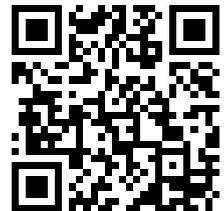
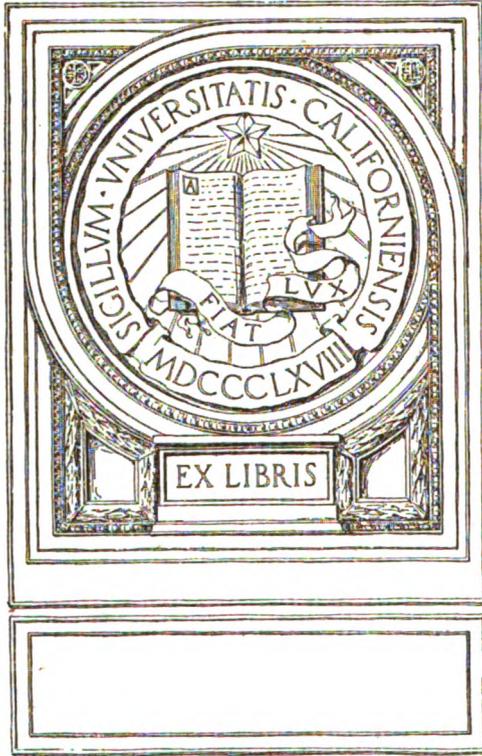

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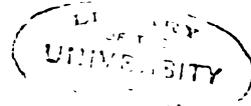
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OCTOBER, 1914

THE NORTH AMERICAN STUDENT



WITH HIM
A CALL TO PRAYER
THE STUDENT MOVEMENT AND THE WAR

PUBLISHED MONTHLY DURING
THE ACADEMIC YEAR

THE NORTH AMERICAN STUDENT

George Irving, Editor

W. P. McCulloch, Business Manager

25 Madison Avenue, New York City

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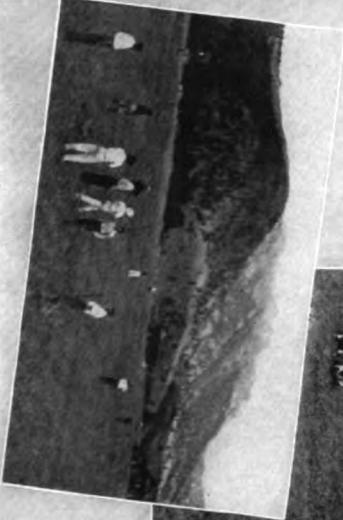
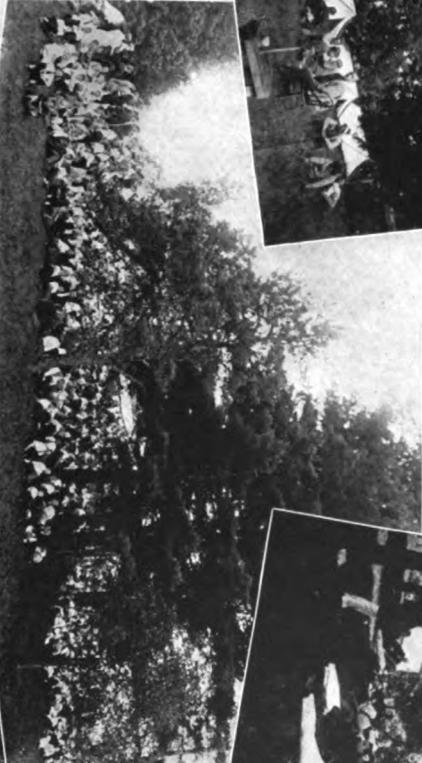
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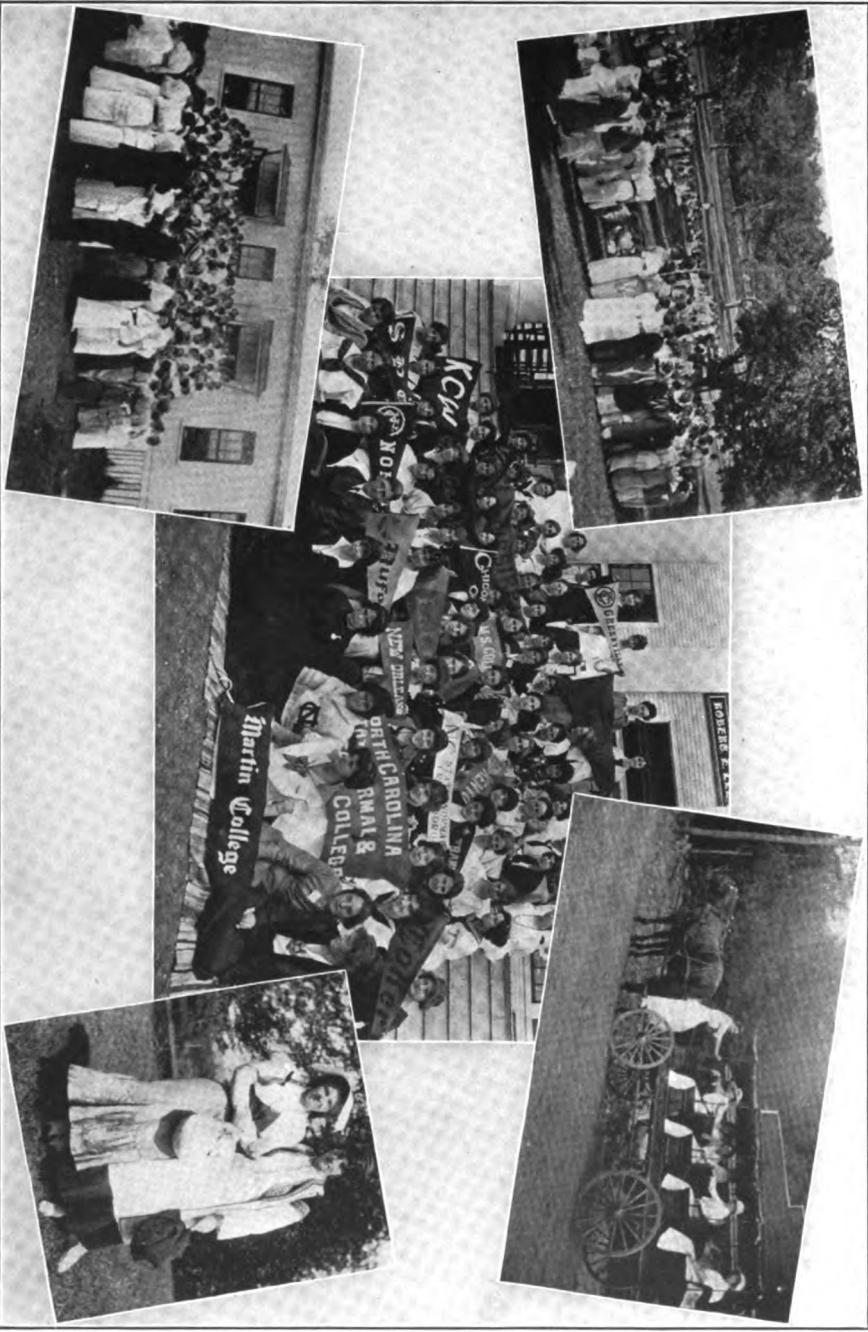
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Mission Study Class, Columbia Beach
Sports at Esica Park

MEN'S SUMMER CONFERENCES
Round Top, Northfield

Vocational Group, Northfield
Between Classes, Columbia Beach



Sports at Silver Bay
 Waiting for Dinner, Blue Ridge

WOMEN'S SUMMER CONFERENCES, 1914
 Class on Negro Problems, Blue Ridge

Driving to Camp, Blue Ridge
 Stunt Day, Eagles Mere
 (School Girls)

THE NORTH AMERICAN STUDENT

A CALL TO PRAYER

ARRANGED TO GUIDE CHRISTIAN STUDENTS IN UNITED
INTERCESSION IN VIEW OF THE EUROPEAN WAR

Let me honestly and thoroughly examine my own heart to discover:

Wherein I have failed to exert my influence in favor of such international relations as would make war between Christian nations impossible. Wherein my own patriotism has been tainted by a selfish or unbrotherly spirit. Wherein I have failed to apply the law of love to my personal relations with those of other nations and races.

Let us pray:

That the All-Wise God may so order and dispose the issues of this war as to bring good out of evil. That the nations of the world may be united in a firmer fellowship for the good of all mankind. That whatever hinders international concord may be taken away. That all counsels which make for the restoration of a rightful and abiding peace may be divinely prospered.

That the soldiers and sailors engaged in this present conflict may be kept from yielding to lust, greed, vainglory, cruelty, revenge or any other unholy passion; that in the midst of peril they may be bold through death or life to put their trust in God.

That wounded and sick may be given succor and relief and be endued with grace, each according to his need. That those who minister to the physical or spiritual needs of the sick and wounded may have skill and wisdom, patience and sympathy, faithfulness and love for their sacred ministry.

For all those near and dear to the men who have joined the fighting forces in the warring nations, that, casting all their cares and sorrows on Christ Jesus, they may look up in trustful faith to the God of all grace for strength to bear their heavy burdens.

For all who are brought to poverty or hunger; that they may realize the nearness of the Great Burden-bearer, and that effective measures may be devised for their relief.

That all true Christians in the warring nations may successfully resist such unholy thoughts and feelings as are commonly engendered in times like these. That in the midst of this uprising of brother against brother they may not desert their Master but may cling more closely to Him and strive more earnestly to re-incarnate His spirit in their own daily lives.

That non-Christian people throughout the world may be able to distinguish between the spirit which has created this war and the loving spirit of the Prince of Peace.

That those missionaries, whose support has come through constituencies now seriously crippled by the ravages of war, may be driven by their extremity to sanctify themselves anew for their service, and to put still fuller faith in Him who has called them out into His harvest field.

That Christian people everywhere may see as they have never seen before the sin that makes war possible. That in a special way they may bear the burdens of the weak by their prompt support of all missions and missionaries imperilled by the exigencies of war.

That in His own good way God may overrule this war to the advancement of His Kingdom on earth, and to His glory throughout all ages.

**"O God of Bethel, by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:**

**Our vows, our prayers, we now present
Before Thy throne of grace:
God of our fathers, be the God
Of their succeeding race."**

EDITORIAL

While all of our hearts are saddened by the great war now raging, we cannot but hear in it many high calls to us. If millions of men are not only ready but eager to fight, and, if necessary, die for the cause they hold dear, surely we should give absolutely unswerving devotion to our Lord, whatever the cost to us may be. On other pages of this number is a call to prayer which we hope will be largely used, and an article giving some of the more obvious lessons of the war for us.

**The
War**

Many leaders and workers in the Movement will welcome with enthusiasm the results of the very earnest effort to correlate the voluntary study program of the Associations. For years many felt that it was unwise to attempt to carry on simultaneously Bible and Mission study, and now it would seem we are in a fair way to have this difficulty overcome.

**Voluntary
Study**

In a matter as important as this, however, it is necessary that we move with caution and an eye clearly upon the central purpose of all our work. The whole history of the Church has demonstrated that the study of no set of documents has meant so much to Christians as those included in our Bible. The Bible is pre-eminently the source of instruction and inspiration for all Christians. No other book or set of books, however worthily written or splendid in their purpose, can take the place of those in the Bible. For this reason we should all strive to carry out the clearly expressed purpose of the committee on correlation and see that Bible study maintains its central place in the year's program and that what we are accustomed to call Mission and social study, are used, in a sense, as illustrative reading.

Our Movement has ever recognized that the Bible is the great stimulator and guide in all missionary endeavor, whether

that be called home or foreign missions, or whether we call it by the name of social service. It is therefore most gratifying to find that the committee charged with the important task of reorganizing our voluntary religious study has emphasized the importance of daily observing the "Morning Watch" by Bible study and private prayer. We have started on the right road. Let us push vigorously on.

Every one who is at all familiar with human nature, especially if it is his own, knows how easy it is to discuss abstract duties, and fail to perform them in the concrete.

Specific Service In this time when we are happily becoming every day more sensitive as to our social duties, we should be very alert lest, in the interest aroused in the discussion, we forget to perform the homely, specific duties that literally stare us in the face every day. Do we treat our janitors always as humans, are the servants in our dormitories and commons treated fairly? Do those whose duty it is to keep the campus free from litter of different sorts, have a right to think well of our thoughtfulness?

Perhaps, too, it might be well for those of us who are honestly anxious to carry our fair share of the social burden, to ask whether in all cases, we treat our professors as fellow-humans. That they are such very few in our day would care to dispute; but do we, in our search for relief from the stupendous intellectual burdens that we carry, give them a square deal?

There is one great evil that flaunts itself openly in colleges and college communities that we as students have not yet begun to fight as we should. We have believed mainly in the indirect method of attack, so far as we have believed anything. But the time is long since passed when we should throw all our strength definitely and

A Real Fight

persistently into the fight to drive intoxicating liquors not only off every college campus but from the state or province and the nation.

We are genuinely anxious to do real service for society. Here is a service that will test the mettle and endurance of the bravest and strongest of us. No one attacks the liquor business in any of its forms without meeting with the most plausible opposition, strongly entrenched often in quite unlooked-for places. This trade not only ruins those who support it and their families; it also seeks to break those who oppose it. But that shall not turn us aside. Surely if the young men and women of China have been willing to grapple with the opium trade, supported not only by the habits of the people but by treaty with a powerful Christian nation, we Christian students in this Christian land must strike, and strike hard and repeatedly at the liquor traffic until it is outlawed and driven out of every section of our two countries. If it is "the moral equivalent of war" that we need in our time, here it is. This is a call to battle with a vastly powerful enemy. This task calls for strength, heroism and chivalry.

The chief danger for us in such a matter is that we pass resolutions and endorse the action of those who are doing the work but we fail to start our part where we live. While we are not unmindful of the groups who have been studying the liquor question, and of the work that has been done in not a few places, still the fact remains that we have done little more than make a beginning. Wherever there is a group of Christian students there should be waged an unceasing warfare against intemperance among students and at the same time against the use of alcoholic beverages at all college functions. With this must be joined a vigorous, intelligent and unceasing campaign against the sale of intoxicants in the community, the state and the nation. We are glad to know that in the state of California a number of students spent a generous part of last summer in "stumping" for state-wide prohibition. We

have made a good beginning in this direction. Let us have the matter of coöperating in such campaigns committed to one of our standing committees and where no campaign is already planned, let us be willing to take the lead or stir up some one else to do so. At this time when the nations are arousing themselves to destroy the liquor business, let it not be said that the student Christian Movement was satisfied merely to give "moral support." We should be in the forefront of this battle.

One of the ways in which our desire to improve the present social conditions may well be expressed is in the use of the familiar agents, soap and water. The first and most urgently needed evangel of some Associations in different parts of the country is wholesome, outright, physical cleanliness.

The organization that permits its rooms to remain in a disorderly or dirty condition can have no largely salutary influence on the community. The secretary who permits his or her—for occasionally women are offenders in this—office to become cluttered up with all sorts of undesirable material, cannot hope to be a large influence in developing well-ordered lives throughout the university.

Not every Association can, or perhaps should, have finely equipped quarters; but the smallest and most obscure Christian organization in our colleges should insist upon such cleanliness and tidiness as is possible to maintain amid our inescapable human limitations. That means being scrupulously clean and orderly.

WITH HIM

BY T. R. GLOVER

One of the speakers at several of the student conferences of last summer, whose addresses made a very deep impression, was Doctor Glover, of Cambridge University, England. Not only the hundreds who heard him but all our readers will be glad to have this report of one of his addresses.—EDITOR.

I am going back to speak to you about a subject that has occupied us in past years a good deal, the plain story of the life of Jesus.

Do you realize how things are moving in the world to-day? You have heard of the Higher Criticism and all the muddle it makes of the Bible, or all the interest and worth and power it gives it! Modern psychology, too, is a thing with which we have to reckon. At present, a great deal of the evidence on which the Christian Church in times past, and on which the Roman Catholic Church to-day, depends, is very suspect for a modern. If you or I see a vision, it is no longer evidence to us; we at once distrust ourselves, and try to remember what we have read in William James' book.

Surely we shall do better to commit ourselves to a way of finding truth that shall be clear, about which we can know approximately what our evidence really means. And, so far as I read the history of the Christian Church, there has never been a time when the question of duty did not get the straight answer. We have to be careful to go to facts that we can be sure of, and that we can test, not to base one theory on another, especially if the one underneath is shaky, as some of my friends do. You and I, if we are going to do anything serious, must not say "God is love; and therefore this and the other Q. E. D." I think, if God is love, we must take His facts and work with them till we see what He means by them. One of the great facts in this world is pain, and I want to speak to you about the One who chose it. You and I have to go back to the life of Christ. If you want to know how the Christian Society be-

gan, it began in the simplest way—Jesus chose out a certain number of people that they might be with Him. That is all. And, by an accident, a coincidence, that phrase of Mark is echoed in Luke—the high priest took knowledge of them that they had been with Jesus.

A friend of mine in Canada said he had been in a camp of volunteers for a fortnight, and in that time, he said, you can learn all that is selfish in a man. Jesus and the disciples tramped about the country and lived any way they could, and they had an ideal opportunity of seeing what was wrong with Him. We know the kind of things they talked about—even the gossip of the day, about the tower that fell, about John the Baptist, about what Herod was going to do, and so on. They slipped into His mind and spirit as they talked about things.

Do you realize what the Gospels are? As I read them I find this, a mass of small and not always very closely connected incidents. They are woven by Matthew and Luke into stories in two different ways. Matthew gives you in one section the Sermon on the Mount, and in Luke it is all broken up, and you cannot say how it originally was given—probably in bits. Each of these episodes lives by virtue of the deep and undying impression made on the man who was there. The framework is given you lightly—He looked, He said—and the thing was unforgettable. And passage after passage depends in the long run on the living memory of an unforgettable hour, a moment. It is quite possible, I suppose, that our Lord, a few days later, might not have recalled what He said. Some of the things He said are in form and shape what we might call accidental, if we may use that word, and yet how the accident brings out the real! Paul, for instance, leaves off dictating to his amanuensis and takes up the pen, and adds one sentence himself (Celsus says that it is the sentence that every one quotes)—“God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” It is an accident and an afterthought, added on the

spur of the moment, and it is Paul. In the same way, what was said on the spur of the moment gave these men Jesus again and again. Run your mind over the incidents. I think one of the significant events is that, when at the end of the day's tramp, as they were moving south to Jerusalem, they came to the Samaritan village, and the Samaritans, seeing where they were going, would not have any dealings with them—"You can go to another village." There is nothing else for it. They are tired, footsore, but they have to tramp on to another village. Then, as they go, the sons of Thunder think about the trick Elijah had of burning up such people, and they said, "What a thing to do! What a pity we cannot do it now!" And Jesus rebuked them and said, "You do not know of what spirit you are. The Son of Man has come not to destroy men but to save them." And then that magnificent sentence—so trivial—"And they went on to another village!" Such a commonplace! Have you ever been refused food at a door when you were hungry? I have, and I know what your temper feels like! A man in China has told me how he was turned out of a town, and how the mob came, and the gentry egged them on; his goods were destroyed, and his papers scattered, and he was turned out of the place like a dog with his tail between his legs; the populace in their vulgar way, and the gentry in their vulgar way, drove him out, and he told me how it felt. "And they went into another village." Of course, they would not forget that! That is how the story came together.

Have you ever thought of the men? One thing has struck me; there is a common element that runs through them of warm-hearted enthusiasm; even the tax collector throws up his business and comes away. They are men of the warm heart, and Jesus speaks to them of the cool head. "Just think about it; just calculate it out; have you enough money to finish the tower? Are you going to war without counting the cost? Don't!" He even began to discourage them—"The Son of Man has nowhere to lay His head." And then He speaks of

the cross. They must think the thing out, and not begin if they do not mean to go on. What do you and I think? What are we prepared to do? Have we counted the cost? And do we come along and say, "I am with you in some things." Does it not occur to you that we are with Jesus in some things—just in moderation? You go with Him to some extent. Then you are against Him. You see how informal it all is; but it is in their minds, and through their scattered reminiscences, that He forms Himself in our minds.

