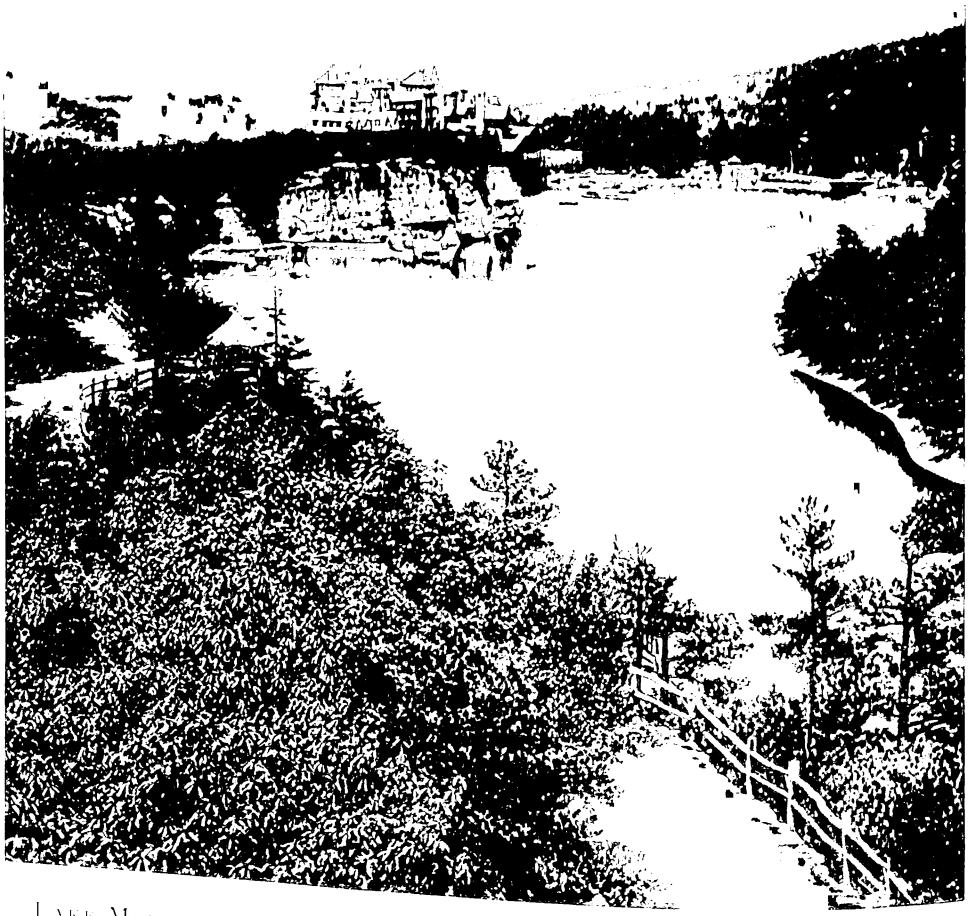
World's Student Christian Federation

Lake Mohonk Conference 1913



LAKE MOHONK, N. Y., WHERE THE CONFERENCE WAS HELD, JUNE 2-8, 1913

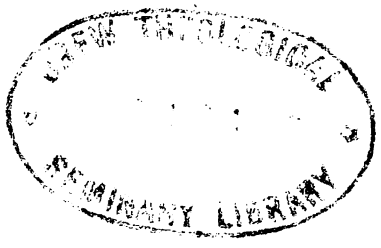
Report of the Tenth Conference

of the

World's Student Christian Federation

LAKE MOHONK, N. Y.
JUNE 2-8, 1913

WORLD'S STUDENT CHRISTIAN FEDERATION
124 East 28th Street, New York
1913


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Contents

Impressions of the Conference.....Professor H. P. Beach 7
Opening Address.....President K. Ibuka 13

PART I.

ADDRESSES ON GREAT RELIGIOUS THEMES

Our Lord's Revelation of God
The Rev. Professor David S. Cairns, D.D. 19
Our Lord's Revelation of Man
The Rev. Professor David S. Cairns, D.D. 31
Christ, Our Example.....Robert E. Speer 44
Christ, the Lord and Saviour.....Robert E. Speer 56

PART II.

RELIGIOUS FORCES IN THE UNIVERSITIES OF THE WORLD

Report of the General Secretary..... 69
Report on the Women's Work of the Federation..... 107

PART III.

REVIEW OF FIELDS

The Influence of France and Its Significance to the Federation
Charles Grauss 137
The Influence of Germany and Its Significance to the Federation
The Rev. Paul LeSeur 156
China.....David Z. T. Yui 169
Recent Progress in China.....Fletcher S. Brockman 176
Needs and Opportunities for Christian Student Work in Russia I.
Baron Paul Nicolay 181
Needs and Opportunities for Christian Student Work in Russia II.
Madame Natalie Orgewsky 188
The Negro and the Student Association.....W. A. Hunton 191

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Contents

PART IV.

General Addresses

Some Religious Aspects of the Higher Education of Women in the United States.....Ellen Fitz Pendleton, Litt.D. 201
Devotional Address.....J. R. Isaac 206
Sermon.....The Rt. Rev. Charles H. Brent, D.D. 214
Closing Address.....John R. Mott 225

PART V.

Sectional Meetings

The Presentation of the Gospel to Students in Non-Christian Countries.....George Sherwood Eddy 243
The Presentation of the Gospel to Students in Non-Christian Countries.....J. R. Isaac 247
The Best Methods of Presenting the Gospel to Students in Protestant Countries.....The Rev. Theophil Mann 252
The Presentation of the Gospel to Students in Other Christian Countries:
Roman Countries.....Professor Albert Dartigue of Geneva 267
Greek Countries.....Miss Ruth Rouse 273
Relation to the Church.....The Rev. Tissington Tatlow 281
Relation to the Church.....Miss Bertha Condé 286
Relation to the Church.....Knut B. Westman 294
Principles Underlying the Development of the Bible Study Work Movements.....R. L. Pelly 299
How to Ensure the Best Leadership of the Bible Study Work Harrison S. Elliott 302
Mission Study.....J. Lovell Murray 319
Principles Underlying an Efficient Union or Association in a Foundation Stage.....John Victor 340
Principles Underlying an Efficient Union or Association Which is in an Advanced Stage of Development....Wellington H. Tinker 351
Social Study.....R. G. Macdonald 363
The Social Problem and Its Call to the Student Movement:
To Students to Enter the Ministry The Rev. Charles W. Gilkey 374
To Students to Enter Social Service as Laymen or as Experts in Special Forms of Social Service.....W. Paton 383

Contents

The Selection, Training and Functions of Secretaries
Charles D. Hurrey 394
Work for Schoolboys.....David R. Porter 405
Work for Schoolgirls.....Mlle. Lizzie Meyer 412
Work for Schoolgirls .....Miss Hilda Alexander 417
How to Present the Missionary Call.....Miss Una Saunders 427
How to Deal with Graduates.....The Rev. Herman Kieser 436
The Literature of the Student Movements.....Aarni Voipio 455
How to Ensure the Adequate Financial Support of a Student Association or Movement..... 460

Letter from the Patriarch of Constantinople..... 464
Letter from the Rev. C. H. Demetry, D.D..... 465

PART VI.

Who's Who..... 469

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LAKE MOHONK CONFERENCE

Outstanding Impressions of the Conference

Professor Harlan P. Beach
Yale University

ATTENDANCE at three only of the ten Conferences of the Federation—at Williamstown, Tokyo, and Lake Mohonk—makes any useful comparative view of the last one impossible. As for the actual work done at Lake Mohonk, the reader has in his hands all essential utterances of the Federation delegates and will form his own estimate of values. All that will be attempted here is to sketch the leading features of this last, and in some respects most important, of Student Conferences of the world.

Seven words suggest the salient characteristics of the Tenth Conference of the Federation, environment, preparedness, accomplishment, fellowship, opportunity, strategy, and power. While the first of these was in a way least important, it was perhaps one that will be most pleasantly remembered. Aloofness from the outer world, floral and sylvan beauty on every hand, alluring walks and equally attractive summer houses for between-session exercise and private interviews, the rambling, comfortable Quaker hostelry with its delightful, many-vistaed dining room and a score of retired nooks on every floor, all that goes with cool mountain-top and interjected waterscape—what other environment could have been more helpful than Lake Mohonk so lavishly supplied? This was a veritable "mountain of God," in Hebrew phrase, and before we bade it adieu, it had become the mount of transfiguration.

The Conference had been ideally prepared for, so that effective work could begin at the first moment of its opening. Foreign delegates who desired to practice in English before the meeting, or more commonly, to see something of American col-

leges and universities and thus be better able to enter into a conference on our soil, were introduced a week or more in advance to the United States. The visit to Princeton, where the sessions of the General Committee of the Federation were held and a statue commemorating the establishment of the North American Student Movement was unveiled, brought a number of the delegates into close fellowship. This was increased by the reception at the beautiful Riverside home of the Dodge family and still more by the memorable Hudson River journey to Mohonk via West Point. President Wilson, as a national recognition in honour of the delegates from foreign lands, had arranged for a special full dress parade. By the time that the long procession of carriages had taken their passengers from New Paltz to the Mohonk House, as the Chinese delegates might have expressed it, "we (using a form of the pronoun which indicates the inner circle of the elect) are all ourselves,"—know each other as we do ourselves. Then came the donning of nameplates which significantly recognized no smaller designation of residence than our respective nations—Mr. A., Germany; Miss W., China, etc. To learn further details one had only to turn to the Conference *Who's Who* where the facts were marshalled under the names which to the number of three hundred and eighteen were arranged alphabetically under forty countries. So complete had all luggage arrangements been, that the newly arrived delegates had only to go immediately to their rooms and find themselves at home in time to prepare for dinner and the opening evening session.

Accomplishment is always an inspiring note, and the reports of Mr. Mott and Miss Rouse, rehearsing the progress and achievement among the men and women students of the world during the last quadrennium, were most heartening. Impressive as were the figures for 1912—2305 Unions or Associations, with a membership of 156,071, 67,730 in Bible circles, 107 Student Conferences attended by 17,896 delegates, and a force of 132 secretaries supervising and organizing national student work—even more striking were the items showing the ratio of increase in various departments of this work and in special countries. The approximate doubling of the number of books and pamphlets on exhibition issued during the past four years,

the Chinese movement leading; the practical emergence of social studies in the programmes of many lands; the gradual development of Student Movements not yet admitted to the Federation but just ripening for that garnering, notably in Russia, Austria, and Hungary; the encouraging progress reported in the matter of buildings for student use,—thirty-three in seven different countries, including Turkey and Portugal; the development of work for women in Greek, Oriental, and Roman Catholic Church lands; and the first appearance in numbers of representatives of several Latin American countries: these are samples of the cheering notes of the Conference, which reached their climax in the glorious news brought by Messrs. Mott and Eddy from the wonderful meetings in India, Korea, Japan, and most fruitful of all in China, where in thirteen centres the aggregate attendance at the evangelistic meetings was 78,230, with enough more to make the total attendance at preparatory and evangelistic address 137,569 leading Chinese, mostly students and men in official life!

Fellowship was written large over every phase of the Mohonk Conference. The happy thought which by a system of impartiality shuffled table cards made it practically impossible for a delegate to sit a second time at the same table with any other person, and the international character of the dining groups of six or eight, two of whom were the permanent host and hostess of that table, did more to make wide acquaintance inevitable and informing than any other Conference feature. Fellowship in difficulties brought men and women together. Under yonder spacious veranda sits an Eastern European group and a New York professor with whom they are conferring as to certain difficulties encountered in Bible study work; here a score of Chinese students of both sexes are conferring with China workers as to problems of the new life of their Republic; sectional conferences are a further extension of the same fellowship, conducted on a more thorough-going basis. Inexperience here finds and lays hold upon a wealth of experience; wavering convictions and little faith are attracted and strengthened by modern St. Pauls and the simple trust of Christian Abrahams who believe God and are His friends. More than one discouraged worker will look back to some Mohonk juniper bush

where the Almighty Father spoke courage through that highest of fellowships in which His still small voice is heard and brings peace and permanent calm to the soul. And more than one delegate will look back to this Conference for the first illustration of the value to the spiritual life of a daily upward look in the virgin morning hours and for the confirmation in one short week of a fellowship habit with a living, sympathetic, wisdom-giving Saviour, in whose presence problems vanish and undreamed of resources reside.

Opportunity was parabled to us with every morning's roseate dawn and the golden glory of the setting sun as we looked out upon the splendors of the distant Catskills from the great window of the dining room or the broad western piazzas. The world had lost its centre for once; at the very least we were citizens of a continental section; at our greatest we were realizing the meaning of an oft-repeated German compound, *Weltanschauung,* both in the sense of world-view and of world-contemplation. How our hearts burned within us, as we heard from representatives from the great non-Christian world of the widely-opened doors of Asia, of the many adversaries of Eastern Europe and Moslem fields, and of the critical conditions facing students in the institutions of Christendom. One felt as the famous maker of economic and political South Africa, Cecil Rhodes, is said to have expressed himself as his life was fast ebbing away, "So little done, so much remains to do." But it begot no pessimism in our midst. Here were youth of every land who were actually doing the redemptive work in the midst of nascent nations and who gripped our hearts as they joined hands with us and looking us squarely in the face re-uttered the Macedonian call. The vision of God's glory which was tinging or flooding the recently darkly obscured lands with light and hope made one eager to heed such deeply human calls to become "light-bearers" of God to His dear sons and needy daughters —seen now to be our very brothers and sisters. It was opportunity in the etymological sense which we faced during those never-to-be-forgotten Mohonk days. Our ship lay before many a port, and with us were expert missionary statesmen and also the citizens of those emporia, who told us just what the situation demanded and what returns we might expect from invest-

ments of prayer, or life, or of both, in each of them. Like our Master we saw all the kingdoms of the world and the glory of them—and the glory of sacrifical lives spent in transforming them into the Kingdom of God.

There were gathered together on this mountain-top master strategists, men and women who had long been waging a peaceful campaign in the midst of warring or discordant elements. Our *strategus* had freshly arrived from the most epoch-making missionary tour of Christian history. His quadrennial review placed before the delegates the work lying before the Federation. That section did not thrust upon the Conference the terms of strategy, "base," "line of communication," "line of operations," "exterior lines," "obstacles," etc., but they were only a trifle below the surface, and the delegates without knowing it were students in the school of Christian strategy. The papers of Messrs. Grauss and LeSeur for France and Germany, of Baron Nicolay and Madame Orgewsky for Russia, of the chief speakers in the sectional meetings on the relation of the Federation to the Church and to Bible study, on the best methods of presenting the Gospels to students, on efficiency in student organizations, on their relation to social study and problems, and on presenting the missionary call to Christian students, were illuminating and exceedingly practical contributions to the Church's Board of Strategy.

Had this been all, one might have gone down from the mount into the world of demoniacal possessions with confidence, only to find himself in the plight of the disciples of whom it was said, "they could not cure him." But a better wisdom dominated this Conference. Its leaders knew beyond a peradventure that it was "not by an army, nor by power, but by my spirit, saith the Lord of armies," that the vision of the mountain could be realized among our forty nations. Hence it was that the great "major" of the gathering by the Lake was the quest and apprehension of divine power. The unusually helpful pamphlets, *Suggestions for the Morning Watch, Prayers,* and the *Conference Hymnal* were only second in value to the Bible and private meditation and personal prayer. If any delegate was at a loss as to how to use these aids to devotion, he had actual

public demonstrations in the many devotional periods with which the sessions were punctuated. Surely no one will forget those evening meetings when at the close of the addresses we read on our programmes, "Time for Meditation." The speakers had said to us the best and the deepest things that God had spoken to them, and now followed a meditation-prayer, or, more unforgetable still, we simply sat quietly before the Lord with bowed heads and open hearts—three hundred whispering out to a God who was "nearer than hands or feet" the deepest yearnings, the loftiest aspirations of the heart, with no sound save the rustling leaves in the near-by treetops or the hushed lapping of the waves on the shore below.

And how precious were those addresses of Professor Cairns and Mr. Speer, followed by Bishop Brent's Sunday morning sermon, or rather apocalypse of "Behold!" These God-taught men so spake and so silenced that Jesus Christ was "openly forth." If this is an Apologetic—and it came under that head—it was even more a series of addresses that were dynamic. What had we come together there to accomplish, individually and corporately? To do the humanly impossible; to conquer that inner microcosm whose warrings St. Paul so vividly sets forth in Romans VII; to go forth with the paean of victory through Jesus Christ our Lord upon our lips to aid our fellows the world around to enter into the same triumph. But this enterprise is humanly impossible, just as our personal problem had been; pe ·it my Saviour to do in me and through me His own will, and the impossible task of world-transformation is begun; and when enough are like-minded the work is done.

Perhaps the dominant memory of Lake Mohonk will be, not its natural beauties, nor our close fellowship with one another, nor the uplift of Federation progress and opportunities, nor the lessons in Christian strategy which were so unpretentiously imparted, but rather the vision which it brought us of the unutilized resources of Christian life without which our world-wide propaganda will be in vain, and which are the unclaimed inheritance of every true son and daughter of the All-Father who longs unspeakably that all the round world may turn unto Him and be saved.

Opening Address

Kajinosuke Ibuka, D.D.
Japan

ONCE more the World's Student Christian Federation has assembled. That title is a great name. Every word in it is full of meaning. A brotherhood of students; of students representing colleges and universities in all the world, East and West; a brotherhood of students owning Jesus Christ as Lord and Master.

Sixteen years ago the Federation held its second meeting at Williamstown. Shortly before, the General Secretary had visited Japan; and as a result of his visit the Young Men's Christian Association Union in Japan had entered the Federation; and it was my privilege to represent the Union.

I shall never forget a prayer meeting that we held around the Haystack Monument, forevermore one of the shrines of all Christendom. There hand in hand the representatives of ten or more different nationalities formed a ring and sang the hymn, familiar now in many languages, "All hail the power of Jesus' name." Then each one in his own tongue expressed the desire at the moment uppermost in his heart: and all then repeated together the great words inscribed on the monument, "The field is the world"; and the words of Samuel Mills, which ever since he uttered them have been an inspiration, "We can do it if we will." As never before I then saw and felt that the Federation in its purpose and work is as wide as the wide world.

Since that time, with the blessing of God and through the wise guidance and tireless spirit of its honoured General Secretary, the Federation has climbed from height to height. It has won for itself recognition as a vital force for the extension of the Kingdom of Christ among the educated young men and women of the world. It has carefully studied the strategic points to be gained; and of some of them it is already in possession. More than that there is rising before it a vision of still greater things to come. This vision has quickened within it a new confidence, a new faith; and faith is victory.

But it would be a fatal mistake to minimize the difficulties

of the task to which the Federation is called. The object of the Federation is "nothing less than the uniting of the Christian forces of all the colleges and universities in the great work of winning the students of the world for Christ; of building them up in Him, and of sending them out into the world to work for Him." This is a stupendous undertaking.

Of all classes there are none so keenly alive to the spirit and tendencies of the age in which they live as its young men and young women. This has always been the case. It could not be otherwise. But in a special sense it is true of those in the colleges and universities to-day. In Japan they find themselves under peculiar conditions; for in Japan to a marked degree the age is one of transition; not only in things material, but no less in things ethical and spiritual. To many of the Japanese, trained in science and the history of the world, the inherited faiths have lost their authority; and they have found no new faith able to stand in the presence of their new knowledge. Far and wide the old standards and sanctions of duty have lost their old power of command. Men of the older generation are in fear. Statesmen and educators, Christian and non-Christian, are asking, How will this end? and, What is to be done? The younger generation of educated men are wandering in the maze of modern agnosticism and scepticism. The more thoughtful and serious among them are asking with a new insistence that awakens both fear and encouragement, What is the supreme end of life? What are the true ideals to strive after? Is life worth living? What is the destiny of man? Is there a life beyond the grave? Is there a God?

That is the situation in Japan; and it may be that, for reasons which are apparent to all, the situation is peculiarly acute. But after all, are the differences between the East and the West in this so very great? Is it not true that among the educated young men in Europe and America there is manifest something of the same restlessness of spirit, something of the same impatience with inherited forms of faith and venerable sanctions? Are not many of them asking the same questions that are asked to-day in Japan; and with the same insistence? On the surface East and West may differ; but man is man and in the deep things of the soul East and West are one. The doubts, the fears, the

hopes, the difficulties, the temptations, the sins, the yearnings, the aspirations, the needs of educated young men the world over are all one.

This is the call and this is the opportunity of our Federation; and in accepting the great responsibilities which God in his wondrous providence has laid upon us there are two things to quicken our courage, to energize our wills, to strengthen us in every endeavour. We have a great message to deliver: Christ is the Light of the World. He is the Way, and the Truth, and the Life. We have a great message to deliver; and in delivering our message we are not alone. He will be with us always, even unto the end of the world. Christ is our Light, our Life, our Captain; and in Him we are all one. By this we shall conquer.

PART I

Addresses on Great Religious Themes

Our Lord's Revelation of God

The Rev. Professor David S. Cairns, D.D.
Aberdeen

THE subject before us to-night is the Lord's revelation of God. Revelation implies a background, a background of mystery and darkness, the taking away of the veil that hangs between man and the unseen world. The prophet Isaiah in a memorable passage speaks of "the veil that lies on the face of all peoples," and the Apostle Paul once says, "the veil is taken away." I would ask your attention now to these two stages of the subject; first of all, let us think of the veil that hangs upon the face of all peoples, and then, the veil taken away in Jesus.

One of the greatest things, I think, in the past hundred years has been the rise of the science of comparative religion. For the first time in history, it is possible now to know, in its length and breadth what religion is, something which was not possible before to any of the great theologians and philosophers of humanity. The data of that science are before us now, and I think there is gradually forming a consensus as to what human religion is. It is the protest and the appeal of man to the unseen world against the sins and sorrows and the indignities of life. Man has come forth out of nature, yet nature seems to be seeking to destroy him, and he appeals against nature to the unseen mightier world to which he knows himself akin. "Religion," says Sabatier, "is a prayer for life," life ever freer, fuller and higher. Now, surely, in this great new context of human experience and thought we have new light upon the Gospel. The heart of man in all ages and lands has been disclosed as never before. Shall that vast disclosure not bring with it new light on the heart of God? Religion is a prayer for life. And what, when it is understood, is the Gospel but simply the greatest answer to prayer on human record? Is it a mere accident that the central aim of the New Testament is eternal life and its central fact is the Resurrection of our Lord?

There are two things that impress me when I stand back from the immense detail of comparative religion, and one is that

it is now clear that religion is a universal thing and a persistent thing. It has always been, and it is everywhere to-day in some shape or form. All the revolts against religion, all the atheisms and agnosticisms, they are all trifling things in magnitude and persistence compared with this vast prayer and implied confession of faith which is ever ascending to God. It is a great enduring, universal thing, the cry of the human heart for God.

The other great feature that impresses me is the extraordinary difficulty with which men come to any true idea of God. If we are theists at all, we must feel this. Nay, even an atheist with any ethereal ideal is confronted with the same fact of the veil. How extraordinary are some of these travesties of religion. Go into any of our museums and look at the fashions in which man has bodied forth God. See those full-bodied, eagle-headed monstrosities that great people created, thinking they were portraying God. They were the best they could make of the Ultimate Truth. Take even the beautiful mythology of the Greeks, often morally so poisonous as well as beautiful. Remember Plato's indignant protest against Homer—yet that was all that the gifted Greek race in its glorious youth could make of the God and Father of our Lord Jesus Christ. Surely, it is true that in all ages the veil has lain on the face of all peoples. How dense and black was the veil, too, when our Lord came to the world. Then at last this veil of cloud that was lying on man was rent from above and the light of heaven streamed through upon man. And what is the meaning of all the exultation, spiritual energy, and joy which you find in the New Testament, but just this, that here men are awakening to a truth far more beautiful and wonderful than humanity at its deepest had ever conceived? That accent of wonder, that thrill of life and joy, which makes the New Testament unique is due to a discovery; to an awakening. It is just as if some sleeper had been struggling with the mists of a dream, while all the while the world had been lying in its morning loveliness around him. It is as if the song of birds and the light of heaven came weaving themselves into the very texture of his dream, and the dream became thinner and thinner, and then broke and the man leaped up with the throb of life and gladness in his veins into the new morning world around him. "This is life eternal, that they might know

thee, the only true God, and Jesus Christ whom He has sent." Reality at last and that reality fair and sweet beyond human dreaming!

One would have thought that after a revelation like that everything would have gone forward, and that that "blaze of joy and crash of song" would have gone on sounding down through the centuries. But what happened? You cannot read the history of the Christian Church or study its doctrines and life, without being appalled to see how the shadow comes back again, how the veil falls. You see the darkness and the dreaming come back, and you see this old spell working under Christian forms, tremendous, insistent, in the hearts and brains of Christian men.

Why dwell on all this? Because it intimately concerns each one of us here. Because the logic of it all is this, that that spell, that obsession about God has its grasp upon every human heart and brain here to-night. There is not one of us, not the holiest man here, who is truly seeing God as Jesus revealed Him and, if you ask him, he will be the first to tell you so. The veil is more transparent. It is not so thick and black as it was before Jesus came; but it is there now; it is the enemy; it is the thing that is keeping every one of us bound when we should be free. So the question of Jesus Christ's revelation of God is simply the most vital question before us all. Here is the ultimate religious question, and it is with an almost overwhelming sense of its greatness and its difficulty that I seek with you to consider it now.

How shall we get at Jesus' revelation of God? I am not going to attempt to-night to speak about Jesus' doctrines of God. I am not going to try to take the theological line with you and myself. I want something simpler and older than theology in the strict sense of the term. I want to get down to the vital elemental thing, the thing about which there can be no debate among any of our Churches, the revelation of God which Jesus Christ gave by His life, death, and resurrection. I am not by any means attempting to give a complete statement of the Gospel; we have to isolate for the sake of clearness. How did Jesus, then, conceive of God, and how did He reveal Him? We can only understand our Lord when we come to this story explaining that the thing He cared most about was the breaking of that

veil and the revealing of God. He had an altogether different sense and knowledge of God from the men of His day, and He is endeavouring to body that forth, to convince men of the God in whose presence He always lived and moved and had His being. He had no resources of wealth or influence. He had just His human soul and body, and yet He made that manhood luminous with the Lord God Omnipotent, made the music of eternity echo and ring in the human soul so that He broke the spell.

How shall we consider His revelation of God? He came into the older revelation, the great Hebrew story, and He came into that thought of God which had been wrought out with such infinite sorrow and toil, by flaming cities, human tears, the yearning, the agony of a nation led along the upward path by God. He came into that great prophetic conception, and His whole life is solidly cast in the mould of the Old Testament vision and thought of God. There is in His revelation something far more but there is this to begin with—faith in the omnipotent, omniscient, loving God. The point at which we shall best enter into the very soul of His revelation is His teaching about faith. Faith in God was the thing above all else that he was always insisting upon, always living in, Himself—simple faith in God. If you will take a concordance and turn to the word "faith," you will be surprised, as I was surprised, at the enormous preponderance of the use of the word "faith" in the New Testament compared with the Old. The same is the case with the word "belief." When you turn to the word "trust," the other synonym for the idea, the Old Testament, thanks to the Psalter, makes a better showing. But when you take all three together, the immense preponderance of the use of the underlying idea in the New Testament becomes plain and it is the more remarkable when you remember that the Old Testament is at least twice as long as the New. The plain reason obviously is that here Jesus made a great innovation. He gave faith an altogether new salience. The author of the Epistle to the Hebrews is simply describing the fact when he calls Jesus "the author and perfecter of faith." Turn to the Gospels and examine the matter. Take the Gospel of St. Matthew, in which it is most striking, and you will find the reason for this constant insistence

upon faith by the writers of the Acts and the Epistles. Jesus came to bring in the Kingdom of God. Now the Kingdom of God meant simply heaven on earth, according to the Jewish idea. St. Matthew indeed calls it the Kingdom of Heaven. The coming of the Kingdom meant the breaking of the power of sin in the world and death its reflex in the world without. Jesus came to bring heavenly life to earth. The underlying inception of the Gospels seems to me to be that He has brought these blessings and Heavenly life to men, and that the way in which these blessings are actually among men is through faith. This principle is put with clearness and force. He says, for instance, that great faith brings great blessing. "O, woman, great is thy faith. Be it unto thee even as thou wilt." In another passage the negative side of the same truth is asserted, when in Nazareth, he could do no mighty works because of their unbelief. And he states the same principle proportionally when he says, "According to your faith be it unto you." He sums it all up in the great saying, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou cast into the sea and it shall be done." It is surely quite clear that we are dealing with a principle, a law of the spiritual world. I cannot conceive what language he could have used to make it more clear that faith is the first condition of everything in the bringing of heaven to earth, in the taking home of the good, which God has given us in His Son, for a life of love and joy and power and service and victory over death and change and time, than he has done in these teachings about faith.

Pass now from His teachings about faith to His life. The thing that is wonderful is the character of His own faith in God. There He stands and there He moves in that cyclone of His time. Modern scholarship on the Gospels has shown that He lived in constant danger, yet there He stands, the quietest figure amongst them all. There, as in a cyclone in the world of nature, the quietest place is at the heart of it all. There he stands the figure of peace. How often we have gone away into the Master's presence and had some touch of that peace come into our own spirits! He had it, and He radiated it because He knew God Almighty was Lord of all; that He was the God of love; that He was the Father. This is not a matter of temperament. It

is clear from the histories that He was a man in whom the emotions and the imagination were strong. He had it because of His faith.

Take another instance. You remember the story of the raising of Jairus's daughter. When the father is taking Him through the crowd, the fatal messengers come to say to him, "Thy daughter is dead. Why troublest thou the Master any further?" Now, every other human being in history would have thought the final word was spoken when death was mentioned, and would have turned back. But Jesus went on. That action lets us see deep into his mind. I think that going on of Jesus is every whit as unique as the raising of Jairus' daughter, and that the one uniqueness explains the other. Consider what a sense of the reality and love and power of God to go on to put the credit of all His mission at a venture, as it seemed to other men. One stands in awe before a faith in God like that. The more one studies that life, the more one becomes persuaded that Seeley was wrong when he said that the enthusiasm of humanity was the central secret of Jesus. It is a beautiful saying, but it is not the whole truth. The secret of Jesus is His enthusiasm for God, and the enthusiasm for humanity springs out of that, comes welling out of that as from an exhaustless fountain of pure delight and confidence and peace, because He is aware of God, incessantly and increasingly aware of God.

Now, you may say, what has all this to do with Jesus' idea of God, His revelation? It has everything to do with it. The only possible ground for all this teaching and for this life is the unutterable goodness of God, the reality of God, the omnipotent power of God, the absolute omniscence of God. It is the inevitable counterpart of all this teaching about faith. He comes to offer men all this. He says, "You are under a spell. You believe God is weak. You believe God is far away. You believe God has forgotten you. It is a delusion. God is infinitely nearer, kinder, mightier than you or any man has dreamed, and it is life to awaken, simply to awaken to God." In all that teaching about faith there is this revelation implied. You simply get this sense of God put into work. When He says, "With God all things are possible," He said these words because He lived them.

And now let us analyze this conception of faith a little more closely that we may get out of it its riches of revelation. What do we need in order to have a faith in God which will carry us out of that clinging mist of obsession, which will take us through the veil? To me, it appears that we need three things. We need faith in the omnipotent reality of God. We need faith in the perfect liberty of God to help us—to help us in bringing in His kingdom. And we need faith in the love of God. And if we take away, or if we weaken, any one of these three, we destroy faith.

Now let us take the first of them all, that conception of the omnipotent reality of God. Some years ago a distinguished American writer wrote a book, *"The Seeming Unreality of the Spiritual Life."* These words touch the very core of the whole matter. That writer puts his finger on the seat of the malady of our time. What is really wrong with us all is the loss or atrophy of the sense of the eternal world. Such things have been in history before. There are epochs in which the sense of God is chronically dim. To-day is one of such periods. We are not aware of it because the malady is wide-spread. We are all, more or less suffering from it. We cannot measure our own condition because we compare ourselves with others who are themselves suffering from it. Our standard of spiritual vision is therefore low. But if we compare our condition with that of the New Testament men we see how far we have lapsed. This is what makes the habitual study of the Bible so profoundly important, nay so absolutely vital for the health of the soul. It is the only thing which can really keep our souls alive and, just as art needs the classics, so religion needs the Bible. The malady of which I have spoken, the decay of the sense of the Living God, is deep and wide-spread to-day. It is running right through all modern culture, through our art, philosophy, and theology. But some day there will come a great apocalypse of God antiquating all the philosophies, all the art, and all the civilization of the time. Something elemental will come out of the Eternal World. Jesus had that elemental sense of God, that sense that you cannot understand anything aright, see it as it is, until you see it, as Spinoza said, under the form of eternity—that sense of God that enabled him to live His life, die His death, and

then break the power of mortality and rise to dominion. A well-known German interpreter of the thoughts and words of Jesus has put the matter for us in an unforgettable phrase. He says, "To Jesus, God was all and the world quite nothing." The typical belief of very many to-day is that the world is all and that God is quite nothing. This is the ancient obsession, the dream coming back again. The great problem for us is to get things right. Jesus believed in this reality of the eternal world, and its sovereignty over the world of time.

Further He believed that God was free to help Him. We believe that the world of nature is rigid; he believed it was plastic like the clay in the potter's hands. He believed that when a man believed in God, God would create through him, work through him, bring heaven to earth through him. Even as through the chisel the sculptor can liberate the angel that is imprisoned in the rugged block of marble. You do not find Him discussing these questions simply because He took them for granted. Every Hebrew believed in this plasticity of the world in the hands of the Living God. They did not believe that God could be in any way fettered in the doing of great and beautiful and loving things in the world which He had made. They believed God was free. That, to my mind, is the real question of our time. Is naturalism right in saying that the world is as stiff as adamant? And is the Bible wrong in saying it is as plastic as clay? That is at the root of things. You have not gotten to the central problem of our age until you understand that. It underlies all our philosophy and theology. But there is no doubt at all in my mind as to our Lord's mind in the matter. He expects Christians so to live and so to believe that God will be able to bring heaven to earth through their praying and working.

When I study Plato, I feel that I owe something to him. I feel I do not have to put my own little thoughts into Plato. I have to find out as a scholar what he thought and what he wanted to say. I have to be veracious in dealing with him. It is exactly the same in dealing with Christ. I have to be honest in finding out just what the Master said and not be afraid to say it. First of all, I want to know what He really said. Apologetics come afterwards. The ground fact is to get to know what

the Master said and thought and believed about miracles and prayer, and you can go on later, if you like, to consider whether you can believe it or not; otherwise everything becomes confused. Now, when I lay my mind into Christ's mind, as a man may, the thing to me is luminous and clear that you have to illustrate His words about prayer in the light of the deeds that He did which are ascribed to prayer. The greatest of His "miracles" the raising of Lazarus is ascribed to prayer and if that is true, then the same principle applies throughout. The thing becomes luminously clear when we study the whole Gospel teaching about the omnipotent power of faith and compare it with the promises to *believing* prayer. I see no escape from the necessity of linking up the whole in a unity. The "miracles" of Jesus are God's answers to ideal faith, to the absolutely believing hopes of His Sinless Son. The vast difference between the effect of our prayers and His is the measure of the difference in spiritual quality between the Master and the disciple, and is not due to any change in the God of Love and of Life, who in His very nature is beyond variableness or the shadow of turning.

I am aware that this view of the "miracles" of Jesus on the one hand, and of the power of prayer on the other, is not the traditional view of apologetics, and that it is in trenchant opposition to prevalent views of the world as a closed system of natural laws. It is, however, clear to me that it is the view of the New Testament, which is consistent here, throughout. If it be so I see no use whatever in our observing the facts, searching an illusive harmony by tearing down the Biblical view on the one hand, and accommodating the rationalistic view on the other. It would be better to recognize the difference and seek a deeper and more thoroughgoing explanation. It is not possible to go into the discussion of such a matter to-night. It is enough to say that I believe that the thoroughgoing "supernaturalistic" view which we find in the New Testament is philosophically far stronger than the traditional view on the one hand or the "modernist" on the other. But whatever view we may take on this matter of the power of prayer to change the great normal course of nations or circumstances, there can surely be no doubt for any Christian of Jesus's faith in the power and the liberty

and the desire of God to regenerate the souls of men. I do not think that anyone questions this, and important as it is, the other is the more central and vital of the two.

The great matter is that Jesus believed God was willing to take the human soul and make it new and young and clean again. And that shines as clear as the sun. So in all our dealings with men let us expect the wonderful, and we shall see the wonderful. Let us expect the commonplace and we shall see nothing at all. The business of the Christian life is to make a highway for the creative God in the spirits of men. So I say, Jesus believed in the omnipotent reality of God, and in the perfect liberty of God.

And now as we draw to the close, I want you to think of His revelation of the love of God. You come to that story of the mission, the life, and the death of Jesus. You come to it from the sterile Jewish world of the law, and the dreams of apocalypse. There is a place near Chamonix away up in the high Alps, where the glaciers meet and where you have all around you the awful heights and the inhuman snows. There we find one of the loveliest dreams of beauty, the famous "garden" where on the glacier-born soil the beautiful flowers are springing, saffron, azure, and crimson. Men go to it from all parts of the world. It wins its beauty by its contrast. And so when you come to that life of Jesus, how suffused it is with tenderness. You think of the stories of the Gospels, the story of the raising of the child, "My little girl, arise." You think of His taking the child in His arms, the Magdalene's tears, and the story of the prodigal son. You think of the Cross. "Father, forgive them, for they know not what they do." You think of all that and you remember that He who had such an enthusiasm for God was made more human by that enthusiasm—for out of it grew His love for man—and you have a shaft of light into the great and awful world of vastness and terror around us all. The soul of things is love, love like this. Jesus by His love reveals God.

What wonder that you get that "blaze of joy, and crash of song" of the early time? What wonder that you find these men fighting to have that revelation vindicated as the central thing in the universe. The Gnostics and the Arians said, No;

it is not the central thing in the world drama. It is merely an episode. In all its early controversies for the Divinity of Christ the Church was taking this thing Love and putting it at the heart of things, putting it on the throne of Almighty Power. It was saying, "This is God manifest in the flesh." What matter as to the forms in which they put it? The central thing which is behind all theology, which is the region in which we are travelling now, is that here you have not simply got a man who may be an episode and who may one day be transcended and passed by, but you have God manifest in the flesh, the loving soul of the world. So Jesus by word and deed bodied forth God, and at last bodied Him forth supernal by the Cross and Resurrection. Is this taking away of the veil an amazing revelation? Ah, if you and I could have that faith in the power and the love and the liberty of God, how free we should be—free from care and worry and doubt and fear! How natural would hope be! We should not be afraid of anything, because we would see through all Almighty God. Is it not true, then, that this is the central thing, the central concern of every one here, to win this faith in God? We thank Him and praise Him for the measure of faith which we have won. We have not wholly failed. We have "wrestled on towards heaven against storm and wind and tide." The little faith that we have is worth all the wrestling. It has been worth living to have gained it; but it is only the beginning of the faith that might be.

How are we to have it? There is nothing new to say here. There is just this plain simple thing, that we have got to use the revelation. We have been listening to the marvellous things that God has done through the Federation, and I believe we have every reason not only to be grateful but also to be confident as we look out towards the future. We have listened to these two striking reviews of the situation throughout the world; which the Secretaries have presented to us and these reports have been cheering indeed. There has been only one shadow on them, only one sinister thing, and that is the falling off in the study of the Divine Word. I do not wish to exaggerate here. It is possible that that Word is being more deeply and thoroughly studied by those who are studying it. And the explanations given, that other subjects are being studied, have gone a certain

way to explain that falling away; but one trembles here, because in this matter you are dealing with one of the very vital springs of life; not with a side issue but with the heart.

We had in my own country a great coal strike a year or two ago. The men in all the pits refused to work, and there fell upon the country the strangest paralysis. One saw the shadow falling gradually like that of an eclipse. Gradually factories closed, railway companies struck off the trains, power houses were closed. We got a lesson such as history never gave us before of the dependence of everything upon the real sources of power, in those smokeless quarters of the great cities. That slowing down of things showed that we were living on the accumulated sources of power. Now sometimes as one looks upon this life of to-day, one is impressed that we are living upon the accumulated power of the past, the momentum that leaders of the past have given the Federation and are still giving it. No great spiritual achievement can be wrought on these terms. If the men are not down in the mines, mining deeper and deeper into the Word of Revelation and bringing up the power, all this splendid promise of the Federation will die, will become dim and shadowy and you will have left only a happy memory of the past with a deadly pang in the heart of it all.

You are at the very springs of power when you are dealing with the Divine Word, and if you can get that power there is absolutely no limit to what you may be and to the mark you may leave upon the history of man. But it is impossible to close with just this note of warning or of pessimism. I do not believe that this waning of interest is anything but an episode. We cannot be in a great company like this, gathered out of every kindred and people and tongue, almost, throughout the world, without having all our life cleansed and uplifted and made freer and more strong. "The best of all," as the dying Wesley said, "is that God is with us." The great tides have surely turned in Eternity, and they will soon be sweeping on through time to the flood. It is your privilege to-day to feel the throb of the rising waters, surely something that one should be thankful to have lived for, thankful to have seen, something which makes it easier for us to believe in the Living God. My friends and fellow students, nothing could be more delightful than our human

fellowship here. It is good to hear friendly voices, to see friendly faces, to step across the barriers of race and ancient forms of thought and to feel ourselves one, but we will not have achieved the highest here in this lovely place if we pause there. It may be that there is but the thinnest film between us and God, that a little thought, a little sacrifice, a little humble faith may break clean through that veil—which surely, is growing thinner for us all—and bring us right home to our Father. Surely it should be possible for us all, before we have said farewell to one another, to come so near to Him that these days will burn and shine in memory forever and ever, and we will come to know more deeply of that faith whereby our Master revealed God and overcame the world.

Our Lord's Revelation of Man

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BEFORE going on to the subject which we are to consider tonight, I wish to say just one or two words in connection with what was said last night. The limits of time prevented me altogether from moving out of the region of elemental religious faith into that of religious doctrine. I think that these are different regions, but that inevitably when you begin to think you have to pass out from the realm of faith into that of precise statement of the truth. It is a necessity of the human mind. Now that task is, as it were, ever waiting to be worked out. Faith is always growing but we inherit tradition and doctrine, and we have to go on always endeavouring to make more explicit that which comes to us through faith and through insight into revelation. And so, too, is it with apologetics. I am well aware that last night many questions were raised which are most hotly contested by current thought and views of the world. And it is here, too, that we need to go out into the open and face the task of harmonizing these elemental religious convictions with the great world of scientific and philosophic thought. All that necessarily lay outside the task which we set to solve in determining what is the heart and core of the Christian re-

ligion. The first thing to determine in apologetics is the heart of Christianity and to state it; and then, when we have it fairly before us, we can venture out into the further task of defining and clearing the issues of destructive analysis of the opposing views of God and the world.

Now, similarly, to-night we have to leave much unsaid. The view which I have to set before you as our Lord's own view is hotly contested by the naturalistic view of things. That sets for us a task which Christianity requires should be carried through. Much yet remains to be done. Is there no one here who will come and help us in this great task of the mind? I am convinced that the Federation is living and moving in spiritual conceptions to-day that will demand, as time goes on, as it comes out into the open arena of thought, and as its life develops, that it shall frame for itself ever larger and stronger houses of thought. Is there no one here who will come and give his life to that great adventure for Jesus' sake? It will demand of you all of your reserves of endurance and toil, and more.

Now our task to-night is to discover what was our Lord's revelation of man. In a sense it is a simpler task to discover this than was our task last night, for this is a humanitarian age. It is not a profoundly religious age. It is preoccupied with nature and man. It is not preoccupied with God. Therefore, we are more familiar with our Lord's teaching as love than we are with it as faith. What, then, was our Lord's view of human nature? We shall, I believe, best approach this as we approached His view of God by considering His way of dealing with man, the whole genius and spirit of His life among men. And who doubts that that whole genius and spirit are best summed up in the one word Love? Love includes everything ethical. There is no real antithesis between righteousness and love, for love that is not righteous is not love at all. And how can you be fair to men without loving them? Jesus Christ approached men in the spirit of love. The enthusiasm of humanity, as Seeley wrote, lives and breathes in His whole way of dealing with humanity and, as was said the deep springs of that lay in His enthusiasm for God. Why did Jesus so love men? Because they were the likest thing in the great world around Him to Almighty God. They had the spark of the Divine life in them.

They were capable of being loved into the image of God, of becoming such as would manifest God, revealing God the Father of Man. There was no more penetrating thing said at the Conference of the Federation, held in Constantinople, than was said by Dr. Söderblom, "The true definition of a saint is that he is a man who makes it easier for other men to believe in God." That was how Jesus looked upon men. They might be made media of the revelation of God to humanity. It is the most reassuring thing about man in history, that such a one as Jesus loved men as Jesus did. So many men who have been preoccupied with the eternal world seemed to become inhuman. There are such men in mediaeval history; theologians, ecclesiastics, and even inquisitors and prosecutors. Have we not known, even in our own Protestant history, such men? Take your own Edwards in America; how tender in heart he sometimes shows himself to be, how true and wonderful in his poetic and mystical insight, how preoccupied with God. And yet when he comes to deal with man in his system, is there not that sense of sternness and harshness in the way in which man is dealt with? And many men to-day in whom we recognize the secret of eternity are wanting in something in dealing with the human beings of their time. There is a want of humanity about them. How different it is with Jesus! How His whole life is full of humanity and loving kindness drawn from the deep fountains of his communion with the eternal. There is a massive fact, whatever you make of doctrine, that here was one in history who absolutely trusted the unseen and who absolutely loved man. There stands a fact of history in which a whole new heaven and earth are involved. In every man and woman and child He saw the soul. He saw through the wrappings and veils, the delusions and sins, to the precious thing behind—the soul of man. And He always dealt with men and women as souls, as those in whom lay the infinite, the eternal.

An intimate of the great Irish leader, Parnell, has said of him that the true secret of his power over his followers lay in the fact that they discovered that in him they had found one who actually despised the British House of Commons. He says, "It brings tears to my eyes when I think of it still." Deep memories lay behind that strange devotion. The spell of Jesus

was strangely different. We have found one, who actually loved men, believed in the love of men, as did none other.

But he was not only preoccupied in this way with the soul. He loved the whole nature of man. He did not make that divorce between body and soul that the most earnest are so apt to make. And here comes in the significance of the great deeds of Jesus. They are a part of the revelation, to my mind, for what do they mean, if you look into them? They surely reveal that He was always in sympathy with life. They are practically all works of life, works of liberation of the bodies and minds of men from cramping and torturing disease, and of delivering them from danger and mortality. They seem to me of incomparable value as showing that His whole ideal of life was positive and full. They are the vindication, I cannot help but think, of all our thought about the social mission of Jesus.

Can we believe that He who showed such compassion for the hungry is indifferent to the conditions of life and industry that bring so many below the hunger line? Can we believe that He who so hated disease is indifferent to the social and industrial conditions that depress the vitality of men and women and children? I cannot believe it. They are to me a vindication, an expression of the idea that Almighty God is in—how can we conceive it otherwise—heartiest sympathy with all that makes life complete and free and full of the highest art and knowledge and all that rich full side of life. They are the expressions of the spirit of love and life. They are the vindication of the place of education, of the healing arts, of sanitation and hygiene in the Christian idea of life. Nay, we must go further and say that they are the vindication also of Christian art and song, of the presence in the ideal Christian life of the beautiful as well as of the true and good. I cannot help thinking that much of the modern difficulty about these miracles is due to the narrow view taken of them by Christian apologetics. We may apply here the pregnant saying of Professor James Ward, used in another connection: "It is hardly too much to say that the Naturalism of to-day is the logical outcome of the natural theology of a century ago."[1] This older Apologetic

[1] *Naturalism and Agnosticism.* Vol. I, p. 48.

compared the miracles of Jesus to the crier ringing his bell to call attention to his message. They were portents of Heavenly power designed to convince the men that the things Jesus revealed were true. Surely this is much too narrow a view. The very grotesqueness of the figure should be a warning. Take this amazing world of ours, "Heaven's high palace hall," with its "Majestical firmament fretted with golden fire," its green earth, "its moving waters at their priest-like task of pure ablution round earth's human shores," and bring into it the figure of a Heavenly bellman! How incongruous it all is. One of our Scottish theologians[2] has put the matter well here. He has said that Jesus did not work His miracles merely to show that He had the power to work them. He worked them because He could not help it. If a poet writes poetry to show that he can do it he is the less of a poet for so doing. He writes his poem because he cannot help it. So Jesus by virtue of the faith and hope and love that was in Him, by virtue, that is, of the Holy Spirit of God that was in Him, delivered men, as I believe, through prayer. This is clearly the primitive New Testament conception. The raising of Lazarus is explicitly attributed to His prayer and it is the capital instance. It is quite clear, moreover, that in the Gospels the miracles are an integral part of the Kingdom of Heaven, revealing its genius and power. They are fragments of heaven and intimations of immortality, taking away the veil alike from God and man and showing what one day, when God has completed His work, man and the world will be. Surely this is a richer and more coherent view than the traditional view. St. Paul has expressed it once for all. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The resurrection of Jesus is the great culmination of it all, the crowning victory of the spirit of life and it is the fact out of which all Christian theology comes. All the New Testament thought is the endeavour to see all things in the light of the life, death, and resurrection of Jesus.

But that is not the whole of His revelation of man. He did not only reveal the ideal nature and destiny of man, he revealed

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[2]Dr. Marcus Dods.

man's actual condition and we have to thank him for that with repentance and humility as surely as we have to thank Him for the revelation of man's soul, man's essential kinship with God. Take an illustration of this thought; supposing some savage tribe, all unawares to itself, were as a part of its daily life taking some food or drink that impaired its vitality, quite unconscious of it all, and supposing there came to it someone who better understood the laws of life and health and put his finger upon that thing that was working the havoc and horror. He would be the great benefactor of that race. So is it with our Lord. His life is a great unfolding revelation, a taking away of the veil which hid man alike from his true self and his actual condition. How could man become reconciled with God? The essential necessity for it was the revelation of his sin. Supposing the prodigal had come laughing back from the far country, could the father ever have put his arms around him and welcomed him home? It would have been impossible. So the very inmost nature of the malady that afflicts man had to be revealed and dragged to the light.

Now Jesus did this all by His teaching and His actions. He always dealt with man as a lost son. He never went into the question of the origin of sin. He dealt with it as it was and with loving austerity laid bare the shame and sorrow and danger of it all. You see this light coming into history and you see the way in which man is revealed to the very soul by the way man treats Him. God gave us His best and the best we could do with this incomparable treasure was to crucify it. There stands a fact in history dreadful and immovable. God said, "This is my beloved Son." Man showed what he thought of Him by putting Him on that cross of ignominy and horror. Somewhere on some dark day the evil heart of the Carthaginian race devised this shameful expression of hatred and scorn, the cross of impalement. It was taken up by the Roman and used here by the Jew as the fitting expression of man's mind about Jesus, the Son of God. To all time therefore, it convicts the human race of sin. As you study that story of the Cross you see all the world of evil manifesting itself in human, personal forms in the great typical figures around the cross. There is Caiaphas, Judas, Pilate, and in the background

the sinister hidden figure of Tiberias. Had there been a just Caesar on the throne, the thing might not have been done. As it was Caiaphas struck straight at the weak point. "If then thou let this man go free thou art not Caesar's friend," and Jesus was given up to be crucified. The genius of the world expressed itself there. Then there came the great vindication of the Resurrection, showing that the eternal powers were all the while with love and that all the power that had been wreaked upon Jesus was a seeming power, that in the end of the day the power and might of God were with purity and love. I see sin, there revealed and judged for what it is, better than if all humanity from the beginning of time were arraigned and judged to the uttermost. There are things that could not come out in such a last judgment, as they do come out when you look at the death and resurrection of Jesus, regarding the nature of sin and the love of God.

"Oh, love of God! Oh, sin of man!
In this dread act your strength is tried,
And victory remains with love.
Jesus our Lord is crucified."

You have the very soul of humanity, the very soul of God, the meaning of history and the meaning of nature revealed there in this revelation.

But, to return—the central point from which we must consider Christ's revelation of man lies in this intense sense that He has of the sacredness of the value of the soul. Wherever men come under the spell of Jesus, they begin to feel the value of the soul, the soul as such, is human. You know how the spell wrought in the early ages, that glorious blossoming of the human spirit in early Christianity, when love came to its own for a little while, when you have the man who had been a Pharisee singing the great hymn of love, "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a clanging cymbal," uttering his passionate invocation that at the last love would triumph.

"Aye, and when prophecy its tale hath finished,
Knowledge hath withered from the trembling tongue,
Love shall survive, love be undiminished,
Love be imperishable, love be young."

Then you see the veil falling again over the face of man as it fell over the face of God as the Church passes into that zone of shadow, which Gibbon has painted with such cynical and wonderful power. Still even in those dark times the spell of Jesus' sense of the sacredness of the soul was working mightily. There was a new world of reverence and of compassion for man as man which antiquity had never known, which comes to light in the lives of the saints above all. Antiquity could never have produced a St. Catharine or a St. Francis. Can we produce such to-day? Perhaps we can, but we do not know it because they do not stand out against such a background of shadow.

But there comes a time at last when there is a great reverence of the primitive faith. We are all inter-denominationalists here, so I had better speak out my own personal conviction. I believe that a better world came into being with Luther, that he took men back in a new way into the presence of God in Christ and that out of the recognition of the direct access of the soul to God, our modern liberties have been born. Time does not permit me to go into the matter here in detail but the point I wish to make is that the whole modern democratic order of society with its free and humane estimate of the value and the rights of the individual man as man is but the translation into social and political forms of Christ's estimate of the value of the soul, and that it has come through recovery of the primitive Gospel, not in its completeness, but in its soul through the Reformation. Did time allow I could trace it before you now. The great Roman Catholic scholar, Lord Acton, in his essay, *Freedom,* has traced the revolution of the eighteenth century with which the modern democratic order begins, to the principles of the Reformation, and a distinguished German theologian of to-day, Professor Troeltsch, in a recent volume has shown in fuller detail how it came about through Puritanism in England, and through the founders of the American commonwealth to the proclamation of Liberty, Equality, and Fraternity in the French Revolution. It has been a history strangely moved by human passion and folly, but its main stream has been moving on and few to-day would deny that it has made for the Kingdom of God. The soul of it all has been

the value put upon personality and if you trace that to its source you will find it in Christ's revelation of man. I believe that we are only beginning to work out the real depth of that revelation. It has been behind all the great crusades for freedom and liberty. It was the driving force in the great modern movement which has put down slavery throughout Christendom. The essence of slavery is to treat a person as a thing, in other words, to deny the value of the soul. Garrison put that thought in memorable words when he said, "The holding of a human being as property is robbery."

The same principle is behind the crusades against the opium traffic, the shame of my own country, and against the drink peril of so many lands. Trace them to their roots and you will find that they result from a defective sense of the sacredness of the soul. It was behind that great movement for the education and emancipation of woman of which we have been hearing to-night. What do women not owe to Jesus Christ? Had the old heathen values remained, the scale which put force first, their inevitable fate would have been perpetual servitude. But that great reversal of values effected by the Cross and Resurrection reversed all the old values, put love in the centre with purity as its guard and made all the rest of the long road to full personality, with all that it implies, only a question of patience and wisdom and courage and time. Nor has all the meaning of this revelation of man been wrought out and embodied in human life and thought. Surely we are only beginning to see what is in it all.

I look upon this Federation and the new life that is behind it as a great new birth of the Spirit of Jesus, of His faith in the Father, His love for man, and His hope in the future. Is it not, in this connection, extremely significant that the entire movement began with a reawakening of the missionary idea? There is no more noble and idealistic movement in existence than this. It is the result of a faith in God and in humanity as such that knows no limits such as all other movements know. No others are so wide and so bold and so profound. It believes in Almighty God, in the soul and in the Gospel of Christ. It is therefore by no accident that the Student Movement began with a missionary crusade. Nothing less would

at once have taken it to the very heart of things. It is by no accident now that it is going on to social and to international questions. It is the same great principle that is bearing it up and conveying it on—Christ's sense of the value of the soul. If He was right, social and international institutions, property, everything exists for the soul, not the soul for them. It is this radical inversion of values that lies behind everything. We are seeking to make the soul of man free, that the soul may reveal the eternal nature of Almighty God. Let me illustrate this thought. Mr. Gladstone once in a moment of righteous indignation, denounced the Neapolitan Government of King Bomba as the "negation of God erected into a system." Have we not such organized negations of God all around us to-day? Every slum is the negation of God erected into a system. No one who has the Christian sense of God and the soul can tolerate anything that systematically breaks down the moral energies of men. We may differ as to the best methods of breaking up the slum but in the end of the day the slum must go, for the simple reason that it obscures the character of God. The converse is true. We are as Christians committed to the task of bringing into being a world society which will reveal God. Last year I spent a day at Hampton, that great institution for the uplifting of the Negro race. I think I found it easier to believe in the Living God in Hampton than in almost any other place in America. The reason was that I was living in an organized affirmation of the being and character of Almighty God. There among its noble buildings and generous social activities, sustained by illustrious spiritual traditions and by the sympathy of the Christian people of a great land, I felt that it was God's world.

Everything, I repeat, in the world around that negates God depresses our faith in God. What Christians are out for, then, in all social reform is an order that will make it easier for all to believe in the Everlasting Father whom Jesus revealed. So is it with all the great constructive ideals of the Federation. Take the ideal of international peace, and the longer ideal which includes it, of common international aims of the Kingdom of God. War is a complex thing. I am not denying that there are righteous wars; yet it is true that no war should ever be.

They are all results of the imperfect moralization of the individual man or of his actual sin. Their roots are found in the negation of God and the system of armaments, erected upon that negation, however inevitable, partakes of that negation. It obscures God and the soul, and since God lives, it must pass away. But it can only pass away in that mightier and fairer order in which all our ideals are united—the Kingdom of God. Have we not, through these days, had proof given us, proof that is enough for faith, as a father's hint is enough for his faithful child, that the coming of the Kingdom is sure? Few things have been more moving in these memorable days to those who know the history of these forty years than the communion in friendship and prayer of men whose races have been at war. It has been like the sun breaking through the mist, like eternity glimmering through the veil of time. It is inexplicable in terms of this world. It is due to a creative act of God, whose Spirit broods over the wild chaos of the nations of our modern time, and is already bringing out of it the new order of the Kingdom of Heaven. Like the great deeds of Jesus it is, therefore, a fragment of heaven, an intimation of immortality. We shall never get to the heart of things here unless we realize that we are living in the heart of a new creation amid the stir of elemental forces which have their centre and origin in Almighty God. The energy of life within the Federation has led it out into a great, wide, open field; and has led it to face tasks and burdens that are far beyond its present powers, the winning of the whole world for God, the transmutation of society, the unity of the Churches and the races. No human powers can carry these tasks through. No increase of wealth, no development of organization, no increase in numbers, no genius of leadership; only the creative God can bring in His Kingdom, and He has immutably ordained that the power of the world to come can only be liberated in the world of time, through the faith that can move mountains, the love that never faileth, the hope that maketh not ashamed.

But when we have thus discovered our ultimate necessities and when we seek to practise that faith, hope, and love which will enable the creative Father to accomplish this great design, the more do we feel in every fibre of heart and soul our own

impotence. We cannot believe in God and we cannot love men after this fashion. We are fettered by sense and sin, by the dead weight of the traditions of prejudice in which we live, by the dead weight of the organized unbelief and lovelessness around us. At first when we understand the loveliness and greatness of the revelation there comes the sense of wonder and elation and then the knowledge of our impotence comes back like a flood. What is the cure for it? The deliverance is just Jesus, fellowship with the Living Christ Himself. I believe that as time goes on the great argument for Jesus Christ will be seen to be not so much logical proofs or destructive analyses, but just that as men seek the highest that they know, they find that they simply cannot get on without Him. As the world situation around us develops, as we pass into those danger zones before us, when everything noble in human life is strained and tested to the utmost, humanity will find that, if it is to get through on the right side, it needs the Living Christ, and it will know better what He meant when He said that He was the Living Bread and the Water of Life. I cannot trespass here on a question that lies beyond the limits of my theme, yet I cannot complete it without a word more for one cannot talk about God and man to-day without coming face to face with the Living Christ. The way to faith in the one and to love for the other is as of old to come nearer to the Living Jesus. He radiated the power to believe and the power to love in days of old and He radiates it still. Browning has a beautiful poem written in a mood unusual for him, a mood of weariness. It is called "The Guardian Angel," and he tells how utterly weary thought had left him when he saw the figure of the angel at Fano by the sea. The passionate desire came to him that the figure would become alive and lay its healing hands on his weary head and calm and illuminate his mind, and then he says,

"How soon all worldly worry would be repaired,
I think how I should view the earth and skies
And sea when once my brow was bared,
After my healing, with such different eyes.
O world as God has made it! All is beauty.
And knowing this is Love, Love is Duty.
What further may be sought for or declared?"

Surely that is the kind of healing we want. Where can we have it? We have been talking about great and high things, about Almighty God and human history and time and eternity. We shall become wise now, I think, by becoming as little children.

"I wish that His hands had been laid on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
'Let the little ones come unto me.'"

We are not left to a mere wish, a yearning after a Christ who has vanished. The wish may be fulfilled now. You and I may go now right into the presence of the Lord and let Him inspire us with that faith in God and love to man, and confident expectation of good, which explains how love may come to a human soul whenever it breaks clear out of its past and forgets itself in the presence of the Living God.

And warm, sweet, tender,—even yet
A present help is He.
And faith has still its Olivet,
And love its Galilee.

Apart from Thee all gain is loss
All labour vainly done.
The solemn shadow of Thy brow
Is better than the sun.

Our friend, our brother, our Lord
What may thy service be?
Not name, nor form, nor ritual word,
But simply following Thee.

Christ, Our Example

Robert E. Speer
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COMING in late to such a Conference one is afraid of not being able to relate appropriately what he has to say to what has already gone before. But Dr. Cairns was good enough to go over in advance some of the things he purposed to say last evening and the evening before regarding our need of recovering Christ's thought of God and Christ's thought of humanity. And I am to go on now to try to speak of our need of recovering the apostolic thought of Christ; first, this evening, of Christ as an example for our life. On the very threshold, however, the question is raised for us as to whether the apostolic thought of Christ did include the conception of His character and life as an example for us. Is the idea of the historic Jesus as an ideal for his disciples in His character and His work, an ideal after which his disciples should seek to have their characters and their work patterned, truly a New Testament conception?

We are told by some with regard to St. Paul that his knowledge of our Lord as he moved among men was very imperfect and incomplete, that indeed he had no very great interest in earthly life, that even if he had known Christ after the flesh, he was determined to know Him in that way no more, that his one concern was of the glorified Lord, and that he did not entertain at all that longing, so natural to us, to have known Jesus personally on the earth and to have walked with Him and to have heard Him speak. Now, it is obvious from his epistles that St. Paul knew a great deal about our Lord's life. He knew of His poverty; he knew of the meekness and the gentleness of His spirit; he knew of His forbearance and His forgiving love. He has preserved incidents for us in the establishment of the Communion of the Lord's Supper which were not preserved for us in the evangelists' records, and his epistles show how intimately acquainted he was with the detailed facts of our Lord's death and with the evidence of His resurrection. It must be admitted, however, that there is no evidence of that longing to which I referred just a

moment ago. One of the most sympathetic students of St. Paul's conception of Christ has referred to this, quoting again the lines from Frederick Myers' poem on St. Paul,

"Oh, to have seen thee through the vineyards wander
Pluck the ripe ears and into evening roam,
Followed and known that in the twilight yonder
Legions of angels watched about Thy home."

with the comment that there is no trace of the feeling which Myers attributes to Paul in his own epistles.

And doubtless there is none, but that is not to say that the picture of our Lord's earthly life was not a living, appealing picture to St. Paul, that that life did not stand out constantly to his mind as the norm of what a human life should be, as the unfolding of the true man in the mind of the Father God. Indeed, we know from the most casual reading of St. Paul's epistles how large a place this idea of our obligation to be like Christ filled in his thought. "Be ye imitators of me, even as I also am of Christ," he writes to the Corinthians. "Ye became imitators of me and of the Lord," he writes to the Thessalonians. "But ye did not so learn Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus, that ye would put off the old man and put on the new man," he writes to the Ephesians. And again "Be ye imitators of God as dear children, and walk in love as Christ also loved us." Again and again he referred to this idea of the mind that was in Jesus as the mind that is to be in us, of Jesus as the law of the life that we are to live, of the spirit that reigned in Him as the spirit that is to dominate and control our lives.

And back of St. Paul this idea of the imitability of Jesus and the obligation upon Christian disciples to be like their Lord is the ideal imbedded in the most tender sections of the evangelic record itself. On the last evening, you will remember after He had stooped and girded Himself and taken the basin and towel and had washed His disciples' feet, our Lord rose with the remark, "I have given you an example that ye should do as I also have done unto you. If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." And in St. Luke's Gospel we have another touch, where over against the desire for prominence and the love for high place,

which he found among His disciples, our Lord set the shining example of His own humility:

"And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth."

And two men who were there that evening never forgot that appeal, and in their epistles they have preserved the echo of it: John in the second chapter of his first epistle, "He that saith he abideth in him ought himself also to walk even as he walked." And Peter in his first epistle, "He left us an example that we should follow in his footsteps."

It seems to me accordingly that it is legitimate to say that in the New Testament itself there is embodied this idea of the imitation of our Lord, our obligation to have our lives, our human relationships, our character, our outlook upon the world, the spirit that controls us patterned after His.

But even if there were no such evidence thus spread out over the New Testament, the obligation would be upon us uneffected still. Our Lord came to give man life. But what is life? We do not know life as a thing in itself. We know life only as it functions as life, only in its relationships, in its expression. What are the functionings and expression of the life that is Christian? Our Lord came to establish a kingdom. The kingdom takes its character from the type of its subjects, and in the kingdom the subjects take their character from that of their sovereign. The disciple is not above his master, nor the servant above his lord. The disciple must be as his master and the servant as his lord. Even if there were no word in the New Testament to which we could appeal as setting before our lives the example of the historic Jesus as the law of our own character and the ideal of our own spirit, the mere fact that His life is in us would require the discovery of the functionings of life in Him that we might know what they must be also in ourselves.

Now here in this gathering it does not need to be said that there are some deep regards in which Jesus is beyond our imitation. In precisely those regards that make Him what He is to us as Lord and God He is what we cannot become. For one thing, there is His unique consciousness, His singularity, the authority which He felt and displayed, and which no one else ever has had or ever can have, the consciousness that expressed itself in His tone of authority, so singular and unequalled and unsucceeded, even in the Sermon on the Mount, that displayed itself in His spiritual self-sufficiency, so that He needed nothing from any man nor needed to be told anything of any man, for He knew what was in man and had the fullness of life within Himself; that consciousness that called out from him the most unique declarations regarding His own place in history which we have ever heard from any soul. "I am the light of the world." "I am the bread of life." "I came not to condemn but to save the world." "I am the way and the truth and the life." Add to these the assertions that rose highest in the declaration of relationship between Himself and His Father, "The words that I speak unto you, I speak not of myself but the Father which dwelleth in me he doeth the works." "He that hath seen me hath seen the Father." "I and my Father are one." "No man cometh unto the Father but by me." "No man knoweth the Son save the Father, and no man knoweth the Father save the Son and he to whomsoever the Son willeth to reveal him." How clearly we mark the separateness and distinction in the calm spiritual and moral supremacy that made Him the master of all the situations of His life, and the one calm and absolutely tranquil character in the great tragedy that brought it to the close. In that regard of our Lord's unique personal consciousness, His sense of authority, and exceptional character He stands aloof from us in a class above our reach. He was the only one who has ever been truly captain of His soul.

We recognize this uniqueness of our Lord, in the second place, in the piety that never needed to draw its sustenance from repentance. All the good men we know are men who walk under the shadow of their own imperfections. There is a quiveringness of self-reproach about all noble human souls, and the better any man is the more this quiveringness marks his life, the greater

his sense of his own imperfection, the deeper, the more full his own consciousness of need of forgiveness. But here is the phenomenon of the best life we know that never asked to be forgiven, that at the very last asked His Father to forgive those who slew Him, but who felt no need of penitence for himself. Here is the sole instance of sustained unrepentant piety. In this our Lord is in a class apart from His disciples.

We recognize, thirdly, His separateness from us in the simple fact of His originality. He created what we seek to imitate. He stands in a spiritual relationship to humanity which is peculiar to Him alone, and He fulfilled, in the simple fact of history, a function in relation to the spiritual life of mankind which no one else ever has filled or ever can fill. He redeemed us. He did a work for us which we accept; we do not do it for ourselves. Very reverently we bow ourselves before Him and recognize that He stands on a level forever removed from ours.

But when one has said this, he comes back, by virtue of His own words, to the fact that what He was He was to show us what we should be, that He was the uncovering of the Father's perfect will not for the life of His first-born Son alone but for the lives of all His children. And we should think for a little while this evening of this privilege and obligation resting upon us to make Jesus Christ, as men knew Him when He was here on the earth, as the Holy Spirit makes Him to live again before our lives to-day as He lived on earth nineteen centuries ago, the law of our character and our service and our achievement.

I pass by the analysis of the subjective imitation of Jesus which we have read again and again in Thomas à Kempis and the more objective picture which Dr. Stalker has drawn in *Imago Christi*. I wish to select rather this evening four of five aspects of the character and ideals of our Lord which, it seems to me, present a special call to us who are gathered in this Conference here at this time.

In the first place, He was one who cherished limitless ideals of character and of achievement. He conceived the idea of a world society, of a Kingdom of God, as a kingdom of spirit and freedom and truth, a kingdom that should last through all time, that should include all races, and cover the whole earth, as a kingdom in which there should be neither male nor female, bond

nor free, citizen nor foreigner, a kingdom in which these three great chasms that had split the ancient world would be annihilated, a kingdom in which every age—old men, middle-aged men, the little children, every sex, women and men, every class, the ignorant and the educated, the son and the father, would all be gathered in one equal family brotherhood; a kingdom in which absolutely no limits were to be set to what men were expected to do in conquering sin, in achieving character, in doing duty, in redeeming the world. Its two characteristic watchwords were, "Be ye therefore perfect even as your Father in heaven is perfect," and, "All things are possible to him that believeth." How far are we still from accepting in our own lives ideals like these! How many, many times we have deliberately surrendered to moral weaknesses or evil on the plea that we could not conquer or prevail. How many, many times we have been content with a shrivelled and inferior character while all the time He called us, "Be ye therefore perfect even as your Father who is in heaven is perfect." Is there a single enterprise with which we are associated here this evening that is not again and again estopped by the unwillingness of men to undertake tasks which seem obviously beyond their strength, forgetting that all things are possible with Him who has called them? One of our greatest needs to-day in the Christian Church and in all these movements of life which spring out from its breast is the recovery of the apostolic thought of the character and the service possible to men, as revealed in Jesus Christ their Lord and ours, which enables them to say, "I can do all things through Christ." We content ourselves with a fraction of God's expectation for us. We lay out projects that fall infinitely short of the dream of Christ. We are content with that with which one may be sure He is not content for us. If we could but rise into the courage of His ideals of character and achievement we could split open this modern world.

I once heard our greatest American merchant at a dinner some years ago, a man who has led the commercial life of America in its most daring modern developments, tell of two priests who had gone once together into St. Peter's at Rome. As they passed in they looked up and saw the birds flying far up in the dome above. And one said to the other, "I never come here

without feeling just as small as those little birds that are flying so far above us." And the other replied, "I never come in here without feeling my soul expand to the whole breadth of St. Peter's dome." There are these two ways of looking at our lives, the shrivelled way and the enlarged and Christian way, and we should go out of this Conference to project schemes that would have appalled the men who went before us, to erect ideals of self-judgment for life that would have terrified the generation of Christian men gone by, if only in this regard we would walk as Jesus walked! Out of a humble despised village came one who sat down before a project that was to last as long as time. The child of a narrow, insular race, He dreamed of a Kingdom that was to include the whole world of men. Are we His disciples dreaming a similar dream?

In the second place, our Lord wielded while He was here on earth, and wields still, the greatest power that ever has been wielded by any personality. And He did it in contempt of all those conditions upon which we are wont to believe the exercise of the greatest influence depends. When we start out to work any great reforms, to change the life of a nation, or a society, we attempt and not improperly to lay hold on the authority of legislation. If we can, we remake the laws. We would see that injustice is wiped off all the statute books and that the State establishes equity. Next to the ideal of remoulding the world by remaking its laws, men rely nowadays upon the power of wealth to accomplish great redemptive ends. The most prophetic soul that ever spoke from the pulpit in America held that the conversion of the world was waiting upon the conversion of the money power to the ministrations of the Kingdom among men. In undertaking an object now, one of our first efforts is to see that we have got the necessary financial support to carry through the measures we believe to be necessary. It is indispensable to get the budget underwritten. If this man and that man will stand behind us with unlimited resources, we are ready to believe there is nothing we cannot do. We have even parodied the word of our Lord, "With God indeed it is impossible, but not with money; for with money all things are possible." And next to government and wealth, we lay our great emphasis upon what can be wrought by organization. Our great men in every walk of life to-day

are the men of manipulating power. The great modern general is not a man with inspiring personality but the man with tireless organizing capacity. In politics and in business it is just the same. The man who knows how to relate men, to play their weaknesses off one against the other, to correlate their elements of power, that is the man in every walk of life on whom we rely to accomplish the great things.

Now no one will say a word against the use of any one of these three sources of power in accomplishing the ends of the Kingdom of God in the world. These men are doing right who are trying to make legislation righteous; God surely is calling many men to that high ministry. I cannot believe that God ever called any man just to make money. But if any man in responding to God's call to render human service, has been given as a by-product of his toil great wealth, we all believe there is work to be done for the Kingdom of God with that wealth. We all believe that organizing power is a trust to be used for God. But I remind you of something that we are perpetually forgetting. The most powerful life that ever was lived on earth, the life that is dominating the world more and more as the years go by, is a life that ignored all three of these great springs of human power. He suppressed every attempt to politicalize the mission. When men came to take Him by force to make Him king, He withdrew Himself into the desert that He might be free. We find in His words hardly a reference to money that is not half contemptuous, and He usually required those who came to follow Him to divest themselves of it in order to be His disciples. And as for the use of His masterful organizing power, some of you will remember the striking words in Young's *Christ of History*:

"He originated no series of well-concerted plans; He neither contrived nor put in motion any extended machinery; He entered into no correspondence with parties in His own country and in other regions of the world, in order to spread His influence and obtain co-operation. Even the few who were His constant companions, and were warmly attached to His person were not, in His lifetime, imbued with His sentiments, and were not prepared to take up His work in His spirit after He was gone. He constituted no society, with its name, design, and laws all definitely

fixed and formally established. He had no time to construct and to organize—His life was too short—and almost all He did was to speak. He spoke in familiar conversation with His friends, or at the wayside to passers-by, or to those who chose to consult Him, or to large assemblies, as opportunity offered. He left behind Him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in His principles and breathed out from His life; and then He died."

And that was the end of it? Was that the end of it? That was only the beginning of it. Out of what was done then, so simple and entirely in contempt of our human conditions of influence and power, there poured the great streams that, as the years have gone by, have been remoulding the world, there passed the great forces that have been building on earth, through all mist and darkness, the walls of the Kingdom of God. Might it not be well if we re-examined many of our own most customary points of view and forms of judgment in the light of the method of Christ?

I suppose Dr. Ibuka would agree that there has scarcely been another life lived in Japan that has made the impress upon the Christianity of the Empire that was made by the life of Paul Dawayama who returned to Japan in 1876 after a few years of study in the United States. He accepted the call of ten believers in Osaka to be their pastor and to organize them into the first self-supporting Christian Church of Japan, and was himself the first Japanese minister ordained on the soil of Japan. He died in less than ten years. For the last few years of his life he practically lived in the hospital at Osaka, rising from his bed to go out to preach. For one whole week he was in his room on his elbows and knees in paroxysms of pain, but rose at the end to preach. And in weakness he was made strong to preach a full gospel and to live a full life. He had no money, no power, no organization; he had none of those sources of success upon which men so much rely. But he left his impress forever upon the Christian Church in the Far East. Greatly do we need to recover, with all our use of the secondary secrets of power, the great primary secrets which our Lord knew, which underlay the enduring strength of His life.

In the third place, as we look back on the historic Jesus, and

think of that life in terms of the weaknesses and failures and necessities of our own, we are confronted with the glorious fact that here was one life at least that cherished limitless ideals of character and achievement and that embodied its ideals in its own actual attainments among men. No one ever charged Him with moral defect or failure. "He knew no sin," says Peter, "neither was guile found in Him." It is a lovely thing to note that even those, who hated Him most, bore tribute to His moral blamelessness, and that the man who betrayed Him, who by all the laws of psychology would have justified himself in his treason if he could, brought back the money that was the reward of his betrayal, saying that he could not take it as the price of innocent blood. Even he had never seen in those three years one slightest flaw or defect or shadow of defect. It was all a shining life incarnating its limitless ideals of perfect character and resistless achievement. How few such lives we know! How far our own lives are from being this! How soon the day of our Lord's triumph would come if once a few men walked again in the world in whose lives shone forth even a measurable attainment of the ideals that were perfectly embodied in His life. "In letters," said Confucius, "I am perhaps equal to other men; but the character of the perfect man, carrying out in his conduct what he professes is what I have not yet attained to." No; and to this no one of us has yet attained.

In George Bowen's *Love Revealed,* a book which some of you must know, one of the rich devotional books of the generation passed—I am speaking of George Bowen of Bombay, of whom Bishop Taylor once spoke as the Lamb of India, who as nearly as any man in the last half century did reproduce actually before men's eyes the life of our Lord as it was lived on earth—in his book commenting on the New Commandment in the closing verses of the thirteenth chapter of John, Bowen wrote:

"'By this shall all men know.' This is that evidence that none shall be able to resist. When Christians love one another with the love of Calvary, then the people who dwell in the heart of Africa, Australia, China, Japan, Tartary, Siberia, Arabia, Russia, Austria, America, and England will know who are the people of God, and will hasten to them, ten men laying hold upon the skirts of one, to learn the way of life. For He who bore testi-

mony unto His well-beloved Son from heaven will bear testimony to those in whom Christ, the hope of glory, is thus formed again. 'That they may be one in us; that the world may believe that thou hast sent Me'."

In the fourth place, and to this I think Dr. Cairns called your attention on the first evening, at last in Jesus men saw one who lived His life in the perfect peace of an unbroken trust and of a conscious fellowship with God. We see this in the way in which he dared to rest upon the invisible and intangible conditions of achievement of which I spoke a few moments ago. Here was one man who did not rely on his organization or his plan or his budget or his subordinates, but who relied alone upon the truth. I am reminded of the striking statement of Macaulay in the *Edinburgh Review* years ago that falsehood though often shown to be more than a match for truth and power together, had never been found a match for truth alone. Our Lord knew that as long as you could keep truth uncompromised with power nothing could conquer it; but He knew also the danger that arises when truth and power are entangled. But he lived his life in freedom, in perfect calm and unruffled tranquility. We see the absence of all strain and crisis from His life. There is a true sense in which one might say there never were any crises in the life of Christ. It was all perfectly even from first to last, perfectly in the trust of His Father. Even that agony in Gethsemane, of which we so often think as the great tragic crisis when He nearly broke, is capable of a nobler and richer interpretation than that. It was not that our Lord was shrinking from death. It was not, as one of our best modern commentators on His life has suggested, that He was young and the tides of life and energy were strong with Him and He shrank back with horror from this shadow that was closing in with its strangling might around Him. Surely not. It was not death that He feared. It was that He would not live to go through to His death. What else can be the meaning of that interpreting passage in Hebrews? "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, was heard in that He feared." Even then, in what we think to have been the dark hour of His life, there is no evidence that

our Lord was not resting with His habitual childlike trust and calm, in the Love that would not let Him go. We see this peace of His life again in His contempt for the problem of evil, or in the absence of any consciousness that there was any problem of evil. The greatest warrior that ever went forth against the moral facts of life was the quietest lamb in the face of them. He who conquered death did it with the gentle touch of a little child. How changed our lives and our Movements would become, how much of this fever and stress and anxiety, how much of this battle and campaign would go out of them if we could recover, as those must do who would walk as He walked, the unruffled calm of Christ.

And, last of all, He believed in no impossibilities. Think of the things He bade man do. Men who had never seen from the day of their birth He told to open their eyes, and they opened them and saw. Men who had been impotent from their birth He bade to walk, and they rose up under His encouragement and carried their beds. He laid His hand upon the dead, and they lived again. Those who could not see, saw; those who could not hear, heard; those who could not walk, walked; and dead men waked to life. And He told the men who were to come after Him to cherish the same ideals of power that they had seen Him live by and enable men to live by. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

The tasks that are laid out in front of us, my friends, are impossible tasks. The tasks of cleansing our great cities around the world, the tasks of taking men out of whose lives sin has eaten all the fiber of will and power and calling these men to the moral energies characteristic of citizens of the Kingdom of God—these tasks are simply impossible. But it was here in this very room, I think, that years ago when at one of the Indian Conferences, someone objected to a certain course of action on the ground that it was impossible, General Armstrong of Hampton Institute sprang to his feet and asked, "What are Christians in the world for but to achieve the impossible by the help of God?" Across the years we look back to one Who did the impossible, Who was the impossible, Who told men

that if they would follow Him, they, too, could become and achieve the impossible. These things or greater though we must believe lay in St. John's mind when he wrote the words which I quoted at the beginning, "He that saith he abideth in him ought himself so to walk even as he walked." Alas! we have not walked as He walked. We have not been among those imitators of God as dear children who have walked in love even as Christ loved us. What He was we have not been. But, thank God, none the less we are the sons of God, "and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is, and he that hath this hope in him purifieth himself, even as he is pure."

Christ, the Lord and Saviour

Robert E. Speer
New York

We were thinking last night of the example of our Lord as a true part of the apostolic conception of Christ. We are to go on now to recognize that it was a very subordinate part. There is danger in some of our modern interpretations of Christianity, that we may forget how subordinate a part it really was. So many times we are told to-day that Christianity is just the following of Christ, and that following Christ is just the attempt to relive the life of Christ, to do what Jesus would do if He were here in our place and in our own times. And in our effort to commend Christ to the mind of our day, is there not sometimes a danger that we shall make too large a concession to this construction of the Gospel, losing its rich and affluent supernaturalness, making Christianity not God's so great salvation but simply the effort on the part of our own individual wills to make as good use as possible of Christ, to think of Him as vividly and clearly as we may, and to strive as earnestly as may be to resemble Him? It is well to remember, I think, in answer to this current mood, how small a place this conception of the example of Christ filled in the apostolic thought of our Lord. Only once is the expression "like Christ" used, and

then with an eschatological reference in a passage from St. John's first epistle which we were quoting last evening, "We shall be like him when we shall see him as he is." And if there were time it could easily be shown that all the other references to our imitation of Christ imply a conception of Christ wholly at variance with any humanitarian emptying of His personality of its divine and supernatural glory.

And there is yet another current interpretation of Christianity which has a still smaller place in the apostolic conception, though in our own day perhaps it fills an even larger place in our thought than the thought of the obligatoriness of our Lord's example. I mean the conception of the Gospel as the message that Jesus brought, and of Jesus Himself as the Great Teacher and of Christianity as the acceptance of the views which He expressed and of His doctrine. Now, of course, the gospels are full of the idea of our Lord as a teacher; but as soon as Jesus was gone it is evident that He Himself as the living Christ at once and completely swallowed up the thought of His teaching and Himself as a teacher. There is not a syllable in the epistles of the New Testament with reference to Christianity as the teaching of Jesus or Jesus as one who brought a message the acceptance of which is the essential element in His discipleship. Only once does the phrase "the doctrine of Christ" occur. "Leaving the first principles of the doctrine of Christ," we are bidden in the sixth chapter of the epistle to the Hebrews, to go on unto perfection. But in the Revised Version the language is changed and we are bidden to cease from speaking of the first principles of Christ, so that even that single reference to the teaching of Jesus is eliminated in the Revised Version of the New Testament. And the doctrine referred to moreover embraces just those miracular elements which this view of Christianity seeks to escape. The idea of Jesus as a teacher of Christian truth, and of Christianity as the acceptance of that truth, is an idea foreign to the apostolic mind as it finds expression in the epistles of the New Testament.

Neither "like Christ" nor "with Christ" nor "after Christ" are the characteristic phrases of the apostolic conception of our Lord, but "in Christ." Any one of St. Paul's epistles, chosen almost at random, would give us the characteristic emphasis on

this use of the preposition "in." "In Christ," "Christ in us"—these ideas overshadow every suggestion that the New Testament contains of the obligation that rests on Christians to use the historic Jesus and His character as an example for their life. If we seek the New Testament conception of Jesus, the apostolic ideal of what Jesus was meant to be in life, we find it practically in one phrase in which Paul gives us in four words his own spiritual autobiography, "A man in Christ." That was all there was to be said of him. "I knew a man in Christ." Christ was to him all the power and wisdom of God, the whole sphere and reality of his life, and his one desire for his friends was that Christ might dwell in their hearts by faith, that they might be able to apprehend with all the saints what was the length and the breadth and the depth and the height, and to know the love of Christ which passeth knowledge, that they might be filled unto all the fulness of God.

Now we are going far deeper, if we may, to-night than we ventured last evening. Who is sufficient to attempt to be another's guide in this? What we were thinking about last evening was the threshold of the New Testament conception of our Lord. The New Testament thought carries us infinitely further and deeper. But how shall we set it forth? While thinking of the example of Christ as set for our life we made bold to speak of it in terms of our own life and thought. But surely no one of us has the hardihood to do that when we come to think of Christ not as an example for His disciples but as their indwelling life, as abiding in them, constituting their truest personality, revealed not to them only but in them. Surely no one of us will venture to attempt this interpretation in terms of his own life or experience. We have to turn to a greater Christian than any of us ever will be. For is there not a real sense in which, just as we have to go to our Lord for the right conception of God and for the right conception of humanity, so we have to go to St. Paul for a really adequate conception of our Lord in what He was meant to be to human character, for what He was meant to be to personal life. "Where lives the Christian," asks Hermann in his *Communion with God,* "who could with truth presume to say that he treasured the thoughts of St. Paul as his very own? Surely all of us read the apostle with the feeling

that he has a different measure and a different energy of faith from ours."

I suggest that we think for a little while this evening of the outlines of that great towering conception and experience of Christ which St. Paul set forth for us in his epistles, laying bare for the Church through all the ages the story of Christ's life within his own soul. We have it all put in one great word of his, which by itself shows how wide a chasm is between him and us, in one of those "little Bibles," as Martin Luther would call them, the twentieth verse of the second chapter of Galatians: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Here best of all, surely, we find our starting point. Here we find the fountain of all his thought about God, for St. Paul did not derive his theology from the teaching of Jesus; he did not derive his anthropology from our Lord's view of man or of human relationships. Nowhere in his epistles is there any appeal to the teaching of Jesus as furnishing him the outlines of his theology; nor are there any citations from the teachings of Jesus as explaining his view of human society. St. Paul drew his theology, he drew his conception of human relationships out of his own living experience of God in Christ. We know the perils to which any one of us would be exposed in cutting himself loose from history, in any attempt to seek by-ways that let go the historic doctrine of our Lord or the memories of His earthly life. But a divine Spirit was protecting and inspiring Paul and it is indubitable that here are the roots of all St. Paul's conception of God and of man, and of what God in man was within his own soul. It all came of him, not from man, nor from any teacher, but through immediate revelation of Jesus Christ.

Now how shall we try to gather an adequate conception in these few moments, or a satisfactorily inadequate conception, of what Christ was to and in St. Paul's own life? It would help, for one thing, if we had time to study carefully and in detail his use of various titles of our Lord. You know the twelve of which he makes use: Saviour, Son of God, Jesus, Christ, the Lord, the Lord Jesus, the Lord Christ, Christ Jesus, Jesus Christ,

Christ Jesus our Lord, Jesus Christ our Lord, the Lord Jesus Christ, our Lord Jesus Christ. If you will sit down some week, or weeks, and make a careful study of St. Paul's use of these twelve titles of our Lord, it will open, I venture to say, a new world. I have spent days and days simply classifying them, gathering them up phrase by phrase, sentence by sentence. I remember once years ago being laid over at a little railroad hotel in winter time for three days on account of a snowstorm and wreck, and spending the whole time in a rich experience with these names. If one wants to see how boundlessly rich and limitlessly great was Paul's conception of Christ, just let him make a list of these titles. One thing which he will see at once will be that St. Paul's view of Jesus was so high and full that he made no attempt at any careful discriminating use of these different names. There is the earthly name of "Jesus," for example, which Paul does not attempt to confine to references to Jesus as in the flesh among men!—"Always bearing in the body the dying of Jesus that the life also of Jesus may be manifest in our mortal body." He thinks of those dead, those who have gone, as sleeping in the glorified Christ whom still he calls Jesus. "Those who are sleeping in Jesus will God bring with him."

And he will discover, in the second place, from the study of these titles that there is absolutely nothing that St. Paul scruples to say in the way of exaltation and description of our Lord, nothing that he would venture to say about God, that he would not say about Christ. Any claim that he would make for God, he will make indifferently for Christ. He is not asking, "How little can I say? How small can I make him? How far can I strip Him of miracle and the supernatural?" Never. Christ is shining before Paul in all the glorious fulness of the Godhead bodily. If we turn from all theory actually to study what St. Paul's conception of Christ was, we find ourselves immediately deep in a great sea of such reverent, loving worship of God in Christ as cannot claim too much for the Lord. If Jesus came not to be worshipped but to be followed, if He came to be an example or to preach a message instead of to save us and to live in our life, then never was He more grievously misrepresented than in the epistles of St. Paul. Never did it befall any-

one else to be so misconstrued within a few decades of His life as our Lord was by one the vigour of whose mind and the force of whose influence and the integrity of whose personality, living across the ages, make it impossible to believe that his experience of Christ was a fiction or a delusion, make it necessary rather, for us to believe that what St. Paul said Christ was to and in him Christ was, and can be also in other men to-day.

In the second place, we may get some larger idea of what Christ really was to the early Church, and chief of all to St. Paul, if we try to analyze from St. Paul's epistles his conception of Christ's relation to human life. Of course, it cannot be done adequately, because St. Paul himself did not seek to set it forth fully. We can only gather it suggestively within the great experimental realization of Christ in his own life. Nevertheless several great aspects can easily be singled out. We find in St. Paul's experience and thought that Christ is concerned, for one thing, as the archetypal man. The second man he calls Him; again the heavenly man; again the "last man,"—the truth of human nature, as Dr. DuBose would say, the perfect man into whom we are to grow. His ideal of the goal of life was that we might all come in the unity of the faith and the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ. St. Paul conceived thus of our Lord as the unveiling of God's ideal of humanity, the revealed thought of God about man which was in His mind when He made man, the unfolding of what man is to be when he is recovered to himself in God.

In the second place, he conceived of Him as the Founder and Redeemer of a new humanity, as the one through whose death we were delivered from the bondage of sin, by Whom we secured forgiveness, Who reconciled man to God, the reconstructor of human life, Who purified the veins of humanity from their taint and poison, Who regenerated the resources of humanity at their very fountains. Without such service done for them Paul and all humanity were dead. How different all that from Christ's conception of this need. No one had to do this for Him! He needed no redeemer, no mediator between Himself and God. He had never asked for forgiveness or sought for one who could secure salvation for Him. How different the

piety of our Lord was from the piety of the best man who followed Him! The best man who followed Him called himself the chief of sinners. He whom he followed separated Himself from sinners. "Which of you convinceth me of sin." St. Paul's second great conception of Christ was of Him not as mere teacher, not as an example for men, but as the actual creator of a new human order, as the Founder, the Redeemer of a new society, as one who actually did a great creative work and began humanity afresh.

He thought of Him, in the third place, as the Life, the Head of that humanity, the One Who entered into that humanity as its very blood, in Whom the unity of that humanity inhered, from Whom the whole body of it fitly joined together and compacted, by that which every joint supplieth according to the due working in its measure of each several part, maketh the increase of the body unto the building up of itself in love. He thought of Him as the great unifying life in which there is neither Greek nor barbarian, bond nor free, male nor female, but all of one man in Christ Jesus. My friends, no impulsion of a single example, no fellowship with a common teacher, will ever annihilate the racial chasms. No external struggle on the part of individuals towards the far-off goal will unite men and consolidate mankind. It can only be by the pulsing through all the veins of human life, of common blood, by the reincorporation of humanity in a common spiritual flesh. And that flesh is Christ. There is no other common ground work on which humanity shall be builded into unity.

In the fourth place, St. Paul conceives of Christ as the very fulness of God, "In him dwelleth all the fulness of the Godhead bodily; for it pleased the Father that in him should all the fulness dwell, and ye are complete, or full, in him." Yes; he rises even higher than this into the daring hope that we also by the limitless love of Christ are to be filled unto all the fulness of God. Do we not need to do our thinking in the vast range of such a faith as this? Our own individual thinking, about Christian truth, our spiritual self-judgment, and our corporate planning, we need to do in a new atmosphere, the atmosphere of a large and uncompromising conception of our Lord. If we project our plans with a diluted consciousness of Christ,

we shear these plans of their penetrating and arriving power. Nothing but the life of Christ, the fulness of God which He came to be and is now, can ever supply the wisdom and the strength that we need to carry either our characters or our enterprises through to God's high calling which is in Him.

We may get a clearer thought of what Christ was to St. Paul by looking at his own practical, living experience of Christ. He recognized Christ as the absolute owner and sovereign of his life. "Ye are Christ's," he writes to the Corinthians, in a passage in which he obviously intended to include himself, for he goes on immediately to point out that criticisms directed at him by men are of no concern to him, that even his own self-criticism is a matter of no concern, that he holds himself subject to the judgments of the Lord, to Whom he appeals, Who died for him and men in order that they might be recognized as clearly His. And if He died for them they died with Him, and they died with Him that they might not henceforth live unto themselves but unto Him whose they are. He recognized that he was not his own but Christ's. Very simple it is to state it. How revolutionary the principle is when it is actually applied to life! And St. Paul faced the issue which that principle raised —I mean the issue that lay behind its acceptance of what it allowed and what it forbade, of what it implied and involved. He had given up much for Christ. "I am crucified to the world." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dross that I may gain Christ and be found in him." He applied this principle of his acceptance of the absolute ownership of Christ to all his earthly relationships. Earthly possessions were a small matter, but being owned by Christ meant for Paul the exclusive yielding up of his whole higher life to the dominion of his Lord; and that must have signified a great deal in the intellectual life of a man like St. Paul. It meant the choice for him between the culture of his day and the principles that pervaded that culture and Christ. Paul frankly accepted the issue. He came straight from Athens to Corinth, and told the Church there that he had resolved as he came to them to know nothing among them save Jesus Christ, and Him crucified. And this was no mere sud-

den extreme of fanaticism on his part due to failure at Athens, for he proceeds in his next epistle to the same friends to assure them that it is his purpose to bring, as it should be theirs, every thought into captivity to the obedience of Christ. His whole life, he recognized, must be brought beneath this sovereign control of the one Who owned him and in Whose leadership was all his joy. There will come back to your memories at once passage after passage from his epistles showing how consuming and overwhelming was this absorption of his life in Christ.

Now these assertions are not real, not true, not morally right as applied merely to an historical human example, as applied merely to a great teacher under the spell of whose doctrine one has held his life. All this is only real and true and honest, a thing that a genuine man could say, on the supposition that it represents reality, that St. Paul was Christ's and that Christ really lived in him. I do not need to remind you of that long range of passages in which he traces back to this consecration of his life, and the indwelling reality of Christ, all the springs of his power. He found them there. They were not found in a holy and fair recollection; they were not found in an eloquent exhortation; they were not found in doctrine. They were found in a living Lord, dwelling within his life as the power of God, "declared to be the Son of God with power by his resurrection from the dead," and the man's whole ambition was just to have his life absorbed in that great vital biological power. It was his one supreme desire to find this Christ and be found in Him, "that I may know him and the power of his resurrection and the fellowship of his sufferings."

Yes; and we must carry it further still. St. Paul was not content merely to state the matter in this exterior, quasi-metaphorical way. He comes to the most direct and innermost statements. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." When Christ who is our life shall appear, then shall we also appear with him in glory, "For to me to live is Christ." Now you cannot empty such language of its significance by saying that Paul meant for him to live was to try to be like Christ, is to think the thoughts that Christ thought. That is not reality. St. Paul declared—and he knew

how to use speech, and all that he was and did and his unforgettable impact upon life testified to the veracity of what he said—that his life was Christ's, that Christ lived in him. And unless we are to have a radically different conception of Christ from that which planted Christianity in the world, which founded the Christian Church, and which accounts for its continuance to this day, we must go down—or rise up into this same exhaustless conception of what Christ was meant to be to and in man.

Paul went on to say in this Philippian passage from which I have just quoted, "I have a great desire to depart and be with Christ." That is the sense in which the phrase "with Christ" occurs in the New Testament. It is never in the sense of sympathetic companionship with the memory of one who has gone, but always with the sense of identity with the risen and glorified Lord. "If ye be risen with Christ, seek those things that are above, where Christ is seated on the right hand of God." "I have the desire to depart and to be with Christ." And so at last the call came to him, and the great soul set its sails and the soft breath of God filled them sweetly and across the silent seas the old man passed to the land of his heart's desire.

And we may be sure that if thither in his spirit of calm we too would go, and what is far more important, if here in that power and strength we too would work, it must be with no empty thought of Christ, no conception of Him evacuated of its rich and abounding supernatural reality, but with the same great and glorious thought of Him that filled the lives of the apostolic men and made them what they were. For, after all, it is St. Paul's work that we are essaying to do. After long years of discord and disruption among humanity, we are recovering at last his dream of one great human family, one man in Christ Jesus. It may be true, as Mr. Allen argues in one of the most suggestive of our modern missionary books, that St. Paul's difficulties and problems were greater than ours. But perhaps not. Surely ours are as great. We work in a vastly larger world than his. He did his work in his own language. He worked over a relatively small area, among a relatively homogeneous people. He was always under his own flag. The social and intellectual chasms between races had not opened as they have opened to-day. With greater difficulties even than his,

can we expect to accomplish our end with less resources? If he needed a Christ as great as this, will a smaller Christ suffice us in our larger task? Would that before we go out from our gathering to face that task again we might lay these great thoughts of St. Paul across our own lives to discover whether for us now there may not be some such deep and actual experience of Christ as came to him. I came the other day again upon the passage in John Bunyan's *Grace Abounding* in which he described one of his great nights. "It was a good night to me," said he, "I never had but few better. I longed for the company of God's people that I might have imparted unto them what God had showed me. Christ was a peculiar Christ to my soul that night. I could scarce lie still in my bed for joy and peace and triumph through Christ." Oh, of what avail are all our plans and words without that peculiar Christ? But if that peculiar Christ were ours! If to-night here, corporately, and then, in a few moments, alone, each one of us might find Jesus Christ Himself formed anew in us, the hope of glory, and might know beyond all doubts and questionings that God in Christ was in us and that we were secure and omnipotent in Him! If this should be, what would it mean but that the Gospel had been heard again and that it had once more found men ready to be its messengers?

PART II

Religious Forces in the Universities of the World

Report of Mr. John R. Mott
General Secretary of the Federation

Report of Miss Ruth Rouse
Travelling Secretary among Women Students

Report of the General Secretary

The World's Student Christian Federation has united the Christian students of all lands to conquer the universities of the whole world for Christ and to relate the energies of student life to the plans of His expanding Kingdom. The first conference of the Federation after its organization in Vadstena Castle in Sweden in 1895 was held two years later at Williamstown, the birthplace of the foreign missionary movement of North America. After holding seven conferences in different parts of Europe and Asia, the Federation again meets on the American Continent. In the years which have elapsed it has become the greatest single religious force among students. It has made the Christian Student Movements of different lands acquainted with each other and with the extent, needs and possibilities of the student world. It has enlisted the co-operation of the leaders and members of the established Christian Student Movements on behalf of the students of less favored lands by arranging tours of important deputations, by enlisting gifts of money and by promoting intercession.

The Federation has profoundly influenced every Christian Student Movement, even those which were strongest and have been least conscious of its influence. This has been done through stimulating greater zeal and activity, through broadening plans and improving methods of work, through widening the horizon, enriching the sympathies and strengthening the hope and faith of leaders. The Federation has established practical means of communication between the various national Movements and has brought them into this relation of mutual helpfulness. Through its conferences, literature, visitation, Exchange List, and Universal Day of Prayer for Students, the ideas, ideals, experiences and achievements of the Associations of Christian students of each country have been made known and accessible to similar

Associations in all other countries. Thus even the smallest and most obscure Student Movements and workers have had opportunity to make their contribution to the work throughout the world. The Federation has made possible the development of what might be called a science of moral and religious effort by and for the educated classes. We are just beginning to see the far-reaching significance of this service in the realm of apologetics, of various applications of Christianity, of religious education, and of recruiting Christian workers. Indigenous leadership in the work of Christ among students has been greatly developed through the emphasis and activity of the Federation. Powerful evangelistic impulses have been given through the student missions and evangelistic campaigns which have been organized and conducted under the auspices of this world union of Christian students.

The Federation has made possible the concentration of the forces of Christendom on points of great importance and at times of grave crisis, as for example in connection with the Federation Conferences held in Tokyo and Constantinople. It has promoted friendship and good-will among the students of all lands and races. Possibly no other agency has done so much to draw together the leaders of tomorrow. This has been accomplished by making more widely known the good characteristics of each country, by regarding the different nations as equals, by emphasizing the great ideas on which all are agreed, by exalting the highest ideals and unfolding great visions, by uniting the students of different lands and races in difficult undertakings. As a result, much of national narrowness, prejudice and misunderstanding has been superseded by growing esteem, sympathy and readiness to co-operate. Many consider far the greatest contribution made by the Federation to be what it has accomplished in promoting true Christian unity. It has been a living inspiration, discovering for and increasing in multitudes of future leaders of the Church the sense of the unity of Christendom. It has shown the students of the East and the West that they are essential to each other, and has borne in upon thoughtful men everywhere the conviction that the real unity of the human race can be found and realized only through Jesus Christ.

The last published report of the Federation was presented at

the Oxford Conference in 1909 and covered the four preceding years. It is proposed at this time to present the principal facts of progress during the four years subsequent to that gathering and to call attention to some of the opportunities which today demand the attention of members and friends of the Federation.

I. Four Years of Progress

Four years ago the Student Movements in the Federation included 2,028 Christian Associations or Unions with a combined membership of 136,630; they now number 2,305 Associations with a total membership of 156,071. This is an increase of approximately 300 Associations and 20,000 members. Thus the growth in the quadrennium represents an expansion equal to nearly half the membership in the entire Federation at the time of its organization in 1895. The Movements which have had the largest increase in membership during the period under review are the Women's Movement in the United States and the Movements in Australasia and China. As a rule the Movements of Europe and North America do not include the Christian societies among school boys and school girls, although this is the practice throughout the rest of the world. Were this done in Europe and North America, where members of the Student Movements sustain a very close and helpful relation to the work in the high schools, gymnasiums and lyceums, it would add tens of thousands to the numbers now counted in the Federation.

The most highly specialized work for any class is that carried on for theological students by nearly all of the Movements. Next to this is the work done for medical students, notably in several of the cities of Great Britain, North America and Japan, and in the capitals of Denmark and Argentina. An extensive work is conducted by the American Movement in the colleges of applied science. The British Movement still leads in work for students of art and music. In several countries progress has been made in relating graduates or former members of the Associations to the Student Movement. By far the most successful example of this kind is that of the Altfreunde-Verband of Germany with a membership of fully 1,000 who render invaluable assistance to the local Associations by counsel, by prayer and by financial gifts, providing as they did last year Mks. 16,000

toward the expenses of the National Movement in addition to what they gave toward the branches in the different universities. The graduate branch Unions in Australasia, the Student Movement Auxiliary of Great Britain and the graduate Advisory Committees and Alumnae Associations in America are also illustrations of the same kind of effective co-operation.

Four or five new Student Movements are gradually being developed in different parts of the world and will ultimately qualify for admission to the Federation. In some respects the most advanced has been that among the students of Russia where amid the greatest difficulties a really vital work has been established in a few of the principal student centres and is being developed under wise expert guidance. This Movement has just been admitted to the Federation. The Hungarian Student Movement has made marked progress, and it is hoped that the number of local Unions will soon justify its reception into the Federation. The inter-racial Christian Student Movement in Austria proper, which is developing so hopefully, is destined to become one of the most interesting and significant in the world owing to the important relationship which it will sustain to so many racial groups.

Considering the unsettled conditions of the last two years the Associations established in the Balkans have accomplished good work, and it is not improbable that within a few years they may be combined into an effective Movement of their own or be brought into helpful organic relations with one of the neighboring Movements. The Constantinople Conference gave a powerful impulse toward the development of an Intercollegiate Movement for the Turkish Empire. In fact, at that time a representative committee was appointed to take the necessary steps involved in laying the foundations of such a Movement. While disturbed conditions have delayed a realization of the plan, definite progress has been made and in the not distant future we may expect to see established and working in the Levant a highly efficient organization of the Christian societies of students throughout that region. In addition to these developments in the Near East, there have been encouraging beginnings in several difficult student centres of South America, notably in Argentina, Brazil and Uruguay, which may lead much earlier than we have anticipated to the

formation of an International Christian Student Movement—the second in the Southern Hemisphere.

The number of secretaries who are devoting all or the larger part of their time to the work of Christ among students has increased from 283 to 410, or the unprecedented increase of 45 per cent. The Movements which record the greatest advance are those of North America, Great Britain and China, although most of the Movements in the Federation have made additions to their secretarial staff. This is an encouraging sign because with the constant growth in the volume and driving power of our Movements there must be a commensurate increase in the directive power; and experience shows that because of the difficulty and increasing complexity of the Christian work in the universities and because of the comparatively little time which undergraduates can give as voluntary workers there is great need of wise experts who can devote themselves to thinking out the problems involved in the proper development of the Associations. There is a tendency in different fields to hold secretaries for a longer period of service than formerly. Throughout Asia, and to some extent in the West, the secretaryship is coming to be regarded as a life work. Even more hopeful is the determination manifested in some fields to give secretaries a more thorough training. The Summer School for Employed Officers of the North American Men's Movement and the special courses provided at the Training School of the National Board for workers in the American Women's Student Movement are good indications of this emphasis.

The number of inter-university and inter-college conferences held under the auspices of Christian Student Movements has increased from 78 with an attendance of 13,023 in the year 1908-9 to 107 held last year with an attendance of 17,896, or an increase of about thirty conferences and nearly 5,000 delegates. This does not include scores of local conferences and institutes, nor annual meetings of national leaders. More and more these conferences are being devoted to the training of voluntary workers. They exert a profound influence on the leadership and power of local Associations and Unions and have multiplied enormously the religious forces in the colleges. The plan of conducting conferences of leaders or officers has also been widely

adopted. Of even greater promise is the multiplication of retreats in connection with which groups of workers go apart for periods of unhurried meditation and waiting upon God, and to these spiritual occasions are traceable some of the most vital results in the student field.

Among the most significant student conferences of the last four years judged by results were the Volunteer Convention at Rochester, the Federation Conference at Constantinople, the Liverpool Conference on "the need of the world at home and abroad," the recent Student Missionary Conferences held in Germany and South Africa, the Summer School for Employed Student Secretaries of North America, the Conference of the Christian Students of India and Ceylon held at Serampore, and the International Conference of Students of South America held at Piriapolis. One indication of the internal development of the Movements is the multiplication of conferences for grappling with special problems; for example, the meetings of the leaders of the British Student Movement with groups of professors and others to consider apologetic problems and the relation of the Movement to social problems; and the meetings held by leaders of the American Movement respectively with the officers of the boards of education and other college societies of the Churches of North America, with candidate secretaries of the Mission Boards, and with principals of preparatory schools.

One of the best indications of the thought bestowed upon the problems of Christian life and work among students is the extent and character of the literature devoted to such subjects. There have been produced by the different Movements within the last four years at least 483 books and pamphlets in contrast with 271 brought out during the preceding four years. In fact more new publications have been issued the last four years than during the first ten years in the life of the Federation. The Chinese Movement has taken a position of leadership in literary translation and production, having issued not less than eighty-six different books and pamphlets. Four of the ablest Chinese scholars are devoting their whole time as editorial secretaries to the work of the Movement. The British, North American, Russian, French, Australasian, Swedish and Indian Movements have also made large additions to their list of publications. The

range of literature of the Movements continues to widen, the principal departments covered being those of Bible study, mission study, social study and service, apologetics, personal life and character building, vocational literature, conference reports and literature dealing with methods of Christian work among students.

Among the most valuable books recently issued are: (1) in the realm of mission study—The World Atlas of Christian Missions, The Reproach of Islam by Gairdner, Unoccupied Fields by Zwemer, South American Problems by Speer, Primer of Hinduism by Farquhar, Buddhist Ideals by Saunders, Present Day Missions in Our East Indies by Gunning; (2) in the realm of social studies—Social Degradation and also Social Reclamation by Spencer, Personal Economy and Social Reform by Wood, Negro Life in the South and also Present Forces in Negro Progress by Weatherford, Misery and Its Causes by Devine, The Country Church and the Rural Problem by Butterfield, Principles of Social Progress by Temple; and (3) in the realm of Bible study—The Will of God by Wright, Christ's Message of the Kingdom by Hogg, Introducing Men to Christ by Weatherford. The books and pamphlets which have had the largest circulation are the ones on Motive and also German Students for Jesus by Niedermeyer, The Social Significance of the Teachings of Jesus by Jenks, and The Decisive Hour of Christian Missions.

The number of magazines devoted exclusively to the work of the Christian Student Movements is twenty-six. This is a net increase of four since the Oxford Conference. They have a combined circulation of fully 35,000, which is an increase of 8,000. The most important new periodicals are Progress (in Chinese, *Chin Pu*) which has been established to influence helpfully non-Christian Chinese students in all parts of the world and which already has a circulation of 3,400, *The North American Student* which takes the place of three separate periodicals, and the new quarterly for German women students. The record circulation has been attained by the three periodicals published by the Chinese Movement which have in all about 10,000 subscribers. By common consent the best edited periodicals have been those of the British and Chinese Movements. *The Young Men of India* and *The Australasian Intercollegian* have recently been greatly improved.

The Italian periodical, *Fede e Vita,* has exerted an influence out of all proportion to its extent and age. Some of the Student Movements fall far short of their responsibility to minister through well-prepared literature to the spiritual needs of students.

More money has been provided for material equipment of Christian Associations among students than during any other similar period. Nearly if not quite one million dollars gold has been subscribed within the four years for buildings to be devoted to Christian work among students. This ensures the erection of at least thirty-three buildings in seven different countries, namely, Japan, China, India, Turkey, Portugal, the United States, and Canada. About one-half are student hostels or include the hostel feature. Among the most important of these buildings are those for the Association in the University of Toronto, for the Associations in the Imperial Universities of Tokyo and Kyoto, for Chinese and Korean students in Tokyo, for students and graduates in Peking, for student work in Bombay, for the student hostel in Calcutta, and for the Associations in Robert College and the Syrian Protestant College. While friends of the work in the countries concerned contributed toward the new buildings in Asia, the larger part of the money required was given in the United States and Canada. In many Young Men's and Young Women's Association buildings in different parts of Asia and Latin America well adapted rooms and other facilities have been provided for the Christian student forces of the communities concerned, and these improved facilities will greatly advance the work of the Student Movements.

Splendid national headquarters have also been secured for the American Women's Student Movement, and ensured for the Men's Student Movements in Japan, China, and India. New permanent conference sites have been procured for the Christian Student Movements of Great Britain, North America, and South America. In Austria, even before the completion of a national organization, steps have been taken to secure a desirable conference site.

In evangelistic results the last four years have been the most fruitful which the Federation has ever known. In the Far East, in the Near East, in Southern Asia, in Western Europe, and in North America, there have been the best prepared, most largely

attended, and most fruitful evangelistic campaigns on behalf of students ever conducted in these sections. The problem of bringing Christ and His claims to bear upon students with reference to securing their favorable decision has had more thought bestowed upon it than in any preceding student generation, and as a result the spirit of religious inquiry is more widespread and the consideration of Christian truth is resulting in more decisions to enter the Christian life than at any time within the memory of even the oldest professors in the universities. As the evangelistic purpose is the crowning purpose of the Christian Student Movements these facts are of remarkable significance. In looking for an explanation of this rising spiritual tide of religious interest in the student centres of all lands several factors present themselves. Organized evangelistic missions (or campaigns) under able leadership have proved to be the most potent and fruitful single method. Such workers as Baron Nicolay, Mr. Sherwood Eddy, Mr. Robert Wilder, Mr. Ding Li Mei, Mr. A. J. Elliott, Dr. W. D. Weatherford, as well as the Secretaries of the Federation, have contributed to the leadership of these vital services. The number of clergymen, college professors and Association secretaries who can do such work is steadily increasing.

The evangelistic objective of Bible study has been held in greater prominence than heretofore and it is not strange therefore to find that many more conversions than ever have taken place in connection with Bible classes. This is true in Christian lands and also to a marked degree in non-Christian countries, particularly in connection with groups of government school students taught by Christian teachers. Larger attention given by leaders of some Student Movements to promotion of the study of apologetics is beginning to manifest its fruitage. The increasing volume of modern apologetic literature produced by the Christian Student Movements of the world is sure to accomplish even larger results from year to year. Some Student Movements are just beginning to realize the possibilities of summer conferences as reaping grounds for the Kingdom of Christ. What has been accomplished by the Chinese Christian Association at its conferences in America, by the conference of government school students in North China, and by the student camps in India has its lesson for other Student Movements. The renewed

and exhaustive discussions of the Basis of the Movement has had the effect in different lands of making more real to the leaders and members of the local Associations and Unions the Central Fact of the Christian faith and the influence of this has been profound. Without doubt also the observance of the Universal Day of Prayer for Students and the increase of united intercession in different parts of the world has been a mighty though silent influence making for the manifestation of the Spirit of God with converting power.

The Student Movements report 67,000 students as members of regular Bible classes. If we make conservative allowance for the number of student Bible circles which owe their existence to the direct propaganda of the Student Movements but which are not organically related to them it would increase this number to 74,000 or more. This is an increase of less than 3,000 since the time of the Oxford Conference,—far the smallest increase recorded for any corresponding period in the history of the Federation. The three principal causes of the small increase are the remarkable expansion of mission study and the study of social problems, the development of Bible work for university students in connection with Sunday schools, and concentration of attention of student leaders on intensive as contrasted with extensive development of Bible study. Notwithstanding this explanation it cannot but be disappointing to contemplate such a relatively small increase of the number of students in Bible classes, because all experience shows that it is Bible study more than any other one factor which ensures the vitality of the Movement. The fields in which there has been an apparent shrinkage are North America and Great Britain. The countries showing greatest increase in number of Bible classes are South Africa, Australasia, France, Germany, China, and the Women's Movement in India.

Generally speaking there has been also a marked improvement in the quality of Bible study work, due primarily to the larger and better attention given to training leaders. This in turn is the result of normal classes under strong leadership at student conferences and in different universities. Valuable pamphlets and leaflets bearing on the training and work of Bible class teachers have been issued, one of the most helpful being The

Leadership of Bible Study Groups by Professor Horne of New York University. A step of large promise for the future is the work of the Commission of the North American Student Movement which has made a fresh critical study of questions related to the promotion of Bible study. This will lead inevitably to improvement in courses of study and methods of propaganda. It will also help to co-ordinate the Bible work of the Student Movement and that of the Church.

There has been a marked development of the social consciousness throughout the Federation. In almost every national movement there is a growing interest and sense of responsibility among the members to do all in their power to help solve the social problems. Even four years ago the British Movement had a well-planned Social Study Department. More recently the North American Movement has established a department, and there are now in the American Men's and Women's Movements four secretaries devoting all their time to promoting social study and social service. The Australasian Movement has also established a department and the Indian Movement has manifested remarkable activity in this direction. Throughout the Continent of Europe steady emphasis is being placed by the leaders upon facing social facts and responsibilities. With reference to the principal means which have been employed to deepen interest in social problems and to increase the volume of social service, the largest and most satisfactory results have been secured when secretaries and voluntary workers have been set apart to devote themselves exclusively to these difficult yet inspiring tasks. This is particularly true of the valuable work accomplished by Mr. Spencer in England, Mr. Edwards in America, Mr. Siegmund-Schultze in Germany, and the group of workers dealing with the Negro problems in the Southern States of America. Powerful impulses have been given to this great cause by special conferences devoted largely to social questions; for example, the Liverpool Conference, in connection with which the social problems of the home field were dealt with side by side with the foreign missionary situation; also the recent conference held at Belfast by the Irish Inter-Collegiate Christian Union on "Christ and Modern Ireland." The systematic and inspiring treatment of social problems in connection with student conferences has

had a great influence in preparing leaders to guide in social study and service in hundreds of the universities and colleges. The large and ever-increasing number of lectures and addresses given by social service experts throughout the student field has had great influence.

Social study circles constitute one of the most effective means of promoting intelligence and quickening the social consciousness. There are literally hundreds of such circles being successfully conducted now as compared with scores ten years ago. A remarkable example in recent years has been that of over 4,000 white students in the Southern States of America conducting a thorough study of the Negro problem, using the two text books of Dr. Weatherford together with the Race Relationships Library as a basis for their work. Another good illustration has been the study of the immigration problem by so many groups of Canadian students. Among other most widely used text books for social study circles are Personal Economy and Social Reform by Wood, The Approach to the Social Question by Peabody, Social Degradation and Social Reclamation by Spencer, Misery and Its Causes by Devine, The Challenge of the City by Strong, The Church and the Open Country by Wilson, On the Trail of the Immigrant by Steiner. Many useful pamphlets have been written which have helped to quicken interest and guide activity; for example, Fleming's Suggestions for Social Helpfulness, and Practical Service by Christian Students. Various student periodicals, especially those of Britain, Australasia and India have given prominent place to the social programme of the Movement.

While some Movements are confining themselves to the promotion of the study of social problems, a majority of them are seeking in addition to enlist students in social service. We find, therefore, a great and increasing amount of helpful social service proceeding from the Christian Associations. This includes various activities, educational and other, on behalf of foreigners; meetings and educational classes among workmen, the students in New York City alone conducting as many as 165 groups; boys' clubs and camps; co-operation in settlements and rescue missions; participation in the work of charity organizations and recreation societies; conducting Sunday schools and Church services; giving

extension lectures on countless subjects; varied forms of service on behalf of the poor and other needy classes; special efforts for purity, temperance and other reform causes; special work on behalf of foreign students. The Crusade movement, carried on by students in Sweden, is a splendid example of the service which the Christian students of a country can do to help the Church solve the social problems. Of like significance have been the efforts of some of the Movements, particularly the Men's and Women's Student Movements of North America, to enlist students on graduation for the many forms of social service after graduation, either as voluntary workers or as professional social service leaders. Each of these Movements employs a secretary whose duty it is to make a study of the needs and opportunities for social service by college graduates and to seek to bring together the supply and the demand. Under their influence in some cities local secretaries have been set apart to relate the graduates as they come from the colleges to the opportunities for helpfulness in the cities in which they are to live and work.

The propaganda for enlisting able young men for the Christian ministry has been earnestly waged in some of the countries of the West. In North America within the last four years there has been an increase of fully 1,500 in the number of students in theological seminaries. A careful study has made plain that the principal factor explaining this unusual increase has been the activity of the Student Movement, its ministerial and other vocational institutes, the addresses and personal work at various summer conferences, the wide use of effective literature bearing on the subject, the countless appeals made by visiting secretaries and clergymen under the auspices of the local Associations, and the stirring up and guiding of the spirit of intercession with reference to this great end. Wherever other Student Movements have addressed themselves to this problem of increasing the number of ministerial candidates their labors have not been in vain. One of the most suggestive recent developments of this kind was the action taken at the conference in Toulouse, France, a few months ago to raise up what are called volunteers for Christ—students who dedicate their lives to Christian service at home or abroad.

It is interesting to see that similar methods accomplish like

results in non-Christian lands. Within the last three or four years possibly as many as one thousand Chinese students have been influenced, largely through the Christian Student Movement, to dedicate their lives to the Christian ministry, in each of two Christian colleges alone as many as one hundred students having taken this significant step. Within a year there has been organized in China the Student Volunteer Movement for the Ministry. Last year, under the leadership of its travelling secretary, Mr. Ding Li Mei, 250 Chinese students signed the searching declaration of this Movement. In a land where the Church has had to depend so largely upon comparatively uneducated men for its ministers, the importance of this Movement for the leadership of the Christian forces of tomorrow cannot easily be overstated. The leaders of the Student Movement of Japan and India are making a study of the experience of China in the hope of developing their own recruiting work. The National Missionary Society of India which has helped to press upon Christian Indian students the claims of the unoccupied fields of that country has done much to prepare the way for more fruitful recruiting work. The recent reorganization of the Indian Student Movement will hasten the realization of the desire and hopes of those who have this great problem at heart. The consecration last December, as first Indian bishop, of the Rev. V. S. Azariah, formerly one of the pioneer secretaries of the Indian Movement and later vice-chairman of the World's Federation, has appealed to the imagination of Indian Christian students everywhere and has led them to reflect upon the dignity and possibilities of unselfish service for Christ and His Church.

In each of the preceding reports the Federation has been able to record a distinct advance in missionary interest and activity among the Christian students of the world. The period now under consideration has surpassed all others in missionary results. In addition to agencies and influences directly connected with the Student Movements, the World Missionary Conference at Edinburgh and its related activities contributed most powerfully toward making possible this unprecedented development of missionary interest. The total number of students in mission study classes last year was 40,338. This is an increase of 14,000 or more than fifty per cent. over the number indicated at the Oxford

Conference. The greatest increase took place in the United States, Canada, Australasia, and France. The text books having the widest use in the different countries were The Desire of India, The Reproach of Islam, The Chinese Revolution and The Decisive Hour of Christian Missions. The most extensive and important work on missions produced during the past few years was The World Atlas of Christian Missions, published by the Student Volunteer Movement of North America and prepared in conjunction with Commission I. of the World Missionary Conference. The most notable missionary conferences of the period were those held at Rochester, Liverpool, Halle, and Worcester, South Africa, each of which gatherings exerted a profound influence. It may be questioned whether as a result of conferences and faithful work of traveling secretaries and missionaries the call of the non-Christian world has ever before sounded out with such power and effect among the students of the world.

In the United States and Canada special efforts have been put forth to enlist the financial co-operation of students in the work of Christian missions. Last year, for example, the members of the Student Movement in these two countries raised $218,000 for this purpose in contrast with $115,000 during the year before the Oxford Conference. There were fully one hundred universities and colleges which gave each $300 or more, six supporting each an entire mission station or a Christian college on the mission field. Quite as important as this financial co-operation is the training in right habits of giving thus afforded to so many who will later be able to give large sums to the cause, and also the preparation which so many of the future leaders of the Church received for the responsibile task of enlarging the missionary giving of Christians in general.

The recruiting work of the Student Movements is being better organized and conducted from year to year. Although the methods of recruiting are becoming more and more conservative, the number of new volunteers being secured is in the aggregate increasing. Most important of all is the splendid increase in the number of volunteers who have finished their preparation and sailed. During the last three years there have sailed from the United States, Canada and Great Britain, 1404 volunteers

or as many as went from these countries during the four years which preceded the Oxford Conference. In each of the last four years the North American Movement has been able to report an increase in the number sailed. Only recently the Student Volunteer Movement of North America celebrated its twenty-fifth anniversary. Since the beginning of that Movement there have gone out from Anglo-Saxon countries over seven thousand student volunteers. The leaders of the missionary forces of the Churches bear testimony to the increasing value of this recruiting Movement.

II. Work Lying Before the Federation

This Federation Conference is the first at which in any truly adequate sense there has been represented the great student field of Latin America. The Latin Republics of the Western Hemisphere have continued to grow in importance. They have entered upon a wonderful period of commercial, industrial, social and educational development. They have enormous latent resources. One writer has insisted that "the Latin race is being reborn on the Western Hemisphere." These Latin Republics are absolutely in the power of the educated classes. Of no countries can it be said with more truth that the students of to-day will be the leaders of tomorrow. In the universities and professional schools proper there are over 45,000 students. If other state institutions of higher learning be added the number would be increased possibly to 100,000. In each of the cities, Buenos Aires, Santiago, Rio de Janeiro and Mexico, there are 5,000 or more regular students. Discerning leaders in these different countries have called attention to the great moral and spiritual need of this extensive student field. They emphasize the fact that the students are exposed to fearful temptations. They give facts showing that generally speaking the students are without religion. But a small fraction would call themselves Christians, as the large majority are indifferent to the claims of Christ and look upon religion as unrelated to life.

The Christian Student Movement has a mission of the utmost importance to Latin American students. It is in a position to do for them what no other agency can possibly do. Encouraging beginnings have been made during recent years in several of the

principal student centres such as Mexico City, Havana, Saõ Paulo, Rio de Janeiro, Montevideo and Buenos Aires. Enough has already been done to carry the work beyond the experimental stage. It would be difficult to exaggerate the vast possibilities of this field. A solemn responsibility rests upon the Christian Student Movements of other lands to do all in their power to strengthen the hands of this rising Christian Movement among Latin American students. The co-operation of other lands will be needed in sending out expert secretaries, but they must be men of very unusual preparation and qualifications that they may understand the Latin mentality and spirit and be able to minister in a helpful way. Some of the ablest apologetic lecturers and writers of France, Italy, Spain, and Portugal must be sent as special visitors to the principal student centres of these Western Republics. Considerable sums of money must be secured for student hostels. The work of the Young Men's and Young Women's Christian Associations, which seem to afford very favorable conditions for furnishing an entering wedge to the students in the great cities, must be strengthened in every way possible. Of perhaps greater importance than anything else is it that the Student Movements of Europe and North America do far more than hitherto to establish warm and helpful friendships with the thousands of Latin American young men and women studying in their own universities. Such work has been most sadly neglected and its development is sure to be attended with wonderful results.

Attention has been called in previous conferences to the claims of the students of Latin Europe, but possibly at no other time so much as now has there been need of pressing upon all parts of the Federation the needs and opportunities of this important field. The address on "The Place of France and Its Significance to the Federation" to be given at this conference will set forth vividly the large significance of these countries, for many equally telling facts might be mentioned with reference to Italy and the Iberian Peninsula. When we consider the large place which the universities of these countries have ever had and still have in the world of thought and the world of religion and when we remind ourselves of the special genius and quality of Latin leaders we have a vision of what it might mean for the Kingdom of our

Lord if the vast latent energies of the Latin European universities might be more largely related to Christ and the plans of His Kingdom. In the universities of France, Italy, Spain, Portugal, and Belgium and in related higher educational institutions there are 100,000 university students and nearly if not quite 200,000 older school boys and school girls. From a moral and religious point of view their conditions are not unlike those of Latin America, and the difficulties involved in the cultivation of these fields are greater owing among other things to the greater conservatism and the power of tradition. When the difficulties in these fields are borne in mind what has already been accomplished by the Christian Student Movements, particularly in France and Italy, is not without its great encouragement. As we carefully study what has been accomplished in a few centres we find no reason why what has been done in these centres cannot be reproduced in many others. We should not come to another Federation Conference without having put forth a more resolute effort on behalf of the comparatively untouched fields, Spain, Portugal and Belgium. Moreover, the tremendous influence exerted by Latin Europe upon Latin America and upon the Near East emphasizes as no other fact does the desirability of a larger co-operation of the Christian forces of different lands, especially on behalf of the foreign students in France and Belgium, and (to a much more limited extent) in a few centres of Italy, Portugal and Spain.

Mr. Roosevelt, in a letter which he sent through the General Secretary of the Federation to the students of Russia, emphasized the fact that no land more than Russia holds the fate of the coming years. It is an empire of marvelous possibilities owing to its extent, its geographical position, its limitless natural resources, its large and complex population, and the traits of power which characterize its people. No student field in the world has more deeply impressed the visitors of the Federation. The capacity for heroism, for vicariousness, and for aggressive propaganda possessed by the students of Russia mark out its growing Student Movement for a great future. In the Russian universities are somewhat more than 100,000 students. Besides these are scores of thousands of school boys and school girls. The students are concentrated largely in nine or ten centres. Generally speak-

ing they are without religion and strongly anti-Christian. To an alarming extent they are in need of trusted spiritual guides. At the same time their warm-hearted, generous, unselfish, frank, and enthusiastic spirit, their willingness to work and sacrifice on behalf of a worthy cause, and above all their genuinely religious temperament, or, in other words, responsiveness to high ideals and to reality, constitute them one of the most hopeful of all the student fields. It is true that the influence of the students of today upon the life of the nation tomorrow is possibly less than in almost any other land of universities. But this condition is sure to change. The entire future of the Russian Empire is involved in the change. Therefore nothing can be more important for the Federation than to help in every practicable way, at the very time that opportunity presents itself, by service, gifts and prayer. Then when the day of larger light and liberty comes, as come it surely will, the Russian Student Movement, vitally related to the currents of spiritual power, will be in a position to do more than any other one influence to lead the new Russia into her own.

A book published not long ago characterized the Austrian Empire, the Balkan States and the Turkish Empire as the "danger zone" of Europe. The facts brought out at the Constantinople Conference two years ago impressed all who were present that these regions constituted not only a zone of danger but also of large promise for the work of the Federation. The startling events which have since transpired show how strikingly true both views were and still are. Within that period the larger part of the peoples concerned have been engaged in bitter warfare, and the situation in this entire section of the Near East is still one of great tensity and affords ground for gravest solicitude on the part of modern statesmen. No other part of the world, with the possible exception of the Indian Empire, presents to the Federation such a concentration of difficulties. Happily these countries have also been the scene of some of the most striking advances in the onward movement of Christ among the students of the nations; for within two years organized Christian work has been introduced in nearly all of the Balkan States, in some of the principal student centres of Austria, and foundations have been laid in Turkey for a new and promising movement.

The visits and work of the secretaries of the Federation and of such special representatives as Mr. Phildius, Mr. Grauss, Professor Allier, Mr. Eddy, Miss Saunders, Miss Condé, Mr. Wilder and Mr. Woods, reveal how ripe and responsive are these student communities of Southeastern Europe and the Levant. The recent war in the Near East will be followed by still greater opportunities. In what part of the world can the Federation render a greater service in the direction of filling the terms of the Christian religion with reality, in affording to Moslem students a convincing apologetic, in developing indigenous and aggressive Christian Student Movements, in drawing together antagonistic nationalities and races, and in promoting true unity among the Christians of the Eastern and Western Churches? Here are opportunities for the exercise of the highest order of Christian statesmanship and churchmanship.

The student field of India constitutes probably the most difficult battlefield in all the student world. More truly than of any other part of the world can it be said that India is the continent of religions. In the Indian Empire, including Burmah, the great non-Christian religions are to be found in their most vigorous manifestation. Here with great intelligence and purpose they are adjusting themselves to the modern age. Here they are forging their weapons in the most modern arsenals. Here therefore await the Christian Student Movement and the related Christian forces their greatest problems and difficulties with reference to reaching the educated classes of the non-Christian world. Much that has been said in recent years about the spirit of unrest in India is particularly applicable to its student field. There one observes the movement toward western thought, the desire for progress, the passion for freedom, the demand for equality, the humanitarian feeling, and religious enthusiasm. The rise and steady advance of national hopes and the sense of responsibility among the educated classes have created a situation which can be guided in a satisfactory way only by the light and power of pure Christianity. There are nearly 25,000 university students in 150 or more universities, colleges and professional schools. If the upper classes of the high-schools be added the number would be increased by tens of thousands. Calcutta alone has not only 8,000 university students but nearly 30,000 high-

school boys as well. Into this field so thickly beset with terrible difficulties the Christian Student Movement has entered.

Notwithstanding the difficulties the student field of India is open and surprisingly accessible to wise constructive effort. Enough has been accomplished already even with greatly undermanned forces to justify hope for large future development and influence. The unprecedentedly large attendance and favorable response in connection with the student missions conducted last winter are indicative of what might be done on an even larger scale through well conducted series of evangelistic campaigns and courses of apologetic lectures. It is plain, however, that the results most desired can be secured only by masterly siege work. Missionary work must be greatly re-enforced especially in the direction of adding to the staffs of various colleges qualified men and women who will devote the larger part of their time to intensive Christian work with individual students and groups of students. The number of well supervised and adequately manned Christian hostels must be greatly increased and that in the near future. The literature department of the Student Movement must be expanded and must have related to it a group of the ablest Indian as well as foreign Christian thinkers and writers. The Student Movements of the West must furnish several of the best prepared men of strong personality and Christ-like character whom they have produced to serve as Association secretaries, and these workers must regard themselves as colleagues and helpers of their Indian brothers on whose shoulders should be placed, as is done in Japan and China, the chief responsibility for the leadership of the Movement. Moreover in some way the conscience of the Christian students of the West must be stirred as never before that they may devote themselves to intercession on behalf of the Christian students of India. Only the manifestation of the mighty works of God can overthrow such strongholds as those confronting the little bands of earnest and devoted Christians among India's students.

The government student field of Japan is one of the most critically important in the world. Without doubt the educational system of this country will for some time to come wield a greater influence than that of any other country in Asia. On geographical and racial grounds alone it will inevitably have

much to do with the training of the leaders of the new China as well as of the new Korea. Even India will be influenced greatly by its example. Unfortunately the students of Japan are largely agnostic and materialistic in their views. For the sake of the future leadership of Japan and the general welfare of Asia it is of utmost importance that the full influence of Christianity in its purest form be brought to bear upon the colleges and schools of this country. There was a time nearly a generation ago when this could have been done had the Church recognized her opportunity and had there been at that time an efficient Christian Student Movement at her disposal.

It is highly significant that at the present time there is in Japan one of the best organized and most successful of the Movements in the Federation. It has already achieved notable results and if the facilities at its disposal can be sufficiently augmented we may confidently expect that it will exert a far-reaching influence on the future of Christianity in the Orient. The Japanese students are among the most open-minded and progressive in the world. The recent evangelistic tours have been attended with a greater response than has ever attended any similar effort in the past. At the conference of the principal Japanese Christian leaders held a few months ago under the auspices of the Continuation Committee, it was the united opinion of those present that in the history of Christian missions in Japan the educated classes had never been so accessible and responsive to the Christian message as they are today. If this be true, it should not escape the attention of the leaders of the Federation and others who may be in a position to help to meet this unique situation. The Japanese Church does not call for many missionaries but those for whom they do appeal should be furnished without delay and should be very specially qualified that they may win the intellectual confidence as well as the hearts of the keen and intelligent students of the land. Experience shows also that there is no other country in which student hostels under Christian management are more fruitful. The Japanese Christian Student Movement, on which so large responsibility for the cultivation of the moral and religious life of the vast and ever-expanding government student population must rest, should have placed at its disposal greater resources in men and money and should be sustained

by earnest prayer that it may not miss the day of its visitation. Intercession should be concentrated on what some regard as the greatest need of Japan, the development of a Volunteer Movement of such spirituality and power that under Divine compulsion an increasing number of the strongest students of the country may be led to dedicate themselves with characteristic heroism and self-denial to Christian work as a life work.

Notwithstanding what has been stated regarding the need and opportunity in other student fields, China presents by far the greatest need and opportunity to be found today anywhere in the student world. For thousands of years China has been a land of scholars. Although the ancient educational system has been completely abolished, a new one projected on modern lines has already taken its place and it is evident that the student class will continue to wield a unique influence. One million *literati* of a decade ago have been replaced by an almost equal army of modern students. The rapidity of development of this new educational system has been nothing less than phenomenal. In all the provincial capitals and other important centres there are great concentrations of modern students, there being in each of several communities ten thousand or more. Japan has in her institutions of learning between five and six millions of youth. The same proportion will eventually give China over fifty millions.

Great as has been the influence of the student class in China's past, it will be immeasureably greater in the generation before us, because there can be in the life of a country but one first generation of modern civilization. Those who prepare themselves for leadership in this particular generation in which foundations are to be laid and precedents set will wield a disproportionately great influence. This is true of those who prepare themselves in China as well as of those who do so in foreign lands. It may be asserted, therefore, without reservation that the bringing to bear of the power of the living Christ and the light of His teachings upon the Chinese students of today is the most urgent responsibility resting upon our Federation and all of its constituent Movements which are in a position to help in any measure to meet this wonderful situation.

It should afford ground for deepest gratitude that the student field of China is perfectly open and accessible and marvellously

responsive to the Christian appeal. In the annals of the Federation there have been no such experiences in student evangelistic work as those crowded into the early months of the present year in China. Calls for the extension of such work have come from literally every province in China. The situation in China today seems to be strikingly like that in Japan in the late eighties, with the most significant difference that in China now there is a strong Christian Student Movement to cope with the situation, and throughout the World's Federation there are not a few who not only see that this is the opportunity of opportunities but who are also determined to seize it. The opportunity, however, is so vast and may pass so soon that to meet it calls for the combined co-operation of all the Christian forces in the Federation. Each Student Movement in the West should be ambitious to help to train and release for service among the students of China some of the choicest leaders and workers for whom the National Committee of China may call. The Missionary Societies of Europe and America should be willing to follow the example of those Boards which have gladly allocated to the work of the Student Movement some of their missionaries who are preëminently fitted for student work. Men and women of consecrated means should give promptly and generously to the large fund needed for the support of secretaries, for the provision of student hostels and Association buildings, and for increasing several-fold the staff of apologetic lecturers and the output of Christian literature.

The migrations of students from land to land continue to present one of the most fascinating and wonderful opportunities which confront the Federation. While these migrations are not a modern phenomenon they have become more general in recent years. This has been due to the improved means of communication, to the turning of vast multitudes of people toward modern civilization, to the growing spirit of nationalism with the consequent ambition and purpose of many nationalities to strengthen their position, to higher specialization in universities and the marked widening of the domain of knowledge and also to the creation of special societies and foundations for the purpose of facilitating study abroad. These migrations will continue in large volume so long as the educational and other advantages in certain lands greatly surpass those in other lands.

Attention may be called to the principal migrations of students which should receive special attention of the Federation and the national movements most concerned. Large numbers of students continue to go from North America to the universities of Germany and France as well as to such British student centres as Oxford and Edinburgh and limited numbers to Austria and Switzerland. A disproportionately large number of American students who study abroad return to become university professors, writers, and leaders in certain of the professions. It is therefore highly desirable that their faith and character be safe-guarded and that they be exposed to the strongest and most constructive Christian influence during their sojourn in foreign lands. The experience which so many of them have had in the work of the Student Movement before leaving home should make them a valuable asset to the work of Europe if they are early brought into intimate relation to the various local unions.

The students of the Latin American Republics go abroad in large numbers to complete their studies. It has become the rule for those most ambitious as well as most distinguished in scholarship to carry on at least part of their studies on foreign soil. The principal stream from the Latin Republics of the Northern Hemisphere and from certain parts of South America continues to set toward the universities of North America. There are now in the universities of the United States nearly if not quite 1,500, and in each of certain universities such as the University of Pennsylvania and Cornell, possibly a hundred or more, but the larger part of those who go abroad from South America to finish their studies proceed to Europe, especially to France. This migration is composed of sons of the wealthy and most influential families as well as young men who are to become leaders in politics and the learned professions. It may be seen at a glance, therefore, how desirable it is that these students be interested in moral and religious questions and exposed to the vital Christian activities of our Student Movements. This will not be easy to accomplish because, unfortunately, the Christian religion has in far too many cases among them come to connote superstition, unfounded tradition and formalism.

Another migration which has been far too much overlooked

is that from the Balkan States and other parts of the Near East to France, Germany and Belgium. The students proceeding from this section to Switzerland have for some years been the subject of careful attention and heroic efforts on the part of several workers, and the somewhat remarkable results which have attended their labors afford solid ground for faith that similar measures undertaken in these other countries would be attended with like gratifying results. In view of the recent changes in the Near East the opportunities for pressing such work will be greater than ever.

The multitude of students who go abroad from Russia to Switzerland, France, Germany and Austria make a deeply moving appeal to all who are at all familiar with the causes which have led them to go abroad and with the conditions which surround them in the homes of their adoption. There are few chapters in Federation history of more living interest and kindling power than those telling of the dealing of faithful workers in the foyers and student rooms of the Swiss student communities in their efforts to befriend the Russian students. What might not be accomplished if the net-work of friendship were spread with thoroughness over the large numbers of other Russian students, especially in Paris and in some of the cities of Germany and Belgium.

Particular attention should be called to the many thousands of Jewish students in different parts of Europe; especially in Russia and Austria, likewise to those in America. They are possibly more neglected than the students of any other community, and the difficulties in the way of reaching them are indeed great. At the same time the few attempts already made on their behalf, particularly in some of the universities of America, afford ground for confidence that a really earnest effort to influence them would be attended with gratifying results.

One of the most remarkable student migrations in all history, judged by results, has been that of the students of Japan to Western lands—a migration which has been going on for a generation. While the number of Japanese students who go abroad is much smaller now than formerly (at one time it was said there were fully 1,700 of them in American colleges, whereas now the number is not one-third as many) it is still sufficiently

large in connection with North America, Germany, France and Great Britain to justify the leaders in the Christian Movements in all these countries leaving no stone unturned to influence them for Christ and His work. The reason for this is that with the advanced development of the universities of Japan, as a rule those who go abroad to study in these days are men of exceptional talent and ambition. Nearly all of them are destined to hold positions of great trust and responsibility on their return to Japan, and at a time also when that nation is wielding such an enormous influence throughout the entire East.

A great many Indian students go from year to year to study in Great Britain. The number at present is not less than one thousand. These are concentrated chiefly in London, Oxford and Edinburgh, but they are to be found in smaller numbers in many other institutions. A much smaller number find their way to the universities of America, especially those on the Pacific Coast, and a few may still be seen among the students of Tokyo. Several different organizations and societies in the British Isles as well as the British Government are making earnest efforts to help these young men. The British Student Movement has co-operated in recent years in a most helpful way. Those who have made a study of Indian unrest and of the more critical aspects of the national movement as presented in India have come to see that nothing is more important in working out the proper solution of the problem than to surround these Indian students while abroad with the most pronouncedly Christian influence. For the more positive reason also that these best educated Indians are to have more to do than any other one factor in influencing the future course of the Indian peoples it is trancendently important that they be brought under the sway of Christ and His principles.

Now that China has turned her back forever upon her ancient ways and is moving out in the mid-stream of modern progress, it is evident that the migration of Chinese students will for years to come constitute the principal student migration of the world. At one time as many as 14,000 Chinese students were to be found in Tokyo. The number decreased steadily until during the recent revolution there was one time when there were less than one thousand there. Since then, however, it has increased again until now there are nearly four thousand to be found in the different

colleges and schools of Tokyo and much smaller numbers in some of the other student centres of Japan. Numbers will continue to carry on their studies in this neighboring land which presents so fully the advantages of Western learning. Removed from their old restraints and exposed to the fiercest temptations, it would not be strange if large numbers of these young men had their character weakened or undermined. On the other hand owing to their loneliness they are peculiarly susceptible to the offices of friendship. The Christian campaign waged on their behalf for several years has been one of the most highly successful pieces of Christian work in the student world. It was recently stated that over sixty per cent. of the leaders of the new Republic were young men who had studied in Tokyo and that the majority of these had while there been exposed to the helpful influences of the Christian Association. It is certain that the Chinese thus influenced may do more for the Christianization of China than many-fold their number under different conditions. There has been no wiser investment of men and money than that which has made possible the erection of the two buildings in Tokyo devoted to Christian work among the Chinese students and the constant work of the staff of Chinese and foreign Christian secretaries who have been waging this remarkable campaign. The time has come when this work must be pressed with greater zeal than ever and a much more thorough or intensive work must be accomplished.

Even more important though not so extensive an opportunity is that presented by the Chinese students studying in the United States and Europe. The number studying in America is now over 1,000 and continues to increase. The number in Great Britain is reported to be between two and three hundred, while on the Continent, especially in Germany, Belgium, and France a few score are to be found. As a rule those who go to these Western lands to study spend a longer period abroad than those who go to Japan and will therefore become the best prepared leaders of the new China. From their number have already come a disproportionately large share of the new leaders. Those who go to America constitute a particularly important company, because, as is known, a large part of their number were chosen by competitive examinations and then specially prepared

at the Academy near Peking, established and supported from the returned indemnity fund for the particular purpose of preparing the most promising young men of all the Provinces to study in American universities. It is most gratifying therefore that there has been developed in America by the Chinese Christian students themselves an organization known as the Chinese Students' Christian Association which is conducting a most helpful work among their non-Christian fellow students. Judged by every test this is one of the best student movements in the Federation. A similar organization is being developed by the Chinese Christian students in Great Britain. The German Movement has also begun to give special attention to the Chinese students in the institutions where it is at work.

The Student Movements of the West working in conjunction with that of China should be satisfied with nothing less than surrounding with a Christian atmosphere every Chinese student from the time he reaches America or Europe until the time he returns to his native land. The result will be that an increasing number of them will become believing and vital Christians and that even those who do not take this step will when they return to their important work at home throw the weigh of their influence on the side of Christianity.

Efficient and fruitful as has been the work in certain countries on behalf of foreign students the time has come when the World's Federation and the various National Movements concerned should plan more comprehensively and devote themselves in a more thorough and truly masterly way to influencing for Christ this important class of students. The Movements in the countries from which the students emigrate should interest themselves more largely in this problem. They should develop agencies and methods which will make possible acquainting leaders of the Movements in lands to which these students go regarding them and which will also make possible on the return of these students to their native land the conservation of the good impressions made upon them during their absence. The Movements in China, India, and Japan are doubtless able to do more in these respects than others owing to their more efficient organization, but even the Movements in lands like Russia, Turkey, and Latin America can do a great deal. Even more necessary is it that the Move-

ments in the countries to which the students come adapt their plans and organizations so that they can deal adequately with the problem. In each case it would be well to have a special committee to look after the interests of foreign students. In some fields the number of foreign students is so great and so widely distributed as to justify setting apart one or more secretaries to work on their behalf.

In some countries where the number of students belonging to a given race justifies it, it is desirable that the Christian students among them organize a movement of their own to work on behalf of fellow students from their native land. The Chinese Students' Christian Association in America is a splendid example of this kind. It has an able supervisory committee, special traveling secretaries, a series of three or four annual conferences, a practical plan of visitation and intervisitation, a special bulletin, as well as successful local groups or Associations for the promotion of the objects of the Movement. It works in closest co-operation with the Student Movements of America and China. The work conducted on behalf of Indian and Egyptian students in Great Britain has also been of great practical and spiritual helpfulness. It is believed that this plan is reproducible among students of different races in a number of countries.

In individual cities or universities where large numbers of foreign students from one or more countries are concentrated it is most desirable that local secretaries be employed to give all of their time to this work as is done, for example, in Tokyo, London, Paris, Geneva, and New York. There are a number of other cities where such workers should be placed such as Vienna, Cairo, Grenoble, Liege, and Berlin. At certain ports of embarkation from which the students sail in largest numbers, special work for foreign students should be undertaken, similar to that conducted so successfully by the Association in Shanghai. There a secretary for foreign students is stationed who conducts a helpful information bureau, assists the foreign students in securing passports and tickets, gives them advice regarding clothing and outfit, confers with them concerning the manners and customs of the lands to which they are going, provides them with letters of introduction, and corresponds or cables regarding their coming to the leaders of the Movement in the

land to which they are going. There are certain ports of arrival where it is even more practicable to organize a helpful work on behalf of foreign students, such as San Francisco, New York, and London. Here the new students should be given a friendly welcome and every facility placed at their disposal to ensure proper introduction to the new land to which they have come to pursue their studies. The principal work and influence however must be brought to bear upon these strangers in the particular city or university where they spend their student life.

The Christian Association or Union in every university where there is even one foreign student should recognize and discharge its responsibility toward him. There are of course hundreds of universities and colleges in which there are all the way from five to five hundred or more foreign students. The Association should ensure their receiving the most thoughtful attention during the opening days of their student career in a foreign land. A list of desirable boarding houses or lodging places which will receive foreign students should be prepared and placed at the disposal of the newcomers. Care should be exercised to put them where their fellow lodgers will be of the right sort. In some of the great cities special hostels for foreign students should be established provided they be properly managed. Proper social attention and special courtesies should be extended to the students of one or more nationalities. Both during term time and in vacations they should be given access to some of the best homes in the country. Experience shows that this has been one of the most potent means of impressing for good the young men and young women from foreign lands. It is gratifying to see that at the suggestion of our Student Movements the homes of some of the most distinguished citizens on both sides of the Atlantic have been opened for such purposes. The members of our local Unions should be educated in order to remove their ignorance and often resulting bad manners in their relations to foreign students. Everything possible should be done to overcome race prejudice. It is shameful to hear how some foreign students have been treated by those who should have considered themselves as their hosts and friends. These young men from abroad need men who will actually befriend them, teach them

Western ways, help them overcome their first strangeness and serve as interpreters of the best side of the life of the country in which they are sojourning. Wherever there is a cosmopolitan club it is desirable that some of the leaders of the Christian Association identify themselves with some of its activities for this will serve to multiply points of contact with the students of other lands and races.

The foreign students should be enlisted in Bible classes, investigation circles, and discussion groups for the purpose of making them acquainted with Christ and His principles. Professors and students of recognized scholastic standing, of intellectual ability, of tact and of genuine religious experience should be appointed to lead these groups. It is this intensive work which counts most. Now and then special lectures or addresses should be given to the foreign students by men of outstanding leadership and ability. These students should be led to join the Association and should be exposed to its social service activities as well as to the work of the Church. In fact they should be made more familiar with the spiritual side of the civilization of the country than with any other. They should be drawn in large numbers to the student conferences where special features should be provided for them but not to the exclusion of having them mingle with the students of the country in the regular features of the conference. Above all we should see that there is much friendly personal work done with them. The best results follow from this siege work in connection with which one Christian student comes to know in a very intimate way at least one foreign student and uses every opportunity to influence him spiritually. We should not stop short of leading these men into vital union with Christ and His Church, and into the formation of such habits as will ensure their adhering to their new purposes when they return to their native land and are exposed again to its temptations and special trials and, it may be, persecutions.

Notwithstanding the unprecedented evangelistic results of recent years among students both in the East and in the West, we are without doubt on the threshold of even more remarkable results of this kind. It is the opinion of the most discerning leaders that never in the history of the universities and colleges

has the student field been so prepared for reaping as at the present time. While some parts of the world are unquestionably riper than others, it would be difficult to mention any country in which there are not many students ready to respond favorably to the appeal to intellect, conscience and will if it but be made with wisdom, spiritual sympathy and faith in the ability of God to work immediately and decisively. The time has come when the leaders of the different national movements must give far more thorough study to the problems related to the evangelization of students. In some respects, chief among these is that of multiplying the number of capable evangelists to the educated classes.

More must be done to discover and call out the evangelistic gift which lies latent in so many men. It is inconceivable that God should have prepared such an extensive and ripe harvest without having had in preparation a sufficient number of capable reapers. The truth of the matter is that we have not given sufficiently intense and prolonged attention to the discovery, enlisting and training of such reapers. While we need and may confidently expect to secure more ministers and laymen who can conduct successfully large student evangelistic campaigns or missions, we must have manyfold more skilled personal workers. These may be raised up in every Christian Association in the Federation. It is to be feared that some of our National Movements are not doing as much now as in former times to place the responsibility on the rank and file of the membership to perform this friendly Christlike ministry among their fellow-students. No matter how powerful and fruitful the great evangelistic missions may be, if we do not have a sufficient number of tactful individual workers among the students the results of the special mission will not be conserved. While three or four of our Movements have made splendid contributions in the realm of apologetic literature, we are taking the Federation as a whole, dealing very inadequately with the matter of discovering and utilizing writers who are already well qualified to deal in a constructive, timely, and vital way with the presentation of the Christian Gospel to meet the demands of the modern mind.

We need to make a more scientific study of recent experiences in evangelistic work for students, because it has been an in-

creasingly rich and suggestive experience. And here the study most required should have to do not so much with the methods of conducting evangelistic campaigns and presenting the claims of Christ as with the preparation for such special missions and above all with the conservation of results. The emphasis of evangelistic workers and of students of evangelistic methods has shifted in recent years from the plans and features of the campaign itself to the more careful preparation for such united special efforts, and this has not been without very great and evident benefit. If we could now study with equal and if possible with greater thoroughness what should be done to follow up the campaign and then could address ourselves to wielding the forces more effectively in such work of conservation, the permanent results would be very greatly augmented. The investigations and experiments made by Dr. W. E. Taylor in connection with the evangelistic campaigns in China during the last two years will be especially suggestive to workers interested in this problem.

Throughout the entire student field there is need of placing stronger emphasis than ever upon Bible study. From the beginning of the life of our various Movements the study of the Christian Scriptures has constituted the most vital process and has exerted the deepest influence. The future will be no exception to the past in this respect. It is very desirable that the leaders in the different countries should make a fresh study of the courses of Bible study available for student circles and classes with reference to bringing out new courses better adapted to meet existing conditions. In certain countries there has been too much tendency to use courses that were prepared expressly for other countries. Now and then a course has been prepared which is fairly well adapted for use in many and widely differing fields but to a greater extent than has been realized it is necessary that each Movement either produce its own courses or thoroughly adapt those of other countries. Different classes of educational institutions also demand specially prepared courses. Moreover we are just beginning to recognize the fact that students in different stages of their intellectual and spiritual development require Bible studies prepared with a view to meeting their moral and intellectual needs at those successive stages. While this point cannot be pressed too far it is evident that when it is borne in

mind by those who are preparing Bible study courses the results will be much more satisfactory. The aims of the Bible study propaganda of the Associations should also determine more largely that at present the subjects and the character of the courses. The efforts to bring about a better correlation of voluntary Bible study, mission study, and social study, should be carried forward on a more comprehensive scale. Likewise the closer correlation of the Bible study work of the Student Movement with that of the Church is in most countries very desirable.

There should be a great extension of the plans for training leaders of Bible circles and religious discussion groups. For this work we must enlist the co-operation of more of the thoroughly trained educationalists. Some of them are to be found in every country. Care should be exercised to relate to this work professors and teachers in full sympathy with the objects and spirit of the Student Movement. It is of central importance that in all of the Bible study work there be held in prominence the central aims of the Federation. These, let it be reiterated, are to develop symmetrical, Christ-like character; to create and build up reasonable and vital faith which will enable students to face successfully their moral and religious problems both personal and social; to generate and guide the spirit of unselfish service; and to help raise up true Christian leaders. The results are far more satisfactory in the Associations where these aims are kept steadfastly in view and determine the Bible study plans. In recent conferences emphasis with reference to Bible study has been shifted wisely from that of increasing the numbers in classes to improving the quality of the work done.

While for reasons which have been stated no less stress should be placed on the matter of increasing the efficiency of the Bible study plans and activities, the time has come when we should renew our efforts to augment greatly the number of students engaged in this life-expanding study. We should not be satisfied with the explanations which account for the comparatively small increase of recent years. What is needed in this connection is not so much new methods, for it may be questioned whether any other department of the work has been so fully perfected as that dealing with recruiting students for Bible classes. The great need is that of continuous and greatly increased emphasis on multiply-

ing the number of thorough students of the Scriptures. This point applies to every Movement in the Federation. In no country should we count ourselves as having attained. Even in lands which make the best showing, large numbers of students, including many of those who from the nature of the case most need Bible study, have not yet been enlisted. In lands where Christianity has become formal, lifeless, and without conquering power, the one great hope of radically improving conditions is the carrying out of an adequate policy for Bible study among the future leaders of the Church, the students. Anything which the leaders of the work in lands more favored in this respect can do to help the newly formed organizations in Roman and Greek Catholic countries and other fields of this kind should be done. In non-Christian lands we should press with all energy the wonderful advantage which is now ours because of the recent enrollment in Bible classes as purposeful enquirers of literally thousands of students. There is no limit to what might be done in this direction for the expansion of pure Christianity. One and all we do well to guard ourselves against the danger of letting this point with reference to the central place of Bible study become obscured or neglected as a result of taking it for granted. Here lies the secret of making truly effective and most highly productive every other aspect of our work. Bible study is indeed the spring of vitality of the Christian Student Movement.

The demand for more students to devote themselves to Christian work as a life work has become very loud and insistent in all parts of the world. The needs and opportunities both in Christian and non-Christian lands have multiplied greatly in recent years. The growing specialization in many departments of Christian service increases the demand for workers. The Christian Student Movements owing to their aims, personnel, organization and spirit are in a position to do more than any other agency to serve the Church in enlisting workers. The Church has the right to look with confidence to these Movements, in view of the large body of experience which they have acquired and in view of the success which has attended their efforts in certain countries where special attention has been devoted to developing the recruiting function of the Movements. It should be pointed out, however, that many more agencies than formerly

are now interesting themselves in this problem; for example, some of the universities have established courses of vocational guidance. In some countries special organizations have been created for the express purpose of securing workers for the various forms of philanthropic and religious activity. A number of Churches have developed their societies for raising up and training workers for the ministry and other callings at home and abroad. If our Student Movements, therefore, are to hold their position of largest helpfulness to the Church the time has come when the leaders must give more attention to developing the recruiting function of the Movements. To avoid overlapping and unnecessary duplication they should make a fresh study of how to co-ordinate the various activities working in this common direction.

A special study should be made of the psychological aspects of the work of recruiting. There should be a fresh consideration of the methods of appeal, of the dangers of appeal, and of the human limitations in the process of the calling of men. The local organization of the recruiting work for various callings in the different universities needs to be greatly improved in most places. In few countries, moreover, the National Movements have perfected their recruiting agencies and methods. In fields like India, Japan and certain countries on the Continent of Europe there should be developed Student Volunteer Movements to help raise up able men for the ministry at home and abroad. The vocational literature of the various Movements should be reviewed and in many cases thoroughly revised and enriched. A full study should be made of the vocational institutes and life work conferences conducted under the auspices of the Movements with reference to adapting them more fully to the requirements of the present time. Far more care should be exercised in training travelling secretaries and other recruiting officers for the exercise of this most difficult and highly multiplying function of their office. The leaders of National and local Associations should become more skillful in bringing into touch with the multitudes of students on the threshold of decision those who are qualified to give expert counsel regarding the various fields and phases of altruistic effort. Above all we should occupy ourselves with the larger discovery of God's ways of working in the calling of

men and to this end we should seek on every hand to influence Christians to recover and use the comparatively buried talent of intercession for laborers.

Report on the Women's Work of the Federation

To write a report of the women's work of the World's Student Christian Federation is no easy task. It is necessarily fragmentary; in many countries the men's and women's work is so closely connected that the main facts concerning the women's work have already been included in the General Secretary's report, and all that is required is to call attention to any features which have specially developed among the women. Readers of this report must not look for a complete statement.

I. The Work of the Women's Sub-Committee

At the Oxford Conference, according to the recommendations brought in at the Tokyo Committee meeting, the women's co-operating committee was dissolved and the women's sub-committee took its place. This committee has met three times, namely, at Oxford in 1909, at Berlin in May, 1910, and at Constantinople in 1911.

Since the formation of the committee two new Movements have received the right to a woman member on the General Committee and in consequence a member of the women's sub-committee, namely, Japan and South Africa.

During the first two years of the committee's life the chairman was Miss Bertha Condé, senior secretary of the Student Department of the Young Women's Christian Association in the United States. After Constantinople, her place was taken by Miss Michi Kawai, the first Japanese Young Women's Christian Association secretary in Japan. Both Miss Condé and Miss Kawai have rendered invaluable service to the women's work by visitation of various movements. Miss Condé after the Constantinople Conference visited Roumania and Bulgaria, and did most valuable pioneering in Bucharest, Lovetch, and Philippopolis. She has more recently visited Canada to help in new developments of the women's work there.

In 1910 Miss Kawai made a tour of European universities and visited many centres in Great Britain, Holland, France, Switzerland, and Germany. She also visited summer conferences in the United States and Canada. Everywhere her visits proved the means of demonstrating to the women students of the West the universality of the message of our Lord Jesus Christ, the Lord of East and West alike. We are glad indeed that our woman chairman is once more an Oriental, and we have found in the chairmanship of Miss Michi Kawai the same inspiration from the East that we had during the chairmanship of Miss Lilavati Singh.

Much other valuable intervisitation has been done by various women student leaders under the direction of the women's sub-committee, by Miss Baart de la Faille, travelling secretary of the German Women's Student Christian Movement, in Austria; by Miss Paddock, general secretary of the Young Women's Christian Association of China, in Great Britain; by Mademoiselle Bidgrain, of France, in the Balkan States and Switzerland; by Miss Dobrolouboff, of Moscow, in Switzerland; by Miss Grace Saunders, now working in Bulgaria, in Servia, Roumania, and Hungary. The facilitation of such intervisitation is one of the most valuable services that one movement can render to another.

Warmest thanks are also owing to the general secretary of the World's Young Women's Christian Association, Miss Clarissa Spencer, who though not working directly for the World's Student Christian Federation, has again and again rendered us the most valuable service through the work she has done among students in different countries she has visited, and through the advice and help she has given the women's sub-committee of the Federation at many difficult points.

II. Report on Various Groups of Women Students

The United States and Canada

The United States.

Four years ago the women's student work in the United States was just emerging from a crisis of reorganization, due to the merging of two separate bodies, each bearing the name Young Women's Christian Association, into one National Board. These four years have been marked by no great statistical increase in

any department, save that of mission study, where the number of women students has increased from 13,000 to 21,322; but it has nevertheless been an era of great progress and blessing.

It has been an era of specialization. The national student secretaries have each been appointed to superintend the development of some special field; and in consequence special work has been, and is being, developed among the following classes of students:

1. Professional Students. Special attention has been given to art and music students; and the Studio Club in New York is a most successful venture among the thousands of such students in New York City. Nurses are included under the heading of professional students in the United States, and resident clubs for nurses are solving the problem of how to reach this special class.

2. School Girls. Specialists are giving their time to private school girls and high school girls respectively. A special form of Association organization suited to their needs has been developed, and special school girls' camps or conferences have been started.

3. Indian Students and Colored Students. Colleges and schools for North American Indians, and for colored girls in the South, present quite peculiar fields, and secretaries are set aside who give their whole time to these.

4. Oriental Students. A most complete work is being done among Chinese, Japanese, Indian and other Oriental girls studying in the United States. Each one, whether Christian or non-Christian, is followed up individually, her attendance at one or more summer conferences secured and everything done to bring her into touch with the best sides of American life.

5. Alumnae. A very comprehensive scheme for bringing every senior in university and college into touch with some congenial form of service, social or religious, on leaving college, has already been worked successfully throughout the United States.

It has been an era of co-operation.

1. With the other constituent parts of the North American Student Christian Movement, that is with the Student Department of the Young Women's Christian Associations of Canada, and the Student Department of the Young Men's Christian

Associations of the United States and Canada, and the Student Volunteer Movement for Foreign Missions. For the first time during the last year a North American Student Council has been in operation, discussing the interests and activities common to the above mentioned bodies. This has proved a striking success, and the women have taken their share in the organization of the preparations for the Lake Mohonk Conference, in the production of the *North American Student*, the fine new organ of the North American Student Council, and in schemes for cooperation with the churches in evangelistic work and Bible study.

2. With the Missionary Societies and Boards. A scheme is in operation whereby the Student Volunteer Movement and the Missionary Boards do not overlap in their efforts to win the women students for foreign missionary service, but rather play into each other's hands.

3. With the City Associations. The City Association is realized more and more by the college girls as a field for Christian social service, and they are entering this field in increasing numbers. The Training School of the National Board in New York is doing much to bring together and improve the different sections of the Association work.

It has been an era of consolidation. The United States is grappling with the problems natural in an old and well established movement. One of these problems is how to conserve the democratic character of the Student Movement in the face of the great numbers and the enormous territory to be dealt with. During the last year a scheme for student representation on the committees controlling the different areas into which the United States has been divided for purposes of administration, has been worked out and is in successful operation in two of these areas. Another constant difficulty, in a work necessarily so broad, is the securing of depth. An increasing emphasis is laid on developing a strong membership even at the cost of numbers, and on educating all members in the fundamentals of the Christian faith.

Canada.

The Student Department of the Young Women's Christian Association in Canada is organically separate from that in the United States, but is naturally classified with it, both for geo-

graphical reasons, and because of the development of similar characteristics natural in such near neighbors. It suffers from the inherent difficulty of having a field far smaller numerically, spread over a field geographically far wider than the United States. The University of British Columbia is 4,000 miles distant from Dalhousie University, Halifax, Nova Scotia. It is a most difficult field to cultivate geographically, but in other ways is an easy field. The religious spirit is strong in the universities, and professors and students and Church authorities are almost uniformly favourable to the Student Christian Movement.

The last four years have been an era of extension. The affiliated colleges have risen from thirty to forty, the membership is half as large again as it was. The western colleges, in Alberta, Saskatchewan, and British Columbia, have been organized for the first time during a recent tour of the student secretary. Three secretaries instead of one are now giving their whole time to student work—one travelling secretary, one intercollegiate secretary in Toronto, and one secretary for school girls' work. There is urgent need, however, of more workers, if the enormous field is to be cultivated properly.

This period has also been a period of national development. Four years ago, a National Student Young Women's Christian Association Summer Conference was held for the first time at Muskoka, the Canadian students having up to this time attended the American conferences. The Muskoka Conference has been continued, and in spite of the immense distances which students have to travel, it has proved a great success and a great stimulus to the Canadian work. School girls' camps were begun three years ago, and three will be held this year. Sectional Volunteer conferences have also been held. All this has unified the Student Christian Movement and has given it a national consciousness and a sense of national responsibility, which is being further developed by a plan for the election of student representatives from the College Associations on the committee of the Student Department of the Young Women's Christian Association.