For example, we get curious illustrations of the way in which His own mind worked. Whenever He speaks of anything, He sees the real thing. In Aesop's Fables, the stag and the lion and the fox speak of society and all sorts of things, but when we come to Christ's parables the lost sheep has not an argument, even of the meanest—the utmost it can do is to bleat! You see, it is a real sheep. It is a real hen that has real chickens under her wing. As Cromwell says, "He talks things." His eye is open for it all, and men see the things as He speaks. And you see how Jesus sees other things in a flash. He sees Satan fallen from Heaven. Satan shows Him the kingdoms of the world in a moment. And He sees Satan standing in the presence of God, and making a push, and a strong push, to get the soul of Peter—"Satan asked for you" (the revised version translates it fearfully literally "obtained you by asking," which I think is bad theology, but you see how strong the word is)—Satan pushed for you right into the presence of God, and, Jesus says, "I prayed." You get the picture of it; He speaks, and you see Jesus praying for the soul of Peter. That is the way in which His mind moves, and they see it and report it so that all can see it again.

The gaze of Jesus—again and again you see it in the Gospels. You are told how He looks round about, and gazes on those hard-hearted men who asked for a sign from Heaven, and say all the miracles of healing come from the devil. It is a good hypothesis—"all diseases come from devils; you make friends

with the devil and he withdraws his agents; it is too easily done."

"Show us a sign from Heaven." What does Jesus do with people who ask him for signs? He says, "go to those things that you can see"; "tell John what things you see and hear." A sign from Heaven? No! They ask Him then by what authority He does these things. Jesus had always spoken with authority; He does not quote; He speaks from within. He does not want to be taken as a person to be quoted—have a lot of echoes rippling behind Him. No, go to the facts. "On what authority?" So he asks them as to authority—"let us take an easy case, the authority of John—did you recognize it? Was it from Heaven? Was it merely human?" Then it appears that those people who are sticking about authority do not know it when they see it, or else it is irrelevant to them. You know people who do not know right from wrong, and when they do see it, it does not matter. What is the good of talking to people like that? I believe every Christian worker will tell you that there is nothing to be done with people who will not look at the blunt facts—nothing. Progress is only possible on the basis of your being straight with yourself on the facts, and if there is the least crook of pretence about you, there is nothing to be done. The Bishop of Bath and Wells told me that in his Australian days he had been in prisons and all sorts of places with dying men, and all kinds of men he had seen brought to peace except the gambler—he could never face facts. But Jesus will have men face the fact—face the fact at the end of this story, face the fact that you see, and at any rate tell the truth.

Take another story. Have you ever let your minds dwell on the word translated in the Authorized Version "He was moved with compassion?" The whole being of the man went out in a great movement of feeling. Let us keep the old English word there—moved with compassion. The Stoic said, give your sympathy—if necessary, groan with him outwardly, but

take care that you do not groan within. I have often wondered whether the author of the Fourth Gospel had that Stoic idea in mind when he said of Jesus that He groaned within Himself. But it is not a Fourth Gospel story at all exclusively; you find it all through the gospels. He was moved with compassion towards people who were in difficulties and were sad, people who were utterly useless and broken. He was moved with compassion. Realize how He takes His friends through the new scenes of the towns and villages—talking in the synagogues and preaching in the villages. He shows them, I venture to say, nothing that they have not seen before. Is not that strange? They had never seen any of it before, it seemed to them by the time they had done! I have had a little touch of that in my own experience. I never understood until I came out to Canada, and friends told me of the sights to be seen in my own city (like Paul, I am a citizen of no mean city), and when I went back and saw what the Canadians told me of, I realized that I had seen it all before, but had not seen it! So it was with these people. They went about and saw all the pain and suffering, and all the mass of human misery, and it was a new thing, though they had grown up with it.

Look at the beautiful story of the leper who came and said, "Lord, if you choose you can make me clean." I wonder how many people believe like that? It was a bold thing—"If you choose"—and Jesus said, "I do choose." That is such a beautiful word there, "I will," "I do choose." Now you realize that leprosy is the one case in which antiquity was abreast of our modern fear of germs, and it was laid down that the leper should give you warning that he was unclean—you must not touch him—and Jesus said, "I do choose," and reached out and touched him, germs and all, leprosy and all! That story is an instance of Christ's identification with the sin and misery of the whole world. The other story is of the young man who came running to him full of enthusiasm—the young man of good training. Like some of the rest of us, and like Mr.

Worldly Wiseman, he had come from the town of Morality. (Some towns have changed their names, like Toronto and Montreal, and that town of Morality is called Social Righteousness to-day, it appears.) Jesus "looked on him and loved him." That is the way in which they lived with Jesus, and saw the moving of His feelings, and they loved Him. The word grace in Luke meant charm; what is that gift? Do you know it in people? There is something about some people that engages you and wins you. And that was what there was in Jesus' speech. A friend once told me the shrewd remark of a servant; somebody great was coming to the house, and they were making great preparations, and wondering whether things would be all right, and their Irish maid said, "It is the finest that are the easiest." If you had met this group, which is the one who would have made you at ease? Why, Jesus, of course.

I want now to turn to the words He used in speaking to them. There are two canons I want to give you. The first is, Do you know what Jesus' words meant? One way is to look up every half-forgotten book of the same time, and see what the word means there, and then you will see what Jesus means by it. Wordsworth has in one of his poems the words "the stars themselves have goings-on." So have vulgar people, but it is not the same thing. It is useless to use the words of Jesus Christ unless you give them His own connotation and content. This is the first canon. It is no good thinking of Jesus Christ, or of the Christian religion, unless it is with the strenuous endeavor to give His meaning to His words. What does Jesus mean in His vocabulary? What does He mean in yours? That raises the point at once. What does God mean in your mind—in your Christian mind?

There is a story about a passenger at sea asking the captain during a storm whether they were in great danger, and on the captain saying, "You will have to trust to Providence," the passenger said, "Is it as bad as that?" This is a flippant story

but is it not illustrative of our feeling that God is a last resort and a doubtful one at that? Some of us believe in a "great first-cause"—a great kind of a something—perhaps a Lord Provost!

What is the use of talking about the Christian religion when the first term that Jesus uses is abused by you and me in that way? It is no sort of use talking about the Christian religion until we put into the word "God" all that Jesus means. Think of what God means—it is too big, take another word. Why does Christ call Himself the "Son of Man?" Or take another word—Jesus says He has come to "seek and to save that which was lost." What do you mean by the word "save?" When you come to the word "lost," I suppose some of you will drop that word from your vocabulary. As you get to know the world, it will come back. Have you thought what Jesus means by these words? The second canon is supplied by the words of Jesus Himself—"out of the abundance of the heart the mouth speaketh." When we have a just sense of the words, the thoughts and conceptions of Jesus, when we give His words their real connotation and content, we shall have to ask ourselves out of how great a nature do these things come?

I pass on to suggest one or two categories of words for you to consider. Why should the disciples trouble to keep some foreign words in the Gospel story? There are two words in Jesus' vocabulary which every one knows; there is "Amen" and "Abba." I think that it is a great thing that the Church clung to the first syllables that Jesus as a little child ever used. He uses to describe God two syllables that every child would say. You and I do not dare to use such words—it does not sound respectful to call God "Daddy." Christianity is a good deal more respectful than that! Have you reached the place where you can think of God that way? I think a good deal was done for us all when His friends—some who knew Him personally—told Mark and Luke, "Well, be sure you keep that word."

It is remarkable how many diminutives He uses. Jesus called His disciples—*tekna—paidia*. Even that very stiff elder brother in the prodigal story—his father called him “sonnie.” Luke makes the thing quite clear—“fear not, little flock”—“flock” is in the diminutive, but he puts a “little” in front of it to make sure you will not miss it. Jesus uses these diminutives.

Look how things take on a new aspect from His point of view. Heaven is God’s throne; the earth is God’s footstool. There is a wonderful chapter in Isaiah where God takes up the isles as a very little thing—“Hast thou not known, hast thou not heard. . . .” But they are much more homely things with which Jesus associated Him, use and comfort and happiness. Have you thought what seeing God means? I think the thought of the vision of God has dropped out of our minds a good deal. The writer to the Hebrews speaks of the Holy of Holies as a place where Jesus takes His friends, where they, too, see God. The seeing God is the gist of the whole thing. You and I do not think that way, but Jesus did. “Blessed are the pure in heart, for they shall see God.” Look what it is to find God. We think of God in Jesus Christ, and get much nearer Him there. The man who finds the treasure in the field, for joy thereof goeth and selleth all that he hath and buyeth that field—“all that he hath,” even the very shirt off his back—it is worth it. And that is the Kingdom of Heaven—to know God and to see God. It is worth the very shirt off your back; it is worth starving for.

With a God like that, what are you going to do with Him? Do you notice how the word “courage” comes into all Jesus says? “Courage! To-day thou shalt be with me in Paradise!” “Have faith in God.” “Only believe.” He looks at His disciples and says, “Have faith in God.” It depends what God you mean. If it comes to your God, and my God, I suppose we ought to have a sort of faith in Him, but when it is the God of Jesus it is easier. You see how it comes back to the meaning

of that word. Do you remember Mr. By-ends and his friends? They are not for "hazarding all for God at a clap." But when it comes to the God of Jesus, that is another story. "Lord, increase our faith." That is what we have to learn. Do you see how this is bound up with prayer? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

I have tried to put before you a method of treating the gospels as historical documents. I do not think I have talked theology; it has been straight history. It is a historic question; we are face to face with a historic personality, and until we know Him from within, nothing we know about the Christian religion is of any account; we are outside it.

There is a verse in Mark which shall end our quotations—"And as He went before in the way they were amazed, and as they followed they were afraid." What does it mean? It means that in that last journey up to Jerusalem it has come home to them what a gulf there is between Him and them; it is a new Jesus—it is the same one, only they had not seen Him so before. He has moved on ahead, and they were amazed, astonished, moved, out of their depth—and as they followed they were afraid. Is not that the experience of men and women who have tried to know Jesus? It takes your breath away, it is so incredible; you are afraid. Some of us have reason to be afraid—where is He leading, where is He going, and where is He taking us? If we follow, it may be to the mission field, it may be to renunciation, it may be to shame. God knows! Only there is nothing else to do. The thing is summed up in that hymn we sometimes sing:

"O happy band of pilgrims,
If onward ye will tread,
With Jesus as your fellow (that is how you start)
To Jesus as your Head!"

That is the story of the first disciples, and that is the story of the Christian Church; your story, God grant, and mine.

THE SUMMER CONFERENCES

The following brief interpretations of a few representative conferences give some hint of the great blessing that came through them to the thousands of men and women delegates and through these delegates to every part of our two nations and to many others.—*EDITOR.*

MEN AT EAGLES MERE

BY MAXWELL CHAPLIN

When the proposal was made several years ago for the middle Atlantic colleges to leave Northfield and hold a conference of their own at a more convenient time and place there were misgivings in the hearts of some, who had become strongly attached to Northfield, that no other place could really be successful. To leave its inspiring traditions and atmosphere seemed a tremendous spiritual loss. However, the venture of faith was made and with what results?

The conference at Eagles Mere last June will stand out in the minds of students and leaders alike as a period of inspiration and fellowship seldom experienced. It proved that the essential power and success of such a gathering does not depend upon the location or equipment. In spite of the many obstacles that arose, such as the late arrival of nearly a third of the delegates and the sudden change of speakers, the conference was a great success.

I believe that the lasting impression which it made upon the delegates may be summed up in the words, Absolute Fairness and No Compromise. Taking nothing for granted the leaders tried to meet frankly the difficulties which arise in the thinking of every college man regarding the Christian life. Many will look back with gratitude to the inspired helpfulness of the many leaders. The rationalistic temper of much of our college instruction and the presence at these conferences of increasing numbers of men who have little or no sympathy with the Christian position makes this branch of the program of tremendous importance. The spirit of fairness in which the supreme claims

of the Master upon the lives of men were presented made a mighty appeal.

However, the mistake of overestimating the intellectual difficulties which prevent men from giving their allegiance to Jesus Christ, was not made. Dr. Mott put his finger on the sore spot in the lives of many when he spoke with searching power of the seams of moral weakness which undermine character and separate men from God. No compromise with sin and unconditional surrender to the Lordship of Jesus Christ were vividly planted in the minds of all as the foundation of Christian living.

With this splendid intellectual and moral background the delegates were prepared to face the problem of their life work from the Christian point of view as the world's needs were opened to them in the study groups and from the platform. The high mark of the conference was reached when Sam Higginbottom of India sounded out the call to service. The simplicity and power of his own life revealed more than his words the naturalness and joy of the life for which he appealed.

ECHOES FROM COHASSETT

BY BEAUNA BELL

Sunshine and ocean breezes, Bible classes and song fests, bonfires and long walks, fine sermons and great leaders—this was our Northwest Conference at Cohasset Beach. Western indeed is the deep roar of the far-rolling Pacific, the wide stretches of wind-blown sand, and the great vastness of God's own out-of-doors; but all was not Western as here were gathered leaders who brought with them the spirit and inspiration of every part of the United States and even messages from sister lands. The contact with these broad-minded men and women has sent the conference girls home with a wider outlook and a bigger sense of the wholeness of life.

One speaker told us of the need of foreign workers, an-

other told us that woman's sphere lies in her own home and in the missionary work to be done in our own land.

Sometimes our evening meetings were held on the beach, a great moon shining way across the Pacific, singing unceasingly "Great and marvelous are Thy works, Lord God." Sometimes we had song fests and marsh-mallow roasts, but the last hour was the best of all the day—delegation meetings. We could then open our hearts and discuss the lessons of the day, the inspirations received, plans for the future and what friends we had gained.

These ten days of our life's history are not turned down and sealed, but are like a preface of a great book, open and ready for reference. When problems overwhelm us, these memories will keep alive within us the inspirations of Cohasset Conference. Sure we will all be back next year!

SOUTHWESTERN STUDENT CONFERENCE

BY W. H. MORGAN

With the closing of the eighth Southwestern Student Conference, Sunday evening, June 21st, there came to a close a most important student gathering. This conference, held in former years at Ruston, Louisiana, during the Christmas vacation, and meeting in the summer of 1913 at Winslow, Arkansas, convened this summer on the evening of June 12th at Monte Ne, Arkansas.

Undoubtedly the setting and environment of the conference found expression in the spirit of the gathering. One could find among the hundred and twenty-five men present only the most wholesome fellowship and comradeship; it was a time, too, when every one seemed eager to find his largest possible life.

With such a spirit permeating the activities, and under the leadership of such men as Dr. Geo. W. Truitt, of Dallas; W. E. Doughty, of New York; Arthur Rugh, of China; Dr. R.

E. Vinson, of Austin; Henry Israel, of New York; Prof. O. E. Brown, of Nashville; C. G. Hounshell, of New York, and others, two results were outstanding. First of all, men came into a new relationship with, and a new appreciation of, Jesus Christ. A few leading non-Christian men present at the gathering made definite Christian decisions, while practically every other delegate came into such an appreciation of Christ in his own life and the need of the world for Him as they had never before known. Again, the desire to render the largest possible service found marvelous results in decision for the foreign field, for the ministry, for the Association secretaryship, and for building up the country life in the great Southwest.

THE DEEPEST NOTE AT SILVER BAY

BY HELEN B. WHITING

So far as the work of any conference may be summed up in a few words, the work of the Young Women's Christian Association conference of the eastern colleges, held at Silver Bay, June 19-29, may be expressed in the presentation of the ideal of Christian social service to college women. Such women have a peculiar obligation by virtue of their special privileges in education and training. Through the ten days of the conference, the emphasis in the various addresses and courses of Mission and Bible study was upon the part which women may have in righting the existing social evils and in realizing the ideals of world wide neighborliness, which as one speaker expressed it, "shall turn the world right side, that is, *love* side up."

The meeting together of women college students, not only American, but also Chinese, Japanese, Korean, as well as students from the near East, under the Silver Bay watchword, coöperation, was significant of the larger world-wide coöperation which must result among these women in their later task of leadership.

The real meaning of Silver Bay was well represented in one of the college "stunts" in which the very graceful Spirit of Silver Bay called forth her maidens, Love, Service, Co-operation, Bible and Mission study to cure the ills of a suffering Alma Mater. Substitute for the ailing Alma Mater an ailing old world and you have expressed the purpose and meaning of Silver Bay.

A SIGNIFICANT GATHERING OF SCHOOL-MASTERS AT NORTHFIELD

BY FREDERICK J. LIBBY

Not least in importance among the conferences at Northfield this year was the gathering of schoolmasters. They met, twelve or fifteen of them, under the shadow of Betsy Moody Cottage towards the close of several afternoons and after a brief chat and a cup of tea, preceded to talk "shop." The standpoint of their discussion was not, however, the familiar one: "How to meet the ever-increasing demands of the college?" It was the bigger and as yet, less pondered problem: "How can we best develop the spiritual natures of our boys? What can the masters do? What can the boys do for one another? What can the Church do? What type of master is needed most in a preparatory school? What fruits are borne in college by the religiously trained 'prep. school' boy? What dangers are there in the way? Are school prayer-meetings desirable?" Such were some of the phases of the question considered. Dr. Mott and Professor Henry Wright of Yale University added to the scope of certain of the discussions from the angle of their observations and experience.

At a time when a master's scholarship and technical ability to teach his subject are being rated so high that his personal qualities and his responsibility as a spiritual leader are in serious danger of being overlooked, this little conference is full of meaning and bright with promise.

THE STUDENT MOVEMENT AND THE WAR

BY GEORGE IRVING

To one who has returned from seeing at first hand even a little of what this awful war entails, it is very evident that it has clear lessons for all those who believe in the ultimate triumph of the life and teachings of Jesus Christ. Never was a war begun which was less desired by the Christian people of the nations involved. I was at the British student conference, where representative students and Christian leaders were gathered from all over Great Britain, when the first fears were felt that Britain might be entangled in the strife and on all sides there was voiced the earnest hope that such a catastrophe might be averted. In no quarter was there expressed any bitterness of feeling towards the warring peoples—only sympathy and pity because of the suffering they must share. One indication of this fellow-feeling was a telegram of Christian affection sent on the day war was declared by a British student leader, well known in our Movement, to a prominent member of the German Christian Student Union in Berlin. On every hand the war is looked upon as a great sin against God and His people.

But in Great Britain, at least, no one doubted that conditions being as they were, there was anything else to do but fight. So the awful machinery of war was set in motion. Not until we found in home after home in a quiet little Scotch village at the throat of the Trossachs that one, two, and in more than one case, three members of the same family had gone to join the colors, did we begin to realize the grim terror of the situation. With sad satisfaction, mothers said to me, "My boy has gone to join the Scottish Horse," or "My son, you know, has gone out with the Black Watch." There was no asking for sympathy. Only a solemn satisfaction in the fact that their boys were with these famous regiments. One evening in Scotland, we attended a public meeting called to secure funds to help

mitigate the suffering that all resolutely expected and to stimulate recruiting. There was no bragging or bluster of any kind. Indeed, the absence of jingoistic speeches and self-glorification has been a marked feature of the early days of this inhuman undertaking. A solemn quiet brooded over the whole land.

And, while there were no opportunities of making personal observations on the continent after war was declared, it is impossible to believe that the great mass of the German people wanted war. Yet the great nations are at each other's throats. In spite of Hague conference and peace movements of growing power, Europe has been drenched with blood.

Now, as this is not intended as being in any sense a general discussion on the war, let us turn to ask what the effect of it would be on the great Christian forces and upon our North American Christian Student Movement, in particular. Whatever the results of it may be, results the magnitude of which no human now even begins to imagine, it must not leave us in a mood of pessimism. In spite of the error and sin of men, God rules and will ultimately have His full sway. One cannot but feel the end of the strife, whatever the immediate results may be, will usher in a new and better order among men. Never again, for one thing, can a Christian nation put its trust in brute force. Never again can any sane mind exalt the military motives over those of brotherly love and human kindness. Surely organized materialism will receive its death blow in this war.

But what should we as members of the great world-embracing Federation of Christian students do in the light of this world conflagration? For the moment it would seem as though the Federation were rent asunder. Several of those who met with us at the Mohonk conference a little over a year ago are now probably fighting in opposing armies. But thank God the bonds that unite us cannot be severed by the most powerful explosives or the most deadly firearms. When the smoke of battle has cleared away, aye, and even before that day, there must sound out to every Christian student of every nation un-

der the sun, a call to throw their lives as never before, into the task of making the ideals of the Federation actual and potent in every corner of the earth. Those who yield supreme allegiance to Jesus Christ, whatever the national flag to which they give loyal support, must use with greater diligence the invincible weapons He has given us, to bring in the time when in our own and in all nations, He shall be the controlling and dominating power in every life. We must, as Associations and individuals and in our whole Movement, understand more clearly what this world fellowship means. We should read its history, especially in the Mohonk Conference report. We must in our thinking put no limitations on the power of the Federation which we confidently believe was begun and which will be continued and ended under the direct guidance of the Spirit of God. This World Student Movement is no human enterprise. If it were we would gladly see it perish—it would have perished long ago.

If this sad time of bloodshed has taught us anything, it is that we must humbly prostrate ourselves before the living God, to confess our sins, to examine our hearts to see whether we have given Him the full control of every department of our thinking and acting and to give ourselves to unceasing prayer that His will may be done, not only for us and through us but among all the races of men.

In private and public, as never before, we need to “make prayer the battle-field in our lives and not merely a preparation for the battle.” If only we of the Christian Student Movement in North America, in common with all our brothers and sisters of this student society of the followers of Christ, are led by this heart-crushing conflict to make prayer, with all its implications, the actual, living and working power of our lives, the blood of our brothers in these warring nations will not have been shed in vain. God help us as the Christian students of these two Christian nations to help make real the brotherhood of Jesus Christ in every phase of the world’s life.

ARE WE PREPARING?

BY THERESA WILBUR PAIST

There is much that a freshman does not sense, and perhaps it is well. His embarrassment might be increased if he knew, for instance, how carefully he was being inspected by the upper classmen. They are after "material," football material, glee club material, sorority and fraternity material and journalistic material. They behold not the raw freshman but what he may become. And thus does the graduate of ten or a dozen summers look at the undergraduate, wondering what place he can be expected to fill in the world. The student himself, when he has a moment for real thought, recognizes the day that brings his degree as Commencement Day and wonders what will then commence for him. Sinister remarks about the number of college graduates who end as motormen seem only humorous. His hope is roused by the eminently successful graduate who strolls into the college occasionally with a chance remark about how much better things were in his college days and an evident willingness to be drawn out on the general theme "How to succeed as I have done." Can a student who has a conscientious interest in his own future, know whether he is fitting himself to achieve something worthy or is to be a failure more conspicuous because of the four years spent in college? Doubtless the answer to such a question is very complicated but a partial answer is at hand. Let any student who wishes it look back over the college year. Each day has brought more demands than twenty-four hours could satisfy. Some claims have been met and others crowded out. Let the student forget for a moment the things he intended to include and look at those which were actually so included; or the issue may be even clearer if he considers those things which, strangely enough, have been systematically left out. "There are so many things to do. We can't do them all and, of course, we cut down first of all on our studying." It was the "of course" that fastened the remark in my memory. Fond parents and learned professors may well mar-

vel at it, but the graduate remembers the pressure of college days. The rehearsal for the class play, the football game, a thousand and one interests demanded immediate action while the day of reckoning in one's studies came, perhaps, only at examination time, when by common consent it was considered good form for any one to study. Suppose a student has to admit as he scans his budget of time that the studies have been pushed to the wall, does not good common sense tell him that any success dependent upon an understanding of the subject matter which he is slighting, or bound up with acquiring the power of concentration and the habit of thoroughness will probably never be his unless he mends his ways? Again let us assume that the academic work has held its own and that the crowding has been that of one college interest, upon another. What has habitually been crowded out? For example, when as a freshman he joined a fraternity, he resolved not to limit his friendships to those of his own chapter but to know the men and women worth knowing, whether they wore a certain badge or not. The events of the past months will tell how well the resolution has withstood the insistent demands of his own group. And this may have a bearing upon the success possible to him when his ability to understand and to deal with many kinds of people is tested.

To get at the very root of the matter he may well ask what principle has guided his choices. Has it been merely that of giving way to the greatest external pressure? When examinations pressed, he studied, when football was in season he either played the game or rooted and when social demands were insistent, he responded. That was very well in a way. There would be no great virtue in selecting the day of an intercollegiate game as the one for writing a thesis. However, a man or woman cannot trust the pressure of the moment to fit them for a useful life. There are principles which should hold sway. In studying, should the principle be that of securing a passing mark or of doing justice to the subject and to one's self? The

Oriental student, who has found a place in our university, does not hesitate to own that he is studying that he may serve China in her day of need. Why should a plain Christian, American student stop short of as high an ideal?

China's crisis is upon her but, unless our modern sages are leading us astray, there are crises in North America that are demanding the best from good men and women of the highest equipment. Moreover, no small number of North American students will have a share in the destiny of far-away nations. Many a student would drop his pose of studying as late as possible and settle down in dead earnest if he saw his work not merely in its connection with recitations and examinations but in relation to the life of his nation and other nations. These same considerations bring order out of the chaotic demands of college life. As a student, one is a member of a unique community embodying in itself many of the issues found in any community. Just as a great city must have men and women who are alive to the whole city so the college needs undergraduates who will think in terms of the whole college and spend time on those things which have to do with the welfare of the entire student body. Even a thing as sacred as college tradition may need to be replaced by something better. The weapon, public opinion, nowhere more powerful than in a college, must be wielded for good, not for evil. A life centered merely in oneself or in a group of congenial people may be as unworthy for a student as for a man who has a city's needs knocking at his door. There is a "seek ye first" for the college student and that which is to be sought is the same as in the day when Jesus Christ announced the principle which sets the relative values of life. "Seek ye first the Kingdom of God and His righteousness." Does the actual expenditure of time in the past months bear that test? If not, let us give thanks that there are months ahead. For the colleges must furnish men and women whose lives are dominated by this very purpose and theirs will be the success worth winning.

FROM THE TRAVELING SECRETARY

Dear Editor:—

According to my promise, I am sending you some few notes on a recent short trip in Europe. Don't be afraid—I am not going to describe scenery and my feelings connected therewith but will simply tell of some of the points at which I touched student work. In Paris we visited the hostel for English and American women students and after the Sunday service, had tea in their delightful garden. This hostel, which was described last year in *THE NORTH AMERICAN STUDENT*, is doing a great deal to help these students to feel at home and to get the most out of their stay in Paris. One of the secretaries told me that next winter a similar hostel is to be opened for Russian women with Baroness Orgewsky, who you will remember visited some of the conferences last summer after Mohonk, as a resident adviser.

After being compelled to miss the Dutch student conference, or camp, as it is called on this side of the water, I was fortunate in being invited to visit one of the British student conferences at their beautiful place at Swanwick, Derbyshire. One of the immediate differences between this gathering and similar ones at home was that the men and women students were about equally represented at the camp. After one had been on the grounds a little, all surprise at this arrangement disappeared and all seemed quite normal and natural. To be sure, except for the meetings, tradition, I was told, prevents the sexes from being much together.

The rigorous life that the men lived impressed me deeply. Most of them were clad, if that term can be used, in somewhat domesticated running shorts with stockings that gave up the attempt to make ends meet well below the knee. Add to this that it was cold and wet most of the time and that the men

slept on straw on the ground under canvas and you may be sure that I shivered, even though warmly housed myself in the hostel with the women and children.

There is one other superficial difference between this and any of the conferences in America that I have attended, and as you know, I have visited a good many different ones. A perfect epidemic of getting photographed, in all sorts of groups, spread everywhere. If you will believe it, there was a special photographer kept constantly in camp, who had a sort of permanent gallows erected for his camera, and a pocket edition of a football grand stand where at all hours of the day, and I rather suspect at night, too, every conceivable kind of a group was photographed to the dolorous count of the photographer's three, two, one. I suppose he inverted the counting for some deep, subtle reason not apparent to the lay mind.

But enough of superficialities. The conference was great. Almost all schools of religious thought seemed to be represented, including both wings of the English church,—with representatives from two of their church monastic orders,—and the whole range of the free churches.

To me, there seemed to be not as much of small group classes for study or discussion as our experience has led us to adopt. The addresses that I was able to hear might well have been given at some of our own gatherings, although perhaps the manner of delivery was, almost to the point of affectation, informal. Among the leaders outside of the officers of the Movement, I do not think any are more influential than Professor Cairns and Doctor Glover, both of whom have recently visited our conferences.

As you know, I had been led to believe that the British Movement was much more democratic than ours, in that the undergraduates voted at the conferences on all important legislation. While this may be true in form at least, I was interested to be assured before a meeting where the whole conference was to vote on an important matter, that it was "all fixed

in advance." When the business came up and everything, including the speeches and voting, went like clock work, I felt quite at home—for a short while.

Coming as I did into these comparatively unfamiliar surroundings, I was impressed again with the desirability of our giving special facilities to visitors to enter intelligently into the life of our conferences.

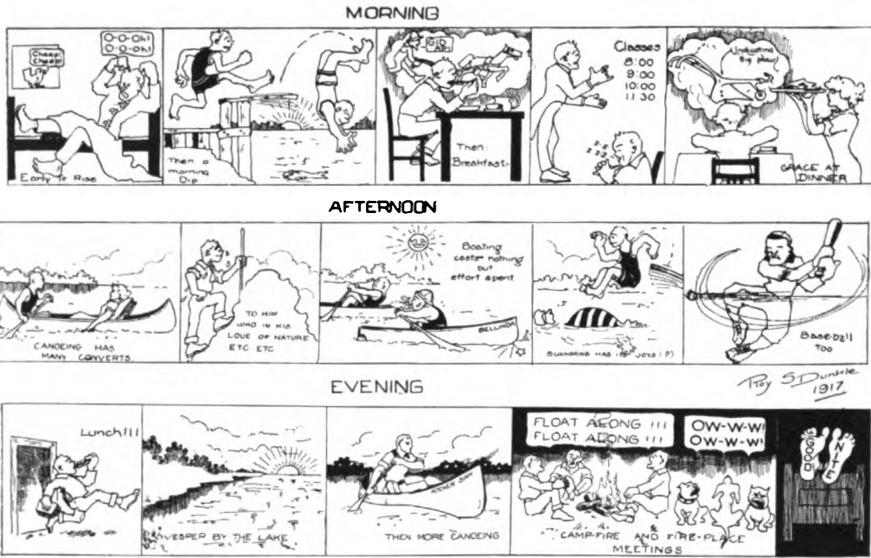
I came from the conference recognizing the slight differences evident between a British student camp and one of our conferences and also devoutly thanking God for the great central unity of purpose and motive we have and the wonderful fellowship we know in Jesus Christ.

Truly yours,

THE TRAVELING SECRETARY.

THE COMMISSION ON EFFICIENCY

The Commission on Efficiency appointed by the International Committee has been quite active this summer, although it has not been able to hold a regular session of its members. Each student summer conference was requested to discuss at a specially called session the proposals of the commission relating to the increase of democracy in the management of student interests. Each conference responded in its own way and helpfully. The chairman of the commission held a number of consultations with small groups of interested people on various phases of the preliminary report, as printed. The commission has meanwhile been at work through its eight sub-committees on as many sections of the revised report. Probably the commission will be able to meet during the autumn for several days of uninterrupted consideration of the important problems intrusted to it for study. At that time every recommendation submitted to it through the chairman, Dr. Frank K. Sanders, 25 Madison Ave., New York, will receive full and friendly consideration.



CARTOON USED BY PENNSYLVANIA STATE COLLEGE ASSOCIATION TO ADVERTISE EAGLES MERE 1914 CONFERENCE



CHINESE STUDENT SUMMER CONFERENCE AT CAZADERO, CALIFORNIA, 1914

NEW STUDENT HOSPITALITY

WHAT IT CAN DO

BY AMY P. GORDON

From a position of comparative insignificance to a place of real power in student affairs is no small step for a Christian Association. Many factors have contributed to this advance. Every inch of the way has been won in prayer. Persistent, personal work, Bible study, and an enthusiasm for world evangelization have been of supreme importance; but we dare not forget the place of Christian friendliness.

Of the benefits derived from the hospitality work for new students, I would mention five:

1. It has brought the Association to the attention of the incoming student as an organism rather than as an organization; as a body inbreathed by the Spirit of Him who came to minister.
2. The point of contact thus established between the earnest Christian and the newcomer—when properly followed—has led to that friendship which reveals Christ.
3. An Association which exists to supply those things which girls need, draws to itself the girl with a need as well as the girl with a Christ large enough to meet all needs. The hospitality work has given us some of our strongest members.
4. It has added many members to the Bible and Mission study classes and has served as an opportunity for sowing summer conference seed by recitals of the joys of Asilomar.
5. Some of our best personal work has begun on opening days—just a quiet corner in the midst of the crowd and in this quietness, God.

The student body as whole—old students as well as new—have recognized the helpfulness of this phase of our work; the faculty have appreciated practical Christianity applied to the school problem. But while the Association has profited in all of these ways the most valuable result of the hospitality work has been the unity of purpose and the fulness of life that have come as, moved by the mighty dynamic of love, we have sought

to have "the same mind" in us "that is in Christ Jesus who emptied Himself, taking the form of a servant."

WHAT IT DID FOR ME

BY W. A. GOEHRING

Very distinctly do I remember the first day in the college town when one of the members of the Fall Campaign Committee met me upon my arrival. The associations of that day have stayed with me throughout the last six years, for they had a vital bearing upon my entire college life. The unselfish service on the part of the Committee in arranging my schedule, room, board, etc., at once brought me into full sympathy with the college in general and the Christian Association in particular. Continued friendship with the virile Christian men of the student body strengthened my former passive Christian feelings into more definite convictions of the importance of the Association work in the student life.

Toward the end of my college course I expressed the conviction of the importance of alliance with the Association by engaging in the active work of the organization and helping to make it of some vital meaning to every type of student in the institution. The interest I took in the Christian life of the college I attribute to the friendships formed the first few days of the freshman year.

Other members of my class can relate the same experience and would emphasize the importance of work with the freshman by a carefully chosen committee composed of the most aggressive, winsome, Christian men of the student body.

HOW BEST TO DO IT

BY MARY R. ELY

The welcome which the college Christian Association through its membership department gives to the incoming class each year has become an established fact in the college

community. It should not, however, become so much a traditional event that its significance is lost—a significance which should include service to both the new students and the organization itself.

The chief benefit which comes to the freshman from this activity of the Association lies in the fact that it bridges over the time of adjustment from home to college conditions. Some freshmen are capable of coping with the situation themselves but others find extremely trying the break from a home to a community life, and for these latter some such work as this is almost essential. For both classes of students, the welcome of the Association should serve to make the adjustment a happier one and it should serve to present in concrete and definite form the interest of the Association in the individual student, and the need which the organization feels for the support of every one.

There are two ways in which this phase of the membership work could be made more effective; by the sustaining throughout the year of the interest, on the part of the committee member, in the new student met and by a franker recognition on the part of the welcome committee that they stand as representatives of the Christian Association. Upon questioning a group of students on this matter I have found that few recognized any connection between the welcome given and the organization which actually gave it; and all felt that it would have meant much more to them if the interest which was evidenced in them during the first few weeks had been sustained more definitely throughout the year.

In general, it would seem that the Association is achieving its purpose in its welcome committee work in so far as it desires to make easier and happier the freshman's time of adjustment to new conditions but that greater stress is needed to make the interest shown, more permanent in character, and more distinctly identified with the organization for which it stands.

STUDENT STANDARDS OF ACTION*

This book is the first of a series of text-books for use in voluntary study groups in colleges and universities and in student groups in the Sunday Schools. The appeal of the series is direct, personal, and immediate. As such it is no substitute for the more systematic study of religion found in curriculum courses and the more extended program of religious education of the Christian Church; it is designed to supplement all such work. The course has been thoroughly tried out. In its preparation the authors have made use of an outline prepared by a committee made up of representatives of the Student Christian Movement and of the Sunday School Council of the Churches, and they have been assisted by a number of experienced student leaders in America. Further, it has actually been successfully used in freshman groups and in summer conferences.—*ERRATA*.

Christianity is a religion for every man—and for the whole man. It has a vital message for every life and for every experience in life. The great text-book of Christianity, the Bible, is likewise comprehensive in its reach and vital in its ministry.

But the great difficulty has been that people have not been able to find the message which to them could bring life and peace. There does not seem to be time for a thoroughly comprehensive study of the Word of God. Searching the Scriptures is almost a lost art. Most people leave it to the specialist in Bible study to find for them their particular Bible within the Bible.

That is what "Student Standards of Action" does for the freshmen in our colleges. It solves the problem of adaptation. Furthermore, the material is so arranged as to simplify the task of personal appropriation of the suitable truth. It is safe to say that never before has there been prepared a book that in so practical and vital a way brings to the freshman the particular message which the Holy Scriptures have for him and makes it so easy for him to appreciate and appropriate the truths that will bring God into his life. It is written by those who know what it means for a young man or woman to make the transition from home to college life; who know what are the particular temptations of this first year; and who are familiar with the methods of Bible study which experience has shown to be the most successful. Those who study this course of lessons carefully will not fail to see clearly the Christian standards of money-spending, the making of friends, the use of time, one's duty to the local church, the college interests and traditions.

NORMAN E. RICHARDSON.

* *Student Standards of Action*. By Harrison S. Elliott and Ethel Cutler. New York: Association Press and National Board of Young Women's Christian Associations. 50 cents net.

BLACK AND WHITE IN CONFERENCE

We are glad to give in the earliest possible number of this magazine, an account of this epoch-making conference from the pen of one who daily lives face to face with the great task of race-adjustment.—*ERRON.*

The first Negro Christian student's convention was held at Atlanta, Georgia, May 14-18, 1914, in the buildings of Clark University and Gammon Theological Seminary. The purpose of the convention, as stated by its originators, was to give the present generation of Negro students in the United States a strong spiritual and moral impulse; to study with thoroughness their responsibility for leadership in the work at home and abroad, and bring them face to face with Christian life callings; to face the responsibility resting upon the Negro churches in America; to help meet the claims and crisis of Africa; to consider what light Christian thought may throw on present and future coöperation between the races.

The committee calling the meeting was composed of John R. Mott, Bishop W. R. Lambuth of the M. E. Church, South, Bishop J. S. Flipper, of the African Methodist Episcopal Church, S. C. Mitchell, President of the Richmond Medical College; James H. Dillard, President of the Jeanes Foundation; President John Hope, of Morehouse College; Major R. R. Moton, of Hampton Institute; R. E. Jones, Editor of the *Southwestern Christian Advocate*; Belle H. Bennett, President of the Woman's Missionary Council of the M. E. Church, South; and Miss Lucy Laney, Principal of Haynes College. The work of preparation was begun by W. D. Weatherford, A. M. Trawick, W. A. Hunton, Mrs. W. A. Hunton, C. H. Tobias, and D. D. Jones, prominent leaders in student work in the South. There were 661 in attendance upon the conference. Of these 288 men and 182 women students came from eighty-one institutions located in eighteen southern states. The remaining were preachers, plantation owners, educators, and social workers, from both races and all sections of the country. Among the white people present there was a noticeable majority of southern men and women, many of whom are giving all or part of their time to work among Negroes.

The conference was successful beyond the expectations of those who had been most hopeful for its success. The spirit was fine throughout. From every angle race relations in the South were discussed. Negroes and whites from every section spoke frankly and fully, yet there was never a word of unkindness or harshness. There were no accusations or unpleasant references to the past. Faults and weaknesses were neither ignored nor exaggerated but were faced as challenges for Christian effort.

Next to the spirit of frankness and fair-mindedness, the note of hope

stood out. It was admitted by all that race relations in the South were perhaps the cause of less wrong and injustice than anywhere else in the world where two races so radically different were thrown so closely together. Progress has been made. The Negroes have a leadership, wise and patient and brave, some of the wisest utterances from the platform coming from these Negro leaders. The religious and educational leaders in the South are, as never before, giving time and thought to race relationships and the masses of southern people are reading the increasing literature on the subject.

Coöperation was on the lips of everyone. The Negro, as a race, must come up, or both races must remain down. He cannot, nor does he need to come up alone. Safety and justice demands that he shall have the coöperation of his white neighbors, and every utterance of this conference was an evidence of the determination of both to enter into whole-hearted coöperation. There are some among both races who will hesitate and hang back; but the leaders of both races are fixed in their faith as to the ultimate outcome.

John R. Mott, Bishop Hartzell and W. H. Sheppard presented the world fields. A number of the best students offered themselves for work in Africa. There will be in the years to come many lives given by the American Negro to the evangelization of Africa. The Negro church was shown to be the most important factor in the community. In a special conference the weakness of the church was frankly considered and steps taken to correct and change this condition. Closer coöperation with the white churches was recommended, and a movement was inaugurated for securing from the colleges more well-qualified men for the ministry.