The missionary side of the Student Young Women's Christian Association in Canada is strong. As in the United States, so also in Canada, the leaders seem to feel that their greatest need is a deepening of the spiritual life of their members.

Great Britain, Australasia and South Africa

These are the remaining countries in the Anglo-Saxon group and are closely akin in their work.

Great Britain.

Even four years ago, as in North America and every other Anglo-Saxon student field, the Student Christian Movement had occupied practically the whole of the university and college field. Twenty-eight per cent. of the women students in the affiliated colleges in Great Britain are members of the Christian Union—an encouraging proportion when we remember that most of the colleges are non-residential and in great cities, and that there is no associate membership.

Extension during the last four years has thus been chiefly among non-university students, namely, normal students and students of the fine arts. To both classes special attention has been given.

The number of women secretaries giving their whole time to the work has been increased and this has meant consolidation. There are now four women travelling secretaries, a woman assistant general secretary, three local secretaries and a central student volunteer secretary. The work of the last named has had two very important results: the strengthening of the tie between the student volunteers and the missionary societies, and the development of a strong missionary movement among teachers in secondary schools.

There has been an increased demand for the training of leaders for the local Christian Unions. This has been met on the spiritual side by week-end retreats at the beginning of the term for local Christian Union officers and committees; on the more technical side by training conferences for leaders of mission study or Bible study held during the Easter or summer vacation.

Interest in social questions is very strong in British colleges and has been fostered by special conferences. During the last two years, the interest of the women students has turned specially towards questions relating to women, and a social study text-book on the modern "women's movement" is being issued by the Student Christian Movement.

Interest in the students of other lands is also strong, and Federation study circles are formed in a number of the colleges. The tours of Miss Michi Kawai of Japan and Miss Paddock of China greatly fostered this interest, as does also the presence each year of a large number of foreign women students at the British Summer Conferences and the Student Volunteer Conferences. The foreign women students in Great Britain, most of whom are Continentals, are cared for by a special committee.

Australasia.

Four years ago the Australasian Student Christian Union somewhat diffidently admitted women to its General Committee, and appointed its first woman travelling secretary. The result has been a decided advance in the women's side of the work. Today they have two women travelling secretaries, one giving her special attention to the girls' schools. The main advance has been in the schools rather than in the universities, which were all already organized. There are now twenty-seven Christian Unions organized in girls' secondary schools; and eight school girls' camps are held annually in comparison with the two held four years ago.

Apart from this striking development of school girls' work, there is no new feature in the women's work as such. But the whole period has been one of great progress, and the women have shared with the men in the spiritual awakening which began at the Daylesford Conference in 1909, in the great development of missionary interest and of the Student Volunteer Movement, in the decentralization of the Movement and the organization of special committees to control the work in New Zealand and the different Australian States, and in the prompt entrance of the Student Christian Movement into the new universities of Brisbane and Perth as soon as these were opened.

South Africa.

Here as in Australasia four years ago, the university centres were already occupied and the main possibilities of development lie among the school girls. School girls' work has always been the main feature of the South African Movement. There are now two women travelling secretaries instead of one; school girls' camps have been started and are proving a great success. As in

Australasia the women have shared with the men in the missionary awakening, which has shown itself chiefly in a deep concern for the Moslem world, especially in Africa. The formation of a Teachers' Christian Association in connection with the South African Student Christian Association is largely due to the women's work, and marks a great advance.

Protestant Countries of Northern Europe

In this group are included Holland, Germany, Denmark, Norway, Sweden, and Finland. These may be conveniently eated together because their universities are of the same type and their university field is now practically occupied. In all of these lands except Germany the pioneer stage of the work is over. Göteborg, until then the only unorganized university in Scandinavia, founded an Association three years ago. Even in Germany work is carried on in twelve out of sixteen universities. In all of these countries until recently the small number of women students in the universities, and the very small proportion of convinced Christians among them, combined with the strict limitation of the field of the Movement to those actually matriculated at a university, have restricted the interest and the field of usefulness of the women students' Christian Movement. In various ways, however, the field of the Movement has been extended within the last four years. The Dutch women students in 1908 started their first school girls' camp. This led to much Bible class work among the school girls during the winter, and to other work carried on by students among school girls. The Dutch women students have built a club house for their summer camps, and they are the only movement which has promoted a school girls' camp estate. School girls' camps are now held in all these other countries. Finland has no less than four annually. Variations according to national circumstances are the walking tours for German *gymnasiastinnen*, and winter camps for ski sport carried on in Norway.

Similar developments have taken place among normal students through the efforts of the university students, and in Norway and Sweden and practically in Denmark and Finland, both among men and women, the Student Christian Movement is now one member of a Federation of Christian Movements among educated

young people in normal schools, gymnasia, etc. This Federation employs travelling secretaries and arranges conferences.

The development of work among educated young women other than university students has provided a magnificent outlet for the Christian energies of women students, and has reached the future students for the Kingdom of God while they are still in the gymnasia.

In the Scandinavian countries and Germany there has been in these last years a marked development of interest in the Christian solution of social and national problems. This has shown itself in Sweden by the share the women students have taken in the work of "the Crusade" and by the start of summer homes in the mountains where women students and factory girls spend their holidays together learning to know and understand each other. In Germany, the leaders of the women students' Christian Movement make an earnest effort to keep in touch with the other women's societies of all kinds by attending their conferences, etc., and in one of their recent reports they distinctly say that one of the aims before them is the influencing of the *Frauenbewegung* in a Christward direction.

In all these countries, in spite of much progress, there remains an immense task in bringing a true knowledge of Jesus Christ to women students. There is still a large proportion of the women students indifferent to, or contemptuous of, Christianity, where they are not hostile, and it must not be forgotten that their hostility to Christianity is at times combined with questioning of the fundamental principles of Christian morality.

Germany.

The work in Germany calls for special notice. It was organized more recently (1904) than in the other countries, has had a travelling secretary only since the autumn of 1907, and has a far larger field than the other countries. During the last four years, the number of women students in the twenty-one German universities has increased from 2,500 to 5,000. During that time the membership, though still small, has doubled—from 60 to 120. The attendance at conferences has increased from seventeen at one conference, to sixty-five at two conferences. These figures, however, scarcely indicate the real scope of the work. The re-

quirements for membership are stringent; there are twice as many women in Bible circles as in the membership of the Christian Unions and, as stated above, they have developed considerable work among school girls and normal students which does not appear in their membership statistics. They have also published several pamphlets and a small magazine for women students. But the main work of this movement has been a steady persistent evangelistic effort which the Spirit of God uses to win student after student to faith in Jesus Christ. For the continuance of this they need our special prayers. The evangelization of the women students themselves is their main task.

Germany has also a task unshared by the other Protestant nations of Northern Europe, namely, that of caring for large numbers of foreign women students in the universities. In Berlin out of 1,300 women students 150 are foreigners, and these include many Russians and women from the Balkan States as well as British, Americans, Scandinavians, etc. Large numbers are also to be found in Leipzig and Munich and some in practically all the German universities.

When we think that all that has been already accomplished in Germany has been brought about by a very small group of women students and one travelling secretary, we must surely rejoice. But large developments are urgently needed. Practically nothing, for example, can be done among foreigners unless "foyers," after the Swiss model, can be established. Moreover, the work in Germany will be greatly hampered unless more workers can be provided.

Switzerland.

Switzerland is a peculiar field as far as women students are concerned. Between thirty and forty per cent. of the students in Switzerland are women, but the large majority of the women students in Switzerland are not Swiss. The greater number come from the Roman Catholic and the Greek Orthodox lands of Europe, though there is a fair sprinkling of women from the northern countries and from Anglo-Saxon lands.

The cosmopolitan character of its groups of women students gives Switzerland a quite peculiar place in the World's Student Christian Federation. The Swiss Student Christian Movement

through its women's work has the sacred mission of kindling a fire on its hearth which shall be carried throughout the Roman Catholic and Greek Orthodox world.

No field has developed so much since the Oxford Conference. Four years ago there was practically no organized work among women students either Swiss or foreign. Note the change first among the Swiss women students. In every Swiss university there is either a women students' Christian Association as at Geneva and Basel, or there are a fair proportion of the Swiss women students to be found in the Christian Associations with the men. The women have proved themselves as leaders, and both in Bible study and in the Student Volunteer Movement, the whole Swiss Movement owes a good deal of the striking advance it records in its reports to the efforts of a few women students. All the conferences of the Swiss Movement are open to women, both the general and the leaders' conferences, and the women have shared with the men the enormous advance implied in the coming together of the French and German Swiss in one Movement. Two Swiss women are now giving their entire time to the work, as local secretaries in Neuchâtel and Berne.

As far as the Swiss women students are concerned, the women leaders of the Swiss Student Christian Movement have the task well in hand to-day. They have extended their field beyond the universities, and in French Switzerland have organized work among girls in the gymnasia or lycées. The first school girls' camp was held in August, 1909, with six girls and six student leaders. It has become an annual event, and this year was attended by forty-five girls. Another school girls' camp was held elsewhere. A regular club for school girls with Bible study and other activities is held in the rooms of the Geneva Student Christian Association under the guidance of the women students.

But the greatest advance has been the change of attitude on the part of the Swiss women students towards the stranger within their gates. The Swiss women students who are striving to follow Christ, instead of ignoring or actively disliking the foreigner, realize the glorious opportunity of extending the Kingdom of God which the presence of the women of so many nationalities in their universities gives them. They have called to their aid auxiliary secretaries of the World's Student Christian Federation,

and side by side with them have begun a work among foreign women students which is fraught with great consequences.

For work among foreign women students in the Swiss universities there have been during the past year, in addition to two Swiss women, five auxiliary secretaries of the Federation, one German, one New Zealander, one American, and two English, under the able leadership of Miss Elizabeth Clark, our *agente-en-chef*. Their field is a most interesting and varied one. In Geneva, for example, 90 per cent. at least of the women students are non-Swiss and they are drawn from every nation in Europe, more especially from Russia and from Southeastern Europe generally. They have worked principally through the establishment of "foyers," that is, large rooms, or a small house near the university, which serves as the headquarters of the Student Christian Association and as a club house for any women students who though not yet members of the Student Christian Association are glad to join in a club for women students which is under its auspices. In these "foyers" all kinds of work go on—Bible circles, mission study, social study, religious meetings of various kinds, social work on behalf of the students, afternoon tea, lectures on hygiene and other subjects, organization of holiday excursions, bureau of lodgings and *pensions*, exchange lessons in languages, etc. The friendly atmosphere, and the Christian spirit of these foyers as well as the directly religious work and the Bible circles are having their effect. It is impossible in a report to give details of such a work; but perhaps the scope and mission of the foyers can best be realized when we say that already to-day, after scarcely four years work, leaders who gained either their personal faith or their inspiration and training for work in Switzerland are at work in lands as far apart as China, Bulgaria, Russia, and Austria; while secretaries of the Federation have found in their tours in Russia, Servia, Roumania, Turkey, Hungary, Austria, and Italy, that the best openings into difficult and hitherto untouched places have often come through introductions from students met in Switzerland; and that the best helpers in these countries have been men and women who were originally touched and interested and in many cases truly turned to Christ through the work of the foyers in Switzerland.

But Switzerland is not the only land with a foreign woman

student problem. We need to see to it that in every university in Europe where there is a cosmopolitan group of women students a similar work is carried on.

Greek and Oriental Church Lands

Under this heading are included Russia, Bulgaria, Servia, Roumania, Greece, and the whole of the Turkish Empire. Regarded as a Mohammedan power the Turkish Empire might more properly be classed with mission lands; but as the woman student field throughout the empire consists almost exclusively of the members of the Oriental Churches it is included in this group.

Four years ago it was reported that this field, with the exception of Russia, was wholly untouched. This year we can record that the main pioneering work accomplished by the Federation since the Oxford Conference has been in this area, on which war has turned the eyes of the world.

Russia.

At the time of the Oxford Conference work had begun in St. Petersburg and Moscow among women students. During the last four years, only one new centre has been opened up, namely, Kiev, but the whole work has been greatly strengthened. The difficulties are enormous. Government and ecclesiastical opposition are more accentuated than before, and permission to hold meetings is much more difficult to obtain. On the other hand religious interest and yearning among the students seems greater than ever, and as far as they are concerned the doors are wide open. Bible study is as before the main means of evangelization. This year there are fourteen Bible circles at St. Petersburg, fourteen at Moscow, and eight at Kiev. Seven women, all Russian, are giving their whole time to the work. There are foyers at St. Petersburg and Kiev, and a small hostel and foyer combined at Moscow. The Russian Student Christian Movement both among the men and the women has entered on a really national stage; it is no longer a foreign movement introduced from without. They have an annual summer conference held in Finland, a national committee and a constitution, a monthly magazine, and very much other student literature. Their literature department is one of the strongest in the Federation. All this is

most encouraging when we look back four years, but presents a different aspect when we turn to look at the five universities crowded with women students which are as yet unreached—Kharkov, Kazan, Odessa, Dorpat, and Tomsk; and when we think of the 15,000 women students in St. Petersburg, 8,000 in Moscow, 4,000 in Kiev, only a very small proportion of whom we are reaching. But the doors are open; the only thing lacking is more trained workers to occupy new centres and to justify new developments. Until such are secured there is no possibility of advance, and there can be no strong Russian Student Christian Movement such as we pray for.

The Balkan States.

In our last report the Balkan States were left aside as "untouched and unsurveyed." Today they are open, and there are at least the beginnings of work in all. There is much in common in the student life of all these States.

The number of women students is considerable—800 in Sofia, 500 in Bucharest, 200 in Belgrade, in Athens a very few, and many hundreds studying in Germany, Austria, Switzerland, and France. Add the thousands of girls in the gymnasia, and you have a large woman student field.

The movement for women's emancipation and the higher education of women has come recently and very swiftly, and has brought with it a revolution in women's position and opportunities attended by all the usual difficulties of a period of transition and the usual problems of a large number of young women untrained in the use of liberty, suddenly thrust into the great cities to study and earn their own living.

The religion of all the Balkan States is Orthodox, but in all except Greece, the Church while retaining their patriotic attachment has lost her religious hold on educated young people and unbelief of a crude kind is almost universal.

All these tendencies have been strengthened by the influence of Balkan States students in the European universities, who as a rule see anything but the best sides of European life and report that Christianity is dead among thinking people. The influence of the wide circulation of the worst class of Russian and French literature makes in the same direction. Russian influence is very

strong in Bulgaria and Servia, and French influence is paramount in Roumania.

But the cure comes from the same quarter as the disease, and the Student Christian Movements of Switzerland, France, Russia, and Germany have not been without their good influence on the Balkan States students. Secretaries have visited Bulgaria, Servia, Roumania and Greece, from France, Russia, America, Switzerland and Britain, and have effectively dispelled the idea that Christianity is dead in the West. Russian and French Student Christian Movement literature has been widely circulated and used. Introductions from Balkan States students in Germany and Switzerland who were in touch with the Student Christian Associations there, have proved the most effective possible means for opening doors, academic and ecclesiastical, to our secretaries, and last but not least, at any rate in the case of Bulgaria, the American Colleges in Turkey and Bulgaria, which are attended by so many Bulgarians, have supplied the newly-born Student Christian Movement in Bulgaria with a few leaders already trained in Student Christian Association work. All these various influences brought to bear at the time of the Constantinople Conference resulted in the beginning of Christian Association work in all the Balkan States except Roumania. The chief work among the women students is the Women's Student Christian Association of Sofia. The leaders there, with the help of Miss Grace Saunders, who was sent to them at their request after the Constantinople Conference, founded a foyer and up to the time of the war were gathering strength and influence and lifting up a definite Christian witness among students in Sofia.

The war of course brought all such work to an end. Miss Saunders and many of the women students offered themselves as Red Cross nurses and have done valiant service throughout the campaign. No one can prophesy under what conditions it will be possible to take up the Christian Association again in the Balkan States universities. But of this one thing we are certain, that God who so wonderfully opened up this field before the war, will work out His purpose of regeneration through the Association in these nations, which are to play such a new rôle in history. We cannot be too thankful that entrance was gained for this work before the war.

The Turkish Empire.

Here again during the last four years an entirely new field has been surveyed, and one full of interest and opportunity, though absolutely different from that in the Balkan States. In the Turkish Empire there are no university women students. The higher schools for girls may be classified as follows: (1) The American Christian Colleges and Schools and other Mission schools. These, whether under mission boards or other organizations, have played a wonderful part in raising the moral and intellectual standard of women in the Turkish Empire, as well as in spreading a spiritual Christianity among them. Till the revolution their influence was confined to Christian girls of the Protestant, Gregorian, Orthodox, Syrian, Jacobite, Greek Catholic, and Coptic Churches. Since the revolution Moslem girls are beginning to attend these schools. (2) The schools of the different Oriental Churches. The different Churches have girls' normal schools and high schools of their own. By far the most advanced of these are the Greek Orthodox girls' schools. (3) Mohammedan Schools. In Constantinople and one or two other large centres, the Turkish government is founding higher schools for Moslem girls. There is of course no hope of immediate contact with the girls in Moslem schools, but a large field is presented by the girls in the American schools, which are all freely open to the Student Christian Movement, and by the girls in the other church schools which began to open to us at the time of the Constantinople Conference.

A preparatory committee of men and women was appointed after the Constantinople Conference to study the lines on which the Student Christian Movement should be developed in the Near East. It has already done good work, has issued an appeal to the Foreign Departments of the Young Women's Christian Association for workers, and has through the visitation of Mr. Jacob done preparatory work in most of the large American and other mission colleges and schools.

Work among carefully shielded girls in such colleges already staffed by devoted Christian teachers, does not present such an appeal to the imagination as the work in the Balkan States; but its value becomes apparent when we look at it in its larger relationships and think of the Student Christian Associations as training the girls for Christian service. The possibilities of the awakening

of the women of various Oriental Churches cannot be estimated if these girls leave school with Christian ideals of service in home, church and nation. The reports which come from every part of the Turkish Empire tell of the way in which since the revolution currents of infidelity and even immorality have been spreading rapidly among the young people of the Eastern Churches, women as well as men. How great would be the effect on their Moslem fellow students if the Christian girls in these schools show forth Christ in life as well as in name!

Roman Catholic Lands.

The greater part of our remaining pioneering work among women students lies in Roman Catholic lands. We have opened up more work in these lands during the last four years than in any other part of the world, but in no countries do we need to expend more thought and study during the coming years, if we are to discover the way to win their women students.

Effective ways of working among the women students of these lands have yet to be discovered, and all the work is in a more or less pioneer stage.

France.

Though France is a Roman Catholic country, the problem of the French Women Students' Christian Movement is not so much to discover means of winning Roman Catholic women students into our Movement as to find out how to bring the gospel of Jesus Christ to these women students. These students are rapidly increasing in numbers and whether they come from Roman Catholic, *libre penseur* or Protestant homes, are almost all alike in doubting or rejecting the Christian faith. As with the men so with the women—Protestant students form the nucleus of the work. In our last report we spoke of the women's work in France as scarcely begun. But four years have seen great progress. First in Paris, a foyer with restaurant and reading room was started in the Rue St. Jacques, an instrument which has proved of the greatest service to the movement ever since a secretary, Mademoiselle Kellermann, was appointed to give her time to the work. Two years ago it was found necessary to have a travelling secretary also, and Mademoiselle Meyer began her

work in the provinces. Today instead of a work in Paris only, they have associations in five universities and among nine groups of *lycéennes,* with about 300 members. The work among the *lycéennes* is by far the most hopeful, supplying as it does the Christian university women of the future. Last summer the first *lycéennes* camp was held and was taken up with enthusiasm.

The French Women Students' Christian Movement faces a great task, that of bringing the evangel to strong, keen students, filled with prejudices against it, of rescuing the *lycéennes* from unbelief and materialism to which their brothers have fallen a prey, of finding methods of work which will suit the French *mentalité,* last, but certainly not least, of reaching the enormous number of foreign women students in their universities. At least half the women students in France are from other lands and they are to be found in every institution of higher learning.

Busy with the French women students, constituting a new task and a new field, the Movement has scarcely been able to give a thought to the foreigner, yet the fact that the large number of these foreigners are from Russia and the Balkan States where France exercises a dominating intellectual influence gives the Christian women students of France a peculiar responsibility.

The Student Hostel of the British and American Young Women's Christian Association, which is carrying on, on an ever-growing scale the fine work described in our last report, solves the problem of the foreign women students in Paris, as far as the English speaking students are concerned, and touches a certain proportion of other foreign students of many nationalities in Paris. But those in the provinces remain untouched.

Italy.

Here there is but little to report. The number of women students in Italy is increasing steadily both in the universities and in women's colleges like the "Magistero" in Rome. As a class they are exceedingly difficult to reach. There is no *esprit de corps* or common life among them, and they are either indifferent or sceptical as to religious matters or afraid of a Protestant propaganda among Roman Catholics.

In two directions good work has begun among them. The Salotto in Naples, has under Miss Leavitt's wise guidance de-

veloped a branch for women students. This is the only organized Christian Association among women students in Italy. The members are enthusiastic, especially about their Bible study. In the other branches of the Italian Student Christian Federation there are a few scattered women members, but no specially organized women's work. The Italian Young Women's Christian Association in Rome, Milan, and Turin, has hostels which admit women students. The Casa Internationale in Rome has twenty-two Italian women students resident there, and is meeting a great need, and exercising a strong Christian influence.

Hungary.

Hungary, though it must be classed among Roman Catholic lands, is *not* typical of the Roman Catholic student problem. One-third of the women students in the university are Protestants, one-third are Catholics, and one-third are Jewesses. Women students are found in three universities, and the Women Students' Christian Union includes in its field normal students and girls in the gymnasia. The work of the Women Students' Christian Union is at present confined to Budapest, and four Normal Schools in the provinces. It began six years ago and has made steady progress, though slow, mostly among girls in the gymnasia. The chief means of work is Bible study circles. The Christian Union now has a room close to the university and close also to a hostel for women students run by the Young Women's Christian Association. This has given strength to the work. This year for the first time they held a three days' conference in Budapest, and there were many signs that the work among the women as well as among the men is developing both spiritual leaders and a true missionary spirit.

Austria.

Austria has opened to the World's Student Christian Federation for the first time this year as far as the women students are concerned. It is without doubt an important field and equally without doubt the most difficult in Europe. There is a large woman student field: 600 women students in Vienna University, 300 in Prague, 300 in Krakow, more in Lemberg, Graz, etc. There are also large bodies of students of music and fine arts in

Vienna and Prague. There is no homogeneity in the field. I visited only Vienna, Prague and Krakow—and I might as well have visited three absolutely different countries. Vienna presents a German problem plus a Jewish problem and a cosmopolitan problem. Prague means Bohemia and the Czechs. Krakow means Poland and the Poles. The majority of the students are caught in that hard rebound against all religion which comes from a reaction against clerical Roman Catholicism. But we have to deal not with a religious or irreligious reaction alone, but with a number of politico-religious reactions; for religion is inextricably mixed up with politics in Austria; and Roman Catholicism, Protestantism, and Orthodoxy and Judaism are questions of race, not of religious conviction.

In spite of all this something has been done. Religious yearning was manifest everywhere. Bible study circles were started in Prague and in Krakow, and are being carried on with success. Several women attended the leaders' conference at Prerau in March. In Vienna some ideas at least concerning the movement have been circulated among the students and preparations made for further work.

Latin America.

There is as yet no organized Christian Association work among the women students in Latin America. Till recently there were no women students there, save such as were to be found in higher mission schools. Today in several of these lands there are large numbers of women in Government Normal Schools and women are beginning to study in the universities and to earn their own living in various careers.

Miss Harriet Taylor, on behalf of the World's Young Women's Christian Association, surveyed the women student field when on her visit to South America. At the last two Federation Conferences Mexico has been represented by a woman delegate, but the war has prevented any visitation of Mexico.

Spain, Portugal and Belgium.

In these countries no work whatever is going on among women students; in the first two countries because there are but few, in the last because no survey has as yet been made of the field.

Eastern Lands

Under this heading are included India, China, and Japan. Without doubt the Orient is the field which at this time calls for our largest thought and gifts, and for our most earnest prayer. In reviewing the work in these three great Oriental lands we shall notice that they have several features in common.

1. In all of them the women of the nation are awakening to a new life, new responsibilities, new dangers, and are beginning to receive a modern Western education. The facts concerning these women's awakenings in China and Japan are too well known to need repetition here; and even in India our secretaries and missionaries tell of women's movements appearing in unexpected quarters and hitherto untouched communities.

2. The Student Christian Movement in all of these lands has been pioneered with the help of secretaries trained in Western Movements and sent to those countries by the Foreign Departments of the Young Women's Christian Association. (In India, from Great Britain such workers are also sent by the Missionary Settlement for University Women.) It is interesting to note that the United States and Canada, Great Britain, Australasia, are all contributing workers toward these Student Movements.

But though the foreigners have taken a share in the initiation of these movements it is encouraging to note during the last four years the increasingly national character of these Student Christian Movements. In each country the number of foreign missionaries on the Student Committees has decreased and the number of women of the country has increased. In Japan almost all the members of the National Committee are now Japanese women. Again, these four years have seen the appointment of Japanese, Chinese, and Indian national student secretaries, and each Movement is looking forward to the appointment of more such secretaries.

3. There has been growth in the Student Young Women's Christian Association in all these lands. India, the oldest of these Movements, has increased its membership by one-third. The same increase has taken place in Japan. Four years ago China had practically no report to give except of secretaries learning the language and in training for their work. Today China reports thirty Student Christian Associations with an approximate

membership of 1,200, two national secretaries, four local secretaries, summer conferences, Bible classes even in non-Christian schools, and she has actually despatched a Chinese secretary to work among the Chinese women students in Tokyo.

But with all these resemblances in Eastern lands, there are also great differences.

1. In India we are face to face with women students of two races, Indian and English, if not of three or four races, and the problems of the women students of these races differ greatly. In China and Japan, we are face to face with a homogeneous community, and the Student Christian Movement is from the first thoroughly homogeneous and national.

2. In India the great majority of the women students are Christians; in China and Japan the vast majority are non-Christians.

3. In India the woman student field is small and highly educated, in striking contrast to the dense ignorance of the mass of women in the country. In Japan the whole community is covered by a national system of women's education and there is every prospect that the same will soon be the case in China, where the number of women students is increasing with amazing rapidity. In other words, we are in India dealing with a community of women changing very slowly from seclusion to education and liberty. In Japan we are dealing with a community of women which has already made the change and made it rapidly. In China we are dealing with the women of a whole nation at this moment changing.

4. Our problem therefore in India is the training of Christian leaders from a small but highly developed field of women largely Christian; in Japan and China it is the bringing of Christianity to large masses of non-Christian students and the raising up of leaders among them.

The greatest task the women of the World's Student Christian Federation face today is to give to China what she needs in her time of crisis. It is only seven years since the first student secretaries were sent out to China to begin to learn the language. Already in Peking we are told that the Student Christian Association is ten years behind in the time of beginning its work. We are all familiar with the demands that Chinese women have been

making for education, for political power, and with the part they played in bringing about the revolution. We need to realize that recent experiences show that they are as eager for religious as they are for other light. In every city which Dr. Mott visited recently the missionaries were convinced that as large and eager gatherings of women would have been possible as those among men, had there only been the women to lead them and to follow them up. The Student Young Women's Christian Association of China has secretaries either at work or preparing for work. They tell us that eight more of our most experienced workers sent out at once is the very minimum which can meet their need this year and that they will continue to call for even more in the years to come. Every one of our older Student Christian Movements must face the giving of its best to China.

Japan and India will call for a few picked women from among our best secretaries and we must give them, when they ask, such leaders to work side by side with their own; but it is China's opportunity which will be our glory if we seize it, our shame if we neglect it.

III. General Tendencies and Outlook

Most of the general tendencies observable in the World's Student Christian Federation have been noted in the General Secretary's report. That report has also made clear the general outlook for the next four years. Little remains to be said on behalf of the women. The main recommendations with regard to women's work in the report given at Oxford were:

1. For large developments in work for girls in secondary schools. Study of the reports given today of work in the different countries makes clear that there has been great progress in this direction; the most satisfactory record we have to give lies just there.

2. For special attention to be given to developing work among the women students in great cities. This involves the problem of cosmopolitan groups of women students who are invariably found in large cities. Switzerland, Paris, and the United States of America have made great advances in this direction, and although very much pioneer work remains to be done we may claim that our workers have discovered and laid down wise lines of work.

As to other points, the following should be mentioned:

Bible Study

Bible study is the main pioneer agency of the Federation in entering new fields. Circles for the study of the Life and Teachings of Christ are always the first effort in all the Roman Catholic and Greek Orthodox and Oriental countries which have been opened up during this period. In established movements the main emphasis is almost always on the Bible study department.

There has been progress during the last four years in the matter of training leaders for Bible study. The work of specialists in the United States and Great Britain, and the holding of Bible study conferences for the training of leaders, are hopeful signs. But we must confess with much sorrow that here lies one of our weakest points, and that unless we can in our different movements discover and carry into effect methods of Bible study suited to national circumstances and temperament, we shall be hampered on all sides in our spiritual development. The question is one of extreme complexity, for example, in a country like Switzerland, where on the one hand Bible study must be provided suited to the Swiss woman student brought up in a Christian home and well taught in the Scriptures, and on the other hand Bible study for students from Russia and the Balkan States, who, while often full of prejudice against the Christian faith, have in the majority of cases never read through a single gospel and scarcely ever handled a New Testament. But whatever the difficulties, we must have training and method in Bible study if we are to grow in power.

Foreign Missions

In regard to the Student Volunteer Movement and its work not only in securing volunteers but also in educating the general body of students in foreign missions, there is practically nothing to be said of women that has not already been said of men. The women student members of the World's Student Christian Federation are certainly not rising up in anything like sufficient numbers to meet the calls from various fields for volunteers. But there has been progress. Two things are encouraging to note. First, the way in which even in the beginning of a small move-

ment, grappling with immense tasks at home, a love for foreign missions appears. In Germany, France and Switzerland, there are the beginnings of a Student Volunteer Movement among the women. In Germany, for example, they have five student volunteers and fifty women attended the recent Student Volunteer Conference at Halle. Even in Russia and Bulgaria, the women students are beginning to form mission study circles, and some are choosing the Moslem world as a life work. Secondly, those who *are* student volunteers are succeeding in passing on the fire of missionary enthusiasm to other bodies of educated women. This has been specially noticeable in the missionary movements among teachers and nurses in Great Britain, and among teachers in Norway and Sweden.

Social Work and Study

Zeal for social service and interest in social and national questions is one of the most marked characteristics of women students today. It appears in various forms—membership in revolutionary societies in Russia and China, enthusiasm for settlement work and other forms of social work in Britain, France, America and Australasia, the tendency of women students everywhere to specialize in economics and sociology, the welcoming of every effort on the part of our Student Christian Movements to promote the study of social questions. It is the imperative duty of every leader of our Women's Movements to grasp the privilege thus presented to them; to provide opportunity for studying all such problems in the light of the Spirit and Teaching of Jesus Christ; to prevent the unfortunate divorce between social work and religious work, between the service of humanity and the service of the Church, which has appeared in some countries; to secure the union of thought concerning social problems and thought concerning the Kingdom of God; to indicate channels of service through which all this eager desire for the service of humanity may express itself.

The various lines along which social work is being developed in our different Movements have been already indicated in the general secretary's report, and are shared by men and women alike. There is one class of social problem, however, which is the peculiar concern of the women student world, namely, those prob-

lems which are summed up in German as *die Frauenfrage,* that is, the woman's question. The woman student movements of many lands seem to have awakened recently to the need for a Christian study of the women's question. Germany has declared that one of her aims is "influencing the *Frauenbewegung* in a Christward direction." The same subject was discussed at a recent French conference. British women students have held retreats to study this question together, and the British Student Christian Movement is issuing a text book for the study of the woman's movement in the light of Christ's teaching. The ever practical Americans have dealt specially with one crying need and have in a report of a recent commission emphasized a plan for bringing proper instruction on certain moral questions within the reach of college girls.

There can be no doubt that there is need for Christian men and women to think carefully and clearly in the light of our Lord's teaching and spirit about many social questions that concern women. There is no need for us as Christians to shrink from the *Frauenbewegung.* In the main in almost every country it is a powerful force in making for Christian ethics. But there are today in many countries tendencies at work among students acting in favour of a deliberate attack on the Christian institutions of marriage and the family. The battle on these questions of Christian ethics is bound to wax more fierce in the future. Students will be called upon to take one side or the other. Intelligent Christian thought and conclusions on these points are urgently needed from men and women alike.

Need for a Deeper Work

The past four years have been a time of rapid increase in the field of women students, of the opening of new lands and new lines of work, of the multiplication of workers and the realization of new opportunities.

All this enlarges our vision and gives us the deepest cause for thanksgiving. At the same time our very advance constitutes our danger. There is need that we beware lest extension should be the enemy of depth, and lest in our rejoicing over our enlarged opportunities we should lose sight of the individual human soul, the powers against us, and the Power for us.

It is hopeful that not a few of our Movements realize this danger. The American Movement has sounded a call to every Association to strengthen rather than to extend its membership, and to get every member to commit herself definitely to the purpose of the Association, expressed as follows:

"The purpose of the Association shall be to unite the women of the institution in loyalty to Jesus Christ, to lead them to accept Him as their personal Saviour, to build them up in the knowledge of Christ, especially through Bible study and Christian service, that their character and conduct may be consonant with their belief. It shall thus associate them with the students of the world for the advancement of the Kingdom of God. It shall further seek to enlist their devotion to the Christian Church and to the religious work of the institution."

The British Movement and the American are both seeking by means of small student retreats at the beginning of the year to make the deepening of their own spiritual life the first objective of every committee as a necessary preparation for any extension. The German, Hungarian, and Russian Movements are deliberately choosing lines of work that will produce a small, strong nucleus rather than a large membership. "Membership is a force to be wielded, rather than a field to be cultivated" is a keynote of several Movements.

But with all this our biggest failure is our failure individually and corporately to realize all that life in Christ means for us of power and strength and victory and our failure to use and to inspire others to use, those means of grace which our Lord has given us in His Word and in His Church for our deepening and refreshing.

May the four years that lie before us be for us all an era marked above all things by the discovery of our resources in God our Father, in Christ our Saviour, and in the Holy Spirit. Our outlook, however wide and inspiring now, will sooner or later be an outlook of despair, unless it is first and foremost an outlook on God.

PART III

Review of Fields

The Influence of France and Its Significance to the Federation

Charles Grauss
General Secretary of the French Student Christian Movement

THOSE who follow closely the evolution of our international Federation cannot fail to be struck by the powerful way in which it makes certain truths stand out. It cuts its principles out of the reality of human life, and, year after year, it discovers new guiding rules. There is one, important among others, and which you have asked me to consider and that is the part which each nation can and must play in the general scheme of Christian conquest that we have planned out. Two preliminary remarks must be noticed—the first refers to the spirit, the second to the method of that work.

Each of our Conferences clearly proves that we consider all nations, the smallest as well as the largest, are necessary to universal harmony; that God has a purpose for each national genius; and that the Federation must tend, not to secure the superiority of one nation or one race over the others, but, on the contrary, to facilitate the simultaneous development of all. Thus, the Federation consciously becomes the useful worker of the society of nations of the future, whose glorious and fruitful prefigurement it already is.

When we study the influence of one nation, her place in the world, and the power of her genius it is not so much for the purpose of exalting and glorifying her, as of seeking in what proportion—whether she is Christian or not—she can be a hindrance or a help to the establishment of the Kingdom of God on earth. It is in such a spirit and without any national conceit that I propose to treat my subject.

Nations are linked together by a solidarity that the progress of civilization makes closer every day. In good or evil they act mutually upon one another; and, in order to understand this action, we must ask ourselves the same questions as are considered while studying the problem of individual influence.

Each individual is a centre of influence, by the fact that he is and that he acts; but that influence differs with different individuals, according to their strength of character, the places they have in society, the number of men they come in contact with, and their power to attract or lead. The careers of influence, thus, can be divided into two great categories; those which are common to all men and which differ only in intensity; and those which are different in nature varying with each individual, according to the originality of human types. It is the same thing in the life of nations. Among the rays they send over the world, some are common to all nations; others, on the contrary, have a peculiar light which only belongs to one nation.

Taking these two great divisions into consideration, I shall try to show what is the influence of France. However, it would be madness to endeavour to name all the factors of influence. It is first of all necessary that we should emphasize what is connected with the action of our international Federation. Besides, I am quite aware that such a classification is artificial and arbitrary. Reality is a whole and cannot easily be divided; but, when one is French, one must try to make clear an address which is in danger of being stiff and indigestible.

General Influence of France.

France, like all nations, exercises an influence proportioned to her place in the world; and that place is considerable. Besides the 40,000,000 inhabitants of the home country, France possesses 50,000,000 more in her colonies, 32,243,000 of whom are in Africa, 16,598,000 in India and Indo-China, and the rest in her other possessions. She covers a total area of 4,882,360 square miles. From that point of view only, it would be worth giving France special attention in our study. Of the field that we have to conquer for Christ, France possesses a little less than the eleventh part. It is an important fraction, and we must reckon with it if we want, according to the Biblical plan, to fill the whole earth with the knowledge of God.

In order to understand the missionary responsibility of France, we must analyze the different elements of her colonial

population. The Christians who really want to work for the total evangelization of the world are just now occupied, as Mr. J. R. Mott said, by three great mission fields which are still unevangelized: Central Asia, Indo-China, and Northwest Africa. One of these fields does not particularly interest France, but the other two belong to her and can be evangelized only by her. French Indo-China (Tonkin, Annam, Cambodia, Cochin China) contains 16,500,000 inhabitants, nearly all professing Asiatic religions. As for Northwest Africa, from Algeria or Tunis or Morocco to the tributaries of the Congo, and from Senegal to Lake Tchad, with Madagascar, it possesses a reserve of 30,000,000 people, ten millions of which are fetish-worshippers or animists and twenty million Mohammedans.

The African population is of great missionary interest from two different standpoints. First of all, we are in the presence of a population which is far from being dense, varying from one and one-half to five inhabitants per square mile; of a young population which is growing and must be won before it is too late. Secondly, we are face to face with the most serious missionary problem at the present time—Islam. That religion has made its most rapid progress in Africa and the chief part of Mohammedan Africa is French. There are at least two million Mohammedans in Tunis, four millions in Algeria, and six millions in Morocco. Besides, we have in Algeria and Tunis great centres of Mohammedan education.

What would be the future of the evangelization of the Mohammedan world if, driven back on one side, it could without any obstacle prosper on the other. Islam is very homogeneous and there is no actual opening for civilization, except through medical work as far as the popular classes are concerned, and through the intellectual development of the educated classes. In both cases it is the French Federation which can give the men. Then we must notice that, by reason of administrative rules of our colonies, strangers cannot easily work on French ground. The French only can do useful work with the least possible hindrance from the Government.

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But a nation does not only count by her size or by the number of her inhabitants, her strategical situation among

other nations has to be considered. In the point of view of Christian influence, the strategical situation of France is twofold. We have to study it in connection with Latin civilization and in connection with the Roman Catholic world. One often confounds the one with the other, and not without reason. However, for the light of our subject it is necessary to make a clear distinction between the two.

The Federation, indeed, has to unite different minds and races and to join different beliefs as well. We must first of all face a racial problem, then a religious problem. The Federation is not exclusively an Anglo-Saxon movement; it has the ambition to become really international and interracial. Nowadays we do not think that one civilization must prevail over the others and crush them, but we believe that each one has its own originality and utility. The perfect human type is not represented by the Anglo-Saxon or the Teutonic or the Latin or the Asiatic; but he is a synthesis of all those different types of men. However, we must confess that the working methods[1] we actually use have been created by the realistic and practical spirit of the Anglo-Saxons, and we do not want to protest against this fact. Up to this day the Anglo-Saxon countries have done the most for the Federation. They have given what they could and should give, at least so far as their racial qualities are concerned. Before the Anglo-Saxon can receive what the genius of other races can and must give them, to make the Federation really interracial, it is necessary that all other races should be penetrated by the useful elements of the Anglo-Saxon genius.

There are such differences between Latin and Anglo-Saxon minds that the dream of establishing the *entente cordiale* between them without a mediator would be madness. Note, first of all, that political considerations are out of the question. As has been seen many a time, politics can modify the relations between different governments, but cannot in the least alter the natural and hereditary affinities of peoples one for the other. At certain times, for economical, financial, or ambitious reasons, a tension exists between France and Italy,

[1] Practical study of the Bible, camping for boys, moral and social action, etc., etc.

for instance, but the fact still remains that between the intellectual classes of both nations, that is between those who are imbued to an equal degree with the same culture, the same spirit, and to a certain extent the same history, there are links of thought and organic and living links that nothing can destroy, whatever may be the political events. The same phenomenon and for identical causes can be observed in the relations between France and Spain, Portugal, Belgium, and South America with the peoples which have been under the influence of French culture, like those of the Levant.

If we study, not the political relations, but the spiritual and mental relations between the Anglo-Saxon races and the nations already mentioned, we will see how shallow and unsympathetic they are. Face to face with one another they are unable to understand each other. In the midst of them, France is common ground. Situated at the extremities of the Latin world, France borders on the Anglo-Saxon and Teutonic world; she is at the confluence of the three great streams of civilization which, after having been for long centuries antagonistic, now tend to mingle. For centuries France has been in constant relation with the Anglo-Saxon civilization, and she understands, loves, and admires it. We can say the same thing of the German genius in spite of the war in 1870, as for the Slavonian race, our sympathy with it is well known.

France has been invaded by nations from every point of the compass, and in her turn she has been to all countries in the course of her stirring history. Besides, there are few peoples which, keeping their own character, know how to assimilate to such a degree the qualities of the other nations in the midst of which they live. When other nations lose their nationality on being transplanted to foreign grounds, the French remain French for centuries, even if they are very far from their native land. The French Canadians, for instance, the French Protestant colonies in Germany, Holland, South Africa, have kept their own tongue and traditions, and at the same time have wonderfully adapted themselves to the new conditions of existence; for one of the most striking features of the French genius is to be vivacious and open. That two-

fold character must be noticed here, for it allows us to hope that, better than any other nation of Latin origin, France will know how to adopt Anglo-Saxon, Teutonic, or Slavonian methods, without losing her own characteristics. Thus she appears as the natural channel in which the waters of several ethnic streams will mix in order to overflow the Latin world.

Secondly, our Federation is Christian and, as such, dreams to work for the unity of Christianity on the field of conquest. Our Federation is not the messenger of one belief more than another and does not endeavour to make such form of Christianity triumph. It works for all and tries to unite all. Until now it has succeeded in rallying to its ideal the different representatives of Protestant sects. Quite recently the Federation was happy to see that it could unite with old Oriental sects and with the intellectual classes of the Greek Orthodox Church in Bulgaria and Servia. The Federation is trying to get near the Russian Church, but the most important part of Christianity still remains antagonistic—the Roman Catholic Church still holds its own ground. The question now is whether we must deliberately give up the idea of loyally uniting with the Roman Catholics and work without them, even in certain cases (like in Spain) against them. Shall we oppose to the non-Christian world one whole Christian mass, or two rival factions. I have reasons, at the present time, to believe in the irreducible opposition of the Roman Catholic Church. Such are her politics that if she had to choose between those two solutions: to die or to unite with us, she would rather disappear alone among her ruins than hold out her hand to Christians who will not accept her authority. The counsels which prevail at the Vatican are ruled by the narrowest sectarianism. Anxious to obey Rome, the French Catholics would not admit the separation of the State from the Church, that the majority of French bishops had accepted. Strict orders still forbid Catholics to work in common with the non-Catholics, even on moral or social grounds. All enterprises which are not dictated by Rome are severely condemned. It is thus that recently an attempt was made to introduce the Boy Scouts into France. Not only did the bishops forbid their congrega-

tions to join national patrols, but they forbade Catholics to organize Roman Catholic patrols.[1]

There was a time when Rome adapted herself to the customs of the peoples she had won, and was made "all things to all men." To-day she retires from the world and leaves a vacuum around her. Will she change her attitude one day? That is what no one can foresee. If we want to preach the Gospel we cannot possibly wait for Rome to change politics, since politics are in the question. Immediate action is necessary, yet nothing is more difficult than to work *now*. We have against us the most deep-rooted prejudices one could imagine. No one at home can or will believe that our propaganda is not sectarian, and we live and struggle in the midst of a general misunderstanding. Nevertheless, however painful that situation is in France, it is not so painful as in the other Latin countries; for France possesses, in spite of all, a nucleus of Protestants, and it is an advantage which we cannot but notice. Although it is understood that our Federation will not convert the universities to Protestantism, but to Christianity, nevertheless, whether we want it or not, our methods are Protestant methods—faithfulness to the Bible, liberty of examination, personal religion. Those different divisions of our religious schemes, if they do not necessarily lead to Protestantism, at least emanate from it. Thus the action of our Federation in one country, where Catholicism is the principal religion, depends on the Protestant elements which exist in that country. It will take a long time to execute the work of the Federation in a country where there is no Protestantism. For instance, in Belgium, where we have been working for ten years, the Movement does not take root, because the basis is not sufficiently firm. In Italy, although serious efforts have been made, the Federation has not yet found final methods. In Spain and in Portugal the work is still to be done. French Switzerland, in which the Protestant influence is prevailing, cannot be considered here, for,

[1] Reference to the decisions taken by the "Comité des oeuvres diocésaines de l'archevéché de Paris," March, 1913, and the attacks of the Roman Catholic papers against the Young Men's Christian Association.

from the practical point of view, she is in the same situation as Anglo-Saxon countries.

In France the Protestants are in the minority, 600,000 out of 40,000,000 inhabitants; but though that proportion is small, that number of Protestants is a sure support, spiritually and materially, for the work of the Movement. In nearly all universities, ten, twenty, or more Protestant students can be found. In three universities only we know only two or three; in two university centres none at all. The result of that statement is first: That we are well enough prepared by our education to understand and apply the methods of the Federation, and strong enough to extend them. In our best organized Unions, we have Bible study, missionary, and social circles. This year the Student Volunteer Movement for Christ was born. In four years the number of delegates at our national conferences has grown from seventy to 225. Our holiday camps progress equally well; in the Domino Camp alone the number of campers has increased from six to forty-five in five years, and will probably reach eighty next summer. The number of women students and schoolgirls has grown from fifty to 300 in three years. Such progress can only be explained by the presence of Protestant elements, and it would be a great mistake to ignore it.

Second: If we are numerous enough to exercise a spiritual activity, as complete and varied as that of other Movements, still we are not numerous enough to keep to the Protestant centre as is the danger in countries where Protestant population is very dense. We will progress only if we evangelize intensely and widely without any sectarian spirit; and our Federation has a peculiar conquering character which always strikes the foreigners who join our conferences. We have actually reached nearly all Protestant centres which can be grouped in Associations, and if we want to advance, we must make ourselves known in other centres. Even now we have among our members former Catholics and free-thinkers, and this ought to become more and more manifest. We have to use different methods, according to the universities in which we work. Actually our Movement shows all the different phases of Christian conquest. In one Roman Catholic

town the doors are shut to us, in another free-thinking town we meet with misunderstanding and ignorance of religion in general and Christianity in particular; everywhere we have to struggle against Roman Catholics and free-thinkers together; but, thanks to the efforts of our Protestant members, we sometimes know the joy of victory. Our apologetic literature is most varied. We have to write for Roman Catholics, free-thinkers, atheists, and Protestants; and show each of them the Christian prism at the angle at which he can best see. Little by little we make the ideal of our Movement penetrate through these series of efforts adequate to different centres.

It is easy to understand the unique interest that such a work offers. The arms that we forge can be used, not only by us, but by the brothers of all Roman Catholic countries less privileged than we. Thus we are, to a certain extent, the missionaries of the Federation; on our faithfulness depends the progress or the failure of its action in Roman Catholic and free-thinking countries. Every step we take in France brings the Federation nearer to the heart of the Latin world. The Pope realizes it better than anyone else. His palace is in Rome, but his most important fortress is in France; and that is why, not wishing for a Christian alliance with non-Catholics at any price, he treats France with severity and watches for the events which take place there more attentively than in any other Catholic country.

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In this first part of our report, we purposely neglect to speak of the political and economic influence of France; not because those two elements have no bearing on our subject, but because such a perusal must be made with great care and would carry us too far. However, we may observe two things: First, France is one of the richest nations in the world. If she were Christian, in the sense we mean, she would be one of the chief financial reservoirs of militant Christianity. Second, In all places where the democratic stream flows, people look to France, and the democratic tide rises every day. In the countries where our political men go to lecture, they spread an influence which, when not against Christ-

ianity, is agnostic. What would happen if these men were the messengers of a Christian democracy? I leave these two reflections for you to mediate upon, during the Conference, and I remind you, just as a mere indication, of the prestige granted to our political men when they went to South America to give lectures.

The French Genius

We have now to face the most delicate question of this report. It is sometimes more difficult to be nationally than individually humble. I prayed to God that He might give me both humilities, so that I should keep to the right pitch. Besides, I shall only consider a few traits of the French genius, those which are directly in connection with our study. I advise those among you who are interested in the question to refer to Mr. Barrett Wendell's wonderful book "The France of To-day." It will give you the opinion of a foreigner and a foreigner who spoke very wisely of our country. As for us, we shall be content with saying a few words of the heart, soul, and spirit of France.

I

The birth of France, as Mr. G. Hanotaux says, concurs with the time when Christ appeared. France first took a part in history at the conquest of Julius Caesar and the opening of the modern era. For nearly two thousand years now she has been working for civilization. Of what other living people can this be said? If you want to find the utmost secret of her continuous influence on civilized nations, you must seek it in this fact.

When the work of exploring and enriching of a people has been well enough developed, it tries to enjoy life reasonably, after having secured the means of livelihood. The perpetual elaboration of scientific, literary, and artistic thought is the natural result of all human effort. When the ploughmān has ploughed, when the huntsman has hunted, when the weaver has woven, he sits at his door and dreams. It is the fruitful hour in which he lives his life. The nations of the past

which have left indestructible traces on the world, and whose influence still is felt, are those which have worshipped the things of the intellect. The powerful merchant cities of ancient times, Tyre and Carthage, are actually nothing but name. It is only the civilizations with scientific, artistic, and literary development which have been really great.

It is by uninterrupted centuries of culture that France has reached that flourishing acme which shows itself in the clearness, the finish, the purity of the expression which make the incomparable charm of her intellectual production. Such qualities still exist, even through periods when there seems to be dearth of creative power. Those qualities are independent of the value of the idea which is to be expressed, and that makes at the same time the strength and the danger of our literature, of our philosophy, and of our arts. Whatever the moral value of a French work, if it is really French, the expression will always be perfect, whether it clothes error or truth. Such light novels as those of Guy de Maupassant, from the literary point of view, will last as long as the austere pages of Bossuet. Morals can suffer from it, but intellect is satisfied.

An idea expressed in good French has clearness, precision, and extraordinary penetrating power; once launched it rolls through the nations till it is worn out, for nations always admire apt form. Look at the rôle played in the world by political formulae like that of the Declaration of Rights in 1789; or a religious system like that of Calvin; or histories like that of Michelet; a literature like French literature of all centuries, and you certainly will agree with all I said previously. If the radiation of French thought on the whole world is great, its light is specially bright on certain countries as those of the Levant, Egypt included; in the Balkan Peninsula; in Russia and in the Latin countries of Europe and the Latin Republics of South and Central America; among the French Canadians[1], who study our literature, and where our lectures attract numerous and sympathetic audiences. It is difficult for a Frenchman, speaking to

[1] At the Conference of Fraternities at Manchester in 1912, the Canadian delegates asked the French delegates to undertake a campaign in their country.

an international audience, to treat such a subject without running the risk of being taxed with national pride and conceit. But once more, it is not a question of putting France on a pedestal, but of knowing how far her influence can reach, and in what measure she can serve to uphold Christian influence. Besides, here we must let facts and foreigners speak. It is a well known fact that in South America, men like Messrs. Jaures, Clemenceau and Anatole France have attracted crowds. We do not think for one moment of boasting of it, but when we think that these men have no religious worth, we only ask ourselves whether it is not time that the French language should be charged with Christianity, there where it has so much attraction and authority, and whether these nations, who welcome the words of our speakers with so much favor, would not with the same enthusiasm welcome the Gospel, thought by French minds, preached in French language, realized in French lives.

When we see that our literature, and often that which is most irreligious and light, is translated into Bulgarian and Greek, we wonder what would happen if that same literature were Christian. It would be translated because it is French, but we may think that the part it would play in the world, while fulfilling the wants of the mind, would serve in some degree the interests of the Kingdom of God.

If it is true that in all countries the Movement among students holds a prime position, it is still truer in France, for the mission of France in the world, her first and essential mission, is intellectual. Her real strength, her radiant power is there. Then we are in the very centre of that radiation. On the faithfulness with which we do our duty depends her spiritual life and influence. I say that without any national conceit, but with the fearful sense of our responsibility deep in my heart, a responsibility which becomes terrifying when we think of the number of foreign students who come and work in France every year.

There are actually in the French universities 31,102 students; in the technical superior instruction schools (Arts, Navy, Army, Engineers, Mines, Music, Colonial schools, Commercial, etc.) at least 15,000; total, 46,102 students. This

does not include the students of the Roman Catholic universities, at least 5,000; to which we must add, boys in the Lycées, 74,947; boys in the colleges, 36,000; boys in the secondary technical schools, 16,849; total, 127,796 secondary school boys—and we are a total of one thousand to win this world of students. To that responsibility we must add another one not less dreadful; it is that which results from the presence of foreign students in France. The official statistics count 5,463 foreign students coming from thirty nations: 2,769 from Russia, 166 from Latin America, 373 from the Latin countries in Europe, 676 from the Balkans, 323 from Turkey, 214 from Egypt, 118 from North America, 289 from Germany, 154 from Austria, 66 from Africa, without counting Mohammedan students of Tunis and Algeria. In addition to these students, who have matriculated, there are those who attend the free lectures without being matriculated, that is to say 1,500 at least, plus 2,000 in the high technical schools, without counting the holiday courses. The University of Grenoble alone has four hundred foreign students but there are seven hundred more in the holidays. The same fact appears in many universities: the official statistics of the universities show only four Indo-Chinese students, when I personally know of the following:

The Colonial School	20
The Technical Schools	25
The Lycées	50

At the Beaux-Arts there are 164 Americans who are regular students, but there are hundreds of them in the quarter Montparnasse, in Paris, working in private studios. These figures are sufficient to show the material responsibility of the French Federation.

II

As Mr. Barrett Wendell very well showed, the French genius tends towards generalization and unity and it is this which makes the French people instinctively and deeply religious. It cannot be content with partial truths, isolated facts; the thought must be framed by coherent generalization; with an

irresistible impulsion, beyond the phenomenon, they seek the law; behind the transient, they cry for the everlasting; above earth, they aspire to heaven. Moreover, although its ideal is high it is never misty, its harmonious lines stand out in full light. In the portion of perceived reality, all things are in order, details are classified in view of the whole, whether you examine our philosophy, our science, our arts, our politics, our literature, or our religious thought, whether it be Roman Catholic or Protestant, you will always notice, if you get at the bottom of things, the enormous place taken by the need of harmony and logic, or better still of generalization and unity. It is this which explains the radical separation and the sometimes irreducible antagonisms between sects and schools. This statement has very important consequences. By this want for unity, French thought is necessarily vowed to perpetual childbirth. Each system conceived by French thought precedes another greater one, for there is no system great enough to enclose infinite truth. Every day new facts give the lie to the law we thought immutable and pushes back the horizon which we thought we had reached. Then we have to begin again the work of classification, to pick up the fallen fragments, and to rebuild a new and greater system to contain our new riches. In spite of all, harmony triumphs, for our thought is strangely like our architecture. Is there in the world one monument more heterogeneous and at the same time more "one" than our Louvre? When you observe it in detail, you notice that it is made of pieces of divers styles, and different epochs; yet you are struck by such a harmonious whole, including so many dissimilar architectures.

A similar work is now imposed on French thought. Some people have wondered whether the breath of spiritualism which blows among the growing generations will lead them to Roman Catholicism or to Protestantism. From a certain point of view, they were right to ask themselves such a question. The formerly skeptic or agnostic students seem to be content with vague enthusiasm and idealism; but this attitude cannot last. Frenchmen as they are, they will soon long for a system. Which one will they choose? It is easy to understand how serious the problem is. There are only

two religions in France; the Roman Catholic and the Protestant. They have, you say, to choose the one or the other. If this thing came to pass, in my opinion, it would be the most prodigious error, the most contradictory absurdity. French genius would kill itself by thus thwarting its natural tendency, it is its due to build for itself a religious Louvre, it will set the Roman Catholic Church free of the laboratories of credulity and of the political clubs that bigotry built around her for centuries, as in old days, ugly stalls encircled the Gothic cathedral. The French genius will put unity in the Protestant Church and pull down the internal separations. At the same time it will erect a new, modern edifice, which will not render the other two useless; its chief lines will prolong theirs in what is pure and immortal.

It is madness to think that Catholic education will vanish like a cloud driven by the wind, and it is an absurdity to think that the Reformation has given nothing to France and has nothing more to give her. The dream of political unity that Louis XIV tried to realize by killing one of those two factions of Christianity, that dream which gives the Pope and the modern Ultramontanists nightmares, is unworthy of intelligent minds and Christian hearts. It is by always gazing more closely into the face of Christ that all looks will be turned towards the same ideal, and will find together the vision of peace and harmony that God always grants his true adorers. At the present time traditional Catholicism bolts its doors and will not permit anyone to work with it, but we must not be discouraged. Better days will come; we cannot doubt it; it would be insulting God. Love will triumph over error and sectarianism. As for us, Protestants and Christians without epithet, who make the French Student Movement, our mission is: First, to restore the Huguenot edifice; then to begin the foundation for a new inter-congregational church in which the religious France of to-morrow will take refuge; and, full of joy, she will spread over the whole world. The International Federation will give Christian unity a practical expression, and France will supply the intellectual expression.

III

The last trait of the French genius that I want to show here is the *sense of apostleship*. Above the general, French genius aims at the universal. The love France has for the Idea, impels her to spread it abroad; she cannot keep it for herself. All the great movements which have shaken France since the Crusades, including the Revolution, and up to the present time, have overflown beyond our frontier. France is instinctively missionary.

One is missionary from natural instinct or from a sense of duty. For both reasons France is missionary but more from instinct than from duty. All her history proves it, and to-day, as in the great epic period of her nation, she is still missionary. When she possesses an idea, whether it is political, moral or religious, she must proclaim it. The symbols which best characterize her are not the royal fleur-de-lys, nor the Phrygian cap, nor Napoleon's eagles, they are the Gallic Cock and the "Semeuse." The cock which crows far at all times and the *semeuse* who scatters her seed to all winds. The other symbols are true for a specified epoch, these last two are true eternally. The missionary zeal of France has never slackened and even now, in spite of the low birth-rate, she is the greatest missionary nation in the world. Such a statement will probably appear paradoxical, for a generally assumed characteristic of the Frenchman is his dislike of leaving his country; that saying is only partly justifiable. In ordinary things of life we find satisfaction at home and we do not want to leave it. Nevertheless that which a Frenchman does not accomplish for the sake of money or interest, he will do passionately and disinterestedly for a superior cause, which rises above the material interests of life. If he does not risk his life to amass his fortune, he risks it cheerfully for the sake of an idea, a bold venture, glory, or for love of sacrifice; and this is a fact.

We have few public functionaries for our colonies, but we always had enough colonial officers and soldiers. Other men know how to cultivate new lands; at all times we have dis-

covered them; and since Dupleix up to now we have never been in want of explorers. French Protestant or Catholic Churches lack priests and ministers, but their missionary effective forces have not decreased. Out of 7,933 European Roman Catholic missionaries in the world, the French orders reckon 2,153; out of 21,320 Sisters, France sends 7,289; that is to say, one-third. In these figures there are no Capuchins, Franciscans, Dominicans, or Jesuits, who are of international orders and in which French are found in numbers. It is France who is ahead in Catholic generosity and how far ahead! French dioceses alone have given 3,025,788 francs to the Society for the Propagation of the Faith. The dioceses of the United States have given 1,401,675 francs and all the other countries together only 2,846,762 francs.[1]

If the number of French Protestant missionaries is very small in comparison with the number of those in the world, it is greater proportioned to the population than anywhere else. The 600,000 French Protestants who, since the separation of the State from the Church, entirely support their churches and have to pay 4,000,000 yearly without counting other millions for local and national works, every year give 600,000 francs for the Missionary Society of Paris. That is to say one franc a head, quite in proportion with the giving of the nations which take the most prominent interest in missions.[2] We do not show these figures for the sake of vanity, but to show the missionary force of French character and the power of sacrifice of the race. It is impossible to exclude such an important and indisputable statement when one wants to realize what influence a country could have, if it was entirely given to the Gospel cause; for, we must insist upon it, the missionary power of the French Catholicism is due to the generous temperament of the race more than to the power of the religion.

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[1] Annals of the Propaganda of the Faith, May, 1912.

[2] 10,000,000 francs are given to German Missions by 38,000,000 Germans. 50,000,000 francs to English and Scotch Missions by 39,000,000 English and Scotch Protestants. 75,000,000 francs to American Missions by Americans.

Conclusion

We have now to conclude: As we saw, the influence of France is considerable. According to the measure in which she gives herself to Christianism or anti-Christianity, in the future, the general effort for Christian extension will be greatly helped or hindered from a material as well as spiritual point of view.

Whether we face the extension of Christianity in heathen countries under the authority of France, or in Islam, or in the Levant, or in the Latin countries of Europe and America, we always find the same difficulties. The success of the work depends at least partially on the attitude of France, either because she exerts authority or sets an example.

If among civilized nations we try to find those which must be won because their radiating power is great we still find France and the intellectual France. Other nations have an influence on the world by their commercial or military imperialism. France to a high degree possesses spiritual imperialism.

The deep cause of her attractive power over all nations in general, and over Hellenic or Latin nations in particular, consists of her intellectual action. The other causes are temporary and secondary, and this one is primary and lasting; for if by an impossible supposition she were going to lose her colonial possessions, if in a supreme adventure her political and economical power were going to disappear, she would still act on the world by her monuments, her literature, her arts, her sciences; she would soar above the world with all the might of memories which are ineffaceable, immaterial, she would still fascinate men and peoples, like Greece and Rome, which although dead, still speak; and it would make a difference to the future of the Kingdom of God whether that memory were pagan or Christian.

But we have not come to this yet. Living France does not want to die; on the contrary, to the necessity of winning France, is added the urgent duty to win her *now*, for she is open to Christian spirit more than ever before. For years she has seemed asleep, she is just waking and again becomes

conscious of her "oecumenic" mission. She must sow again; it is her task and her "raison d'être." But what will she sow?

After having given herself to realistic art, she gives herself to idealistic art; after having celebrated naturalism in literature, she lauds the joys of the spirit in lyrical tones; tired of materialism, her philosophy reaches the highest summits of spiritualism. France has gained political and intellectual freedom; is she now, once for all, going to gain spiritual freedom? Will she give the world the expression of her soul, or only the riches of her intellect? Religious by instinct, she aspires to total and definitive harmony. Up to now she has only known the Gospel of the Roman Church, shall we bring to her the Gospel of Jesus Christ? Shall we take advantage of her apostolic spirit to fill the French language with a divine message and before the wondering nations sing the joyous and peaceful hymns of redeeming love? It depends on us to do it. Rational evangelization of France can only be made by the Universities. We Evangelical Christians are not numerous enough to dream of making ourselves known to the 36,000 French communes. The accomplishment of such a work with our actual effective forces would require centuries of progressive and uninterrupted labor, and enormous financial and human resources. With the same force it is possible to make our ideal known *now* to the French students of our twenty university centres; and thereby, little by little, we would win the popular crowds which always follow the movement of the élite. Thus we would sow at the heart of French influence a germ of Christianity which would spread far into the world, where our culture radiates and where the thousands of students who come to study in France will live. Thus again, at last, we will find the men needed for internal and external French evangelization.

True we are only 500 Christian students out of 35,000 to assume such overwhelming responsibilities. True our system of education takes up all our time. We have to fight prejudices; we are weak; we want money; true again. But it is because our task is hard that we like it; it is because it appeals to heroism that it fascinates us; it is because we have

the unfailing certainty that it is the will of God that we should accept it joyously and wholly. It is because we lean on your prayers that we are not afraid.

The Influence of Germany and its Significance to the Federation

The Rev. Paul LeSeur
Berlin

WHEN I was asked to speak about the Influence of Germany and its Significance to the Federation, I was allowed to use my own language. But, little as I trust in my English, still less I trust in the German of many of you. So I shall deliver my address in the language of our Conference, for I want to be heard by hearts, not only by ears. Is there anybody who thinks that my sacrifice is a lack of national feeling? Well, I am ready to talk afterwards some honest German words with him.

It is no easy task to speak about one's own country before the representatives of other nations. One loves the country in which one is born as a man loves his mother; one is proud of it as of one's father. But the children of other nations look at it from quite another point of view. Still greater is the other difficulty. It is truth that we owe to our hearers. But who likes to speak about the faults of his own nation?

However this Conference has won that great point of view, under which we can see the solution also of these questions.

There is one idea, a reality more real than all the nations of this earth, which is the answer to the problem of nationalism—that is the Kingdom of Christ. Not that His Kingdom would exclude national feeling. The peculiarities which we have in our personality and family, in nation and race are, as the Lord says in his parable, "Delivered Talents," and we have to be faithful over them as good servants. A man who throws away such good, robs himself and mankind; for every race and nation has its own task, which nobody else can do. But if we think, that our own nation is the centre of the world and the very rim of the world's history, we are sinning still worse against humanity and against God. The Kingdom of God brings back the voices of

all the different nations to one great and wonderful harmony—that is the divine song of service. There is neither an indistinct and ungrateful internationalism, neither a selfish and unjust nationalism. There is—we might call it supernationalism. Doing the uttermost to develop our own country to make it ready for that service which it owes to mankind and to God—as one necessary and most precious member of the whole—that is our way.

So we can rejoice in seeing real advantages in other nations, and so we may speak freely and without any distrust also to the representatives of foreign countries about our own nation. For we know that our need will become their prayer—if their citizenship is in heaven.

The influence of a nation is based on its material power, its culture, and its spiritual life.

I do not want to say very much about the first point. The population of the German Empire has grown in the last forty years from 40 millions to 65 millions besides the colonies, and in spite of a strong emigration, which now nearly has stopped. The country is not so rich as France, not protected by natural frontiers like Great Britain. But wherever you see the German land, you see an astonishing growth of wealth, a wonderful, enthusiastic zeal of work, a marvellous rising everywhere. The cities are growing, as we say, with American rapidity; traffic is better organized year by year; all the forces of modern civilization are used with diligence and eagerness. Fine new buildings are pulled down everywhere to be built up still better. It is a flourishing spring of successful and clever work. The growth of commerce is astonishing. Imports and exports are rising year by year. The German flag is to be seen all over the world and the German merchant and engineer is to be found in every country. The trade-mark "Made in Germany" is no bad recommendation.

Certainly all that is more agreeable for Germany than for other nations. However, they ought to pay attention to the fact that their own commerce and wealth is based for the most part upon the financial power of their neighbours.

But still less loved than Germany's commercial development

is the military force of the German Empire. I would not be honest if I did not say a word about that much-discussed question. I am sorry not to be able to trust in eternal peace between the nations, as long as sin is ruling over the world. Like penal law and punishment, like sorrow and pain, disease and death, war goes in the terrible train which follows sin. But is it not a good thing, if that man whom the papers in the United States like to call the War Lord, uses the tremendous power of war in his hand to stand with all his might against war—for peace? The German Kaiser will celebrate his jubilee this month. As I am told by the secretary of the Committee for Friendly Relations between Great Britain and Germany, to which I belong, the Archbishop of Canterbury will come to Berlin to thank the Kaiser in behalf of the Church of England for twenty-five years of peace.

But poor would be the nation whose influence would be based only on army, navy, and money! There is a thoroughly false imperialism to be found in the world's history, which is the abuse of physical strength. Such imperialism cannot last long. But it is a good imperialism to overcome lower culture with better.

The natural basis of our culture is much larger than our land, because the German language is also the mother tongue of a very important part of Austria and Switzerland. In Russia there are more than two million German-Russians; in the United States there are I think, twelve million German-Americans. In Greater New York alone you find more than 150 German churches with German preaching. And you know how many Germans are living in foreign countries—in Paris 150,000, as I hear, in London, still more.

But the sphere of the German language is still wider. I was surprised to see in Finland and Sweden that the scholars there like to write their scientific books in German. And I am told that Japanese and Chinese professors of medicine like to lecture in German, to make their students able to study German scientific books.

The language of a nation is the instrument of its mind and also its genuine expression. The German language is not so elegant as the French, not so musical as the Italian, nor so

practical as the English, but it is a wonderful instrument to express deep thoughts and philosophical ideas, full of power and of a severe and grand beauty—the adequate form for the German mind.

The mind of a nation is the product of nature and history. The German mind, closely related to the other Teutonic nations over the channel and over the sea, found its own development in the course of the German history.

The German is by nature philosophical. He is not naïve but thoroughly reflective. Where others may see a job, he sees a problem. His question is not so much "what" but "why." He wants to know the reason of a thing, and if he cannot see the reason he objects to the thing. He tries to penetrate with systematic thinking not only the secrets of nature and history, but even the secret of God Himself. It is his desire to subdue everything to his thought. He cannot meet with anything in the world without making it a piece of his *Weltanschauung,* his philosophy of life and the world. His yearning for truth is insatiable, and he likes to think that scientific endeavour is the way to the truth. Lessing once said, that if he had to choose between the possession of the truth and the longing for it, he would prefer the longing. That is very characteristic of the German mind. The eager, assidious searching, the profound penetrating into the most difficult problems—that is one feature of the German mind and a source of its influence.

It is not possible to enumerate those names of German thinkers and scholars, which are written in the books of the world's history with golden letters. From the days of the German Humanism and the German Reformation, German scientific work has the first place in many branches of human science. Cross out of the books of history the names of Luther and Kant and where would be modern scientific culture? How deeply a man like Hegel influenced the world, where would be Carlyle without Goethe, Emerson without Goethe and Fichte? And until this very day German universities are a kind of scientific centre of the world.

The principle of scientific progress is one of doubt. The German with his reflective mind must be somewhat sceptical. Sometimes the critical results of German scholars seem to be more

influential than their constructive work. But a good strong wind of criticism may blow away many a cobweb out of the brains of mankind and break down many a rotten tree. The eternal truth has not to fear criticism.

But a more fatal danger of his intellectual gifts is intellectualism, developing into doctrinairism, and dogmatism. The history of our political and ecclesiastical struggles is full of that. There is the explanation of the surprising fact, that in Germany political and religious convictions are always one. The liberal is liberal in both, in politics and in religious questions. It is the same with the Conservative and the Radical. The Roman Catholics have their own party and the Social Democracy is atheistic. That makes the struggle all the more severe and bitter, but also thoroughly profound.

The critical attitude of his philosophical mind makes the German a kind of born Protestant. But this protestantism is deepened at the uttermost through a second great feature in the mind of the German—that is his ardent longing to become a personality, in the deep sense of the word. You cannot understand the German without noticing that. I do not know whether the man was right, who said the other day, that it is the ideal of an Englishman to be a gentleman, of an American to be efficient. But I know that he was right in saying that it is the ideal of a German to be a personality. Goethe is a fair incarnation of that ideal, and another brilliant but sad type is Friedrich Nietzsche. A wonderful stream of enthusiasm came out of that source, working with the same genuine power in poetry and art as in philosophy and in the religious life. It found its deepest and purest expression in the Reformation—a source of ever new and glorious influence for the world.

There is marvellous depth and power of feeling in the German mind. The wonderful old cathedrals—let me mention only the Cölner Dom and the old German Münster at Strassburg—may give an impression of German idealism. It may be that the greatest sculptors, painters, and poets are not to be found in Germany but in the lands of Phidias, Michaelangelo and Shakespeare. But what other nation has sung so deep and wondrous a message to the world, as the people of Bach and Händel, Haydn and Mozart, Beethoven and Richard Wagner?

In that language without words the German mind gives its holiest and best.

The German contribution to the old Church was not only scholarship, but it was also that dangerous but truly noble deepening of religious life through the so-called German Mystics, Ekkehardt and Seuse, Tauler and Thomas à Kempis.

This idealistic longing for true personal life has its own danger. It is individualism. And individualism may become a terrible obstacle to social and national consciousness. Perhaps such individualism is the most striking feature in our character. Three Germans have three meanings, if they do not have some more. A good German is not quite happy before he is the president of a special association and the editor of a special magazine. (I am a genuine German, because I have both!)

Individualism has been from old to this very day the great obstacle of a strong national feeling with us. Goethe, in spite of his living in one of the greatest periods of our history, had scarcely any national feeling! Cosmopolitism is the product of individualism and doctrinairism.

This lack of national feeling is not infidelity. It is deeply rooted in our nature and only too much developed through the historical situation of our country. Germany is situated in the very heart of Europe, with frontiers open to every side. So foreign influence always has been strong for good and for bad. How many times was our land the battlefield of Europe! It is the same with the German mind. It is wide open to foreign influence, wonderfully plastic and most sensitive to all the great problems, which are moving the world. This capacity for penetrating into foreign matters is, combined with that which I just have said, the explanation of the fact, that German emigrants so easily loose their national consciousness, that Germans like to imitate sense and nonsense of foreign nations. But on the other hand it makes the soul of the German nation as often the battlefield of the world, as the open frontiers the land. So nature and history are leading Germany again and again in a noble but painful vicarious suffering. What service for the world has been the German Reformation! And what source of distress and poverty, of weakness and war has it been for the

land of the Reformation. We are going through a very similar experience to-day.

But we must not omit another constituent feature of the German mind. There is an old song of the German fidelity. It is not—or not yet—fidelity to the nation. But if a German thinks a thing right, he will stand for it with all his soul. German family life, German fidelity and courage in many a war, German constancy in irksome work and idealistic endeavour—they are fine proofs of this statement. Give the German an ideal, which conquers his heart, and he will stand to it faithful unto death. A tragic example is the struggle of our Social Democracy.

All this rich endowment of our nation has been used by God in the most wonderful way, when He spoke a new word to the world through His prophet, Dr. Martin Luther. The German Reformation is the liberation of the German mind, the protest of conscience against false authority and spiritual slavery, obedience to truth and the Divine answer to all that ardent desire for truly personal life. It is the foundation of the Lutheran churches which are doing a great work for God in Germany and Denmark, in Sweden and Norway, in Finland and in parts of Austria, Russia, and the United States, notwithstanding their missionary work abroad. But the Reformation is more than that. It is a spring of Divine life for the world, not only, as some people think, for the Teutonic world. History shows the heroism of those Protestant Christians in France and Spain, in Russia, and elsewhere.

There is no greater Lutheran than Calvin. He completed the doctrine of the German Reformation through the broader vision of the majesty of God. I think the genial and sunny heartiness, the deep sincerity of Luther's message combined with the energetic earnestness of Calvin's—that is a good synthesis.

But even the non-Protestant Churches are deeply blessed through the Reformation—against their own will.

But is not the Germany of to-day very different from that which I have tried to show? The old romantic country of the poets and thinkers seems to have changed into a nation of merchants and engineers, the nation of the Reformation seems to be now the nation of criticism, agnosticism, atheism. If that

were true, I should not like to stand here. But there is some truth in it. To make the present situation intelligible I cannot help giving a few historical outlines.

After the wonderful spring of the Reformation a very dry summer had come over Germany. There is nothing more liberating than the Gospel of the justification by faith alone, if it is taken into the deepest conscience to become the power of new life. But there is scarcely anything more fatal than the same message turned into doctrinairism; and this peril is the greater as there lies in the doctrine of the Reformation already the danger of individualism. It was the sin of the Lutheran Orthodoxy in the centuries after Luther's death to fall into the most sterile intellectualism. In the terrible time of the Thirty Years War, full of social ruin without measure, many Lutheran pastors had nothing better to do than to struggle for pure doctrine instead of doing the work of God. Certainly the church was not quite left by God. In those dark times Paul Gerhardt sang his wonderful hymns of faith. But the loss of confidence in the church was immense.

God gave another opportunity. The great revival of Pietism brought new life into the dying church. Francke and Spener were the instruments in the hand of God to open once more the sources of divine life—not only for Germany. It is true that the Pietists often have been narrow-minded people. In fierce opposition to the doctrinairism of the Orthodox party they denied nearly all scientific culture. Their only aim was to save their own souls and the souls of other people. So they rushed out of the one German danger, the intellectualism, into the other one, individualism. They did not care for the problems of society and nation, but with a wonderful zeal they did care for the eternal salvation of the world. Streams of love, holy, and rescuing love, came out of their service. In those narrow-minded but pure-hearted Pietists God kindled the fire of foreign mission work. Francke went to help the Danish Mission. Many a brave missionary came out of those warm circles of the German Pietists. Let me mention only one name, C. F. Schwartz! Also the father of the blessed Moravian Church, the German Count Zinzendorf, one of the finest pioneers of missionary service, was blessed through Francke. And he and

his work were not only a power for foreign missions, but the little circles of the Moravians were a blessing for the world. The influence of Zinzendorf, and through his books, of Luther, on Wesley is well known.

But neither the individualistic Pietism nor the intellectual Lutheran Orthodoxy could overcome a new danger which came over the religious life of Germany. The English Deists joined their influence with that of men like Spinoza in The Netherlands, Bayle in France and others, to bring into Germany the so-called "Aufklärung"—Rationalism, a religion of intellectualism and moralism, without any truly religious profundity. It is still alive in the middle classes in Germany. All religious life seemed to die; churches, universities and schools were ruled by the most trivial rationalism. The influence of the Church and the ministry sank as low as possible.

But once more divine help was near. Rationalism was vanquished scientifically through the philosophy of Kant, the theology of Schleiermacher, the idealism of the classical German poets, Schiller and Goethe before all. And through terrible political distress the best of the nation awoke to new Christian life, retaining a good deal of blessing also from that dangerous period.

In those times, one hundred years ago, a good many great Christian personalities arose to do the work of God. The interest in foreign mission work began to grow. Five of the greatest of our missionary societies were founded in the years from 1815 to 1835. J. H. Wichern, the prophet of Christian social service, started his great and still growing movement to rescue the lost, to evangelize the masses in the cities, to organize social service and to show to the Christian men and women their responsibility. But the church could not repair the sins of centuries in decades; and, alas, she missed once more her opportunity. Germany became an industrial country in a very short time. The new class of unskilled labourers wanted guidance to find its place in the organism of the whole people. But the evangelical church did not understand the time in spite of Wichern. So it happened that materialistic philosophers, mostly Jews, won the leadership of the labouring classes. The philosophy of Marx became the religion of the proletariat. The

German Social Democracy, I cannot say it without deepest pain, is to-day thoroughly antichristian, with all the rage of fanaticism. They are faithful and loyal to their convictions, often with a marvellous eagerness. The Church has lost their confidence—they call her their enemy. They think Christianity to be an obstacle to the social revolution. It may be that the disestablishment of the church could be a little help. But the problem lies deeper. There is again the old tune: intellectualism, dogmatism, fanaticism, and these are crushing out the life. German faithfulness thus becomes stubbornness. The lack of national feeling develops a new internationalism; the old individualism finds itself again in the conflict of the classes. For there is no true socialism in the Social Democracy. The principle of true socialism is love. The anti-social principle is selfishness and hatred. The German Social Democracy, as it is, is the organization of selfishness and hatred. It is not only a political and economic party, it is a very clever and most energetic organization to promote the antichristian principle, to destroy all religion —it is an anti-church. And this anti-church is influencing only too much the labour-movements in other countries. That is one of the deepest and perhaps the most tragic of all the problems of our time. But is it not the answer to the sin of the church? To the terrible lack of true love in her? Is it not the voice of the living God calling us through the storm to do repentance, to fight with all our heart for social righteousness, for love and sacrifice, for the holy socialism of His Kingdom? It is unspeakably sad for us to be regarded as enemies by those whom we want to help with all our heart. But is not such suffering true fellowship with Christ the crucified?

Unbelief is organizing its armies against religion also in the so-called upper classes with eager zeal. And many are leaving the Church.

And what does the evangelical church do? Many a brave man and woman tried to help. Let me mention only two names, Adolf Stoecker, the leader of the Christian Social Movement, and Bodelschwingh, the father of the poorest ones. They are now with their Lord.

The conscience of the state was aroused. To-day Germany has the best social legislation of the world. Many workers in

the church, in the social service of the so-called *Innere Mission*, many deaconesses are doing a great work. A genuine religious movement is blessing the church, the so-called *Gemeinschaftsbewegung*, a renaissance of Pietism through the influence of Methodism. I think there were never so many decided Christians in Germany as now. Are they all too late? I do not believe that. It is not autumn; it is spring with its storms. The growth of true social understanding, of missionary spirit and of genuine Christian life proves that.

But a serious obstacle to Christian work is the crisis within the Evangelical church. Modern theology brought much very valuable knowledge, a deeper understanding of the prophets, a fine interpretation of the ethical message in the New Testament and a new vision of history. But many of our so-called liberal theologians fell into the old German faults—intellectualism and dogmatism. There are some brilliant scholars, famous throughout the Christian world, but in spite of their splendid scholarship and in spite of their personal piety, which I do not deny, they do not lead their students to the living Christ, because their eyes are blinded through the dogma, accepted from natural science, that miracles are impossible. So they must deny the miracle in the person of Jesus himself. I think one look at the secret of history and the moral liberty of human will ought to show them that God Almighty is free to lead nature and its laws according to His will, not as a magician but as the Lord, in ways which we may not understand. The old faith is fighting against the new rationalism, not always free from the same fault, that is, dogmatism. Certainly this struggle is a terrible drawback in the work of the church. But in spite of all human mistakes, Jesus lives and He has His work in Germany, to-day more than yesterday.

. . . . . .

Certainly the religious crisis must touch German student life as deeply as possible. Our student life is very different from the university life of many other nations. The German student enjoys the greatest liberty. That is his pride and his danger. Many, but not in the least all, join one of the old corporations. It is not true that the only aim of these organizations is drink-

ing and fighting. A strong movement is arising against the awful customs of drinking, and their fighting is not nearly as dangerous as other people's football is said to be. We must not forget that many of those associations have been through dark years the very hearth of national idealism. There are scientific and social associations, clubs for gymnastics and sports, and so on. They are a serious obstacle for our Movement. Another hindrance is the fact that the German student likes to change his University several times. But the most serious difficulty is the anti-religious public opinion in university circles.