The same emphasis as at the Student Volunteer Convention was given to the supreme place of Jesus Christ. The problem is a Christian problem, and under the guidance of Christ, and by his rule of love, it can and will be solved.

WILL W. ALEXANDER.

THE CAMPAIGN AT WASHINGTON AND LEE UNIVERSITY

It is with the hope that a description of the plans of the evangelistic campaign at Washington and Lee University, and that something of an interpretation of the spirit in which they were carried out, might prove useful to other Associations, that this outline has been prepared, at the request of the editor.

The success of the campaign was due especially to two things: long continued prayer and indefatigable effort. Day after day, throughout the whole college session, a group of men met for the year previous to pray for an awakening of religious interest among the students, and persistently continued in this, although there seemed to be no immediate answer.

At the Blue Ridge student conference the Washington and Lee delegation made up its mind that no less a leader than John R. Mott must be secured if a successful campaign for Christian character was to be waged. At once vigorous efforts were begun to acquaint Mr. Mott with the critical situation obtaining at the University, and the unusual opportunity this created for effective Christian work. There was no let-up until favorable word was finally received saying he would come. It now became apparent that God was preparing to answer the prayers of the workers. Whereupon they set to work to make the most thorough preparations possible. An opportunity later offered itself at Estes Park during the Student Secretaries' Summer School, to review carefully with John L. Childs the plans used in the Raymond Robbins campaign at the University of Wisconsin. From these and other suggestions a plan for the Washington and Lee campaign was finally developed. In the following winter an excellent chance to study a campaign at close range came to the chairman of the committee in charge, when he was invited to assist in the meetings led by George Sherwood Eddy at Pennsylvania State College. When he returned, he brought with him the infection of that enthusiasm and the challenge of that astonishing revelation of God's power among college men, to spur his own committeemen to greater efforts.

To this chairman, more than to any other undergraduate, is due the credit for making such thorough preparations. He gave himself with singleness of purpose, from the beginning of the term in the autumn, to the task of making things ready. His enthusiasm and energy were communicated to the entire committee. The plans, when completed, were so excellent, and the machinery developed for their operation so efficient, that they caught the attention of the whole student body, and by their very thorough-

ness commanded a high degree of respect for the undertaking. Many a man was won to a sympathetic attitude through admiration for the campaign plans.

Meanwhile the work of prayer and personal interview was beginning to tell. Four prominent upper classmen, none of them professing Christians, talked together in the dormitory one night, and after five hours of frank discussion, determined to make a trial of the Christian life. The thing was in the air. One of them addressed the Association meeting some weeks later, and another was Mr. Mercer's secretary during the campaign and secured all his personal interviews for him. This happened several weeks before the arrival of Dr. Mott. "Impossible" men were secured to lead fraternity house prayer meetings, and a reverent attitude towards such meetings was apparent everywhere. Men who did personal work were astonished at the spirit of willingness generally shown to do all that was possible to make the campaign a success.

By the time Dr. Mott, E. C. Mercer, and S. W. Magill arrived, interest was at fever heat. Wise planning had forestalled any slump in the enthusiasm. There was no taking things for granted. Men were drummed up from all over town, and when Mr. Mercer stepped out on the platform of Lee Memorial Chapel to speak the first night, it was to face an auditorium filled to the doors with eager college men. There began that night such a series of meetings as Washington and Lee had never known before. With a regularity that was astonishing the student body continued coming, not only to the main addresses, but also to group meetings of fraternity men, athletes, law students, etc. From the start Dr. Mott was struck with the thoughtful attention of the men. Months of personal work and prayer had brought the student body to the point of earnest thought, and many to the point of decision.

It would be difficult to imagine a more effectively worked out program of personal interviews with leaders and speakers. In addition to that of the leaders already mentioned, the entire spare time of four prominent recent alumni was used for personal interviews. Fully half the student body was reached in this way. In these frank conferences the most effective work, by far, of the campaign was done.

Approximately one hundred and seventy-five definite decisions for the Christian life were made, and a number of men volunteered for the foreign field. It was all accomplished in an atmosphere of quiet and conclusive thinking. Emotionalism was conspicuous by its absence. It is hardly necessary to state that the campaign made a tremendous impression upon the life of the institution, and raised immeasurably its moral ideals.

CARL B. BARE.

BETWEEN YOU AND ME

This is intended as a very personal chat between you and me—the reader and the editor of the magazine. Do you realize that I am far more anxious to get your range and hit you hard than if addressing you face to face in a great meeting. If the magazine does not demand and hold your attention, then it is a complete failure.

You want to see it increasing in its interest and value to our whole Movement or you wouldn't now be a reader. Well, there are two simple ways in which at present you ("this means you") can cooperate without serious inconvenience to yourself and with great help to the magazine and our whole work.

No part of *THE NORTH AMERICAN STUDENT* is more interesting or profitable, judged by the letters we receive, than the short news items from different parts of the field. Will you send in yourself or see that some one else sends in, such items of general interest about your Association or institution. Try and be fair about this. You like to read news from the different sections of the field. Give others a chance to do this about your community. Mere statement of facts, unless of extraordinary importance, are not news. That you, for instance, enrolled 500 in Bible classes, fifty per cent. of whom may not have attended two consecutive meetings, is not news. If you enrolled 500 and kept ninety per cent. of this number in attendance to the end of the course, that is news—good news. Be as brief as possible. Our space is very limited. Send in material very promptly. "Copy" has to go to the printer fully a month before the magazine reaches you.

The other way in which you can help is by sending in photographs. Wait a minute! That doesn't mean a group lined up against a wall as though prepared for a Mexican firing squad. We need snap shots of interesting features of your work. Classes held under special circumstances, small groups that have done things. At conferences try and get snaps of the important speakers at work and at play. Do try and send snaps and photographs with life in them. Every one wants more pictures in the magazine and we are ready to meet this demand within reasonable limits. We need good, bright, illuminating photographs and snap shots. Will you send them in?

THE EDITOR.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

PUBLICATION OFFICE, 25 Madison Avenue, New York.

THROUGHOUT THE FIELD

Culver Military Academy Association, Indiana, raised about \$800 from the cadets for a camp for poor boys. Two squads of about thirty-five boys each were given a two weeks' outing on Lake Maxinkuckee.

The office of the southern student secretaries of the International Committee is changed to 1002 First National Building, Nashville, Tenn.

At the Columbia Beach Conference in June there was a hundred per cent. enrollment and attendance of delegates in Mission study and over ninety per cent. in Bible classes.

Massachusetts Agricultural College, Amherst, had this summer for the first time in years an enthusiastic delegation of seven at the Northfield conference.

The women students employed at the Blue Ridge (N. C.) conference grounds during the summer, conducted a Bible class for the men and women Negro helpers. In addition these students planned meetings each Sunday and also led the colored people in learning and singing their own songs.

A fire department has been organized by the men's Association of A. & M. College of New Mexico to provide protection not only for the Christian Association building but also for the college buildings and the homes of the professors, there being no regularly organized department within fifty miles.

The first National Indian Student Conference enrolling thirty-two students from fifteen tribes, in six states, held in June at Estes Park bore fruit immediately and continues to show results.

The University Farm Association of St. Paul, Minn., had several groups of men doing successful rural work during the past summer.

The first attempt to bring together women students from institutions in the Canadian West was made this summer when a student section was formed in connection with the Missionary Education Conference which was held at Regina July 14-21. Representatives were present from every Association between Winnipeg and Edmonton, a distance of 850 miles. This was particularly encouraging since these Associations are for the most part small in membership and of recent organization. The delegates were most enthusiastic and unquestionably the conference will greatly strengthen the western student work.

Margaret Wrong has accepted the position of Intercollegiate Association Secretary in Toronto, Ont., as successor to Dorothy Kilpatrick, who is under appointment to go to India this autumn as a missionary. Miss Wrong has been studying during the last two years at Oxford University.

One man, intensely interested in the Student Conference at Monte Ne, Ark., contributed \$100 toward the expenses of delegates from the A. & M. College of Texas.

The one day council of Methodist girls, after the Eagles Mere Conference, presided over by Bishop Henderson for planning the year's program in Methodist colleges, was most constructive and helpful. Similar conferences should be held oftener.

The state committee of Nebraska received a gift of \$400 for a permanent loan fund for sending men to Estes Park. Twenty men were benefited this year and the increase in the Nebraska delegation was due largely to this fund.

During the past season there were over 2,500 men and 3,000 women present at the nineteen conferences, ten being for men and nine for women, conducted in different parts of the United States and Canada. Of these 332 were foreign students from the following nations:

Men: China 115, Latin-America 71, Japan 35, India 20.

Women: China 58, Latin-America 3, Japan 21, India 3, Miscellaneous 11.

At the conference of Latin-American students held at Lake Geneva during the general student conference in June, there were forty-eight delegates from twelve different nations and from twenty-five universities and colleges.

Men from Moravian College, Keystone Academy and State College, Pennsylvania, worked among the lumbermen of the state last summer.

A. J. Elliott will hold an evangelistic campaign at the University of Syracuse this autumn.

The members of the Dartmouth men's cabinet planned to return one full week before college opened, for a three-fold purpose: (1) to hold a "Cabinet School" which should be a miniature Northfield for laying plans for the year's work, (2) to conduct Big Brother work among the freshmen and (3) to launch a finance campaign among the members of the entering class before college actually opened.

"If I am untrue to what I have received during these days at this conference," said a prominent faculty delegate at Northfield, "I shall have to give up my position as teacher." The spirit and testimony of this man did much to stiffen the backbone of a large delegation at its last delegation meeting.

During the summer three schools for student secretaries of the Men's Associations of the different sections of the field were conducted at Blue Ridge, N. C., June 23-July 19; Lake Geneva, Wis., June 29-July 18, and Williamstown, Mass., June 30-July 14. The attendance was good and the work done at all was splendid. At Williamstown, where forty-four men attended, Professor Henry Wright, of Yale, gave an inspiring course, prophetic in nature, on The General Secretary, His Life and Relationships.

The commission on the basis referred to in the June number of THE NORTH AMERICAN STUDENT was appointed by the Richmond Convention of the Women's Associations and not by the National Board.

The women's Associations are finding each year increasing opportunity for various kinds of work among the students who enroll in the summer sessions. In many of the large universities a local secretary is engaged for this particular work. At the University of Illinois an assistant secretary has been engaged for full time in order that the general secretary may be available for work during the summer session as well as during the winter.

The University of Kansas Men's Association: The Association cabinet returned to Lawrence in time for a two days' camp and conference on the year's work, before the beginning of classes.

The Association quartette "sang their way" to the Estes Park conference this summer. As a result of this and similar resourcefulness, twenty-four attended the conference. After the conference four men organized a harvest crew which held gospel meetings in country churches on Sunday.

The women's Association at Southwest Texas State Normal School, San Marcos, carried on active work during the summer school and also sent out five members to conduct Eight Week Clubs.

Several members of the cabinet of the men's Association of the North Dakota Agricultural College, Fargo, undertook to organize permanent boys' work in the Sunday schools where they worked during the summer.

There were fifteen women from the University of Nevada at the Asilomar Student Conference in August—the largest number sent to the conference by this Association.

Twenty-three Northwestern University men met for prayer and consultation on Sunday afternoon, just before the close of the Lake Geneva Conference in June, and every one agreed to get under an All Northwestern University evangelistic campaign for the week of December 7, 1914.

The men's Association of the University of California for the first time this year held a cabinet conference before classes began, away from the campus. Our correspondent writes: "It was the most successful gathering of the Association men that we have ever had."

Several men of the University of California interested in the Temperance Research League spent the summer lecturing in different towns in that state in support of the prohibition amendment to be voted on at the next election.

Eight women preparing for work as secretaries of student Associations this coming year were enrolled in the six weeks' summer session of the National Training School of the Young Women's Christian Association this summer.

SECRETARIAL PERSONALS

MEN. Howard Williams, who for the past four years has been General Secretary at the University of Iowa, leaves to pursue theological studies, while Guy V. Aldrich, formerly State Student Secretary of Iowa, succeeds Mr. Williams at the University of Iowa. G. O. Pierell becomes Secretary at Worcester Polytechnic Institute, Massachusetts, succeeding Clarence P. Shedd, who becomes State Student Secretary for Massachusetts and Rhode Island.

The Reverend Paul Micou, M. A., B. D., a graduate of the University of Virginia, 1909, and Virginia Theological Seminary, 1913, has accepted the call to become field secretary for the East of the student department of the International Committee. For the past year Mr. Micou has been secretary of Theological Seminaries, the duties of which position he will continue to perform for the present.

Herman A. Lum, last year assistant at Pennsylvania State College, goes to Wesleyan University, Middletown, Connecticut. Ray Legate changes from the General Secretaryship at Vanderbilt University to the International Committee. A. G. Cushman transfers from Bates College to the Massachusetts Institute of Technology, being succeeded at Bates by Henry Rowe.

Oliver F. Cutts has left the International Committee to become Superintendent of the F. H. Buhl Club and Director of the Civic Association of Sharon, Pennsylvania. Francis P. Miller, of Washington and Lee University, 1914, joins the staff of the International Committee for special work in preparatory schools. F. L. Secrest succeeds L. D. Amis as intercollegiate secretary at Charleston, North Carolina.

The following are some changes in the State Student Secretaryships: K. A. Kennedy goes to Colorado, W. W. Gethman to Illinois, J. E. Johnson to Ohio, W. M. Lee to Virginia, C. J. Hollingsworth to Washington, and George Webber to Iowa.

Walter D. Sutton, Johns Hopkins, 1914, becomes Secretary of his own Association.

John N. Sayre becomes General Secretary at Princeton. Frederick Davis, Brown, 1914, is to be at Brown.

Neil McMillan, Jr., for several years with the student department, has been transferred to the foreign department of the International Committee.

H. W. Hobson succeeds C. D. Allen as University Secretary, M. P. Noyes succeeds A. S. Lovett as Academic Secretary, and W. A. De Witt succeeds H. H. Vreeland as Sheffield Secretary at Yale.

In Canada, H. H. Dennison goes to the Manitoba Agricultural College, E. E. Dayton to United College, Winnipeg, J. W. Cruikshank to the University of Saskatchewan, M. W. Harlow to the University of Alberta, Strathcona, H. L. Nicholson to the University of Toronto, A. W. McLaren to the Ontario Agricultural College, Guelph.

Carl S. Metzger becomes secretary of the Professional Schools of Northwestern University in Chicago.

In the Southern field E. L. Hall goes to Kentucky State University, J. W. Berghold to Tulane University and C. E. Blevins to the Georgia School of Technology.

E. S. King succeeds W. W. Guerrant at the University of South Carolina and E. O. Tanner succeeds Block Smith at the University of Texas.

S. B. Storey succeeds C. T. Male at Union College, Schenectady. Mr. Male has joined the staff of the U. S. Sanitary Commission, Panama. C. T. Conklin succeeds Ralph W. Jordan at Ohio University.

At the University of Pennsylvania, W. H. Jeffreys, M. D., becomes Secretary for Foreign Missions, J. C. Patterson and O. T. Duffield secretaries for Methodist Students and S. P. Davis secretary for Baptist Students.

WOMEN. Frances Greenough, formerly general secretary of the Hill Top Branch, Pittsburgh, Pennsylvania, to be secretary at Northwestern University, Illinois.

Effie Freeman Thompson, Ph.D., to be secretary and Bible instructor at Ward Belmont College, Nashville, Tennessee.

Ann Gittins, formerly social and membership secretary at Des Moines, Iowa, to be secretary at Kansas State University.

Katherine Coltrane, formerly secretary at the University of Texas, to hold the same position at Farmville State Normal School, Virginia.

Elizabeth Dunning to be secretary at Illinois State Normal University.

Beulah Bowen, of the National Training School class of 1914, to be secretary at Michigan State Normal College.

Frances Ford to be secretary at the College of Agriculture, Minnesota.

Grace Wilson, of the West Central Training Center of 1918, to be secretary at the Iowa State Teachers' College.

Katherine Slaught to be secretary of the metropolitan board, New York City.

Mary Gillies, formerly assistant membership secretary at Los Angeles, California, to be secretary at the University of Oregon.

Mary Anderson, formerly assistant secretary at Lincoln, Nebraska, to be secretary at Washington State College.

Pauline T. Groves to be secretary at Kansas State Agricultural College.
—*Association Monthly.*

BOOK REVIEWS

THE NEW TESTAMENT IN MODERN SPEECH. By R. Francis Weymouth, D. Lit. New York: Association Press. 85 cents net.

The ever-present problem of personal religion is to maintain sharp conviction of truths that have long been familiarized by constant reiteration in worship and study. Fixity of language in expressing religious thought helps to dull the impression. The majestic style of the King James Version of our Bible has been worthy of the high purpose to which it has been put, but very often we fall into the danger of repeating those familiar and sonorous phrases without stopping to think what we mean. A modern version will bring us up sometimes with a very healthy shock, and we will rediscover some great truth long covered by the habitual deadness of our minds.

The Association Press has issued this special pocket edition of one of the very best, if not quite the best, of modern versions of the New Testament. There is much real beauty in this version, much sound and welcome vigor, and a very large degree of clearness. The directness of the modern phrases helps us to correct the tendency merely to admire the words of Scripture. "Why call ye me, Lord, Lord, and do not the things which I say?" is forceful enough in its own way, but think of the new turn of sharpness in "Why do you call me, Master, Master, and then not do what I tell you?"

It will do any student great good to carry this pocket edition about for a while and regularly face afresh the whole New Testament message.

THE EDUCATION OF WOMEN IN JAPAN. By Margaret E. Burton. New York: Fleming H. Revell Company. \$1.25 net.

In this study Miss Burton has given a new conception to most Western readers of the prominent part played by Japanese women both in the past and present and at the same time a new sense of the need of the women of modern Japan.

The author has, without doubt, made her case that one of the greatest openings in Japan to-day is for more highly developed and more adequately equipped Christian institutions of higher education for women. The treatment of the whole subject is sympathetic and illuminating.

THE NORTH AMERICAN STUDENT

EDITORIAL

Shame is one of the great forces that operates with individuals and in society. We do not usually realize how much the fear of the bad opinion of our friends and neighbors acts as a deterrent when any unworthy suggestion comes to us.

On the battlefield where men stand hourly face to face with grim death, we are told that the thought of what friends will think of the conduct of the man under fire often holds him firm in the face of every human inducement to retire to safety. A recent writer tells us in *The Nation* (London) that "when he first came under heavy fire, his terror was so extreme that nothing but fear of bringing shame upon his race would have induced him to advance with the foreign troops around him." This same power we are told is used in the present war to compel men who perhaps for good and honorable reasons do not wish to enlist, to offer their services to their country. The shame of being offered, by some woman whom he respected, the coward's badge of a white feather has forced not a few unwilling ones to face the enemy's fire.

While this force operates in some degree among all classes and conditions, it is probable that it has its greatest power in such groups as are found in our colleges. There the community is so highly organized that public sentiment is very sensitive, alert and, usually, quite vocal. The fact that it is believed "the fellows wouldn't stand for that" has sounded the death knell of many a proposal. Students, supposedly the most un-

conventional and unmanageable of mortals, are really in holy terror of being unconventional. We may or may not accept the everyday conventions of society in general but we are punctilious in observing those set up by some invisible power in our own ranks.

Now this situation forces upon us not only the desirability but the pressing necessity of having the right conventions prevail. This natural sensitiveness to shame makes it essential that truly shameful things, and only such, be considered shameful. In some few places it is not considered a matter for burning shame to steal in examinations or to be known to have the most unsocial and unchristian personal habits. Sometimes it is even true that those whose personal preference would lead them to an avowal of Christian principles are actually ashamed to stand out against strong opinion of an opposite character.

We must see to it that true standards of the shameful and the honorable obtain in our institutions and communities. That this may be brought about by even a small number of fearless, devoted spirits has been illustrated times without number. Let no man or woman, even though apparently standing alone, ever hide behind the wretched excuse that there is no use trying to change conditions. If standards are wrong, they must and can be altered and the first one who deeply feels the need for the change is the one to begin to bring it about. We can compel our associates, even though unwillingly, to test their conduct by the true Christian standards of shame and honor.

The Christian Church has had, during the past generation especially, a rapidly growing appreciation of the value of the work of the Christian missionary, not only to the country to which he has been sent but also to his own land. These men and women who go out as ambassadors of Christ return from time to time bringing new experiences, suggestions and needed correction for the home

**Our Am-
bassadors**

churches. While the worth of these periodic visits has been increasingly recognized, it is quite evident that the Christian forces in the colleges have not made use of this valuable service to anything like the full extent possible.

This year, when so many missionaries will be detained on this continent by the war, in addition to those on regular furlough, it is more desirable than ever that we make prompt plans for securing their services.

In some places it will be possible to have a short course of lectures on some of the great mission lands affected by the present war, which includes practically all of them. At many more points it will be desirable to have one or more addresses on vital missionary topics, or to secure one who can give to a Mission study class information from personal experience regarding some phase of his work. As these missionaries are busy men and women, we should make arrangements with them as early as feasible and once they have accepted our invitation, we should do everything possible to make the work we ask them to do a great success. As it is pretty generally understood that very few missionaries accumulate large surplus funds, let us be sure that, at the time of invitation, there is a definite understanding about remuneration or the payment of expenses, including the very considerable sum spent for postage in correspondence with us. Let us be careful, too, that we courteously express our appreciation of their services.

We are all anxious to do what we can to help alleviate the sufferings caused by the war as well as to learn its lessons.

**What We
Can Do** While many can help the various relief organizations with time and gifts, there is one way in which every one of us can and should help. We should definitely plan to express our friendliness and good will towards those from other nations who are, at present, in our institutions and communities. We have made a good beginning in this direction but too often we permit visitors from other lands to take for granted, if they will, that we are interested in them and

their progress. We have a special opportunity to show to students from the Orient, who are most largely represented among us, that we believe in the brotherhood of man, with no man-made dividing lines.

One of the saddest results of this terrible war will be the streams of hate let loose among the nations of the earth. By the grace of God, the Christian students of North America can help to overcome this evil by making a specialty of definitely expressing good will, by speech and action, toward men of other races and nations.

In many quarters there is a feeling that the university service which comes at the same time on Sunday morning as the regular church services of the community, is a mistake. The principal arguments in support of this opposition are that by attending such a service and listening to a succession of prominent preachers from different parts of the country, preaching on more or less unconnected subjects, the student has had an abnormal experience, which cannot, in the nature of the case, and should not, be reproducible in any regular church. In addition to this, it is claimed that inasmuch as a college audience is a company of young men and women with a limited range of experience of life, such a congregation is bound to miss the religious culture that comes from worshipping with those of all ages and varieties of human experience, as well as religious development. These arguments have great weight and if the question was to decide between the university or college service or attendance on a regularly organized church, then we must stand firmly for the church service. But is it a question of either one or the other? May we not have both, having the university service at a different hour than the church service of the community?

But, however much we may differ in our estimate of the value of the university or college, Sunday service, we must all be agreed that where such is a regular part of the official program, it should be made as helpful and influential as possible.

Recently we wrote several of the most sought-after college preachers in the country and asked them three or four questions about the service. All were in favor of such a service, some with a clear preference for required attendance, while others expressed no choice in that regard.

Under the head of what the undergraduate Christian organizations could do to make these meetings more profitable, we received some definite suggestions. One urged that we make an organized effort to promote the spirit of reverence, another that we could help greatly by stimulating the congregational singing, and yet another advised that, where attendance is not required, the undergraduate Associations should strive to increase and maintain a proper attendance. These were not the only suggestions made, but they indicate the opportunity we all have, as members of the faculty and undergraduate body, to increase the worshipfulness, and consequently the power, of these services which hold far vaster spiritual possibilities than many of us now realize.

At the opening of our year's work, we need as individuals a great fixed purpose. We are rarely ever short of *good* purposes but too often they are weak, flabby and short-lived. From many quarters we have had a most interesting and encouraging account of the plans for the year. How many of them will be carried out? So often the retiring officers of an Association speak with keen regret that their work has not been better done. We have it in our power now to save ourselves from the keenest of these regrets. A friend told a Western college president that during the Russian-Japanese war, he had seen a telegram which Admiral Togo had sent just before a great Japanese victory. "After many wavering thoughts," read the message, "now one fixed purpose." That is a good signal for us as individuals as well as Associations. Have a great central Christian purpose and then stick to it unwaveringly.

HEROISM IN PRAYER

BY ROBERT F. HORTON, D. D.

The thousands of students who heard the addresses which Doctor Horton journeyed from London to bring to the Kansas City Convention last January and all those who need help in their prayer life will be delighted to have this message written specially for the students of North America.—*ERRATA*.

I am going to make a few suggestions about the power and the principles of prayer which may come as a help to those who are deterred from exercising prayer by certain difficulties which their thought has not yet overcome.

First of all, I want to say that the feeling of joy and power in prayer must not be taken as prayer itself; because the most effective prayer may be and frequently is that which is completely dry, and, as far as consciousness is concerned, ineffective. Thomas à Kempis speaks of the "Grace of Devotion," that experience in which prayer becomes a perfect satisfaction, an intercourse with God, which is felt by the man and seems to be felt by God at the same time. But as à Kempis says, if this grace of devotion were always granted, prayer would be so great a luxury that we should never desire to do anything else, and life would fail owing to the perfection of the prayer experience. This, of course, God could not permit; therefore, our prayer is, for the most part, unaccompanied by the grace of devotion, but wrung out of us, often with pain, by a sense of need and duty.

In the life which we as students are trying to live, we may compare the prayer life to that hard toil for examinations, in which we cannot follow our own bent or seek for any immediate satisfaction, but are obliged simply to jog along resolutely, willy-nilly, until the task is done. So we have to pray, with a method, with an object in view, determined never to give in. But to pray when the heart is dry and the thoughts will not come, to pray on, even when it is simply a dumb cry to God, an appeal to the pity of Christ, a request for the Spirit within, such prayer without immediate answer or apparent result is the real building up of a spiritual life in just the same

way as the hard mental toil, the study of uncongenial subjects, and the mastery of obstinate facts, is the building up of the mental life. This no doubt is the meaning of the medieval phrase: *Orare est laborare*; it is labor, and it is wise of us to remember from the beginning that, in approaching the task of prayer, we must gird up our loins and trim our lamps and set to work as one who is determined to penetrate to the depths, to climb to the heights, and to traverse unknown lands. This point I would impress especially upon those who have been discouraged by finding that prayer is not natural, not congenial, and certainly not easy—play the man in prayer.

Now I want to turn to another point. It is often very difficult to see how prayer is answered; but, sometimes, a striking instance occurs which serves as a test, and brings an overwhelming evidence of this single fact, that the praying spirit may be sure of the great force of the universe working for it. Such an instance occurred to me lately, and I should like to record it for the help of those who don't yet see why we should pray always and not faint. I was going to Ireland for my holiday when the whole country was seething with disaffections and apparently on the brink of civil war; everyone recommended us not to go, believing that it would be dangerous, but I was more eager to go because it seemed to me that it might be possible to carry a spirit of peace that might contribute towards the settlement of these international dissensions. On entering the country, July 30th, I said to my friends who were with me, that we would pray, against all the apparent difficulties, that the two parties, Unionist and Nationalist, might be brought to an understanding, and that peace might prevail in that country which is an integral part of the British Empire. Certainly never did prayer seem more hopeless, and never was it urged with a more complete ignorance of the way by which this result could be achieved. But I prayed, and my friends prayed with me; our prayers continued for three days, and then a miracle happened which brought the contending parties into agreement, and actually set the armed forces which had

been ranged against one another side by side in practical concord. The leader of the Nationalist party in the House of Commons astonished the whole country by a declaration that for the first time Ireland was at one with England, and all the forces of Irish manhood were united to defend the common cause. Speaking to the people in Donegal I found that the whole temper was changed, that all regarded themselves as part of a common country, and were set upon the safety and welfare of the whole.

Now this miracle was brought about by an event terrible indeed in itself, but which came as the dark judgment of God, charged with inner light. It was the sudden breaking out of war between Germany and England on August 3rd, which brought the wholly unexpected answer to the prayer for peace in Ireland. It was with a kind of awe that I realized the answer to the prayer and the way in which it had come. I should not have dared to pray for peace in Ireland if I had known it could be secured only by the far more terrible war between the kindred peoples of England and Germany, and a conflagration in the whole of Europe. But yet I could not hesitate to recognize that here the answer had come, and with a trembling gratitude I thanked God for the good which was given, and turned to plead with him to deal with the vaster evil which had come. It was, if I might say so, as if he had trained me to plead for the peace of Europe by giving me this surprising and unexpected answer to my prayer for the peace of Ireland; He leads us on to greater requests by granting us the less. He teaches us, that we may trust Him in one matter, and then in another, and then in another, until at last He teaches us to trust Him in all, and to make known our requests to Him with supplication and thanksgiving, however dark and inscrutable the conditions of life appear.

What I have hitherto said points to the two great principles of prayer on which our Lord insisted: the pertinacity or importunity which goes on in spite of all difficulties, and the faith and absolute confidence in the power of God to do all things;

to remove mountains and cast them into the depths of the sea, or to change the whole course of events. It was evidently His great purpose to impress upon us the two things that are most difficult to achieve in the practice of prayer: the necessity of going on, and the necessity of not limiting the power of God. And from this comes the conclusion that we must make our prayers a studied and ordered method of life, a discipline and a practice. It does not suffice to pray only when the impulse to prayer is given; we must pray always; that is to say, we must pray when there is no inclination and the way of prayer does not seem open. Certain times must be reserved, certain methods and forms must be kept in order to help and stimulate the spirit in its prayerless moments. For prayer is often like the rising of the aëroplane from the ground; the sail is lying helpless on the earth, cleaving to the dust, and before it can make its flight, it must run a little while along the ground and then spring up into the air; our forms and methods must all be maintained in order to make that initial step, the mounting up into the heights.

Yes, the great lesson is to learn to ask even for the impossible, to see that in prayer we are admitted into the centre of that Being that makes and controls everything. That was why our Lord told us to ask first the great all-inclusive and apparently impossible petition, "Thy kingdom come, Thy will be done." Sweeping aside all details and all obstacles we are to go habitually to that central thought. We may plead for perfect peace when all the world is at war; we may plead for perfect goodness when everything seems bad; we may plead for eternal life when death overshadows us; we may plead for the reunion of souls when the inexorable parting has come. We are not to be staggered by the impossible, we are dealing with a God who can and will do all things, and make all grace to abound. That is the real significance of prayer, and when we come to that conception we may, in a certain sense, and with all humility say, "I can do all things in Him that strengtheneth me."

USING THE PAST

THE IMPORTANCE OF ACCURATE RECORDS

BY CLARENCE P. SHEDD

The old adage—"There is nothing new under the sun"—comes home with new force as one follows the history of any voluntary student organization like the Christian Association Movement. The short duration of the student generation, and the frequent changes in leadership create a situation in which one frequently finds "things old" labeled "brand new." A few illustrations will make this point clear.

Social service activities have been considered as among the "new finds" of recent years for our program. Yet one of the compelling reasons for the organization of the oldest of Student Young Men's Christian Association, that of the University of Virginia, was the desire on the part of the students to bring some relief to the moral and religious destitution that prevailed among the people of neighboring rugged mountains. As early as 1858 this Association was sending out fifty students weekly for various types of service to the poor whites and Negroes of these destitute regions.

In 1868 some Williams College students returned from the Massachusetts men's Association convention to organize religious work in fourteen destitute sections of the hill towns about Williamstown. In 1873 Dartmouth was carrying on a similar work in six neighboring districts. College neighborhood work was one of the prominent topics of discussion at the Baltimore Convention, 1879. By 1880 at least one-third of all the college Associations were carrying on some form of community work, Brown University having organized a club for street boys.

Deputation work is another activity frequently referred to as "new" in present day conferences. As early as 1871 the

University of Michigan and the Olivet College Associations were united in sending deputations to the other schools of the state to promote in these places the organization of college Young Men's Christian Associations. When Luther D. Wishard first considered the possibility of accepting the college secretaryship in December, 1879, he was with a group of Princeton students who were conducting an evangelistic deputation in Hackettstown, N. J. Evangelistic deputations to preparatory schools and other colleges were being sent out from Yale as early as 1888.

The Bible study development of the last decade has emphasized especially the discussional plan and small groups. Beginning with 1882, and continuing for at least four or five years, Amherst had a plan of Bible study with a similar emphasis. The plan even included a normal leader with whom all the groups met once a week to discuss difficulties. On this plan they had from thirteen to twenty Bible study groups with an enrollment varying between 150 and 200.

In 1880 Yale reported a similar Bible study plan with 150 students enrolled in groups. Even the use of the rooming and fraternity house as a meeting place for such groups is not new, a number of Associations, including the University of Virginia, having used a similar plan for small group devotional meetings very early in the history of the Association movement.

During the past year there has been formed by the men's Associations the New England Intercollegiate Council. The leaders conceived of it as a brand new idea. Yet beginning as early as 1883, and continuing for nearly ten years there existed a New England College Organization that promoted an annual conference of the Christian Associations in these colleges. These conferences brought together as many as 200 delegates. Consider what it would mean to this newly organized New England Council if there were readily available, full records of the experiences of this earlier organization.

It is clear from the illustrations given that, because of the

lack of accurate records, at many points in the development of our Movement, we have seemed to do over again the things that earlier leaders had tried out. This has resulted not only in an unnecessary waste of time and energy, but also in the embarrassment of labelling as "new," things which are really "old."

Without question the development of our Movement has been retarded at points, either because of the failure of leaders of local college Associations to pass on to the students of succeeding generations the results of their experiences, or because of the failure on the part of local, state, or national leaders, to pass on to other Associations such results.

Every college Christian Association, as a part of the largest and most thoroughly organized voluntary student organization in the world, should take pride in being the most efficient organization on the college campus. Many of our failures to make progress can be traced to the neglect on the part of the leaders of Associations to keep and pass on full and accurate records of their successes and failures. Every Association should pay especial attention to its records at the following points:

1. There should be some system of detailed records for the whole work of the organization, and for each committee.
2. Within the college, the experiences of all departments of the work should be passed on from year to year, both through the written records, and such setting up conferences as the spring and fall cabinet conferences.
3. It is most important from the standpoint of the whole movement that the conspicuous successes and even failures, of Associations should be given a good deal of publicity. It is the duty, therefore, of each Association to pass on its experience to other Associations through traveling secretaries and more especially through the columns of **THE NORTH AMERICAN STUDENT**.

SOME ASPECTS OF THE WOMAN'S MOVEMENT

BY ZOE FAIRFIELD

We are exceedingly fortunate in securing Miss Fairfield to write on the Woman's Movement. She is not only one of the secretaries of the British Student Movement and so familiar with all the Christian activities among college women; but she is also one of the most earnest and best informed of the younger leaders in the cause of which she writes.—*ERRATA.*

In attempting to respond to the suggestion that I should write an article for *THE NORTH AMERICAN STUDENT* on the Woman's Movement I found it very difficult to know the best method of approaching the subject; I wondered if I should write of it as it takes shape in England, or whether I should try to think myself into the American point of view. I decided that the only result of attempting to do the latter would be to show the superficiality of my knowledge of American conditions. It seemed best on the whole to try to write of the woman's movement quite generally and in relation to some outstanding features of the modern situation, because I am convinced that the questions involved in it are as wide as humanity, and that if one goes deep enough, one is bound to touch issues which are alive to all men and women everywhere who are awake to big issues at all. For historical and other reasons the woman's movement takes different aspects in different countries, but it has become a universal factor.

It may be well, however, at the outset to say a few words about the situation in England. The movement in this country, during the last century, made itself heard chiefly in the demand for higher education and in movements for social purity. The particular battles of those days were very largely won, and though much still remained to be done in these and other directions, women's questions did not attract much public

attention again until they sprang into view in the form of the demand for the extension of parliamentary franchise to women; this demand, too, had been there all the time, but there is no doubt that at present the woman's movement in this country centres round it, and that, to many people here and elsewhere the woman's movement seems to be synonymous with the Woman's Suffrage Movement. This fact has raised some considerable difficulties, for we know that this is not really the root of the whole matter. I am myself a convinced suffragist, but I realize that the woman's movement did not begin, and will not end, with this particular demand; it touches much wider and more fundamental issues. Even now in England one finds that it is really never confined to the political sphere. In any address on the subject not only political questions are dealt with, but moral and social questions of all kinds. In a religious gathering such questions as the place of women in the church, and in missionary gatherings, the place of women on the mission field and on mission boards, are some of the forms in which the question arises. I believe that the woman's movement may be defined as a demand for the true emancipation of women, political, physical, ethical and spiritual, and at the same time a demand for fuller opportunities of service. Liberty and service are its keynotes and surely liberty is a word dear to humanity, and service a word dear to every Christian.

The woman's movement is part of the general unrest and stirring of human life, and it is the outcome of the same causes, economic changes, altered international relationships, the shrinkage of the world, the spread of education, the contact of East with West, the discoveries of modern science, the rise of new schools of thought.

I propose to select two outstanding features of the modern situation and to try and show how I think they are related to this movement: social unrest and intellectual unrest.

Take first the matter of social unrest. On this side the woman's movement stands for two things, the demand for social reform, and the demand that women shall take a greater

share in social responsibility. The pressure of the social problem falls on women even more cruelly than on men. Let me illustrate this from some facts as to women's work and wages in England. It is extremely difficult to get any exact information, for, while information and statistics of all kinds dealing with men's work can be obtained easily, it is necessary to make careful and painstaking investigation in order to obtain any reliable or detailed information about women. The following facts may give some general idea of the number of women workers and their rates of pay. The proportion of occupied men to women, according to the census of 1901 is ten to four; that is to say, for every ten men engaged in some definite and tabulated occupation, four women are also to be counted among the workers. Of these, nearly one-third are under twenty-one years of age, and more than half under twenty-five. The annual report of the chief inspector for factories and workshops, for the year ending 1911, gives the number of women so employed as 1,852,251. There are numbers of women employed in teaching, in domestic service, as shop assistants, clerks, typists, waitresses, dressmakers, nurses, government employees, charwomen, washerwomen, private secretaries, and in trades of all kinds. Any enquiries into the average wages of women workers reveal facts as to the average wages paid which are nothing short of appalling, and it is probable that the average wage in trades not investigated is much lower. Ninety per cent. of the sweated workers in this country are women. Another side of the problem is that women, even when working at the same trades as men, are paid on an entirely different scale. In a table before me as I write, the average wage of the women is about one-third the average wage paid to men in the same trade. The reasons for this are complex, but whatever the contributing causes may be, it is clear that the women workers of our country are being quite inadequately paid for the work they do and not enough to meet the actual, bare necessities of their lives. The position of women in the labor market seems to many women to prove the utter

failure of chivalry and the hypocrisy of the pretence that in a Christian society the strong protect the weak; and the most painful aspect of it is that it cruelly strengthens the temptation to enter that one profession which is always open to women, the profession of prostitution. The struggle of girls to keep straight in almost impossible circumstances, is one of the most pathetic and heroic of modern forms of martyrdom. It is sometimes hard to understand the passion which is found in the woman's movement, until we realize that at bottom it is a demand for the redemption and fulfilment of womanhood and motherhood; the passion of its protest will remain so long as society suffers the exploitation of any class of women in the service of greed or lust. "Sex antagonism" is a bad by-product, and has no essential part in the movement.

The movement, therefore, demands reform not only for the sake of oppressed and wronged womanhood, but also for the sake of spoilt and idle and irresponsible womanhood, it demands that she be given a full share in the responsibilities of citizenship. It is part of the work of the woman's movement to arouse the minds, hearts, and consciences of women themselves. Women are not guiltless in the upholding of a double standard of morality, for the increase in late marriages, for undue limitation of families, nor for the existence of low and materialistic ideals among men. Women are shamefully associated with men in the international white slave traffic. It is most necessary that women should take a full share in social responsibility for the sake of rich and poor alike; of men and women alike, and of society itself.