Nevertheless our Movement is growing. In 1907 there were 500 students in the Movement in 1912, 1,000 men and 120 women students. The word "student" is a more exclusive term with us than in some other Movements. Our five secretaries, one lady and four men, are visiting the universities. We have a fine magazine—in short, we are going on.

Certainly it is a hard position for our Movement to stand between the fighting armies, but though it might be easier to join one party, we go on our way. We have to avoid the false intellectualism—be it called Orthodoxy or Rationalism—as well as the narrowness of Pietism and a false individualism. But on the other hand we have to retain all the riches of our great heritage. Therefore, we cannot acknowledge as leaders of our Movement even the most brilliant university men, if they are far from recognizing Christ as our living Saviour and Lord. The more we are thankful for much insight they have given us, the deeper is our regret that they do not appreciate Him as our Lord. Faith in Him is our life, not mysticism that last refuge of all those whose longing for true religion is disappointed through their sceptical attitude towards the history of salvation. But there are other scholars who are as modern as they are rooted in the revelation of God, and our Movement not only may produce leaders in Christian work but also in thought and scholarship.

Our Movement may have been of little significance to the Federation until now. It was our first task to receive the message of the Federation and to overcome, as far as possible, with the help of the living God, our faults. There is no other help for our intellectualism than the vision of the Kingdom of

Christ. That shows that the emphasis is to be laid on work, on a Christ-like life and holy love, not on doctrine. But it will teach us too, not to neglect the intellect, which also belongs to our King for His service. The message of the Kingdom is the only solution of the problem, which is there in the struggle between individualism and socialism. It is the answer to all our longing for becoming a personality. Conversion means becoming a true man in the image of God. The fulfillment of personal life is the love that seeketh not its own, and that is true, divine socialism. The Kingdom of Christ does not allow men to be narrow-minded. It is the message of social service, of world-wide ministry, of conquering the world.

Our gifts, if they are sacrificed to Him—to whom they belong—enable us to face the religious, social and missionary problems, to clear the way for Christian thought and service. I may mention the work of such a man like our Dr. Gustav Warneck. If the work of our twenty-six Foreign Missionary Societies is not nearly what it ought to be—is not the work of a man like Warneck a worthy contribution to the world's missionary effort?

The heritage of our Pietistic fathers may produce ever new men and women with all the profound depth and warmth of a simple Christian life, faithful unto death.

The new Germany was born in the day of the Reformation. It grew up in the Protestant northern part of the country, where the Hohenzollern were at work. It became a nation after many a noble and hard struggle in the days of Bismarck. There is a growing national consciousness, a strong will, deeply rooted in thought—Kant was one of its great teachers. There is power of organization, not only in organizing the army and the State, but also in the social legislation, in commercial life—even in the clever and mighty organization of the Social Democracy. Not yet in the Church! The Church lives still in the old time, full of its gifts and full of its dangers. But the new time is entering into our church life. We shall retain the good of the old for the best of the new. And then the land of the Reformation will be once more a blessing for the world. May it be through a new period of vicarious suffering—we shall go forward in the name of our God.

There is our work—and your prayer.

China

David Z. T. Yui
Shanghai

YESTERDAY, I received a message from H. E. General Li Yuan Hung, Vice-President of the Republic, and here it is. I will read a part of it and then just say a few words as to what this message is. In this message he says that he sends his best greetings to the Conference of the World's Student Christian Federation held at Lake Mohonk in the month of June. Then he says, "Hitherto the Chinese have not taken much interest in conferences of this nature, but since the establishment of the Republic the whole Chinese nation has awakened. The people are most anxious to find the best means and to cherish the highest principles which may bring about a thorough regeneration of China. Because of this, China is very happy to send delegates to this conference. It is our hope that our delegates will get the best ideals and the highest principles enunciated at this conference, so that upon their return they will be able to help the students in China to lead higher and better and purer lives, which is the highest essential of a strong nation. It is our conviction that a conference of this nature will not only profit the lives of the individuals, but that it will also tend to secure universal peace. We send to this conference our heartiest greetings."

This morning the subject that has been assigned to me is just the one word "China," but it is a very big subject. I think it would take hours, months, and years to do justice to it. But I shall try to limit myself to a narrow phase of the subject and say a few words with reference to the opportunities in China and their significance.

The twentieth century will forever be remembered and celebrated for the most stupendous, sweeping, and world-significant changes that have taken place, and are now still taking place in China. Figuratively speaking, the Sick Man of the Far East is recovering, and he is to-day consulting his physicians, foreign as well as Chinese, as to the best gymnastics and best food to build up his constitution and ensure for him a strong, healthy,

and vigorous body. To use another figure, the Giant of the Far East is awakening, and he finds that he is left behind in the race of the world's civilization. Feeling most keenly the disgrace and the humiliation, he is now making every preparation, exerting every muscle and straining every nerve, adopting every suggestion and device so as to enable him to overtake the other contestants in this race and re-establish his dignity and reputation. To use another figure, China is now reborn. She is born again, the oldest and most conservative of empires has transformed herself and has adopted the republican form of government. In the family of nations she is the youngest. She is now in her most plastic era, and her character and power and whole future destiny will largely depend upon the influence and tutelage and principles brought to bear upon her by the older and more experienced members of the world family. China, the recuperating Sick Man of the Far East, the Awakened Giant, or the Re-born Nation—all these spell opportunity—yea, time of times, opportunity of opportunities. What are these opportunities? you may ask. At the outset, let me say that we shall this morning review these opportunities from the Christian point of view. In other words, by opportunities I mean the best times and the best conditions under which we can deepen as well as extend the Christian influences of this movement. I shall pass in review the facts which spell the opportunity of opportunities for the evangelization of China.

In the first place, I would like to call your attention to the awakening of China's students. To-day they are no longer squandering their intellectual powers in the intricacies of the so-called eight-legged essays. They are no longer confining themselves to a few classics. They are enjoying themselves in freedom of thought and in the fascinations of science. Their horizon is widening and their ideals are soaring high. And not only the students, but the general mass is also awakening. They are gradually being freed from superstitions of all kinds. In short, the whole nation is awakening. The people are no longer content to remain behind or to abide with the old. They are most eager to get acquainted with the new, to acquire for themselves the best ideals.

In the second place, I wish to mention the edict or order,

promulgated by Dr. Sun Yat Sen when he had taken the oath as Provisional Governor of the Province of Nanking. He said, "The cultivation of better relations with foreign peoples and government will ever be with us. We will remodel our laws; revise our civil, criminal, commercial and mining codes; reform our finances; abolish restrictions to trade and commerce, and ensure religious toleration." And I wish to call your attention to that last point, the ensuring of religious toleration. By the Treaty of Nanking, the spreading of the Gospel in China was placed under the best treatment and best protection by the Chinese Government. It might have been thought that such a clause would be useful and helpful. But unfortunately this clause has created a good deal of suspicion, has aroused antagonism, has placed the followers of Christ under the ban, and has prevented many men and women from becoming Christians. Ever since the promulgation of this order the part of which I have just read to you, Chinese Christians feel a sense of relief. They feel that they are no longer looked upon as a special class, desiring special protection from the Chinese Government. They now certainly do enjoy the freedom of religion, and by this order the propagation of Christianity in China has the freest scope.

In the third place, I wish to say that to-day in China many doors have been opened to Christianity which were hitherto absolutely inaccessible. I wish to point out that to-day the Christian forces have free entrance into all the Government schools in China. You may remember that not long ago, Christianity was looked upon as poison to the growth of morality, and to-day the Christian message is received throughout the length and breadth of the land, especially in the Government educational institutions.

I may mention two or three illustrations. In Paotingfu, in the northern part of China, there are two educational institutions. The first is a provincial higher normal college, and the second is a provincial college. Both are Government educational institutions. In both of these institutions there are two foreign Christian professors who conduct Bible classes with a regular attendance of twenty-five or thirty students. The principals, the faculty, and most of the students of these institutions are non-Christian, yet right in the very midst of these institu-

tions there exist two Bible classes, radiating Christian influence. And then the open door at Ching Hua College in Peking must not be overlooked. In that institution we have a student Young Men's Christian Association. Bible classes and religious meetings are regularly conducted. Not only that, but the Christian student leaders of that college have extended the Christian influence beyond the precincts of the campus. They are to-day doing evangelistic work among the people in the villages round about. I could go on with fact after fact to prove that Christianity has free entrance into all Government educational institutions.

To-day we have those who testify to the most marvellous and gratifying results of the evangelistic campaigns held recently by Mr. Mott and Mr. Eddy in China. I have not the time to describe the marvellous religious experiences of those meetings, but I shall read here just a few sentences, this is chiefly concerned with the statistics, to give you some idea of them. "The aggregate attendance at the student evangelistic meetings in the fourteen cities of China now amounts to 78,230. It is to be noted that special efforts were made to have the same men attend consecutively the series of addresses in each city. At a conservative estimate probably at least 35,000 different men were in attendance at these meetings. In addition an aggregate attendance of 59,339 were present at the preparatory science lectures. The combined aggregate attendance amounted to the vast total of 137,569. In spite of the difficult conditions placed upon inquirers, requiring not only Bible study and daily prayer, but in most instances consent to enroll in Bible school classes, 7,057 have taken this first step in relation to the Christian life. . . . Unusual efforts are being made to conserve the results. Only united prayer and effort can bring these men through to baptism." I might add here that I have received letters from time to time telling me that fifteen, twenty, thirty students at different places have already been baptized and received into the Church.

In the next place, I wish to testify to the most favourable attitude of our Government towards the Student Christian Movement. At the Sixth Annual Convention of the Young Men's Christian Association, in Peking last year, the Chinese Government showed a great deal of interest and friendship. At the

opening session President Yuan Shi Kai delegated the Vice-Minister of Foreign Affairs to attend and welcome all of the Chinese delegates to Peking. On the following afternoon, President Yuan Shi Kai invited the entire Conference to a reception in his official residence. At the reception he gave a Chinese address, welcoming the delegates. In conclusion he said, "The object of the Association is to train and develop citizens who will be living models to human society. You are delegates from different provinces and you are the models. Our hope is that you will exert and radiate your best influences around you, and, by your increasing wisdom, you will lead the young men to cast aside prejudices and selfishness and lead them to the high-road of righteousness and truth." I can also give you evidence and facts to prove the most favorable attitude of our friend General Li, the Vice-President of the Republic, and you have already felt his friendship for this movement by having heard the message that I have read this morning.

In the sixth place, I wish to say that, hitherto, Christians have been prejudiced. That is to say, the Chinese Government would not recognize Christian students. It refused to take Christians into public life; but to-day a constant call is being extended to Christians. The fact that the young man has received an education abroad and is a Christian is really a reason why he will be chosen as one of the officials of the Government. Most of you are well acquainted with the Vice-President of our Federation, Mr. C. T. Wang; he was a short time ago the Acting Minister of Industry and Commerce in Peking. In the present Government the portfolios of Foreign Affairs, Agriculture, and Forestry are held by Christians. Over sixty members of the new Parliament are Christians. The officials of the provinces are many of them Christians. Take, for instance, in Canton four out of the seven highest government officials, including the governor are Christians. Thus you can see that the Christians are to-day welcomed into the public life of China.

In the seventh place, the social reforms in China cannot escape our notice. Opium has proved a curse to the Chinese people. It saps the moral foundation of the Chinese race. The earnest efforts of the Chinese Government and of the Chinese people to suppress the opium traffic certainly commend them-

selves to the admiration and sympathy of the entire world. It is the most sincere hope and most fervent prayer of the people that China shall be freed from the curse of the black drug, and that she will no longer be compelled by force at the point of the bayonet to ruin her teeming population with it. In this we desire the co-operation of all Christians. Then take the evil custom of foot-binding. It is dying out in China. Idolatry and superstition are losing their hold upon the people. Female education is greatly emphasized. At the last national educational conference held in Peking it was decided that our girls should be given the same opportunities of education as our boys. Then the Chinese people and the Chinese Government are considering most seriously many other social reforms, such as sanitation, the building of wider streets, improving housing conditions, and others.

Then, in the next place, I wish to impress upon you the most stupendous enterprise that has now been organized in China. In China we call it the second revolution. The Chinese people are not contented with the first revolution that has just passed. It is good in its way but it does not satisfy us. And this second revolution that is now being organized will far surpass the first one in extent. The second revolution will be more intense. In it we shall have the rank and file. We shall have not only the men but also the women. We shall find in it both young and old. And the second revolution will be found not only in a few provinces but it will be found throughout the length and breadth of the Chinese Republic. The first revolution is small in comparison to the second revolution that is now in process and being now thoroughly organized. This second revolution is the revolution of the heart. It is a moral campaign. This second revolution is gaining ground, is gathering strength from place to place. All the national leaders of China have pledged to this movement their best help and support. In the first revolution the foreign powers observed strict neutrality, for which we were most thankful; but in this second revolution we extend to all the Christians and to all the Christian movements a cordial and earnest invitation for their co-operation and help.

In the last place, I wish to say that the question of Church unity is rapidly approaching a solution in China. Our people

are not very keen on the question of denominational differences. However, I do wish to say that we respect the differences in temperament, in taste, and in capacity with reference to religion; but we feel that we are all one in God and in His Son Jesus Christ. We Chinese Christians believe that such co-ordination as will lead to a greater unity among all Churches in Christendom is not an impossibility.

We have just passed in review the opportunity of opportunities in China. However, we are not unmindful of the dangers that are confronting us. I am afraid I shall not have time to go into them but I would just take time to mention them. We have the dangers of materialism and agnosticism, which are rapidly spreading all over the country. Then we have the danger of political popularity. By that I mean that the Chinese Government is extremely favourable towards the Christian religion. Yet we cannot afford to overlook this danger of political popularity. By that I mean the dilution of the essence of Christianity. Then we have to face another danger; namely, the danger of syncretism; that is, in our effort to get at the essentials, the fundamentals of the Christian religion we have the danger of losing our connection with the historic Church and vital Christianity. These are the dangers that are confronting us to-day.

Perhaps you may ask, What is the significance of all this? What do all these opportunities represent? I wish to say very briefly on this that it is a fight. It is a fight to break down all that is evil. It is a fight to uphold all that is good and wholesome, pure and inspiring, refining and uplifting. Perhaps some of you remember the message that Dr. Wu Ting-fang sent to the different powers during the Revolution. He said, "We are fighting to be men in the world; we are fighting to cast off an oppressive, vicious, and tyrannous rule that has beggared and disgraced China, obstructed and defiled the foreign nations, and set back the hands of the clock of the world." To-day the Chinese are engaged in the fight for the principle that all men are born free and equal. To-day the Chinese people are engaged in the quest for the new learning for industrial and commercial achievements, the quest for truth, for the essence and fundamentals of pure Christian religion. To-day the Chinese people are taking a step forward to enrich and make more nearly perfect

the world's civilization by contributing to it the best that is found in the civilization of China, covering a period of four thousand years. To-day we are extending the call to all the Christians in the world. We are sending then, as it were, a challenge of opportunity.

Recent Progress in China

Fletcher S. Brockman
National General Secretary, Student Young Men's Christian Association

THIS survey which we have had of the changing conditions that have swept over this, the largest of the nations of the world, perhaps only needs to have us pause in front of it and contemplate its profound significance. To those of us who lived in the Old China there is the background, the contrast that enables us the more quickly to appreciate the significance. The Chinese scholars and officials were the most persistent, intense, united, and powerful enemies that Christianity ever had. Mr. Mott, on his first tour of the world, called the literati of China the Christian Church's Gibraltar. I went to China almost at the end of one hundred years of Christian effort, and that Gibraltar was practically untouched, uninfluenced. The intensity of that opposition was based upon a deep conviction on the part of these scholars and officials that Christianity would be the ruin of China, and when once they became convinced that in this respect they were mistaken, and believed that Christianity was the hope of their country, that intense hatred turned into an almost equal intensity of desire for co-operation.

I presume that never in the history of the Christian Church—certainly I cannot understand how there ever could have been in the past any such single phenomenon as we have now witnessed, the leaders of this nation of four hundred millions, within a few months changing completely their attitude towards Christianity. I do not need to give proofs of this. Mr. Yui has already referred to the attitude of the officials and the students. I would that it were possible for us to spend longer upon the

details of those evangelistic meetings, so that I might get more vividly before you the fact that the students of the nation are really eager to learn about Christianity.

Those meetings that were held, how marvelous they were! What a complete surprise to even those of us who had been in the midst of the changes taking place! I remember in Canton we had a hall that would seat about two hundred and fifty. We thought that was too small. We wanted one that would hold about twelve or fifteen hundred. Finally someone said, "We will have to take the largest theatre in the city; it holds about three thousand but the galleries need not be opened. The audience can be kept together." Then they distributed some five thousand tickets amongst the students for fear they would not have a full hall. When we came to the theatre about an hour before the meeting, there were about a thousand students at the doors demanding entrance, but the doors had been closed and locked because the building was already filled to the danger point. It was not a merely curious audience. Mr. Mott for an hour and a half spoke of the temptations of students and of Jesus as the Helper of the tempted. Then when the first meeting was dismissed and those were invited to stay who desired to learn further, about twelve or fifteen hundred remained and he spoke for another hour. The next night even two addresses did not do. Three were necessary, which took until late into the night. If you could have seen the drawn faces, the men bending forward in their seats, following every word that he said and drinking it in, and then eager to sign their names on cards, some taking the cards home to think over it and then sending them in afterwards, you would have realized the intensity of it all.

We supposed that this intense interest was due to the fact that this was Canton, the most progressive of the provinces, and that in other provinces there would be an anticlimax; but even in far-off Mukden the three thousand had grown to five thousand. In Foochow there were thirty thousand in six days. The eight hundred enquirers in Canton had gone up to one thousand the first day, and it was really necessary almost to prevent men from becoming enquirers because there were not enough Christian forces to deal with them. In the different cities, from one end of the country to the other, in fourteen different provinces

the students of the Government institutions simply crowded into the halls, making it necessary to build special auditoriums. Men did not listen for a few moments and then turn away. They listened by the hour, until we almost had to run them out of the halls. And they came back day after day. There is something marvelous, something almost miraculous in this. These were once the enemies of Christianity. Three years ago these were the men who with conviction felt that, if they could not uproot the Christian Church, the nation would go to ruin. These are the very men who are now saying that the Republic, unless it can be a Christian Republic, is bound to be a failure. Is there any such phenomenon to be found in the previous history of the Christian Church? Those of us who know the Old China know that we are seeing miracles, miracles more marvelous than the stopping of the waters of the Jordan or the falling down of the walls of Jericho. With my own eyes I have seen in the past three years greater miracles than all of those of the Old Testament put together—aye, except for the birth and resurrection of our Lord, than all of those in the New Testament put together. It is but the fulfilling of the prophecy of our Lord that we were to see and to do greater things than during His life time, because He has gone to the Father.

And it is not only this intensity of interest on the part of these younger men and the students in the institutions, but the professors in the colleges have co-operated in a most wonderful way, in ways that we have never had in England or in America, or in any Christian country. In Foochow twelve different Government institutions came together to extend the invitation to Mr. Eddy, and at once changed the dates of their examinations when they found there was a conflict. They also released the students in order that they might come to the meetings. There were college professors among the converts from one end of the country to the other.

Not only were the officials in the institutions themselves, but there has been a most marvelous indication on the part of the government officials, from the very highest to the very lowest, of their deep interest. And this not in any one single centre, but in all parts of the country. It came as a surprise to me, although I knew something of it, in Canton to see on the plat-

form forty officials and leading men of the city of Canton, among them returned students from Japan and the United States, many of them young men we had known and who have now come into prominence. Many of those men had never before been in sympathy with Christianity. The Chief Justice in a most eloquent appeal introduced Mr. Mott on the first night, and the Commissioner of Education presided and the next night another Commissioner. When we came to Mukden, the Governor said, "I understand that the auditoriums have not been large enough for these meetings. In Mukden I am going to build one myself, and I will build it large enough so that all the students can attend." He built it for five thousand, and they filled it on the first Sunday. When Mr. Mott came to get enquirers at this meeting who should rise but the Commissioner of Education himself and say, "Gentlemen, I not only want you to sign these cards, but I want you to stand by your decision, and when Mr. Mott comes back I want it to be said that of the students of Mukden who took this stand not one single one has gone back on his word." Can you understand what it means for a man who is not a Christian to get up and plead as in a revival meeting for men to become Christians? Let us not believe there is some political trick in it; let us not believe that it is a clever plan to produce a good effect, as some people thought when the wonderful appeal came from the Government of China for the prayers of the Christian world. There was nothing behind that but a profound sense of need. Those of us who have been in the midst of it, have seen it from one end to the other. We have seen President Yuan addressing with sincerity and simplicity one day a Young Men's Christian Association, and another day a Medical Missionary Association, speaking with the utmost frankness and saying that we must have Christian character as the basis of the Republic, and Vice-President Li Yuan Hung giving to every one that asks him from day to day the fullest co-operation in missionary enterprise, or Dr. Sun Yat Sen taking every opportunity offered him from one end of the country to the other to make just a Christian address.

We have this phenomenon. Dear friends, I have from day to day, as we were having these evangelistic meetings, and as these many indications came in of the officials and the professors

and students of the great change that is taking place,—I have felt like Moses as he looked upon the burning bush. "Surely this is holy ground. God is here." That is the sense that one has in China at the present moment. He is bringing things to pass in a way we had never dreamed of in His work anywhere at any time. He is majestically treading the streets of Peking and Tientsin, and other places. We realize that mountain-like difficulties are being shattered at His feet, that a nation is at once being transformed before our eyes. We are remembering that a thousand years in His sight are as one day. One trembles, literally trembles, to speak of these things, they seem so sacred and so marvelous. And how wonderful it is that we from all over the world, representing the students of the world, can come together this morning and see in this way His marvelous working among the students of this nation of students.

I do not need to enlarge upon what has been said. I want you to pause before it for a moment. We need your co-operation. Most of all, we need your co-operation in prayer. China is not in need of intellect. There is no nation on earth that surpasses it in that respect. Very soon she will not be in need of learning even. She is passing through this great crisis and she needs the continued, united prayer of the Christian world, not for to-day but for the many days of problems and opportunities that are bound to come.

And then China does need some of those who are right here, some of these student leaders who can go over and lay their lives alongside of the student leaders in China. I make this appeal with very great care that I may not seem to indicate that China has not leaders of her own. She has just as able leaders as any of us can carry to her; but the opportunity is so overwhelming, she is so young as a Christian people, that for the present moment she must have some help from the outside. And let me say to any one of you who may think of going, you need not fear about the welcome. If there is one characteristic of the Chinese people that surpasses everything else, it is their genius for friendship. How touched anyone would have been by that beautiful introduction which I had yesterday when Mr. Yui so kindly called me a citizen of China, a Chinese. I can plead guilty to that soft impeachment. And

it is not hard for anyone to do it, because they love you so much, they will take you so much into their confidence, that before you know it your heart and your life and your ambitions and your destiny is theirs. It is no hardship to go. It is one splendid privilege to any man or any woman whom God would give the gentle hint that He would let them enter this opportunity.

Needs and Opportunities for Christian Student Work in Russia I

Baron Paul Nicolay

A RECENT statistical survey has given the following data, concerning the growing number of suicides among students and schoolboys in St. Petersburg, for a period of eight years. In 1902 ten cases were registered; in 1903 eighteen; in 1904 twenty; in 1905 fifty-three; in 1906 seventy-one; in 1907, one hundred and fourteen; in 1908 one hundred and sixty; in 1909 two hundred and thirty-seven. The steady and rapid growth of these numbers clearly indicates that there must be some powerful causes underlying these facts. What can they be? I think we will not be far wrong in pointing out the three following as the main causes of these deplorable results: firstly, loneliness; secondly, unhygienic living; and thirdly, moral despair.

As a rule there exists no social life among Russian students, no fraternities, almost no athletic or sporting societies, no student clubs or houses, etc., with the exception of a few corporations of the German type in Jurjeff (Dorpat) and Riga, of some insignificant musical societies, a few religious-philosophical societies, which offer abstract lectures followed by discussion, and some political societies. The existing *Zemliatshestva,* or associations of students coming from the same part of the country, reduce their activity to mutual financial assistance. Russians are by nature extremely social and feel keenly the lack of friendly intercourse, but the difficulty of getting government permission for any kind of societies, the difficulty of leadership, political antagonism, mutual distrust (the fear of discovering spies among each other), all combine to kill healthy sociability among students.

Usually each student lives and works for himself, and tries to drown his loneliness by work. The colleges, mostly situated in large towns, are non-resident and the students are scattered about in the vicinity, living one or two together in poor rooms, far from their homes, with nothing to cheer them. Think how dismal to climb in the evening your flight of dark, cold, and dirty back stairs, and to find yourself, during the long dark winter months, reduced to your own society day after day, with often unpleasant and noisy neighbours and surroundings. The very dreariness of such a life will drive some to despair, and some to bad living. This winter a young woman student came to Jurjeff (Dorpat) straight from home, full of spirits. A month later she had poisoned herself without any palpable reason, simply in a fit of despondency. "You have theatres, concerts and lectures in St. Petersburg," wistfully said another, "but we, in Dorpat, have no other resorts than low restaurants, and cinematographs of the worst kind," giving this as a reason for drinking bouts, which occasionally take place between men and women students. How the students listen when you touch on the theme of loneliness. What a boon a student Christian hostel or *foyer* or any kind of centre for healthy intercourse would be in every Russian university town.

Secondly, there is poverty to take into consideration, with its accompanying results and neglect of all hygienic principles. Most Russian students are terribly poor, are underfed, and spend most of their energies hunting for lessons, often miserably paid, or trying to find other work in addition to their studies. Many students cannot afford to have a dinner every day, the result is usually nervous debility and approaching consumption. Hygiene is a thing as yet little known or thought of. Healthy sport, exercise, games of competition are hardly even heard of. A Christian Student Association with its physicial department might do much to remove the morbid turn of mind, which settles on so many, especially on the southerners coming to the dark, damp, dreary north.

The third cause indicated above, is certainly the most serious one, and the most difficult one to remove. Without any exaggeration, the moral condition of the majority of students in Russia can be called one of moral bankruptcy. Some twenty, and even

ten years ago, they lived on political hopes and ideals, which, however phantastic in many cases, brought a certain ethical element into their lives. These hopes have been shattered. Philosophical ideals, Tolstoy's doctrines and certain mystical speculations seemed to inspire others. Now we seem to have reached low-water mark in these respects, the tide is out and the sand is dry. The materialistic schools and even Positivism, seem to have spent their strength and the majority of Russian students are groping hopelessly in the dark. Most will call themselves "atheists," but they are generally shallow atheists who think themselves such simply because they have or feel no faith. Most of them will tell you that they imbibed their unbelief at school. There they discovered that "science and religion are irreconciliably opposed to each other," that "religion is nothing but auto-suggestion," that "Christianity is a despicable fabric of rites and dogmas, good for weaklings and idiots, a hindrance to all mental culture and political and social progress, offering you a monastic ideal of life, void of all joy and happiness." This kind of prejudice against Christianity is as widespread as it is shallow, and is easily understood when you remember the type of Christianity students usually see. The religious teaching in the gymnasia is generally reduced to learning by heart a complicated catechism and endless explanations of the symbolical liturgy of the Church services. In Church, sermons are seldom delivered, and all you get to hear there is fine chanting and the Church ritual, very beautiful to believers, but meaningless to unbelievers. The clergy is, as a rule, not respected, with some bright exceptions. Besides, the students owe the clergy a deep grudge on account of its reactionary attitude in politics. The Church and autocracy are supposed to go hand in hand. Add to this a deplorable ignorance of the New Testament and widespread reading of infidel literature. I do not think that more than three men in a thousand have read all through the New Testament (excepting, of course, the pupils of the ecclesiastical seminaries). Fancy the influence of this religious blank on morals. "What is good and what is bad?" "These are but relative notions." "Why listen to a conscience, which is but inherited ideas about good or evil, which vary according to nations and times?" With nothing to guide you, nothing to inspire you,

nothing to restrain you, and lots of evil influences around you, how natural to do what is easiest and, as a consequence, reap a religious home, entering a university with a certain amount of problems of life, without help in temptation, without consolation in sorrow, or hope for the future, how easy to find that life is "not worth living" and to say that "as my life belongs to me, I can put an end to it as soon as I choose."

Now just fancy a young man or woman student, coming from a religious home, entering a university with a certain amount of inherited religion, which has by some happy chance outlived the influences of school. In a country like Russia, with a student population of over 100,000, there are certainly hundreds of such "potential Christians," annually entering university life. What becomes of them? Finding no hand to help them, but many hands to drag them down, they soon become "assimilated" by the mass, and soon fill their place in the ranks of the infidels and candidates for suicide. What a boon for them if they can find a Student Christian Association meeting their needs, uniting them, assisting them and helping them to fight the fight of faith. How attached they get to their "Kroojok," as they call it, we have many proofs of this. Without any exaggeration we can say that our Association is as yet the *only* agency in Russia to assist them in this respect. The Church cannot. The professors do not, and so we have an indispensable great task to fill.

Just think what it must mean for a country like Russia to have generation after generation of her educated youth growing up without any moral restraint, in an atmosphere of unbelief and moral corruption, and then bringing their influence to bear on the future of the nation. Ex-president Roosevelt, I have been told, expressed his approbation of the American Christian Student Movement somewhat in the following terms: "Owing to the Association, colleges annually pour into the nation hundreds of moral Christian teachers, moral Christian doctors, lawyers, engineers, future politicians, and statesmen, . . . imparting to the nation that moral cement, without which family, country, and nation must go to pieces." In Russia it is the very opposite. The schools and colleges give technical instruction, but no moral education whatever, and the moral outflow from them is negative and destructive.

Look at the educated class, as a whole, in Russia—the so-called "intelligentia." With the exception of a small, sometimes bigoted, minority, as a rule "godless," with all that this entails, including a deplorable absence of conscience, ideals, and principles. "In our little town near Moscow," said one of our former woman students, "people who still stick to some rules of moral conduct are looked upon as saintly idiots." This is no exception, but rather the rule in provincial towns. It is this "intelligentia" which, by its influence, shapes the nation, and we see, that from it unbelief has spread to the country villages, producing there rowdyism and drunkenness to an appaling degree.

How to reach and regenerate the "intelligentia"? The Church is powerless for this task, and between both lies a chasm. The outlook would seem hopeless, but for an agency which reaches the "intelligentia" at its roots—I mean the Student Christian Movement. But is a Christian Student Movement at all possible in Russia? What is the attitude towards it of the all powerful government officials, of the Greek Orthodox Church, and of the students themselves? What standing can a Christian Student Association have? Have not meetings of Miss Rouse and Mr. Sherwood Eddy been prohibited? Can an organization like ours really continue to exist and work in Russia, with any hopes of further development?

Let facts speak for themselves. Public meetings for students, addressed by foreigners have been twice forbidden in Moscow, where the police saw fit to ask the clergy's preliminary advice, but these same meetings were permitted in St. Petersburg and Kieff, and in Moscow the same meetings were a little later held in the rooms of the Association. The highest clerical institution in Russia, the Holy Synod, has passed a vote that our inter-denominational work should not be permitted. We have been violently attacked and ignominiously slandered by servile organs of the ecclesiastical press and yet on the other hand we have sincere friends among some of the enlightened clergy, some of them gladly speak in our meetings and some are beginning openly to take our defense in a better class of periodicals. The government has, out of deference to the clergy, not yet confirmed our statutes, and yet we have heard from high officials,

that they do not intend to hinder our work. We are not officially permitted but we are tolerated and we are very grateful for that. We are, to be sure, hanging on a thread but, as long as God holds that thread, we are safe.

Now we have regular associations in St. Petersburg, Lesnoi, Moscow, and Kieff, and have opened the same in Jurjeff (Dorpat) and Riga. We know, by experience, that in every student centre in Russia there are not a few, who only need a push and an organizing and guiding hand to start work on our lines. If only we had leaders we could at once start work everywhere, and the universities of Warsaw, Odessa, Saratoff, Kazan, and Tomsk would not stand unoccupied as a living reproach to us. It is gratifying to see, that gradually a marked change is coming over the whole student body in Russia. Religious indifference and antagonism towards Christianity is still widespread, but somehow a change for the better is perceptible. There is less confidence in religious negation and more openness toward spiritual matters, if reasonably and convincingly put before them. Many students seem weary of unbelief and eager to believe, if it were reasonably possible to do so. Our Movement is still comparatively little known, but where it is, the attitude towards us is decidedly better than a few years ago. Formerly we were suspected of being salaried by the Government "to keep the students from politics," and of being accomplices of the clergy. But the refusals we have met with from the Government officials and especially the Holy Synod's open condemnation of our Movement, have made our shares rise considerably. It was the best possible advertisement for us among students.

On the Day of Prayer this year we had some remarkable experiences. An address was given by one of our former members in a large hall in St. Petersburg. Some 700 men and women students listened with closest attention, and when we asked those who wished to get into closer touch with us to give us their names and addresses, we got about 230 in ten minutes. This term, forty new men were enrolled in Bible circles in St. Petersburg and quite a number of women. In Moscow we had the same experience on a slightly smaller scale, and got about 140 names and addresses. In Dorpat (Jurjeff) a short eleven days visit of one

of our members resulted in five Bible circles being formed, representing five nationalities: Russians, Esthonians, Germans, Armenians, and Roman Catholic Lithuanians. We are happy to see that our interdenominational principles allow us to "exclude none," and to unite in Bible study and work various nationalities and creeds. Several Jews have taken part in our Bible circles, and in Moscow even a Mohammedan woman.

We can already see that the indirect influence of our Movement is infinitely greater than its direct influence. Students, who have been helped by us, carry their influence to their homes. A woman student from Moscow, who came to have a personal faith in Christ in the "Kroojok" of that town, comes from an infidel home. Both her father and brother are priests, and yet, men without faith. "Do you not find it hard to return to your infidel home?" she was asked. "No," said she, "at home they envy me." Some of our new men in St. Petersburg are mountaineers of the Ossetin tribe from the Caucasus. They told me how this summer they would form Bible circles at home with our handbook and do active Christian work among people of their tribe. Armenian students in Jurjeff said the same. Some of our former members are now schoolmasters and schoolmistresses and are continuing our line of work among the pupils of their gymnasia. One has chosen to be master of a rural school and very soon formed a Bible circle of schoolmistresses and changed the whole spirit of the village in which he lived.

Our literature is being read in some of the remotest parts of the Empire, our periodical the *Student Listok* going as far as Eastern Siberia. Greek Orthodox churchmen will not read editions issued by the Russian Protestants, nor the latter read Church editions, but both parties read our editions, owing to our neutral, non-partisan standing. We have even heard of Greek-Orthodox priests using our Bible-study handbooks and forming Bible study classes on our lines with their pupils in some government schools (gymnasia).

During the last ten years our Association has, by God's grace, slowly worked itself onward. It has now taken root in Russia as an organized national Movement, and is more and more becoming an indispensable, invaluable factor for the religious and moral regeneration of this great country.

Needs and Opportunities for Christian Student Work in Russia II

Madame Natalie Orgewsky

My time is limited and I would like to use the minutes that are mine to throw some light on the situation of our Russian Christian Student Movement in its relation to the Church, to which most of our members, and I myself, belong, and even more on the attitude of the Church towards our Movement. All those who have been interested before in this important question must know that it is mostly on this line that our difficulties, our outward difficulties, I should say, arise; and it seems to me that one of our greatest actual needs is to overcome the distrust which the Holy Synod and the ecclesiastical authorities show toward us. The latest great reforms in Russia, and particularly the declaration of liberty of conscience, struck our Church most unexpectedly and shook her to the very depths, at a time when she was least prepared to meet them. The Church's light, which for many centuries led Russia to growth and mighty power, appeared to be unable to keep her members together; organizations, which had been kept down for years, now springing into life through the newly given law, extended and expanded their teachings everywhere. Frightened to see some of her children attracted by them and afraid that others might be torn from her before she even had time to study the face of those she considered as her enemies, no wonder that the Church sought to defend herself and considered it even her duty to do so. She then took a strictly reactionary position which led her perhaps even against her will, into a decidedly worldly and political spirit; her second step was repression and clipping off at its root any new movement which bore the slightest religious character when it did not arise out of her own circles. "Who is not for us is against us," seemed to be the call of the day.

At that most inopportune moment, the Russian Christian Student Movement asserted itself and was immediately met by suspicion, unjustly termed as dangerous to the Church, and all its members labelled either as deserters or else as misled and ensnared. This last situation was the most unsatisfactory to

those who like myself, had sometimes to intercede for or to plead in favour of the Christian Student Movement before some sceptical, though not unkind, prelate. Such are our conditions in connection with what I would like to call our "Church government" but it would not be fair to forget the ministers of the Russian Greek Orthodox Church, some of whom are our true friends and even those who dare not declare themselves openly and actively as such, encourage us and bless our work when we meet them at the confessional or in private life.

In the Church of Russia a distinctly new movement is growing and is becoming more and more prominent. Let us forget for a moment what she does, listen only to what she says, read what she writes; we will see then that her ideals and ours are much the same. Only a few years ago you could never in clerical circles or books find anything on Bible study, personal experience, and to speak of personal faith in Jesus Christ would be deemed "heresy." Those are the leading topics of our sermons and our Church literature now and even one of our greatest and worst antagonists has written to "those who seek faith" a series of pamphlets so akin to ours, that, had he been willing, we would have gladly accepted and printed them amongst our own editions. A man standing at a riverside may easily believe that no other stream is near, but let him go up higher and look further, he will then see many other currents running all in the same direction, though apart, until they all meet and mingle in the great unbounded ocean which as we well know already unites instead of divides the peoples. Nevertheless this does not help us much just now, for although, according to the latest Russian code the Minister of the Interior claims the right to register associations like ours, it has lately become the custom that no organization, bearing the slightest religious tint, should be authorized to exist without the sanction of the Holy Synod, and only when recognized in that peculiar way, can an association be a lawfully living body. Until that sanction is given it is entirely at the mercy of chance and even caprice. We must not complain but gratefully remember the sympathy and kindness shown to us by people who could just as well have made us perfectly miserable. But it is really painful to continue longer in this uncertain way, obliged as we are now to hide our

banner instead of holding it high up, carrying it boldly to the front, for all men to see and to follow.

On insisting on the great necessity of drawing nearer to the Church, I myself think less of the material and judicial privileges that this would confer upon us than of our spiritual needs and our future opportunities. In one of Mr. Mott's letters from India I was struck and deeply moved by his assertion that the conference of Serampore had been devoted to the "Indianizing," as he said, of the Christian Student Movement of India and Ceylon. This gave me a deeper insight into our own needs. A certain assimilation of the Movement is necessary to every country but nowhere so much as in non-Protestant lands and with peoples who present a strong and distinct race inheritance. The Christian Student Movement, though it has been growing and working in several of our university classes for many years, wants some "Russification" even now and I cannot believe that it will ever be thoroughly Russian, so long as it is held as an outsider to the Church. Not only in Russia but in every Greek Church country, national feeling is so inseparable from the Church that it would be folly even to think of tearing them asunder and it would mean death to both. I would not for any price, even if I could, bring any change in the interdenominational character, that beautiful gem of our Federation, but we have great responsibilities and must consider our members, not as the students of to-day but as the "builders" of to-morrow, so we dare not present them with a spiritual development that cannot be understood and will never be accepted by their nation. As Professor Bridel of Lausanne says: "There cannot be a religion for privileged and another for lower classes" in any country.

On our last day of prayer one of our women students in Kieff read the annual report of our work there. It was even more a testimony than a report. In speaking of herself she said: "A year ago my motto was, 'As far as possible from mankind'." She is now one of our very dear and near friends, particularly near to those who, like herself, want to see God. It is in such growth of personal character and in the love that brings us all together, that we find the compensation for our present difficulties. Our students themselves must never forget that a great

field is before them and that sowers are wanted. They will not have to teach their people how to believe or how to love God; the faith they will find will of course be simpler but not smaller than their own. They will have to show how to live and how to serve. It is a great, a beautiful mission—so help them God!

And now my time is over and the words I have to say are the last in one of the beautiful prayers of our liturgy, "Now, let us give up every worldly care." How often did those words come back to me when some of our best efforts were baffled and as if in answer to that prayer came unexpectedly a word of sympathy, a ray of friendly interest, which made work easy and life happy again. Yes, our opportunities are small and great our needs but greatest of all is our trust in God. And so—with hope, faith and thankful love, we wait, work and pray. If God is with us, who can be against us?

The Negro and the Student Association

W. A. Hunton
Secretary Among Negro Students, United States

As we address ourselves to the topic for this hour, our minds turn irresistibly to two events which are being appropriately and impressively commemorated this year—events that are of particular interest to the Negro race, and yet which stand among the most inspiring that have influenced the progress of man. This is the fiftieth anniversary of the abolition of slavery in the United States, under the presidency of Abraham Lincoln. It is also the one hundredth anniversary of the birth of David Livingstone, by whom a path was blazed through the heart of Africa, marked with the sign of the Cross, and a call sent forth summoning Christendom to the tremendous task of healing the open sore of the world. It is very appropriate, therefore, that this Conference, representing the Christian students of the world, should pause to receive new inspiration from the heroic deeds of Livingstone and Lincoln and to rededicate ourselves to the task for which they both laid down their lives.

In this progressive age, we are constantly reminded of the annihilation of time and space, the close contact of the various

branches of the human family, and the far-reaching influence of events that happen in the most remote corners of the earth. Livingstone fulfilled his world mission. He drew aside the curtain of ignorance and of mystery that enshrouded the Dark Continent, exposed to the view of the civilized world the awful ravages of paganism, rum, and the slave trade, stirred to its depths the great heart of the world, and inaugurated a campaign for the redemption of Africa's benighted millions. While Lincoln's proclamation, not only emancipated four million slaves and pledged their elevation to fellowship in the brotherhood of man, but also struck from the hands of the slave-holder the most galling chains that ever bound the Anglo-Saxon race, and sent a thrill of hope to bondmen and serfs even to the ends of the earth.

The nations of Europe might well consider their African protectorates as sacred trusts. For, some of the most important events connected with the history of the Hebrew race and with the life of our Lord, too well known to require restatement, took place on African soil. Tertullian, the first great mind of Western Christendom, Leonidas, Origen, Augustine, Athanasius, and other illustrious Fathers, linked the continent of Africa with the history of the early Church. We may never know just why the light of truth that once burned so brightly along the North African litoral was allowed to flicker and almost to die; or why the scourge of Mohammed was allowed to sweep through the Sudan and leave Central and South Africa to wander for long centuries in the darkness of paganism. But this we do know, that Africa's awful need and the eager response her people have made to the Gospel message, have, in both mediaeval and modern times, called forth heroic service in the name of Christ such as has not been surpassed in all the splendid annals of missionary achievement.

The price paid thus far for Africa's evangelization, in precious lives sacrificed to a sacred cause, would appal us if we fail to remember our Lord's valuation of a human soul, and to put our own unworthiness in the balances with His precious life given for our redemption. St. Francis of Assisi, Louis IX of France, Vanderkemp, Raymond Lull—the merchant missionary of Majorca, George Schmidt, sent by the Moravians as the first mod-

ern missionary to South Africa—Robert and Mary Moffat, David Livingstone, Mackay, Bishop Hannington, Krapf, Casalis, George Grenfell, Melville Cox, R. H. Nassau, Samuel Lapsley, are only a few of that noble army of Christian heroes, of almost every nation of Europe and America, whose lives have been given for the redemption of Africa.

Sixty missionary societies are now sending their representatives to this most difficult and yet most promising field. Mission stations have been established around the entire continent and along the shores of the Nile, the Congo, the Niger, and the Shire rivers. Heralds of the Cross, both native and foreign are pushing slowly but successfully into the interior and have won to the Christian life more than 500,000 natives. Great native churches, under efficient native leadership and foreign superintendence, are already flourishing in many parts of Africa, especially in British West Africa, among the Basutos and Bechuanas and in Uganda. The largest Presbyterian Church in all the world, we are told, is located at Luebo, on a branch of the Congo River, 600 miles from the coast. The work of this mission was founded and developed by an American Negro, Dr. W. H. Sheppard, a native of Virginia and a graduate of Hampton Institute, who spent twenty-two years in the Congo Free State as a missionary of the Southern Presbyterian Church.

One hundred years ago, the interior of Africa was unknown to the civilized world. Until very recently, her many millions drifted in mental and spiritual darkness. They were separated into hostile races and tribes speaking 200 different languages and dialects. To-day more than a million native children are attending government and mission schools. Lovedale Institute in the South, Fourah Bay College on the West Coast, and a few other schools for the training of leaders are sending streams of light and health and hope far into the interior.

At first, the native parents do not hesitate to demand pay from the missionary for the privilege of having their children at school. When Lovedale Institute decided to charge the parents for the education of their children, the natives were utterly astonished, and it seemed for a while that the school would be emptied. At last one man came forward with $20 for the education of his boy, and he was followed by a few others.

At the end of the year $1000 had been received for tuition and board. Last year more than $30,000 was paid by the natives towards the support of this school.

When the leaders of a neighbouring tribe saw the uplifting influence of the school at Lovedale, they sent a commission to ask Dr. Stewart to establish a school in their village. In order to test their sincerity, he told them that they should have a school if they would raise $5000. Within a few months they brought not $5000 but $7250 as an expression of their longing for light. And, they were so full of joy at the sight of buildings as they were erected, that they brought $7250 more for their enlargement and completion.

More important than establishing schools, more important than building churches and increasing the number of communicants, is the development of genuine Christian character among the natives. As an evidence of the sterling quality of Negro character when quickened by the spirit of Jesus Christ—what more is needed, what could be more appropriate on this occasion and in this centenary year of the birth of Africa's greatest missionary and explorer, than that we should mention those splendid heroes, Susi and Chuma, who, finding that their beloved teacher and friend had passed away during the night, without request or even suggestion from anyone, carefully embalmed the body, braved the dangers of carrying a corpse through the territory of unknown and often hostile tribes, bore their precious load 900 miles to the cost and delivered Livingstone's body for burial among his own countrymen. Gratitude, fidelity, and courage are marks of character read in the lives of many an African convert won from his corrupting and death dealing prejudices.

As we turn from the continent of Africa to the continent of America, we are brought face to face with one of the most astonishing facts of history—the African at home in the United States of America.

Ten millions of the population of this country are of African descent, one-ninth of the whole. It was said at the time of his emancipation that the American Negro would die out in a few years of mis-spent freedom. Ever ready to accommodate his friends, but in his own peculiar way, he has proceeded to die

out by increasing his numbers from 4,000,000 to 10,000,000 in fifty years. Scattered as we are throughout the immense country, it is difficult to realize the full significance of these numbers. The total Negro population in America is greater than the present combined population of all New England and the State of Michigan. There are seven cities in the United States each of which has from 25,000 to 50,000 coloured people. While, in addition Atlanta has 51,900; Birmingham 52,300; Memphis 52,400; Philadelphia 84,400; Baltimore 84,700; New Orleans 89,200; New York 91,700; and Washington 94,400.

Neither on his native heath, nor anywhere else in the world has the Negro attained an average state of development as high as in this country. His contribution to the industrial strength of the nation is significant evidence of his economic value as a national asset. The last published report of the United States census shows that there are 750,000 Negro farmers, 70,000 teamsters, 35,000 railway hands, 36,000 miners, 33,000 sawmill employees, 24,000 dressmakers, 20,000 barbers, 20,000 nurses, 14,000 stone masons, 10,000 engineers and firemen, 20,000 Negroes in military service, 21,000 school teachers, 18,000 in other professions; besides many hundred thousands engaged in domestic service and other gainful occupations. The Negro has literally wrought his way into the industrial and commercial life of the nation, has added many hundred millions to the wealth of the country, and has accumulated for himself a net surplus of over $600,000,000.

But our progress has not been merely an increase in numbers and advancement in material wealth. It has also been intellectual, social, and spiritual.

Fifty years ago the Negroes in the United States were almost wholly illiterate. There were then no schools for our children in the Southern States, and very few open to them in the North. Ignorance hung over the race like a huge pall. Such a condition was necessary to the perpetuation of slavery. Still, here and there, there was a rift in the cloud. Now and then some kindhearted mistress dared to break the laws of her state and of her home by teaching a favorite slave to read and write. Or, some exceptionally bright Negro boy, like Frederick Douglass, literally stole a knowledge of the alphabet from the

white boys he met on their way from school, and on this scant foundation made his way to fame.

During the civil war, even before the smoke of battle had cleared away, Christian men and women came into the South and laid the foundation of those mission schools that have done more than all other agencies combined to break the shackles that had bound the Negroes' minds, and to turn their anxious faces toward the hills of light. The names of General O. O. Howard, President Erastus M. Cravath, General Samuel C. Armstrong, Presidents Ware, Tupper, De Forest, Braden, and of a host of other heroic teachers, will be held by us in sacred memory forever. While fifty years ago, less than five per cent. of our people could read or write, to-day illiteracy has been reduced to 32 per cent. Three million Negro children are now enrolled in public and private schools, the great majority of whom are under the instruction of 21,000 Negro teachers.

A prominent member of the Illinois bar, in an article which appeared a few months ago in "The Survey," said: "The Negro race as a whole is capable of as fine and useful a place in our citizenship as that enjoyed by any other element. His sunny nature, his extraordinary imitative powers, his adaptability, his courage, his physical strength are all characteristics that must be welded into our civilization."

A people who own 35,000 church edifices worth $56,000,000, who are paying their share of taxes for public education and are also helping to support private schools and colleges for their children, hospitals for their sick, asylums for their orphans and aged, and have already sent forth consecrated and efficient missionaries to Africa—a people who, as a noted Southern minister said recently, "have an instinctive spiritual sympathy," or as President King of Oberlin College states it, "have an undying sense of a future world, of a future life, and of the presence of God in the world,"—a people out of the deep sorrows and awful tragedies of whose lives were wrung those beautiful plantation melodies that calmed their weary souls during the stress and strain of their life's bitter storms—those songs of the soul, in not one of which can be found a single note of doubt or one sentence of hatred or revenge—such a

people are bound to continue their steady progress in the world and to render a profound service to humanity.

The Student Association Movement has had an important and vital relation to the progress of the American Negro.

About 16,000 young men and as many young women attended 140 secondary and industrial schools and colleges that constitute our field for Association work. Our hundred and four Young Men's Christian Associations are organized in the most prominent of these educational institutions. These Associations have more than 6500 members and are under the supervision of three Negro secretaries of the International Committee who are members of the Student Department staff.

Our methods of work differ but little from those employed by the other student Associations in the United States. Bible and mission study institutes and our Kings Mountain Student Conference—the second annual session of which was held just before coming to this Federation Conference—supplement and strengthen the work of the local Associations, and greatly increase the efficiency of the leaders.

Although work among Negro women was not undertaken by the National Board until six years ago, and only one secretary is yet employed in this special student field, ninety-four Young Women's Christian Associations have been organized and results have been accomplished in the development of Negro womanhood that establish the practical and permanent value of their work.

The Student Association Movement, therefore, under the blessing of God, is an effective agency among the young men and young women of the Negro race in America for the building of Christian character, the deepening of spiritual life and the training of leaders for service in religious and social work at home and abroad.

This Student Movement is helping to reveal the practical way in which our difficult and perilous race problem may be solved. Under the leadership of Dr. W. D. Weatherford and Professor A. M. Trawick, secretaries of the International Committee for work among white student young men in the South, several thousands of these students are studying the condition and progress of the Negro sympathetically. This is bound to lead to an ap-

preciation of the worthy elements to be found in this upward moving race, and to the discovery of ways in which the leaders of the two races may co-operate for the advancement of the Kingdom of our common Lord—and co-operation in His name means brotherhood.

And, finally, this Federation Conference has brought us into close touch with the work of the Kingdom among the various nations of the world, and has given us an inspiring vision of the deep and genuine humility and earnest zeal of those through whom the Lord is performing His wondrous works. We will go back to our beloved students in the Southland, not only with the burning messages of this Conference as they affect the work we have in hand, but to continue in prayer with you for God's blessing on the Movements in your several countries. We will call upon our young men and young women as never before, to devote themselves to the establishing of the Kingdom of Jesus Christ throughout the whole world, and especially in America and in Africa.

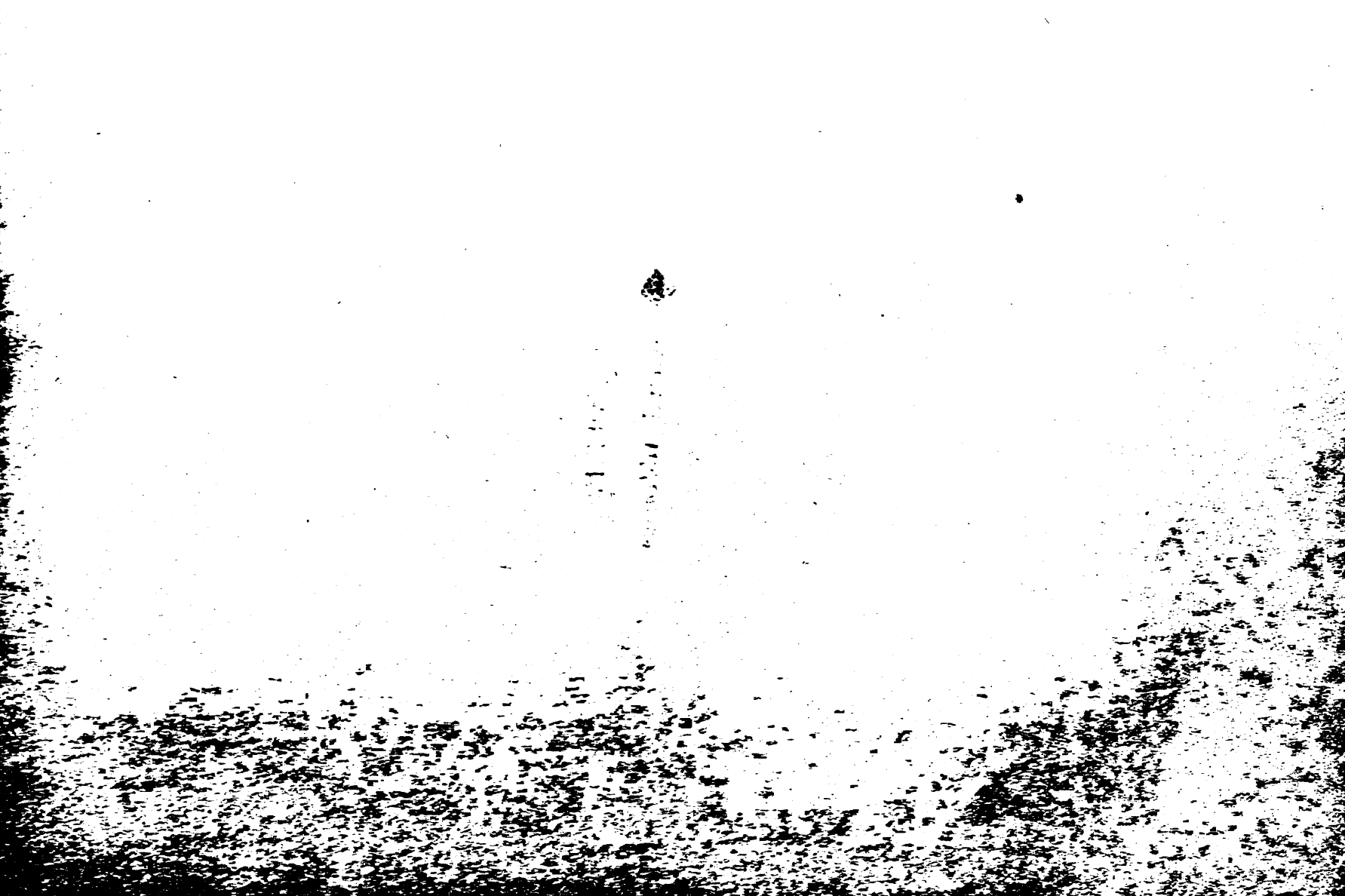
I cannot close without leaving with you our special and solemn request for prayer.

Pray that the Negro may be a true disciple of Jesus, in his character and in his work, and that his sense of the reality and the faithfulness and the loving kindness of God may not be dimmed by the infidelity of others. I often wonder who have the greater opportunity to serve and glorify our Lord, the Negro who enters into the fellowship of His suffering while patiently enduring the weaknesses and prejudices of others, praying for them, and trying, for His sake, really to love them or, on the other hand, those who are called upon to leave the path of popular opinion and follow their Lord down among the lowly, and to show to the least of His little ones, even to those of a despised race, that there is genuineness in the brotherhood of those who love the Lord.

Pray with us that there shall come to the heart of the world, not merely an intellectual interpretation of the brotherhood of man, but a spiritual acceptance of it; so that speedily there may dawn a glorious morning when man shall not judge his fellowmen by color, race traditions, or any other accidents of life, but by righteousness, and truth, and unselfish service to humanity.

PART IV

General Addresses



Some Religious Aspects of the Higher Education of Women in the United States

ELLEN FITZ PENDLETON, LITT.D.
President of Wellesley College

IT was religious zeal and the religious conscience which led to the founding of the New England colonies. Very largely the spirit of the colonies has passed into the whole nation. Our pilgrim fathers were firm believers in education, and the church and the schoolhouse were built side by side. The Ordinance of 1787 contains the declaration "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." We are told that Cambridge (known at that time as New Town) was chosen as the seat of Harvard College in order that the youth might come under the godly influence of one Thomas Shepard, a Congregational minister of that section. Its early charter dedicated this institution to "the advancement of all good literature, art, and sciences" and "the education of youth—in knowledge and godlynes." Many other instances might be given of the historic recognition of religion as an essential part of education.

This early assumption of the union of religion and education persisted in the beginnings of women's education. The early pioneers in women's education, Emma Willard, Catherine Beecher, and Mary Lyon, were inspired by religious zeal. Oberlin College, probably the first institution to offer a course of really collegiate grade to women, was founded by ministers, and has always maintained a strong religious spirit.

It is estimated that there have been graduated from the higher institutions of learning in this country more than thirty thousand young women. These represent the state universities and other co-educational institutions on private foundations and the colleges founded exclusively for women. What are the ideals of education held by these institutions? Were I competent to answer this question, the limitations of this paper would not permit it. It is perhaps sufficient to say that all of them would agree with

the framers of the Ordinance of 1787 in including "religion, morality, and knowledge" as the essentials of education.

What are the evidences that religion is regarded as an essential element in education? I mention first that which is probably found in all of these institutions—the student religious organizations. While these are, as the name signifies, managed and controlled by students, they are definitely encouraged by the authorities. In some cases office rooms are provided; gifts for buildings which will form the centre of the religious and social life are often solicited and always welcomed by institutions. Advice and friendly supervision are freely given by members of the faculty to such religious organizations, and often, as in the college which I have the honour to represent, the students and the members of the faculty work together in the Christian Association of the College. The Christian Association often supports its own representatives on the home and foreign field, it maintains a bureau of exchange bringing together the would-be employer and the student who must work for self-support. It provides courses for the voluntary study of missions and for devotional study of the Bible. In Wellesley College the Christian Association co-operates with the Student-Government Association in setting before the new students high ideals of college citizenship.

I mention second what, perhaps, I should have mentioned first —the religious services which are maintained by all institutions on private foundations. College chapels used exclusively for religious services or assembly rooms set apart for this purpose are found in these colleges and universities. Services are held frequently, generally daily, and often Sunday services are provided for which the college secures the leading preachers of the country. There are student choirs trained by the department of music, and the daily service is often led by the various professors as well as by the president of the college.

Third, and perhaps most significant of all, is the creation of academic departments for the study of the Bible. Courses in Old and New Testament history and literature are offered on the same basis and command the same respect as courses in philosophy, history, economics, classics, and science. In some institutions this work is prescribed. At Smith College every

candidate for a degree must complete a full course in Old Testament history. At Wellesley every candidate must have a course in both Old and New Testament history, and there are a number of courses from which the student may choose. In the state universities, where religious instruction is prohibited by statute, all this is not possible, but Dr. Cope, general secretary of the Religious Education Association, describes the situation existing in these institutions as follows: "No change is more significant than that by which religion has come to have a fitting place in state universities, a place which is the more notable because it is unofficial and voluntary. The permanent valuable activities for the religious education of students at state institutions are being conducted by the university officers. Christian Association and university pastorates are not patronizingly approved by presidents; they are recognized, wherever efficiently conducted, as valuable, indispensable, co-operating forces. Religious education is not tolerated, it is encouraged, and as far as the law permits, its work is sustained and furnished with necessary facilities." The efforts of the local churches to reach the students have culminated in the appointment of university pastors to which Dr. Cope refers. The president of one of our state universities at the installation of one of these university pastors said, "There is no good reason why citizens of the state co-operating for the purpose of education should not be as legitimately under the care and jurisdiction of the Church for religious purposes as the same people would be in other relations.—The field of American students therefore is hospitably open for such voluntary work as the Church may support."

The fact that Biblical study is placed on the same footing as science, philosophy, and the classics is of itself significant.

With all these encouragements there are dangers to which I wish briefly to call attention. One grows out of the tacit assumption that religion is an essential element of education. It is perhaps too readily assumed by the student leaders that every undergraduate will be interested in the Christian Association. The new student, eager to drink to the full of college life, without thought of the responsibilities involved, accepts membership in the Christian Association, thinking, if she thinks at all, that to serve on its committees, contribute to its support

is sufficient. Thus the organization and not the spirit for which it stands becomes the end. But the older students who are the leaders are beginning to realize this danger, and more emphasis is being laid on the Christian ideals for which the organization stands, and less upon the organization as such.

The second danger is one which is more difficult to meet. Every year through the Sunday services, through missionary addresses, through lectures on civic righteousness, the call for Christian workers and leaders is presented to the large body of undergraduates in our colleges and universities. It is right that the call for service should be presented in all its varied phases. But so many appeals are made to college students, so urgent is the call, that there is grave danger that, enthusiastic but untried, they will attempt tasks for which they are unprepared. Youth is so eager to be in the thick of the fight that it is hard to convince it that success depends largely upon the patient routine of preparation, and that the inexperienced young graduate must be content to follow before she can become a successful leader.

In spite of these dangers there is much in the situation that should encourage all Christian leaders. The thoughtless student has her attention arrested by an organization which is a vital force in the life of the college, and yet is religious; the indifferent student gradually realizes that the faculty whose keenness of intellect she has learned to admire and respect value and support the religious forces of the college; the thoughtful student gains a new vision of what constitutes a well ordered, intelligent, and devoted Christian life. What is the result? The undergraduate leaders of the various college activities are almost always earnest Christians, the leaders of the Christian Association are almost always students who will be described as "all-round girls." What are the alumnae of these institutions doing? They are found in all lines of missionary endeavour, at home and abroad, in mission schools, in hospitals, they are pastor's assistants, other salaried church workers, Christian Association secretaries, probation officers, charity organization workers, they are working in the negro schools of the south, among our native Indians, and in the city slums and among our immigrants. There are settlement workers, district nurses, and workers in all kinds

of civic betterment. Besides all these there are the teachers and homemakers who do an immense amount of church and philanthropic work in connection with and in addition to their teaching and home cares.

It cannot be denied that there are students to whom the religious life of the college, sane and wholesome as it is, makes no appeal. But it is sometimes found that their college life made upon these seemingly untouched students an impression which comes to its fruition only after years have passed.

All Christian men and women have reason to take courage from the thought that the colleges and universities are sending out young men and young women of sound scholarship and pure hearts. Their college training tends to develop an attitude of mind which habitually submits all conclusions to the test of experiment or of further observation, and they have learned by experience that Christianity has nothing to fear from the intelligent seeker after truth.

As we see this group of eager, intelligent, responsive, and responsible youth leaving our colleges year by year, eager to enter the conflict for righteousness, may we not reverently conclude that He who promised to send the Spirit of Truth is guiding them, and that that Spirit of Truth shall make of them the Christian leaders whom the world needs?

Devotional Address

J. R. Isaac
India

THE Scriptures not only reveal the great way of salvation we have through Christ, but in it we have also the life of Jesus recorded as our great example in life. We read in its pages how He was born as a babe in a crowded inn, how He was brought up in a carpenter's shop in that out-of-the-way village of Nazareth, how He lived among the poor, how He was baptized, and how, when He began His ministry, He went about doing good. His mission was one of healing, teaching, and preaching. He gave sight to the blind; He made the lame to walk; He raised up the dead; He taught in the synagogues; and He preached the gospel to the poor.

On one occasion, we find Jesus in the midst of a great crowd of people. The place was a desert, and the time was evening. The disciples came to Jesus and told Him, "Master, it is a desert place. Send the multitude away that they may go into the villages to buy food." Perhaps these disciples did not realize that it was the hunger of the soul that brought this great multitude of people to Jesus. It may be, they did not understand the meaning of those words which Christ quoted when He was tempted in the wilderness, that man does not live by bread alone but by every word that proceedeth out of the mouth of God. But yet Christ turned around to His disciples and told them, "Give ye them to eat." We have a great lesson for us here, as we are gathered together, a great company of students from different parts of the world. Perhaps our memory goes back at this moment to the distant countries, to our colleges and to our fellow students whom we have left behind us. Christ turned around to His disciples and said, "Give ye them to eat."

We know what an influential community is the student community which we represent here. We have heard just now of the importance of that community. They are to-day equipping themselves in the colleges for the great tasks of to-morrow. We find fellow students who sat with us in our classrooms occu-

pying positions of honour and influence in a few more years in the state and country. And now, our countries are undergoing a great change. Look at India, or China. Look at the different countries all over the world. There is the throb of change in every country. These countries are facing great problems, problems relating to politics, problems relating to social life, problems of education, industries, and advancement of woman. But when we look at these problems carefully we find they all have a moral issue. Every one of these problems reduces itself to one of mutual trust and love.

The problems of every nation are moral problems. There could be no morality apart from Religion. The students who are going to take a leading share in shaping the destiny of their country are being trained in our colleges, and we know very well that unless they have that moral fibre and the Christian character they will be a ruin to their country. Where could we have this fullness of life apart from Christ? This being true, when we look back to our fellow students, how do we find them? Do we find that many of them are, at best, indifferent to all matters of religion? Spiritual life seems to be something that does not belong to them. They think that Religion is only for the weak, and for the soft-headed of their number. They ought to be engaged in what they call the practical things of life. In their eagerness to acquire knowledge they are indifferent to religion and ignore altogether the soul's welfare. At times they are ultra critical and academic in dealing with questions of deepest concern.

Not only are they indifferent, but we find that there is also a tone of selfishness in the aims and aspirations of our students. How much they can get, how much influence and wealth they can gather around them in the future, is the aim of many of our students. We see this selfishness amongst our students everywhere. There is not there that ideal of unselfishness and heroism which we ought to see in our colleges. There is a great deal of superficiality in our colleges to-day.

Again how often we find vice in our colleges. On account of their sedentary habits of life students are prone to acquire habits of sin. How often we have come across students who have entered our college doors with all prospects before them,

but owing to habits of sin have wrecked their lives and have left college having shattered all their hopes.

Our students are cynical, indifferent, and sinful; but yet, have you not come across some of those men, when their hearts have been touched with love, and when they are face to face with a life problem, kindle up with a yearning to know the truth and to follow the truth? As I have just come from India, it seems to me that I have left a battlefield. We had the pleasure a few months ago of a visit from our beloved general secretary, and also Mr. Eddy, who is very much loved in that country. As they were touring about from university centre to university centre there were large numbers of non-Christian students gathered to hear them. It came as a great surprise to missionaries and Christian professors in that country that these critical, bigoted, non-Christian students could gather in such vast numbers, crowding into the largest theatres and halls to hear the plain story of Jesus. But this is not all. In every centre where they had these evangelistic meetings, we found hundreds and hundreds of these non-Christian students pledging themselves to read the Scriptures daily, to pray to God daily, and to follow the truth so far as their conscience leads them. Perhaps we may say that this was done out of a momentary impulse, or out of curiosity. But we have seen results. We have had baptisms. But there is still a large number of those inquiring students who are waiting to be fed. Christ turns towards the Christian students of India to-day and says, "Give ye them to eat."

This is the case not only in India. We have heard of greater things in China. We have seen even Roman Catholic countries and Greek countries waking up to see the great vision of the glory of the Lord. Once again as two hundred Christian students of India stood on the banks of that holy river Ganges in the dim twilight of the evening, lit by the few torches, to see their first Indian bishop in pure white robes descend into the river with two Bengali students to baptize them in the very place where Carey baptized his first Bengali convert over a hundred years ago, the same message came to our students, "Give ye them to eat." We have heard also that up in the north of our country, owing to the efforts of one Christian professor

who has consecrated his service for the Master, seven students soon after they received their hood and gown on convocation day, went to a small village church and knelt around the baptismal fount to be gathered into the fold of Christ. We see these changes all over the country.

We have also seen in India how the Christian students who were callous and lukewarm, when they felt the need of the land, rose up to the occasion and in a moment became the leaders of the Christian Movements. We have also seen some women students in our country, who have never before prayed for others, spending a whole night in united prayer. We see a great change all over the world among our students, and Christ, in the midst of this great thronging crowd of students with their souls' hunger, turns around to His disciples and tells them, "Give ye them to eat."

Some of us have to confess that we have not felt this great need. We have not done enough to satisfy their souls' hunger. If our conference here could quicken us to see the need of our fellow students, that we may do more for them, we will have achieved enough. We are responsible to do this work for them. If we are not, who else is?

Perhaps some of us have to say we have toiled all the night long and yet we have not seen results, we have not satisfied the hunger of our students. Let us look again at another portion that was read. "Jesus went up into the mountain to pray." Just in the midst of a busy day, He sent His disciples away by the sea and Jesus went up into the mountain to pray. Perhaps here we find the reason why our work has not been successful? We have not prayed enough. We have perhaps in the busy and hurry of the present-day life forgotten to pray. Sometimes it is "the Christian duty," as we call it, that has crowded out our prayer hour. We find here in the brief record of those three years of ministry of Christ how often we find Jesus withdrawing Himself into the wilderness to pray. Have we learned the lesson of prayer sufficiently from Him? If it was desirable for Jesus to find time to pray so often, how much more it is needed in our life. Here is our reason, the chief reason why we have not been successful in feeding the great multitude. As we are here, drawn near to nature, to the lake, the hills, and the woods, oh,

if we could only depart alone into the woods to be alone with God. We can return to our fellow students filled with power to do the more successful work.

Let me conjecture a moment what may have been the subject of Christ's prayer on the mountain. We see Jesus on that last day, when He hung upon the Cross, praying for His persecutors. Baron Nicolay read a little while ago from the seventeenth chapter of St. John, and we heard with what pathos and love Christ prayed there for those whom God had given Him. He had left a great multitude of people whom He had fed, and there is another great crowd of people awaiting His arrival on the other side of the lake. Would it be wrong to suppose that he prayed for these people? Christ believed in intercessory prayer. He prayed for others. Do we pray earnestly and honestly for others? We pray for those whom we love. Perhaps we have not loved our fellow students enough, to pray definitely for their souls' salvation. Some of us, perhaps, doubt the efficacy of intercessory prayer. We believe that our good influence will be of great value to our fellow students. If so, is it not possible that Christ will hear our prayers also on behalf of others? One has very significantly said, "Even if one considers that prayer is, after all, selfish, let him begin it by praying for others, and it will not be long before one will be driven home to pray for himself." Do I pray that this student may conquer his temptation? Do I pray that another may overcome his temper? What about my temptations? What about my foul desires? What about my secret sins? There is nothing calculated to bring one to humble prayer to God for himself as the sincere prayer offered on behalf of others. Let us pray for others as Christ prayed for others.

We find Christ, time after time in the gospel saying that He came to set up a kingdom. In that kingdom He did not mean that each individual must receive the blessing direct from the Father's hands; but He meant that even man is to be of help and encouragement to all that are round about him. If we could only realize what great things could be wrought by intercessory prayer, we would never forget to pray for others. Our fellow students are given to us as a great trust from God. We ought to pray for them and persist in prayer to strengthen

our faith and we must also work for their salvation, or else we will be found unworthy of the great trust God has committed into our hands.

One more thought. Jesus walked on the sea. Peter said, "Master, bid me come unto thee." He said, "Come." Peter walked upon the sea. When he looked at the waters, he began to sink, and he cried out, "Lord, save me." Jesus stretched forth His hand and saved him from sinking. Here we have a great lesson for us, for very often we do not venture to do things that are before us because we look at the difficulties more than we ought. As long as Peter had his gaze upon Christ, he was able to walk upon the waters; but the moment he looked at the boisterous sea he began to sink. Do we not look at our difficulties more than we ought. We magnify our difficulties, and we do not rely upon Jesus sufficiently. Christ wants every one of us to do great things by faith; but we lack that faith which we find even in Peter. I think here is another reason, perhaps, why we have been unsuccessful in our student work. We call the student field a difficult field and fail to see the omnipotent arm. It is the reason in India why we have not been very successful in work there. We have not had the faith. We remember Christ on one occasion when His disciples were not able to cure the man possessed of devils, with what disappointment He turned towards them and said, "O, ye of little faith." We have to tremble at times at that scriptural saying, "When he comes, will the Son of Man find faith on earth?" Christ wants us to do great things by faith for our students. He said, that if you have faith as a grain of mustard seed, you can command that the mountain be cast into the sea and it will be so done. Where is our faith? Perhaps we do not know the will of the Lord in the physical world; but what about His will in the spiritual world where His purpose is clearly made known to us? Is it not His will that all men should be saved? Do we really believe that this world can be evangelized in this generation? Do we believe that our students can be won for the master in this generation? How little is our faith. Where is the mistake for this lack of faith? Let us withdraw within ourselves for a moment and search our hearts. Is there not something in our own lives which prevents us from having this

great faith which Christ demands of us? There is perhaps in the secret chamber of our hearts some evil desire, some jealousy, some lack of faith, some vile thoughts, perhaps some sin. It is this that prevents us from having that faith which Christ wants us to have. We have not believed in Christ as we ought. We have not had that overcoming power in our life. We have not believed that Christ has power to give us that newness of life, to live pure, righteous and holy lives.

When we look at our fellow students we have tried many times to satisfy their souls' hunger. Perhaps we have toiled night and day to prove that Christ is the highest ideal, that Christ is the greatest social reformer, and perhaps we have spent long hours to prove the divinity of the Lord. We have done many things to prove to the students by intellectual arguments that Christ is the Lord, and the Saviour of mankind; but the non-Christian says, "Where is the power which will give me that overcoming life? Where is the power which will make me lead a sinless life?" He demands something deeper than an atonement theory. He demands the power that will give him an overcoming life. That is what we must show in our lives if the student community is to be won for the Master. Are we going to return from this conference filled with that power of the Lord to lead blameless, spotless and holy lives, so that by our lives our fellow students can be won for the Master, or are we going back to win our fellow students by arguments and doctrine? We have enough of them, but, thank God, though all cannot be theologians, every one in this great assembly can have that power in their lives to live a holy, blameless, and sinless life through the power that is in Christ Jesus.

Bear with me a moment as I recollect how, nearly twenty years ago, a little boy was admitted into the same class as I was in a distant town of South India. He was the only son of his non-Christian parents, and they were poor, and the little boy was a brilliant young lad. The composition that he wrote when he was in the fourth standard was read as a model in the tenth standard. As he was a clever boy he was able to secure scholarships which enabled him to finish his college course. When he was in the first year of his college course he thought of joining the Christian Church. The day was fixed for his

baptism. But just two days before the day fixed he went to the minister and said that he had some doubts about the divinity of Christ. His baptism was postponed. He began to read books on theology and made a great progress in Christian doctrines. In the second year of our college course, we had a competitive examination in Christian evidences and the Scriptures, and this non-Christian young man won the first prize, and amid the cheers of a great multitude of people, he received his prize and also a well bound copy of the Bible. A few days later, I asked him whether he was thinking again of baptism, and whether he had still any doubts about the divinity of the Lord. To that he replied that he knew all doctrines and all Christian theology, and with vehemence he said to me, "Where is the power to help me lead a sinless life and where do I see that power given to men?" This young man began to drift. His baptism was postponed. Two more years he studied at college. He passed out with honours. He secured a very influential position in the Government. But he did not enjoy this position long. He fell and sank deeper and deeper in sin, and within a year he fell a victim to a dangerous disease and for one full year he was down on his back. Oh, the agony and the misery of those twelve long months! And this brilliant young man when he was but twenty-five years old was nearing his grave. On the last day he laid his hand on his head and in agony and despair he cried out, "Oh, the sins!" and passed into eternity. His aged parents took that frail body of all their hope, burned it on the river side and washed it away in its waters.

The non-Christian is crying, "Where is the power that will make me lead a sinless life?" If we can only see in this conference a great vision of the need of the non-Christian world, and if we can realize that there is in Jesus Christ the power to transform the lives of our students, we can return with the confidence that the students in this world can be won for the Master in this generation.

Sermon

The Rt. Rev. Charles H. Brent, D.D.
Bishop of the Philippine Islands

I AM going to take for my text the first two verses of the fourth chapter of the Book of the Revelation of St. John the Divine: "After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter. Straightway I was in the Spirit; and behold! . . . "

The language and imagery of the book from which I took the Scripture lesson and from which I have taken my text, at times at any rate, seems to be extravagant and to describe that which is very foreign to our own experience. Again, there are other moments in life when nothing short of the most vivid imagery, such imagery as we get here, will suffice to declare our spiritual experience, and the Book of the Revelation seems to me to give to us, after these days we have spent together, just the sort of thing that we need. You will remember how the book begins, how there is a study, under the guidance of God, of the spiritual values of the activities and life of the seven representative churches. The churches were just such as might be found in our own day, but they are revealed to us from the under side and we are permitted to see them as God sees them. At the very outset of this study, there comes the vision of the Christ, and it is in the power of that vision that St. John makes his investigation as to what the condition of the churches really was. And how honest St. John was. He had had a hand in shaping the spiritual life of the day. It may be that he saw some of his own defects portrayed in the defects of the churches, that he had contributed not merely to the spiritual power but also to the spiritual weakness of the churches, for we must not deify St. John. St. John was a man, and he would not have dared to undertake his task without first of all a vision of Christ. So he was in the Spirit, and the most conspicuous thing in the midst of the churches was not their defects, but the figure of

Him who, with eyes aflame and with the experience of the ages, was walking to and fro and doing work not merely in and through His servants but also beyond them.

After the study of the churches there comes—and my text is the introduction to it—the unfolding of God's purpose for the future; things terrible and things splendid lie between that moment and the goal, judgment and glory, disaster and triumph. How unintelligible and how awful in their mysterious darkness some of these visions in the Apocalypse are! But it closes the way last night closed. There was the roll of the thunder and the flash of the lightning and the tearing of the elements and the dashing of the rain, then the peace and the radiance and the quiet of the sunset. We come to the close of the Book of the Revelation in the consummation of God's great purpose for mankind, the heavenly Jerusalem, the perfect order, not made by man's hands but coming down from heaven.

Again, standing on the threshold of this marvellous description of the morrow is, not this time Christ, but God in His absolute reality and in the completeness of His essence, in the centre of His universe with creation bursting into adoration, "Holy, Holy, Holy, Lord God Almighty, which was and is and is to come." This book written by St. John is a most daring attempt to describe the unutterable, and especially such a vision as that of the Absolute. And we can understand why here we must have that, how impossible it would have been for St. John to have gone on to study all the "things which must come to pass hereafter"—where the blood would rise to the bridles of the horses, where there were dragons, where there was terrifying chaos and confusion for the moment—unless he had seen God in the midst of it all, God protecting His elect. St. John saw all through the opened door, and through Him who was the heart of his vision, through God.

Indeed, we know it is perfectly true in our own case that it is impossible to face the terrible unless we are first armed with the splendid, and God is the heart of splendor. It is impossible for us to face the splendid—I mean the splendid for man—unless we have God beside us, so that He and not man alone is seen as the force to work out the splendid in us. Otherwise, the splendid is what? It is the impossible rising to mock us, some-

thing to tell us of our own impotence and inability to advance beyond being mere sons of men. You say, "Ah, yes; the Book of the Revelation is the language of a rich imagination, but it is also the experience of a mystic, a man who had a temperament that I do not possess." It is true that it is the experience of a mystic, and I do not wish anybody to suppose that I believe everyone is capable of having those extraordinary visions which belong to a select group of men who must first pass through a depth of suffering that few of us are capable of; nevertheless, I do maintain that, while this book is the experience of a mystic, it is a representative book and portrays representative experience rather than a singular experience, and it seems to me if we are looking about to find something to give voice to our experiences in these past days when we have been together in the Spirit in the presence of God, we can find nothing better than what here lies before us.

We have surveyed, or we have tried to survey, things as they are. We have adjudged spiritual values. We have tried to be absolutely honest in our criticism of ourselves and our Movement, and it may be of our various Communions. But we would not have dared to do it if we had not asked God to judge for and in and with us. We cannot judge ourselves. There is too much of self in the fore, we are too near ourselves, to be fair; but we know God will judge us impartially in order to burn out what He finds imperfect in us, so we have been asking Him, either in explicit or implicit terms, to judge us and our activities during these past days, and we have seen our defects. In our case, as in that of St. John, has it not been so that the chief figure, the chief thought, has been the Christ figure and the Christ thought? Christ is ancient and yet He is modern. He has hair white as snow, but He has eyes like a flame of fire. We have not had to look back to find Christ; we have only had to look up and to look in. What a happy thing it is that we have not to search the tangle of history before we can find the Christ, that He is so near that we can touch Him by stretching out the hand! He, we recognize in our Movement, has been working in and through us. We can see evidence of this everywhere. But then, we know, too, that He has been working beyond us. Let us think for a moment of the unrecognized

activities of the Christ. Let us think of the unexplored wealth of God, the depth of the riches of the wisdom and of the love of God. It is not even what God is doing through us and in us that is the main thing in His world. It is what God is doing beyond us.

Well, we have passed through the study of actual conditions. We have adjudged the spiritual values of our yesterdays and now we face our to-morrows. In a literal sense and in a spiritual sense, we have been on the mountain-top and the valleys stretch away at our feet. Viewed from the mountain-top, how wondrous are the valleys, so great in possibilities, so broad in expanse, so that when we do go down into them we go into that which is equally magnificent with the mountains. If the mountains look great from the valleys, the valleys look great from the mountains. Let us carry the spirit of the mountain-top with us; let us look through the open door towards the things that must come to pass. "They must come to pass." It is God who said it, not we, as we laid our plans and lifted towards Him our aspirations. It is God who said that things must come to pass, that the impossible is possible, that the perilous is safe, that the commonplace is glorious. God forbid that anyone should seem to derogate from or depreciate the magnificent in self-sacrifice and self-donation; but it is not—I say this to correct a possible wrong impression that I gave yesterday—it is not that the self-sacrifice and self-donation of the man who gives himself to a difficult task in the foreign field is not splendid, magnificent, heroic; but that the rest of Christian life is just as heroic. Any self-donation, I care not what, however commonplace and dull and gray it may seem to be, viewed through God's eyes, is just as splendid as that, the splendor of which is so easy to perceive. We stand at the opened door and we look through at the commonplace. O my brothers and my sisters, remember there is nothing hum-drum in your lives, because Christ is walking in the midst of the golden candle-sticks and God in His absolute reality is standing between you and your task, so that if you are going to see your task as it really is you must see it through the splendor and the glory of His being. He stands in the opened door, and through Him and in Him we pass to what He would have us do. First,

the vision of God; then, the vision of life with all its vast perplexities, its vast opportunities, its vast interests.