To look at this matter from another point of view; the old idea of sheltered womanhood, in which every woman was on a pedestal, sheltered from the storm and stress of life, cannot be held any longer in the face of the facts. Women, as a whole, are not sheltered; they are right in the middle of the struggle of the modern world. It never has been proposed seriously that the whole of the larger half of the human race should be upon this pedestal, which is always a restricted area, and in whatever

form it may come to us we utterly repudiate the heresy that there are two classes of women in the world: good women who must be sheltered from every evil force, and "other women." Public morality has been based largely on this assumption that there are two classes of women and that men are bound by two quite different codes of honor in regard to them. There is a truer sisterhood growing up among us; we do not any longer believe that the cause of purity is furthered by the ignorance of the women who live in the easier places and, while it is possible for any man or woman to say and believe, that our safety and purity is made possible by the degradation of other women, we utterly refuse the safety and the shelter. The woman's movement is a call to women to be less selfish and careless and to take their stand side by side with men in the battle of life as their helpmate and *not* as their plaything. All who study the woman's movement will find in it an element of violent prejudice against the woman, however charming, who takes without giving, and who is kept by any man, under any circumstances, in a condition of what is often described as parasitic dependence. We believe that the woman in the thick of life's battle should be given weapons for her warfare, and not handicapped in the fight, and that all women should share in the fight for higher and purer and better social standards.

To turn now to the question of intellectual unrest. The woman's movement is, in some lands, largely the result of the higher education of women; in other lands, it is still in the stage of the demand for such education. My own experience leads me to believe that women, in our own country, are intellectually as restless as men. It is certainly true in the Student Movement of this country that there is more theological questioning among women students than among men. The Church has been slow to recognize this. So many women still go to church that the clergy are only gradually awakening to the fact that the stronger women are staying away quite as much as the men. We rejoice in the fact that our summer conferences are mixed, otherwise there is little doubt that the speakers

would still "talk down" to the women. Women are asking themselves all the questions which men are asking, but the special feature of the situation is that they are also demanding the right to think out for themselves what their own standards ought to be.

Among other things which are being questioned is the Christian ideal of womanhood and the Christian moral code. Is there any more urgent demand to be made on the Church than that she shall face and meet this demand? Our ideals are in the melting pot. Is Christianity to help us to restate them, or are we to look elsewhere for the guidance which we need in the changed conditions at home and abroad? It is impossible to deny that though the Church is really with the woman's movement in much for which it stands and for which it is working there has been, on the whole, very little sympathy between the leaders of the Church and the leaders of the woman's movement, and very few on either side have realized their common purpose. Many of us whose lives—for what they are worth—are given to distinctively Christian work have, until lately, turned to those outside organized Christianity for sympathy and understanding about women's questions. Many of the women who have cared most have met with disapproval and prejudice in many quarters, and have found very little serious attempt to understand what they believe and desire. During the last eighteen months in this country there has been a great improvement. There is a growing desire to understand, and discussion of the movement is no longer barred at assemblies of religious people. The woman's movement has come to stay, and whether it is to be a secular or a spiritual movement rests very largely with the Christian men and women of to-day.

There are many difficult questions to be faced and there is much prejudice and bitterness to be overcome, but I believe that there is a call sent to-day to all men and to women and to the Church to stand in and help. We cannot choose between public and private life; we have got to seek the true relation between them.

PREPARATION FOR THE DEVOTIONAL MEETING

BY FRANCIS P. MILLER

The average undergraduate is willing to take part in a definite program of constructive work, but he will not support a dead enterprise. He recognizes more or less distinctly his own spiritual needs, and will be attracted to that which offers definite satisfaction for them. The primary object of the devotional meeting is to satisfy these needs, and its ultimate success will depend upon the thoroughness with which it realizes this purpose. Continued weakness in any one of its phases will inevitably lessen its influence, and in the end will lead to failure. This, however, is traceable in many instances to a misconception of the real place of such a meeting in the religious life of the college, or to a misunderstanding of the true meaning of devotion.

Christ alone must be the basis for religious work which is to be permanently successful. His will must be the master-motive of the Christian organization as well as of the Christian individual. To find His will should be our chief aim, nor can it be done in any other way than through communion with Him. True prayer includes not only the voice of man, but also the voice of God. The prayer-meeting of the college Association is the place where such communion is possible, and where the will of God may be discovered in a special way. It affords an opportunity for the souls of men to join in one great unison of desire with the soul of their Redeemer. Fellowship may be formed there of intense sweetness and lasting joy between man and man, and often in the stillness of His presence a divine form appears before their eyes—the Christ is there! At such a time all things are possible. The impossible may be accomplished, the unusual made commonplace. No great

spiritual awakening has ever taken place that has not been preceded by such intercessory communion.

But the accomplishment of this result cannot be arrived at through haphazard methods. There must be a small group forming the nucleus of the devotional meeting, who have had a personal knowledge of Christ as a Great Reality and who are passionately endeavoring to form a closer connection with Him. The spirit of these will be contagious. They will be the source of inspiration for the rest, and will act unconsciously as tutors in the great school of prayer.

Knowing before whom we are to bow in such a place, it is absolutely essential that the mechanical details of the meeting be so perfectly planned as to be inconspicuous. The leader should be chosen for his own spiritual depth and should be given ample time in advance for thought and prayer. It is imperative that he preside in an efficient way. Obviously a weak leader will destroy the necessary atmosphere of devotion. A professor in one of the Southern universities, when a student, became so disgusted with the character of the leadership in these meetings that he severed his connection with the Association, and only renewed his interest in it when he returned to the university as a member of the faculty. It is pure mockery to bring any but our best to God at such a time.

The audience as well as the leader must be in a sympathetic spirit. They must be educated gradually to a better understanding of the prayer life—its meaning and its possibilities; they must be warned of the danger of mechanical prayers—mere words composed without serious intent and rattled off from wandering minds; and above all they must be led to listen through the storm of their own lives to that “still small voice of calm.” This process of development must of necessity be gradual, but so long as there is progress there will be a concomitant amount of interest and enthusiasm.

It is essential that the prayers themselves be very specific and direct. Vague abstractions can make no lasting impression. Let the petitions be for concrete objects and definite

individuals. That these may be more comprehensive and logical, a list of objects for prayer should be planned in advance, having in mind some especial need at that particular time in the college and also in the world field. The realization of these petitions constitutes the most effective reason for the existence of the devotional meeting.

The possibilities of these meetings are only limited by the lack of faith and narrow horizon of those who unite in them. If there were men and women in the colleges of North America with sufficient vision to enter upon such a program of united intercession, the Kingdom of God in the student world would be hastened tremendously. If men are ever able to reach out to God and in their prayers to Him express the world's need in world terms, then, and then only may we expect a world-wide advance in His Kingdom.

“ALL TO THE GLORY OF GOD”

BY B. C. WALLER

The present is a this-worldly age. Very few of us can really echo the words of the old hymn,

“I am but a stranger here,
Heaven is my home.”

We tend rather to regard earth as our home, and consider it our duty to make it a better home for ourselves and others. The old belief that the world is hopelessly bad and that the function of Christianity is to rescue a few individuals out of the total wreck of humanity has given way to that more hopeful view which looks for the uplifting of the whole world, the redemption of society, the setting up of the Kingdom of God on earth. The result of this change has been largely good. Christian men and women are forced to turn their attention to the practical affairs of everyday life, to study national and

social questions in the light of Christianity, to work for the betterment of their fellow men in bodily as well as in spiritual things. We see that religion is concerned with all life, that for true Christians as for all true men, nothing that affects their fellow men is remote or uninteresting.

But there is also a bad side to our changes of view. There is a tendency to let our concern for human affairs overshadow our concern for the affairs of God. It is coming to be the case that we look on Christianity as summed up in a duty to serve our fellow men, as a life of unselfishness, a service in which we are to set up righteousness in our own country and throughout the world. This we think is the main thing, and only when we are asked how it can be accomplished, do we reply that it must be through faith and prayer and the power of God. We tend to look on our service as the most important, and on the power of God merely as the means whereby our service can be made more effective.

This cannot be right. If in any scheme of religion God is not put right in the centre of all things, it really means that God is not regarded at all. Do we not sometimes imagine that God is another Person who is interested in what we are trying to do, who wishes for the conquest of the right, and who may be persuaded by our prayers into actively helping us? If this is so, it means that we have a wrong idea of God. "Our thoughts of God are too human." No, God is not an onlooker whom we can bring sometimes to our aid, but He is the Originator and Fulfiller of all our work, the one supreme Force who brings righteousness into the world, and who takes up us men, one here and one there, to use us in His working. We are not using God's power to carry out our purposes; He is using us to carry out His purposes.

Any great and good work which has been done in the history of the Church has been based on this belief in the power and insistence of God. See how in the latter chapters of the book of Isaiah the words of consolation and encouragement are based solely on the majesty of God. "All nations before

Him are as nothing; and they are counted to Him less than nothing, and vanity.” It is this that gives hope to the people whom God has chosen. The first Christians went forth in reliance on the words: “Ye shall receive power”; and “ye shall be witnesses.” The early Crusaders expressed their reliance on God in the battle-cry, “Deus vult,” “God wills it;” a similar feeling appears in the watchword of the sixteenth century missionaries, “*Omnia ad majorem Dei gloriam*,” “All to the greater glory of God.” That is the spirit which should be at the heart and centre of all our work; a sense that it is really God’s work, and that all is being done by Him and for His glory.

Let us look at some results which would follow. There would be a transformation of the objects of our work. One cannot help doubting whether entirely this-worldly effort to uplift mankind can ever really prove successful. Can we really love all men as long as they are merely men? The Christian has a higher motive and a higher ideal. To him the world is God’s world, and all men are the sons of God. The earth is God’s testing-ground for immortal men; the joys and sorrows, the rise and fall, the striving and the victory and the defeat of ordinary men and women have an eternal value in the sight of God. To us, if we are fulfilling God’s purposes, it must be the same.

The power of God working in us would also transform our own work. First, it would give us life. It would change our efforts so that they should be no longer ours but God’s. What is needed in so much of our work to-day is a greater inspiration. If God were doing it, not ourselves, we would be inspired indeed. And then it would give us hope. “If God be for us, who can be against us?” If our work is not our own but we are simply striving to do our little part in what He has ordained, then success is certain. Hope is one of the three great Christian virtues, but in practise we hardly recognize this. Is it not simply because we do not believe that God is working in us?

The foundation of the Student Christian Movement and its spreading throughout the world is one of the great manifestations of the power of God. Man did not bring it about; God brought it about. It has been full of the life and enthusiasm which come in a movement inspired by the Spirit of God, and its hope has received expression in a series of great watchwords such as "The Colleges for Christ," "The Evangelization of the World in this generation." These are great words and show something above the mere optimism of youth; they show faith in God. Now the Movement has become well established in some countries, especially in North America and Great Britain, and the time of testing comes, when it has to be seen whether we can combine maturity and experience with the faith and hope which inspired our Movement at the start. It is sometimes said that every religious movement starts with enthusiasm, but after the first generation has passed, it becomes more and more rigid, outwardly strong though dead at the heart, and finally collapses from within. The "sober second thought" is often far too sober and crushes out the enthusiasm altogether. Will this be true of our Student Movement? Yes, it will, if we look on it as a man-made thing, built up on the zeal and wisdom of a few great leaders. But if it does not depend on any man, if it depends simply upon God, if God has used men here and there and will continue to use them because the Movement is a working of His Spirit, then we can trust Him to carry on His own work, and can have all confidence for the future. It may be said about our work as was said about the early Church, "If this Movement be of men it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." We believe that it is of God.



MORAVIAN PEASANTS AND SCENERY

Village Street, Moravia

Women Laborers in Austria

"All Aboard for America"

Slovak Peasants Boarding Train for Hamburg

One of the ruined castles that add to the picturesqueness of Slovakland

Slovaks from Javorink—Moravia

Farming on the Hills of Moravia

“THANK GOD WE ARE IN AMERICA”

BY KENNETH DEXTER MILLER

The author of this article is one of the first of a growing number of college graduates to go to Europe to familiarize himself with the sources of most of the emigration to this continent. Mr. Miller who, after graduation from the university and seminary, spent a year living in the most friendly way in the homes of the villages and cities of Bohemia, is now pastor of the Bohemian Presbyterian Church, New York City.—*EDITOR.*

Every true Christian in America is horror-stricken at the state of affairs in Europe to-day. The spectacle of thousands upon thousands of men grappling in a death struggle, each one intent upon the death of another; the thought of the ruined commercial and industrial interests, of farms laid waste, and cities razed; and above all, the thought of thousands of homes grief-stricken and wrecked by the awful tolls of war—surely now our hearts must beat with a greater sympathy and a more complete love for our brothers across the sea than ever before.

And yet to most of us the horrors of the present war do not come very close home. Isolated and mostly apart from the maelstrom of warring Europe, we go our ways in comparative security and peace of mind. But it is well for us to remember that a large number of our fellow countrymen have a very vital interest in the present war. They are those who have fathers, brothers, and dear friends in the ranks of the opposing armies or who have themselves answered the call to arms and left our shores for the war. True, many of them are newcomers to our shores, but they are our countrymen, nevertheless, though we may sometimes fail to recognize them as such.

Many of them are stirred to heroism and patriotism by the call of their old fatherland, but many others, and perhaps the majority of them, hear with cold hearts the call to arms of their country. At the outbreak of the war between Austria and Servia there was held a giant mass meeting of the Slavic peoples living in New York City. Crowded into the hall were easily five thousand men and women—Bohemians, Slovaks,

Ruthenians, Croatians, Servians, Slovenes—all former subjects of Emperor Franz Joseph I. The object of the meeting was to protest against Austria's declaration of war upon Serbia, and mingled with this protest was a great thankfulness that they had been able to leave all this behind them and take refuge in free America. "Thank God we are in America." This was the prevailing sentiment of this pan-Slavic meeting, and is to-day the prevailing sentiment, I believe, amongst all of the five millions of Slavs living in this country.

A young Croatian now living in the beautiful capital of that country, Agram (*Zagreb*), reflected most clearly the influence of America upon her Slavic citizens, and, at the same time, the gratitude which they bear to their adopted country. He had spent some seven years in America, at first as a member of a Croatian orchestra, playing at many of the first class restaurants of the country, and later as a real-estate and insurance agent carrying on his business among his countrymen in Buffalo. He had done well in this country; but not in a financial way alone; for he had caught the spirit of America, had become not only an American citizen but an enthusiastic patriot as well. His joy at seeing some real live Americans for the first time since his return to the land of his birth was genuine and abounding; and he left not a stone unturned "to treat these Americans as well as Americans had treated him"—which was truly most delightful for those Americans. The Slavs are second to none in hospitality, as the reception of this Croatian-American demonstrated without a shadow of a doubt. A visitor from America, honestly and sympathetically endeavoring to understand the ways of the Slavic is sure of a welcome which will leave his heart forever warm towards these big hearted people.

But what of the reception accorded by America to these newcomers from across the seas? Have the Slavs in America always sufficient cause to be thankful they are in America?

From the hills of western Moravia, there came to this country some years ago a young man, a boy in years, but with

a physique fully and wonderfully developed in the hard school of farming upon the rocky hills of Moravia. Young and full of ambition he came, ready and willing to give freely of the strength of his body; seeking only in return the opportunity to live out his life here in freedom, and in peace and to develop his personality freely and fully as it was impossible to do in his home land. From point to point he drifted, seeking always the place where he would secure the greatest return for his strength. Finally, he came to the coal mines of southern Ohio, where his unusual physical strength soon enabled him to mine enough coal to earn a wage of six dollars a day. All was going splendidly. The work was hard and the surroundings far from inspiring; but money was being saved; some to be sent home to those who sorely needed it, and some to be stored away as a nest-egg against future contingencies.

One day far down below the surface of the ground, there was a crash, and down upon a group of miners came a huge rock, a ton in weight. Most were killed outright; some were spared instant death, but were doomed to a living death. Our friend was among the latter. A section of the rock had crashed into his back, another upon his legs. For months he lay in the hospital racked by torturing pain.

It was one of those unavoidable accidents, one of the risks that he ran in undertaking such work. But what followed could never be called unavoidable. While still in the hospital, and in the throes of pain, there came to him a fellow-countryman, bearing a large, legal-looking document. “George,” he said, “I know that you must need some ready money to help defray the hospital expenses and doctor’s bills. If you will only sign this paper, you will receive \$800.00 from the company for your immediate use.” “You don’t mean that I am settling my case against the company for just \$300.00, do you?” “Oh! no,” was the reply, “this is just for temporary use. Your case against the company is good for thousands of dollars. And, if you will let me have half of the \$300.00 as a retainer, I will see that your case is prosecuted.” The

document was in English, so that George could not read it himself, so he affixed his signature to it upon the word of his countryman, trusting him because he was his countryman. Weeks after, George left the hospital, and hobbled on crutches to the office of the mines company, to see about his case. The manager of the company received him kindly enough, but the moment the subject of a settlement of the miner's claim for damages was broached, he said in seeming surprise: "Why, your case is all settled," and drew out the paper George had signed in the hospital, which had been in reality an agreement to settle his claim for \$300.00! The poor fellow explained the circumstances, and pleaded for justice, but in vain. The deceit had not been the company's, it was explained; they knew nothing about it, save that the paper had been turned in to them through their attorneys. There their responsibility ended; and George was sent away with \$300.00, in reality \$150.00, and a lifelong injury which made him a helpless cripple.

From hospital to hospital and from doctor to doctor he went, under the advice of friends and charitable organizations, seeking a relief that will never come to him. Unable to stand or be seated for any length of time without excruciating pain, he is to-day dependent for his existence upon the charity of friends or benevolent societies. Asked if he would consider returning to his home land, he replied: "Why should I return there? My people have enough cares already without having me thrown upon them as an additional burden. I refuse even to let them know of my condition, and always write that I am well and happy and getting along fine." "Besides," he continued, "I left my home land a well and strong man. I was crippled in America and it is for America to take care of me and give me a living."

Yes, it is for America to take care of this man and the thousands like him who come here full of strength and hope and find themselves deprived of both by the grind of our American industrial world. How fares the immigrant in

America? Go to any of the regions where they have settled, go to the mining towns, the lumber and railroad camps; go to our great cities, and there you will always see the same monotonous, dreary spectacle of men and women contending with poor housing conditions, lack of sanitation, and receiving less than a living wage for terrifically hard work, carried on under inhuman and devitalizing conditions. Many lives are wrecked by accidents, as was that of George Laisa; but far more are ruined by degrading living conditions, lack of proper facilities for rest and recreation; and still more, the hardiest of them all, are stunted in body, mind and soul, so that the net influence of America upon them is stultifying, instead of enlarging, beautifying and developing.

It is true that many struggle through the fight and win for themselves or for their children a larger, freer life, which would have been impossible on the other side. That is the hope of our immigrant life. Jacob Riis, Mary Antin, Edward A. Steiner and many others well known and unknown, have attained unto that larger, fuller life which we are proud to speak of as the heritage of the American people. But oh! the price they have to pay! Must it be so great?

Can not we do more than we are doing to help these foreigners on their upward path? They are strangers; have been "taken in" in the wrong sense only too often; can not we do our part to take them in as Christ would have us take in a stranger? Can not the Christians of America see that when we feed the hungry, give drink to the thirsty, clothe the naked, and visit the sick and imprisoned, that we are doing the work of Christ himself, and bringing the whole ministry of Jesus Christ to bear upon those who are struggling upward towards the light? And will not more young Americans of courage and vision come forward to help set up here in our own blessed land that reign of righteousness, justice, purity, and truth which Jesus called the Kingdom of God and which, if once established here, will make all within our borders shout aloud with joy, "Thank God we are in America."

WHAT COLLEGE DID FOR ME

By D. H. K., '12

To my freshman mind in October, 1908, the University stood supremely for one thing—mental culture. I knew that dimly connected with college life were myriad activities—athletic, society, clubs, sororities, Christian Association—but these I did not count as part of the solid worth of a college education. Like most of my class, I entered into them with that fine, sporting instinct which defied professors loudly advocating concentration and attention to study! The complexity of the strands which make up the real web of college life—the unity of all the parts—dawns upon me now.

The University can work its most palpable change on the first year student. He enters visibly inexperienced. He has no notion of study—little conception of the value of individual thought. He has had, at best, slight training in leadership, and is at sea among the hundreds of his fellows. Whom to follow? Whom to admire? By what standards is he to judge in this new life? He begins—and this is confession—by applying his own small, preconceived standard. He is often loud in criticism—bold and shallow in judgment. Sarcasm is easy to him, and has a clever sound. His neighbor is ever the butt of his scintillating wit. To my shame I recall to-day the vision of a fellow-student in tears, reduced to that pitiable state by my scathing allusions to her “butterfly” existence!