Now if we do pass through, what will happen? Why this will happen. We shall become, in a sense higher than when the term was applied to Spinoza, God-intoxicated men. And we must be that. Our universe must be soaked through and through with the presence of God. You know, there are two visions. There is the Christ vision and the God vision, and the God vision is even higher than the Christ vision, because it comes after and on account of the Christ vision. Christ is what He said—"the Way, the Truth, and the Life." Now what I would plead for is this—the cultivation in your own lives, and in the lives of students so far as you are able to influence them, of a subconscious grasp of God that will be the main foundation of life. Unless men have such a subconscious grasp of God, life is not secure. There are moments when we rise, as on this occasion, to peculiarly acute consciousness of God and His presence. We reach moments when symbols are inadequate to express what we have seen and known of God. We have been pressed into His bosom; we have felt the pulsation of His heart. Ah, but why should I try to describe the ineffable? These are moments of high value, but the great thing in life is to have a subconscious conviction of Christ's presence, and, of course, of His character. Because what is the value of knowing a presence unless you know that that presence is the presence of One who has infinite love, absolute holiness, boundless wisdom? There have been moments in my life, and probably your experience has parallelled mine, when, after great activities, because of the dust of the world that has soiled the soul, I have attempted to reach down into the subconscious self to find God and I have found vacancy. I can think of no more horrible black moments of life than when such experiences have been mine, and may God preserve you from the horror of such moments. Do you not recall at the close of Browning's "Easter Day" how the universe, which has been given back to the man he depicts, is revealed as being without God and therefore as ashes in his hands? Do you not remember how at first it seemed as though the universe was going to be a joy to him, but when he finds that there is not any God, either

in his conscious or in his subconscious life, or in the universe outside, he tries to pray and says:

"Thou Love of God! Or let me die,
Or grant what shall seem heaven almost!
Let me not know that all is lost,
Though lost it be—leave me not tied
To this despair, this corpse-like bride!"

I am emphasizing the horror of awaking to the fact that God is not in all our thoughts, that we are without God even for a moment, in order to show what a permanent source of joy and inspiration we have when we develop that subconscious conviction that we are God's and God is ours, that in Him we live and move and have our being. Saint Paul knew the meaning of it all, especially he knew the meaning of the heights. But then, you know, no one can scale the heights until he has plumbed the depths. "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But how are we to reach this subconscious conviction so that it will be there not merely as a living thing, but as a progressive living thing? Well, we reach it by being in the Spirit, by making a steady effort to develop the higher consciousness, the operation of which is faith. The development of the higher consciousness—and if we could only appreciate just what that means, just what the possibilities of our higher consciousness are. It is our higher consciousness in its fullest development that will finally manifest us as the children of God. We must remember that in man is God's great creative venture. Man is not a finished product yet, by any means. The rest of creation presumably and apparently is. Look at plant life in its fixity, in its immobility, in its satisfaction with the conditions which surround it and with which it is such good friends. Then look at the animal, with its highly developed instincts, so that thought and action

are coincident. And how unerring its instinct is! Yes; the plant and animal are completed. But man is not. Man is groping and striving. It is true that he is developing his thought, that he can organize matter, and perceive form. But there is another side of man. There is another department of man's consciousness beside the intelligence, and that is what I have called the higher consciousness, which expresses itself in the activities of faith. Man partly is and wholly hopes to be, and we rise to God's likeness by faith. That is the way we co-operate with God in His great creative venture. "Beloved, now are we the sons of God; but it doth not appear what we shall be." There is something lying beyond. "The whole creation groaneth and travaileth together, waiting for the manifestation of the sons of God." And it is in our power to speed the day.

But faith, remember—and I am glad that so much stress has been laid on faith in this Conference—is not mere belief. It is "awareness of, attention to, union with the Kingdom—convinced consciousness of a life lived in the atmosphere of God." Faith is the energy by which we lay hold of the beloved. It is the arm of love laying hold of love itself. It is itself the request—indeed, more than the request—the demand for something, and the appropriation of that for which we make demand. It is a contemplation and an activity. It is prior and superior to intelligence. It is not contradictory to it, but it soars to heights which intelligence never can reach because intelligence is bound by matter. It declares itself in submission to the control of elemental forces that fail to respond to any other call. Its sphere is the unseen and the unforeseen. It lays hold on supersensual realities and changes the human to the divine. It accepts surprises, good and bad, as an inspiration and a challenge. That is faith. If I went on and on and on, I would not tell the limits of its possibilities. The intellect is the faculty by which we organize matter and perceive form. It has recently been said, and it seems to me it is true, judging by universal experience, that the intellect is characterized "by a natural inability to comprehend life."

Now, I am leading to this. You who are guardians of the young, you who are leaders of student life, must remember and teach that the education of the intellect ends, if it is divorced

from the education of the higher consciousness, in gross, however seemingly refined, materialism. This is bound to be wherever the education of the intellect and the development of the intelligence is made the main thing. How important it is that we should insist among students that the first and the most important part of their education is the nurture of the higher consciousness. See the effect in the Western world of putting undue stress on the education of the intellect, which so often reaches its zenith in the accumulation of information. Information will soon grow stale, because the information of to-day is the ancient history of to-morrow. See the effect, I say. It is to lay stress upon wealth, upon organization, upon all that pertains to the mere material side of life, and although knowledge is valuable and discussions of abstruse matters are full of interest, what great gift does knowledge give unless it enables a man to live life steadily and to live it to the full? It seems to me that much in the educational standards of to-day tends to paralyze instead of to inspire, for it binds man down to earth instead of lifting him up. I am not depreciating the true value of the education of the intellect. I am simply saying it must be kept in its place. The intelligence is the lower consciousness, and the higher consciousness is that which expresses itself in faith reaching out into the unseen—nay, reaching out into the unforeseen and laying hold of vivid ideals to weave into the actual.

The education of the higher consciousness begins in prayer. That is the first thing. We begin by making prayer the servant of our desires. And what happens if we pray aright? Why, we become ourselves the servant of prayer. We become capable of doing the things which in our prayers we ask. Our prayers go from us as petitions, and they come back to us eventually as God's answer, so that the prayer and the answer coincide.

But then, there is something beyond and greater in the education of the higher consciousness. I mean waiting still upon God. We people in the West do not know the meaning of meditation. We lay a value on time which really belongs to eternity. You have to go to the East in order to learn the meaning of contemplation and waiting still upon God. It is a very significant thing that your General Secretary says in

his report, "The plan of conducting conferences of leaders and officers has been wisely adopted. Of even greater promise is the multiplication of retreats in connection with which groups of workers go apart for periods of unhurried meditation and waiting upon God, and to these spiritual occasions are traceable some of the most vital results in the student field."

What are the results of waiting on God? I have already said that there will be that subconscious conviction of God's presence and character, which is essential to life? There are other things that flow out of it. One of them is courage. We shall be able to face the terrible things that lie before us. We shall not be afraid of evil tidings, and our hearts will stand fast when we face, for example, the agnosticism and materialism of Japan that have to be faced, when we think of the despair of Russia which was faced with such magnificent courage by one of your leaders, and when we face the social tangle of which we are a part, the un-Christian order in which we live. Let me here insist that the social problem is not a storm beating on some distant coast. It is a condition of which we are a part, a disorder to which we contribute. Can we keep out of the social problem? We could not if we tried. If we went to the Desert of Sahara we would still be a part, a cowardly part, of the social problem. The social problem is life, and you cannot come to know life by merely studying it from the outside. When God wanted to know life, He became man. The only way to know life is to get inside of it. That is the principle of the Incarnation, to live it steadily, to live it whole, both in relation to the seen and to the unseen, greeting the unseen with a cheer, and winning great successes by accepting great risks. Courage, that is the result of the subconscious conviction of God in our lives.

And then—Oh, how we need it in our day!—enthusiasm, the fiery hope that comes from God, enthusiasm that will be as stable as it is fiery, the unembarrassed kind of enthusiasm such as you see in the child. It used to be seen among men more frequently than in our day. Perhaps one reason why we lack unembarrassed enthusiasm is because our lower consciousness has been developed too much in advance of our higher consciousness. Again, I go to the defect of modern education. In-

tellectual over-training is apt to over-develop prudence until prudence becomes a phase of cowardice and takes away the capacity for self-imperilment. Unless education gives a man a vision of great causes, too great to be caged by definition, and fills him with self-abandonment and energy, then education is a failure.

And thirdly, and I come to my last point, this subconscious grasp of God, this development of the higher consciousness, gives us vivid ideals. At the threshold of the opened door stands God in His absolute character. Through Him we pass into the perils which lie beyond, perils which without Him will destroy but with Him will upbuild us, into things terrible which form the path to things splendid. The man that is, is seen in God as the man that is to be—

"The catholic man who hath mightily won
God out of knowledge, and good out of infinite pain,
And sight out of blindness, and purity out of a stain."

Through the opened door in the beyond we see the perfect social order which God is sending us from heaven. The disorder of the Church as it is fades into the order of the Church as it is to be. We see the perfection of the Bride of Christ, the highest phase of God's Kingdom on earth, our beloved Mother in God. The Church of God even now is the chief sphere and abode of the Spirit's work among men. We must love her, love her all the more because of her distress. If we criticize her, we must criticize her from within and not from without, after the pattern of our Master, and we must criticize her to heal and not to hurt her.

On the unity of the Church again let me quote from the report of your secretary. "Many consider far the greatest contribution made by the Federation to be what it has accomplished in promoting true Christian unity. It has been a living inspiration, discovering for and increasing in multitudes of future leaders of the Church the sense of the unity of Christendom. It has shown the students of the East and the West that they are essential to each other, and has borne in upon thoughtful men everywhere the conviction that the real unity of the human race can be found and realized only through Jesus Christ." We see the unity that is and we reach out to the unity that must be

hereafter, that will be when we make our utmost contribution. You have been discussing many years as to what the relation of the Movement is to the Church. Why, it is simple. The Church, directly or indirectly, made you move, and you are moving within the Church. Be loyal to the Church. That means be loyal to yourselves as the Church of God, because you are the Church. You who are baptized into Christ are the Church, and you and your respective communions are acting as the first strands in the cord that is going to bind Christendom together, and bind it together according to the mind of Christ. The Movement must not degenerate into a sect. The Movement and the Church are not two independent circles touching one another outside at the circumference. Their relation is of a part to the whole. Be loyal to the Church and ask your own Communion to capture the Movement, to take it into its heart, and to use it to the uttermost and to the last.

The picture of unity, the picture of the heavenly Jerusalem coming down from heaven—that lies before us as we go out to our tasks. And we go out to our tasks having, first of all, God *in* our thoughts and *beneath* our thoughts in our subconscious life. Let us gird ourselves for service in the spirit of self-donation, counting all things as of no value unless they contribute to life in Christ. Take up your work, then, in the spirit of self-forgetfulness, "divinest self-forgetfulness, at first a task and then a tonic, then a need," and in God's time and way, through peril and through joy, we shall reach that multitude which no man can number, which stands before God's throne praising and serving Him for evermore.

Closing Address

John R. Mott
General Secretary of the Federation

OUR best days lie in front of us. This is true of us as individuals; it is true of our national Movements; it is true of the World's Student Christian Federation. Our best days are before us because we have a larger knowledge than we had when we assembled in this place a few days ago,—a larger knowledge of the great student world, a larger knowledge of its needs and its appeal, a larger knowledge of the problems that press upon us, a larger knowledge of the forces at our disposal in the different nations, a larger knowledge of the wondrous possibilities that thrill us and move us as never before when we view these ripe student fields. Larger knowledge always makes possible larger achievements.

Our best days lie before us because we have also a larger and richer experience. We have been ushered by God into some wondrous experiences during these never-to-be-forgotten days—experiences relating us more closely to our great Lord, to one another, and to the expanding plans of His Kingdom. These experiences will mark turning points in the lives of some of the delegates here. Certain of them will mark the beginning of new epochs in the life of national Movements. Some of these experiences may modify and change the policy of the World's Student Christian Federation. These richer experiences make possible a more wonderful future.

Our best days lie before us because we have a wider fellowship than we had seven days ago. It is impossible to exaggerate the energizing power of true friendship, the restraining power as well. When you and I remember what certain individual friendships have meant to us, when we recall what groups of friends belonging to one nation have been in our lives, what do we not realize to-night when we reflect on the new friendships that have come into our lives, when we think of the strands of friendship that have been thrown down between our hearts and the hearts of so many from different nations and

races. In times of loneliness, or of great stress and strain, or of grave crisis and wonderful opportunity, what will it not mean to us to remember that scattered all over the world we have true friends whose hearts beat with ours, who are responsive to the same ideals, who have come to believe in us and to expect great things from us. In the thought of the Scripture word that reminds us of the cloud of witnesses, we should lay aside every weight and run the good race. These new friends will rise up in memory in those days and as a result we will run a better race. We will have a better future because of what we have brought into each other's lives, because of this wider fellowship.

Our best days lie before us also because we have a larger respect for each other as nations and races, a deeper confidence in each other, and I may use a stronger word, a growing affection for each other. What may this not mean for improved international relations. What may it not do toward hastening the solution of the gravest problems of our generation, the racial problems. What may it not mean in this day of the world relations of Christianity that we have this deepening confidence and affection for each other as we go back, not simply as individuals but as leaders of movements representing many thousands—yes, tens of thousands of students.

Our best days lie before us because of the closer and more triumphant unity which has resulted from these days of conference and fellowship. Here we have become acquainted with other great Christian communions, some of us for the first time. Here we have had intimate fellowship with their representatives. Here we have been thrown with some races with whom we have not had close contact in other days, and there has come out of these days of fellowship and friendly intercourse what I referred to as a closer and more triumphant unity. Even the unity that our Lord prayed for when He prayed that we might be one is not an end in itself, but that the world might believe. It is the spectacle of an assemblage like this, of forty nations combining without any discord and in perfect union, that furnishes the most convincing apologetic to the unbelieving world. The days before us will be better than those of the past because of the greatly increased momentum and recent unprecedented triumphs of God's truth. If we had only the facts

brought forward during these last few days on which to repose our faith, we would have secured evidence enough to make its foundation stable. These present-day evidences of the mighty moving of the living Christ among the nations are the most appealing evidences. They should send us out into the coming years with a confidence that nothing can shake.

Our best days lie before us because we have immeasurably greater opportunities than most of us thought we had even a week ago. We have had vistas opened up into the Far East, into Southeastern Europe and the Levant, into Latin America, into Africa, not to speak of other parts of the world, that reveal to us opportunities the like of which never challenged the attention and the devotion of the Christian students of any preceding generation. These greater opportunities make possible better days than any that lie behind us.

Further, our best days lie in front of us because we have greater dangers and greater problems than any preceding generation of students. It takes great issues, great problems and great difficulties to call out and develop great men and great women. It is these gigantic undertakings that have been pressed upon us that in turn will call out the latent energies of our hearts and minds and will impel us to lay hold on the omnipotent energies of God. Therefore our best days lie before us.

If I were to mention as another reason why it is true that our best days lie before us, why this is certainly true, it would be that we have a larger Christ. Not a new Christ, because that wondrous personality Who has been brought before us night after night with such commanding power is the same yesterday, to-day, and forever. No; not a new Christ, but for us a vastly larger Christ. He is larger because the veil has been drawn aside during the last four nights until the majesty and the wonder of that marvellous figure have dawned upon us as never before. He is to us all a larger Christ because we have viewed with steady gaze the depth of the need of our brothers in certain parts of the world, and have remembered the saying of Christ that, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." In gazing into the depth of that need, we saw Christ in true dimensions, as adequate to meet that need more clearly than we had ever seen Him before.

We have a larger Christ likewise because of what we have seen of Him in each other. Some have had a small Christ. They have fancied He could reveal Himself fully through one nation or through one race. We have come to see as never before, during these days, that our Christ is so infinite that he requires all the nations and all the races and all the groupings of Christians who acknowledge His deity through whom to express adequately His excellencies and to communicate His power. For reasons like these, we enter to-morrow upon days that may be made more wonderful than any days that lie behind us as individuals, or that lie behind our movements.

I see no limit to the possibilities of this conference which is so soon to separate. Certainly we have seen no limit in the purposes that brought us together. What are these purposes? To unite the Christian forces of the university world for Christ, to bring the universities and the colleges and the higher schools of the world under the sway of Christ, and to relate the powers of the students of all lands to His plans. These purposes are vast enough to call out everything that is in us and every thing that is in our movements.

We see no limit in the field. We represent the university and college field of the world, a vast world, a potent world, a world vibrating with possibilities. Any idea or ideal that you wish to have dominate your nation must first dominate the institutions of higher learning in your nation. This is the principal battlefield. We could have no field which has in it such possibilities.

Nor do we see a limit set by the times in which we live. I think our Chinese leader, Mr. David Yui, was right when he mentioned this present time as the time of times. If this be true, greatly favoured are we in being permitted to live in a day and generation like this. I said the other day in San Francisco that I would rather live the next ten years than any time of which I have ever read or ever dreamed. May God help us to value the coming years.

Nor do we, when we think of what we have heard during the last four evenings, find any limit in God. So far as this conference is concerned, as we have had revealed to us His character, His disposition, His ways, and His resources, we find no limit in Him.

The only possible limitation is in ourselves. And here let me say that if the living God has the right of way in each one of us as individuals, we shall witness mighty works,—mightier works than have been recorded in this conference, and this conference has a record in the matter of reported achievements of Christ in the student world. We shall see mightier things. When God works, He transcends all our calculations. Therefore our faith is strong to-night to believe we are entering upon some wonderful days. I find myself as I travel about the student fields of the world, asking myself this question: Why is it that God breaks out of this life here and that life there, and not through these other lives? And I find myself asking this question: Why does that Christian association or union fairly tremble with the evident presence and working of the living God, and that other association, possibly located in a more favourable place, does not remind us of His presence? And I ask myself this question: Why is it that the leader of that student movement is so manifestly in league with the living God and that these other leaders in positions of tremendous responsibility do not remind one of His presence, the presence of the living God? Questions like these take us down into the very roots, into the very springs of the secret of His wonder-working.

What is the secret of the mighty works of God? You will remember we are told in St. Mark that Jesus Christ on a certain occasion in Nazareth "could do no mighty works." That is, even Christ, Who had the power to raise the dead, to cast out devils and to heal lepers, could do no mighty works, implying that there are human conditions for the Divine working. Possibly there could be no more profitable reflection for us in the closing hour of our Conference before we scatter among the nations of the earth than to think a little while of what is the secret of the mighty work of God.

We find a part of the secret in a strong and pure desire that there may be a mighty work of God. While we do not always find mighty works of God associated with such disinterested and such persistent desire, I do not know of any great manifestation of the power of God in connection with which there was not such an unselfish and constant desire for His working. Every great spiritual awakening that the universities have known,

every marked spiritual quickening of the social consciousness or of the sense of individual responsibility, has had as its precursor a longing and a yearning for the glory and power of God to be vindicated and manifested in an unmistakable way. The lack of this desire explains why we have not had more of these mighty works in many of our fields. I remember the beginning of the Student Volunteer Movement. A little band of Christians in the village of Princeton had this desire that the Spirit of God might move upon the students in such a way that there might be a real uprising for the evangelizing of the world. Their desires became so intense, they became so disinterested, they became so merged in ambition for His glory that God found His opportunity, and that band enlarged. Some of its members, including Mr. Robert Wilder, attended the first International Student Conference at Mount Hermon, and there the Movement assumed large proportions. Later it spread out over North America. Later still one man active in the propaganda was invited to visit the British universities. The secret of his kindling power was in his consuming desire that God might be glorified in the Movement. I refer to those beginnings under the touch of that unselfish spirit, John Forman. If we do not have this strong desire, we are not likely to pay other prices to be indicated to-night that God may work through us mightily as individuals and in our movements.

If any delegate finds himself without this strong desire that the living God may work through him, such desire can be generated by reflection. Religion without emotion is religion without reflection; religion without feeling is religion without thinking. Therefore, if we do not have strong desires we may make up our minds we are not thinking deeply enough upon the needs of our brothers, upon the ways and wishes of God, and upon the possibilities of these men's lives when Christ finds them. It is impossible to dwell long enough upon such vital facts and not have our hearts kindled. I say, dwell upon the ways of God. One of the best things we can do is to read Christian biography. I heard to-day of one man who was sitting at a table in the dining-room of this hotel where there were four delegates from as many lands who had read "The Life of Hugh Beaver," written by Mr. Speer. It is a good illustration

of many books that I could mention that seem to have the power of kindling the unselfish desire for God to manifest Himself. It is impossible for men to read the pages of the diary of David Brainerd and not have a desire generated within them to have God do His mighty works. It is impossible for a person to read the eight or nine chapters at the beginning of the Book of Acts and not have the fires of holy desire kindled.

The secret of a mighty work of God is further revealed in a realization of the cost of God's wonder work among men. I sometimes think you and I are so much occupied with the vastness and the difficulties of our tasks that we do not spend the time we should in reflection upon the price, the cost that has to be paid if these wonder works are to be witnessed. I am coming more and more to believe that not until we enter more fully into fellowship with Christ in the garden, in the sense that as He faced the cost He said, "If it be possible, let this cup pass from me," and continue in that fellowship with Him until we are able to say, "Nevertheless, not my will but thine be done," not until there comes this larger and deeper strain of vicariousness are we going to have the marvels wrought in our colleges and universities. The forces of sin and shame, of pride and indifference, of agnosticism and unbelief are not going to relax their mighty grip upon the centres of learning in some of our countries until a far greater price is paid. "Except a corn of wheat fall into the ground and die it abideth by itself alone; but if it die it bringeth forth much fruit." That is, wonder works. There must be the sacrificial element entering into our praying and our working that entered into the praying and working of David Brainerd, and that also characterized the praying and working of our Lord, if this deep, this very deep work, is to be done that will shake the universities to their very base.

Let us go further into this secret of a mighty work of God. Individual students, and especially leaders like those assembled in this room, must place themselves at the disposal of Jesus Christ to do His will, cost what it may, and not their own will. To do His wonder works God has to have willing instruments. He has never accomplished his marvels with unwilling instruments. He is eager to break out through men. He is yearning for an

opportunity to shake the universities. He is trying to find men and women who are serviceable, willing to yield themselves to His mighty sway. Wherever He finds them, He does His mighty works. When I was in Manchuria a few months ago, I was asked to unveil the tablet there in the hospital of the Scottish Mission in memory of Arthur Jackson, one of the comparatively recent Student Volunteers from Great Britain. I had met him on one or two occasions in Great Britain, but I did not know him. I had not read his biography at the time I was asked to unveil the tablet; but I had heard enough to make a deep impression upon me. Some from whom I heard were Government officials, some were missionaries, some were Chinese students. Some who spoke to me about him were Christians and others were not. There are those who seem to think that the only wonder works of God are great spiritual awakenings in universities or great religious mass meetings. Sometimes these are His wonder works; but I think equally wonderful is now and then a normal life that reminds everyone who comes near it of Jesus Christ. Arthur Jackson was one of those lives. This man had left a Christ impression by his noble and heroic death, of which we have heard, and which made such an impression upon the Chinese Governor that he made that large gift to Jackson's mother. When Mrs. Jackson received it she immediately sent it back to help enlarge the hospital at Moukden. That made such an impression upon the Governor that he said he must increase his gift, which he did. Every man whom Jackson touched received the touch of reality. In other words, Christ seemed to break out through him, and he made it easier—to use the definition of a saint quoted by Professor Cairns—to believe in God; this man made it easier to believe not only that God is but that He is manifesting Himself through men. Only think, that man lived but a few months after reaching China. Still he left a much deeper impression than many workers that have been out there for years.

The wonder works of God are only accomplished through lives of genuine reality in Christian experience. It is necessary that one who is to be a conductor of God's impulses and truth shall himself have deep and clear conviction as to what Christ is to him as personal Saviour and as Lord. He must have firsthand knowledge of this wonderful Saviour and the

importance of being united to this personal Lord. I sometimes ask myself whether we in this movement are producing Christian activity faster than we are producing Christian experience, whether we are producing Christian activity faster than we are producing Christian faith. If so, we are not making conditions possible for the mighty works of God. I sometimes ask myself whether the inner state of our Student Movement, of our individual members, is such as will enable us to meet colossal situations like those we have had put before us during the last few days, whether we can stand the strain of opportunities like those which God has given us, whether we have got enough vitality, enough firsthand knowledge of Christ, enough intimate experience to meet these opportunities? Henry Drummond used to charge his missioners, students of Edinburgh and Glasgow, as they went out into the villages and cities not to speak beyond their experience or beyond their clear conviction. And so I feel that if we are going to have these wonders worked in some of the most difficult, as well as in some of the easiest fields represented here, we must multiply the number of those who have reality in Christian experience. God works through reality, through downright honesty, through transparent sincerity. Sham and hypocrisy insulate God from a university. He cannot do His mighty works under such conditions. He desires truth in the inward part.

We may go further into this secret by remembering that intercession has always preceded and accompanied the greatest works of God known amongst men. I do not know of a marked spiritual movement that has ever shaken a university, or a group of universities, that did not have as one of its efficient causes faithful intercession by one or more workers. I have investigated so many of these movements and changes in universities that I do not hardly see how I could change my mind in this matter. It has become a law to me now, this law of prayer. We are not going to be able to accomplish any of these wonder works in any of our fields unless in some way we augment the forces of intercession.

I think of an experience at Tsinanfu, the capital of Shantung Province. I was there on Sunday, the Universal Day of Prayer for Students. I was in much weakness. I was there

under great pressure and had not had time to make even ordinary preparation. I was in the midst of difficulties the like of which few can understand, except those who have been in that part of the world. For reasons which need not be explained, I did not have many helpers present as under ordinary conditions. One can never forget that Sunday afternoon. Every word that was being said was being interpreted. There came a hush upon that heterogeneous mass of Chinese students who packed that place. There was an evident moving of the Spirit of God, and between five and six hundred of those proud Chinese students bowed for the first time before the Jehovah of the Bible. Hundreds of them before the meeting closed at dusk—we had to bring in candles, for although the meeting began in the middle of the afternoon it continued nearly four hours—publicly confessed their purpose to become followers of Jesus Christ as Lord. Now I know that there was nothing evident, that there was nothing in the city of Tsinanfu that could account for what took place in that room; but when I remembered that all over this earth were groups, and in some places large companies, of students making earnest intercession for this and other meetings that were in progress at that time, I found the explanation. I have heard since that similar experiences were being had by workers in the Near East on that very day. Illustrations like this could be multiplied. We should utilize more than we have been doing this irresistible force of prayer that has been placed at our disposal.

The wonder works of God are the product of exercise of faith in God. We are told in the Old Testament that on a certain occasion "they limited the Holy One of Israel." This they did by their unbelief. Let us remind ourselves again of what was said of Jesus, "He could do no mighty works there." Why? Because of their unbelief. What we want is this practical faith that believes not only in God, but believes that God will use you. One man speaking to-day, as he mentioned a certain Latin-American institution, said, "Our difficulties are no greater than the difficulties described by Baron Nicolay in Russia, and if there can be a wonder work in Russia, there might be in our field also." Something cut the conversation off, and I have not been able to seek out that delegate since; but I venture to say that

the wonder works in Russia came first because one man, and then another, and then others, had faith to believe that God would use them. So I fancy it will be in that Latin republic. If that delegate, that isolated delegate, will believe not only in God, that He is, and that He has all power, but that God is able to use him, there will be wonder works indeed in his country. Some of us have been admiring certain leaders of whose work we have been hearing; but let us get our eyes off from these other leaders and fix our gaze on the great God, remembering that it is easily possible for Him to take any one of us, even those who have doubted whether God could use them, it is easy for God to take people who distrust themselves, who are willing to be used, and work wonders through them. I notice that God is looking for people who are pure in heart, humble in spirit and ready to be used. He is working through such instruments all over the world, and putting aside people who seem to think that in some other way His mighty deeds will be accomplished.

Let me emphasize another point which takes us further into the secret of God's free and Almighty working, and that is for His children to live and work under a sense of immediacy. My fellow delegates, it is Christ-like to expect and to have great results. It is un-Christ-like not to do so. It is characteristic of God—that is, the living God, the Almighty God—to work here and now. What we need in every movement represented here are more workers who recognize this supernatural order. When I was in India, in one of the conferences which I was conducting in the name of the Continuation Committee, the principal of one of the important Christian colleges said that he had come to the conclusion that they should not expect conversions in this generation in that college, and he added that he had discussed the matter carefully and fully with the board of governors, or directors, of this college back in the home country and that they were agreed with him that they should not expect conversions in this generation. I said to myself and to others that that is not the spirit which will ensure conversions even in the next generation. It never has done so, and it never will do so. Therefore, we must not limit God. If there ever has been a generation of workers amongst students who should be under this sense of immediacy, it is our particular generation.

This leads me to say that the youngest man or woman amongst us should plan to do quickly what we are to do. Why? Not so much because of the shortness of life, but because the characteristic of opportunities is that they pass. As the Arabian proverb puts it, "The Dawn does not come twice to awaken man." We will not during many years see what we saw the other day in the way of open doors in China and in Russia. Such opportunities sweep past. Remember also that they are not only our greatest opportunities, but, so far as we are concerned, they are our only opportunities.

I therefore charge the delegates, with myself, that we go out of this conference to work in the power of the living God. To do the work of God, we must have the power of God. We can do man's work without it. Why be satisfied having man work—I say it reverently—if we may have Almighty God working in us and through us? If you want to do work of such extent and such quality that a keenly analytical mind could account for everything that takes place in your student field on purely intellectual grounds, then this point can be put aside; but if you want to have a work of such extent and such quality that even unbelievers of great penetration will have to admit in honesty that God is in this place and in this man, then let this point loom large. Then let us yield ourselves to His sway. Moreover, let this not become an intermittent experience, but a constant experience; not an abnormal thing, but the normal thing about our Christian life. To ensure this we must preserve unbroken communion with God and cultivate a deepening acquaintance with God. We should make it a matter of prayer day by day. Well may we tremble to-night when we think of what is going to happen a few months hence, when we have returned to our difficult fields. But if we will take life one day at a time, and have as our motto, "Live to-day," if each day we be true to habits like the morning watch, relentless self-examination, the meditative and prayerful study of the Scriptures, and the reminding ourselves of Christ's presence, then we shall not lose touch, then we shall not be insulated from Him, then the tides of His power will rise around us and flow through us, then the wonder works of God will be accomplished.

This is a conference of leaders. Let us remember it not in

the sense of pride but in the humble sense of responsibility. But how incongruous it would be if there went out from this conference any man or woman holding a post of leadership, highest in position but lowest in soul, if there went out from amongst us one who during the coming year would be busy handing out the bread of life with emaciated hands. We have a vast desert to irrigate and to be reclaimed to fruitfulness. It can only be done by deepening and enlarging the fountains and the springs. Let us, therefore, not be superficial. Let us not be fractional in dealing with ourselves and our relationships to Christ. Let us not become careless in those practices that keep us in touch with Him. There is a striking word in the Old Testament representing the eye of God as running up and down the whole earth to find here and there a man whose heart is right towards Him, that He, the living God, may show Himself strong towards that man. The thought should solemnize us that God cannot show Himself strong towards certain men even when He wishes to do so, because they do not comply with the human conditions of His mighty working. His eye is running over our company to-night to find whether hearts are sufficiently pure and humble, sensitive and responsive, unselfish and intense, to enable Him to show Himself strong towards them. May His eye not only search us, but may He find that for which He is searching.

PART V

Sectional Meetings

Sectional Meetings

The Sectional Meetings were held each day except Sunday from 11.00 to 12.45.

The following rules were made for all the Sectional Meetings:

At each Sectional Meeting, the number eligible to participate is to be within a maximum of fifty. It is understood that those who are to participate in the discussion are to be seated together and all others, attending as listeners, are to remain at the back of the room.

Each national delegation should be so divided as to be represented as nearly equally as possible at each Sectional Meeting of each day.

Delegates who wish to participate in a Sectional Meeting are asked to hand their names to the General Secretary of the Federation in advance, indicating that they wish to speak on the topic for the day in that Sectional Meeting.

The Chairman of a Sectional Meeting will not call upon the representative of a nation, which has already participated in the discussion, to speak a second time, until the delegate from each of the other delegations represented, who might wish to speak, will have done so.

Each Student Movement is allowed sixteen delegates to participate in the three or four Sectional Meetings of each day, except in the case of the North American Movement, which may not have more than eight delegates at each of the Sectional Meetings; and two negro delegates will be admitted to each meeting. Movements in Russia, Turkey, and Hungary will be permitted to send one delegate to each Sectional Meeting.

The chairmen of the Sectional Meetings were the Rev. Tissington Tatlow of Great Britain, Miss Rouse and Mr. Mott; Dr. Rutgers presided at the Sectional Meeting on Boys' Work,

Sectional Meetings, Tuesday, June 3rd

SECTION I

THE PRESENTATION OF THE GOSPEL TO STUDENTS IN NON-CHRISTIAN COUNTRIES

SYLLABUS

(1) What aspects of Christ and His teaching appeal most strongly to the students of each country.

(2) What are the most favorable points of contact in the presentation of the claims of Christ to the students of the non-Christian religions.

(3) What characterizes the manner and spirit of those who have had the most successful experience in leading students of a particular country into the Christian life?

(4) What are the principal hindrances in the way of the wider proclamation and acceptance of the Christian Gospel?

(5) How explain the fact that certain workers among students secure so much larger results than others in definite decisions for Christ?

(6) What matter should receive chief attention in the preparation for evangelistic missions or campaigns?

(7) Lessons from experience as to how the results of student evangelistic campaigns can be more fully conserved.

(8) What is the most effective literature in each field (*a*) for apologetic purposes among non-Christians; (*b*) for confirming and guiding Christian enquirers?

(9) How to multiply the number of capable evangelists to students or how to discover and develop the evangelistic gift latent in men and women?

(10) The most fruitful plans for enlisting and training students for personal evangelistic work.

Paper by Mr. George Sherwood Eddy

AMONG the objects of the Federation mentioned in the constitution, the first line of activity suggested is "to lead students to become disciples of Jesus Christ." How far have we fulfilled this first object of our Movement? As I look over the series of reports for 1911-12 of the various Student Movements making up the Federation I find that six Movements undertook large evangelistic campaigns during the year and report large commensurate results; that four others mention some definite results, though small; but that twelve of the Movements reporting mention no results and apparently no definite aggressive work undertaken to lead students to decision for the Christian life in any adequate way. One of them, which seems to be typical in this respect, says: "There is a distinct lack of the evangelistic spirit in our Movement. Probably this is one of our deepest needs at the present moment. There has been little if any advance made in this connection." Do not these reports reveal a very real need in our Federation? The present crisis in the Far East and throughout the continent of Asia constitutes a special call for an advance movement at this time. We are witnessing an awakening in Asia that is at once political, educational, economic, social, and religious. China, for example, has not only been passing through a political revolution, but a revolution of the heart as well. During the recent student evangelistic campaign held throughout Asia, the interest may be gauged by the attendance in the various countries. The student audiences in Japan averaged eight hundred a night, those in India one thousand a night, and in China two thousand a night, while the attendance in the last two cities averaged five thousand a day. During the first twenty-five years of missionary effort in China less than ten converts were gathered. During the first century of missionary activity less than three hundred were won from the inaccessible classes of the officials, gentry, literati or old government students. During the early months of this year a larger number than this from among these hitherto inaccessible classes, especially among the Government students, have already been received into the Christian Church in China.

Several of the leaders in China and in other parts of Asia are taking advantage of this great opportunity and are leading numbers of men to Christ. Is it not, however, painfully true that the force of workers is inadequate, that relatively few cities and few colleges have been touched during the year, and that the immediate need is to undertake a large advance in our evangelistic work? As our brother from India asked us last night: Have we faith to believe in a mighty work of God in the present generation of college students?

This time of crisis will not last long. These nations will turn either toward Christianity or toward some revived form of their old national religions or toward agnosticism, materialism, and immorality. It will rest largely with us as to what their future shall be. We are witnessing to-day the beginning of a vast Renaissance and Reformation combined throughout the continent of Asia. The nations of Europe after the Renaissance and Reformation of four centuries ago set in Catholic or Protestant, in Christian or non-Christian moulds. The religious map of Europe has been changed but little since. We must seize the present moment in Asia for a great advance.

How are we to gather the largest results in this work? If I were asked to name one passage that best sums up the methods to guide us in this work I would point to II Cor. 4: 2. This verse furnished the guiding principles of the greatest winner of men that I ever knew in India. Here are four principles mentioned:

(1) The cleansing of the life of the worker.

(2) "By the manifestation of the truth." Not by argument; you may win your argument but lose your man. Not by the refutation of error, for we come not to destroy but to fulfil. But by the positive manifestation of the truth in our life and in our message. We should aim not to attack the religion of our opponent, not to praise it, nor to ignore it in bigoted ignorance, but positively to present Christ, winsomely, tactfully, lovingly, along the line of least resistance in terms of the faith and experience which the man already has.

(3) By "commending ourselves to every man's conscience." Not appealing only to the intellect or to the emotions, but especially to the conscience and to the will.

(4) "In the sight of God," working not in the fear of man, nor for the praise of man, but in the sight of God, forgetting ourselves in our great desire to win men for Him.

If I were asked what are the necessary qualifications for successful evangelistic work among students I would say,

(1) A personal, experimental knowledge of Jesus Christ and His saving, satisfying power.

(2) Courage to present Christ in public or in private, in season and out of season, boldly and tactfully.

(3) Love that will show itself in a strong desire to witness for Christ and to win men.

(4) Last of all and chiefest of all—faith. Not only faith in the Living God, in Christ and His saving power, in the co-operation of the Holy Spirit, but especially the faith that God will use *you,* here and now. It is easier to relegate God's mighty works to the past or to an ever-retreating future than to believe that here and now in your own country and your own Movement God can and will use you. As I think of the men who are being used to win men across Asia to-day I find that they are all men of faith, and I recall the time when most of these men had not discovered that they had this latent power, had not made the venture of faith, and were not calling men to decision. Let us have faith in God.

Then as to specific methods of work, or how to launch a campaign for students, I can only mention one or two brief suggestions at this time.

In the matter of Preparation: Begin with prayer. Endeavour to beget an expectation of large results. Herein is our Father glorified that we bear *much* fruit. Like Carey, let us "expect great things from God; and attempt great things for God." In the matter of detailed preparation, five departments of the work may be committed to five different committees in the larger cities, or all carried on by a single committee in a smaller city or institution. They are as follows:

(1) Make a thorough study of the field as to the number and location of the students, their social conditions, temptations, difficulties, and problems.

(2) Prepare a company of men for ushering and personal work.

(3) Make arrangements for the meetings, the securing of a central hall or meeting place, selection of the time and place of meetings, classes of students to be reached, etc. Remember that "prayer and pains through faith in Christ can do anything."

(4) Publicity and public announcements. Much depends upon the wise psychological use of the best announcements.

(5) Literature. Special pamphlets, adapted to students, should be provided in advance.

As regards the conduct of the meetings. We should plan to advance one step at a time, revealing the truth as the hearers are able to receive it. In the first meeting we should aim to secure a point of contact with the audience. The national aspirations of the students furnish a convenient point of contact at present in many countries of Asia. The second meeting may well deal with "sin" to create a sense of personal need. In the third meeting we may present Christ as able to meet the needs of men, individually and socially. An after-meeting may be held in which men are given an opportunity to make a final decision. In non-Christian countries it is well to provide some first step for men to take, signing cards or giving in their names as promising (*a*) to study the four Gospels with open mind and honest heart, (*b*) to pray daily to God for guidance and help, (*c*) to follow Christ according to their conscience, accepting Him if they find him true.

Attention should be especially paid to the matter of conserving results. A record of all enquirers should be carefully kept and they should be followed up until they have made a final decision and have been received into the Church. Each enquirer should be visited by a Christian student and personal friendships with these men should be formed. Bible classes or circles should be arranged so that all enquirers may be enlisted in devotional Bible study and in regular attendance at a Bible class. Some form of social service should be provided for these enquirers. Many men have been led to find Christ in service for their fellowmen, in work for social betterment, even during a period of doubt as to certain doctrines of Christianity. As enquirers are led to decide for Christ they in turn should be guided at once into earnest work to win their fellow-students for Christ.

Keep in mind constantly the purpose of our work, which is to win men. Remember the words of Christ "I sent *you* to reap." Despair of no man. The students of non-Christian countries are ripe for a great ingathering as never before. It is a time of transition and crisis. Where prayerful preparation has been made, and the meetings were wisely and earnestly followed up, numbers of students and others have become followers of Jesus Christ. Do not the very needs and difficulties connected with our own field call upon us for special preparation and prayer? All things are possible with God. Have we fully tested the omnipotence of God? Have we fully proved the possibilities of believing prayer, of earnest preparation, of united co-operation and of patient, persistent follow-up work in following-up enquirers, in seeking to bring them into personal and vital relation to Jesus Christ? "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Paper by Mr. J. R. Isaac, of India

THERE are three great difficulties in presenting the Gospel to the non-Christian student and I shall try in the few moments at my disposal to place before you these obstacles and suggest what seems to be the remedy in each case. As I am only aware of the conditions of the Hindu student in India my remarks shall be naturally confined to him.

To begin with the easiest, the Hindu student is now brought up in an irreligious atmosphere from his very early days. There is no religious education imparted to him in schools and colleges as in the olden times of the *gurus*. There is no religious training in the family as the mothers are mostly ignorant, if not grotesquely superstitious. The Hindu, who is naturally religious, in his eagerness to acquire wealth sets before himself lower ideals of wealth and influence, and seeks only secular education for the younger education. His sole aim now is to be practical, that is to care for the present. The Western education he receives with the progressive ideas thus completely deprives the student of all faith in his own religion. Hinduism does not stand the scientific test to which he is accustomed. But the Hindu student

being a conservative does not want to adopt any new faith, nor is he serious enough in his religious attitude to undertake an investigation. The Hindu student generally does not believe in Hinduism but is contented with the observance of certain social ceremonies which have become a part of his faith. The indifference of the non-Christian student is the first difficulty that presents itself before us when we desire to reach him. However indifferent the non-Christian student may be to any religion whatever, Christianity or Hinduism, yet he is not totally insensitive to a moral appeal. Even though the Hindu priests themselves are not examples of morality, the Hindu student, with the enlightenment of a Western civilization and education, wants to lead a moral life. Here then is the remedy to his indifference—an appeal to the sense of sin and a witness to the saving power of Jesus.

The second difficulty is one of recent growth. Owing to the several changes in the country, a strong nationalistic spirit has been erected in India. This spirit of Nationalism is strong in the student community. In their eagerness to nurture this spirit they want to preserve and protect everything Indian. Foreign goods and foreign religion are not to be tolerated. Hinduism must be revived and modified to adjust it to modern life and thought. All that is good in present civilization must be incorporated with the old faith; but Christianity as a foreign religion must be shunned. This is the attitude of the non-Christian student toward Christianity. The argument that Christianity is a Jewish oriental religion does not convince him, for the Christian religion of India has been brought by the European missionary. The Western missionary seems to be the leader of the Christian religion. Again the Indians as soon as they become Christians, leave the Hindu family and social life and go over to the missionary's side. The Indian Christians seem to have no part with their national aspirations. Christianity seems to have been brought to India to overthrow the national faith of Hinduism. If European goods and government are alien, Christianity in its Western garb is still more a foreign religion. What then is the remedy to meet this difficulty in presenting the Gospel to the non-Christian student? There is no heart so adamantine that love cannot pierce through. Love and friendship can enter like

the thin edge of a wedge and slowly we can win their confidence and their heart. Not a love calculated to be the means of getting an entrance to preach our doctrines, but a pure love because the Hindu student is a brother. Such a love only will respond and it may be in God's own time we shall see the result of that Christian love.

The third difficulty seems to be the most serious one. Although a large number of Hindus of the lower classes are idol worshippers, the religious Hindu student looks upon it only as a concession to the weak and uneducated, while he himself not only tries to give a symbolical meaning to idolatry but delights in indulging himself greatly in philosophical thoughts about religion. A great dominant factor that is in the soul of every Hindu student is the belief in transmigration. To him transmigration is the just conception of life, giving him an insight into the past and a looking forward to a future where after a limitless succession of lives he will ultimately become absorbed into the one Godhead.

His particular belief is also satisfied when he thinks, just as a drop of water separated from the ocean, after going through a series of changes, finally reaches the ocean, gets lost in it, he also through a weary round of births reaches his goal of unity with the one Atma. To a student with such religious beliefs, Christianity as it is presented to him to-day does not appeal. This difficulty is indeed a subtle one. The sin of one birth cannot, he believes, bring an absolute and final ruin. The divine Atma in him cannot die, it will ultimately at some time arrive at its destiny. It is true he seeks a mysterious emancipation from the snares of the world but he cannot honestly believe that the death of Christ can give him forgiveness for all his sins. Even if it is true, he says, what help is that forgiveness? His spiritual need craves for something deeper and diviner. When we speak to him of Christ as the highest ideal or when we prove to him that Christ is the greatest social reformer, he does not find there a message to meet his infinite need. He is ready to pronounce that it is all Maya. There is no reality in life's existence. The sin that he commits is also an illusion. This being the case even the central doctrine of the Christian faith, the doctrine of the Atonement fails to create any enthusiasm in him. With all these perplexing problems that face

the Hindu student, his soul is forever seeking for an emancipation from this vile world.

Now has Christianity any message for such a thoughtful Hindu student? It may be that Christianity, as presented to-day, fails to attract him, but Christ can. The infinite power of God in Christ and His omnipotent love must be presented to him without reserve, not only in teaching but in actual experience. He must realize that where there is faith, God does intervene in human affairs and His resources are available without limit in answer to prayer. Are we ready to prove to the non-Christian student, by our lives and teaching, that the word became flesh in order that men might behold His glory and to as many as received Him, He gave power to become the sons of God, to have "His seed" abiding in them so that here "they cannot sin"; to pass here and now from death into life. This teaching of Christ will surely arrest the attention of Young India. If Hinduism is thought, is not Christ the Life and Power?

SECTION II (TUESDAY)

THE BEST METHODS OF PRESENTING THE GOSPEL TO STUDENTS IN PROTESTANT COUNTRIES

SYLLABUS

I. How can the Christian Union or Association members be helped to realize that the preparation of the Christian Union is the first essential?

(*a*) The Christian Union members are in themselves a presentation of the Gospel, effective or the reverse, according to the nature of their spiritual life.

(*b*) Whatever outside help may be secured during special campaigns, the Christian Union members must prepare for the sowing of the seed, they must help to sow it, they must water it when it is sown.

II. How can Christian Union members themselves gain a living conception of what the Gospel is; a sense of strong personal conviction if not of intellectual certainty?

(*a*) What aspects of the Christian Gospel appeal to students?

(*b*) What doctrines should be emphasized?

(*c*) What temptations press most heavily upon students?

(*d*) What treatment is best in the case of that large class of students who regard Christianity as primarily an appeal to the intellect neglecting its appeal to the emotions and the will?

(*e*) What method of presentation is most effective?

(1) Meetings—duration—number of speakers—advertisement—chairman.

(2) Personal work—how best stimulate Christian Union members to do this—how train them to do it.

(3) The place of friendship in relation to the presentation of the Gospel—the place of prayer in friendship.

III. How can we best relate students to the Church, and thus help to make their adherence to Christ permanent?

IV. What practical methods can best be adopted to follow up a special evangelistic campaign in college?

(*a*) The use of literature in the presentation of the Gospel.

(1) What existing literature has been found effective?

(2) Should we produce more literature for this purpose?

Paper by the Rev. Theophil Mann, of Germany

THE General Committee of the Federation has asked me to write on this subject, but, as I do not know the students of other Protestant countries as well as those of Germany, I prefer to formulate my theme as follows: How can we best reach our students with the Gospel? Still, while I proceed to speak of the plans and methods followed in our German work, and to suggest what more can be done in that direction, I hope to be of some service to the representatives of the work among Christian students in other Protestant countries as well.

We stand here before the plain and very painful fact that many students of our country are indifferent, if not hostile, to the Gospel. They have all, it is true, had Christian teaching in school and Church, but when leaving school, many of them have laid aside the Bible with the rest of their school books, and at the same time all interest and concern in the study of Christianity and religion. It is not my task to-day to state the reasons for this circumstance. Of course it cannot be dissociated from the neglect and rejection of Christianity and the Church by a large portion of our educated people. If we consider the ruinous consequences of such an attitude for the individual no less than for the nation, and if we further consider the continually growing number of students of our universities and their future positions and responsibilities in our national life, there comes to the true Christian the importance of putting and of answering the question: How can we best reach our students with the Gospel?

We do not, however, confine our thoughts to those who

have already abandoned Christianity but we think of that other great number of students, who hail from homes with a more or less earnest Christian atmosphere, who have themselves preserved a certain reverence for, and given more or less assent intellectually to, Christianity but who have never known its liberating and energizing power in their own hearts. What our fellow students need in the ethical and intellectual conflicts is the experimental knowledge of the Gospel, of which St. Paul testifies: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

There are several ways by which we may go to bring the Gospel to our students, but before I commence to speak of them, one by one, certain qualifications must be stated, which are necessary to all who desire to bring the Gospel to students.

1. He who wishes to commend the Gospel to others as the power of God to save, must have experienced this power in his own soul. A venerated academical teacher has written me in reference to my present theme: "In the first place, the bearer of the Gospel must know it experimentally, must be a witness of it. Something of that victorious and therefore confident force of faith, something of that lifting and gladdening power of the Gospel must be felt by those who come into his presence. The hearts of students who are not already deteriorated or rotten to the core are attracted by those in whom there are positive qualities, an assertion of the life of the soul. It is thus, in no less degree, in their contact with the representatives of the Gospel."

2. Now, if it is personal experience of salvation which is the *sine qua non,* the indispensable condition of all effective preaching of the Gospel to students, Christian work among students demands something more than that, namely, mental effort. He who cannot or will not exert himself mentally, is not called to special work among students.

All experience, and therefore also spiritual experience must be fruitful, must saturate the intellectual life, and must allow of a philosophical setting or statement. It is necessary that all Christian truth in the Gospel be grasped in its peculiar quality and be placed in relation to the rest of our mental

assets, and thus it must take some relation to all social knowledge, fructifying the same, and bringing out its real value. Such mental work in connection with every kind of study is the characteristic of every real student. Therefore it is but natural that he must face with suspicion, if not with utter rejection, all preaching of the Gospel which despises scientific work and which demands from him at the outset, a *sacrificium intellectus*. The student must be able to lend his ear and give his confidence to him who brings to him the Gospel, and usually he is willing to give both to him whom he recognizes as an honest intellectual worker.

3. He who desires to bring the Gospel to students must moreover know them and love them, in order that he may know how and when to approach them best. The student is in the first place a young man, with hopes and ideals, with cares and difficulties, just like other young people, and we shall do well if we do not forget that. On the other hand, the student, no doubt, has his peculiarities. There are possessions and afflictions which in a special sense belong to student life. The principal possessions of the student are his liberty, his academical freedom, of life as well as in the range of his studies, his aspirations and his scientific knowledge. These possessions are balanced by special difficulties and needs. Just think of the fetters which bind so many of them, fetters of intemperance and impurity, of pride, and of the barren intellectuality which has lost sight of the deeper emotions and the proper exercise of will, and for whom the great problems of life present scarcely more interest than as themes for dialectic discussion. These and other characteristics of the soul and world of the student the preacher of the Gospel must know, so that he can plan his work in regard to them. He will thus be careful not to challenge without necessity, nor to irritate his student hearers by unmannered attacks and wild assertions, which do not primarily concern the nature of the Gospel. He will not address himself to the intellect only, but will endeavour to rouse the conscience and to inspire the will, in order that the solemnity of the Gospel which startles the conscience, and its power which sets free the conscience, may have their full sway. A really

successful worker among students, however, can only be a man who joins to wisdom and power the greater gift of love. "I have never tried to win a student for Christ before I have been sure that I loved him," is the confession of a German professor of the last century who was a mighty soul-winner among students. Intelligent love is the master key to the hearts of students.

The qualifications for Christian workers among students hitherto mentioned will generally best be found in those persons, who by their very calling seem to be the natural instruments for the spreading of the Gospel among them. I refer to the professors, to the students themselves, to the graduates, and to the Church. While I indicate in what lines of work these workers can proceed, I shall enumerate, at the same time, the different methods by which the Gospel may be brought to the hearts of the students.

There is no need of argument to show that students are first of all given over to the care of their teachers, not only for the purpose of scientific instruction, but also for the purpose of ethical direction and control. Doubtless the professor who believes in Christ, particularly the theological teacher, will always consider it his privilege and duty to be, not only a representative of his science, but also a witness for Christ. It is true that the time has passed when professors considered themselves as exclusively privileged to work among the students. These notions and privileges collapsed with the ceasing of that social exclusiveness and seclusion which characterized university life in earlier centuries. Nevertheless it has not been easy for the modern Christian Student Movement to gain an entrance into our universities, as it did not proceed from the professors, but from Christian laymen who had felt the burden of the needs of the students. The objection was not only that the Movement did not partake of an academical character, but very frequently the work of the Movement was considered as a violation of old rights. In little more than two decades of its existence, however, the Movement has not only secured the rights of naturalization among us, but has gained the recognition and cooperation of many professors. Of course, the Christian

Student Movement does not try to oust the professors from Christian work among students, we rather encourage them in their work and try to strengthen their hands.

The foremost place from which the professor influences his students is his chair. This part of his influence is probably in most cases indirect, by an occasional reference and the weight of the professor's personality. The professor of theology and perhaps of philosophy can here best gain a direct influence, perhaps by means of a course of lectures for students of all faculties on questions of religion and natural science (say once a week). Here lies a duty of Christian professors, the importance of which has probably not yet been fully recognized. We should gradually come so far, that a university calendar would be unthinkable without the provision of some such course at least every year. We will not say that the delivery of such a course would be an easy matter, considering the great sensitiveness of our students on all questions which concern the personal life. The task would demand not only great erudition and skill, but also a nice perception of the appropriate.

The professor of theology can find a second opportunity of declaring the Gospel by means of the university sermon. As far as I know such sermons are preached in all our universities which possess an evangelical theological faculty. It cannot be said that these services which are held once in two or four weeks, as long as the university is in session, are well attended by the students. It seems that a better attendance has been secured in services which have been instituted here and there for students only, in a lecture room of the university. Perhaps we might utilize this form of service and strengthen it by regular attendance, not only in the universities with chairs of Protestant theology, but in all others as well.

A third opportunity for work among students is found for professors in the various endeavours of the Christian Students' Association. We think here especially of lectures or courses of lectures and of Bible readings in college and university towns, and the co-operation of professors in conventions and

Biblical courses. We shall always gratefully remember the valuable help which has been rendered us by our professors.

But it is not merely in their official and public capacity that professors can be engaged in the spreading of the Gospel among the students, but also by their personal contact with the student. This contact results from the natural relation existing between teacher and leader, and also from personal recommendation and introduction on the part of a third person. There are some professors who make it possible for students to find this contact by arranging so-called "open evenings" in their homes. On a fixed day of the week or of the month the professor is at home to a circle of students for the purpose of general conversation and exchange of thoughts. Once or twice the professor extends an informal invitation, or students of the professor's acquaintance have the permission to introduce fellow students without further ceremony. In such "open evenings" it is often not difficult to lead the conversation to the deepest and most solemn questions of personal life and the professor has an opportunity of testifying to the truth of the Gospel which is excluded in a public lecture.

But the most ideal and successful contact between professor and student is the heart-to-heart talk, when the student with his heart queries and his soul conflicts approaches his revered teacher and the professor becomes for the time being pastor and friend to the student. It is not even necessary for this sort of contact that there exist that relation of the teacher and taught, it suffices if in a university one or more professors have secured that degree of confidence among the students that they have come to be considered spiritual guides and counsellors on all questions of inmost personal interest, so that they have been granted, as it were, the cure of souls by common consent of the student body. Such men were Tholuck of Halle and Drummond of Glasgow. There is great need at the present time of just such men, and it should be the prayer of all interested in the Christian Student Movement, that God would grant us many of them.

Still it goes almost without saying that it is the student who is most closely connected with his fellow student, and

it is one of the reasons of the success of the Christian Student Movement that it does not only call upon the co-operation of the professors, but also calls into the ranks of the workers students who are disciples of Jesus Christ, and places upon them a portion of the responsibility for the evangelization of the student world.

When the Movement took its rise among us, we frequently heard the objections: "The student is here for study, the care of the spreading of the Gospel among the students is the allotted task of the professors and the Church." To-day it has been widely recognized, that besides the professors and the Church, which we never had any intention to eliminate, the students themselves are important factors in the Christian endeavour among students. Indeed, gradually we have come to the conviction that a great portion of the initiative and the continuation of the work devolves upon the students. This has been seen clearest in the missionary movement among students, which from the very start has been a student enterprise, and which, by this fact, has rendered most valuable service to the general Movement. That students have not suffered by their interest in these causes is evidenced from the many excellent results in examinations and by the growing number of very able men who have come forth from the Christian Student Movement. As we have said above, serious and faithful study is one of the indispensable conditions for the work of students among students. A student who fails in his studies loses soon his influence upon his fellow students and a Christian student association which nurtures laziness has lost its right of existence. There have probably always been in our universities some students who were lovers of Jesus. Indeed we have had some student societies for over fifty years, who considered it their special duty to represent Christian principles among the students (*e.g.* in their rejection of the duel) and to unite student life and Christianity. No one can deny that much good has been done and is being done by such associations, especially if they are receptive towards the influences of the modern Christian Student Movement. The new factors, which this latter Movement has brought us, are threefold in number.

1. The aggressive evangelistic tendency which desires to bring "as many students as possible into personal contact with the Saviour, and to engage them in personal work."

2. The consciousness of responsibility of the whole student body, whence was born the watch-word: "Germany's students for Jesus."

3. The intimate relationship with the students of all countries of the earth, which has found its beautiful and inspiring expression in the World's Student Christian Federation.

These peculiarities have kept the Christian Student Movement from taking shape in the form of the old exclusive student societies; it is organized in a free association holding an independent position toward all students and societies. Similar to the older Christian associations the *Deutsche Christliche Studenten Vereinigung* has endeavoured to bring the Gospel to the students by means of practical Bible readings. Unlike the older associations the Bible reading was not in the form of a close circle or as a sort of side issue, but in the form of a public meeting for all who wished to come, and as the main object of our work. Apart from the public Bible reading which is the chief gathering of the Movement we have smaller circles for closer Bible study. We have chosen the reading of the Bible as the simplest and most suitable form of the presentation of the Gospel, not only because it is the form which is more generally in vogue among the earnest Christians of our country, but also because we are convinced that our students will learn to know the Gospel best in the Bible itself, and finally, we were of the opinion that the Christian student who himself has as yet no rich store of Christian experience had best sit at the feet of the Biblical writers and profit from their rich Christian experience.

Apart from the Bible readings, the Movement has attempted other methods to bring the good news of a Saviour to their fellow students, methods which are familiar to the Christian Student Movement everywhere. Such are public lectures or courses of lectures which are largely of an evangelistic or an apologetic character, which have been delivered at several universities. Furthermore the publication of a magazine and other periodicals intended to assist in the

spiritual enlightenment of our students and in the propagation of our ideas, and most of all, regular Student Conferences to which students of all the universities of our country or of certain portions of the country are invited. Such conventions are the crowning features of the work of every year, and often a work of grace commenced during the year is there brought to a blessed consummation.

After almost a quarter century of Christian student work has passed in this way in our universities and other centres of learning, it is not too much to say that our Student Association has shown itself, by means of Bible readings, lectures, conventions, and a nucleus of literature, as a highly suitable and successful endeavour to bring the Gospel to our students. Of course, by far the greater part of our work still remains to be done, the walls of prejudice and indifference of the general public, and the walls of exclusiveness on the part of many student corporations in particular, have not all been completely broken down, but a promising beginning has been made, and the Alliance is willing still to learn and still to serve wherever there is a chance.

There is not only this more public work and endeavour of the Movement, but this is backed up by personal, often self-sacrificing labors of the individual. No canvass for a meeting is so successful as the direct personal invitation given by student to student, and nothing does so successfully enlist for the service of Jesus and His cause, as the word and the walk of the student among his fellows. Therefore the German Movement encourages this personal intercourse by the arrangement of social evenings, common excursions, sports, and such like, but never are these allowed the chief place in our Association, nor may they be more than the means for mutual acquaintance which again has as its aim the mutual benefit by means of the Gospel.

In addition to professors and students the graduates of our universities are challenged to co-operate with us, especially those who during the time of their studies have belonged to the Movement and have been benefited by it. Most of them do not live in the centres of university life, but are scattered here and there throughout the country, almost all,

however, in places where future students are being trained. Among these (the students of our preparatory schools) they have found their special work. In the schoolboys' Bible circles a valuable work of preparation is being done for the Christian work at the university. The ablest workers in these circles are graduates who are now in the various occupations open to them.

But, off and on, they have an opportunity for direct work among students. It is customary that our students live in university towns only for a part of the year. In the holidays they are at home or join in a cross-country tour. These occasions present splendid opportunities for our graduates, who keep an open house for students. Here in the Christian home of a pastor or a school teacher, or in the quiet family life of an old student, it has often happened, what could not be achieved by either professor or lecturer, in neither Bible reading nor students' convention, that by the silent testimony of Christian life and Christian love the student was led to Jesus. In order that this service might be rendered most effectively the Graduates' Union of the Movement publish a list of their members with addresses, and recommend the same as a portion of the necessary travelling kit of the student.

Finally the graduates or "Old Friends," as they are called, are welcome guests at the university. Their co-operation in the regular programme of the Unions is desired and highly valued, and the witness to the force of the Gospel in the various civic and private offices and callings never fails to interest our students.

All these professors, students, and "Old Friends" which have been mentioned, labor in the service of and as members of the Church of Jesus Christ, whenever they endeavour, each one according to his peculiar gifts, to proclaim the Gospel to students. Very few indeed do so with a special call or license from any visible Church organization. But is it possible that the Church as such has no special task with regard to the students? I am sorry to be so constrained to answer that the Church of our country has still a very slight influence upon the academical world and the educated classes

in general. We cannot here discuss the reasons of this sad condition, but we may be permitted to ask: Shall this continue to be so? No, it must not continue to be so, if the Church of the future is to be of any particular significance for our people. He who has the young people, has the nation, and the students form a very important portion of the nation. Apart from the acknowledgment and promotion of voluntary Christian labors among the students, the Church can serve the cause by the proclamation of the Gospel among students by filling the pulpits of our university towns with the ablest men who can present to the common man in the street, no less than to the student, the divine truth entrusted to them. The Church must show the student that she cares for him, that she is not indifferent to his welfare, by appointing pastors to the students and by interesting students in the life of the church. Even so it will not be easy to reconquer the lost position, but by patience and meeting the student half-way and especially by the calling of the right men, the Church will be able to do much for the coming of the Kingdom in our universities.

We have now considered the main points and shown the most obvious methods which are bearing upon the service in the Gospel among the students. May we always, in the careful study of the present age, use the many opportunities which God offers for the salvation of our students and for the glory of our God.

Notes of the Discussion

I. Preparation of the Christian Unions. Prayer, personal work by Union members, the formation and leadership of a group of students to be specially responsible for the campaign, the encouragement of expression regarding Christian experience and thought through the formation of a sort of Christian forum and the attempt to create the true attitude toward the Gospel as being necessarily a source of evangelistic effort. In this section of the discussion the experience represented was that of the Movement in Australia, the United States, Great Britain, and Germany.

Mr. S. S. Addison (Australia): The only method of evangelism which has had any wise use in the Australasian Move-

ment has been the prayer method. This was first used at one of the Summer Conferences of the Movement about three years ago. For almost a year one man had been praying for himself, that the Holy Spirit of God might work His will in him and for the Conference that others might dedicate their lives to the complete direction of the Holy Spirit. As soon as the Conference met a small group of men, not more than four, associated themselves with this man and prayed for members of the Conference individually. No attempt was made to button-hole men or to do personal work with them except as they came to speak with the leaders. Answers to prayer were extraordinarily definite and before the gathering was over practically every man in the Conference had voluntarily sought out and talked with one or other of the leaders about the place of Jesus Christ in his life. In a very real sense the gathering was Pentecostal, some of the most diffident leaders being given, at the time and afterwards, a remarkable power of speech, as well as an attractiveness which drew students to them in a marked way as they moved about the field in their subsequent work.

This method of influencing men to give up their lives to the absolute domination of Jesus Christ as Master and Lord has since become our consciously adopted method of evangelistic work. It is in use in practically all the universities of Australasia, where small groups of men meet to pray for the needs of others, with the object of personally influencing their fellow-students in the direction of discipleship of Christ. The groups are kept very small in order that agreement may be secured, and are promoted, as far as possible, on the friendship basis. The method works admirably, as is testified to by those who have used it longest. From all parts of the field there come reports concerning the sane and wise form of personal work which is being developed along this prayer group line. For a full description of the method refer to the book *The Message of the Student Movement* by Frank H. L. Paton, published by the Australasian Movement.

II. What the gospel is and what are its aspects which appeal to students. Methods of presentation. The necessity of bringing students to see Christ before attempting to create in them conviction of sin. The importance of requesting that experience

precede argument in matters of certain religious belief, such for example as belief in prayer.

The importance of emphasizing fundamentals and the first steps in the Christian life and the value of contact with persons of comparatively primitive Christian faith.

Pastor LeSeur (Germany): Mr. Mann has said that mental effort is needed for work among students and last night our Indian friend said 'the world will not be overcome by arguments but by our holy life.' I agree with both. I don't think it is possible to work among students without having faced the problems of the student; but I think it would never be possible to work among students if the worker were obliged to have the answer to all their problems, but they must see that he has faced them. It is impossible to impress students if they feel that we don't know their intellectual needs. They must see that we have suffered, that we have fought against scepticism and atheism, and that in spite of our having faced the problems, God is the certainty of our life. So the arguments are only the missing link between the worker and the students but not the sword. The means in the hand of God to overcome evil is the consecrated life. And then I will add only one other thought. I don't believe in Christianity if there is no consciousness of sin. But nothing is more difficult than to bring students to that consciousness. It would be wrong to emphasize the doctrine of sin. We will bring Christianity at the highest idealism, the great vision of our federation—the kingdom of God; but through these highest ideals a man can perceive we will lead students to consciousness of sin.

Dr. Howard L. Bronson (Dalhousie University, Nova Scotia) said that in dealing with scientific students, he had found it of value to use the strictly scientific method of experiment as a means of strengthening them in Christian faith. The men seemed willing to accept the statement that in religion as in science, the most fundamental things cannot be explained. One has to get results first and base his belief upon them. This principle had been applied most helpfully in the matter of belief in prayer.

Dr. W. D. Weatherford (United States) spoke of the importance of showing the wholeness of the Gospel of Jesus, of teach-

ing that to be a Christian is a personal relationship. It means to be a friendly son of God and the friend of man. If we will get our Christianity out of the realm of dogma and into the realm of reality we shall render a great service. Three of the most effective aspects to emphasize in the presentation he said were: that the gospel is rational, not necessarily demonstrable, but yet rational; that this Christian gospel is life and not a section of life; that it is a message of victory as illustrated for example by such a book as Harold Begbie's *Twice Born Men;* and that it is a gospel of service, not self-centered, but God-centered.

Mrs. Frederic M. Paist (United States) emphasized the necessity of giving the student enough light so that he can establish a relation to God—of helping him on the first steps to be taken, of being more elemental in our presentation.

The Rev. Frederic de Rougemont of Switzerland called attention to the advantage of such community work among common people as that which has been undertaken by Swedish students. The opportunity of coming into contact with deep and real Christian life in simple common people brings some students he believes to make themselves quite new Christians. It puts the problem from another approach.

II. (*e*) Method of presentation. Methods of presentation specially emphasized were: Bible study, personal friendship, and a definite campaign.

Mr. J. Reyneke (South Africa) placed special emphasis upon the importance of Bible circles. A Bible circle with a nucleus of strong Christian students working continuously to bring others to their meeting leads students often to inquire into Christianity and puts them on the right track.

Mr. Ambrosio Torres (Philippine Islands) emphasized the place of friendship, the importance of having the Christian students willing to make their personal relationships count as definite expositions of the principles of Christianity.

Mr. A. J. Elliott (United States) remarked that every religious awakening in a university or college, if traced to its origin, invariably leads back to some one man or woman who has become tremendously concerned over the religious life of the institution. The largest institutions in America have been shaken to their

very foundations from this kind of source of power. The second step in the process is that this one person quickly associates with himself or herself those students who are sympathetic with the idea of extending the Kingdom in that university. "The problem of any American university," he said, "is a problem of only a few students. There is the necessity of massing our batteries on these few and of centering our prayer on them."

Mr. Hugh Martin (Great Britain) spoke of the importance of conference with the speaker or speakers before the campaign. He felt it wise that the speaker submit to the student committee a draft of his whole appeal in order that they might criticize it freely and make any suggestion which they think likely to prove helpful. Prominent professors liked by the students should occupy the chair during the meetings of the campaign. The importance of giving the members of the Christian Union something definite to do in the preparation, such as bringing certain persons to the meeting, or playing some other important and real part in the effort.

In response to the general question as to whether any Movement which had tried the evangelistic campaign were convinced of the inadaptability of that nation to the campaign form of appeal, no experience was reported which indicated such constitutional unfitness for the campaign method.

The question of how to train members of the Christian Unions to do personal work elicited from Mr. A. J. Elliott (United States) the following suggestions:

(1) The careful selection of genuinely sincere men for the work. (2) Engaging these men in prayer. (3) Instruction of them in personal effort by a very able man who has a contagious religious experience. (4) The enlistment of them in a study of the subject—an outline like Mr. Weatherford's book *Introducing Men to Christ*. (5) Coupling all this with insistence upon personal work through the channels of college of which the individual student is naturally a part.

Mr. T. S. Evans (United States) called attention to the fact that in certain of the largest institutions in metropolitan centres the campaign method is sometimes a practical impossibility and should be either substituted or supplemented by a strong Bible study work.

SECTION III (TUESDAY)

THE PRESENTATION OF THE GOSPEL TO STUDENTS IN OTHER CHRISTIAN COUNTRIES

SYLLABUS

(N. B. Each of these questions should be considered separately for Roman and for Greek and Oriental Church countries.)

(1) What are the difficulties which keep students in these countries from accepting the Gospel?

(2) How must such presentation differ (*a*) from the presentation of the Gospel to students in Protestant countries, and (*b*) from the presentation of the Gospel to students in non-Christian countries?

(3) What should be the special features of our positive presentation of Jesus Christ?

What should be the first aspects of the Gospel to be presented?

How should the presentation progress?

(4) What should be emphasized and what should be avoided in the attitude we take up towards (*a*) the Bible, (*b*) the Church, (*c*) the Sacraments, (*d*) Tradition and Ceremony?

(5) What part should be taken by the following methods in the presentation of the Gospel in these countries: (*a*) literature, (*b*) personal work, (*c*) evangelistic campaigns, (*d*) Bible study?

Paper on Roman Countries by Professor Dartigue of Geneva

I. THE METHOD IN GENERAL.

The question we have to study is essentially one of method, because it presents itself in this way: How ought we to present the Gospel to Roman Catholic students? But to know what method we ought to employ, we should consider carefully the object in view, as the choice of a method or means depends largely upon the end for which we strive.

(1) At the beginning, it should be clearly recognized that our object is not to gain Roman Catholic students for Protestantism. We are, for the most part, Protestants, and we do not wish to hide our flag, as it is best that those who come to us should know what we are; but even if it is our duty to work in the full light of our convictions as sons of the Reformation and thus avoid any equivocation or misunderstanding, we have no right to put in the first place what is really secondary. The propagation of Protestantism is not, cannot be, the object of our activity, for, properly speaking, Protestantism is not a religion. It has been in the past and it is at present, only an historic form of Christianity, and as such it has only a relative and contingent value. The Gospel is eternal because it comes from God and because it responds to the permanent needs of the human soul, but it is not impossible that Protestantism, as well as Catholicism, may disappear some day to make way for new forms, better adapted to the religious needs of the moment. We think that Protestantism is particularly efficacious, as a basis of activity, and we will found our work on its principles. But if we cease to think of it as a means and transform it into the object, we radically distort its spirit.

Therefore, we should resolutely take a different stand, and, putting aside any question of church, take as the object of our efforts the real *raison d'être* of our Movement—the extension of the Kingdom of God in the universities. What we wish to present is the Gospel, pure and simple, and nothing but the Gospel. Our ambition is to lead the students, whoever or whatever they may be, to accept Jesus Christ as their Master and Saviour. In spite of all our care, some students may continue to cherish prejudices against us which may hinder them, as perhaps they will find it hard to distinguish between our Protestantism and our Christianity, but we shall not be to blame. Moreover we are sure that other students, seeing what we are trying to do, and understanding our object, will follow us, shaking off their prejudices to work with us in the same spirit and in the service of the same Master.

We wish to present to all students, without distinction, the message of Christ; we wish to invite them all to study with us the authentic documents of primitive Christianity; and we will

not ask of those who respond to our appeal, "Where do you come from? What church do you belong to?" but, "Will you seek with us the truth, in a spirit of sympathy and of fearless research? Will you with us endeavour to find in the Gospel the necessary light and strength to live the true life?" It is probable that many of those gained by this means will remain attached to the Roman Catholic Church, and it will be a pleasure to think that in those surroundings they can be faithful witnesses for Jesus Christ. It is also possible that others will feel the need of attaching themselves to one or another of the Protestant denominations, and this decision would make us profoundly happy. And, lastly, others may not feel themselves attracted for the moment to any existing sect, but we will respect their attitude, thinking that it is not so essential to be a church member as to be a true disciple of Jesus Christ.

(2) As our object is not to convert Roman Catholic students to Protestantism but to present to them the Gospel, we ought to cast aside all polemical and controversial methods. In the past, such methods may have had their utility but now they would be anachronisms. Moreover, those who employ controversy as a means often fall short of the object they wish to attain; to make known the truth, they commence by fighting error, and thus arouse contradiction. Now it is a proven fact that contradiction usually aggravates resistance. It is not unusual to meet with Roman Catholics who criticize severely the abuses of the Church from which they seem to be completely detached but they will not accept such criticism from Protestants. This is a psychological fact which we must take into account in order to avoid errors of tactics which might compromise the success of our work.

Our method should be *positive, affirmative.* Neither arguments nor discussions—which have their proper place elsewhere—can replace pure and simple affirmation in the work of conquest, because it is only affirmation, created by conviction, that can produce conviction. In Protestant circles in general, and in university centres in particular, we often have the mania for making evident and for exposing to the light of day, our intellectual doubts and uncertainties. The reasons for this attitude should be respected, for it is to be sincere toward ourselves

and toward others that we deem it necessary to act thus. But if sincerity requires that we say only what we think, it does not require us to say all we think. There are personal matters that no one asks of us, and we can perfectly well keep them to ourselves. Sometimes, under certain circumstances, we may be led to speak of our doubts—well and good. But what is legitimate as an exception, cannot and should not become a rule. If we are witnesses and prophets—and such is the mission of every disciple of Christ—we should affirm everywhere and always, the power of the Gospel; we must take to the students our convictions and assurances. They will not be won by this simple fact. Far from that! But by our testimony we shall have helped to turn them toward that Way where one seeks—and where one finds.

II. The Applications.

Having endeavoured to characterize the spirit of our method, we shall now consider its principal applications. These vary necessarily according to the different categories of students whom we meet. For the purposes of this study, these may be divided into the three following classes: strict Roman Catholics or *catholiques pratiquants;* broad Roman Catholics or Modernists; atheists and the indifferent.

(1) The *catholiques pratiquants* are those who accept without reserve all the dogmas, rules, and rites of their Church and who submit themselves entirely to its authority. These convinced Roman Catholics are almost wholly inaccessible. The difficulty, not to say impossibility, of reaching them comes from their obstinacy and narrow-mindedness. They will have nothing to do with us, because they consider that they possess the whole truth and that we are completely in error. In acting thus, and in taking this attitude of suspicion, even of hostility, they are within the logic of their system, for the Papacy regards as heretics all those who, outside of itself, claim to have a religious life and Christian convictions. Do we not know that the present Pope has forbidden the faithful to have any relationship or any work in common with the non-Catholics, especially with Protestants?

What aggravates the difficulty is that most *catholiques*

pratiquants are mixed up in politics and are generally reactionary, or of the clerical party. In university centres as elsewhere one meets men who have no religious convictions, but who, for purely political reasons, are blind partisans of the Roman Catholic Church. Now, this intrusion of politics into religion, or of religion into politics, creates a state of mind and of things absolutely unfavorable to the action of the Gospel.

(2) If, since the *Pascendi* Encyclical, it is no longer possible to speak of modernism in general as a clearly defined movement, we must recognize that the modernist spirit exists and has a tendency to develop, not only among the clergy but also among the educated classes in general. Therefore we find students who, though they are and wish to remain Roman Catholics, realize that their Church no longer responds to the intellectual, religious, and social needs of the present and who feel that, in order to keep in touch with modern life, the Church has need of transformation and should abandon many ancient ideas and methods. It is not for us to judge whether their action is logical and their position tenable. We have only to see whether we can work with them. Their relative independence with regard to traditional Catholicism certainly makes them much more accessible than the former class; as also their intense desire for an intellectual and spiritual renovation of the Church shows that they have religious needs, and even a Christian ideal. Therefore we should try to meet them on common ground, and that ground is already existent; it is that of the Gospel. The study of the Gospel as found in the New Testament is consequently the best means. Our method should be to form Bible circles, where the students may study with us the authentic sources of Christianity. These circles will necessarily be different from those for Protestants, for to study the Bible profitably with Roman Catholics, we must take into account their mentality, their manner of presenting and solving religious problems, and above all their ignorance or very elementary knowledge of the Scriptures.

(3) Finally, there are the atheists and the indifferent, by far the most numerous class. Both groups seem entirely detached from Catholicism, but while the former are at the same time anti-clerical and anti-religious, the latter, usually anti-

clerical, are theoretically agnostic and practically a-religious. Their common feature is that their hostility or their indifference comes mostly from their Roman Catholic education and training. There is one evident way of presenting the Gospel to these students—the apologetic method. We must show them that there is not, cannot be, a conflict between true science and true religion; we must try to make them understand that one may be a convinced Christian without in the least renouncing the strictness of the scientific spirit. In taking this attitude we may be brought to dissociate Christianity from some of its historic forms, particularly the Papacy, which has long been an obstacle to the intellectual and social emancipation of man and which has often arrested the progress of science. Only let it be understood that we take this position for the purpose not of controversy but of testimony, not to attack Roman Catholicism as such but to justify and to defend Christianity, which cannot be held responsible for the errors and abuses of the Church.

The apologetic method has *an incontestable but negative value.* It may break down barriers and dissipate prejudices and misunderstandings, and this is an important result, but it is incapable of demonstrating any spiritual reality whatever; so we must complete it by employing the affirmative method, of which mention has already been made. In our apologetic conferences we ought always to affirm the reality of religious experience. At first we may be misunderstood, since most Romanists consider religion as something purely collective and traditional, and very few among them know what personal religious experience is; but some of our hearers, even if they do not understand, will probably feel that we have something they do not possess. The sincere seekers will come near to us, to see better, and we shall probably be able to draw them into our Bible circles.

All this work of meetings, lectures, and Bible circles is necessary and must be done. But the very best way to present the Gospel to students, in Roman Catholic countries as elsewhere, will always be by means of the personal testimony and individual propaganda of students who, having found Christ for themselves, feel the responsibility and the privilege of saying to their comrades what Philip said to Nathanael, "Come and see."

Paper on Greek Countries by Miss Ruth Rouse

In approaching the subject of the Greek and Oriental Church countries, I think that the general line of Professor Dartigue's paper applies very well; but there are some very distinct differences between Greek Church and Roman countries. I should like to indicate these differences, though in the main his line is applicable to both.

1. It is certainly not true in the Greek and Oriental Church countries that all "Orthodox pratiquants" are inaccessible. Very many of them are those with whom we can sit down side by side as fellow learners of Jesus Christ. Inaccessibility is true of a great many of them, and it is true also of the "Catholiques pratiquants" in certain countries, though not in others. On the other hand, when we come to the students of these countries, who must be classed as atheists, there is a great difference between them and the atheist students in Roman Catholic lands. There is never the same difficulty of approach. It is my experience with students both in Protestant countries and in Greek and Oriental Church countries, that even when they are agnostic, there is always a yearning to get back to Christianity and to get back to the Christian Church.

In considering how to approach these students, let us first think of what we have to reckon on in our favour in presenting the Gospel to them. I do not speak only to outsiders coming in to present the Gospel, but to students in these countries who are seeking themselves to present the Gospel to their fellow-students.

(*a*) In many at any rate we can reckon on a very strong religious sense. This is especially true of the Russian. The Russian has an essentially religious soul; and even if he calls himself an atheist, he is yearning for God and he will not deny it; he is yearning to get back to Christianity.

(*b*) We can count on idealism. This is also specially true in the Russian. The students are idealists first and foremost; and in every idealist you can count on a yearning for power to carry out his ideals. This tendency is all on our side when we come to present the Gospel, for they are yearning to have power

to carry out their ideals and to help them to regenerate their country.

(*c*) We can count on some knowledge and a certain amount of religious instruction, *e. g.*, a four years course in New Testament and Old Testament history, Catechism, and Liturgy. A great deal seems to pass out of their minds, but there remains a substratum of knowledge of some of the main doctrines of Christianity. There is also some knowledge of the Bible, a reverence for the Bible, and no objection as such to its study. Individual study of the Bible has been encouraged in these countries. Most of the students possess a copy of the Gospels even if they do not read it; but often they have read some part of the Gospels, and the reverence they have for them is a great advantage.

2. Certain difficulties appear almost everywhere.

(*a*) A strong hostility to and prejudice against Christianity, born of two things—first the political aspects of Christianity as seen in many countries, and secondly the anti-social aspect of Christianity as they know it. In certain countries they look upon Christianity as allied with a political party they dislike, and hate it accordingly. In other countries the political aspects of Christianity are in its favour, *e. g.*, where the Church has defended them against their enemies.

(*b*) Students, through study in their own universities or abroad have come to believe that Christianity has been outgrown by the modern up-to-date people. Christianity is dead, they say, in the West: why do you want to bring Christ to us? The difficulty we have to contend with is rather the difficulty of an atmosphere than of actual intellectual difficulties about Christ. As a rule the intellectual difficulties which you find raised against Christianity, against the acceptance of Jesus Christ, are of a somewhat archaic character, especially if they refer to critical questions connected with the Bible. The same is true of a good many of their scientific difficulties.