If youth is ready to condemn, it is also apt to admire. Hero-worship saves the overweening freshman from the cynic's doom. “The professor who influenced me most” gave me in my first year something more to think of than “other people's business.” His vivid, informal talks on Tennyson's “In Memoriam”—pictures of a strong man's upward struggle through grief and doubt—have stayed with me ever since. From observation of the leading spirits of my day grew my first-year

ambition,—to obtain in college an all-round training,—a place on every society, first class honors in my course and an honorable place in the social life of the college!

A first year's glimpse into other lives sets every freshman agog for new experiences. Practical work in teaching, preaching, surveying, or what not, doubtless brings them, but the most satisfying and tantalizing vision of life comes with travel. "I had heard with my ears and my professors had told me" much of the joys of a continental summer but the longing to see for myself the homes and haunts of my French authors, and the battle-fields where my heroes fell was first allayed in the long summer vacation between my first and second years. I cannot help digressing a moment here on the wider culture of life between the college "years." I have put the impertinent question, "What has college done for you?" to many and many a person, and the answer has ever come with startling originality—"Oh, it has done *everything*—it has *broadened my horizon*." A university course is not the goal in itself but the starting line. It gives not only the broader horizon, but also the training of mind and perceptions to receive the broadest outlook.

When the excitement and stimulus of the first year passes—when the full summer is gone—a student has time to reflect. He is left to analyze his motives, to hunt for causes, to discover the source of the hurry and the restlessness about him, and to long for a worthier belief and a stronger reason for the faith that is in him. He shrinks very probably from anything like a common belief with others. The Christian Association, as it is an association of the like-minded may not help him, but he feels its pressure, and the friendship of its members, and their energy stimulate his courage. My second year—with its eternal *Pourquoi vivre? Pourquoi travailler?* was truly the darkest hour before the dawn.

To have in one's life one dominating aim, one over-ruling passion, one message, one mission—came to me in my third year as the secret of true success. When Christian influence

at last touches the core of a student's being, he starts up alarmed to find out how little he knows of God—how little he has ever tested in practise the value of Christian principles, how little he understands of that inner life which is the hidden source of his best friend's purity and love. Swiftly upon that revelation follows to all of us the call of service—and to some it is permitted to see God's purpose for them in lands where He is unknown. The sense of a need of God and later the sudden sense of responsibility, and the ennobling influence of a great challenge cannot fail to shake to the very foundations of an easy or a self-centered life. My greatest debt to my Alma Mater is that to her I owe my life-purpose. The climax came in a summer conference. Lack of sympathy and lack of a real appreciation of human nature spoils many a Volunteer's chances in college. I frankly own that in my third year, I endeavored to coerce friend and foe alike into thinking exactly as I did. Forgetting the toilsome way we have come, we Student Volunteers would have every one else reach our high position in a single leap! One who has newly returned from two years' active service in city-mission work tells me that a certain non-residential college is a cold and loveless place compared to the life outside—that she meets its lack of understanding and its chilling indifference on every hand! Lack of sympathy, lack of conviction, lack of prayer, meant for me as a Volunteer many a wasted opportunity.

The final year unconsciously brings with it deeper and stronger friendships, nobler opportunities and unspeakably greater responsibilities. College spirit must be at its height in the senior. He is a leader with the innocent eye of the freshman fastened upon him. To every senior who would be an impressive example this year, let me preach high aims in scholarship. The college expects it and self-respect demands it. To the senior, as to the older man, comes the duty of unifying his life scheme, of cutting away all that does not directly tend to make of him an efficient servant.



PREPARATORY AND HIGH SCHOOL DELEGATES AT NORTHFIELD (1914)
STUDENT CONFERENCE

300 delegates were present from 35 schools



NORTH CHINA STUDENT CONFERENCE, WOFOSU, JULY, 1914, AND TWO PROMINENT
CHINESE CHRISTIANS, MR. CHIU (ON LEFT), LEGAL ADVISER TO
PRESIDENT YUAN SHI KAI, AND GENERAL CHANG,
MILITARY ADVISER TO THE PRESIDENT

CHANGING CHINA

BY SHERWOOD EDDY

We are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Northfield Student Conference for North China. The change is typical of the transformation that is extending over the whole land. Here are a score of buildings with their inner courts and cloisters. Down the center is the Buddhist Temple, where the sage of India who became for a time "The Light of Asia" is still worshipped by the droning Buddhist monks, who feebly perform the rites of a worship from which the life has long departed, and where no single worshipper comes to bow before the images of the "Buddha in Meditation," the "Laughing Buddha," the "Sleeping Buddha," and the other dust-covered idols which are falling to decay. On one side of the temple are ranged the buildings of the former Buddhist monastery. The places for the two hundred Buddhist monks, who sought release from life through renunciation, are now filled with two hundred wide-awake Chinese students, who are seeking not escape from life but entrance into life abundant for the saving of China. Down the other side of the temple are ranged the courts of the old Emperor's palace, housing the foreign workers who received their first inspiration from the student conferences of Northfield and Geneva, and the Imperial bathing-pool, now filled with swimmers and splashing students. In the pavilion where the Emperor's dragon flag once hung, is the rainbow flag of the Republic, where the students are gathered for their platform meeting. On the distant hills are ranged the tall pagodas of deserted Buddhist monasteries, and the watch-towers of the fallen Manchu dynasty, while near at hand the moving-picture man from America is photographing the student conference in action. Beside the fallen idols in a little

shrine near at hand sits a live Bible class of modern Chinese scientific students, and I overhear their theme on the social rejuvenation of ancient China through Christianity. The distant sound of the gong from the old Buddhist priests at their worship mingles with the notes of a Christian hymn from a meeting in a neighboring cloister. Truly, the old order changeth, giving place to the new.

As I look over the students and workers gathered here this year, many facts strike me as new. They are men won for Christ during the last year. Here is a military adviser to the President, leading a Bible class under a neighboring tree. As a Chinese military student in Japan he was not allowed to attend Christian meetings, but when lying in the Mission hospital last year to have his leg amputated, the doctor gave him a Bible and the words of Jesus changed his life. After struggling with his doubts for some time he was so impressed by the character of Jesus, His life, His death, and His power, that he publicly accepted Him and was baptized. In Confucius he had found a sage, in Christ a Saviour. Confucius had given him precepts, Christ gave him power. The former had urged morality, Christ gave life. His one thought now is how to spread the knowledge of Christ among the 400,000 troops in China.

Here is another new convert, for a long time secretary and now legal adviser to the President. An ardent student of Confucius, with a sense of God as a far-off Creator, he went to Japan to study. On his return to China he became private secretary to Yuan Shi Kai, who was then Viceroy of the empire province of Chihli. By unswerving honesty, hard work and ability he helped to reform the local government of the province. When Yuan came to Peking to reform the organization of the Manchu dynasty, Mr. Chin came with him as secretary. It fell to his lot to form the new provincial parliament of the province of Chihli, to supervise the elections, etc. He also helped to form the first Manchu Senate, and became chief secretary of this body. After ten years of hard work,

failing health compelled him to retire to Shanghai. Here, discouraged and depressed over the corruption of the falling dynasty, and the hopeless outlook for his country, he was almost driven to despair. It was then that the great educator, and the newly baptized Christian, Chang Po Ling, said to him: "Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible and you will find a new source of power there." For a year he studied this book as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. But still he conceived of Jesus as only a man. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He could find no heart for work when he had no message for his people. But during this year he found Christ as Lord and Saviour, and from Him learned the message and power of service. He now came out of retirement and started for Peking to enter the government service. On his voyage north, however, he was in great distress of mind, feeling that he ought to come out and publicly confess Christ. His family would not consent, pointing out that he would lose position and prestige. One day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He said to himself: "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ." For ten days he tarried in Tientsin with his friend, Chang Po Ling. Here he was prepared for baptism and joined the Chinese Church and was baptized on April 5th, 1914. Immediately he visited all his friends in Tientsin and witnessed to everyone of Christ. From here he went to the capital on the 8th of April and the next day called upon the President. The first thing he told him was "I have become a Christian." The President replied that he had no objection, for there was perfect liberty of con-

science in China. He appointed him one of his legal advisers in the State Department. To-day this man is witnessing to those "of Cæsar's household" in the capital. Standing last night with this group of students on the hill-top overlooking the city, he prayed brokenly and with tears for the saving of China and God's blessing on the coming campaign among the officials and students of Peking. Among the thirty Confucian students in the camp two men as strong as these new converts have just come in for personal interviews, and have decided for Christ. Many others will decide before the week is done.

Here among the fallen gods and the decaying faiths of an ancient empire we seem to be repeating the experience of apostolic times. The living Christ is among us, and the power of Jesus Christ is slowly but surely changing China.

WHAT IS A COLLEGE CHRISTIAN ASSOCIATION?

BY KATHARINE DUFFIELD

In schools and colleges throughout our country we find an organization which is called the Young Women's or Young Men's Christian Association; now just what is this organization and what is the reason for its existence? Let us look at this question from two points of view, first what, in a great many cases, seems to be the reason for having a Christian Association; and secondly, what ought to be the reason for having a Christian Association? A great many Christian Associations seem to exist because it is the thing to have one. There are other organizations in the college, other clubs, fraternities, etc., and the idea arises that there ought to be some sort of a Christian Association. Other colleges have such an organization and so a desire to compete with other schools and colleges, in the number and kinds of organizations, prompts

the forming of a Christian Association. Then, too, some Associations seem to be formed in order to ease the conscience of a group of the students. They feel a certain lack, or an indefinable unrest if there is no such organization, so they get together and form one. In the third place, there exist certain Associations which to all appearances are social organizations which welcome the incoming class, have several teas during the year, a few meetings, and then their work is completed. At a glance it can be seen that a Christian Association formed for any one of these three reasons is falling far, far short of its obligations and opportunity.

There is yet another situation which seems to account for some Associations; and that is a desire for a social service club. Now any Association which shrivels into merely becoming a social service club is not really living up to what ought to be its ideals. Social service clubs are most necessary, their field is a large one, and such work ought not to be neglected, but should be carried on under the Association as a part of it and not as its entire work. Social service will reach much further if managed by a strong Christian Association, than if carried on independently.

Let us now look at this question from the positive point of view. What ought to be the reason, or reasons, for having a Christian Association in the colleges and universities throughout the country? A Christian Association ought to exist in a college or university for the purpose of deepening and making vital the spiritual life of its members. This may appear to some to be too obvious a point to dwell on, but because it is so obvious, it seems to be lost sight of very easily. Take for example the Association in your own college; does that Association really deepen the spiritual life of its members or is it only *meant* to do that? Do the members realize in joining your Association that they are joining a "Christ-ian" Association. There is too strong and well-defined a tendency to-day to strive for a large enrollment of members and then to settle down and think that a good organization is secured.

Of course a large membership is to be desired, but membership alone counts for absolutely nothing in representing Christ before the college or in deepening the spiritual life of the Association members.

But further a Christian Association which only strives to deepen and strengthen life among its members is not fulfilling its whole duty by any means. If an Association stands for anything at all, it stands for the spreading of the ideals, and ideas, and purposes of Jesus Christ, therefore an Association which is "for members only" is not true to its name. There seems to be a very strong tendency to make one canvass for the Association at the beginning of the college year, and then let the matter drop entirely. This is obviously no way to build up a work. The responsibility of members toward non-members does not cease at the end of the fall canvass. It is only just well-defined and actually beginning. Students who do not join the Association at the first canvass may have some reason which the committee should know. One who may be having some definite religious difficulties, and for that reason hesitates to become a member, may often be helped by the one who represents the membership committee. Of course such work can only be done when Christianity is a vital factor in the lives of the whole membership.

The Association must not lose sight of the fact that its field of work is the whole institution in which it is organized, and not just the field represented by its membership. An Association should grow and spread because of the work of its members.

A third purpose, for which a Christian Association should exist, is to help prepare students for life after college. This is a very important phase of our work. Each year a large number of men and women graduate and start in on their life work. If the trend and tendency of their life during college has been away from Christ and His teachings, they will probably drift farther away when they are thrown entirely on their own resources. On the other hand, if the

Association in college has been true to its purpose and has fulfilled its obligation and improved its opportunity such students will after college join in Christian work of some sort and become members of the great host of church leaders. This responsibility of the Christian Association cannot be emphasized too strongly, or taken too seriously. If the Association is what it ought to be, it has a vast chance to mould the character of the product from our colleges and universities. This is no mean work, and no slight obligation. It is hard for students to think in anything save terms of four years, but Association members should think and plan in terms of a whole life.

The only real, safe, true basis for a Christian Association, is a basis of prayer. An Association that attempts to carry on any work at all, without prayer, cannot hope to succeed, and one that truly prays, can attempt anything for Christ and succeed. There is need for a bigger conception of work, and a deeper spiritual life in the Associations throughout our field, and the only sure way of getting such a conception and such a spiritual life is through Jesus Christ.

FROM THE TRAVELING SECRETARY

DEAR EDITOR:

Those who look on our work from the outside, joke us a good deal about the fact of our addiction to committees and committee meetings. But it is probable that the habit has become so fixed that the only way we could be saved from it would be by decapitation which, you will admit, is a rather drastic remedy. The operation could doubtless be carried through successfully but incidentally, the patient would die.

But while we are committed to the committee system, we are not, I hope, satisfied with the work of them all. In the course of "my wanderings about the universe," as one of our much-traveled secretaries once said, I have seen a good many different kinds of things under the name committee. The use of "things" is quite deliberate as it is the most definite term that might include them. A great number have no special time of meeting, many others have no definite, orderly plans for their sessions, still others never really meet at all but the convener, when action becomes unavoidable, perhaps after hurried speech with one or more of the members, does the thing that seems to be "indicated," as the doctors say. Imagine the satisfaction of seeing on one visit a committee where a definite program was adopted in conference with the whole cabinet, with a definite time and place of meeting, with the committee convening punctually with a full attendance and with a carefully prepared agenda, which had been given to each member in advance. Just think of what such a group or a number of them could do, working in this fashion with a careful secretary keeping simple, permanent minutes for the guidance of future committees. I am not, as you have sometimes thought, counselling impossible perfection, but just simple, plain, attainable, busi-

ness-like action. I do not need to be reminded of the difficulties involved and the universal "peculiar situation" to be found in all institutions, that makes good work difficult. While we are in this tabernacle, these conditions will probably exist. But that only makes all the more imperative that our cabinets and committees should give not only unswerving devotion but, what is in a way just as necessary, energetic, systematic, business-like attention to preparation for and conduct of committee meetings.

Any convener or committee member, however inexperienced or unworthy of their responsibility they may feel, may do their work well, if only they will, with set purpose, undertake to use all the helps provided by the workers in their field. You know how often we have had to remind ourselves that we are not dependent on our own strength but that if we are faithful, we have Omnipotence on our side. Do you agree with me that our committee work in general is improving?

Truly yours,

THE TRAVELING SECRETARY.

BETWEEN YOU AND ME

Do you realize that, not only am I dependent on the readers of this magazine for constructive criticism but look entirely to friends of the work to increase the circle of subscribers?

The Managing Board of the magazine has decided that we shall have no paid agents. That leaves the magazine entirely "in the hands of its friends."

Let me share an editorial confidence with you—nothing so urges us to improve the magazine like a healthy growth in the subscription list. If you want to see *THE NORTH AMERICAN STUDENT* grow in scope and usefulness, won't you read the announcement in the advertising section about the *All Together Campaign* and give energetic support to it. Let us make November 4-7 a time of great advance in the circulation of *Our Magazine*. I shall be watching every effort that you or any one else makes in this campaign.

THE EDITOR.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

The men's Association at Oregon Agricultural College, Corvallis, are using moving pictures at their weekly devotional meetings.

The men's Association of the University of Michigan, Ann Arbor, has received a gift of \$60,000 for their building fund. The Association spent last year over \$1,600 in helping pay the expenses of delegates to conferences and conventions. "The best investment we have ever made," writes our informant.

The Dakota Indian Associations composed of returned students from government and mission schools, voted at a recent conference held near Lake Traverse in South Dakota to assume gradually the entire support of their own work. They also voted to continue to support their missionary in India, John Devadas of the Tinnevely District.

The membership campaign of the men's Association at Marion Institute, Marion, Alabama, resulted in every student but one in the Institute joining the Association.

One girl, through the organization of an eight week club in Missouri, has been instrumental in getting eight girls enrolled in colleges and academies this autumn.

The Park College women's Association, Parkville, Missouri, where practically every student is self-supporting, secured \$400 with which to send sixteen girls to the Estes Park Conference last summer.

Ten Chinese women delegates went to the Asilomar conference from the University of California.

The women's Association of the University of California publishes a weekly Association Record for the information of its membership and friends.

Sixty-eight men attended the first Western Canada conference at Lumsden Beach, near Regina, Saskatchewan, last summer.

Over 500 college graduates and undergraduates are among the Canadian volunteers for the defense of the empire.

A camp of thirty men from the Iowa State College, Ames, who have been doing work on the college grounds during the summer and autumn have been provided with literature and a religious meeting each Sunday afternoon by the Association.

A Boy Scout school is planned by the Oklahoma University men's Association for the first week in December.

More institutions in the South are asking for help in evangelistic campaigns than ever before in the history of the colleges.

In a number of the Southern colleges, the Association is setting aside five or six consecutive religious meetings during the autumn term, for a special series on social service. In most cases a book on social problems will be made the basis of this series. Every student in college will be asked to secure the book and a professor will lead each meeting.

The women of the five state normal schools of Missouri have begun to cooperate in their Associations as a result of all being represented at the Estes Park Summer Conference. What might be called an "efficiency contest" is planned for the autumn—a contest for paid-up membership, number in Bible study, Mission study, etc.

The employed officers of the Yale Association with a few former secretaries spent two days in a retreat away from the campus, before the opening of the University in preparation for the work of the year.

Frederick M. Harris, for several years editorial secretary of the student department of the International Committee, has accepted a call to undertake special literary service with the Association Press.

The men's Association at the University of Wisconsin, Madison, during the week before the University opened, gave a four o'clock tea for housekeepers who keep student roomers during the year. Over one hundred women attended. After short addresses by prominent professors and the secretaries of the Association, there was general discussion, suggestions being freely offered. One result of the gathering was that the housekeepers were impressed with the fact that the University people expected them to keep homes for the students and not merely to run a financially profitable business. As a result of this meeting, the following was inserted in the hand books given to each student:

From years of experience in student life at Madison, the following suggestions may well be carefully observed. Carelessness on the part of the student in these matters will lead to endless trouble. The Housekeeper will always deeply appreciate your courtesy.

Quiet in the rooms after 7:30 o'clock on school evenings, after 10:30 on other evenings.

Lights turned off when out of the room.

Care to keep room door closed when outside window is open, so as to prevent the loss of heat (in cold weather) from other parts of the house.

No use of other parts of the house without consent of the housekeeper.

Remuneration for all damage done to room or its furnishings outside of ordinary wear and tear.

No laundering in the bathroom.

Payment of room rent in advance and retention of room for the whole year unless it is otherwise agreed.

To go up and down stairs covering less than six steps at a time.

Davidson College, South Carolina, has already made its campaign for foreign mission funds, securing nearly \$700, an average of more than two dollars per man for all students in the college.

At Tsingchowfu, Shantung, China, the student Association has prepared a map of the city and surrounding country showing the place where the students go to preach, and have recorded in little books the names and addresses of the groups of people in various centers to which they go in the evangelistic work. Each time a group goes to one of the preaching places, the leader of the group knows for whom he should work.

At the fourth international student conference held for all South America, at Piriapolis, Uruguay, representatives were present from the four national universities in Argentina, and from the Universities of Rio Janeiro, Sao Paulo, Santiago, and the Granbury College in Brazil.

A correspondent from the University of California writes the following regarding the help given men students at the University:

On account of the financial stress a larger number of students than usual are in need of employment. Nearly 100 men have been furnished employment for their necessary expenses by the Association the first two weeks of the semester. One day a man from Holland came to the office for employment, with room rent paid in advance for three days and four dollars in his pocket. He said that with a chance to work, he could get through the college year without debt. After working all summer and saving \$200 for a part of his University expenses, he was taken to the hospital with appendicitis and spent all of his savings for an operation and treatment. As nearly all of the available positions were taken, he was having a difficult experience trying to locate some work and had almost given up hope of entering the University. He asked if we could not find him a position on some ranch so that he could make enough money to return next term. He was in such desperate circumstances that we made a special effort to help him and in an hour he was back in the office saying that he was fixed up for his board and room. With these essentials covered, hope and cheerfulness have returned and he is now one of the smiling students on the campus.