3. Method of approach.

(1) Get a public hearing from as many students as possible and that on neutral territory. Such meetings held to present the Gospel should not be held as ordinary religious meetings,

with hymns and prayer, but should be rather in the form of lectures.

(2) The ground must be prepared by prayer beforehand in the country concerned and in other countries. Preparation must also be made by looking into the future and seeing what workers will be needed, and making plans for following up the large gatherings by small meetings, by Bible study groups, and by personal work.

(3) Misconceptions and prejudices are rife and much time should be spent in showing what Christianity is *not*. This is very necessary as a preparation for the positive presentation of our Saviour as Lord and as God.

(4) Show how Jesus Christ touches life, how He meets just their difficulties, the difficulties of to-day, in their universities and colleges, and how in their present temptations He can be their personal Saviour. We should try to make this presentation of the Gospel, by awakening in the minds and hearts of those students a sense of their own real personal needs. It may be well at the beginning to give addresses on such topics as the "Social, Moral, and Religious Problems of the students in other Countries," and also the *needs* of students in those other countries. It does not matter what means we use, but we must get to the sense of need before we make the positive presentation.

(5) Avoid public argument. Students in these countries are very fond of argument and of philosophising, but this should not be encouraged in public meetings but rather in personal interviews. Public argument is a temptation to men to think more of the intellectual enjoyment they get from it, than of the real needs of their hearts. Public argument will always be asked for and sometimes must be allowed to show that you are not afraid and that Christianity is not obscurantism, but it should be avoided if possible. All our efforts should be bent on smaller meetings in which we can get to know people personally, and which will give us opportunities later for personal work, and on such things as will lead students to personal investigation and to private study of the New Testament.

(6) Avoid if possible taking sides on political or strictly ecclesiastical questions. This is almost impossible, but we should do it if we can. In the case of ecclesiastical questions if we

are forced to deal with them we should avoid any attack on the things they hold sacred or are supposed to hold sacred and particularly on anything that involves ecclesiastical or national patriotism. All the time we should keep before the minds of the students the Person of Jesus Christ and their relation to Him.

Notes of the Discussion

I. Difficulties which keep students from accepting the Gospel.

Mr. Stchukin (Russia): The great difficulty is that students have not had examples of vital Christianity before them. They point to hypocrites as exponents of Christianity, or remember those personalities who have produced negative impressions. They feel that in this twentieth century the Gospel has had to give place to economic, political and social questions; that human development comes only along these lines, and it is by emphasis upon these problems that public life is to be redeemed.

Mr. Sayed (Egypt) indicated three difficulties among different types of students. The government school students have only such a knowledge of the Gospel as would be gained from a superficial reading, or from incidental home instruction up to the age of 15. Boys from the mission schools dislike to have more moral instruction because they say they have grown tired of this in mission schools. Scientific students center their interest on particular subjects and look to the solution of national problems along these lines.

Mme. Orgewsky (Russia) sought to correct the impression that had been made by stating that the Gospels were read in most Russian homes and that even this fact often leads students to say that they do not wish to attend conferences for Bible study and spiritual development.

Mr. Hitti (Syria) indicated two principal difficulties among Maronite Christians: (*a*) When invited to study the Gospels they say "What can the West tell us about Jesus, for Jesus and all disciples were Maronites?" It is, therefore, difficult to show them that their religion is inadequate because it has lost its vitality. (*b*) Political positions are distributed according to membership in a particular Church, and a man on becoming a

Protestant Christian thereby cuts himself off from government service and loses the support of either the government or the Church in his profession.

Mr. Ewald (South America) gave the following: (*a*) Absence of influences seeking to relate students to Christ; very small number of workers among students. (*b*) A lack of regard, and in many cases even respect, for the clergy. The loyal Catholic students are very few. (*c*) The influence of the universities is distinctly anti-religious. (*d*) Presence of selfishness among professional school students who are seeking to gain position and wealth hampers the progress of the Gospel.

Mr. Phildius (Austria) added to three classes mentioned by Professor Dartigue a fourth class of anti-clerical students in Roman Catholic countries, men who are such from historical reasons but who are really very religious and full of yearning. He emphasized the ignorance of the Gospels in Austria, the distinct attitude of antagonism in certain sections, and the special problems of the Czech students, and need for the presentation of a national Gospel. He also spoke of the spiritual revival which is coming in Roman Catholicism among the Polish peoples.

Mr. da Silva (Portugal) emphasized difficulty arising from unwillingness of Roman Catholic students to hear anything about religion on the ground that they have had so much of that which has been detrimental. He urged an appeal to the fundamental need of the human heart, and the need of social reform, and the gospel of Jesus Christ as being the only solution of these problems. He said the Portuguese students are not appealed to by spiritual truth as such.

Baron Nicolay (Russia) emphasized the fact that the principal difficulty with students in these countries is not an intellectual difficulty but a moral one, and urged an appeal to the conscience, the heart, and the will.

Mr. Papazian (Armenia) outlined the attitude of Armenian students who feel they are complete Christians because their race has accepted Christianity. The principal difficulty is, therefore, that of securing a consideration of the innermost teachings of Christianity, such as the indwelling of Christ's spirit, personal prayer, etc. The Armenian students say this is Protestantism.

II. Special features of a positive presentation of Jesus Christ.

Dr. Rua (Argentina) seeks to bring students to appreciate the outstanding problems of their countries and the reasons for the presence of these difficulties. He then seeks to have students realize that fundamentally every problem is a moral problem, and that even economic problems are possible of a moral solution. He emphasizes the necessity of students making their contribution to the solution of their nation's problems and shows that these have been too often dealt with from an intellectual standpoint rather than from the moral approach. He then outlines the solution which Christianity offers for these problems and seeks to lead students into contact with the far-reaching influence of Christianity. He shows that Christ has a message for both countries and individuals, and thus leads students from the social problems into the religious questions and matters of personal morality. He said that polemics and argumentation have failed to produce results in South America, and quoted students who said that the greatest arguments they had ever known for Christianity were personal lives, not philosophical statements of belief or doctrine.

Baron Nicolay (Russia) urged touching the flaws in personal lives and the exposition of Jesus not only as a moralist of the past but as a personal Saviour for the present.

Mr. Waller (Ireland) outlined how difficult it was to secure contact with the Irish Catholic students where the Roman Church is working intelligently for the highest and best results. He felt that they must unite on the study of the social problems of Ireland, and said that both Catholic and Protestant students have organizations for the study of these problems, and that personal friendships would bring together these two organizations, and that from some such union would come a great blessing to the Protestants as well as the opportunity of making a contribution.

M. Grauss (France) urged the importance of understanding individual personalities in approaching students and the contribution which all the communions will make to the final form of Christianity. He urged that the students of the various Churches must be urged to enter into the reality of their ideals through the door which they can most easily enter, and that when they are within and when they see the similar ideals of students of

other Communions, each will be able to make to the other a great contribution.

Professor Haberl (Austria) stated that where tradition has covered up the truth we must go back to the beginnings. He stated that the *old* message of God is that Jesus is the Christ and we must therefore preach the old meaning in these words; show Christ as the King over the Nations, whether they believe in Him or not, and that He alone can develop those nations to full blossom as they accept Him in the fullest sense. The Austrian Movement finds its greatest results through preaching "Jesus Christ and Him crucified."

Mr. Wilder urged that: (*a*) Emphasis be laid on the fact that life is a unit, that belief cannot be kept in one compartment and practice in another; that Jesus is no longer a babe in arms, nor a dead man, but a living Christ, and that belief in Him does produce ethical results in the national life of to-day. He is a living, manly Christ. (*b*) That in Roman Catholic countries where the study of the Bible is discouraged, the Student Movement must emphasize the personal appropriation through Bible circles of the truth of the Gospels.

Sectional Meetings, Wednesday, June 4th

SECTION I

RELATION TO THE CHURCH

SYLLABUS

(1) What is the general attitude of students in your country to the Christian Church?

(2) To what extent and in what ways do the Christian denominations manifest a vital interest in the moral and religious life of students in your country?

(3) What methods have been used by your Student Movement to promote loyalty to and membership in the Church?

(4) What is the ideal relationship between a national Student Movement and the Christian Church?

(5) What methods have been found most useful in promoting close relationships between a national Movement and the leaders of the Church, with a view to securing their help?

(6) Does your Movement discriminate between the interdenominational and the undenominational position?

(7) How can a Student Movement best express the interdenominational position at its conferences and in other ways?

(8) What should be the relationship of the leaders of a national Student Movement to their own denominations?

(9) In selecting national secretaries to what extent should their denominational connections be considered?

(10) What is or should be the bearing of the interdenominational position of a Student Movement on the problem of Christian unity?

Paper by the Rev. Tissington Tatlow

In considering this subject we are confronted at the outset by a serious difficulty; men who claim to be members of the Church are by no means agreed as to what they mean when they use the word.

They may agree that the Church is the Body of Christ, but that Body is rent asunder by divisions. Those who claim to be sincere Christians believing in the Christian Faith in God—Father, Son and Holy Spirit—are separated into a great variety of denominations each holding that it is the truest expression of what the Christian Church should be. The confusion and perplexity caused by the divisions among Christians is very considerable and amid this confusion and uncertainty the Student Movement has to steer its course. What should be its attitude to the Church? We have frankly to admit that, strictly speaking, we cannot as a Movement define the Church. We have to accept the variety of points of view which prevail. In some ways this is intensely confusing. To do so is full of difficulty but we are sure we are not in a false position because we know that all who are in Christ are members of the Invisible Church. We recognise as in the Invisible Church all who are in Christ, all who look to Him as Divine Saviour and Lord. And if we cannot as individual members of the Movement accept each other's theories of a visible Church we can agree that as each of us ought to be loyal to the Christ in Whom he lives, so each ought to be loyal to whatever Christian body he conceives to be the most perfect embodiment of the Will of Christ for His Church.

Our position, therefore, is that we cannot point to any body and say that is or is not the Church, but we can say that we believe in the Holy Catholic Church, that some of us find its best expression in one Christian denomination and some in another, and we bid our fellow-students seek for its best expression and when they have found it to ally themselves with it and be faithful to it. And we all can and ought to pray that the unity of the broken Body of Christ may be restored; and that the divided family of God in the world may become one.

The attitude which I have been trying to express has developed into a principle which can be stated. We have learned to designate it as the interdenominational principle. It is worth recalling at this point that this principle has been evolved out of the experience and necessities of the Student Movement. It was not a thought-out principle in the beginnings of the older Movements in the Federation. In a recent letter[1] the General Secretary of the Australasian Student Christian Movement writes: "Concerning the general question of the relationship of our Movement to the Church, until a few years ago, I do not think that our position was conscious and systematized. During the last four or five years, however, we have endeavoured to educate our members to the conscious position that our Movement must be recognised as a servant of the Church, that its membership is only a temporary matter, and that its usefulness is retarded by thinking of it in any sense as taking the place of the Church. This is most emphatically our official position, and as I say, there has been an attempt for some years now, at education along this line. . . . There is conscious thought about our denominational relationships, and a constant reiteration of the fact that our Movement is interdenominational and not undenominational. We have a strong regard for the difference in meaning between these two terms."

This statement exactly describes our experience in Great Britain. The British Student Movement began without any theory on denominational questions and without any serious thought. It was interdenominational in name, it was certainly undenominational in practice. It was only as the years went by that it systematized its theory of interdenominationalism and brought its practice into harmony with its theory. As there are Movements in the Federation which have not yet reached a conscious theory of interdenominationalism, it is perhaps worth while asking the question: What do we mean when we say that the position of the Student Christian Movement is interdenominational? We have an official definition in the British Student Movement. It is this: "The Student Christian Movement is

[1]Letter from Mr. Addison to Mr. Tatlow, dated Melbourne, Australia, March 5, 1913.

interdenominational, in that while it unites persons of different religious denominations in a single organization for certain definite aims and activities, it recognises their allegiance to any of the various Christian bodies into which the Body of Christ is divided. It believes that loyalty to their own denomination is the first duty of Christian students and welcomes them into the fellowship of the Movement as those whose privilege it is to bring into it, as their contribution, all that they as members of their own religious Body have discovered or will discover of Christian truth. The Student Christian Movement, therefore, while extra-ecclesiastical in the sense that it does not concern itself with questions of ecclesiastical organization or Church function, is in a position to have its life enriched by its members each bringing into it as their contribution all the truth for which they hold that their own denomination stands."

Over against this position is that of undenominationalism. An undenominational society is one in which the members unite on the basis of those beliefs which they hold in common, suppressing while they are together those convictions which they do not share. To hold this position would be to have a less rich life. It tends to colourlessness and ineffectiveness.

In the Student Movement we have deliberately chosen the interdenominational principle. This principle gives us at once a definite relationship to the Christian Church. We recognise that each member's primary loyalty is to that branch of the Church to which he belongs and that we must foster that loyalty. If a student is not a member of any branch of the Christian Church our position as a Movement implies that this is unsatisfactory, for no one can be a genuine interdenominationalist unless he belongs to some denomination.

Let me attempt to specify some obligations which follow from our position as a Movement.

1. We should urge upon our members the duty of Church membership. The Student Movement is not a Church and we must remind our members that they must not attempt to make it such for themselves even during college days. We can encourage Church membership by addresses at Conferences and in Christian Unions and by literature on Church membership, also by avoiding activities which clash with Church obligations, *e. g.*,

meetings at hours when students should be at Church are undesirable.

2. We must leave speakers at Conferences and Christian Union meetings absolutely free to say all that they believe. It is disloyal to our interdenominational principle if we ask a speaker to modify the statement of what he believes because it may offend the denominational convictions of someone in his audience. It is better for a Catholic to listen to a Quaker dealing with a topic like the Maintenance of the Spiritual Life without any reference to sacraments and for a Quaker to suffer the opposite experience, than for Catholic and Quaker alike to try and adapt what they believe to what they think the other would like to hear.

I have sometimes been asked if the result of following this principle is not unsatisfactory and confusing to the hearer. I have attended Student Conferences and meetings now for twenty years and I notice two things: The first is that most Christians have far more in common than is often recognized. The second is that members of different bodies learn a very great deal from one another through the Student Movement.

3. We must encourage Church loyalty in our members. The Student Movement must be prepared to accept such limits as are set by its interdenominational principle. It is not its business to determine whether the ecclesiastical practices of any of the religious bodies represented amongst its members are right or wrong. It must accept the teaching of each Christian body, whose members are admitted to the Student Movement, as right for the members of that body. Let me give an instance. The Anglican Church is not in communion with the Protestant Churches generally. Many must regret this fact, but it is to be accepted and members of the Anglican Church must not for example be asked or expected to attend united Communion Services. I give this instance because of an incident in the history of the British Student Movement. In 1898 two members of the Church of England who were working in the Student Movement asked Bishop Creighton if he considered that loyal Churchmen could take part in the Student Movement without compromise of their principles. Bishop Creighton's answer was that in his opinion they could certainly do so provided the

Student Movement did not concern itself with anything which was a matter of ecclesiastical controversy. The British Student Movement at once examined its practice to see if there was anything in its practice to cause difficulty and it found one thing. It was the custom to hold united Communion Services at Summer Conferences and to admit Nonconformists and members of the Church of England to these. Such united Communions were at once abandoned. Many regretted the necessity, but few, I think, doubted the wisdom of this action.

4. The Student Movement must not countenance the proselytism of individuals on behalf of any one body. There is always a tendency to proselytise in the case of keen denominationalists. There is a certain type of Protestant who always wants to see everyone else become Protestants too and a certain kind of Anglo-Catholic who wants to make everyone else Anglo-Catholics. These must be counselled to fair play. They should each be free to testify to their convictions, but must refrain from bringing pressure on members of the Student Movement to change their denominational connection. It is good to have some theory on this matter. Personally, I think the day is gone by when reasonable men can be expected to believe that unity will be achieved by a stream of proselytes trickling from all bodies of Christians into some one particular body. Re-union, when it comes, will surely come through the Churches treating with one another as corporate bodies, and not through any one body converting to its faith and order one by one the members of other bodies. The capturing of individuals in this connection is a futile business. Of course, sometimes men will change their denominational connection. And when a man or woman does not find a spiritual home in the body in which he has been brought up that a change should be made is often desirable. But such cases do not effect the main contention that the Student Movement should not allow men with the proselytising spirit to exert their energies through Student Movement channels. I do not think there is much of this in the Student Movement. Anglo-Catholics who have joined the Movement as a rule, I notice, behave very well, though it is often expected that they are likely to be offenders, but Protestants are more often inclined to behave as if they had

a monopoly of the pure Gospel and that those who wanted its purity and fulness would do well to join them.

5. The Student Movement can serve the Churches by preaching the true unity of the Church. The Church is the Body of Christ. Beneath all its divisions lies the fact of its oneness. This should be preached unceasingly. The more this truth is realized, the more will men pray for the day when this deepest fact of the Church's life will express itself in some form of unity. While we are occupied with this we shall discourage all short cuts and we shall remember that as a Student Movement it is not our business to solve the problem of unity, but simply to teach men and women to care about the matter and to prepare them to take their part in helping to solve the problem when student days are past.

6. It is the duty and privilege of the Student Movement to organize the resources of the Christian Church for the benefit of students. Let us make it clear to the leaders of the Church that this is our aim. To this end it is advisable to keep in touch with the leaders of the Churches; to know their mind about the Movement; to keep them informed of its policy and progress, and to see that all the resources of the Churches are being brought to bear upon the task of winning the colleges for Christ.

In conclusion let me advocate the advisability of giving much thought and attention to the whole question of the relationship of the Student Movement to the Church. It is a matter on which no National Student Movement should drift, but on which each should have a conscious and definite policy. The Student Movement is not a Church and therefore as a religious society it can have but one right to exist, and that is that it is a genuine auxiliary to the Christian Church.

Paper by Miss Bertha Condé

In attempting to discuss the relationship of the Student Movement to the Church, it has seemed necessary to limit the study to conditions found in Canada and the United States of America; likewise, to interpret the term "Church" as applying only to the thirty denominational divisions of Protes-

tant Christians included in the Federal Council of the Churches of Christ in America, besides seventeen church bodies in Canada. Some of these have strong national ecclesiastical organizations, while others are made up of loosely federated groups of local parishes. In adition there are the Roman Catholic and Greek Orthodox Communions with which up to this time the Student Movement has had little or no relation.

A questionnaire which was sent out in the course of this study has been of great service. The replies embody the experience and convictions of twenty leading clergymen of various denominations who have known the Student Movements rather intimately, and nineteen experienced Association men and women secretaries of Canada and the United States of America.

The relation of the Student Movement to the Church is a vital matter just now in North America. Forty-four years ago the first of the national Student Movements was organized and they now embrace 1,560 Associations with 131,584 students and professors as members. It is only natural that such a large body of organized Christian students should attract the notice of the Churches and lead them to investigate our function and relationships. In the early years of the Movements when the Associations were small and the national organization weak, the call for personal work was so pressing that little attention was paid to relationships with the Church as an ecclesiastical body.

Individual relations seemed to be satisfying at that time, and were developed in several ways: 1. The Student Movements of North America took upon themselves a sincere service of loyalty to the Church by requiring each student wishing to become a full member of the Association to meet the test of the church membership. In this way it was assumed that those who had confessed their faith in Jesus Christ by uniting with the Church were already committed to the fundamental purpose of the Student Movement. This allegiance to Church membership has been strengthened by the emphasis of years and by the strenuous defence it demanded on every hand. Hence our Student Movement has

taken for granted the protection and sympathy of the Church whose principles we were defending.

2. The Student Associations have exerted a powerful influence upon college communities and many students have been led to a living faith in our Lord, and brought into the Church. To quote a prominent clergyman, the Student Association "touches many who are antagonistic to the Church and interprets to hostile minds the Church's real attitude." And at the Summer Conferences, especially, have students and Church leaders come together in mutual sympathy.

3. The quickening of the spiritual life of students through the Bible and mission study classes especially fitted for students undergoing mental and spiritual transition, reacted upon the life of the Church by raising up leaders for her activities. It is a significant fact that many of the men and women serving as secretaries and officials of Church boards, as well as many leading clergymen, have been conspicuous leaders in the Student Movement in former years.

4. Again there have been many instances where local Association leaders have brought about helpful relations with clergymen in college towns. The local churches have often helped the Association financially and the ministers have helped in Bible classes and special lectures and personal conferences. These relationships have been largely a matter of local initiative rather than of national policy.

The most important connection with ecclesiastical bodies has been steadily maintained for years through our Student Volunteer Movement for Foreign Missions. Through its emphasis on recruiting missionaries, promoting mission study and giving, and through its quadrennial convention and its candidate department, great service has been rendered to the Church. The thousands of college men and women who have gone into the service of the Church abroad, are an unmistakable proof that the Student Movements have been of service to the Church; and the appreciation of the Church has not been wanting. As a direct fruitage of the Student Volunteer Movement, the Young People's Missionary Movement, now the Missionary Education Movement, was organized. Also the conception of the Laymen's Missionary

Movement came to the founder as a result of the influence of the Student Volunteer Movement Convention in 1906; and the United Mission Study Movement among the Women's Boards of this country was suggested by the educational plans of the Student Volunteer Movement.

In recent years, however, certain difficulties have arisen which have made the relationship with the Church a question of paramount importance. Sometimes the local Association has become so strong and self-sufficient that there has been unconscious competition instead of co-operation. A large number of students who had strong church affiliations in their home towns have failed to establish connections with churches in college towns and after four or five years of laxness have been weakened in their loyalty to the Church in general. Then, too, the democratic spirit in our college life has reacted upon the religious life of the students, leading them to seek some common denominator which would express their spiritual convictions apart from denominational differences. The Associations have unconsciously lent themselves to this spirit and although they have advocated loyalty to the Church, they have failed to point out concretely just what is involved in that loyalty.

The fact that our Student Movements have always been a part of the general organizations of the Young Men's and Young Women's Christian Associations has been assumed by some church leaders to give the Associations better opportunities for enlisting workers for local service than is afforded to the churches. This feeling is being overcome by the continuous effort that is being made to relate students to the church work of the community to which they go.

The increasing number of students centered about great state universities has awakened the Churches to a sense of their responsibility for their youth. They have met this in part by placing student pastors and religious workers at these important centres. There has been great need that these workers and the local Association leaders should discriminate between the functions of the Church and the Association.

These and other causes that might be mentioned have led

our Movement to take steps to interpret its relation to the Church.

During the last two years national secretaries of the Movement have devoted much time, in some instances aggregating months, to study and conference with Church organizations. Leading clergymen and Mission Board secretaries have been invited to our Summer Conferences to meet the students from their respective denominations, thus being enabled at the same time to gain a better knowledge of the principles and work of the Student Movements. Many interviews have also been held at the national offices with Church leaders about specific problems in student work. National secretaries have taken pains to attend Church assemblies and to familiarize themselves with Church policies. The Young Men's Christian Association has had an able Commission studying for several years this question of relationship to the Church.

But best of all there have been times when the Student Movements have been able to work in real union with the church bodies. One of the first of these opportunities came to the Young Men's Christian Association in the work of recruiting candidates for the ministry. For several years there have been held, in different cities, conferences in which the Student Movement and the theological seminaries have co-operated. These have been fruitful in enlisting able men.

Likewise the Student Volunteer Movement has for several years held a conference with the secretaries of the Church Mission Boards to discuss ways and means of finding an adequate number of missionaries. This has led the Mission Boards to depend in an unusual way upon the Student Volunteer Movement as the recruiting arm of the Church. Furthermore, this year the women's Student Movement held a conference for two days with official representatives of twenty-four women's Foreign Mission Boards and the Council of Women for Home Missions. At that time a policy was drawn up providing for co-operation between the Student Associations and the work of Church Board secretaries and the local church missionary societies. In the Council of Women for Home Missions, secretaries of the National Board of

Young Women's Christian Associations sit on five of their committees as voting members.

The church workers in state universities have an annual conference in which our national student secretaries are invited to take part. And this year one of our secretaries was asked to present a paper outlining principles and a policy of co-operation relating to religious work in state universities. The time is undoubtedly near when such church workers will sit on the advisory boards of Student Associations for united council and mutual help.

Of more recent growth has been the work of recruiting graduate students for church and social service. The call for service is presented to outgoing seniors in the colleges and they fill out a blank indicating their preferences for local church, social or missionary work. These names are then forwarded from the national offices to the pastors, Mission Board secretaries and social service schools concerned. In this way hundreds of graduate students are related to definite church activities.

The problem of the small church in the rural community is also being met by the work of the Student Movement in enlisting students for rural social service during the summer time.

A year ago the four Student Movements appointed three representatives each to form a Council of North American Student Movements. Since the formation of this Council, two other important steps have been taken in promoting Church relationships. Long conferences have been held with officials of the Federal Council of the Churches of Christ in the United States. Official delegates from our Movements were invited to their national meeting; and in their social service policy our Student Movements were recognized as a logical means for carrying out this part of the Church's programme among college students.

Still another relationship with the Church has been established in connection with Association Bible study classes and the Sunday Schools in college towns. As a result of many conferences an agreement has been reached between the Student Movements and the National Sunday School Com-

mittee whereby a course of voluntary Bible study for students has been accepted which will be promoted both in the Student Associations and in Church Sunday Schools. Thus the loyalty of the student to the church will be strengthened. In connection with this it is interesting to note that at one of our student conferences this summer there is being held a special council of the pastors of college towns. Fifty men have responded to this invitation to study our mutual problems.

In questioning Church and Association leaders regarding the future relationships certain suggestions offer us food for thought.

1. Our policies and work should be given more publicity in the Church press and there should be more time given to personal adjustments between leaders of the Student Movements and the Church.

2. We need to recognize more clearly the essential transiency of the constituency of the Student Movement and that it lives to lead students to consecration. As one clergyman puts it: "The Student Movement is the servant, not the rival of the Church; but also not the slave of the Church; an independent body ministering to the continuity of the Church." Therefore, we should insist on our leaders being members of the Church.

3. The relation of the Student Movement to the Church depends largely upon the way our local Associations relate the individual member to the Church. It would be well to consider study courses in the history of the Christian Church and the development of its fundamental doctrines. Also emphasis should be made in student meetings on the spiritual work of the Church in its teaching, its corporate worship, its sacraments of baptism and the Holy Communion, and its missionary expansion. There is also need that the evangelistic work of the Associations be related more closely to the ordained ministry of the Church and we should not be content until we have brought students into the Church.

4. In the national organization, while we must ever safeguard our right of initiative, there is need for some closer council between leaders of the Church and the Student Movement in the formation of national policies. Whether this

should be done through some advisory council of official Church leaders or by appointing certain church leaders to our governing boards is not yet clear, but some way of bringing about closer fellowship and better understanding must eventually be found.

5. Our Movement has always considered itself an interdenominational organization. This has generally been assumed because of the fact that the membership of the Association has been made up of members of various churches. It has not meant, however, that the policies of the national Church bodies have been reflected in the policy of our national Movement. That has been influenced largely by the personal convictions of the leaders of the national Movement. In view of present conditions the time seems ripe for a truer emphasis on the principles suggested for our future relationships with the Church. This would safeguard our interdenominational character. There is need that we should guard ourselves as a Student Movement from any subtle temptation to undenominationalism which is content with its own religious expression and fails to depend upon the organized Church as the divinely ordained means for spiritual nurture, through its sacraments, common worship, and teaching. There would then be danger that our Movements might degenerate into mere humanitarianism holding to certain religious forms. As an interdenominational movement, we should avail ourselves of the contribution which the various Christian communions have to make to interdenominationalism without expecting them in turn to conform to a certain Student Movement "type." It is this "type" that often turns aside many sincere students from our local Associations and limits our appeal. The national Movement has the chance to bring about the closest relation with the Churches, through giving freedom for interdenominational religious expression, at the summer conferences, and in working out a national policy that will be varied in its appeal to all kinds of students. It will also furnish a common meeting ground where the various Church bodies can work together in practical activities and so hasten that unity for which our Lord prayed.

Paper by Mr. Knut B. Westman

In the Protestant countries on the Continent of Europe this question implies several specific difficulties. In these countries the Church, by which I mean the organized forces of the Kingdom of God, is represented, first, by the established National Churches, old, venerable institutions, for centuries closely connected with the lives of the nations, including, for instance, in each of four Scandinavian countries, more than ninety-seven per cent. of the population, in different degrees of vitality but still in most countries they continue to be the strongest factors in influencing the nations for Christianity; secondly, by the many free religious movements and Churches, great and small, solid and varying, operating in different social strata, and as a rule, strongly influencing for Christ a greater or smaller part of the nation.

The Student Movement is an independent, interdenominational movement. This fact implies points of connection with many of the free movements. On the other hand it is an academic movement, and this gives a special contact with the National Churches, the future pastors of which, studying in the theological faculties at the State universities, will naturally afford not a small percentage of its membership. Still, both contacts have been looser than might be expected. It must be taken into account, that in Lutheran countries many deeply Christian men have regarded the Student Movement as something distinctly foreign, a feeling which to English-speaking people may be illustrated by the supposition that a movement of Lutheran origin and temper would make proselytes in their colleges.

In this situation, at first, there was only one policy to take—simply and slowly to work among the students, trying to adapt the work to their needs and to take root in the native soil. No careful thought was given to the relation to the Church; in fact, the Movement was very near to being a substitute for the Church to its members during their student years.

I cannot here discuss the gains or losses of preserving this policy, undoubtedly necessary in the first stage of the Move-

ment. I can only tell how we in Sweden came out of it. Under the process of the strengthening and deepening of the spiritual life, a new vision came to us about the message of the Gospel as applied to the corporate life. The Church is there to win *the nation* for Christ. Surely this means to save the individual souls, but under present conditions that presupposes the heavy task of penetrating the corporate life of the nation in all its aspects—literature, art, press, political, social, economical life—with the power of the Gospel. The universities being in close touch with several of these departments of corporate life, one aspect of our work, as Christian students, is that we must do our part in helping the Church to get a clearer and finer grasp on its God-given task in these respects and to resist the temptation of living quietly outside the great currents of thought and life in the people. The Movement is simply a servant of the Church, one of the agencies of the Church. Our simplest and most palpable duty, that of winning the student for Christ, is to be considered as a small, though surely not insignificant part of the great task of the Church in the life of our nation, and as being in close relationship with other branches of activity in the Church.

These ideas lie in the background of the recent development of our Movement, the main feature of which is exactly this new and close connection with the Church. Our Movement has begun to take part in the thinking out of the Church problems and in the social and young people's work of the Church. It has had the privilege of giving to the Church a watchword: "The people of Sweden—a people of God"—designating the comprehensive aim of the Church: to win individuals, to recreate conditions with the power of the Gospel, so that the nation may be able to fulfill the purpose God has set for it. For surely He has such a purpose for each nation as well as for each individual, and to find it you will have to interpret your history and conditions in the light of the Gospel, as we all do individually, when we try to find God's meaning for our lives.

I cannot here describe all the new agencies that have grown up within the Movement out of these ideas. At first we had the Youth Crusades of 1909 and 1910, intended as a testimony

of young people for young people. Through them we gained touch with the Christian and partly also with the decidedly anti-religious youth of the country. Later we have got the training conferences for leaders of societies for youth, the People's House discussions on religious questions, the vacation colonies in industrial centres and beginnings of Student and Workman religious conferences, the book colportage, and since 1910 the bi-monthly VAR LOSEN ("Our Watchword") which discusses national, social, literary, theological questions in the spirit of the above named conception of the task of the Church; in one aspect a student paper, it has, owing to its larger purpose, three or four times as many subscribers as the whole membership of the Movement, which amounts to five hundred.

It is natural, under our conditions, that this work has developed the contact with the National Church, in connection with which most of it is done. This development in the Movement has coincided with a general awakening within the National Church, of which the Movement has profited, and to which it has been able to give some fresh impetus. The interdenominational character of the Movement is preserved by laying the direction of this part of its work in the hands of special sections within the Unions (Church Volunteer Corps). A Free Church Student Association, independent of the Movement but partly inside it, exists also and is beginning to work on much the same lines in connection with their denominations.

All these agencies, the main part of which is vacation work, make heavy claims on the time of the members, but have in return given the Movement more breadth of outlook, definiteness of purpose and sense of responsibility for its place in the life of the nation. It is quite clear that the Movement, when it learns definitely to see its place in the life of the Church, can be of very great value to the Church, but what I wish to emphasize is that the return gain for a movement, entering into vital relations with the great powers of organized Christianity with their treasures of history, experience, and actual religious life, is probably still greater. Thinking of the Federation with all its subdivisions as a mighty force for winning individual students all over the world for Christ, you find it grand; to me the vision of all these men and women being in close con-

nection with their respective Churches and nations, feeding on their old experiences and engaged in the work of building up the Kingdom of God on foundations laid by earlier generations, adds a fresh and essential feature to its grandeur.

I like to think of the Church as a great army on attack. In this army the Movement does not represent the heavy battalions nor the general staff, simply the youth volunteering for reconnoitering service. That is all—a dangerous service, requiring brave hearts and God-centred souls.

Notes of the Discussion

Bishop Seropian (Armenia): The Armenian Church is connected with the Student Movement. All through history the Armenian Church and schools have been closely connected. Under Turkish rule they were separated for three hundred years. We always have felt the schools should be the bulwark of the Church in spite of discouragements to students on account of the massacres in '95 and '96. We hope closeness through your Movement will continue.

John Victor (Hungary): Our students are born into our Protestant churches and many stay there without any vital faith. Most of our churches are on a low spiritual level with no spiritual revival since the revival of the XVI century. We are undenominational as far as Roman and Greek Catholics go.

Baron Nicolay (Russia): It is outside the function of our Movement to urge students to be loyal to any Church. The terms undenominational and interdenominational are confusing with us and we must say we are neutral.

Mr. T. S. Evans (United States): Most students have a great sense of freedom from Church connections. This must not be, as we developed our religious and missionary activity we saw it was really like a Church. Therefore we finally decided to include special forms of work to include Lutherans, Episcopalians, Methodists, in some cases including on our staff special denominational secretaries. For Catholics and Hebrews we co-operate with their bodies. We are now the Religious Department of the university.

Mr. D. Z. T. Yui (China): We now have in China "The

Christian Church of China." Thus the Student Movement is a vital part of our one Church.

Mr. F. S. Brockman (China): Every Protestant body has expressed its policy to work toward the formation of one Chinese Church. Thus our attitudes allow no controlling power unless a loyal member of the Church, even though rather negative to the different denominations.

The Rev. P. H. Loyd (Great Britain): The very vital thing is, is denominationalism anathema or not? In Great Britain in the Student Movement the Anglo-Catholic body is making itself felt which believes that undenominationalism is a denial of the purpose of Christ. Other bodies know our conviction that inter-denominationalism must be preserved at all cost.

Mr. R. H. Edwards (United States): I want to quote point numbered 1 in Mr. Tatlow's paper.

From the point of view of denominational leaders this is a true statement of the North American Movement. It is said the Young Men's Christian Association, fosters chiefly devotion to its own organization. Are we not now ready to say that the Student Movement is not a church and students must not make it so even during their college days? We as a Movement must take a more filial or secondary relationship to the Church.

Mr. F. P. Turner (United States): With us the state universities offer much greater difficulties than in our denominational and older colleges. Only recently the denominations have come to realize their responsibilities to their own students in the state universities. Sometimes it caused friction when the Young Men's Christian Associations had to allow the denominations to grow up and do its proper work.

SECTION II (WEDNESDAY)

A. PRINCIPLES UNDERLYING THE DEVELOPMENT OF THE BIBLE STUDY OF OUR MOVEMENTS

SYLLABUS

(1) In what order should the aims of the Bible Study Department of the Association be emphasized?

(2) In colleges where facilities for Bible study, either voluntary or required, are afforded in connection with the curriculum, what should differentiate the Bible study of the Association from that of the college?

(3) What should govern the relationship of the Association to the churches of the community in promoting Bible study among students?

(4) What principles underlie the largest success in enlisting students in Bible classes or circles?

(5) What principles govern the highest efficiency in the conduct of the Bible study work generally?

Paper by Mr. R. L. Pelly

I. AN INTELLIGENT FAITH IN THE VALUE OF BIBLE STUDY.

There is always a tendency in our Movements for Bible study to become aimless and dead, a tradition from the past maintained without any understanding of its purpose and value. The most fundamental necessity, therefore, if we are to have a live and vigorous Bible Study Department, is that all our leaders should have a clear conception of the results they hope to attain and confidence in the method they propose to use.

This faith must be based on personal experience. If Bible study is to retain its primary place in our Movements, it must retain a primary place in the lives of those who are leading those Movements. If those leaders are themselves deriving stimulus and strength from the study of the Bible, they will have little difficulty in devising a method by which they may im-

part a similar experience to their members; without such first-hand experience we are but blind leaders of the blind.

But our faith in the value of Bible study must not be experimental only. It must be based on an adequate intellectual foundation. It is impossible for us any longer to ignore the great change that has come in the attitude of scholars to the Bible. Some of us welcome the change, others deplore it, but none of us may ignore it. Much of our Bible study is rendered nugatory and dead because there are unanswered questions latent in the minds of students. As an Oxford writer has recently expressed it, "The ordinary Christian has no definite idea as to why or how or in what spirit he ought to read the Bible."[1] It is here that we find our greatest difficulty in modern Bible study work. Men have heard in the distance the noise of the controversy and do not know quite where they stand in regard to the authority of the Bible. Yet they fear to spread out, lest they cause a brother to stumble.

Under these circumstances it behooves us to think out carefully "why, how and in what spirit" we moderns should approach the Bible. It is of essential importance that we have some clear answer to this question and be prepared to defend it. Possibly we shall find a more useful conception in terms of "experience" than of "inspiration."[2]

Assuming then that we have in our colleges a number of leaders, whose enthusiasm for Bible study is firmly founded on personal experience and defended as adequate theory, we may turn to subsidiary questions of method and organization.

II. Method.

In method our first requisite is variety. We have in our Movement so many types of students that it is idle to expect one rigid system to suit them all. There are differences of race and temperament, differences of intellectual standard, and likewise differences of interests. To meet these various types, four general principles should be observed: (1) Each nation must work out its own methods in harmony with its own national

[1] R. Brook, *Foundations*, page 28.

[2] I would tentatively suggest that the purpose of Bible study is to understand and reproduce the spiritual experience of the Bible writers and particularly their experience of Jesus Christ.

spirit. We have much to learn from each other, but slavish imitation will inevitably result in failure. (2) Study courses must be graded in point of difficulty. It is paradoxical but true that it is much easier to produce a difficult study course than an easy one. Therefore special care must be given to the simpler courses. (3) There must be variety in our lines of approach to the subject. Some students will be attracted by the social teaching[1] of the Bible, others by the literary criticism of it, others by its purely religious interest. (4) We must not become slaves to any one method of presenting our material. The "Circle Method" easily holds the first place in the estimation of our Movements, but more use should certainly be made of the "Larger Circle" as used at Uppsala, and the "Lecture" as used with considerable success in France.

Our second requisite is a careful study of the various methods used. There has been accumulating in our Movements a vast mass of experience, which should now be codified and made available for general use. A valuable beginning has been made in America. We need a Bible circle method as carefully elaborated as that now employed in missionary study circles. It is a matter in which international action might prove fruitful.

Our third requisite, on the side of method, is the supply of adequate literature in which the foregoing principles may find embodiment. Hardly any of our Movements have anything sufficient for their needs. We want literature expounding the purpose and value of Bible study[2], literature explaining the best methods to use[3], and especially literature giving courses of Bible study of every sort and kind. In producing this literature we must secure the ablest assistance we can command. No pains are too great in ensuring a high standard in all our publications.

III. ORGANIZATION.

Finally we must know how to organize our Bible Study Department. Conditions vary so much that it is only possible to

[1]Text-books of this kind have been produced in America and in Great Britain.

[2]The French Movement has planned a series of brochures.

[3]See Professor Horne's *Leadership of Bible Study Groups* and Mr. Clayton Cooper's *College Men and the Bible*, published by the American Movement; and *The Leadership of Study Circles*, published by the British Movement.

call attention to two general principles. First, begin early. If a wise choice of subject and method is to be made and leaders are to be trained, preparations must be made in March for work in October. Almost all our colleges begin too late to give attention to the subject. Second, organize thoroughly. In one Scottish university last year arrangements were made by which each freshman received a personal call from a member of the Christian Union, who invited him to join a Bible circle and reported whether his reply was affirmative, uncertain, or negative. Later on every man whose reply was "uncertain" received a second invitation.[1] Whatever system is adopted, it must be thoroughly carried out. Much use is made of social gatherings in America and by some continental Movements.

May I in conclusion express my hope that this Conference will result in an increase in international co-operation among our Movements in Bible study matters. There can be no question that, in view of the uncertainty in many minds on the subject of Inspiration, we are all faced by a new and difficult situation in regard to Bible study. In dealing with that situation we can help each other.

B. HOW TO ENSURE THE BEST LEADERSHIP OF THE BIBLE STUDY WORK

Syllabus

(1) Should the leaders of Bible circles among students be chosen chiefly from among students themselves or among professors or other mature leaders?

(2) What traits or habits (or methods) characterize the most efficient Bible class leaders?

(3) What is essential to the success of normal Bible classes?

(4) What should be done to make the Summer Conferences more fruitful agencies for training leaders for Bible study groups?

(5) The best literature bearing on the training of leaders of Bible classes or circles.

(6) Additional points as to what a national Movement can do to promote the better leadership of the Bible study work.

[1]For a more thorough system see Mr. Clayton Cooper's *College Men and the Bible*, page 106.

Paper by Mr. Harrison S. Elliott

THE subject raises two problems for discussion: What is the best leadership? and, How can we ensure this best leadership?

I. WHAT IS THE BEST LEADERSHIP?

1. *The Type of Leadership.*

The entire work of the university or school should be planned primarily for the development of character and the training of efficient leaders. In Bible study there are in general two approaches to this prime purpose: the cultural and the personal. No sharp line of division can be made, but the type of leadership depends on whether the major emphasis in our voluntary study is cultural or personal.

(1) The Cultural Study.

In the general education of students the Bible and kindred subjects in religion deserve a place equal to, if not greater than, other subjects, especially when the entire course is planned primarily for character development and the training of leaders. While this study will help students to face many immediate personal problems, like other studies in an all-round education, its larger contribution will be in giving the basis and point of view for further study after graduation, for growing character and for efficient service and leadership in the Church and the community.

Much general study of the Bible will have been supplied in the home and the Sunday school. But in America we feel that Bible history, literature, and religion should be an important part of the curriculum in the secondary school and university, and that no voluntary organization ought to be held responsible for this cultural study. Consequently we are seeking to co-operate with professors of Biblical literature.

If, however, conditions make it necessary for this to be supplied in voluntary classes, it should be a grade of work comparable to that in any other department of the university, and under leaders the most expert available in the community.

Classes of this academic character under inexperienced leaders reach no adequate conclusions, and Bible study loses respect in comparison with other subjects. Therefore, in America, where as voluntary leaders we are compelled to supply this work of academic grade, we are insisting upon its being done in introductory classes or lectures under leadership as near as possible comparable with other departments in the university. In this case the problems of the Bible study committee is to find these most expert leaders among professors, ministers, or other graduates in the community.

(2) The Personal Study.

But however adeqate the previous Bible training or present academic study of the students, certain moral and religious problems become acute in the different stages of the student's life. Whether they will or not, students are coming to decisions and these have large bearing on future activities. Therefore they should have the opportunity to consider these immediate problems. The academic work, the personal talks with professors and other students, and the ordinary life of the school or university, give much help, but of first importance are the voluntary classes in which students are given the opportunity, under wise direction, to investigate for themselves and come to personal convictions on these problems in the light of the Bible principles of religion and the experiences of the Bible personalities, particularly Jesus Christ.

Such work is personal, experimental, decidedly Christian and practical. It helps students to answer the questions: What does it mean to me? What am I going to do about it? It is immediate. It seeks to help students primarily on the moral and religious problems they are now facing. It will deal frankly with only those historical and critical questions which are really problems now in the lives of these particular students and are needed for intelligence in the immediate study.

To plan effectively the voluntary study with this personal and immediate aim requires first, an understanding of the psychological characteristics of students, and of their dominant moral and religious interests and problems as they

develop; and second, choosing the leaders and planning the sort of study which will help them most in meeting these problems and in coming to Christian decisions. Therefore, instead of trying to draw practical lessons from a book by book study of the entire Bible, we will try to help students face their problems with the aid of the Bible, and particularly the life of Jesus Christ, as the source book for the standards and the power of life and conduct. Therefore, we will need to choose the sections of the Bible which will be of the most help to students in their own problems and interests. Indeed, we cannot confine our study to the Bible alone, because students at times will be most helped by a study of the significance of the Bible principles for their own personal difficulties in the college and for foreign and home problems (mission and social study). This makes necessary a closer relationship between the Bible and the mission and social study. In America we are at work on a correlated programme which will ensure the promotion of the Morning Watch or daily Bible reading in connection with all study groups, but which will relate together the study of the Bible, missions, and social problems. (See bulletin issued by the Council of North American Student Movements).

In this personal approach students are influenced in their decisions by two factors: first, their own individual study and thinking; and second, the convictions and experiences of others. This requires provision for individual study and also for Bible circles or groups. These groups should be of the discussional type so that students may have the influence and the help of the thoughts and experiences of their fellows, as well as of the leader, and through this frank interchange of thought and idea personal conviction can be reached.

It is evident that in study of this personal character the function of a leader is somewhat different from the teacher of a college class. The leader is successful to the extent that, with the aid of the text, he can inspire students to carry on personal study, and what is even more important, can, by his conduct of the group discussion, touch the very heart of the interests and problems of the members of the group and help them to come to personal experience and to act.

2. *Qualifications for Leadership of Personal Study Groups.*

(1) The leader must be a Christian who believes in prayer and who has himself found the value of Bible study. Otherwise there will be none of the contagion of his own enthusiasm, and his personal influence will not be felt.

(2) The leader must have the student viewpoint and know the students and their problems. Otherwise, in study planned primarily for students and their needs, he will have slight hope of helping them or of making the Bible live in relation to their problems and experiences. It will be better, however, if he shall have already faced these problems and passed through these experiences because, while sympathetic with them, this maturity and wider knowledge will enable him sympathetically to direct the group discussions so they will arrive somewhere.

(3) The leader must have learned how to direct and inspire individual preparation and to conduct a group with the largest freedom of individual expression. But he must crystallize conviction; otherwise it will be an academic instruction in religion or college questioning to find out how much the students know.

(4) The leader must have such a belief in the importance of the work that he will be willing to pay the price of careful preparation and of an active personal interest in the members of the group. Personal interest and enthusiasm have often overcome even the bad method of the leader, and not even an expert can make a success of a group without paying the price of earnest personal preparation.

(5) It is a valuable asset if the leader has previously secured a good general knowledge of Biblical material, including historical background, interpretation, etc.

3. *Who Are the Best Leaders?*

Evidently persons possessing as nearly as possible these essential qualifications. Such qualifications clearly do not belong to any one class of individuals. All professors are not skilled in the science of teaching, nor do all students have the student viewpoint. Probably the best leaders are pro-

fessors, ministers, or other graduates in the community who have the qualifications already suggested. It is interesting to note in the reports the increasing use of graduates; this is a hopeful sign. In America we are also finding certain picked theological students very successful leaders. But it is impossible to find a sufficient number of graduates for the Bible study groups. Consequently, if we are to continue the smaller discussional circles we shall need to make use of students. Further, experience has shown that students can be used successfully, and indeed for certain groups have real advantages over graduates.

Each Association must use the best leaders who can be secured or developed, whether graduate or undergraduate.

II. How to Ensure the Best Leadership

This is the real problem. We can easily decide the qualifications necessary. How can we find persons with these qualifications? This difficulty, in principle at least, is faced in every organization demanding leadership.

In thus considering what might be called the science of successful leadership, we of course assume the prime requisite, namely a firm faith in God, a belief in prayer and in the guidance of the Holy Spirit. We must keep in mind also that unselfish persons of real earnestness have achieved success under the blessing of God with little skill or method. But zeal without knowledge is less to be feared than zeal without skill, and God does not promise to ensure the success of Christian leaders who are unwilling to do their part in making success possible.

There are four factors which are necessary if there is to be a reasonable assurance of success in leadership in any given position. They are: Careful Selection—to take persons who have as large a proportion as possible of the necessary qualifications; Preliminary Training—to eliminate those unsuited and to develop and make efficient the others; Proper Assignment—to give leaders work and groups to which they are adapted; Adequate Supervision—to check up mistakes, to develop qualities not already found, to give suggestions on improvement, and to make persons increasingly efficient.

These principles are at the basis of our entire educational system; they are followed almost literally in developing students for various positions of leadership on the teams and in the school or university. Let us apply them to Bible study leadership.

1. *Careful Selection of Leaders.*

Leaders must be chosen because they have the greatest possibility for success rather than because they can be most easily secured. They must be chosen for their special adaptability to Bible study leadership, and not alone because they have made a success along some other line. That a professor is well-known in his department or a student is popular among his fellows is a valuable asset; but the first essential should be that he has possibilities of success in Bible study leadership. This careful selection means a survey and enlisting of the possible leaders, graduate and undergraduate, and then a systematic, persistent effort to secure them. There are more leaders of the right sort than have been allied with the Bible study in any school or university community.

2. *Preliminary Training.*

Could we not have many more professors and other graduates leading groups if before they were needed we took the trouble to get them in touch with our work? Why not invite professors and other graduates to visit the groups occasionally; get them in attendance at summer camps and other conferences; use them as substitute leaders? This will make them intelligent concerning the work, and will eliminate those who cannot make a success. Bible and training classes for members of faculty or staff, led by the strongest faculty men available, are a help and will develop many faculty leaders. We could have many more faculty and graduate leaders if we took the trouble for this preliminary training.

But preliminary training is even more important for students. Here are suggestions as to possibilities:

(1) We can make students assistant leaders, where they will be responsible to help make the group or circle discussion successful or we can use them as substitute leaders. In either case they are members of the normal or leaders' train-

ing class, and will consider the studies also from the viewpoint of teaching instead of just as a group member.

(2) We can suggest to likely students who give promise of future leadership that they elect preparatory academic work in the Bible and in general, if not religious, education.

(3) We can furnish training, under the best professor or graduate available, in a special methods class on the conduct of a Bible group or circle. In America we are using Professor Horne's book, The Leadership of Bible Study Groups, specially prepared for this purpose.

(4) We can either, in special conferences or in the Summer Conferences, give training in both the principle of successful leadership and the material of the Bible.

Thus the preliminary training ought to be such that the leaders will gain a general knowledge of the course they are going to lead, will have made special study of the best methods of conducting Bible circles, and will have had some practice in the leadership of Bible circles or groups.

3. *Proper Assignment of Leaders.*

It is essential that leaders be given both students and texts to which they are adapted. Those who would make a success of groups facing practical problems are assigned to one composed of students with a philosophical turn of mind, using a text of fundamental questions of belief, and the group is a failure. Other misfits occur. In general, graduates and professors are better suited for the more advanced groups dealing with questions of doctrine and belief; and student leaders will be used for students less advanced than themselves, and particularly for groups dealing with conduct, standards of action and the other more practical problems which these older students have already faced.

4. *Supervision of Leaders.*

After the leaders have taken actual charge of their groups, how can their mistakes be corrected and how can they become increasingly efficient? This is done by supervision, by placing leaders in a particular course of study under the direction of an experienced leader—general secretary, member of staff, minister or graduate in the community. Here

is the place to use the strongest persons available. We are in America seeking to give our local secretaries, either in the Training School or in the Summer School, preparation for such supervision work.

While such supervision has not been widely developed among classes led by professors, in every case it has greatly increased efficiency and made the groups play more nearly their part in the plans of the Association. It is so essential for student leaders that in America we are insisting that such leaders ought not to be used unless they are under this supervision.

Such supervision can well include:

(1) A Normal Training Class, meeting weekly, to consider the handling of the lesson for the next meeting of the groups or circles. This must not be simply another Bible class where the leaders come and listen to the supervisor teach the lesson. Imitation is indeed a part of successful teaching; but it is more important that the normal training class be a conference of leaders, which will help them correct class mistakes and grow more independent of the supervisor's aid. In this class, under the direction of an expert person, these leaders will consider the problems and failures of the last group meeting, and the questions too difficult for them to answer. Especially will they discuss from the viewpoint of the students' needs how they are planning to handle the material for the next study, perhaps dividing the lesson plan into the four steps suggested by Professor Horne in *The Leadership of Bible Study Groups,* namely, the beginning, the middle, the climax, and the end. This will not be the supervisor telling the leaders just what to do, but each leader contributing his part and receiving suggestions from the other leaders as well as from the supervisor.

(2) Personal Interviews. In personal conferences with the leaders, the supervisor will overcome their chief deficiencies and help them in meeting the problems of their groups.

(3) Visitation of the Groups. The Bible study chairman and committee, through visiting the groups, will know just what the individual leaders are doing, and keep the supervisor

in touch with them. With this as a background he will be able to plan the normal training classes and his personal interviews so as to meet the most outstanding difficulties.

(4) Occasional Lectures or Conferences with the Groups. The supervisor is the one to whom difficult, critical questions should be referred, and where necessary he can either visit a group or meet the members of several groups for a question-answering or lecture period.

In short, the supervisor will not merely be a source of information for the leaders, but will feel it his responsibility to see that the leaders are increasingly efficient and skilled and that the groups are a success. Such supervision gives student leaders a confidence they could not otherwise have and removes the chief difficulties of inexpert leadership. Supervision is essential to the successful leadership of Bible study groups.

Thus the price of ensuring the success of voluntary and unprepared leaders is earnest personal effort under adequate supervision of persons with some natural qualifications who have received preliminary training.

I perhaps ought not to close without reporting on certain recent experiments in America in using the Summer Conferences and Summer Schools to develop leaders and supervisors. The women's Associations in America were the first to introduce into their Summer Conferences a course in religious education, dealing with the principles and practice in Bible, mission and social study leadership, and intended for possible circle leaders. In the men's Conference at Northfield last year an experiment was tried. It was so successful that the plan is being used at several other of the Conferences this year. The diagram shows the plan:

<table>
<tr><th></th><th>Sat.</th><th>Sun.</th><th>Mon.</th><th>Tues.</th><th>Wed.</th><th>Thurs.</th><th>Fri.</th><th>Sat.</th><th>Sun.</th></tr>
<tr><td>First Period</td><td colspan="3">1. Lecture classes, one for each course of study, conducted by supervisor of that course.</td><td colspan="5" rowspan="2">Bible Groups led by graduate leaders assisted by student assistant leaders.</td><td rowspan="3">Closing Lecture Classes</td></tr>
<tr><td></td><td colspan="3">2. Special Methods' Class containing graduate leaders and student assistant leaders, under religious pedagogy expert.</td></tr>
<tr><td>Second Period</td><td colspan="2">3. Special Methods' Class led by religious pedagogy expert.</td><td colspan="4">Normal Training Class, one for each course of study, containing graduate leaders and student assistant leaders and led by supervisors.</td><td>Closing Special Methods Class</td></tr>
</table>

The Bible study is typical of a year's programme in the college. There are two divisions of the work: the actual Bible study classes (1), and the training of leaders (2 and 3). The actual Bible study groups are under the direction of a supervisor for each course of study, who has graduate leaders and student assistant leaders in charge of the groups. All those who enroll for his course meet together during the first three days of the Conference for introductory lectures. These large classes then divide into groups, and for five days are led by graduates, with students as assistant leaders.

For the training of leaders we are using a man like Professor Horne of New York University as religious pedagogy expert. Some of the leaders are professors who will be supervisors of Bible study in their individual institutions, and thus get the benefit of this training. The assistant leaders are prospective student leaders. During the first three days of the Conference these leaders and assistant leaders meet with the religious pedagogy expert for five one-hour periods in a Special Methods Class dealing with the principles of successful group leadership, following the line of Professor Horne's book, *The Leadership of Bible Study Groups.* On the fourth day they commence their actual group leadership, and to ensure efficiency and as a normal training clinic, meet each day with the supervisor of that course in an actual normal training class in preparation for the groups the following day. The religious pedagogy expert visits the groups and the normal training classes; he has opportunity for suggestions at the close of the normal training classes and for personal interviews with the leaders. At the close of the Conference he has another period with the leaders and assistant leaders for final suggestions. This gives both theoretical and clinical training in group leadership.

Notes of the Discussion

What is the Purpose of Bible Study in the Student Movement?

Miss Baart de la Faille (Germany): The fundamental problems of students deal with the relation of man to God and they must learn these relationships for themselves from the Bible.

Mr. De Rougemont (Switzerland): The Bible provides the means of contact with Christ.

Mr. Day (Russia): The Bible unveils the personality of Christ from the coverings imposed by ecclesiasticism.

Mr. Hino (Japan): The Bible presents the deepest and sanest religious experiences of mankind; therefore, students cannot come to their fullest development apart from the study of the Bible.

Professor Haberl (Austria): The fullest development is not possible without the study of the Bible. Students must not get their spiritual life secondhand. In countries where the churches are weak, Bible study is of supreme importance.

Mr. Lee (China): The Bible as the book of Christianity gives Christ's conception of God and man, and through its study students are related to the sources of power.

Mr. Maury (France): In Roman Catholic countries Bible study is a fresh way to bring students into the deepest things of religion.

Mr. Torres (Philippines): The Bible is the straight road to Jesus Christ.

Mr. Deme (Hungary): The great work of the Student Movement is to get students to know God. Christ is the revelation of God. Bible study alone brings man to a knowledge of Christ.

Mr. Mott: The Bible study activities provide the sources of vitality in the life of individuals and movements, and the hope of solving many of the problems facing the Student Movement lies in relating students to this line of activity.

Mr. Wilder (Great Britain): If one's knowledge of the written Word is defective, then one's knowledge of the Word Incarnate is defective, and this means that the knowledge of God is defective. Bible study is necessary to help students in their personal lives.

What Methods Underlie the Largest Success in Enlisting Students in Bible Study Circles?

Miss Stone (United States): 1. The Bible study campaign carried on by students who have been carefully trained in the methods of presenting the claims of Bible study in student life; this campaign planned to reach every student in college and to

be followed by a quiet campaign of personal work for those who were not reached in the initial effort. 2. A Bible institute which centers the attention of the whole institution upon Bible study through meetings with larger groups where experts present various methods of Bible study and show the attractiveness of the Bible as applied to modern life. A campaign should follow such an institute and often a faculty Bible class may be organized as the result of such an institute.

Dr. Richardson (France): 1. Setting apart a Sunday for the presentation of Bible study. 2. A dinner with speakers who present the attractiveness of Bible study. 3. Personal invitations to individauls.

Mr. Deme (Hungary): A series of three addresses on special days, with personal invitations to students following each address. Also a social gathering of students with an appeal at the close.

Mr. C. K. Brown (United States): Get natural groups together. Have a student ask his friends to come together in such a group. Get a class president to undertake the organization of a group among the members of his class. Ask them to come and study for three weeks and feel perfectly free to drop out if it has not been worth while.

Mr. Waller (Ireland): We should not rely entirely upon Bible circle meetings. We need to use lectures on part of the Bible and also to issue pamphlets which will be guiding as to methods of study for those who cannot attend groups but can do personal study for themselves.

Professor Haberl (Austria): Keep the theologians away from the other groups. Put them in a class by themselves. Rabbinicalism is the enemy of religion.

Mr. Glahn (Denmark): Rabbinicalism is destroyed in Denmark by putting theologians in the regular groups with other students. They thus get the point of view of the other men. We also urge the students to look forward to leadership themselves early in the year.

Mr. Van den Broek (Netherlands): In Holland each new Association member is required to be a member of a Bible study group.

Mr. Kuo (China): Give the students enrolled in a class a

large amount of control. Let them select the leaders, texts, and time and place of meeting.

Mr. Woo (China): One invitation to join a class is not enough; each man who refused should be carefully followed up until he decides for the class. Present invitation in such a way as to bring personal conviction that Bible study will have a positive value for the non-Christian as well as the Christian. Develop the social spirit by serving tea.

Mr. Beyer (Germany): No man is counted a member of the movement until he is a regular attendant of a Bible class. This, therefore, secured an average attendance of from 95 to 100 per cent. of the Association membership. The best argument for Bible study is the evidence in the personal lives of the men who attend the Bible study groups. If they are "salt" and "light" as Jesus said, then they will bring students into the class.

Mr. Wilder (Great Britain): We need to guard against multiplying the activities which we require of students to such an extent as to leave them no time for Bible study circles.

The Relation of Bible, Mission and Social Study

Miss Cutler (United States): We have sought in the United States to get all students to get some contact with each of these three lines of activity. The following are the characteristics of the correlated plan:

1. Daily meditation and prayer, with suggested outlines for personal devotions extending through the year. 2. Twelve lessons in Bible Study for circles followed by 3. Twelve lessons in Mission or Social study for circles. 4. The first two years the circle work deals with the personal problems of students; the last two years it deals with their relation to the community and the world-wide kingdom of God.

Mr. Irving (United States): We must guard against bringing students face to face with the social problems and not at the same time give them the spiritual power which they will need to have in the solution of these problems. If enrollment in social study to going to prevent students from getting into Bible study it is not wise. Bible study should be the main theme and the other departments should be side readings.

that the real results of our Student Movement have to appear outside of the student field in the service which the students are going to render to the Kingdom of God after leaving their institutions and entering the wider field of humanity's great life. On the other hand we must have a keen appreciation of the importance of great immediate results within the student field.

We are prone to pay heed to either the first or the second of these principles at the expense of neglecting the other. The desire to attach the greatest possible number of students to our Movement, to widen the sphere of our influence to the utmost, to achieve great results which can be recorded in so many figures in our yearly report, etc., easily leads us to forget to ask ourselves the searching question: How much of all this is going to stay? After all the real significance of our Movement lies in the fact that a student has to be regarded primarily in the light of his future possibilities. Rather fall short in the outward size of your work and send forth year by year men who throughout their after life will remain, and will grow as centres of powerful influences, than have a magnificently flourishing work which has no lasting, decisive influence upon the whole career and destiny of your fellow students.

But on the other hand let us constantly rejoice in the unique opportunity for and the immeasurable value of having immediate great results in the student field. To look out to the wider field for the real testing results cannot serve as a pretext for a slow and little faith which does not dare to attempt great things within the immediate sphere of the student field. No other field is or can be so responsive to the appeal of Christ. Nowhere else is it possible to make His claims so easily to be understood and His glory so deeply to be felt. Nowhere is the psychological atmosphere more favorable to the production of strong, devoted, intelligent, all-around Christian characters. Nowhere can one Christian life exert such a far-reaching influence in such a brief span of time. And nowhere has the lack of Christian influence such disastrous results in the long run. We cannot look at these facts without recognizing that it is the expressed will of

God that a mighty agency for His Kingdom should be established in our student centres. Do not therefore be afraid of planning for large numbers. Numbers here should mean so many souls. , Do not hesitate to set it as your goal that through God's power you will build up the Movement to be the most influential, the dominant factor in the student life of your institution. The growth of our cause even in its most external details should signify to us the increasing honor of our King.

2. The attitude of the Union or Association towards its field should be a blending of a frank recognition of the evils and the difficulties to be fought and of an optimistic assurance of the victory.

On the one hand experience leads us back constantly to the fact that we are soldiers of the Cross. Our warfare is against powers which could not have been conquered but for that great Sacrifice. And our only way of partaking of the conquest is to take up the cross also and "bear in our body the marks of the Lord Jesus." The full cost must be counted at the beginning and such a view has to be taken of the field that surprises, disappointments should not startle us on the way.

But likewise experience reminds us constantly that it is a risen, living Christ whom we serve. Whatever the magnitude of the powers of evil be apart from Him they cannot stand in His face. This consciousness of the living, almighty, reigning Lord must create in every Union or Association an unshakable optimism. Every new revelation of difficulties, of indifference, of opposition in our field, instead of having a discouraging influence will only serve to deepen our conviction that there is urgent need for our work. Instead of complaining about them we shall see in such experiences symptoms of the very "raison d'être" of our movement and shall be driven on by them to deeper devotion and to larger faith.

3. In order that an Association or Union be efficient it is necessary that its work be carried on as well by good leadership as by a strong average membership.

Without adequate leadership the work of the finest rank-

and-file-membership is bound to fall short of its possible achievements. The work of the Union or Association must be carried on on the basis of a thorough knowledge of the field, of its general needs, of its particular difficulties, of its ways of approach and of its special possibilities. Men who have such a grip upon the situation are needed to plan and to direct the work. Again it is indispensable that the different branches of the work should be related to one another, that a unifying circulation of influences should pulsate through all the different activities and that the whole Union or Association should be kept in a vital contact with the work of other student centres and with the world-wide Movement in general. For this purpose men are needed who through their personality and work will keep this larger vision constantly before the eyes of the workers whose outlook otherwise easily could become narrowed down to the limits of their part of the work. Whether there should be employed secretaries also or only voluntary leaders is a question which has to be decided in the light of local circumstances. Under any circumstances the chief qualification for leadership should be spiritual vision and spiritual power. Everything else, however valuable, can be only secondary.

Not less important than good leadership is a body of fully intelligent members. The best leadership cannot make good for the lack of an absolutely reliable group of active members. Whatever system or terms of membership are adopted, there should be a clearly marked number of those whose motive in joining the movement is springing from their deep personal experience of Christ's saving power, and whose devotion to the cause therefore is not dependent ultimately upon any human leadership and inspiration. The greatest problem of a Union or Association at the stage of its beginnings is the gathering or the creation of such a group of students. And in the course of later development—not to mention other aspects—no widespread personal work, no "campaign of friendship" is possible.

4. In our Unions or Associations there should prevail a type of Christian character which is equally developed both on its receptive side and on its active, productive side.

Naturally the latter appeals more to students. The parable of the workers in the vineyard comes home to us in our student years with much more force than does that of the royal feast. As students as a rule we are more conscious of the powers within us which crave for expression than of our misery and need. Do not let our Unions and Associations therefore merely be a spread table around which hungry souls gather to partake of the royal bounty and to enjoy the blessings of the Christian life in happy fellowship. If this is the final impression which we make upon observers we shall fail to attract the strongest type of students. The element of service, of work, the war note should always be prominent in our type of Christian living.

But such a natural emphasis upon the active side of the Christian character should by no means lead us to forget the other side. If there were no other reasons than for the mere fact that there is a large number of students who really are conscious of their actual spiritual and moral need rather than of their latent powers. And it is these students who should be reached by our help before all others. But the great reason is that there can be no other genuine lasting Christian activity than that which is the outcome of a deep appropriation of and a constant dependence upon the grace of God. There is no "bearing fruit" apart from "abiding in Him." Let us show forth Christ in our lives and in our service as One Who is both Lord and Master summoning to labour and Saviour calling to cleansing, freedom, peace. Let us be witnesses both to what God can forgive and give to a student and to what a student can be for God.

5. The special student character of the Union or Association has to be guarded zealously. But at the same time intimate relations should be maintained with all Christian forces outside the student field the sympathies of which can be won for the work.

The Student Movement is what it is chiefly because it laid the whole burden of Christian work in universities and colleges upon the shoulders of the students themselves. Students caught the vision of their own unique share in God's plan for the evangelization of the world and for the Christian-

ization of the nations. And the vision could not be resisted. This means that the Movement loses its chief appeal if it appears as the student agency of some other religious body or movement outside the student field. However deeply indebted the Union or Association may be to such outside factors it can never afford to lose its independence as a cause of the students themselves.

This, however, does not mean isolation. As a matter of fact a student organization is dependent for much, in many cases for most, of its spiritual wealth and material support upon outside sources. This involves that the interest of other Christian circles has to be won and kept alive. Again the Movement has the duty to train the future leaders of all other Christian churches, organizations, and movements. This duty cannot be discharged unless the members of the Unions or Associations, as such, come into contact with the experiences and problems of these various Christian forces.

6. The message which a Union or Association bears to the student community, must be at once the broadest in its application and most definite in its essential appeal.

The propagation of a narrow Christianity will not succeed well among students. The presentation of Christianity must be such as to touch all the interests of students. The teaching and work of Christ must be held up in its relation to all the pressing problems of the present, as the only satisfactory solution of social questions, as the only safe foundation for national life, as the adequate answer to all questionings and wonderings of the modern mind, etc. Through the course of modern missions the significance of Christianity, for the whole destiny of universal humanity, has to be brought out clearly.

But while thus it is our duty and privilege to proclaim such riches of Christ, as would be scarcely possible in other fields of work, let us not forget that after all Christianity is a very narrow thing in its essence, a personal relation between Jesus Christ and the individual conscience. Our strength lies not in all the truth which comes to our intellectual and practical problems, through and from Jesus, but rather in the fact that all this immeasurable wealth comes to us in Him, in His concrete,

living personality, ready with infinite love to take into His own hands the realization of His truth. Is it not true that however students are attracted by a many-sided unfolding of Christianity's meaning, more than by anything else they are captured still by the matchless figure of Jesus and by the personal friendship offered by Him to all?

7. A safe balance must be maintained on the one hand between a tactful adaptation of the message of a Union or Association to the peculiarities in the spirit of its environment, and on the other hand between an uncompromising fidelity to the essentials of Christianity.

In order that a Union or Association may efficiently fulfill its mission, it must become an organic part of the whole student life of the respective place. Even if circumstances in the beginning caused it to be a strange body, in a strange organism, it must supercede this stage as soon and as thoroughly as possible. Whatever be the characteristic tone of a student centre, even if it is in hostility to the objects of the Student Movement, there must be in it at least some true and noble element without which it could not have become the traditional characteristic of generation after generation. These elements should be seized upon, should be magnified by the Student Movement in each place. The message of the Union or Association should make students feel that the movement has a special value for their student community.

But at the same time we dare not sacrifice anything from the riches of our message, just because perhaps it will arouse opposition. Our fellow students should notice that in spite of all our adaptation we have our own definite message to bring to them. No element of Christian truth should be neglected in our thinking and in our experiences.

8. In the policy of the Movement great attention should be devoted to the life of the Union or Association as such, but on the other hand, the Unions or Associations should not become ends in themselves.

In such a fluctuating, changing field as is presented to us in the students, it is of special importance that leaders as well as members of a Christian Union or Association, should pay special care to the permanent and solid establishment of

their cause. Especially is this a commanding need during the years of beginnings, when there is yet no permanent material equipment. We are thrown back upon the spiritual continuity of the work. Future leaders should be selected and trained with specially great foresight and faithful prayer. Every attempt should be made to win the devoted allegiance and service of men who promise to be safe links between the present and the greater future.

It is, however, possible to cultivate this important aspect in a one-sided way, namely to determine our interest towards our fellow students according to what we expect from them for the promotion of the cause. Let us remember that students are not made for our Unions and Associations, but these exist for the students. Our interest for our fellow-students should be free even from this subtle selfishness, it should be determined primarily by this question: What value can our Christian friendship have for them in their needs.

9. In its choice of means and methods, every Union or Association should be free to use anything that is a suitable expression of helpful, brotherly love, but should at the same time keep the emphasis upon those means which most directly bring Christ's appeal and influence home to the student's heart.

It is often surprising how God, to convey decisive, deep impressions, uses means which to ourselves seem to be utterly insignificant. Those countries in which the Student Movement is still in its beginnings, are the same in which students are not entirely ignorant of Christianity, but have become hardened against it, for whatever reasons. When these students come into contact with our Movements, they are unable to understand its spiritual message at once. Something has to be offered to them which will ensure repeated contact until their eyes open, and which in the meanwhile already is a proof and interpretation of the reality of Christ's life in our Unions or Associations.

Again, however, this freedom of variety may become a temptation to neglect the essentials. At the heart of the activity of every Union or Association as the goal to which everything should lead up and as the source from which again

everything else should derive its inspiration and power, Bible study must be cultivated with the greatest possible care and efficiency. Here is the point where the Union or Association either succeeds or fails. Here the students should individually face Jesus Christ. Apologetic work, study of missions and social problems, practical social service, and all other activities are valuable only in-so-far as they open the way to a more intelligent, more receptive and more practical study of the Bible, or in-so-far as they are an application of what has been received already through Bible study. Moreover, personal work, a multiplication of friendships, must go hand in hand with all this.

10. Finally, every Union or Association should work with all available human resources, as if the whole task were to be solved by these; and at the same time it should throw itself with increasing faith upon the resources of God, as if absolutely no human means or strength could avail anything.

Our trust in the power of prayer should not make us slothful in the use of our human strength and skill. God will not do for us what He has prepared us to do ourselves. Every possible and respectable method, whereby human causes usually succeed in winning and increasing the loyalty of their adherence, can be applied in our work. Literature which is used, speakers who are invited, should be the best available. The administration should be businesslike in its efficiency. The rooms of the Union or Association should be most attractive, etc.

But all the necessary and praiseworthy attention paid to the human machinery becomes worse than dangerous if at the same time God's Spirit does not permeate and use everything in answer to faithful prayer. The ultimate secret of the efficiency of a Union or Association lies in its recognition of the fact, that it is not a human enterprise, not even a human enterprise enjoying divine favours, but a work of God Himself for the Kingdom of His Son in this world. The only justification of the share which men and human means take in this work, is that they should be under God's absolute control, and are charged with His energy. Apart from these supernatural resources the work of our Unions or Associations in those fields where

the movement is still in its beginning, would be only more tragic than grotesque with its presumptuous undertakings face to face with the existing conditions. The only reasonable hope lies in those invaluable promises which are attached to prayers, to the prayer of the individual believer as well as to the prayer of the gathered disciples. Prayer therefore must occupy a central place in the thought and practice of our Unions or Associations.

This is an incomplete list of principles underlying an efficient Union or Association, stated in a rather abstract way. The completion of the number, and their illustration by actual experience is left to those who take part in the subsequent discussion.

Notes of the Discussion

C. J. Ewald (Uruguay): In South America we have practically no Protestant students. The students are either hostile or indifferent. The point of contact with such students is difficult but has been obtained by language classes, athletics, especially personal work with the most influential students, Bible study groups, Student Conferences.

Miss Ume Tsuda (Japan): The teacher has more respect and influence than in other countries, so the personal influence of a teacher may be very helpful. In pioneer work we should not hesitate to put much responsibility on the Japanese girls themselves.

Mr. D. W. Lyon (China): As the first secretary of our movement in China I found much indifference at first. We began at once to work for non-Christians. The first step was to win confidence and friendship. We had to convince them of our desire to serve, even in minor things and at cost of much time. The next step is to form circles for Bible study and discussion.

Miss Olga Kuleshova (Russia): Since Miss Rouse was in Kiev two years ago and from a small meeting one or two were willing to form a nucleus. Those at the meeting left addresses for later circulars regarding the Federation. In Russia the access is exceedingly difficult. But we soon organized four Bible circles. Later a *foyer* was opened to all women students;

after three months the numbers were doubled. There were then eight circles and so a normal class was formed to train new leaders.

Rev. Walter Lowrie (Italy): We have to begin and end with an intellectual appeal. We are making special effort to get professors sympathetic.

Pierre Maury (France): We make exceedingly small beginnings even if it takes several years to get one group started on a permanent basis. It is necessary to advertise widely and stand up courageously for a positive Christianity.

Eberhard Phildius (Austria): The best pioneer work is to present the simple facts of the living Christ. Students think of Him as unrelated to actual life. Recently Bible groups have begun to flourish. Do not hurry to organize but use personal methods.

F. De Rougemont (Switzerland): A Summer Conference proved the best way to begin. This had to be adapted to our peculiar student needs. This put responsibility on them. Much prayer helped at the start.

Miss Rouse: We see now that in almost every place we see a picture of a center with many paths leading to it. These paths are sometimes social, athletic, educational and many others. But they all lead to the same center, which is a personal knowledge of Jesus Christ. Bible study in almost all cases is the final stage before organization. Only when this nucleus of Christian students is firmly established should a student organization be formed.

SECTION II (THURSDAY)

PRINCIPLES UNDERLYING AN EFFICIENT UNION OR ASSOCIATION WHICH IS IN AN ADVANCED STAGE OF DEVELOPMENT

SYLLABUS

(1) With reference to the basis and requirements of membership.

(2) With reference to the plan of organization.

(3) With reference to the business or financial management.

(4) With reference to study of the field and its problems.

(5) With reference to developing the spirit of individual initiative and responsibility.

(6) With reference to ensuring the spiritual vitality and growth of the Association.

(7) With reference to enlisting and training leaders.

(8) With reference to affording opportunities to give expression to the religious convictions and feelings of the members.

(9) With reference to relation to the Christian Church and to other Christian forces concerned with students.

(10) With reference to the relation of the Student Association to the surrounding community.

(11) With reference to relation to the national Student Movement.

Paper by Mr. Wellington H. Tinker

IN opening this discussion it must be borne in mind that the Association under consideration belongs to those described as in "an advanced stage." No attempt has been made to give an exhaustive list of all the principles underlying an efficient Association. The purpose of the discussion is rather to present a few of the outstanding principles that must be recognized as

of prime importance if an Association is to do its largest work in a college or university community.

1. Loyalty to Jesus Christ as Saviour and Lord. One's beliefs inevitably affect one's action. It is essential, therefore, that the Board of Directors, the officers of the Association, and the secretaries of the same ring true upon this article of faith, if the work of the Association is to be vitally Christian. The Association whose officers do not accept this statement of faith may succeed in changing the environment of the college community (and we would not underestimate the value of that) but if Church history and recent Association experience are reliable such an Association will not change the heart of any community, much less of any individual. Unswerving loyalty to Jesus Christ is still the supreme need of our land and of all lands. If we are to meet that need, we must be true to Him.

2. Loyalty to the Church of God. The word Church is here used to include all of those ecclesiastical bodies that are included in the National Federation of Churches. The Church is the mother of the Association. Its members still contribute by far the major part of its financial support. It has every right to expect the loyalty of the Association. Furthermore, the student Association deals with but a fraction of the life of its members. With the exception of four or six years at best the Church has a primary claim upon the whole life of the student. It ministered to him before he came to college and it rightfully expects his devotion after he graduates.

In fact, the Church may well test the efficiency of the Association by whether or no the men, who were closest to the Association in college days, are four or five years after graduation still loyal to the Church. As an interdenominational organization the Association should endeavour to work in perfect harmony with the churches of its community. Where that harmony does not exist the Association should take the lead in producing it if possible. Its programme should include the presentation of the claims of the Christian ministry both at home and abroad and a concerted effort to induce large numbers of students to unite with their respective churches. The Association in America has been far too lax along these lines and many of us

who have been serving as secretaries are compelled to acknowledge our negligence in this matter.

3. Loyalty to the Association brotherhood. The student Association forms the greatest student fraternity in existence. The problems of the student are surprisingly similar the world around. Contributions from one field can be used to advantage in nearly all the student centres of the world. The privilege of contributing one's mite to this great world movement ought to impress each local Association with the determination to render the highest service of which it is capable.

It is equally true that no local Association can afford to neglect that vast fund of experience which the brotherhood is rapidly collecting. The Association magazines were never more stimulating. One cannot read them without a thrill of encouragement or without gaining many new and interesting suggestions. Likewise the great Summer Conferences, where experienced workers from all over the country gather to discuss their problems with the men who are just beginning to shoulder new responsibilities, are of untold value. In fact, such gatherings are fundamentally important to the life and growth of any efficient organization.

The state and international secretaries are the indispensable links that bind the local Associations to the brotherhood at large. The visits of these secretaries are of first importance and every effort should be made to prepare for their visit in order that the local Association may secure the largest possible service.

4. The giving of first place in the Association curriculum to those activities that experience has shown to be of fundamental importance. Unfortunately these activities are the hardest to promote and hence the danger of compromise. Let me mention a few of them briefly.

(1) Evangelism. The successful evangelistic campaigns in several of our large universities have demonstrated the need and the value of such undertakings. Whether the effort is made through a serious of special meetings or through the quiet personal work of a group of students the fact remains that such effort is of prime importance.

(2) Bible study for personal spiritual growth. The necessity of developing the spiritual life of the Christian student has

made essential this type of Bible study. The best results are secured when the students allow the truth of the Bible to influence their mental and volitional life each day.

(3) Mission Study for that world-wide perspective and expansion of brotherly sympathies that are so essential to the students of today if they arise to be the leaders in the great home and foreign missionary enterprises which their fathers have established.

(4) Social Service for that public efficiency that is the necessary expression of all true religious and moral growth. In this connection I may be pardoned for mentioning one type of social service that seems to conserve, more than any other with which I am familiar, the results of all Association work. I refer to the effort that is being made in many Associations to secure sufficient data from the members of the graduating classes, so that shortly after graduation they may be enlisted in some form of social civic or religious work in the cities and towns where they plan to settle.

(5) A careful correlation of all Association activities, so that each type of work will make a real contribution to the others. This involves the principle of the survey and the preparing of a careful curriculum for the year's work. No educational institution worthy of the name would start the year without first presenting to its students a complete curriculum of its entire work not only for that of the first year but also for the whole course. If this is so essential to the success of the great schools of our country it may not be unwise to adopt a similar principle in the planning of the Association's work. The plan, however, should be flexible enough to provide for unexpected contributions but firm enough to rule out resolutely all activities that simply dissipate the time and take the place of more important duties.

(6) The preservation at all costs of student initiative. The Associations that are in the so-called advanced stages are usually manned by mature secretaries and well equipped with a reliable Board of Directors, faculty advisory committees, etc. Under such conditions it is far too easy to lodge the responsibility for important action upon the maturer men and give to the students simply the hand and foot jobs. The danger of such a tendency

is unquestionably real. Manifestly, however, the remedy for such a situation is to distribute the responsibility as largely as possible among the students, trusting them with real tasks that have a vital bearing upon the success or failure of the whole Association. To provide for this situation, a certain Association employing two secretaries has recently decided to hold its cabinet meetings without the presence of the secretaries, believing that in this way the students will be more eager to assume responsibility and less embarrassed possibly in the expression of their own opinions concerning the conduct of the work. The president of the Association, of course, is prepared for the cabinet session by a long and thorough conference with the secretaries. At the end of the conference, however, he is free to carry into effect his own best judgment as well as the judgment of the members of his cabinet. This is true democracy. It takes more time and more patience than the more autocratic method but it develops the student much more rapidly and deepens his loyalty to the Association.

(7) The discovery of the more potential men in college and the careful training of them for positions of Christian leadership. The wise selection of these men for positions of leadership in the Association is a task of great importance. It should involve that type of preparation that our Lord found necessary when confronted with the necessity of choosing His disciples. But when the men are once chosen it is essential to provide for their careful training.

The normal class for Bible and mission study leaders has recently been given a new emphasis, while the Summer Conferences are giving more and more time to the thorough training of those men who have been chosen for positions of leadership in the Association.

In the ranks of these Association leaders should be found also in increasing numbers the men to whom it may be most worth while to present the challenge of the social and religious life callings. The principles that underly the choice of life-work should be carefully emphasized and every effort made to present not only to these choice men but also to the rank and file of the students at large particularly during the junior and senior years the claims of these great vocations.

The rapid rise of several new vocations such as the social service expert, the religious educational expert, to say nothing of the increasing need for men in the Association secretaryship and in the Christian ministry both at home and abroad lay a heavy responsibility upon the Association to act as a recruiting agency for these various and important vocations.

(8) The maintaining as far as possible permanently of a mature and thoroughly trained secretarial supervision. If the secretaries of an Association are manifestly immature men with little or no training, who look upon the work as simply a stepping stone to tasks of greater importance, the continuity of the work will be destroyed and no large or comprehensive plan of campaign promoted. In the judgment of the writer the whole future of student Association work in the Associations of advanced standing, depends absolutely upon the carrying out of this principle. Such leadership gives increasing dignity to the work, and secures a heartier co-operation upon the part of faculty and students alike. In the words of Mr. Weatherford, "the logic of the situation demands that we must have maturity as rapidly as this can be secured, much more maturity and much better trained secretarial supervision."

(9) The adoption of an adequate financial policy with definite provision for enlarging the budget as the work demands. The time is surely coming when the university authorities will look to the Association as the one agency that is peculiarly responsible for the moral and religious life of the whole university. The churches are primarily concerned with their own students and rightly so but the interest of the Association must be as wide as the university itself. No class or type of student should be omitted. In fact special attention should be given to those students that are at present beyond the reach of the several churches. The aim of the Association should be nothing less than that of bringing every student ultimately under the direct moral or religious influence of some reputable organization in the college or university community. With such a task confronting the Association it is certainly not asking too much that the alumni and friends of the college or university make a liberal allowance for the promotion of such work, particularly

in those institutions where the authorities themselves are debarred by law from spending money for such purposes.

(10) The securing of dignified and attractive quarters for the home of the Association work. First impressions are usually powerful and often lasting. If the first year men can be impressed upon their arrival with the apparent importance of this work as displayed by the building itself, it will be of no small value to the Association. Furthermore, it will greatly facilitate the work of the secretary if the building itself attracts men to his office and if it enables him also to provide adequately for all the meetings and small group conferences that the Association these days is emphasizing strongly. Whether the building should provide dormitories, and whether it should contain the popular equipment of the city Association are questions that each local Association must settle in the light of its own peculiar needs. Suffice it to say that each student Association should be adequately housed and provided with that equipment which it actually needs for its most efficient service.

Notes of the Discussion

The Basis and Requirements of Membership

Mr. Paton (Great Britain): The controlling membership must be in the hands of redeemed men and women. Therefore the British Basis challenges the student with his fundamental attitude toward Christ. It is not a theological test but that of relation to the person of Christ. It puts a tremendous spiritual weapon in the hands of the secretaries and committees when properly used.

Dr. Ibuka (Japan): The Japanese Movement adheres strongly to the evangelical basis. Attempts have been made to do away with it. It is extremely important that we hold fast to this basis.

Baron Nicolay (Russia): Faith in Christ is necessary but the difficulty is to get the right words which shall express the meaning. In Russia the requirements for membership are that a student shall be in a Bible class, be recommended by two active members, and give evidence before all the active members of his loyalty to Christ. There is no definite wording with which this is done.

Mr. Mott: No matter whether the basis is a personal one or a Church basis, it should be a personally applied basis and this is possible with either the Church membership test or a declaration of personal allegiance to Christ.

In answer to the query as to whether there were different classes of membership, the following information was elicited:

Russia has three classes, visiting, non-voting, and voting.

Finland has only active members.

Holland has two classes of members. The active members are not initiated until they have been on probation for one year.

Japan has two kinds of members, regular and associate; the regular members being members of Evangelical Churches.

China has active and associate members. The Chinese Students' Christian Association of North America has four classes of members, active, associate, co-operating, and honorary.

Germany has two classes, the first those who co-operate, and the second those who have had the full Christian experience. The officers and leaders are drawn from this second class.

Sweden has only one kind of membership. There is a statement of the aim of the Movement and all who accept this aim can be members. In Sweden all of the students are church members, therefore, church membership does not give an efficient basis. They do not want to raise theological discussions so no personal declaration is required.

It was made clear by Mr. Paton of the British Movement that all the activities of their Movement are open to non-members as well as members.

The Development of Individual Initiative

Mr. Mott: The fundamental principle which must be kept in mind is that this is a Student Movement, not a mission to students. It is exceedingly important, therefore, that full responsibility shall be placed upon the students as rapidly as possible.

Miss Jamieson (Canada) urged the putting of large tasks before the students for the development of responsibility, and instanced the case of girls organizing work in adjacent normal schools where there were no students continuing for more than a year.

Mr. Reyneke (South Africa): All the members of the Union

are on committees and each year they seek to bring in certain new members to their executive committee, leaving only one or two old members throughout the year.

Mr. Paton (Great Britain) stated that they regard the development of individual initiative as exceedingly important, and have found retreats for prayer and discussion of great help in developing this work among students. They find that if they develop the personal religious life of students they can get them to undertake Christian work more easily.

A delegate from Holland reported that they have had no secretary until recently. Now they find that the work is developing so rapidly that the students do not have enough time to do the committee work. They are facing the difficulty of the secretary doing everything, and feel that they must place the emphasis upon individual responsibility.

In answer to the query "If there must be secretaries, how can the responsibility be kept upon the students?" the following replies were made:

Baron Nicolay (Russia): The control of the Movement in Russia is in the hands of the active members who meet weekly for devotional purposes and for discussion of the Association work. The secretaries are responsible to these active members.

Mr. Evans reported that at the University of Pennsylvania the student activities had greatly increased over what they were ten years ago, in spite of the fact that they now have five secretaries as contrasted with one at that time. He felt that much depends upon the personality of the secretary. If he is a good mixer who does not want his own way all the time, he can find large opportunities for student service.

Miss Saunders (Canada) urged that where the leadership of Bible study classes can be put in the hands of students, then the training function devolves upon the secretary.

Enlisting and Training Leaders

Mr. Reyneke (South Africa) reported that their Movement had no regular paid local secretary and that all the work was done by the local presidents who are undergraduates elected by the active members from among their number.

Mr. Rees (Great Britain) urged the importance of getting leading students, whether they be inside or outside of the Stu-

dent Union, and that we may need to make up our minds to sacrifice efficiency for the sake of keeping the initiative and responsibility in the hands of students.

Miss Stone (United States) suggested the importance of studying individual students and giving them tasks that will be congenial. She approved the putting of full responsibility and initiative in the hands of the students, and called attention to the mistake made by some secretaries of going over every task which a student carries out and correcting it or doing it again.

Miss Bentley (India) emphasized the necessity for getting leaders who are not abnormal. She felt the importance of drawing abnormal persons into social circles and thus making it necessary for them to get the point of view of the various classes of students.

The Relation of the Movement to the Church and to Other Christian Forces

Mr. Paton (Great Britain) suggested that perhaps the best way to help the Church was to let the Church help the Student Movement. In Britain the Church leaders are in great numbers at the Student Conferences and are the principal speakers on the platform. The students thus get used to the richness, beauty, and power of the Church's life.

Mr. Mott urged the wisdom of this practice of bringing Church leaders to the conferences as helping greatly in leading men into the service of the Church.

Mr. Reyneke (South Africa) suggested four lines of approach to the question by the South African Movement.

The leaders of the Church are on the advisory committee of the Movement. The leaders of the various denominations are speakers at the conferences. The churches unite in intercession for the Student Movement in the Day of Prayer. The secretaries always consult with local ministers when visiting a student center.

Miss Holmquist (United States): The Young Women's Christian Association has adopted a plan for co-operating with the women's mission boards which consists in appointing on the missionary committee of the local Associations an official representative of each denomination. The responsibility then rests upon the

women's mission board to keep in touch with the student representatives and supply them with information, etc.

Miss Cratty (United States) spoke of the way in which the Young Women's Christian Associations constantly seek to add to the number of Church leaders who come in contact with the Movement at the Summer Conferences.

Mr. Tinker (United States) spoke of the difficulty of getting students to respect and be loyal to the local branches of the Church, and said they were seeking to meet this at the University of Michigan by—1. Getting a local ministerial union to appoint a representative who goes to Lake Geneva as an Association delegate. 2. Where special problems are facing the Association they get the students of particular denominations to visit their pastors and interview them and get their co-operation in the task. 3. The pastors and secretaries need to get together at frequent intervals to consult on the progress and programme of work.

Mr. Westman (Sweden) spoke of deputations of students to churches in the country and co-operation of students in the young people's work away from the large cities. He also spoke of a contribution which students are making toward the relation between the labouring element and the Church by visiting the workmen in their homes and unions. They were thus able to make a revelation to the workmen of vital Christianity and the spiritual power of the Church which was entirely new to them and which they would not accept from a clergyman.

Mr. Brockman (China): The Chinese Movement is co-operating in three ways: 1. By quickly associating inquirers with the churches through definite personal work until they have formed the habit of church attendance. The leaders send a report to local pastors as to the number of students who have joined his church as the result of the work of the Student Movement. 2. They meet with the Church leaders for mutual helpfulness in difficult situations. 3. The Student Volunteer Movement for the ministry has given the Student Movement great confidence in the eyes of Church leaders.

Miss Garside (Great Britain) warned against adopting a tone of patronage in relation to the Church, saying that it was wise for us to cultivate a strong spirit of humility.

SECTION III (THURSDAY)

SOCIAL STUDY

SYLLABUS

I. What class of topics should be studied?

(1) Facts—housing—sweating—poor relief, etc.

(2) Causes and responsibilities, both corporate and individual.

(3) Remedies.

(*a*) Redemptive Agencies.

(*b*) Reformative Agencies.

(*c*) The need of better ideals and a new spirit, both in society and in ourselves.

(4) The Relation of Social Problems to Christianity.

(*a*) Prophets and Social Righteousness.

(*b*) The Teaching of Christ and the Kingdom of God.

II. Methods of Study.

(1) Social Study Circles.

(2) Lectures on Social Topics.

(3) Discussions.

(4) Literature and its circulation.

(5) Visitation of actual social work.

III. The Responsibilities of a National Movement.

(1) Training of leaders.

(2) Choice of lecturers.

(3) The provision of literature.

IV. How to guide study from headquarters.

(1) The value of a special secretary.

(2) The place of social study at student conferences.

(3) Special Social Study Committees.

Paper by Mr. R. G. Macdonald

OUR supreme aim as Student Christian Associations is to lead students into Christian discipleship. Christ, in the training of the Twelve, did not simply reveal the Father and inspire their love of Him but also opened their eyes to the depths of human need around them and showed them how it could be met. Taking it that we are agreed on the fundamental point that the ideal for every Student Association is to have a definite social service policy, involving an adequate and thorough means of social study, we may most profitably discuss the approach to the social problems in our colleges under two main heads, namely, the place of a social service policy in the whole economy of our Association work, and the best methods of carrying out such a policy.

The relationship between our social policy and missionary policy is so obvious that it only requires mention. They have to do with twin phases of human need. Only as both receive due emphasis in his life does a student become a true citizen of the Kingdom. While in theory it is implied that the home and foreign fields are one, in practice students tend to separate them into water-tight compartments. Care, therefore, should be taken to make their unity explicit, and for this the holding of such a conference as that of Liverpool 1912, with the circulation of its Report, *Christ and Human Need* is invaluable.

The relation of the social policy to the evangelistic policy is two-fold. On the one hand it may be employed as a powerful evangelistic agency. Never was the social consciousness more generally acute. There are many who, while they seem to feel no need of Christ or sense of sin against God, keenly realize their brother's need and are conscious of the burden and reproach of social sin. We must take them where we find them, fully appreciate their sympathy for human need, show them the futility of meeting it outside of Christ, reveal to them His love for humanity, and thus lead them into admiration and love and service of Him. On the other hand, it is the natural corollary of evangelistic work. When the student seeks to apply his religion to his everyday life, he finds himself in a world of complex re-

lationships, kaleidoscopic change and most intricate and perplexing problems of social responsibility. He has to be prepared to meet these and to steer a straight course among them without compromise to his Christian principles. Loving and serving Christ, he is constrained to love and serve his fellow men, and has to be taught how he may do so to highest purpose. His need makes a social policy imperative.

First of all, such a policy must be definite so that it will be impossible for Christian students to regard it merely as a luxury to be dispensed with on the slightest pretext. And secondly, it must be definitely Christian. It is contended by some that our social study should be on non-Christian lines on the ground that the Christian point of view is necessarily biased and prejudiced. The underlying revolt against so-called Social Study in which Biblical quotations and Christian catch-words are used in place of arguments and in which discussions are amiably concluded by such easy generalizations as, the only solution to the Social Problem is to preach the Gospel, meets with our entire sympathy and approval. But on the fundamental issue we must decisively differ from them. Apart from the fact that as Christian Associations we cannot divorce Christianity from our thinking, the whole situation clamantly demands that we do not. In our colleges and universities and schools of political economy and social science we find economics and social ethics as a rule treated entirely apart from religion on the basis of a utilitarian philosophy which, if not already largely discredited and out-of-date, is certainly non-Christian. For the most part they tend to lose sight of the individual as such, and fail to do justice to human nature, whose primary need is not simply reformation but regeneration. We believe that economic and social questions are at bottom religious questions and that any treatment of them apart from religion is liable to be biased, inadequate, and untrue to basal facts.

If our Associations were to do nothing else than raise up in our colleges Christian students who seriously endeavoured to discover the principles of their religion and to apply them to social and economic questions, they had already achieved a great deal. It is unfortunately far from being the case that the social principles and implications of Christianity are already commonly

understood. There is an urgent need of men of honest mind, serious purpose, and spiritual discernment, sufficient to pierce through the surface crust of conventional standards, preconceived judgments and selfish prejudice, till they obtain a sure foundation for their thinking and their living in the final truth about God and about society as it is in Christ. The first and greatest thing we can do to make students social reformers is to make them Christians. It is not so much what a man knows or does as what he is that counts. The nearer students are brought to Christ, the more are their imaginations kindled, their consciences enlightened, their spirits sensitized, their hearts enlarged. His faith in man and joy in fuller fellowship with them becomes theirs. Not only do they enter with Him into the world's agony and need, but they also become channels of His all-sufficient power and are inspired with that motive of love which alone is able to endure undiminished and untarnished the difficulties and disappointments of a life devoted to the uplift of humanity. They need be harassed by no doubts concerning the outcome of their work, for they look for the coming of the Kingdom of God, and their eyes are already gladdened with signs of its dawn.

The crucial need to-day is not of social experts but of social prophets, men and women with something of the bigness, the disinterested motives, the magnificent daring, the strong humanity, the catholic sympathy, the divine patience of Christ, their Master: who live much with Him: who scorn compromise with principle and gladly suffer themselves to be called fools by economists, business men, and the world in general that they may live lives of simplicity and saintliness and child-like trust, based on the principles of the Sermon on the Mount: who are near to the heart and mind of God, and feel called and charged by Him to speak and act and live for the redemption of society and the inbringing of the Kingdom.

Few may be called to be social prophets in the sense of separating themselves from the ordinary matters of life that they may be more free to speak with God and deliver His message to mankind. It is the duty of our Association to do all that lies in their power to make it possible for all students to discover the vocation designed for them by God, and to fulfil it. The

nature of the social service of each must be determined largely by the attitude of their Church to the social problem. Where she failed to apprehend her social duty, they must face the necessity of being social pioneers and by lives of devotion and self-sacrifice in slum quarters or elsewhere challenge the Church to face her responsibilities. Where she is more or less interested and has, among her membership, a number of enthusiastic leaders and experts, it is their duty to learn from them and work alongside of them. Where the Church has adopted a strong attitude towards social reform and has embarked on a definite crusade to advance it, it is their privilege and duty to take their places right loyally in the rank and file.

In considering the best methods of social service in college days we must keep in mind the fact that these days are few and must primarily be devoted to one's college work. Further, the student is in college to study, and the best piece of social service he can do while in college is to devote himself to honest and serious study of social problems. During his college course his interests, outlook, ideals, and ambitions are being largely determined. While he need not become a social expert, it is imperative that his imagination should be awakened, his conscience quickened and his heart touched by the social need and his duty in face of it. To secure this and to save him from the grave error of theorizing on too slender a basis of fact, provision should be made whereby he can engage in some practical social work.

While it is of undoubted value to bring him into touch with rescue work among the outcasts of society, which provides a powerful apologetic for Christianity as well as an overwhelming and heart-searing picture of human need, on the whole it is better that he should work among some more typical members of the lower classes. During his first year he would do well to work in a boys' club. That and the visiting involved by it will do much to open his eyes to the problem, to help him to understand and to establish friendly relations with people otherwise totally outside his sphere, and to come under the guidance of some more senior expert. In other years he can be initiated into other forms of service, such as are offered by settlements, play centres, workingmen's clubs, evening or holiday schools, savings banks, and so on. Except in a few exceptional cases,

such work should not demand more than a night each week from the student, and the ultimate responsibility for its organization and finance should rest in most cases on some body other than the Christian Association to prevent its embarrassment through lack of sufficient means or men. However great is the advantage of working alongside of men of a different point of view under a non-Christian organization, the student must always reserve the right of Christian witness, though he may not engage in any definitely Christian activity.

In the first one or two years, so far as study is concerned, it is important to concentrate on more direct means of building up his Christian life, such as Bible study. Afterwards he should be led to join a social study circle or a discussion group. The latter requires a leader of some experience and seniority, possibly a graduate or an expert from the outside. The study circle is undoubtedly the best and most satisfactory method of study. The problems are considered along definite lines, in a friendly and informal atmosphere, with a serious purpose and in a prayerful spirit. For their thorough efficiency, text-books, outline programmes of study, helps for leaders, are necessary, and some provision has to be made for the training of leaders. The text-books may be definitely on social problems, in which case their field should be limited and adequately dealt with, or they may deal with some aspect of the problem in the light of Biblical teaching upon it. The circle members should be encouraged to read other books on the subject, and in a circle of eight meetings, while the first four should deal with the text-books, it might be well to have the final four treat of certain large and crucial questions arising out of the subject, on which the works of reference shed additional light. A well selected bibliography is thus demanded, and some care should be taken to see that it is rightly made known and made use of. For those for whom circles are not palatable, discussion groups may be held with a competent chairman in charge. Some others will prefer to do their thinking and reading privately, and suitable tracts and pamphlets should be provided for these.

Another useful method is that of addresses by leading social workers, at the Association's general meetings, or at special meetings arranged for them or at general conferences. Special

conferences of a local or national scale are excellent when an Association feels that the time is ripe for a marked advance in its social policy. In the case of a local conference it is advisable to hold a prior conference several months ahead of representative Christian Association members, economists, social workers and church leaders to consider what facts should be brought forward, what points of view stated and what message conveyed, and how the conference should be prepared for and followed up. While such a conference is of supreme value to the local Association in shaping its social policy, it is calculated to have a much wider influence. A noteworthy example of a national conference may be instanced in that held by the Australasian Movement last summer to discuss the social responsibility of its students. The Bible study in the mornings treated of the social significance of the teaching of Christ; the afternoon hour was given to social study, followed by an hour of general discussion along certain definite lines; while each evening two addresses were given dealing with different aspects of the social problem.

If possible a yet more effective means of bringing home to students their social responsibility is the holding of retreats, when some twelve to eighteen men seek some sequestered nook to spend some two or three days together in prayer and meditation that they may more clearly discover what is the will of God for them and their fellow students with regard to the social problem. Midway between the two is such a gathering as that held by the British Movement at Matlock four years ago, when one hundred students came together at Easter in response to an invitation "to intercede with God in order to discover the duty of the colleges in relation to the Social Problem." No programme was published, no list of speakers issued. The first two days were occupied with addresses on the problems confronting them, the last two were devoted to prayer and conference. As they met together in the presence of God, they came to realize that they were the social problem, that their un-Christ-like lives, ideals, and ambitions blocked the way to its solution, and a call went out from them to the whole British Movement to a new penitence and discipleship, a new birth of faith and hope and love. This British conference has inspired and shaped the

whole subsequent policy of the British Movement. A development largely traceable to it has been the formation of the Collegium, which defines itself as "an experiment towards the corporate study of the will of God for modern life." Its members meet in retreat for prayer, intercession, and conference three or four times a year to discuss the Christian ideal of society and the Christian duty in face of it, and have associated with them a number of others of like mind and of like purpose in colleges and throughout the country. They believe that the social text-books issued should spring from, as well as call forth, corporate prayer and thought. The existence of such a body is of inestimable value to the British Movement in unfolding its social policy, in issuing suitable literature, and in raising up a band of Christian experts who may be available for the leading of its Circles, for addressing its meetings and for helping local associations with its policy.

In most colleges there are sociological societies of one kind or another, generally on a non-Christian basis. These are useful in making investigation into local social conditions, and also in bringing students into touch with widely different points of view. Members of Associations should be encouraged to enter heartily into the work of such societies, so far as possible, both because of the benefits that must accrue to themselves, and also that they may have the opportunity of testifying that the ideal state of society is not to be attained simply by any one or more schemes of social reform, however attractive or necessary, but first of all by the regeneration of the individual.

To ensure that there is someone who will assume the responsibility of carrying out the social policy locally, it is often useful to appoint social service secretaries, with whom the head secretary can keep in touch, and through whom he can work. It is necessary also that the ordinary travelling secretaries should be trained and equipped.

Finally, we must remind ourselves that it is not by might of influence, of intellect, or of organization that we are to bring home to the colleges their social opportunity and responsibility, but by the spirit of Christ our Master; and that we can further these great things only as we submit ourselves individually and corporately to the guiding and indwelling of the Spirit.

Notes of the Discussion

I. *Shall the Social study be distinctly Christian, or shall we promote social study without reference to a Christian emphasis?*

Dr. Bliss (Syria): Of the 900 students in our college at Beirût, over 300 belong to non-Christian religions. Our experience is that there is perhaps more interest in social problems among the non-Christians than among the Christians. Whether this is true because of greater initiative or greater force I do not know.

Mr. Hunton (United States): Are these students, by doing social work, brought to Christ? I ask this question because in Hampton Institute, one hundred and fifty pupils, negroes and Indians, volunteered for neighbourhood work. Some of them who were not Christian men did very effective work and some of them were brought to Jesus Christ.

Dr. J. H. House (Macedonia): There are two classes of students; those who use the philosophy of social service in place of the real fact of service; they are the ones who like to talk about it; but you never find them doing good themselves. The other class have come face to face with Christian truth; their consciences have been aroused. To appease their conscience they engage in social service.

Pastor LeSeur (Germany): One of the greatest drawbacks of Christianity are the Christians themselves. Therefore our Movement must emphasize social work. I do not see any essential difference between the personal devotional life and the social and missionary consciousness. If some people seem to be more interested than Christians, it is a shame for Christianity. Perhaps it is a victory of Christ that he brings those who do not know him to a kind of social instinct. We want not only a social heart, but also a social understanding in our Movement.

Mr. Addison (Australia): One of the biggest entering wedges among the non-Christian students is social study. A study of these facts can be made to help in real devotion. We get men into these circles who come into touch with the crying need of the world, and later they come to realize their own need. Again and again men who have come into circles not along Christian lines have become Christians.

Miss Butler (United States): 1. We are taking as a definite stand that true effective social service is the legitimate product of Christianity and is the product of that where it has fully reached the need of the individual. There are many instances where there is an interest in social problems or social philosophy but the service is rendered under Christianity.

2. We are feeling that it is absolutely identified with the study of the Bible and must go hand in hand with that study.

3. We feel that it is essential that the teaching shall be positive and constructive. There is a great deal in social study that would leave one in a state of despair and pessimism. While we must face the facts as they actually are, we must never leave a student in a state of despair, but give him something on which to stand.

4. We must give students social service experience and volunteer training. Of twelve hundred women college graduates who this last year expressed their desire to be put into relation to some definite form of community service, over six hundred had had experience in some form of social service as undergraduates. Thus they had a definite objective to take the knowledge they have back home to be lived out in consecrated service.

Mr. Tatlow (Great Britain): If we could get results apart from Christ, we might have occasion to defend a non-Christian social movement. But in a Student Christian Movement we believe that the strongest results will not be secured apart from Jesus Christ. On the housing question, we used to think that the great thing which was necessary was to have good houses. But we are often forgetful of the fact that when the housing problem is solved the social problem is still there because we want better people to put into the houses. While we want the work scientific, it must not be non-Christian.

II. *What should be the relative emphasis in our Movements of social study as against social service?*

R. H. Edwards (United States): Clearly the students' first duty is one of information. He may render valuable service in the college town or elsewhere in a variety of ways without much general study of social conditions, and will secure valuable information of a practical sort, but he ought at the same time to

be studying to the bottom the basic facts and the enduring solutions of the social problems in the midst of which he is to live and work. How shall he really know or fully serve unless he study; unless he set himself to some certain knowledge of social wrongs and their righting?

Bishop Seropian (Armenia): We must remember that the social work is not only one of love, but also of justice. Christianity has been in danger of approaching that problem through charity only. Love can best express itself in justice, and if we perform justice in social labour, then love will be expressed justly.

III. *Methods of Social Study.*

Mr. Tatlow (Great Britain): A very considerable problem in Great Britain is the relation of Bible, mission, and social study. We have given Bible study first right of way, and second place to mission study. This seems about as much as we can handle, and a smaller number are reached for social study. I for one disagree with our present social service secretary and do not feel that circles should be our chief method for the social study.

Professor Motta (Brazil): One of the best methods is discussion; and the success depends on the strength and conviction of those who speak or direct. We need literature that will make the appeal to conviction, and make clear the vision among the students. They are greatly influenced by philosophical literature. Some think that the intellectual point of view is at variance with Christianity. We must be sure that those who lead the movement to interest students in these problems shall themselves be thoroughly convinced and believing Christians.

Mr. Addison (Australia): We have not many opportunities for getting students into social work. The question came to us in one college whether we would start social work in the slums. We thought the matter over and several of us leaders instead of attempting to start work ourselves arranged for a general university settlement. We reserved the right to have members representing our Movement on the committee.

Mr. Martin (Great Britain): We are convinced that the ultimate responsibility for social work should rest on some other organization than the Christian Union. The social work is done, not so much for what they can give as in order that they may

learn. The university settlement with which we started to co-operate got into the hands of the philosophical staff and very little definite Christian work was carried on. We could not bind ourselves not to give the Christian message, so we had to start our work apart from the university settlement much to our regret.

Pastor LeSeur (Germany): Jesus has not answered one of the technical questions of sociology but he brought the social mind, the social consciousness and the social principle on this earth. In our social study circles we must give the students facts so as to bring the social understanding. If the man has really learned to pray the prayer of our Lord and to pray it deeply, he has a consciousness of the social responsibility. If we can show our people and also our enemies the social prayer and reconstructive power of the Kingdom of God, we may overcome with the higher kind of socialism the lower.

Sectional Meetings, Friday, June 6th

SECTION I

THE SOCIAL PROBLEM AND ITS CALL TO THE STUDENT MOVEMENT

I. *To Students to Enter the Ministry.*

SYLLABUS

(1) How best to press the social facts and their significance upon the attention of students with reference to enlisting men for the ministry?

(2) Advantages of participation in social service during student days as a means of influencing students to enter the ministry.

(3) Books and pamphlets bearing on social problems which are most effective in influencing students to enter the ministry.

Paper by the Rev. Charles W. Gilkey

IT is happily no longer necessary, as it might have been a few years ago, to establish or even to discuss the fundamental assumptions that underlie our subject this morning. We are all agreed, I take it, upon certain obvious facts of the world-situation in this year of our Lord, 1913, and upon certain obvious duties and responsibilities of our Student Movements in such a situation; and I shall simply state these facts and principles as well-recognized axioms the truth of which is assumed in all our discussions.

First, we are agreed that there is in every nation of the modern world and involving them all together, a kind of world-wide snarl in the thread of human life, whose terribly tangled complex, at once economic, political, and moral, we call the social problem; in other words, in common with all thoughtful and observant modern men, we admit the social problem as a fact. Second, we are agreed that this tangled social snarl must be progressively unravelled, and the single threads of individual human lives must

be more harmoniously interwoven into a common warp and woof, if our collective humanity is ever to become the stout and beautiful fabric which God the Great Designer meant it to be: in other words, in common with all "forward-looking men," we face the social problem as a tremendous and imperative task. Third, we saw at Oxford four years ago, and have been realizing more and more deeply ever since, that our Student Movements, by reason of their intimate and formative influence on the future leaders of thought and action in all our nations, are in a position to be of unusual help in this world-wide task of social untangling and reconstruction; in other words, as leaders of students, who all over the world are privileged beneficiaries of the present order of things, we feel the social problem as a special and peculiar responsibility.

How now can we as Student Movements help in the solution of this world-wide social problem? That is the specific question on which we are seeking light this morning. The answer which I have to give is one that gathers up my own deepest convictions, based upon the study of the last ten years and the experience of the last two and a half years.

The Student Movement can help conspicuously toward the solution of the social problem, by leading able students to enter the Christian ministry. Now I am very well aware that at this point we have left behind the axioms on which we can all agree, and have come to what is in many minds an open question: is the Christian minister in a position to make a real contribution to the solution of the social problem? The opinion is widespread among men outside the Church, and is shared by a great many students, that a man who really wants to work at this great social tangle would better not go into the ministry; that there are other callings which will offer him a far more direct and unhampered opportunity to help, and that there are certain limitations inherent and inevitable in the work of the ministry which fence a minister off from even getting at the real problems at all. The objections which we find students interested in social work making to the ministry very often have a considerable element of truth in them, but I for one believe that they usually overlook or neglect some larger aspect of the truth, or fail to realize how rapidly the ministry itself is changing in these times

of transition, and what great opportunities of social influence are opening before the minister who has eyes to see and a heart and will seize them.

We are constantly reminded, for instance, of the conspicuous opportunities for social service, more direct and concrete than those of the minister, that are open to laymen, and particularly to men who go in for those fascinating new professions that are so loudly calling for trained men as expert social servants. We gladly recognize the indispensable and incalculable value of such work, rejoice in its irresistible appeal to many of our choicest youth, and look forward to its presentation in the next paper. But surely our age needs, not only social engineers to adjust and articulate our already complex machinery for social betterment, but also and no less, social firemen who, out of sight in the life of ordinary communities and deep in the hearts of ordinary individuals, shall feed the fires of devotion and generate the live steam of social sympathy and altruism, which alone can drive to great achievement the complex machinery which the social engineers construct. Such and so indispensable a fireman is the minister. Again, we are told that the minister, like the church he serves, is a creature and therefore inevitably a defender, of the social *status quo;* or, as it is often forcibly put, that while he has in these liberal-minded modern days gained to a large degree at least *theological* freedom in his pulpit, he is still shackled in his utterances on social questions, and must say only what will please the conservative capitalists who rent his pews. Now if that be true of any modern minister, it simply means that he at least is no longer the lineal successor of the fearless Hebrew prophets, or the single-hearted servant of the Master who spoke the truth though it cost him his life, but merely the hireling essayist of an ecclesiastically recognized social club. But that it need not be the truth, let modern social prophets like Campbell and Horne in the English pulpit, and Gladden and Brown in the American, be eloquent evidence.

More serious than either of these objections, because more widespread particularly among students and less easily refutable, is the feeling that the social work and service of the ministry is of so intangible a sort as to come perilously near being unreal. The doctor heals the bodies of men, the teacher trains

their minds, the charity worker relieves their wants, and the settlement worker organizes them for mutual benefit—but what that is tangible and definite in the way of social service does the minister do? To us moderns whose practical philosophy of life is so largely utilitarian, and particularly to us Americans who are so often blind to everything but immediate results that we measure men by the money they can make, and religious work by the conversions it can count up, and social service by the statistics it can compile—to us this incomputability of the minister's social contribution often seems to imply that he makes no contribution at all.

There are certainly some types of ministry about whose social contribution there can be no doubt whatever. The minister who in these modern days takes a downtown church in a city of any size must either do some very real social work or resign—for that is more and more evidently the only secret of success in such a situation. But consider for a moment some advantages that a minister in a downtown or neighbourhood church in a crowded city district has over any other social worker—advantages which an inexperienced college student is likely to forget. He may not have at the start all the financial backing that the neighbouring settlement may have, but he can do all the kinds of work that it can do, and as he proves his ability to do it, he can get the same kind of support that it gets. And all the while he has certain inestimable advantages: a more direct and natural access to the homes of people, especially at the crises of their lives; a powerful appeal to the elemental religious instincts and needs which are always particularly strong among the poor and distressed; and above all, the authority and leadership that comes from being, not a benevolent but perhaps more or less condescending "high-brow" who has come down to lift them up, but *their own* pastor, whom they have chosen and support as the minister of *their own* church. I could enlarge these points with individual instances did time permit; but let me simply say that such redemptive and constructive neighbourhood work as men like H. R. Bates in New York and M. E. Adams in Chicago are doing through their churches in difficult downtown districts, or as Warden J. H. Miller is doing along a somewhat different line in the Pleasance in Edinburgh, is abundant proof that a

downtown city minister can do direct social work of the highest value.

Or take the country minister—whose importance to our social salvation we Americans at least are just beginning to recognize. He is the only man in his community, with the possible exception of the teacher, who *can* lead in social work; for there are no settlements or social centres or charitable or preventive agencies in the towns and villages where he works. The church is the one organization that exists to promote the community welfare, and the church is everywhere where men gather in groups. It is cause for gratitude which we Americans feel keenly that the unique social opportunities of the country minister are receiving recognition and promotion at the hands of all our great denominations in these later days, and that they are slowly but steadily calling out a new type of men to the great task of working through the church for the redemption and reconstruction of rural life.

But the great majority of churches and the great majority of ministers work in communities that are neither downtown in great cities, nor yet out in the country: and it is the church and the minister in the suburb, the residential district, or the town, who often seem to have the least opportunities for social work. But it is just at that point, where opportunities seem least promising, that I believe the minister and the church have a conspicuous social opportunity. The boys of a community and the young people of a community offer to a minister an almost ideal field for the experimental development of social work. The workingmen that are so largely outside the church's influence in these days are usually to be found within easy range even if not within easy reach of any church. And then I believe with all my heart that just those middle-class moderately prosperous people and those complacent capitalists who are so frequently mentioned as the most numerous occupants of our pews, constitute a field that must be wisely and persistently worked if a better social order is ever to be achieved. It is just they who do not personally feel the need for a better order or realize the injustice of the present order; it is just they who rear their families in complacent prosperity in some comfortable and respectable neighbourhood, and who in their self-satisfied individualism

more or less audibly thank God that they are not as the less successful whose embittered protests and radical programs never reach their suburban ears; it is just they who are often the most stubborn and the most unintelligent defenders of the social *status quo*. What a chance the minister has, by the breadth of his social outlook, the fairness of his social judgments, and the power of his Christian social gospel, slowly but surely to widen the horizons and stretch the sympathies and stir the consciences and crystallize the purposes, of even such a congregation! His intercessory prayers can remind them every Sabbath that others less fortunate are alike children of the one Father, and therefore brothers for whom Christ died. His sermons can make vocal the social conscience and aspirations of the nation's moral leaders, and utter forth in all its richness the Christian gospel of the Kingdom, and show them the relation of their daily life and work to the bringing of the Kingdom. The church can be organized for the betterment of its own community, and an increasing number of its members can be enlisted for service in other and more needy communities. It may take a long while, and probably will, really to Christianize even a single church; but that is surely the first step toward the infinitely vaster task to which Christ summons us to-day—the Christianization of the whole social order.

For let us above all things not forget that perhaps the most valuable contributions of the minister to the social problems are indirect, and therefore inconspicuous and perhaps incalculable. He makes himself felt in and through the *individuals* whose spirit, attitude, character, life, he helps to mould. Who can measure the social contribution of the mother, the home, the church, that helped to make Jane Addams or Graham Taylor, Arnold Toynbee or Friedrich Naumann? Who shall measure the social contribution of the Lutheran manse where Rauschenbusch was reared? Who shall estimate the social contribution of all the homes and churches that rear up and send forth generals to lead or privates to follow in the campaign for the Kingdom? It is one of the peculiar glories of the church and the ministry, that they deal with the sources and the plastic material of human life and character—with homes and mothers and children and young people—more directly and powerfully than

any other agency. Let no deep-seeing man question this contribution because it is not apparent until the second or third or fourth generation. The history of the missionary enterprise is already teaching us that the God with whom a thousand years are but as one day, often pays tremendous spiritual dividends at compound interest in the second or third generation on the original investment a few decades back of a single human life. And the minister who helps train his congregation, and particularly his young people, to think in terms as wide as humanity, to pray for all their brothers for whom Christ died, to live for the common weal rather than for their own isolated success, and not to rest satisfied until all the kingdoms of this world, and all the interests and departments of human life, are become the Kingdom of our Lord and of his Christ, is making a contribution to the social problem which far-seeing men may recognize, but which only God can appraise. Said a wealthy New York woman to her pastor under whose strongly socialized preaching she had sat for years, "If I could see where it would help hasten an era of brotherhood, I would give up all my private fortune to-morrow." Shall we not say that the transformation of such a passive recipient of social benefits, into such an active servant of the common welfare, is a contribution to the social problem whose ultimate value only God can measure? For not the least necessary thing in the present social situation is the diffusion throughout the social order of a certain kind of attitude; and it is the minister's work to create that kind of attitude.

And now that we are trying to climb up to the higher levels of life where forces and values are too vast and spiritual to be measured with scales or yardsticks, let us try to realize how great a social contribution the minister makes, just by keeping on the hearts and conscience of his people the thought and the vision of the Kingdom of God on earth. The spirit and principles of that Kingdom are so unlike those of ordinary human nature, of the accepted order of things as they are, that continuous breathing of its purer air is necessary to acclimate us all to the Kingdom of Heaven. It is the prophet's indispensable function to make the ideal more real and potent by utterance and reiteration. Did not the prophetic word of Kingsley and Maurice work powerfully to rouse England to her task of

social reconstruction? Did Mazzini the *prophet* contribute less than Garibaldi the soldier or Cavour the statesman to the unification of Italy? And it was Mazzini himself who said: "Every great revolution demands a great idea to be its centre of action; to furnish it with both lever and fulcrum for the work it has to do." Put that sentence of Mazzini's with this other from Edmund Burke; "If a great change is to be made in human affairs, the minds of men will be fitted to it: the general opinions and feelings will draw that way"—and you have suggested the indispensable place and work of the ministry in the bringing of the Kingdom on earth. For if the Kingdom is to come at all, it must come in the ordinary life of an ordinary community. It is the minister's task to plant in our common daily life the leaven, the seed, of the Kingdom hope and the Kingdom spirit, to watch it with personal care until it does its transforming, its creative work: it is his to kindle in commonplace human souls the spark of the divine indwelling, to fan it with the breath of his prophetic utterance, and to watch it with a true pastor's solicitude until it finally bursts into the flame of a social passion.

And this leads me to what I most want to say this morning: that the coming of the Kingdom on earth requires not only a great inspiring idea, but a mighty enabling power: that the only power adequate to such a superhuman task is the power of the living God released into human life and human will through personal religion; and that the minister's supreme contribution to the solution of the social problem is the establishment of this indispensable contact between the human soul, other human souls, and God. There are some of us at least who are coming to the conclusion that the eternally valid idea which underlies the obviously temporary form of Jesus eschatological faith, is one hardly less important for us than for him:—that the bringing of the Kingdom of God on earth is much more than a merely human enterprise; that as an accomplishment to be brought about by the achievement of men alone, it is so tremendously difficult as to be practically hopeless if not utterly absurd: and that our faith for its possibility, much more in its ultimate certainty, rests not so much in the wisdom of men as in the power and guarantee of God. Now if this be true, and if it be further true that that power is released and that guarantee realized in the hearts

and lives of individual men and ordinary communities through personal religion, it follows directly that the minister, as the human instrumentality for the development of such vital religion, is therein making an indispensable contribution, and perhaps his supreme contribution, to the coming of the Kingdom on earth.

There is not time for me to speak of the means and methods which our Movements can use to bring this great call of the modern ministry home to the hearts of students: I leave that to you in the discussion. Let me only urge that a Movement which believes as we do in the power of great ideas and of personal religion, is the only type of organization that can enlist for service so essentially spiritually as this, the men whom we need: and again, that university students, who as a class are wise and sensitive enough to believe in things unseen and eternal, and to feel the mighty "powers of the age to come," are those to whom we must look for response to any appeal so essentially spiritual as this. The ministry of the future must come from among our best-trained students: we as a religious Movement must under God call them forth.

But before I close, let me read to you from the masterpiece of one of the greatest contemporary German novelists, a far finer statement of the call of the modern social problem to the Christian ministry, than any that I can make. It thrilled me when as a student in Berlin I first read it: it thrills me whenever I read it still. I only hope that to you too the noble words from Frenssen's "Die Drei Getreuen," in their original tongue, may speak with conviction and power:—

"'Wenn alte verschüttete Goldbergwerke in einem Volke wieder aufgedeckt werden oder wenn neue starke Gedanken ins Volk geworfen werden, das kommt alles von Gott. Und kommt es, dann kommt es stärker und stärker, wie Frühlingswind, und man kann es nicht aufhalten. Die Alten binden Tücher um ihre Ohren und sagen, sie mögen es nicht hören, die Kinder kriechen in den Winkel und sagen, sie fürchten sich: aber der Wind braust weiter. Wir aber, die wir das Feuer in uns haben, müssen schon jetzt blanke Augen haben, freundlich sein, helfen, jeder wie er kann. Und, Heim,' sie fasste seinen Arm, 'Wenn einer es kann und hat von Gott die Gabe, so muss er dem Volk erzählen von dem starken, frischen Wind, der nah ist, dessen

Sausen wir schon hören, von Gottes grosser stiller Arbeit, die ringsum anhebt. Er muss seine Seele mit Glauben füllen und seine Feder in Hoffnung tauchen, und muss ihnen von der neuen liebe Gottes erzählen, die durchs Land geht. Er muss aus dem Volke furs Volk reden, von ihrer Not und Last, von ihrem Streben und Irren, ihrem Mut und ihrem Weinen. Davon muss er erzählen, und seine Augen müssen glänzen von Liebe und Freude. Wie aufgerichtete Feuerzeichen muss dastehen, was er schreibt, dass die Leute es weit sehen und sich vielleicht danach richten, und eher den Weg finden, der hineinführt in eine neue Zeit.'"

II. *To Students to Enter Social Service as Laymen or as Experts in Special Forms of Social Service.*

SYLLABUS

(1) What forms of social service as a profession or life-work present the most urgent demand for students?

(2) The most practicable and desirable forms of social service in which undergraduates should be enlisted.

(3) What can our Associations do to develop among students the disposition to engage in volunteer and professional service?

(4) Principles which should guide in determining the social service programme of an Association.

(5) Lessons from recent experience as to how to improve our national Movements as recruiting agencies for Christian service.

Paper by Mr. W. Paton

THERE falls upon all who have realized the meaning of that fabric of organized sin which is called the Social Problem, a double responsibility. In the first place there is the command, doubly emphasized by the denial of it, to live more truly that life of holiness, self-denial, and love into which all those are called who are of the brotherhood of the Kingdom. This duty does not tarry until a student has left college behind him; from the moment of his awakening to the ancient growth of sin around him, he must resolve so to live that, by God's grace, that

sin shall strike no fresh roots in his soul; and it may be that his usefulness for active service in after life will depend in great degree upon the faithfulness of his witness to Christ during college days and the persistence of his revolt against an unchristian society.

There is, however, a second responsibility which falls more particularly on those who have left college and are engaged or about to be engaged in their life-work, the need for definite labour at such pieces of social service as they may be called to do. We do not start in this matter with a clean sheet. Not only is society to be recreated in the spirit of Christ, but also the old evils are to be destroyed and the old injustices removed. This is a task which demands, not vague aspiration, but careful disciplined thought. The kingdom of selfishness is not going to fall down because we shout, and we shall find as good brains defending it as any we can muster on our side.

I am going to divide this definite service into two parts, discussing first the nature of the service that can be given in private unofficial societies, and secondly, the service that falls under the State itself.

There is in England, and also I believe in other countries, a large and increasing number of societies for social service each of which has marked out for itself some particular aspect of the Social Problem, concerning which it tries to educate public opinion and to promote legislation. In some cases also such societies undertake rescue and relief work among the poor. There is in England a distinction which is obvious in practice, although it has no justification in theory, between two classes of these societies. One type consists in the main, though of course exceptions are frequent, of members of the more leisured classes whose sympathies have been stirred by the need of their poorer fellow countrymen and who seek to do something to help them. The other consists of organizations of the men and women themselves (again with some exceptions) who approach the Social Problem from the point of view of those who are suffering under it. It should also be added that some societies, such as the Workers' Educational Association, the Women's Co-Operative Guild, and the Anti-Sweating League, combine both types.

Of the first type, the most familiar example in England is the Charity Organization Society, which in some respects both resembles and differs from its fellow in America. There are also Guilds of Help, Settlements of different kinds in the poorer parts of cities, and similar agencies by which many men and women, after leaving colleges, can get face to face with the problems of housing, poverty, drink, immorality, and so on. Much of this work is unpaid, although in each society there will be scope for some paid officers. In Holland a great deal of unsalaried work is done among children in this way, and also in regard to the reclamation of prisoners. These societies do not, of course, exist solely for the benefit of students, but, owing to the fact that the majority of workers belong to the same social level as the majority of students, students who are interested in social matters are readily drawn to them. Without minimizing the excellent work done by these societies, it may be said that a defect, which is at least apt to appear, is a certain aloofness from the point of view of the labouring man and woman, which is not unnaturally interpreted by the latter as "superiority," with the result that the most able and independent type of working man is apt to stand aloof from them. It is a triumph of the Christian spirit when, working under this handicap, a man or woman can establish relations of complete sympathy with those whom it is desired to help.

The other class of societies exists probably in most countries, certainly in all those in which the labouring people are at all organized. In England two of the most conspicuous societies of this kind are the Independent Labour Party and the Women's Labour League. Each of these societies consists in the main of working-class members, with a mixture of members of the more educated classes. I have mentioned these societies rather than the trade unions, in which the great bulk of artisans in England are to be found, because a student, not being in most cases a manual worker, cannot join a trade union. Such societies as the Independent Labour Party and the Women's Labour League can, however, be joined by any man or woman (the former includes both), irrespective of class, who is willing to accept their membership requirements. The fact must not be ignored that these organizations adopt an advanced economic position, and

very few persons belong to them who are not definitely Socialists. Socialism in England, however, differs from most of the Continental Socialism in that it is not antichristian. It is frequently imbued with a suspicion of the Church, but the majority of its leaders are men and women of a professed Christian faith. There is, therefore, a great opportunity for any students, men or women, who have been led on rational grounds to accept the economic position of these organizations, to join them and to assert with all their strength the place of Christian faith in all schemes for social amelioration.

Three of these classes of working people's organizations may be mentioned, in each of which the help of men and women from the colleges is to be desired, namely, the Adult Schools, the Brotherhoods, and the Workers' Educational Association. The Adult Schools now embrace a very large number of workingmen and women who meet usually on Sunday mornings for common study and discussion under the leadership of people competent to guide them. They have been largely fostered by the Society of Friends and afford an excellent opportunity for Christian men and women to share their educational privileges with those who have been less fortunate. The Brotherhoods are large meetings of men, usually on Sunday afternoons, at which addresses are given on social and religious topics. These Brotherhoods were begun in most cases in definite connection with the churches, but a very large number of men have been reached who did not and do not go to church. It is one of the dangers of this movement that it may drift too far away from the organized Christian community, with a consequent decrease of spiritual power. Here again there is a great opportunity for students to labour, and their help would be welcomed, provided they come to learn and not to teach. The Workers' Educational Association links the Universities to the workingclasses by the establishment of courses of study lectures in individual centres. The standard of work done is very high, and many of the ablest university men and women are engaged in it.

I now come to the social service which can be rendered in the direct employment of the State, both in a salaried and in an unsalaried capacity. It is impossible to over-estimate the im-

portance of civil posts being held by men and women of definitely Christian faith and practice. Education presents one gigantic field of service. The growth of elementary and secondary schools supported by Government and the gradual but certain decrease of Church-owned schools has, in England at least, created an immense opportunity for teachers who should present Christ to the children under their charge not only by their words but by their lives. It has been a part of the policy of the British Student Movement to emphasize the vocation of the teacher, and there is an increasing growth of interest in the Student Movement among students in the Normal Colleges.

The increase of social legislation is everywhere resulting in an increased number of civil posts, many of which can be filled most advantageously by college men and women. To take several notable departments, the administration of the Poor Law, the establishment of Labour Exchanges, the growth of the Public Health Service, and the administration of the Factory Acts, all demand inspectors and other officers as well as such unsalaried officers as Guardians of the Poor. It is of the highest importance that such officers should not only have a complete grasp of the economic aspects of their duties, but also be imbued with that Christian spirit which can replace officialism with human sympathy. Such posts bring a man or woman into close and continual contact with poor people and there is unbounded opportunity for Christian service of a peculiarly delicate and valuable kind.

Every one of us could mention spheres of this kind in his own country and I do not propose to labour the point. In the West the tendency seems clearly to be for Government to increase the area of its operation. If this results in the widespread establishment of a formal and non-human officialism, it will be a calamity of the first magnitude. If the opportunity is grasped by the educated Christian men and women of our time, we may see a great widening of the boundaries within which the law of love is not only preached but practiced.

In conclusion I want to appeal for students to enter social service more as learners than as experts. It is one of the hardest lessons we have to learn, but it has to be learned, that perhaps the mightiest currents that make for social and national uplift-

ing are, not among students, but among those who toil and sweat day by day for their bread. There is a mighty flood rising in all our lands; governments are yielding to it and will yield yet further. The people are learning to express the aspirations and hopes which have been struggling to utterance; with all its crudities of expression and of feeling, the movement of the millions of labouring people is a stupendous phenomenon worthy to be classed with that Eastern awakening with which it is so clearly allied. Those who come to teach these men and women will be rudely handled and any assumption of superiority will be instantly resented. Yet no one believes more in education than the enlightened workingman, and no where are the deep human sympathies more warm and generous. Men and women who have disciplined minds and hearts, who are in the true sense "cultured" will find a warm welcome if they come as equals, and not less so if they come witnessing to Christ. They will find many other voices who will join in their witness.

Notes of the Discussion

Mr. Paton (Great Britain): The great issue which confronts the Student Movement in Great Britain, and I think also in America, is this: We have to decide whether the policy of the Student Movement is to encourage men and women to give out simply palliatives, or to raise up men and women who will work and pray for the new social order. The reason I have put a good deal of emphasis on this paper upon the labor aspects of the question is because I have no doubt that the strongest and holiest movement for the regeneration of society is among the labor classes.

I. *To Students to Enter the Ministry.*

1. How best to press the social facts and their significance upon the attention of students with reference to enlisting men for the Christian ministry?

Chaplain Knox (United States): The first step is to make students realize that Christ himself is concerned with that problem and class of facts. This comes to most students with something of surprise. They think Christianity concerns itself primarily with another world and with doctrinal questions.

Dr. Ibuka (Japan): The visit of some experts from America and Europe was of great help to our university students.

R. H. Edwards (United States): The whole social service approach to college men is calculated to release into Christian service a very much larger number of men than we have been securing. We must have publications giving definite opportunities. In connection with the Home Missions Council, we are planning in America to publish lists of opportunities in the ministry in helping solve the social problems in the industrial districts, in the country church.

Professor Dartigue (Switzerland): Certainly Christianity contains the deepest value we can give to this question. If Christianity is individual in its principle, it is social in its application. We ought to tell students that the significance on the social side and the religious side are inseparable. It is not only necessary to show students the social value of the facts, but also to place the religious value upon these social facts.

D. J. Fleming (India): Way up first in the list should be put the interpretation of the Kingdom of God. We have found the studies, *Christ's Message of the Kingdom,* helpful, also retreats where we could emphasize the definite idea of social service in the ministry.

Professor Motta (Brazil): I have just read a book on the moral conditions of New York, and I have noticed that really the only organizations trying to solve these problems are Christians. Whether confessedly or not, they are Christian at their base. Plenty of people theorize; but the Church, instead, puts itself into operation for the practical solution of the problems that are troubling the people.

Bishop Brent: The social problem is the most powerful appeal we can have. If the ministry is an appeal to a delightful touch with God and theories concerning the Kingdom of Heaven; if we fail to show that all this is useless unless the minister is in touch with the people, then I do not believe that the ranks of the ministry will be recruited with the sort of people that we need. A minister is a leader; but a leader is only a foremost companion and must be amongst the people and with the people until their problems are his problems and until the yearning

which eats into their souls is eating into his soul. When that time comes, we can bring relief to our distressed social order.

Miss Picton-Turbervill (Great Britain): I would like to insist that the Church of God stands for justice. The nineteenth century was the century of great philanthropy, and even the church interpreted love by philanthropy. The labour world is crying not for philanthropy; it is crying for justice. The question is whether we wish palliatives or a new social order.

Pastor LeSeur (Germany): A war in another country only attracts passing notice unless you have a friend fighting in the war. Then every news item is eagerly scanned. So to understand the needs of the labouring classes and to sympathize with their struggles, it is well to have a real friend who is a labourer. The socialist problem is the real one with us. At a meeting of seven to eight hundred Socialists, young men between fourteen and twenty, every time I mentioned the name of Christ there was laughter. Five or six years ago, Jesus Christ was to the Socialists the first Social Democrat. Now they have seen that he was something more and something else. Some of my German-American friends, who are ministers, have told me that the Socialists here do not say that they are atheists; but that they are; and that ten years from now there will be the same struggle in the United States as in Germany to-day. In the past frequently the Church has worked as if the workingmen had a soul but no body; Social democracy works as if a man had a body but no soul. But we must see both body and soul. We must show the divine socialism of our Lord, not through pamphlets and meetings, but through the sacrifices of our lives.

II. *To Students to Enter Social Service as Laymen or as Experts in Special Forms of Social Service.*

E. C. Carter (India): In India, we need anything that promotes primary education; primary education in technical or agricultural lines. India is held back from growth and development so long as the economic wage is low.

In general we need manufacturers who have the vision of using the factory, not to turn machine men into machines, but machines into men; to make the labour within the four walls of the factory a sacrament; we need not men to make steel but steel to make

men. Such manufacturers will have their playgrounds and their visiting nurses; but this is merely incidental. Each must have caught, as a business manager, the vision of Christ, putting himself through his business into our modern organized life with Christian ideals. Professional social work and modern charity organizations stand at the pivot. Capture professional social work by putting it into the hands of earnest Christian men and women.

Miss Lowenfeld (Great Britain): I want to call attention to the opportunities of Christian doctors. Workingpeople have a way of trusting doctors as they do not any other kind of social worker.

Miss Margaret Sherman (United States): The Student Movement is receiving a tremendous call from every country to make a special contribution to this question: What bearing has the Christian message on the reconstruction of society? We need a criticism of this present order. We need constructive thinkers from the Student Movement who in mental equipment and spiritual motive can give the great modern movements of the people toward democracy a focus and objective. The modern movement must have a programme of a reconstructed human society. To give the world what they are needing to-day—constructive Christian thinkers for the reorganization of society on a Christian basis—is the greatest call our movement faces.

Mr. Waller (Ireland): We need to take up a different attitude. It must not be simply an attempt to solve certain social problems, but instead to build up a strong Christian national life. The danger is that our social study will simply call us to go out and work at some particular job. The main thing we want is to go out into the general life of the country and find out in these various occupations in what way we can best serve Christ and build up the life of the country. The majority of our students, it is true, should take up particular posts in voluntary organizations. But we want more even than this that as lawyers and doctors and in posts in the government they shall unite with those who are giving their lives to definite forms of social work in a real reconstruction and building up of the national life. Up to date we have been far too much concerned with the various movements which are merely palliatives.

Miss Holmquist (United States): The young women in our colleges should realize that when they go out to be heads of homes, or perhaps I should say half-heads, that they can make a great contribution to the social problem in relation to girls who are called domestics. They rush to settlement work and forms of service which are exhilirating and decidedly fascinating; while in their homes they treat their own servants in a way which is contributing in the contrary direction.

Hugh Martin (Great Britain): Some work needs to be done to bring the right point of view to the student himself in his own use of money.

Harrison Elliott (United States): The Social Study and Service has an essential part in the whole purpose of the Student Movement: to lead students not only into a personal experience of God, but also to find their relation to the work of bringing in the Kingdom of God on earth. Social study and service is simply the attempt to interpret the Bible principles in relation to the life and problems of to-day. It gives an outreach to the Bible study and makes it more vital. In recruiting there is danger that in issuing the challenge of various opportunities, such as in the ministry or social work, we shall try to persuade students to enter this life work or that, instead of helping them find the work for which they are best adapted and in which they can best serve the Kingdom. This means a closer relationship of the various forms of recruiting and more emphasis on vocational guidance.

Professor Cairns: Very radical Socialists think that all palliative work is simply the capitalists' device for the purpose of making an intolerable system plausible. But this is against history and against our experience. Part of the work is the staunching of the wounds and the healing of human sorrow. One of our great railway stations was being taken down. It was most interesting to watch the new and nobler structure rising piecemeal, to see the fragments of the old gradually disappearing into the newer structure. But there was a practical necessity, the necessity of keeping the trains going. So we are in the middle of our vanishing order. The nobler day is coming; but in the meantime human life must go on. So we must not only work to stop the fight but also deal with the wounded.

SECTION II (FRIDAY)

THE SELECTION, TRAINING, AND FUNCTIONS OF SECRETARIES

SYLLABUS

I. What qualities are desired in a secretary?

Causes of success and failure in a secretary.

II. How are secretaries best selected? By committees, individuals, etc.

III. How can secretaries best be trained?

(*a*) In Training Schools.

(*b*) By working under secretaries—duration—status.

(*c*) By visitation of various centres.

IV. The function of secretaries.

(*a*) Classes of secretaries needed; what special secretaries are found useful, e. g., social, missionary, evangelistic, etc.

(*b*) Best length of term of office.

(*c*) Relation of paid secretaries to honorary workers in the Christian Union.

(*d*) Relation to the Christian Union Committees.

(*e*) Methods of work to be employed by secretaries:
Personal work.
Work with committees,
Office work,
Literary work.

(*f*) Payment of secretaries.

(*g*) Relation of secretaries to professors and senior friends.

(*h*) Secretaries in relation to financial work for the Christian Union.

Paper by Mr. Charles D. Hurrey

THE unique and important place of the trained secretary in Christian work among students is recognized by practically all of the Student Movements comprising the Federation. The administrative authorities, as well as students and professors of colleges and universities, heartily endorse the plan of employing local and travelling secretaries to direct the Christian Union activities. Moreover, ministers and other leaders of the several communions recognize the contribution that can be made to the future leadership of the Church through the intelligent efforts of secretaries. If, however, our Movements are to continue to enjoy this expression of confidence and approval, the greatest care must be exercised in the selection and training of these secretaries. Men and women must be discovered for these positions who have had sufficient training and experience to be able to direct successfully the co-operative efforts of various communions on behalf of students. To do this and also to enlist students of varying shades of belief in service to the community through a variety of local churches, requires secretaries who have an intelligent understanding of the principles of each communion, and who, moreover, appreciate the desirability and urgency of united action. The call of the secretaryship, therefore, is to a form of service for which the most careful and thorough preparation is required. Shall we not search for those who as local secretaries will be able to gain and hold the confidence of professors and ministers as well as undergraduates, and in the travelling secretaryship have we not discovered that the ablest continuous supervision is indispensable?

In selecting secretaries, we are constantly facing the problem of permanency. The candidate desires to know how long a period of service among students he may reasonably expect, and leaders of our Movements are debating whether one can sufficiently keep the student viewpoint to be a successful secretary for ten or twelve years of service. Moreover, some are wondering how we are to secure permanent supervision of our Associations if we choose secretaries who are volunteers for foreign missions and then encourage them to be true to their purpose.

In answering the first question, we recognize that most of our Movements are too young to have gained much experience, but the testimony of those who have watched the progress of student work most carefully is that secretaries who have maintained habits of study and have mingled freely with undergraduates are far more influential and effective after ten or fifteen years of activity than they were in the first two or three years of service. It seems evident, therefore, that one may find a life work in the student secretaryship, with the expectation of delegating certain forms of work and gradually assuming larger administrative functions.

The occasional interruption of continuity of administration by the appointment of secretaries to service abroad is invaluable and should not be deplored; the consecrated life of the secretary and the fulfillment of his purpose to be a missionary will result in a gain to the Kingdom through the deepening of the spiritual life of students and the arousing of their souls to the obligation to evangelize the world that will far outweigh the advantage derived from continuous supervision. Moreover, by careful planning and wise foresight, a successor may be chosen and associated with the outgoing secretary several months before the latter leaves his position. Let us not lose sight of the training for important service among students of other nations which the student secretaryship may afford.

Among the essential qualifications for those who are to lead our Movements as secretaries should be mentioned administrative and executive ability. The successful secretary must be skillful in organizing his forces and in relating others to the accomplishment of the objects of the Association. Both in the discovery of work to be done and in fitting the man to the task, he will need to be alert and tactful. Ability to generate enthusiasm and make a pleasant impression will count for little if the secretary is not able to propose and perfect plans of organization. No amount of executive ability will, however, atone for the lack of genuine Christian character. As a conspicuous leader among students, the secretary should live a life of such discipline and control as will inspire and not offend those who may follow his example.

Leaders who would enjoy the intellectual confidence of students must be studious; habits of daily study and hard thinking

should be formed by secretaries lest they cease to grow intellectually. In this connection, it is essential that the secretary be familiar with what is termed the modern viewpoint in Biblical criticism; by keeping abreast of the latest developments in this realm, he can intelligently counsel students who are seeking to harmonize old and new teaching.

The secretary must be a man of prayer. Through his fellowship with the Father, he should make possible mighty supernatural works both in himself and others; only thus will a passion for personal evangelism be kindled within him. It is impossible to over-emphasize the necessity of each secretary being a faithful promoter of personal and social evangelism; he cannot escape the obligation to win others to Christian living.

It is very important that the secretary be a sympathetic spiritual advisor and that he also be prepared to counsel students with reference to the choice of a vocation. Still another qualification is capacity for teaching; the demand for training of leaders for the religious education programme of our Movements requires teaching ability in our secretaries.

In addition to the foregoing, it is exceedingly important that the secretary be a person of good common sense and discerning judgment. It is highly desirable also that he possess an attractive personality and social gifts, and that he shall have achieved distinction in scholarship, athletics, or some other department of college life.

The Selection of Secretaries

Where shall we look for men and women with these and other qualifications for the Student Secretaryship? Certainly to the colleges and universities, to the theological colleges and graduate institutions. Occasionally we shall select a secretary from among teachers, young business and professional men and from the active pastorate, as well as from among those who have been detained from service in mission lands. However, the number of secretaries who will be chosen from other callings is so small that we must look to the undergraduate body to supply the recruits needed; the majority will come from the membership of the Associations, but within this restricted circle, shall we limit our search to the two upper classes? It would seem most impor-

tant that we should not overlook first and second year students in our search for promising candidates. The claims and opportunities of the secretaryship should be clearly presented annually before all students in the colleges, as well as at Summer Conference, and in subsequent meetings held for those who are specially interested. Leaders of our Movement should be alert in discovering from this number students who give promise of meeting the requirements of this profession. All such students should be encouraged to study the literature regarding the Student Movement and to attend Summer Conferences and conventions. Their names should be reported to district and national officers of the Movement, interviews arranged for them with travelling secretaries, and a variety of duties assigned them in order that their ability may be thoroughly tested and the ablest ones definitely committed to the secretaryship by the beginning or middle of the third year. The British Student Movement, as well as the Australasian Movement, have found the plan of trying out prospective secretaries on district and national committees a most effective means of training them for their future secretarial relation to the Movements.

Training of Secretaries

What studies shall a prospective secretary pursue, and by what means shall he be best prepared for efficiency? These are questions demanding thorough consideration. Although there are successful secretaries in our Movements whose regular course of study has not extended beyond that required for obtaining the bachelor's degree, nevertheless, many are recognizing the necessity of supplementary training. Some reached their decision for the secretaryship too late to modify their course of study, but scores of undergraduates are asking, what studies will contribute most to the preparation for the secretaryship? If we are to recommend a year or more of graduate study as seems now to be most important, it is desirable that we urge the prospective secretary not to omit in preliminary and postgraduate courses the following material:

1. Courses in the Old and New Testament in order that he may understand the point of view of the critic and especially

that he may be familiar with the historic facts of the life of our Lord and the beginnings of the Christian Church.

2. The elements of philosophy and psychology and more advanced study of their relation to religion and Christian experience.

3. History of religion and a comprehensive study of the great religions of the world.

4. Church history, including a study of the tenets of the different communions. In those countries where the Student Movement is closely related to the Young Men's and Young Women's Christian Association, it is important that the student secretaries know the history, relationships, and principles of these organizations.

5. Christian apologetics, a study of the fundamental principles of the Christian faith. The skeptical student tempted to doubt the cardinal points of Christian doctrine has a right to expect satisfying help from the secretary. Being established themselves, secretaries must be prepared to deal helpfully with those who demand a rational explanation of Christian truth.

6. Sociology and modern social problems. This should include thorough preparation in sex education.

7. Pedagogy, especially in relation to the leadership of voluntary groups in Bible, mission, and social study.

These courses should be pursued with a view to receiving training for the leadership of voluntary groups. In addition to the above much valuable preparation would be gained by pursuing studies in argumentation, public speaking, and composition.

The experience of our Movements in Japan, China, and India, as in other nations, points to the desirability of training secretaries by associating them with those who have had broad and successful experience in the secretaryship. Many an influential secretary has been developed by serving as assistant for a year or more with an experienced man. Why should not each of the ablest secretaries in our Movements have associated with him one or more promising candidates in training for the secretaryship? A salary equivalent to a fellowship in a high grade university should be paid such persons and the senior secretary should see that they receive training in all phases of the Association activity.

Attendance at Summer Conferences, conventions, and Officers'

Training Conferences is indispensable for all those looking forward to the secretaryship.

Excellent preparation is afforded young women by the National Training School of the Young Women's Christian Association of the United States; a variety of courses is offered, including the subjects above mentioned, and students have abundant opportunity for conference with experienced secretaries. Students also have access to the Young Men's Christian Association historical library consisting of 50,000 books and pamphlets, and they frequently have the privilege of attending lectures by the foremost religious and social workers.

It is highly desirable that candidates for the secretaryship, as well as secretaries, travel abroad and come in contact with students of other nations. Very much has been gained by the interchange of visits of secretaries among different Movements; this plan should undoubtedly be further developed. A group of secretaries from colleges in the southern part of the United States last summer traveled under experienced leadership through the Holy Land and visited European student centres; they are most enthusiastic in their commendation of the plan as a means of training for larger usefulness.

No system of training secretaries would be complete which does not provide for a first hand study of conditions among needy classes in city and rural districts of the home land. Secretaries who would most intelligently enlist students in service to industrial workers, the immigrant, and others, must be familiar with the conditions under which such people work and live.

The Student Secretaries' Summer School conducted by the men's Movement of North America has proven to be a most helpful factor in preparing men for the secretaryship. This School meets for about a month in the summer and is attended, not only by secretaries in the Student work, but also by an increasing number of promising students looking forward to this vocation. At this School courses are offered in philosophy and metaphysics, the life of Christ, apologetics, social investigations, comparative religion, Church history, and religious pedagogy. The ablest professors that can be secured from the United States and abroad are in charge of these courses. Students are allowed to elect two courses in addition to the seminar on Association

methods; the forenoons are reserved for study and class work, the afternoons for recreation, and the evenings for study. A uniform rate is charged each secretary attending the School, but a subsidy fund is raised in order to keep the expense to each secretary as low as possible and also to insure attendance from remote sections of the country. Teachers and students in this School co-operate in securing good hard study, and all bear testimony to the intellectual and spiritual stimulus received, as well as invaluable training in technical Association matters.

Functions of Secretaries

The secretary is required to give supervision to all departments of the Association's activity. With foresight and wisdom he should suggest new forms of work to the chairmen and assist them in discovering and employing the best methods in their work. Let him be ready at all times to co-operate with officers and committeemen, but let him refrain from performing duties for which students should be held responsible. He is not employed to do the work of students but to see that the work is done.

The president is the head of the Association, and final authority rests with the cabinet and advisory board of the local organization, but the secretary is generally regarded as the channel of communication between the Association and people of the community or outside agencies. In this capacity through correspondence, visits, and conferences he can keep professors, leaders of churches, and of other social and religious organizations informed concerning the Association's problems and progress. A most important service can be rendered by the secretary in relating students to the betterment of the community and surrounding districts through voluntary co-operation with existing agencies.

We should not overlook the responsibility resting upon the secretary to inspire and encourage ethical movements among students. In many institutions campaigns in favour of the honour system, the suppression of gambling and drunkenness have been successfully initiated by secretaries.

In most cases the secretary is held responsible for securing the funds necessary for the maintenance of the Association; he should see that the affairs of the Association are conducted in

a business-like manner and that contributors and other friends receive complete reports of the Association's activity.

Another important function that should be exercised by each secretary is the promoting of unity and solidarity by helping students to understand professors and also by revealing to them their obligation to the people of the community.

It is the secretary's function to counsel students with reference to life-work decisions and to secure able recruits for all Christian callings.

The local secretary should undoubtedly lead two or three groups in Bible, mission, or social study, but his most far reaching service in this regard will be through the enlistment of others in such leadership.

Each secretary should recognize his obligation and opportunity to keep students informed regarding the progress of Student Movements throughout the world and he should endeavour in every way to develop in them a sense of partnership in the programme of the World's Student Christian Federation.

In the promotion of friendship, the secretary will discover an unlimited opportunity. With their temptations, doubts, and difficulties students often come to him with greater freedom than to instructors or ministers. The secretary should, therefore, welcome all who thus approach him and he should take the initiative in seeking out those who may be shy, lonely, or discouraged.

There is great need in some of our Movements that secretaries give more attention to the stimulating of thought and discussion on great religious questions. Each secretary should see that apologetic addresses are given by the ablest authorities, and that arrangements are made for interviews on the part of students with such speakers.

Special emphasis should be given to cultivating the prayer life of Association members. What greater contribution can the secretary make than deepening the spirit of prayer in others by being a man of prayer himself?

In all of his relationships the secretary should be recognized, not as a minister with a parish, but a friendly associate of all the ministers of the community; not a professor but the intellectual equal of the best professors; not a matriculated student

but in closest touch and sympathy with what students are thinking and saying.

Notes of the Discussion

Qualities Desired

Mr. W. B. Smith (United States) would add to the qualifications suggested by Mr. Hurrey, the quality of vision; the ability to see things outside of the narrow range of Association activities.

Miss Condé (United States) said that while we believe in a larger experience than that of the average recent graduate, it is possible for one to become too mature. The thing which characterizes such a person is that they come to expect deference from the students. When this is true they are too old.

Mr. Vories (Japan): The quality of contagious enthusiasm is exceedingly important. The secretary should have the genius to be loved.

Causes of Failure

Dr. Weatherford (United States): Divided attention.

Miss Condé (United States). An extremest in things religious who cannot sympathetically enter into the point of view of those having different opinions.

Mr. A. J. Elliott (United States): Some secretaries become mechanical in their work and lose the spontaneity of early days. Lack of sympathy with the student problems and a desire to associate with men of his own age rather than with students.

Miss Elizabeth Wilson (United States): Failure to have a life interest in their particular problems.

In answer to the query "How can we avoid a narrow point of view?" Miss Condé urged the importance of educating and training secretaries among different classes of people. Miss Saunders (Canada) suggested social service training as providing the ability to deal with different sorts of people successfully. Mr. J. R. Isaac (India) suggested that in foreign countries, India for instance, it was necessary for the secretary to cease to be a foreigner and to become an Indian. Miss Condé referred to the practice of the American women's Movement

which will seldom allow any person to become a secretary in the institution in which she took her undergraduate work.

Mr. Tatlow (Great Britain) emphasized: Executive ability as a very important characteristic of a successful secretary. Strong personality even though crude. Some of the strongest personalities are very crude at this period. *Safe* people at twenty-one or two never do much in later life. Optimism is an important quality. A belief that men can do the tasks which we set before them. Don't be too critical of younger secretaries when they are just getting started.

How Can Secretaries Best Be Trained?

Mr. Tatlow in response to a query said that most of the British secretaries were drawn from the theological colleges because they were looking forward to service in the Church after three years or so of secretarial training and service. The problem as to opportunities for women who serve the Student Movement has not arisen in Britain because very few women have continued in the work for a period of years, and there are increasing opportunities for such women in the Young Women's Christian Association and in the settlements.

Dr. O. E. Brown (United States) referred to the statement of Yuan Shi Kai: "Your secretaries have the maturity of character but the fire of youth." He felt emphatically that there was a life-work in the secretaryship for men as long as they kept in touch with student life, and that this must be so if the Association is to hold the place it is coming to have in institutions of higher learning. This responsibility will only be committed to the Association as it holds the respect of the faculty.

Mr. E. C. Jenkins expressed the opinion that the question of the age limit in the secretaryship is one of the risks of the vocation; it forces one to grow.

Mr. W. H. Tinker (United States) stated that the short term secretaryship has proved a dismal failure. The new plan of long term secretaryships is an attempt to solve this problem. Whether it is successful or not is yet to be demonstrated but the prospects are very good.

Mr. Tatlow pointed out that the British Movement is slowly coming to believe in long terms for secretaries in both local and

national positions. On every hand in the British Movement there are striking examples of lack of progress under the short term plan. He urged the kindness of getting a poor secretary out of his position as soon as he crosses the dead line, thus enabling such a man to get into the sort of work for which he is best suited.

Miss Condé (United States) urged the importance of putting new secretaries along side of inspiring personalities and the unwisdom of imposing too difficult tasks at the start.

Mr. Tatlow spoke of the British plan of having conferences of Metropolitan students; emphasized the importance of travel for national as well as local secretaries; and suggested that national Movements ought to do more in inviting secretaries to travel under their auspices. He said the British Movement would be glad to welcome any representative sent over by any of the other movements.

In answer to the query "Should small Movements put on specializing or field secretaries?" the following replies were made:

Mr. Addison (Australia): Field secretaries first, then specializing.

Mr. Tatlow (Great Britain): It is not well to put on specialists too soon.

Dr. Weatherford (United States): Some men are needed to look after the whole life of the local Association, and later others are needed to specialize.

Mr. Tatlow spoke of the danger of specializing or field secretaries spending too much time in the office. He said there was danger of the secretaries getting a doctrinaire point of view from lack of contact with the student constituency.

SECTION III (FRIDAY)

WORK FOR SCHOOLBOYS

Paper by Mr. David R. Porter

THERE are the best reasons for a Student Movement undertaking systematic work among schoolboys. In the first place for the fundamental reason of self-preservation. We are interested in our work not only for this year but for the years to come; therefore, let us begin to search out promising leaders for the next student generation. We see the value of special efforts to reach "new students" or "freshers"; shall we not have enough foresight to begin to influence these plastic lives before they become "freshers"? All the conclusions of psychology support our experience that personal decisions are chiefly made and the lines of later activity chiefly determined before the usual age of entering the university. There is no better way to guarantee the future vitality of any movement than to "capture the presuppositions" of schoolboys in favour of it.

In the second place, schoolboys present the best possible field for personal service. Other classes and fields may offer more spectacular opportunities, for example, the immigrant or the wage-earning boy, but the word from university men comes with unsurpassed weight to schoolboys. The student of to-day has unusual prestige among future students. The athletics, social societies, and even personal habits of university men are aped by boys in schools and, unfortunately, the better sides of college life are too seldom seen. Thus it happens that with remarkable prestige in this needy field, the Christian student finds the best possible outlet for his service. Have we not confined our attention too much to the intramural work or at best to a few spasmodic bits of vacation social service and overlooked the schoolboy field which offers at once the best chance to guarantee the very life of our Movement in the next generation and the highest returns upon the investment of influence in this one?

There are a few general principles to be kept in mind in attempting work among schoolboys.

1. The normal religious life of a boy is a gradual development. During the four years preceding the university he is just emerging from the period of external control, which has characterized his childhood, into the period of internal control which should mark his full manhood. The pinions of an adult faith are not yet fully grown, yet he has now more than a fledgling experience. We should not expect him to reveal a full measure of Christian devotion or Christian responsibility for the weaker brother; but we should expect him to reveal some measure of these essential elements of the spiritual life. Given no chance for a boy to give active expression to his religious emotion and we cannot expect his later initiative and responsibility to be even normally strong.

2. The organized work in a school should be simple and clean-cut. As the schoolboy has not yet the adult faith, so he has not the freedom of time that university life offers. The daily routine of school life is full and definite. The organized religious work should, therefore, be without complexity. In its lowest terms it should have a definite and comprehensive Christian aim, and provide for only two or three lines of activity. We should not attempt to launch a miniature university movement which might take the glamor off the larger and later work. It will demand the rarest tact to avoid over-burdening and exhausting the growing enthusiasm of youth for all vital religion. It should rather be a simple programme particularly adapted to the needs of older boys and the individual school. A weekly religious meeting of some sort, a few Bible study groups meeting weekly, with a number of boys following daily Bible readings, and occasionally some form of simple social or missionary service—these things under the direction of the usual officers and two or three committees may constitute the main lines of the voluntary religious organization. Thus it will lead up to a natural graduation into the full-grown Student Movement of university days. Does not the religious horizon thus gradually enlarge for all of us until we come to the conception of the whole world as a field for Christ's Kingdom?

3. As much initiative and control as possible should be put in the hands of the boys themselves. The principle of voluntary direction which is the life of our university Movements

must not be abandoned here. It has been said that the relation between university and school Christian movements should be "a fraternal not a paternal relation." The first steps in arousing interest and stimulating desire may be taken by the Student Movement. By it also there should be maintained a continued and friendly supervision. But the immediate control and direction of the school work should be in the hands of a few of the maturer boys who show Christian enthusiasm and natural qualities of leadership. A word should be said at this point concerning the relation of a resident master to a voluntary religious society in a school. The help of a man of sympathetic and vigorous Christian life is of course indispensable. If such a man is not found in a school it is unwise to attempt any organization. The chief responsibility, however, should be assumed by a group of the older boys themselves. Work like this will succeed, as has been said, only when it is a work *with* boys, not a work *for* boys.

Work among schoolboys should be organized only so fast as it can be adequately supervised. Contributing to such supervision may be the following influences:

1. Under Movements where it is feasible, there should be a special standing committee on schoolboy work. If possible a secretary should be employed. A man for this position should have most of the qualifications which would fit him to be a helpful worker among more mature students in addition to a warm sympathy with the needs of boys. He should have made a careful study of genetic psychology and appreciate the salient laws of pedagogy. As he would have to multiply himself through other men, he should be of a type to appeal to masters as well as to boys.

Under the direction of this committee a literature should be developed, specially adapted to work among boys. Such a literature would surely include courses in Bible and mission study, pamphlets on personal problems, and books on boy life for informing and stimulating leaders of boys.

2. Great help toward a healthy and permanent school work comes from the visits of deputations of university men. Such deputations should plan to spend several days if possible at a school in order that there may be opportunity for many inter-

views and committee meetings as well as meetings with regular addresses.

3. Summer camps have in several countries proved most helpful. There is no better place or method to develop Christian character and to train in Christian responsibility than in the unhurried programme of a camp. We cannot insist too strongly, however, on the necessity of securing the right kind of leadership for such camps and enough of it so that there is one man for each tent or group of boys.

4. Delegations of mature boys may be brought to the Summer Conferences of the Student Movement if care is taken to have them receive only what is adapted to them. Better still, in some cases, is to arrange special conferences of boys for a week-end in the early autumn or winter when the entire programme may be arranged with them in mind. Such conferences have been conducted with remarkable success in Canada and the United States.

Notes of the Discussion

I. Is it desirable to have an Association or Union among boys, and where do such associations exist?

Mr. Hallström (Sweden) said there are many Unions for schoolboys in that country. One is attempted in every school. Where impossible, Bible circles at least are organized. Bible classes, however, are not formed because there is compulsory religious education in all schools. Bible study, mission study, and social study are undertaken. Social intercourse is also promoted by the Union. The boys themselves take the leadership in this work.

The question was asked by Mr. Pelly of the British Student Movement whether a Christian Association in a school did not cause an unhealthy distinction between the Christian and non-Christian boys. Discussion on the matter failed to bring out such experience on the part of any Movement which had Unions for schoolboys.

It was discovered that there is compulsory religious education in the schools of Sweden, Denmark, Germany, Norway, Finland, Russia, Hungary, Austria, a very little in Switzerland, none at all in the public schools of The Netherlands, of France, of Japan, or of the United States. In Australia, religious instruction is given

by the pastors, each dealing with the pupils of his own denominations.

Mr. Richard Schluckebier (Germany) said that in Germany schoolboys are not allowed to belong to any religious association. Nevertheless, there is a strong movement among them. There are now ten thousand school boys in Bible circles. These boys meet weekly and this Bible study is recognized as a great power for the religious life in Germany. It was explained that there is not any prohibition upon membership in religious organizations particularly, but that schoolboys are not permitted to belong to associations of any character.

Mr. Galland (Switzerland), of the National Committee, said they wish their work with schoolboys to be a branch of the Student Movement, thinking it the greatest thing they can do to reach schoolboys. He stated that boys of the Latin race when between fifteen and eighteen years of age are more highly developed intellectually and physically than those of other races at this period.

Mr. Thorkil Glahn (Denmark) said there is in his country no specific association for schoolboys, but work among them is carried on. In one place, for example, a man has opened his home to schoolboys, receiving the younger boys twice a month and the older ones once. The schoolboys themselves feel the responsibility to get others to come to such meetings. These gatherings are occasionally held in Young Men's Christian Association buildings. Tea is served and a pleasant evening is passed. Young Men's Christian Association secretaries also visit the schools and make addresses.

II. What is the best method of conducting a Bible circle for boys? Ought it to be a circle or a class?

Mr. Ludwig Schübeler (Norway) said that although there is religious instruction in the schools, the boys are frequently indifferent to it, though they show a great interest in religious matters when a free discussion of them is permitted. The first activity in the schools is Bible study in discussion groups.

In answer to the question, How do you get enough men to lead classes? Mr. Schluckebier said that in the city in which he studied the majority of the leaders of Bible circles are Christian students, the remainder are graduates who are ministers or teachers in the

town. Students are used partly because it is impossible to find sufficient leadership without them and partly as Pastor Kieser observed, because students in many ways succeed better than older leaders who, as he said, sometimes preach too much to their circles. The average size of the circle was stated as about thirty-five boys.

Japan: Half the Student Associations of the Student Movement of Japan are those of schoolboys.

Germany: Speaking further on the schoolboy Bible circles in Germany Mr. Schluckebier said that after a short introduction by the leader discussion in the circle begins at once and leads rapidly to application to personal life and problems. Mission study is also approached in the same manner. Text-books for the Morning Watch are given to every boy, and there is a prayer meeting for most interested boys once a week at six-thirty in the morning.

United States: Attention was called to a course for schoolboys used in this country known as *The Campaign of Friendship*. This course provides daily reading for the Morning Watch and is adaptable also for weekly discussion based upon these readings. In addition to the use of interested masters and teachers as leaders of Bible study circles, it is sometimes possible where a school is near a university or college to use the students of the latter institution as leaders.

China: Mr. Soong-Dau Lee told of leading a class of schoolboys in a Bible circle in China. In this he endeavoured to vary greatly each week his approach to the subject, sometimes leading a discussion on Christianity from the social point of view, sometimes from the patriotic point of view. He believed that the period should be very brief, only thirty to forty-five minutes, and that a special attempt should be made to keep the programme always interesting and attractive.

Mr. J. Reyneke (South Africa) said that in his territory teachers are used for leaders. A particular attempt is made to exert an influence upon the prospective teachers when they are in the normal colleges. The size of the circle depends entirely upon the number of available leaders.

Netherlands: A student is often the leader of a circle in this country.

III. Keeping up the relation through the year with boys who have been at the summer camp.

Mr. Ronald Rees (Great Britain) said the Student Movement of Great Britain has no schoolboy work. Two summer camps are conducted in England, however, the University Camp and the Free Church camp. Annual reunions of these campers are held in centers where a number of the camp boys live. The Camp Chronicle, a periodical, is also used, to keep the schoolboys in touch with the student movement.

Mr. Hallström (Sweden) speaking on this point said that in Sweden for ten years there has been a paper for camp boys. This paper prints addresses given at the camps and the boys themselves contribute to it reminiscently of their life there. The travelling secretary visits the schools and tries to get in contact with the boys who have been in the camp. Where there is an association he tries to get the boys to join, and where there is none seeks to relate them to some strong Christian friends.

Germany: There are two different systems of boys' camps, the first a large gathering of a hundred to a hundred and fifty schoolboys, the purpose being to get these boys together and to introduce them to the Bible. The other camp is a smaller one of about thirty boys who have for a longer period been in Bible circles. The purpose of this is to deepen the spiritual life. These boys afterwards come very regularly to the prayer meeting. During the year circulating letters are sent among the campers from town to town. Last year there were altogether in Germany over three thousand boys in camps.

Mr. Chapman, of Australasia, said that the Scotch Camp had the strongest corporate spirit of any he had seen. Meetings of former camp boys are held in Edinburgh and Glasgow every Sunday afternoon throughout the year, conducted by camp officers.

Mr. Glahn (Denmark) described a periodical for schoolboys which is used as a medium for all announcements regarding the schoolboy work. It has been very successful.

Mr. Schübeler (Norway) said that a day is set apart in which the camp boys get together from the different towns to remind one another of the camp experiences. The secretary of the Student Movement spends six weeks each year visiting in the schools. There is no periodical as yet.

SECTION IV (FRIDAY)

WORK FOR SCHOOLGIRLS

SYLLABUS

(1) Should the national Student Christian Movements organize Student Christian Associations in girls' secondary schools, or amongst other schoolgirls?

(*a*) If so, on what lines should such Associations be organized? What part should be played by teachers?

(*b*) If not, what lines of work should the national Student Christian Movement carry on amongst girls in secondary schools?

(*c*) If no form of work amongst schoolgirls is possible, how may prospective undergraduates be influenced in favor of the Student Movement?

(2) What are the best methods of encouraging and carrying on Bible study amongst schoolgirls as distinct from women students?

(3) How can we secure that the work carried on amongst schoolgirls serves the Student Christian Movement?

(4) The advantages of summer conferences for schoolgirls, versus the advantages of summer camps.

(N. B. In considering the answer to the above questions, distinction should be drawn between work for girls in boarding schools and girls in day schools.)

Paper by Mlle. Lizzie Meyer

IN dealing with this topic I speak from a particular viewpoint, and all I have to say is based on an experience which is much more restricted than is necessary for an adequate treatment of the subject. I hope, however, that your ideas will supplement mine and that together we may be able to draw some useful conclusions from what is necessarily an incomplete statement. I shall feel I have not entirely failed if, in our small beginnings in France, you can find some en-

couragement for your own work in different lands, and if through the discussion which follows we can unitedly lay this matter on our hearts, believing that it is possible for us to go forward into new service in a work which is fraught with such possibilities for the Kingdom of God.

I want to deal first of all with what seems to me to be the chief reasons for our attaching so much importance to this work among our schoolgirls. In France we have organized this work firstly, because *our lycées have a special place of importance.* Except in Paris, where there are necessarily more, each city has only one lycée. This school, therefore, has all the girls of that city who are preparing for university work, for no girl who wishes to be a student can enter the university without having passed through a lycée. The University demands this. We are thus sure of having in our lycées all the future women students. There are also, of course, other girls who do not intend to do university work, but who stay on at school until they are seventeen or eighteen to finish their general education.

But the Christian Association has not undertaken this work solely with an eye to influencing the future women students of France. We look upon it also as *a duty, and an urgent one,* to do something for *all* girls in the lycées. Some limitation, however, has been found necessary; and we work only among the girls of the two highest classes, that is to say, girls of fifteen and over. This is the point to which we attach so much importance. For a girl, the years between fifteen and eighteen are the critical years of her life. At any rate among Latin races, it is the time when her personality is developing and when she begins to find herself intellectually and spiritually; the time when spiritual impressions, indeed impressions of all sorts, are most readily received. It is the time when enthusiasm is kindled; and I am more and more convinced that the whole future of any woman depends upon what she has come to and what has come to her in these three years. A girl's life, during these years in a French high school, would be something like this: As far as her family is concerned it is the time when she begins to slip away gradually from the influence of her parents and when

she begins to keep her inner thoughts and life more to herself, more secret. Curiosity grows stronger and all sorts of questions demand an answer. All sorts of serious problems, social, moral, and religious, weigh on her mind for the first time. Who is going to answer these questions, if her parents do not even suspect that they are in her mind, or if the answers which they are able to give her do not satisfy? Perhaps her teachers, those for whom she cares most, perhaps a friend. Teachers, *school* friends—what are they?

If there were time enough, I might give you examples out of my experience among girls in the lycées all over France. It is true that one does meet, sometimes, strong personalities who exercise a real influence for good; but alas how many influences there are which are negative, if indeed not actually bad. And these are the influences to which the minds and the souls of our young girls in France are open. When the day comes that our Christian Association has won every woman student in our universities, then our lycées will be staffed by women who will create there an atmosphere which breathes health and life, but that day is still far distant, and there are always a girl's school friends. That is why we work directly for these schoolgirls themselves.

I would therefore say that it is vitally important that we work among the schoolgirls, because during the years that they are at the lycée we have our one chance with them. When they leave school they belong, as a rule, to a social class which is not *easily* reached by any Christian activity, or by the Church itself. Nor must we wait to do something for these girls until they are students, for it may be that when that time comes they will be much less easily reached and the possibility is that they will already have chosen the basis (not necessarily a Christian one), on which their moral and spiritual life is to be built up. And, in the third place, we need a Christian influence penetrating to the very core of the life in our lycées so that our girls may in some measure find the answer to all their questionings and to all the problems that perplex them. Our duty to do this work among schoolgirls is indeed a very real and a very immediate one.

There is one thing which helps us enormously in a task which is so full of difficulties—that is the enthusiasm of these girls. And this brings me to the second part of our subject (for we are a student movement)—how best can we build up this work among schoolgirls in order that it may contribute the most to the work in the universities? Every Association must use methods of work which are suitable to its particular circumstances. The question of why the Association recruits its membership exclusively from the lycées need not be discussed here.

We have to try to make these girls what we wish to see our future student association members become. Our first object then should be to develop their individuality, to help to deepen their lives. Next we must aim to give an answer to the questions which they are asking themselves—questions which all come under one of the three heads—social, moral, and religious.

Our Associations are going to become "foyers" of social, moral, and religious culture. Keeping in mind local circumstances and particular needs we in France with what light we have are working with this aim in view.

As a rule we have two kinds of meetings: (a) *Reunions morales* for the elementary study of social and moral problems. They are simple and free and earnest; they are marked by a spirit of perfect friendliness and trust which draws people together in the search for the truth. (b) *Reunions religieuses,* have, up till now, been simply circles for Bible study. In France where one finds oneself among Protestants and Roman Catholics, the situation is a delicate one. About ten per cent. of those who take part in our Association activities are Roman Catholics. For this reason we have kept our Bible studies as purely historical studies with a fixed program. Above all we have to steer clear of controversy. But historical Bible studies can be followed as well by Catholics as by Protestants, for they absolutely respect personal conviction in matters of faith. It seems to me also the most rational line of development to pursue; to begin religious studies with the study of the documents on which religion is based. Later on, in our Student Associations where the members are more inde-

pendent and more developed, we can treat of more dogmatic questions, or even questions dealing with the growth of the spiritual life without becoming pietistic.

In this direction, too, I see the Associations in the lycées preparing the way for the Student Associations. We shall no longer, in our Student Associations, need to spend time on questions of religious history. This work will already have been done. And from the point of view of the schoolgirls themselves, this study cannot be too highly recommended. History awakens their interest; it gives them a beginning in laying foundations on which later they may build. And more than that, historical facts satisfy that intellectual curiosity and thirst which before everything else demand satisfaction with French girls.

Here we have also devotional meetings when students and schoolgirls are brought more closely into touch with one another.

There is one last point to be emphasized; the schoolgirls' camps. They have been called in France a "school of harmony and enthusiasm." You know what the life there is like. In the Association meetings we learn of God, we read of Jesus Christ; at camp we see them. In all the details of the common daily life, the principles of Christian life, which we have studied together are put into practice and simply by the atmosphere which surrounds them and by the bonds of friendship, which are formed there. These things have an influence on the "campers," and through them the other work is deepened.

And over and above this there are two very definite benefits to be gained from camp-life. First, the campers get a more complete idea of what the Christian Federation is. In the winter meetings it is impossible to spend time on giving information and news about the national and world movements. At the seaside or away among the mountains, the hours are longer and there is time to talk of these things more in detail. And the second thing grows out of this first. A knowledge and understanding of the whole Federation brings inevitably an increase of enthusiasm and love and

campers go home with new zeal in Christian life and service and with new perseverance and conviction to follow it.

Let us share our deepest thoughts in the highest and broadest spirit possible in this search for good and for the truth, working for the things which are useful and practical; but let us not forget that the best work is always that which begins, continues, and ends in prayer.

Paper by Miss Hilda Alexander

Many of the notes for this paper were furnished by Miss Abernethy, the Woman Travelling Secretary for New Zealand, who has given special attention to work in girls' schools in Australia.

The Relation of the National Student Movement to School Work

The first point for consideration is whether it is advisable to have any form of Christian work in general in girls' schools and then whether there are special advantages in the methods of our Student Movement.

For many reasons it seems strategic that there should be some way of helping our schoolgirls to understand the reality of the Christian life. It is never too early to begin implanting in girls the idea of love and service.

It is never worth while beginning such work on any other than the true foundations, which, we believe, are found in Christianity; there is never a time in a girl's life when her secular education should be regarded as so important and engrossing as to make it advisable to let what touches the very heart of things wait until a more convenient season.

To say that any particular form of organization is the only way, or even the best way, of doing such work in schools is a mistake. There are many methods; many school principals have ways of their own and are achieving success. The essential thing is not a particular form of organization, but the bringing of the girls into real vital contact with the forces of Christianity in their everyday lives.

The advantages which come from having a branch of such a Movement as the Christian Association, or the Student Christian

Union in a school are (1) It fosters a national outlook, ideas of national work, national responsibility; (2) it impresses the idea of the world-wide Kingdom of Christ; (3) it tends to render the girls more familiar and more in sympathy with organized Christian work of every kind, and more prepared to take hold somewhere and do their share when they go out into life; (4) it is of value to the university work, and this is so whether or not all the girls pass on to the university. Only a small proportion of them do so, but those who do not, have, through their school Association work a far better opportunity of understanding and helping in years to come, those who have been able to rise to positions of leadership through university training. Our great Student Movement can never have too many friends in the great mass of the general public; (5) it renders possible greater unity of interest among those who are trying to do Christian work in girls' schools, and greater unity of interest amongst the girls themselves and also makes easy the helpful interchange of ideas for work; (6) it starts our girls on the path of daily Bible study and shows them the method by which this can be continued when the help of a Christian Union is no longer available.

The Organization of a School Union

The organization of a school union must vary according to the circumstances of the school. Sometimes there may be a very extensive organization, giving to many girls good training in Committee work, leadership, etc. Sometimes there may be opportunity only for the simplest form of work. The one and only thing necessary is that the leaders of any such Union should have a real understanding of its ideals and a strong, even a passionate, desire to realize those ideals. Leaders of girls' Associations need to be able to "see visions"; they need to be practical enough and energetic enough to see and to use the commonest opportunities; and they need to be wise enough to hold back when it is better to do that than to press onwards.

The ideals of schoolgirl work may be stated thus: The inculcation of the habit of daily Bible study; the development of the ideal of life as loving service; the development of thoroughly intelligent ideas of missionary work, using the word "missionary" in its broadest sense. It would take too long just here to illus-

trate from the many different ways which suggest themselves in which these ideals are being carried out.

We have found that Bible study is usually done best by the circle method, although in the initial stages of a small union, a class method has sometimes to be used for lack of enough leaders for the smaller circles.

Service has been kept as an ideal of the Christian Union that its members must be helped to be quick-sighted for home service, for school service, and ready to do the little part that they may in the larger sphere of social service. A leader who is watchful for the many small opportunities of service in a school, by drawing attention to them, can readily develop this spirit and almost everyone of our School Unions has been able to do something definite towards helping some local social work.

Where possible it is good to carry out a definite scheme of educating girls in the work of Christ's Kingdom, whether by addresses at the general meetings of the Association or by reading circles, or by some other method. Let them see and understand the inter-relation of Home Missions, Foreign Missions and Social Service—let them get a world-wide outlook.

Relation of Girls and Teachers

As a general rule in the beginning the leadership of the Bible study should be in the hands of teachers. In some cases it has been found that the elder girls have made very successful leaders of circles but always where this is done there should be a training circle for leaders led by one of the teachers or someone experienced. It has been found that a good deal of judgment must be exercised in allowing girls to lead, because if they are immature and unnaturally forced by having to bear so much responsibility, the results are disastrous.

The conduct of meetings should be undertaken by the teachers.

The arrangement of a syllabus of work might be done by a teacher, or teachers, with a committee of girls; girls can make valuable suggestions; they know what appeals to their schoolfellows, and what will be of most help and interest to them.

Teachers should supervise committees—*not* manage them. The girls are generally able to manage their own committees, but it is good that as far as possible a teacher should stand with each

committee as its helper and adviser. Great care has to be taken that the intercourse between teachers and girls is absolutely friendly and frank, while preserving just enough of that distance between the two that the teacher's position demands. It is quite possible that the teachers can maintain the most helpful and friendly relations with their girls; they need not overawe them, nor need they encourage an artificial and sentimental atmosphere.

Another matter in regard to the organization is that in order to secure permanency in the School Union, the Australasian Movement will only admit into affiliation such Unions as have successfully carried on Bible study work for a probationary period of six months.

Matter of Membership and Basis

It is a debatable question as to whether assent to the basis of the National Movement should be required from schoolgirls as a condition of membership of the Association. When we consider how many students travel a far or toilsome road before they can really take such a pledge, it seems psychologically wrong to expect it from those of much less mature minds. On the other hand, it does happen that girls assent to the basis realizing fully what is meant by it, or reading into it their understanding as far as it has grown of the fundamental truths. It does also happen that girls take the pledge with very little thought about it at all—it seems the right sort of declaration to make, so they make it.

In Australasia only the best and strongest leaders use the basis, and classify their members into active and associate according as they assent to it or not; the rest leave it absolutely alone. And many question whether it might not be dropped everywhere, with good results—that is, as a condition of membership. It would seem better to ask from schoolgirls a declaration of earnest intention to hold to the best things and follow on to an understanding of them, rather than an assent, straight away. to a statement of belief in the fundamental truths of Christianity. A girl's mind is constantly changing, constantly being exercised by new ideas, and new thoughts of the meaning of things. It is impossible that she should grasp truth all at once. But there is

one thing she will never forget if she is taught to hold to it: "He that doeth the will . . . he shall know of the doctrine."

Membership, therefore, of a School Association might well be made to depend on some form of declaration of intention, of resolve to follow Christ and learn of Him. The Movement basis might find its place later on before the girls actually left school. But the whole matter is one needing the most careful consideration, and I hope very much that we may have some expression of opinion about this matter this morning.

Various objections to the development of such a form of school work as has been described are constantly being raised, but in most instances these objections can be well met; for instance to say that it is inadvisable or impossible for teachers to unite with their girls and help them in such work, generally implies that the general relation between teachers and girls is capable of betterment, somewhere; to say that such work would engender sectarian strife would suggest misunderstanding of the broad aims of the Movement; to say that this work would be unfair to, or offend any one sect and thus create division is to misunderstand the entirely voluntary character of membership and to overlook the fact that the Association is built up on what are the essentials of Christianity itself—Love and Service with study for the better understanding of these. A real danger has been suggested in the statement that this work tends to "priggishness" among the girls themselves. But all depends on the way in which Christianity is presented—if it is presented to the girls, not as a thing of words and beliefs, but as a life, a full and wonderful life that is capable of everlasting growth and development, if all precautions are taken against an atmosphere that, as it were, forces their Christian growth and makes them act and speak beyond their actual experience, then their Christianity is the most natural and happy thing in the world to them; and the experience of camps, more than anything else, has shown how possible is this spirit of free, joyful, and happy Christianity.

One other question that has been much discussed and concerning which we are anxious to know the experience of other Movements is whether or not it is wise to attempt to form Christian Unions in Church Schools where definite religious instruction is

given and if so whether it is possible to relate the work of the Union to the school system.

In spite of the many problems that suggest themselves in the further development of this work, it is work that even now has done much to strengthen and develop the Movement in our Universities, and which because it is touching the very heart and springs of our national life, we feel we dare not neglect. For this reason we press onwards trusting that we may be clear-sighted enough to see the guidance of God for each step and that we may, as a Movement, be able to do something to make it possible that His will, for our girls, may be done.

Notes of the Discussion

1. Should the national Student Christian Movements organize Student Christian Associations in girls' secondary schools, or among other schoolgirls? Also is entrance to these schools welcomed by the school authorities?

Mlle. Meyer: As far as the boarding students are concerned there is difficulty in reaching them as the school authorities in the Lycees can give no official recognition to the work even if they so desired. Work is begun amongst day students through personal influence of some girl who has been interested in the Movement. Meetings are held in girls' homes—the leader is generally some woman student who has completed her course.

Miss Koomans (Netherlands): There are no teachers in the Unions. The work in Holland was begun in Girls' Camps; one for students (university), two for girls who stop school work at eighteenth year. During the year monthly meetings are held and Bible groups formed—using various names, such as: Saturday Club, etc.

Miss Butler (United States): In the first place, the grading of students in the United States does not correspond to that of other nations. Our girls cease to be schoolgirls and enter college and have two years of work, while you still call them schoolgirls. As there is no state religion in the United States, there can be no official recognition of any religious teaching in our public schools (those supported by state funds). The laws in the

different states vary in regard to the use of the Bible even in general exercises, (the daily or weekly assembly of all the students of the school). At the present time it seems unwise to our National Student Committee to forward Student Christian Associations, as such, in these schools. Owing to the close relationship which exists between the City Young Women's Christian Associations and the student work in the women's Movement in the States, it is possible to develop work among high school students, using the rooms of the city Associations as the gathering place, and to have student committees in the city Associations, composed of those young women who, during college, have had experience in student work. These "gone down students" are excellent schoolgirl leaders. As the majority of secondary schoolgirls do not yet go to college, (although they may prepare for it in the public schools), they do remain in the home town and it is an advantage to have them related as young girls to the city Christian Association work. The public high schools are day not boarding schools. In private secondary schools, conditions vary. Private schools are those maintained by individuals or Church Boards, where tuition is charged and where the income is retained by those who control them and from whom no state requirement is required. The girls' academies and denominational schools (with the exception of the Episcopalian, which have their own activities) generally welcome and promote student Christian Associations, being glad of the voluntary expression of the Christian life. One academy has a Christian Association over 125 years old, which was recently affiliated with our Movement. In the hundred or more private boarding schools which are largely attended by the girls from the more exclusive social families, and who are not going to college, Associations exist. Most of these schools are at present unaffiliated with our Movement, in spite of the fact that they all provide some form of religious instruction and, in many instances, give large contributions to missions. The girls of one of these schools last year gave $3000 to missions. They send the students to our Summer Conferences where they gain inspiration as well as technical help. These girls would gladly join the Student Movement but the desire for absolute independence of outside organization on the part of the school principals prevents their organic

relationship. We look however upon both students and teachers in these schools as sincere and sympathetic friends.

Miss Victor (Hungary): Most of the work in Hungary is done among schoolgirls rather than students. In some instances they are both in the same Bible circles, which seems to us a good thing.

In answer to the question: "Do teachers of religion in other countries help in teaching the Bible circles?" The teachers of religion to which you refer are only found in Germany and Austria, so that condition does not apply to other countries.

In answer to the question: "How may the confidence of teachers be gained?" Miss Butler answered: In the public schools I have already mentioned the fact that principals and teachers as such are not expected to promote religious work. There are, however, many instances of approval, especially if the teachers have been fully consulted before the work was initiated. In the private schools work cannot be begun without their consent, and in most instances upon the principal's invitation. No one would think of entering a private school to initiate work without the welcome of the principal any more than you would enter any private residence without the invitation of the occupant. When the heads of schools consent to work being done, there is practically no difficulty in retaining their confidence.

Miss Bentley (India): In the mission schools in India there are about 1200 students in the higher schools and many thousands of girls between twelve and fourteen years of age. Practically all the girls are Christians. These mission schools have many school societies: a Church Society, a Bible Society and a Volunteer Band. The Association has in many instances been welcomed as a means of consolidating the religious interests of the school. We have also had in Calcutta an inter-school Association, where athletic activities were introduced and through which many non-Christian girls are reached. This work has met with government commendation and the value of the Movement is felt as the Association retains its interest in the girls after school days and has proved its helpfulness.

Miss Tsuda (Japan): The question of Associations in the mission schools in Japan is much the same, many of them having numerous societies. In one college there were several societies

and through the Association finally all were banded together but the Temperance Society.

Miss Stone (China): Our Association started in the high schools where we had temperance and patriotic societies, and where there arose a desire for Bible circles. We had the "morning watch" established and Miss Paddock arranged Bible classes for us every Sunday night. This organization meets weekly and during the week each member goes out each week to tell others. We touch the government schools by lectures and concerts which are given and which attract students to our high schools.

Miss Cummings (South Africa): In the Huguenot College we have 300 girls in our high school; 150 boarding and 150 day students. The boarding girls are easy to reach but the day students very difficult. We also have many organizations in the school, and bear a double relationship to the Student Movement and to other organizations. Thus interests are divided, which weakens the work. We also feel that women college students should be the leaders.

Miss Butler (United States): The Student Committee in the States feels very strongly that unless the girls' Associations can have helpful supervision, it is wiser not to begin the work. This supervision may be either secretarial, teachers, or college student, as the case may be. One faculty adviser, however, is not the most approved method, for she is apt to control rather than guide student initiative.

Miss Flourney (Switzerland): The Association in Geneva began camps for girls in private schools and some others, a few government schoolgirls. Between camps almost nothing is done. The girls meet together once a month. Generally one of the girls presents a paper. They do not have Bible study. We had some last year, but it was not a success; they were not interested, had had too much Bible earlier. They give up Bible study between sixteen and eighteen. We tried some other study, such as the lives of the Saints.

2. What are the methods of encouraging and carrying on Bible study amongst schoolgirls as distinct from women students?

Miss Cutler (United States): The Bible study suggested for our schoolgirls in the States is not historical in character. That form is usually given by the school. We agree quite heartily

with the plan of work in Australia, as to teacher leadership. There are two forms of study being suggested this year to our schoolgirls. The first form is based upon a girl's interest in people. A text of this character which has met with marked success is: *Jesus the Man of Galilee* by Elvira Slack, and we will soon be able to offer another such text in *The Friends of a Tent Maker.* The second form is in the use of Bible stories, especially prepared for secondary schoolgirls and told in much the same way as the King Arthur stories are. There is in the press now a book called: *From the True Story Book.* This will have three stories from the Old Testament and three from the New Testament.

Miss Welles (France): The chief cause for indifference of girls is due to the fact that the Bible is given rather than the life of the Bible. We find that by taking Bible characters as heroes and appealing to real life, we can interest the girls. Texts have not been found necessary so far.

Miss Tsuda (Japan): Bible teaching should not be a habit. Young girls are not interested if, for instance, you do too much talking about forgiveness before they have any sense of sin.

Miss Harris (Great Britain) : We have had great success in telling Bible stories without giving the Bible names, and using modern language. Then the girls listen carefully and guess which character is meant.

3. How can we secure that the work carried on amongst schoolgirls serves the Student Christian Movement?

Miss Alexander (Australia): "We do find the personal pledge has disadvantages. We have a simple constitution by which we hope to make clear the responsibility of each girl to the Movement.

Miss Hackenberg (Germany): We have no pledge.

Miss Cummings (South Africa): We have associate membership, the active members guarding the purpose.

Miss Butler (United States): We hope to conserve our purpose by means of a special suggested constitution whereby a small group of permanent members, composed of teachers, graduates and officers of the Association, become responsible that the main purpose of the Federation is constantly adhered to.

Sectional Meetings, Saturday, June 7th

SECTION I

HOW TO PRESENT THE MISSIONARY CALL

SYLLABUS

(1) To what motives should the appeal principally be made?

(2) What is fundamental and antecedent to the proper determination of the field and character of the student's life-work?

(3) What are the most fruitful methods of presenting the missionary call?

(4) What is the best literature on the subject?

(5) What are the principal perils to be recognized and met in presenting the missionary call?

(6) How facilitate conclusive thinking on the missionary facts?

(7) The Superhuman Factor in the call.

(8) The advantages of presenting to students specific openings for positions on the mission field for which workers are urgently required.

Paper by Miss Una Saunders

THE days of this Conference have made us realize how world-wide is the call for missionary work. As we were reminded last night, Christ claimed a limitless Kingdom. There is no place in the whole world that is meant to remain under any other sway than His. And we need here to remember not only those non-Christian countries represented in our midst, but also lands that have sent no one to this gathering, Afghanistan, Arabia, and Central Africa.

The question then comes to us, Are all nations meant to help in this great missionary enterprise? It seems clear that every nation has some special gift to give to other nations. At first, we are tempted to think that some of the Movements within our Federation, which may be called the children of our union,

are not yet ready to undertake missionary work. Such a thought is denied, however, when we discover that even Austria, Hungary, with all its great problems to solve, has already answered the missionary appeal and is preparing to send out men to the help of other nations. More and more, we see that a wide spiritual vision, such as lead to missionary work, reacts upon the strength of the student Movement in its own country.

At the heart of the missionary department of any Student Movement there is no doubt that we need a small band of men who are convinced that they themselves have found the path of God's will for their own lives and that they are following it. That path may lead towards the foreign mission field, or it may be at home, but it must be clearly a God-given vocation. Such men alone will be those who can place before other students a missionary call. To these more personal elements in the missionary appeal I shall return later; but I would appeal first of all to what I may call the more external elements in the presentation of the appeal, the organized forms through which it may be made.

The centre of this in each college will be the Student Volunteer Missionary Union. This Union we recognize as being the heart of the whole world's Student Christian Federation, for our great Movement would never have come into existence if it had not been for a group of men who realized that our universities should be sending out missionaries and who resolved to lay the appeal before them. From that beginning, grew the whole Union, with its declaration: "It is my purpose, if God permit, to become a foreign missionary." More and more we find that, for the purpose of propagating the missionary appeal, it is well that the Student Volunteers in a college should unite in a Student Volunteer Band. Perhaps the greatest work that this band can do is to form themselves into prayer groups, for unless prayer precedes the presentation of the missionary appeal to others it will never go home with real force. One warning may need to be given, and that is that no college should leave the whole of the presentation of the missionary appeal to the Band of Student Volunteers, as if the General Committee of the Student Movement in that college were not responsible for the whole missionary atmosphere. To prevent such divorce as this, means must be

taken to see that there is representation of the Student Volunteers on the General Committee of the Association. To aid in the Student Volunteer Movement we use the services of travelling secretaries, and of late years three Movements, those of the United States, Great Britain, and South Africa, have found it essential to place on their staff a permanent Student Volunteer secretary whose work will be largely that of relating the Student Volunteer Union to the Church. It is of the utmost importance that the secretaries of the missionary boards come into contact with those men and women who are proposing to go out under them, and through this secretary they can present the special needs of particular posts. Another department of this secretary's work is that he should keep track of those men and women who have graduated from college but who were never actually Student Volunteers. Many of them, however, had seriously considered missionary work, and it may well be that within a few years a particular call laid before them would bring them once again into the force of missionary workers.

Around the whole Student Volunteer Union there lies the question of missionary education. I believe it is essential that the appeal for service be preceded by and followed up with a wider knowledge of missions. The discussion of the best means of forming a mission study group and of the best text-books has already taken place in a previous session. The missionary department of the Association must, however, not only plan for study bands but also for such courses of meetings as will give the best opportunity for missionaries to present the claims of the countries they represent, and also for outgoing Student Volunteers to speak.

Another fruitful source of obtaining missionaries is that men and women should undertake campaign work in the Young People's Societies of their own Church in the vacation. For such campaigns it is well to enlist not only Student Volunteers but others interested in missionary matters, because so often as they present the need to others, the call of God to go out themselves into this work becomes a real one, and they, too, join the ranks of the Student Volunteers. We cannot pass from the missionary department without mentioning the conferences, which have been one of the most constant aids to missionary

decisions. In the purified atmosphere of the conference, many a man has been able to hear the voice of God speaking to him, and in the quiet time for thought which that conference may give he has made the decision which has affected his whole life.

All these forms of organization, however, will be useless unless the men and women who are themselves going to become missionaries are continually at work enlisting others. It is well, therefore, that we should consider some of the personal characteristics which are needed for such a task as laying the need of the mission field before other students. The first one is that of a glowing enthusiasm. As St. Bernard said, "Nothing which does not burn itself can kindle a flame in anything else." It is only when a passion for God and a passion for men burns in our hearts that we can draw others within the glow. The next characteristic is that there must be constantly renewed knowledge. Some of us are tempted to use the facts that once appealed to us to appeal to others, but we find that unless we are up-to-date with that which is going on in the mission field to-day we have not got the information that will really lay the full case before other men. Beyond this we need also insight into the revelation of God in His Word. It is from that that we shall obtain the message that will go home most deeply to the hearts of men, and unless we are in constant communion with our Father we can never draw into His service the kind of men and women that He needs. As Pilkington of Uganda once said, we need the constant guidance of the Holy Spirit, not only to constrain men but also to restrain, for there are times when those who are laying the appeal before others need rather to hold back a man, for a time at least, than to press him on into this special form of service.

The appeal to students can be made along many lines. Most of those will be brought out in the subsequent discussion, but a few can be mentioned now. The first is that which has been so powerfully laid before us this morning, the great opportunity of such a country as China. But there is another that to some of us comes with equal force, and that is the great difficulty and need of such a country as India. We remember the terrible strength of sin in that nation. Its sorrow and its suffering seem to cry out in our ears, and to us the appeal is a strong one. The

next appeal that I would mention is that of high adventure. To some it will be a call to go forth alone as a pioneer into some almost untouched country such as Afghanistan or Somali Land, that will carry with it the voice of God. To women at the present moment another line of appeal is that of the "women's movement" in so many eastern lands. We are discovering that it is not only in Christian countries, that questions affecting women are to the fore, but that they are beginning their dangers and their possibilities to women in the East, that license may take the place of liberty, that even such a thing as a sex-war might show itself there, and that for that reason we women need to come forward now that we may help to guide the great tides of new thought and life which are affecting our sex in many lands. Again, some workers for missions consider the greatness of the career open to men in the mission field to-day as one of the most powerful pleas. Some of us feel hesitation in using such an appeal, for personal ambition so easily creeps into our lives and it is difficult to make sure that our motives are really pure.

There is, however, one final appeal which has in it, I believe, the greatest element of permanence. It is that of duty and surrender to Christ. To some of us there has come home the conviction that we have been untrue in our surrender to Christ, for while we have said in words to Him that we were willing to work wherever He would have us, we really were holding back from service in any far-off country. But the Holy Spirit brings home to us the fact that when we have enlisted in that great army of our King we have no right to say in which part of the battlefield our life shall be passed, and therefore we hand ourselves over to Him that He may send us to work wherever He will, whether it be in a land of culture, whether it be in a place where success will easily attend us, or in a place where the fight is so hard that we may see little of the results of our lives. For all of us, the one great question is where would God have us to be and work? And when the appeal is made along that line, we believe that men are led in the best way to such a surrender of life as will result in full and fruitful service.

Notes of the Discussion

Miss Katharine Duffield (United States): Volunteer secretaries should present facts. To a student body who are accustomed to hearing facts, generalities are not effective. Some secretaries have more or less apologized for the cause they represented. The secretaries should take an attitude of being allied with a tremendous cause for which no apologies are necessary.

Mr. William Paton (Great Britain): We must distinguish between certain kinds of facts and certain other kinds. In Great Britain we have been employing good missionaries to speak in the various colleges, but there has been a certain concensus of opinion that the array of facts which they have put before the students, while intensely interesting, do not really get down into the heart in such a way as to produce results. The complaint is that too much emphasis is given to the crisis of the situation, to the tremendous opportunities, and the hearer does not get an idea of what it is to be a missionary or to secure a Buddhist or a Confucianist convert. Donald Fraser has been of tremendous power because he has not only spoken of the opportunity but has made students feel what the missionary's life is like.

Mr. J. Reyneke (South Africa): We have voluntary missionary meetings for all our bands. Mission study circles are conducted, led by volunteers and open to others. Distribution of a great deal of missionary literature. A Student Volunteer secretary devotes all of his time to nothing else but going from branch to branch. All this works up to our missionary conference every second year, at which we give special attention that the right delegates are selected.

Mr. F. P. Turner (United States): Our plans are somewhat similar to those which have just been outlined. In addition we have found very successful certain smaller missionary conferences which are held every year. The distances are short and the number of students is not restricted. The influence of the returning delegates in many of the schools has been very remarkable. Our mission study classes are not necessarily under the direction of Volunteers. We prefer that the Student Volunteers should simply be members. This gives them a better opportunity to follow up the work of the class. The monthly missionary meet-

ings of the Association are helpful. Travelling secretaries of the Volunteer Movement visit each college at least once in two years. The work of the Student Volunteer band has been reduced to the consideration of the problems of the preparation of Volunteers and the securing of other Volunteers. The work of the travelling secretaries of the Student Associations, who are not technically connected with the Student Volunteer Movement, is a most fruitful influence, and these, as well as the officers of the different college Associations, are strong factors in securing Volunteers. Our Candidate Department has also developed a system of issuing from time to time a list of needs, which includes a statement of the various posts to be filled for the coming year by various missionary societies. This also helps answer the question as to what the missionary does. In addition we have the distribution of literature, Student Conferences, and the quadrennial convention.

Bishop Brent: One of the first appeals must be to the young people merely as Christians. A Student Volunteer must not suppose he is a missionary because he is a Volunteer. The missionary vocation is not a voluntary profession but it is an inherent Christian obligation. The question as to where he will work out his missionary vocation is a separate one. He may work it out in Africa or in some tiny village at home. Further, the person going to foreign work must not suppose that he or she is making some great sacrifice. It is absolutely normal. Livingstone said: "I have never made a sacrifice." He wanted to go to China but he was sent to Africa. It is as normal for me to be ministering to the people of Luzon, whom I have learned to love, as it is if I were rector of Grace Church, New York City. When that is made clear we will reach something in the souls of the young men and women in this generation.

In the colleges, we should encourage missionaries coming and laying their hands on individuals and bidding these individuals to come. The appeal of the need is a great thing; but the personal call should come in addition to the call of the need.

We ought to get persons who are planning to take a year's holiday and go round the world to give a part of their time at their own expense voluntarily in some mission field. Many travellers have gained a dangerous amount of misinformation and

have come back and said that Missions are no good. One of our most valuable workers is a Harvard man who came out to stay a year, and during that time declared for the ministry.

What are the principal perils to be recognized and met in presenting the missionary call?

Mr. James H. Wallace (China): If there are simply the facts and simply the call of opportunity there are all the elements of a possible tragedy. It is only as we allow young missionaries to see just what is involved that there is preparation for this difficult line of work.

Miss Amelia Stephens (Great Britain): The response to the missionary appeal is very closely connected with the spiritual life. One result of evangelistic campaigns has been that people have been volunteering. In one college of two hundred women, during the last seven years between fifty and sixty have volunteered, entirely through the prayer of the Student Volunteer Band with no opportunity for an appeal directly because of certain peculiar conditions.

Mr. Robert P. Wilder (Great Britain): One supreme motive is the motive of loyalty and the motive of obedience. It is also love for all who are without Christ. It is the reflex of work in our lands. Some of the factors which guide are the following: The Word of God, what does that say? Providences—fitness or lack of fitness. Comparative need. Claims of the missionary society. Opinion of the men connected with the missionary society. The inner voice which comes after prayer. There is nothing mystical. Assurance—This is the way, walk thou in it.

Mr. Robert E. Speer (United States): We have in missionary biography the actual evidence of what the motives are. There is a very great range of motives. I have had letters from hundreds and hundreds of missionaries, and talked to many going to the field, asking them why they are going as missionaries. From these letters and out of my own experience and conversation, (1) I believe that most men and women who go as missionaries decide from this motive: the general spiritual need of the world. It is not on its social side nor on its political need. We shall have a weaker body of missionaries to the extent that we obscure this fundamental need. In our Mission Board, we have

made just as much use as we could of this concrete and personal form of appeal. But we have gotten very few that way. We have given the call in this way literally to hundreds and only tens have responded. Further, nobody in this land can be given by anybody an accurate idea of the particular work to be done on the foreign field, and the work will not correspond to their conceptions of it. There is danger that there will be dissatisfaction, because it does not correspond to the preconceived notions. Of one hundred men and women, who are going out under our Board this year, and of the 1,200 now on the foreign field, nineteen-twentieths, yes, ninety-nine-hundredths of them have gone because of their desire to respond to the general spiritual need of the world.

(2) In almost every case there has been a sense of a sacrificial element. David Livingstone spoke late in his career those words quoted by Bishop Brent. With the great majority it is not a normal act; it is a wrench. It is the sacrifice which makes this thing sacred. In the conference with the young missionaries going out this year there were evidences that they were passing through a really great and tragic experience.

Mr. Hatanaka (Japan): There seems to me only one missionary motive: the sense of brotherhood which comes from the sense of Fatherhood of God. It is very natural, when we see our brothers entering into large difficult enterprises, for us to thrust our lives into their tasks and co-operate with them.

The Advantages of Presenting Specific Calls

Mr. W. B. Smith (United States): (1) Specific calls offer the opportunity to present facts regarding a given area which is not too large for the average student or recent graduate to grasp. It can be compared with his own state and section of the country. (2) It offers to some men an opportunity to make a normal change. Sometimes men are ignorant of the fact that there is need on the mission field of the kind of work they could do here at home. (3) It brings students into intimate relationship with the missionary societies. They come to feel a responsibility for getting some one who can go if they cannot. Or they can come to know in advance they are going to a particular field and they can prepare for that field.

SECTION II (SATURDAY)

HOW TO DEAL WITH GRADUATES

SYLLABUS

(1) Should graduates continue to be members of the local Student Christian Associations?

(2) How may the help of graduates be secured (*a*) for local Associations, (*b*) for national Associations?

(3) How may graduate members of the Association be brought into the service of the Church and into other forms of service?

(4) How may work amongst graduates be best organized from headquarters?

Paper by the Rev. Herman Kieser

IN dealing with the subject it is not my purpose to elaborate a theory, but rather to report the practical measures which we employ with a view to keeping our former members in contact with our Movement and securing their effective co-operation in its work.

The Alumni[1] Association of the Christian Student Movement unites the former members of the German Students' Christian Alliance into a fellowship of belief, of prayer, and for work. This organization has a three-fold purpose: first, the cultivation of Christian fellowship among its members; second, the development of Christian activity among educated men, and also co-operation in all Christian activity among people, Church, and State; third, co-operation in Christian work among students. The Old Friends' Association stands upon the same ground that the German Students' Alliance does, namely, according to paragraph 1 of the Constitution, "it regards the Holy Scriptures as the

[1] or as we call it, the "Old Friends' Association" ("Altfreunde-Verband").

word of God, and accepts Jesus Christ as Lord and Master." These Old Friends' Associations include as many as possible of the prominent educated men: at the present time the membership is about 1,000. Furthermore, the various states have larger or smaller associations organized more or less thoroughly, and at the present time there are about twenty of these provincial organizations, the largest of which has two hundred members, and the smallest of which has twelve.

I. *The Cultivation of Christian Fellowship among its Members.*

The transition from the university to practical life means for many a man a very important crisis. Many members of the Christian Association who have come to the university as active Christians, or who at the university have, under the influence of the Christian Union, experienced their conversion have there, in the development of their inner life, made a splendid beginning, encouraged by the protecting and strengthening power of association with spiritually minded and Christian comrades. In regular Bible study, in prayer meetings, in social relations with their friends, even if it is difficult for a student to declare himself as a Christian it is comparatively easy as a student in a Christian Union to maintain the position he has taken. The sudden transition from the freedom of university life into the narrow circle of the ordinary life in the world, with all its relationships and limitations in customs, in circumstances, in family affairs, and in business—the transition from the Christian Union that encourages and strengthens a young man into the isolated position of a private disciple of Jesus, called by his occupation, perhaps, into association with all kinds of people who do not believe in Christianity and frequently associating in a society that is either indifferent or even hostile to Christianity, makes demands upon strength of character and inner development of the religious life, to which many people are not equal, who, however, as students were active members of the Christian Union. For this reason we have the sad, and, alas, too frequent experience that many a man after his university life, inwardly becomes at least inactive, if he does not become a backslider. Who is to strengthen the backbone of young men in this struggle against an environment which seems to have forgotten the existence of

God? Who shall strengthen their inner freedom and encourage these young disciples to remain without any compromise in their new situation true to their Master, and where shall they find Christian fellowship which has been offered to them so abundantly while they were students? Family, Church, Christian fellowship (gemeinschaft), can under normal circumstances provide for them what the Christian Union has offered them at the university; but is not the most natural thing this, that the fellowship of belief, of love, of prayer, of searching the Scriptures, which was through four years at the university a fruitful ground for a sound inner growth, should be continued even in the business life, among like-minded friends and associates?

This is the first problem of the Old Friends' Association organization: namely, to continue the Christian activity which the student showed while at the university into a Christian activity among college men outside. What is the Old Friends' Association doing to solve this problem?

1. Every year the conference of the Old Friends' Association is held during one or two days just before the General Student Conference in Wernigerode. The most of the former members remain for the immediately following Student Conference. This means, for a great many, perhaps after an isolation of many years, a personal active reunion with student activities, a privilege of taking part once more in the free, vigorous life which pulsates through all our student circles. In one case this serves as encouragement and stimulates; in another case it may act as embarrassment or humiliation, when he sees how God carries on His work among the students. And among them all it is hoped that it will urge on to a new determination to take hold once more in the fellowship of belief, prayer, and work. The conference of the Old Friends' Associations carries on a discussion of organization of work, and of personal edification. In connection with reports and discussion, perhaps the most important thing for a great many is the privilege of seeing old friends once more, whom one would scarcely ever have an opportunity to meet. Since only a comparatively few of the total number of members of the Old Friends' Associations have an opportunity to be present at this Conference (in 1912 there were only 40 out of 1,000) there appears in the organ of the German Christian

Students' Alliance, *Mitteilungen,* once or twice a year, a special Old Friends' number, in which reports are made about the work of the Old Friends. It thus brings in print to those who cannot personally be present at the conference, the blessings of Christian fellowship.

2. Just as the National Old Friends' Association holds its annual conference in Wernigerode, so each one of the twenty small provincial Associations provides for special conferences. According to their size and requirements, such meetings take place once, twice, or four times annually, or even oftener, with an attendance at the present time of from ten to two hundred members. In these circumstances, the individual representative comes a shorter distance, the participants are, from their association at the university or from earlier meetings, known to one another, so that the attendance at these meetings is much better. Perhaps it amounts to from thirty to sixty per cent. of the total membership. Also these Conferences serve in a splendid way for personal edification and development by united study of the Scriptures, prayer, and conference, all of which are considered with questions of personal life and the vocation of the disciple in some lonely position or in the Christian fellowship. Very often the Old Friends of a certain district, either all together, or those who were at the university at the same time, have a circular letter going around from one to four times a year, which keeps the Association alive and active during the time between the conferences. Some of the local Associations have their own little periodicals, for example *Notes from the Württemberg Old Friends' Association,* which, in an edition of 250 copies gives personal news, a discussion of practical and elevating questions, reports on student work, etc.

3. When there are several Old Friends in the same city they have arranged for weekly or monthly meetings which are for the most part informal, and which are conducted according to the local circumstances. Sometimes these are attended by ladies, sometimes not. In these meetings the people come together for personal association, for common edification, and for fellowship in prayer.

All this cultivation of fellowship can, of course, take place without any organization, and has taken place for years without

any, but the fact remains that formerly many Old Friends soon lost all sort of connection with the Christian Unions, like the coals which, taken out of the brightly burning fire, gradually become extinct. The more the Old Friends' work is organized, the more is the possibility that the life which has been awakened at the university will be afterwards cultivated more thoroughly, and that we shall really have, in addition to the Christian Students' Alliance, a Christian Movement among college men (eine christliche Akademikerbewegung neben der christlichen Studentenbewegung).

II. *The Development of Christian activity among Educated Men.*

1. In this line, the work is in the very beginning. The cultivation of Christian fellowship among educated men is not limited to work among those who were members of a Christian Association while they were students. To all the activities of the Old Friends, as well as to all the conferences, and to all the local meetings, those men are invited of whom it is known that they have some appreciation of Christian fellowship, and who might become interested in the Christian Union. In this way the work not only takes on the character of cultivating fellowship, but also the character of aggressive, personal work of evangelization. Many a man who stood far away as a student, came through personal invitation of an Old Friend into touch with positive Christian activity thus. In this way the Old Friend has the task of awakening among his colleagues an interest in and an appreciation of the Students' Christian Association. He can invite them to attend the conference, to subscribe to the organ, to give financial aid, and even to join the Association.

2. Twice the attempt has been made to arrange, after the plan of the Student Conference, a Conference of university men for Christian culture. (1909 in Siegen and Stuttgart). Just as the Student Christian Association appeals to the students, so this effort was to appeal to the Old Friends who are already settled in life, in such a way as to develop their religious activity. The result was encouraging. There were from two hundred to two hundred and fifty participants.

We expect to carry on this work with still more energy and continuity. This work, too, the various provincial Associations have taken in hand. Since this organization, however, is only in its beginning, more work and more success can be expected only after the various Associations have been consolidated.

3. Co-operation in various forms of Christian activity. Hitherto, this has been carried on only by individuals and very little by organization. Many of the Old Friends are very energetic, not only as pastors, but also as teachers, doctors, and professional men. In the work of the Church, of Home Missions (Gemeinschaft), and especially in the Schoolboys' Bible Study Clubs, there has been special activity during the past few years. The larger the number of the Old Friends, the more definite the work of the individual, and the stronger the organization of the individual Old Friends' Associations become, so much the more will the influence and co-operation depend not only upon the individual, but also upon the organization through which continuity of work, and strengthening of influence will be maintained. At the Gemeinschafts-Conferences, and at the conferences for the home and foreign missionaries, for Christian teachers, for doctors, conferences among officials, etc., Old Friends will be more and more represented as the years go by. So that without much outward organization, the co-operation and influence of the Old Friends' Association will be greater upon all this kind of work of positive personal Christianity. In a Province of Germany which has the largest number of Old Friends, the organization already has a very strong influence in the life of the Church, on home missions, and upon the general Christian work of the locality. We hope that in the course of years this will take place in other provinces.

III. Co-operation in Christian work among Students.

Co-operation with Christian Union activities is the most important and the most promising work that the Old Friends can do, and at the same time the most helpful activity for his own religious development.

A. The Individual.

Before any Old Friends' Association existed, individual Old

Friends had long been at this line of work. It is easily understood that the man who, as a student has been converted, and has enjoyed Christian fellowship with his comrades, will not break off such associations the moment he is graduated. Association with the students and the love and fellowship that he has enjoyed with them, binds him to the Association after he has gone out into the world.

1. The Old Friend living at the university has a very important opportunity. He will gladly take part in the Bible study, in their prayer meetings, and in their social gatherings. Without forcing his experience and his riper judgment upon the students, he will contribute much of scholarship and good judgment in their study of the Bible. He is available to advise the officers of the Union in all difficult situations, because he knows the history of the Union and, in the rapid change of student generations, he is the only fixed person who knows traditions, and can maintain continuity of development. If the Union runs the risk of losing from their sight the great evangelistic purpose, then the local Old Friend will be the first to call attention to this danger and to offer help. To many a freshman, he will be a faithful adviser in difficulties about his studies or about his personal matters. He can be especially helpful as an older friend to that student who has been led into doubt by his studies. If this Old Friend has a family of his own, it will be especially helpful if he opens his home to the students. Often is the student thankful who is deprived of the ennobling influence of a Christian family life, when some home opens hospitably to him, and how desirable it is for his social culture and for the development of his character to have associations with noble women, and entertainment in a Christian family atmosphere! We have universities where, either as a whole or in sections, the membership of the Association is invited once a week into the home of an Old Friend.

2. The Old Friend who lives in the neighborhood of the university has a similar opportunity. He can perhaps two or three times a year get an evening free for visiting the Union, and he can also invite the students into his home, either individually or together. Especially important it is when our students now and then have an opportunity to spend a Sun-

day in the home of an Old Friend who is a preacher in the country, and with his theoretical studies to absorb some of the dignity of the pastor's calling. Such days can become the most helpful days of the whole year for inner development. Furthermore for the pastor who lives partially in seclusion this new association with the free life of the students is a very beneficial tonic. But in this line a great deal more must be done to make the blessing of association and of exchange of ideas fruitful in both directions.

3. The Old Friend who lives at a long distance from the university can in the vacations find opportunity for hospitality. On their tramping trips through the country our students are always very thankful to find free hospitality. What a joy it is for the wanderer to find a free reception in the home of an Old Friend whom he can tell about the Christian Union, and with whom he can enjoy spiritual companionship. What a joy it is for the Old Friend at some lonesome post when he receives once more a personal report of activities among the students—a report which renews the old bonds of love to the Union. In cultivating this kind of hospitality the Old Friends' list is of great importance. This is published every year and contains both in alphabetical and geographical order the names of all the Old Friends, so that an Old Friend can be easily found in any locality. How fine it is also when a pastor in some remote village opens his house and home to a student who in times of physical and mental depression seeks at some quiet place physical recuperation and spiritual stimulus! How fine it is if this Old Friend introduces this student during his university days into the dignity of service in the Christian Church! How fine it is if he is of service to this young friend through his large experience in religious activities and gives to him that which the young student generally cannot give to a friend, and which even the learned professor often does not give to his students!

A very important activity of the Old Friend, no matter where he lives, is help in bringing new students to the Union. This he can do by inviting personally the high school graduates whom he knows, to become members of the Christian Union, by telling their parents about this which is even yet unknown in many

communities; and by sending the names of the prospective freshmen to the officers of the Association at the university, so that they may be visited and invited to become members of it before they become members of the fraternities. In all this kind of activity on the part of individuals the success depends almost entirely upon fidelity, zeal, and personality. The most important point, however, is that he himself shall be an active, energetic, and thoroughly converted disciple of Jesus. Life begets life. The more he makes the impression of being a genuine man, the more cheerfully and the more completely he gives himself to the service of his Master, the greater is his influence upon others.

B. The Association.

Is there, then, in connection with this activity on the part of individuals, any need for organization into provincial Associations and into a National Association? The fact remains, that before any organization, there was much active co-operation on the part of individual Old Friends. But many Old Friends without some organization completely lost connection with the Christian Union. The organization gives to many a hidden power, an opportunity for co-operation. The larger the number becomes of those Old Friends who are willing to do something, so much more urgent becomes the need for unification and conscious direction of the work. How much precious power remains without result and without lasting impression on account of lack of harmonious direction!

a. The provincial Old Friends' Association.

The provincial Old Friends' Association has, as its main purpose, to maintain a close union with the Student Christian Union at the university, and to make the intellectual, religious, and financial powers in the Association serviceable to the Student Union and to evangelistic work.

1. Financial help. The Old Friends' Association assesses a tax of from 5-10 M. From the Old Friends' Associations the treasury helps the running expenses, or as they may be needed, important contributions are made to the Student Union, e.g., for rent, or for furnishing rooms of the Union, for the expenses connected with securing new members, or travelling expenses

in going to conferences. Where the Unions have already secured their own houses, or are trying to secure them, the Old Friends' Association is the builder and the owner of the houses, which the Student Union rents from the Old Friends' The only Association up to this time that has a house of its own is at Tübingen, and here the procuring of their own home is regarded as the greatest benefit that the Old Friends' Association has done. The house has become the firmest bond which binds the students with the Old Friends' Association, because it daily brings before their eyes what they owe to the Old Friends' Association. The Associations that are now endeavoring to secure a house can do so only with the financial and moral support of the Old Friends' Association.

2. The Old Friends' Association tries in every way possible to carry on relations with the students. It encourages the individual members to maintain relations with individual students. It has at every university a particular counsellor, (Obmann) a local Old Friend who undertakes to cultivate an active relationship between the Union and the Old Friends. If he is the right man, he has a very deep and beneficial influence upon the Christian Union. The officers discuss with him all important questions. For example, they co-operate with the Old Friends in connection with public addresses, the arrangement of Bible courses, the making of a list of lectures, the planning of evening entertainments for new members, and for social evenings in family circles. He has opportunity to keep alive in the minds of the rapidly changing generations of students, the early history and their traditions, and since every four years an entirely new generation is at hand, there is always the danger that experience gained from earlier work should become lost and that old mistakes and shortcomings should be repeated. If this counsellor does not impress his ideas with too much authority, but serves with friendly advice, very soon an ideal relationship of love and appreciation will arise.

In developing this personal relationship, it is very advantageous for the students to visit the meetings of the Old Friends' Association and *vice versa.* At the beginning of the college year, at Christmas time, at picnics, and at the farewell

meetings of the Christian Union, the Old Friends' Association should have at least one or more representatives, and then these representatives should invite the students to the Old Friends' conferences. The local conferences, the social gatherings, the various meetings at homes (two or three times a year) offer abundant opportunity for the students and the Old Friends to become acquainted. Very popular and very fruitful are the vacation gatherings, in larger cities occurring about every two weeks, and for the whole country at least once during the vacation, where all the Old Friends and the students become personally acquainted. (Duration one to two days: daily devotions: reports about the work of the Students' Christian Association: reports about the church work or scientific work, or on some personal theme). As it is very helpful to an Old Friend to be able to take part again in the joyful life of the students now and then, in the same measure it is for the students a great encouragement to see how the Old Friends in their everyday life continue their relationships of prayer, of belief, and love, which they cultivated at the university.

The provincial Old Friends' periodical tries in print to make good the loss that comes from the failure on the part, both of Old Friends and of students, to attend these meetings. It prints each semester a report about the work and the progress of Christian Unions and about the cultivation of relations between the Old Friends and the students. In order to help bring about a personal relation during the vacation a provincial Old Friends list is published so that the students on their travels know where they can find hospitable reception at the home of an Old Friend. And a list of home addresses of the students makes it possible for the Old Friend to invite neighboring students for a longer or shorter visit.

3. During the solicitation of new members at the beginning of the year the Old Friends' Association can offer real help to the college Associations. In the periodical, the Association encourages the Old Friends to invite the high school graduates of their communities, of their family circles, and of their acquaintance to become members of the Student Christian Union; to send to the officers of the Association the ad-

dresses so that they can offer some help at the beginning of their college life (meeting them at the station, helping in renting a room, in the selection of courses, etc.). Many Associations have at every high school a representative through whom the addresses of all the graduates (Abiturienten) are sent, so that the Association can invite them in writing to its meetings. Furthermore the proposition has been made that the Old Friends in larger cities in connection with the students from the university, should arrange for an evening with the high school graduates, shortly before their commencement. The programme at this meeting could be varied. There might be addresses about the history, the purposes, and the methods of the Christian Union, or the meeting might be held at some home with several short addresses that would explain the work, and new students could be invited to become members.

4. When we come to consider the evangelistic work of the Students' Christian Union, and the Old Friends' Association, we find that there the latter can offer very efficient help. The natural person to act in an advisory capacity to the officers of the Association would be the counsellor, at a time when they are seeking for suitable speakers for addresses at the beginning of the year, or for an evangelistic or missionary address. As the membership grows, so will the Old Friends' Association gradually be able to select men of proper qualifications from their own number.

5. Another very important service is the assisting of the Christian Union secretaries in their work. We have twenty-seven Unions, and only four traveling secretaries, and each one of these has his time entirely occupied with his work. It has proved to be very beneficial when each Union, at least once a year, has a visit lasting from three to eight days from an Old Friend, whose purpose in coming shall be to aid in evangelistic work (to be present at the ordinary Bible classes; at the small Bible clubs; giving evangelistic talks; visiting the mission study clubs; visiting students personally; and talking with them in regard to their religious life; discussing with the younger students about their studies and student and personal life; discussing important questions of the Association; the conduct of Bible study, of the prayer meeting, or

the social evenings; and relations to other student organizations, to the professors, etc.). The secretaries cannot possibly visit each year all the Unions and look after the many little details with the necessary thoroughness. Local secretaries up to the present time have not existed. The counsellors sometimes have very little time. Other friends are not to be had at all of the universities. The larger the Unions become, and the more earnestly and the more conscientiously their leaders recognize their educational and religious problems, so much more actively does one feel that a student alone has not had enough experience, and is not experienced enough to look after the entire business of directing the associations, and that he needs the help of an older and more mature Christian. Many times the Old Friends' Association has sent for a period of from eight to fourteen days, a suitable Old Friend to undertake the important work of dealing with the religious development of the young men. These were ordinarily the most important and the most beneficial days of the whole year.

b. The National Association of the Old Friends.

The National Association of the Old Friends offers to the National Student Christian Association the same services, as the local Association offers to the individual Unions, such as financial help; cultivation of personal religious life; help in the solicitation of members, in missionary, evangelistic, and Biblical work in the Associations. Inasmuch as the local organizations in their numerical and financial power, in their organization, in their ability to work, and their eagerness in doing it, are still somewhat weak, there still remains a very important task for the National Association, namely, to support and encourage the weak and somewhat inactive Old Friends' Associations to do more energetic work.

Furthermore, an important task for the National Association is, by means of its own officers and through its members, to keep ever well preserved the evangelistic goal of the Christian Students' Movement. The larger the membership of the Old Friends' Association becomes, the more influential the Association at the university becomes, so much greater will be the danger of losing all depth and distinctiveness. It remains as

a great task for the Old Friend whose memory goes back to the very beginning of the Student Christian movement, to preserve the old inheritance for the coming generations. One may say that where an individual Old Friend, or a whole Association of Old Friends with a clear understanding of student life, in a brotherly way and with entire integrity, puts itself at the service of our students, in co-operation with the Student Movement, there rises an ideal relationship of love, and of confidence, makes both groups, students and Old Friends, richer and more capable of work.

We hope that the further development of the organization of the Old Friends' Association and of the personal service of the individual Old Friend may carry the practical fruit up to this goal, namely to lead our students and college-bred men, who are already out in practical life—the future and the present generation of the leaders of our nation—to Jesus, and to make them eager for and active in His service.

Notes of the Discussion

(1) *Should graduates continue to manage the local Student Christian Association?*

The fact was brought out by the discussion that in every one of the countries represented it has been found feasible not to have graduates remain members of the Student Christian Association. In several instances, membership was continued for two years after the student had left the university; but in these instances students returned at the end of that period for final examinations.

(2) *How may the help of graduates be secured?*

Great Britain: Here there is a Student Movement Auxiliary composed of graduates. Members of it pay a fee of five shillings a year and pledge themselves to Church membership and to give help financially to the Movement in cases of special need.

Switzerland: A complete list with addresses of former members is kept and found to be very helpful in securing their service as occasions of need arise.

A question was asked as to the advisability of the special mis-

sionary work of certain large American institutions, such as the University of Pennsylvania and Yale. The missions supported in the foreign field by these universities are maintained largely through the support of graduates and the question was raised whether it would not be better to have the entire missionary giving of these graduates received through the societies of the Church. Mr. R. H. Edwards responded that it would be better if the money could pass through a Church board, but that since the mission field needs every cent that can be got through any legitimate appeal to any particular interest it had been deemed wise to reach in this way students who would probably never give largely through the Church societies.

China: Co-operation between the Student Union and the local city Christian Association is found important here. As soon as a man leaves the university, the student secretary sends his name to the Young Men's Christian Association in the city to which he is going. The National Conference meets in China once in three years and through this the appeal is made to graduates.

Australasia: Local associations at summer camps guarantee a certain amount of financial support to the National Association.

United States: Miss E. R. Butler of the National Board, outlined the system used by the women's Movement for enlisting service from graduates. In each college a blank is presented to the senior class irrespective of membership asking where the student will be the following winter, and what form of service she would prefer to render in the local community. The list of service opportunities appearing on this blank is headed by Church work, then many forms of Association activities and a wide choice is offered of social and philanthropic effort. Definite information is asked regarding the student's aptitude and the experience she has had in voluntary social service while in college.

This blank when filled out is brought to the office of the National Movement and there distributed as follows: (*a*) Through city Young Women's Christian Associations or, in those places where there is no association, among pastors and social workers. (*b*) This information is also given to the National representative of the form of work which the girl wishes to do, such as the Associated Charities, the Mission Board, etc.

An accurate report of the success of the system is not yet

possible, because the plan has been followed for only two years and those persons who should invite the girls to work in the different places have not yet fully learned how to do so most effectively. The purpose of the enterprise has been to emphasize the fact that as a Christian a girl owes service to her community. The opportunity has been taken advantage of, however, by Jewish girls also. Last year over thirteen hundred girls signed up for social service, over fifty per cent. of them having had some experience in it. The records indicate that these girls were distributed among 802 cities and towns in the United States.

Mr. Oliver F. Cutts, Secretary of the Alumni Work in the United States of the men's Student Movement, stated that the aim of it is the same as outlined for the women. Methods necessarily differ, however. The question blank is put into the hands of seniors in our universities, but this work is done by the Association in the local institution, with the thought that the local organization would best be able to discover the effective method of securing the needed information.

These blanks come to the national office for distribution. Thus far the organized work has been confined to six of the largest institutions in the eastern part of the country and two in the Middle West. By 1914 it is hoped to make this canvass of graduates from all parts of the country. The blanks received by the national office are classified and the names are sent out according to locality.

The really important work is not the collecting of names. Unlike women students who go to their homes after leaving the university, the men congregate in the large cities. The problem is to form the necessary organizations for reaching them there. It is felt that the college graduate is the best man to make the invitation. Students fresh from college will not always listen to men who have not received a college training. For this reason, there have been organized groups of influential college alumni for the purpose of reaching for service the college graduates in cities. The cities already organized in this way are New York, Philadelphia, Chicago, and Buffalo. These organizations aim to enlist graduates in service in the Church when it is possible, also in the city Young Men's Christian Association, or, when neither of these agencies appeals to a student, in the Associated

Charities or other organization. From six Student Associations, 1008 names were secured last year. Some of these 1008 furnished permanent addresses but not the addresses representing their place of work the year after college, and some of these did not respond to a letter asking for the needed business address. The names received were distributed to the four cities named above, to the Young Men's Christian Association in cities not organized, also to State Committees. Eight hundred and fifty names were sent out and one hundred and twenty of the men represented by these names have been tied up to definite service in their communities.

Mr. R. G. Macdonald, the National Secretary for Scotland, described the Free Church Fellowship in England. A few years ago ten students at Oxford, feeling that the Church was not reaching the young men of the country, and also that the members of the Student Movement were losing touch with the Church because the Movement had become in a sense a church to them, gathered for several days prayer in an attempt to learn the will of God in the matter. A little later these men called a conference of a hundred persons at Swanwick. These persons all representing the Free Churches of England organized a Free Church Fellowship which was divided into several commissions, one to study the doctrines of the Churches, another to consider how the Student Movement might be brought into a more vital relationship with the Church, and another to consider how the young people might be brought into the Church. So these commissions studying different phases and corresponding through a secretary meet at Easter and at the Summer Conference. This Fellowship has resulted in uniting the flower of the young people in the churches. Church leaders recognize the Student Movement as an agency of helpfulness to the Church. As a result of the work of this Fellowship, Christian students who had no connection with the Church now see its tremendous tasks and go back to their homes to serve their Church, seeking to adapt Student Movement methods to its uses. The same effort is being made in the Anglican Church and in Scotland.

Finland: No separate organization for alumni work.

Russia: Only just starting organization.

Sweden: The main current in student work here is to culti-

vate by all means co-operation with churches. Within the Student Union a separate section of workers called The Church Volunteers has been devoted to this purpose. This affects the alumni only indirectly.

Norway and Denmark: No separate organization for alumni work.

France: No separate organization.

Switzerland: Alumni work not separately organized.

Hungary: Lacks separate organization for alumni activity.

Germany: Has separate organization for this work as described in Pastor Kieser's paper.

Australasia: No separate organization for men alumni.

India: Alumni work only in pioneer stage. The attempt is made to keep in as close connection as possible between graduates and the organization.

Sweden: A movement within the Church is permeating the whole Church gradually. It is to have a small leaders' conference this year.

Japan: Alumni work not organized nationally, though graduates have been kept in touch and have contributed thousands of dollars towards the erection of student hostels.

Netherlands: A list of graduates is kept and each graduate has to pay at least forty cents a year toward the student work. Graduates receive the printed matter of the Movement and are allowed to come to the student conferences.

SECTION III (SATURDAY)

THE LITERATURE OF THE STUDENT MOVEMENTS

SYLLABUS

(1) What Types of Literature are needed:
Bible Study,
Social Study,
Missionary Study,
Apologetic,
Devotional,
Evangelistic,
On Christian Union activities,
Literature to advertise the Movement to students, and to the general public.

(2) What class of writers should be employed? Where should a Student Movement look for its writers?

(3) The technical side of our work; printing, publishing and distribution—rate of profits—advertisement—relation to trade.

(4) Student magazines—how to plan a magazine—how secure interchange of contributions from Student Movements.

(5) What new types of literature do we need?

(6) What methods of interchange of literature between Student Movements are most satisfactory?

(7) The literature of the Federation:
(*a*) How to promote its further use.
(*b*) Are further publications desired?
(*c*) How best select for circulation in student circles suitable existing literature?

Paper by Mr. Aarni Voipio

A MERELY superficial inspection of the exhibit of the literature which has been collected here from the various Student Movements is sufficient to show that the printed word has been everywhere recognized as one of the most significant means in propagating the aims of the Movements. There seems also to be a stronger and stronger tendency in each Student Movement to publish literature of its own, because it is doing a peculiar type of work and seeking to reach a particular class of men, and this has been already accomplished by some of the strongest Movements to a praiseworthy degree. Being a representative of one of the younger Movements in a comparatively small field, I am bound to treat this subject from the point of view of the Movements like my own, which, as is my conviction, are no less in need of adequate literature than are the most advanced.

When discussing these matters we must, from the first, face two problems. After having settled the question as to what types of literature are needed, there are still two questions unanswered: Who shall write it? and, Who shall pay for it? These questions, put here in the simplest form, can be answered only as we realize the supreme importance of having the book or pamphlet or magazine published.

There is, for instance, one kind of literature, that to advertise the Movement to students and to the general public. Sometimes it is possible to solve the financial problem by having in the periodical some pages of advertisements. The Association or Union will never learn properly to use literature if it wants to make all its publications self-supporting, and have the expenses back in a direct way.

Let us think of a students' handbook, which is one of the most highly recommended methods of making the Association known, or some annual report or other pamphlet, stating the purpose of the Association and inviting students to join in its activities. Such literature is indispensable, if we are to extend the Kingdom of Christ to as large masses of students as possible. When a new student begins to participate in college or university life, he will in a short time form an opinion regarding the Student

Movement, provided he has got just a clue of it by some announcement, by meeting a member of the Association, or by being told by older students of it. How often does it not happen, that he gets wrong and unsympathetic ideas thereof, which lead him to stand as much as he can aloof from the influence of the Association. And yet a few pages of clear, plain statement of things as they are would have prevented this, had it been early enough placed in his hands.

But even the members, the most active members, feel the need of keeping pace with the fresh achievements of the Association, and this can be best accomplished by publishing annual reports and other frequent statements, both retrospective and prospective. And how immensely easier would it make the collecting of the voluntary support of the Association, if the business manager of the Association always had some fresh news to present in printed form to the contributing subscribers. It is often in this indirect way, that we have to get the money for this indispensable kind of literature.

All of the most advanced Student Movements are seeking to provide for the use of the leaders of the various activities special printed suggestions or hints or whatever they may be called, and in this way improving their capacity and stimulating them better to accomplish their various tasks. Having myself made large use of such literature, I have some idea of its enormous importance. The best books of this kind I have found among the publications of the North American Student Movement. A book such as the *Student Association Leadership, Second Series,* would be able to give answers to a hundred questions, even to those who are working on a field fundamentally different from that of the American Movement. Some of the smaller pamphlets could be translated almost without any changes and used in Student Associations all over the world. It may sometimes be possible in the smaller Movements to supply the need by providing addresses and personal interviews by experts. But every Association must, by one means or another, have the aid of some expert who has studied the field and the needs thoroughly enough to be able to give definite suggestions even in written or printed form if needed.

In the last statement I have touched the other problem men-

tioned above as, Who shall write it? If the leaders of the Movement know the needs and the means of meeting the needs of their field as they ought to do, then they will have no difficulty, except that of time and money, in providing adequate printed suggestions to their fellow workers. And, if anywhere, it is here worth while to make that sacrifice.

Practically every Student Movement has some apologetic, devotional, and evangelistic literature of its own. It ought to be increased immensely, however, by keeping in mind that every new publication has been written from the point of view of the student and that it has something important to say to him. The literature which already exists in other languages must be carefully studied and the best books translated. Prominent clergymen and professors should be enlisted to increase the original literature of this kind. Here the financial problem is usually very easily solved, provided that the book has been put in an attractive form, advertised properly, and kept on sale on every possible occasion. But the Association should be no less eager in circulating adequate apologetic, devotional, and evangelistic literature which has been published outside the initiative of the Movement, lest it will seem to regard the publishing work of the Movement as an end in itself.

What has been said above can be also applied to Bible study literature. Some Movements are seeking, by providing every year new text-books, to promote both the personal study of the Scriptures and that kind of united study in small groups known, at least by us, by the name of Bible Circles. Our experience has shown that such groups can become successful without other text-book than the Bible itself, if we only can gather the leaders of the groups to a careful preparation in a normal class. But by the small use of foreign text-books we have soon become convinced that much more can be done by bringing each student in daily use of the Bible with the aid of a well-prepared text-book stimulating independent thought and prayer in the personal studies. We are just about to have a translation of a well recommended text-book for the use of our Bible circles in the next fall term. Still greater is the value of good text-books on social and missionary study. Such literature, if already existing, must be given wide use among students and new text-books

secured by translating, or by inspiring able men to write original ones.

A very important kind of literature which has also been recognized by all of the Movements, are the magazines or periodicals. In an ideal magazine which would best serve the aim of the Movements ought to be represented the devotional, apologetic, and practical features. The students' point of view must be properly understood, so that nothing shall be included which shall not meet the real situation. And *vice versa*, nothing should be made in imitation of other possible student papers, so that the Christian magazine has nothing new to tell to him. As much as possible, the paper of the Movement must be a connecting link between all the various Associations and still more between all the members in these. Let the students in every possible way contribute to its contents, and let every complaint from them receive immediate answer, or change if they are right.

The Student Movements of to-day are in a far more favorable position than our predecessors as regards the experience which we already have in these matters. The pioneer work is done, and what we are to do is to build on the foundation already laid. Let us, therefore, express our sincere gratitude to them who first entered the field, first studied the conditions, and wrote the first pamphlets on the Student Movement, not in mere words, but by a reverent, careful study of their experience and suggestions as laid down either in small pamphlets, magazines, or larger publications. The leaders of the National Movements ought to feel it their duty to provide themselves, even at their own expense, a good selection of this already existing literature.

Notes of the Discussion

Mr. Stanley Addison (Australia): In evangelistic literature we have a small book, *The Message of the Student Movement*, that is the relation of prayer to evangelistic message.

Mr. George M. Day (Russia): Russian students are very open to evangelistic literature, even where they cannot be reached through speeches.

Mr. Yoshida (Japan): We find a wide use for fairly large and

dignified volumes of a serious nature which command the respect of students.

Mr. Pierre Maury (France): We circulate many small pamphlets of two kinds, one of a general nature and one adapted to Christian students. We are trying to make our paper, *Semur,* of greater general interest.

Mr. Chang (China): Chinese students are naturally attracted by literature deep and dignified enough to command their respect. We employ four scholars to give all their time to translation and original production. The journal *Progress* has commanded national attention because of its broad and patriotic message.

Mr. D. R. Porter (United States): We have recently developed publications for schoolmasters. We are just bringing out a volume, *The Use of the Scriptures among Schoolboys.* There will probably be a similar one this year on *Sex Instruction.* In co-operation with the Boys' Department we publish a journal for workers with boys, called *American Youth.*

Miss Bertha Condé (United States): We have a circulating library of significant recent books, among our travelling secretaries.

Mr. F. M. Harris (United States): We feel now we can get our best courses by asking a theologian to write the outline and later to have it critically examined by many student secretaries.

Mr. R. L. Perry (Great Britain): We believe we can get good results from joint authorship, i. e., a professor and a student secretary.

Mr. Tatlow: It is well to arrange as many books as possible in series so that the popular books cover the loss on unpopular books. We find it wise to arrange rates with the regular book trade. We lost money during the early years but lately we have a small net profit. We pay very small royalties.

Mr. Tatlow: We find it wise to get a special book-seller in each university town. I think it would be well to have a monthly letter from one person in each Movement to the editorial secretaries of every other Movement. This might cover points of progress, new publications, objects for special intercession, etc.

SECTION IV (SATURDAY)

HOW TO ENSURE THE ADEQUATE FINANCIAL SUPPORT OF A STUDENT ASSOCIATION OR MOVEMENT

As no paper had been prepared on this topic, Mr. Mott opened the discussion with the following outline:

1. The results of the work of the Movements depend upon the efficiency of this department to a very large extent, so far as the success of the Movements does depend upon human means. The history of all movements is replete with instances illustrating the importance of relating the money power to the work of Christ in the world. The recent campaigns in China and Japan furnish numerous instances of the way in which the expenditure of money made possible large numbers of students hearing the message of the Gospel who would otherwise never have been reached. In the Bible study work, without the expenditure of money helps could not be placed in the hands of students. Inquirers would have no means of guidance after the personality of the leader had disappeared, if we were not able to put printed suggestions into their hands.

2. It also enables us to enlarge the work. Money was meant to be used and not hoarded up. It makes possible headquarters, adequate records, delegates to conferences, literature, etc.

3. It promotes reality in Christian experience to provide avenues through which professors and students may give to Christian work. The rich and poor alike should give on this basis.

4. In spiritual work we must have good business methods. Bad methods, such as dishonesty, irregularity, and lack of transparency of purpose are detrimental to the work of the Kingdom.

5. To give money means to give self, for money is stored up personality. Christ must be Lord of all or He is not Lord at all.

6. To enable national Movements and local Unions to become a power throughout the world it is necessary that money should be released. Certain universities have been able to establish large missions in foreign lands which have been the centres for tremendous developments in Christian work in those countries.

Notes of the Discussion

The Purpose of a Budget

Mr. T. S. Evans (United States): At the University of Pennsylvania the Board of Directors appoint an executive committee. The general secretary and certain undergraduates appear before this committee with the matters of the Association. This committee reviews the expediture of the previous year, the plans for the coming year, and makes a safe estimate of all details, including not only expenditures but possible sources of income. There is a danger in student work that we shall regard only the promotive activities without looking at the cost. The counsel of business men makes such counting of the cost imperative, and, therefore, safeguards the integrity of the Movement.

Mr. Mott emphasized the importance of raising the amount required well in advance of the time it was to be used. It always causes confusion to try to raise money after it has been spent.

Sources of Income

1. Student gifts and membership dues.
2. Gifts of the faculty.
3. Gifts of alumni and senior friends.
4. Funds gathered by students during vacation.
5. Citizens of a university town.

Miss Lowenfeld (Great Britain) spoke of the plan adopted by the British Student Movement of holding a financial week when in all parts of the United Kingdom students were at work securing gifts from their friends for the national Movement. This past year the financial week netted £750.

In response to a query it was found that the Movements of Great Britain, Germany, United States, Canada, Finland, Hungary, South Africa all solicit funds at the Summer Conferences.

Dr. Bronson (Canada) suggested the plan of creating a loan

fund in order to pay the expenses of delegates to the summer conferences; this money to be refunded at the rate of $2 per year after graduation.

Mr. Conard (South America) told of the plan by which a South American Government contributes to the expenses of delegates attending the Piriapolis Conference, because of the Conference's contribution to the moral life of students and to international relationships.

Finland and Hungary both reported that they were able to get free transportation for the secretaries and half fare for the students going to the conferences.

How Get Outside Friends to Give to the Movement.

Mr. T. S. Evans (United States): Secure the friendship of these people through individual approach. The results come slowly but the cultivation should always be on a deeply spiritual basis. They have found that the best results, the largest gifts, and the most lasting friends have been secured through the medium of prayer.

Miss Taylor (United States) suggested the plan of getting individuals to be willing to support a secretaryship. The National Board now has fifteen of these positions financed by individuals and they are expecting to get fourteen more this year.

Mr. A. J. Elliott (United States) suggested the plan which has worked most successfully of inviting prospective givers to see the actual work of the Movement as exhibited at the Summer Conferences and in evangelistic campaigns. Friends thus interested should be kept constantly posted regarding the spiritual work of the Movement through report letters.

Miss Fox (United States) told of the success of conferences where groups of possible givers were invited by some friend and told of the work being done. These parlor conferences were then followed by personal interviews with the most likely people.

Mr. Hurrey (United States) advised seeking out those people of means who have expressed special interests which parallel the work of the Student Movement, and then laying before them the appeal to do large things in a large way in connection with their special line of interest as carried on by the Student Movement.

Mr. Mott made the following suggestions:

1. Be sure to have a good case and have it well in hand.
2. Impress givers with the fact that one has on hand a large and heroic undertaking.
3. As in evangelism, the personal interview is the best method.
4. Present special objects for gifts
5. Conditional gifts are sometimes most easily forthcoming, that is, a man will sometimes give five thousand dollars on the condition that two thousand dollars is subscribed.
6. Take particular pains to satisfy the possible giver regarding the disposal of the gift and the financial administration of all funds entrusted to the Movement.
7. Do not be dissatisfied with small gifts at first if you have done your best.
8. Utilize the help of others in enlisting gifts.
9. Seek to help people spiritually through their gifts.
10. Interest in particular secretaries will sometimes secure gifts where the appeal of the cause as an impersonal thing does not enlist interest.
11. Use promptly the stimulus which comes from a successful venture to secure gifts from other people.

How Cultivate the Constituency?

Mr. T. S. Evans (United States): Spend money in order to get money. Good printing is always essential to getting gifts.

Mr. Clinton (China): Spend time in order to get money. In a certain case five years of cultivation was centered upon a certain individual before he was asked to give a cent. After that period almost any sum asked for was given.

Mr. Birks (Canada) urged the secretaries to bring a vision of the possibilities of the work to Christian business men.

In reply to the question, "Is it wise to solicit from men who are not Christians?" Mr. Mott believed it was wise, provided there was no minimizing of the religious programme.

The question was asked: "Is it wise to take tainted money?" Mr. Mott replied there is difficulty in finding any money, which through the present workings of the social system is not tainted. Where a man has gained his money in distinctly sinful ways it is not wise to solicit gifts.

Letter from the Patriarch of Constantinople to the Rev. C. H. Demetry, D.D.

Rev. Oeconome Constas Hatji Demetriou, Head-Priest of the Greek Orthodox Community at Lowell, Mass.

Our Beloved Child: Let there be grace to your Reverence and peace from God. Between 2 and 10 of June there will take place a Convention of the World's Student Christian Federation at Lake Mohonk, New York. The aim of this Federation is indeed worthy of sympathy and attention and the Secretary has requested us to send a delegate for strengthening the work of the Federation which is agreeable to God and beneficial to mankind. We accepted the request promptly and with the Holy Synod we decided to appoint you as our representative. Therefore we exhort you to accept our commandment to go there. Waiting to have you inform us about all and declare your opinion and impressions about the aim, means, and results of the task of this beneficial Federation, we wish the years of your Reverence to be as many as possible, healthy and beneficial.

Your ardent wisher,

The Oecumenical Patriarch of Constantinople, Germanos.

Letter from the Rev. C. H. Demetry, D.D., to the General Secretary

June 6, 1913.

Mr. John R. Mott, Lake Mohonk, N. Y.

Dear Mr. Mott: Having come late, I am very sorry to leave soon. Delay of the letter is the reason of one, and duty that of the other. But, glory to God! I am very glad to have been among you, in your noble work at Lake Mohonk.

Yes, dear Sir, your work is very noble. "The light of the body is the eye," said our Lord. Your work, too, is to light human eyes. Your work, too, is to open eyes of human minds to progress and human hearts to kindness. Your work, too, is to diminish the darkness of barbarity and cruelty and open human eyes to the charms of the beneficial Christian education and the mutual esteem of nations.

Is there any higher, nobler, more divine work?

The Greek Orthodox Church, too, being a worker for the illumination of the human soul, a Christian light-house in the midst of a barbarian darkness, it is impossible not to have the best feelings of sympathy for such a work, because the kindred is known and touched by the kindred. So the Oecumenical Patriarch and the Holy Synod of Constantinople had the kindness to charge me the very agreeable commandment to represent them at your Convention, to express their great appreciation of your excellent Federation and to bestow their blessings upon you and your "agreeable-to-God-and-beneficial-to-mankind" work, as their letter says, word for word.

Doing this duty with all my pleasure I add my own profound esteem and congratulate all the delegates for their devotion and the officers for the order and for their indefatigableness.

I beg you to accept my best wishes for the continual prosperity and progress of the beneficial "World's Student Christian Federation."

Yours very truly,

Rev. C. H. Demetry, D.D.,
Rector of the Greek Church at Lowell, Mass.

PART VI.

Who's Who

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