One Chinese Student Association has an endowment consisting of seven pigs which are fed by the scraps from the kitchen. This helped to send several student delegates to the summer conference.

Guilford College, North Carolina, with over two hundred students, has enrolled all the men save two in its Association, has seventy-five per cent. of the men in Bible study and recently raised \$200 for the Blue Ridge Association.

John B. Mott is spending a few weeks abroad meeting certain important engagements in different European countries in the interest of the World Student Christian Federation and of the Continuation Committee of the World Missionary Conference.

The University of North Carolina, Chapel Hill, opened with 957 men enrolled. The men's Association is working for 500 in Bible study. The Bible leaders are nearly all men of one or more years of experience in such leadership.

Correspondents should note that the present address of THE NORTH AMERICAN STUDENT is 25 Madison Avenue, New York City.

BOOK REVIEWS

PENNELL OF THE AFGHAN FRONTIER. By Alice M. Pennell.
New York: E. P. Dutton & Co. \$3.00 net.

A few years ago Dr. Pennell of Bannu gave to the world a most inspiring account of his work under the title "The Wild Tribes of the Afghan Frontier." Since then he has left his earthly labors behind. He was one of the most striking figures of modern missionary history. For twenty years, except for a few months spent on furlough, he gave himself unsparingly to the rough tribesmen of the Indian borderland, exposed to constant perils of hostile men and beasts, yet never carrying a weapon of any kind but winning his way by love, healing the sick and injured, preaching, teaching, building, doing the work of half a dozen men, and apparently never giving one thought to his personal comfort or advancement. It was a crowded period, those twenty years, and the interesting story he told of it was all too sketchy. The volume under review is compiled by his widow and fills in many details that help to complete the picture of the man at his task. In its pages, including the friendly tribute by Lord Roberts, who writes an introduction, we look upon a man gifted far beyond his fellows, a simple, straightforward, courageous soul, a prince among medical missionaries, a true hero of the Cross.

THE AMERICAN JAPANESE PROBLEM. By Sidney L. Gulick.
New York: Chas. Scribner's Sons. \$1.75 net.

Blessed are the peacemakers. And thrice blessed are those who can heal the difficulties between great nations. Dr. Gulick, perhaps the best known of living missionaries to Japan, a professor in the Doshisha and a lecturer in the Imperial University of Tokyo, is at present in this country on an errand of mediation. Through his addresses before important bodies all over the United States, and through his writings, he is seeking to interpret to Americans the spirit and purposes of Japan. In this volume he speaks words that are temperate, judicial and statesmanlike. He first analyzes the real Japanese problem as presented acutely in California and describes the genuine efforts of Japan to solve it. He then argues for the possibility of the social assimilation of Japanese by Americans. He accepts the fundamental basis of California's general Oriental policy but criticizes its spirit and its method. The real Yellow Peril, he claims, lies at the door of "Asia-phobiacs." The last chapter proposes a new American Oriental policy. The author is out to make sentiment—intelligent, wholesome, fraternal sentiment—and he has gone well about his task. The book deserves a wide reading.

THE NORTH AMERICAN STUDENT

EDITORIAL

Whatever our feelings may be about the great war now raging with such soul-sickening fury, there can be no doubt that its existence has created a situation that demands the most earnest attention, not only of Christians everywhere but especially of those who long to see our Lord completely capture the colleges. Never, certainly within the present generation have the students of North America been so shocked into thinking of the eternal values as at this time. Even those who have hitherto made their own pleasures or selfish advancement their main object, now are compelled to realize that most of the things they formerly depended on, have, for a large section of the human family, been shrivelled up like a scrap of paper in a scorching flame.

The spectacle, too, of millions of men in the warring nations not only willing but eager to give up all that is ordinarily thought of as making life worth while for the sake of what they consider a worthy cause, cannot but secure the most thoughtful attention. On many a bloody field vast armies have again demonstrated that there are interests infinitely more precious than the preservation of one's life. The very foundations of the world are felt to be destroyed beneath the feet of multitudes. Such a situation compels all of us to re-examine our own scale of values and to discover whether we have built on enduring rock or shifting sand.

This situation in which we of today find ourselves, has its own very clear and unmistakable call for us. The fact that the men and women in the colleges are in an atmosphere so favorable to considering their supreme need of God and His rightful demands upon them, is our opportunity. The tides of evangelism have been steadily rising in our institutions of higher learning until last year we saw what was, in the opinion of many trained observers, the largest number of students confessing Christ as Lord and Saviour of any previous year in the history of our Movement. Following such advance comes this experience that must cast us all on God. What a chance then for the Christian forces in the colleges and universities of the whole land to concentrate, with singleness of aim, upon the one great business of winning students to commit themselves fully to the Lordship of Jesus. Every department of our work should contribute to this result. All of our plans should be made to reach this goal—the winning of our fellow-students to definite discipleship with Christ.

This great result will not be accomplished without very earnest, painstaking planning and hard work. We must see that the Bible classes are used not only as a field for this work but also as a base from which such efforts are made. This suggests the need of stirring up one another to the duty of being witnesses for Christ to individual classmates and friends. Whether it is always desirable to have separate group meetings of those who are attempting this personal evangelism, it must be stimulated and guided continuously. Already we have heard of a large number of evangelistic campaigns being arranged. The number of such campaigns that can be held wisely is only limited by the number of institutions in which there is even a small group of those who so earnestly desire to see their fellows won to Christ, that they are willing to give themselves unceasingly in prayer and effort to that end. The form the campaign will

take will differ in varying situations but the result will be the same wherever the necessary conditions are complied with—men will be won to Christ and Christians will be strengthened in their faith.

When it is found desirable to have a short series of meetings as a part of this campaign of evangelism, it should be possible to secure adequate leadership. This occasion should call out many student workers, who have not hitherto attempted this service, to lead carefully planned evangelistic meetings. It is doubtful if any of the more experienced workers in our Movement should consider themselves as free from the duty of helping to meet the real need for such leadership.

In the past, we have too often thought that, unless one of a very small number of well-known speakers could be secured, nothing in this direction could be done. Experience, however, has proved that where the work of preparation has been faithfully accomplished, comparatively unknown speakers have been used to bring men to decide for Christ. Many more of our workers should be planning this year to discover whether they have not some gift for this highly rewarding service.

Our special opportunity is not limited to our college campus. During week-ends and in the vacation, groups of men will be going out, after carefully considering and profiting by the experience of former workers in such fields, to live and preach the gospel of Christ among the boys and young men of widely scattered communities. In this and former numbers of THE NORTH AMERICAN STUDENT valuable advice and suggestions are given by successful deputation workers. In addition to these better known efforts, thousands of individual men and women students will, through personal contact, and the quietly spoken word wherever the opportunity offers, endeavor to bring the saving joy of fellowship with Jesus into the lives of those whom they meet. We may, if we are faithful, use the con-

Leadership
for
Campaigns

Beyond the
Gates

ditions caused by the great war as a means of recruiting for the army of the King of Kings.

If there are any things that are familiar to us as students, almost to the point of weariness, they are our note books. We see them day after day and at the end of the term their untidy and ill-filled pages, that have been but scantily "reviewed," rise up in judgment against us. Yet as one looks back over even a few years to these same books, there is often more than a touch of real feeling experienced at the sight of some of them. Here is one dog-eared, broken-backed, badly written volume but in it are the notes taken from the lectures of the professor of moral philosophy. The notes are meager enough for the lectures were so interesting as delivered by a grand old man "whose face was a benediction," that we didn't have a chance to *write* much. By the side of this are some notes on our course in modern history, where we engaged in bloodless conflicts with a vast procession of tribes and nations and tried to disentangle the influences that made the Reformation inevitable and that established the national boundaries that we all thought of as fixed—up to the present great war.

But there is one note book, which most of us have at some time attempted to keep, that has very special value—the one on our daily Bible reading. A good many of us have at one time or another, under the stimulus of a summer conference, begun the practice of keeping such notes but in the hurried moments that we gradually came to give to our devotions, we found that this plan held us too firmly to concentrated thinking and was at the same time a rather disconcerting gauge of our study—or lack of it.

But the one who really wants his Bible to mean much to him, especially in the early years of study, needs to maintain the custom of keeping running notes on what he reads, even though he has no other fixture in his method of study. To be

sure, in addition to writing down what one believes to be the meaning of what he has read, or any questions or reflections arising from his reading, there are other important features of such a plan, such as study by books or topics or any other selected scheme. But, however poor or good one's plan may be, it can be greatly increased in value by this practice of writing down one's "findings."

Recently a prominent Christian worker has just found a new satisfaction and help in his Bible reading because, as he said, "I compelled myself to write out what I read on the topics I was studying." It will take some will power to establish this note book habit as a part of our devotions but the experience of many, who have found most for themselves and their fellows in their Bibles, proves that it will greatly multiply the value of our study. We do well to reflect on the spiritual value of the note book and having reflected, act.

As the Christmas season draws near, we hear again not a few blasé remarks about the "bore of making Christmas gifts" and a good deal about the growing commercial spirit in Christmas giving. While no doubt there is danger from this direction, a still greater danger is, that we fail to take advantage of this anniversary to express in some very definite way the esteem and affection we have for our friends and relatives. The commercial value of the gift, or whether any gift at all is made, is not the question. This must be regulated by whatever common sense we may possess. But the very important thing is that we not only at Christmas but at other anniversaries, remind ourselves to tell, by some method however simple but sincere, of our growing sense of the worth of our friends.

One of the great values of family, as well as public, anniversaries is that they give the occasion for saying and doing that for which we might otherwise fail to *make* an occasion. Let us do a great deal of genuine giving this Christmas.

THE MORE EXCELLENT WAY

BY ROBERT A. FALCONER

President of the University of Toronto

The extension of knowledge during the last century has been extraordinarily rapid. Through the ingenuity and resourcefulness of man, instruments have been devised and means of communication have been created, which have made the world smaller and yet have greatly widened its boundaries. The earth,—its continents, oceans and rivers—has been explored, its story has been read in the rocks, its history has been excavated, its flora and its fauna have been classified, its infinitesimal parts have been magnified, its distant places have been brought near, its invisible elements have been set in motion. New sciences are being born every day; old sciences are being subdivided into departments and these in their turn are being severed into sections. There was a time when certain men were thought to possess almost universal knowledge; but today this is no longer possible. The expert speaks with faltering words when he is beyond the confines of his narrow sphere.

Moreover hypothesis rapidly displaces hypothesis, new theories take the place of the old and men hesitate to generalize as they once did in all-embracing systems, because vast material for the history of man and of the earth has been accumulated in recent generations. With the progress of science only a fringe of the curtain has been lifted and the mystery of the universe is not much relieved. This changing knowledge has induced a state of mind in some thinkers and scientists which was described by Sir Oliver Lodge in his presidential address before the British Association: "The main characteristic," he said, "of the promising, though perturbing period in which we live, is rapid progress combined with fundamental scepticism. The scientific allies are waging a more or less invigorating conflict

among themselves, with philosophers joining in; a critical examination of scientific foundations generally is going on; a kind of philosophic scepticism is in the ascendant, resulting in a mistrust of purely intellectual processes, and in a recognition of the limited scope of science." But though the partial knowledge of the past has been superseded, nevertheless it was knowledge; the weak rung of a ladder may serve to lift one to a higher and stronger rung. We should be pessimists indeed were we to hold that the advance of knowledge invalidates all the results of the past, for just as surely will our knowledge be antiquated by the new discoveries of succeeding generations. The certainty of this result should beget modesty even in our pursuits of truth. If the universities and colleges are to be the representatives of knowledge, we should know ourselves and our limitations sufficiently well to banish arrogance, and in a humble spirit write above our doors "We know in part."

In the chapter of first Corinthians from which these words are taken are found also these: "We prophesy in part." This activity may be taken to represent the work and effective function of another great institution, the Christian Church. From the earliest days the Church has claimed to possess divine inspiration and to hold forth to the world the word of God. In the primitive period this function of prophecy was an unrestrained and often ecstatic utterance, a spiritual gift different from the gift of tongues but free and powerful. It was not long, however, until prophets began to yield to regulated teaching, teaching began to follow convention and convention was upheld by the institution. Organization restrained freedom, and prophecy was checked like the stream of water that trickles under a congealed surface. But there has been no age in which prophecy has entirely ceased; men have always been found in the Church to speak the word of God with an accent that could be recognized as divine.

But of the religious institutions, just as of the representatives of knowledge, it must be said their truth is partial. Proph-

ecy was always commingled with more or less transient manifestations, its utterances were only partly true, conventions stifled it. Error dims even our religious life; often we cling to the institution without discerning the truth which the institution is intended to conserve. If prophecy be taken to typify the religious spirit which finds in the Church its organ, and knowledge to typify the scientific mind that has its home in our institutions of learning, both must be cherished, partial though they are, because a scepticism that would obliterate prophecy, inherently defective as it is, will soon be bound to obliterate knowledge, inherently imperfect also. In this verse of first Corinthians the apostle says with true optimism, "when that which is perfect is come, then that which is in part shall be done away." Our knowledge, partial though it is, piecemeal though it comes to us, changeful though it is as theory supplants theory; our prophecy fragmentary though it is, spasmodic though its flashes are, dulled though it often is by the institutions of religion, are both true in measure and an indication of completeness to come. The coasts of life are not merely barren rocks against which there breaks a godless deep. On the shores of some harbor far withdrawn, but invisible, lies the City of God, and out on the ocean of time are the buoys of knowledge and prophecy, which when brought into line afford direction as to the channel and the entrance. But how quickly those buoys, at first welcomed as signs of the haven and indications of safety, are passed and how quite forgotten when we moor at the wharf. Desolate and dreary as they toss in the distance, they seem to give all too partial an indication of the channel.

Paul speaks again of knowledge in a familiar figure. "Now we see in a mirror darkly." As hypothesis succeeds hypothesis, we may well ask ourselves will it be always so? Is life in oncoming ages to be a series of dissolving views, and is our immortality to be but the continued displacement of knowledge by greater knowledge? Not so. Unreal though much of our knowledge is, it is not all a phantom, but in the life of the world

and the history of men there is a mirror which reflects with more or less clearness the truth of God. Many a riddle there is, the outlines of the figure are blurred, but we do see at least the image of the reality. The simile is not an unfamiliar one in literature. But Tennyson, true interpreter of life, adds that not those who sit within and gaze at the brilliant procession of life's reflections ever get into touch with reality. To the Lady of Shallott

"Moving through a mirror clear
That hangs before her all the year
Shadows of the world appear,"

and a "new-born love for something, for some one in the wide world from which she has been so long secluded, takes her out of the region of shadows into that of realities." Something of the same idea is found in verse thirteen of the thirteenth chapter of first Corinthians. Here and now abide faith, hope and love which are of permanent worth in the midst of our change-ful knowledge and inspiration. They are in themselves of present value, not transient virtues to be supplanted, but eternal possessions. Unhappy the cynic who, seeing only what is partial in our knowledge and our religion, is ever the critic of institutions for the betterment of mankind. Faith in an eternal order of good, faith that itself gives substance to reality, brings contentment and is the source of joyous courage. Hope in its full tide will carry the frail craft of our endeavors over many a shallow on which they would otherwise be stranded. Along with faith, hope cheers on the weary prophet as he plods over bogs and rough places, and quickens admiration in the scholar who so soon grows scornful of enthusiasm.

But the greatest of these is love. It has not its eye set only on the future nor is it antiquated by time; in this interim period of change and disappointment it is unchanging in its quality, and is the great virtue that gives reality to what would otherwise appear to be a world of illusions. Love, hope, faith, remain while knowledge changes. We fill our museums with the

relics of past civilizations, with the furniture, the inventions, the armor of men. They served their day but their uses are spent. It is extremely interesting to look upon the gold ornaments of the Kings of Mycenae or Troy, but only because they seem to bring us nearer to the people of that early age. Their science, their learning have passed, but the poems of Homer with their story of love and hate, faith and hope remain to-day a joy to all who can read literature. So with the Scriptures. Books on archaeology are necessary for their interpretation, histories of thought enlighten us with regard to the cosmogonies and dogmas of Semitic peoples, but they only shed light on things that have changed. These we read in order to get at the life of faith, hope and love that the Hebrews lived, which endow their record with perennial vitality.

Therefore we must cultivate these abiding virtues, the greatest of which is charity; and in this lies a magnificent chance for average human life, because the simplest and most universal of virtues is the greatest. This charity is no mere emotion, nor is it the same as affection for our friends. It is a quality that envelops the whole nature, purifying the sentiments, toning the intellect, issuing from and reacting upon the will. It begins also in the concrete life which everyone can understand. In our present society is the immediate field of its exercise. He that loveth not his brother whom he hath seen can not love God whom he hath not seen. The range of this love may be discovered in the Sermon on the Mount, where Jesus transforms virtue from a superficial convention into a living act of charity inclusive of all duty towards God and man. The apostle Paul also by this word recalls his readers from the transient to the essential. And his word is true for the modern world. Of some the faith in God, whom we cannot see, is weak; others are perplexed by the changefulness of knowledge and the insufficiency of prophecy. For both, this word points the road to faith, for the practice of love towards our neighbor will purify the heart, and only those of a pure heart can see God.

ESSENTIAL PREPARATION FOR DEPUTATIONS

BY GUY V. ALDRICH

We can sum up the essentials of the wonderful work that has been done by student deputations under the three heads: men—real men, preparation and work.

In selecting men for this service, too much care cannot be taken. It should be made clear that it is not a vacation jaunt into the country for those who care to go. Emphasis should be placed on the business of the trip, bringing out clearly that the whole propaganda centers around Jesus Christ and that only those can go who fully recognize His Lordship in their own lives, and are eager to win others to Him. It is important that of the group of five or six who go, four or five should be able to give a fair public address, or "talk." If one can play the piano, and another lead the singing, so much the better. It is well to have one man in the group who thoroughly understands young boys. All of the men, without exception, should be willing to do personal work, for that is really the deciding factor of the team's effectiveness. It need not be said here that all of the men should be vigorous, representative university men. The more musical, athletic, forensic, and social attainment there is in the team, the more will they be able to grip the whole of the community which they are to visit. The writer recalls one team that included a football captain and an ex-captain, a basketball captain and two of his men, the editor of the college paper, the champion tennis player of the college, the best all around track man in the state, and the president of the Association. It is not necessary to state that this team took by storm, the town of 2,500 which it visited.

A word should be said here about the town to be visited. Deputations have been most successful in towns with a population of from 600 to 1,200 people. There are, of course, striking exceptions. The average team of six men, however, will do

its best work in those towns which have a minimum of theatres, moving picture shows, dances, and other forms of public amusement. To do its best work, a team must capture the attention of the whole community. It is essential that all of the churches be led to coöperate in a union effort. In no case, should a team visit a town where the majority of the churches are unwilling to work together.

The meetings should be held at as central a point as possible. Sometimes this is in a hall—more often it is in one of the larger churches of the town. Occasionally, it is wise to have the meetings in the different churches. The coming of the team should be advertised in the local papers, by posters, and by public announcement in the churches. It should be made very clear to the whole community that the team is to receive no remuneration except traveling expenses. Usually these arrangements can best be made by sending the leader of the deputation to visit the town, several weeks before the visit is to be made.

Great thought should be given to preparation work. Each man of the team who is to speak should, after conference with the other speakers, prepare two talks. The talks should be simple and direct—with no tendencies toward theology or philosophy. Subjects like "What it means to be a Christian," "Temptation," "Excuses," and the like, are excellent. Keep it clearly before the men that they are laymen, not amateur evangelists, and that they should conduct themselves accordingly. Doubtless, one meeting will be held for men and another for boys. Appropriate talks for such meetings should be worked out by two of the best speakers of the group.

The deputation group should meet together at least once a week, for six weeks before the visit. A careful study of "College Deputations" by Hansen and Elliott, and "Introducing Men to Christ" by Weatherford, will prove very profitable. Much time should be given to prayer for the team itself, and for the town to be visited.

The visit should be from six to eight days' duration. Experience has shown that results have been more lasting in those places where the team remained at least a week. Public meetings should be held each night, with special meetings for men and boys, as has been suggested. A look-out should be kept for opportunities for meetings in factories, schools and other places where men and boys are assembled. Occasionally, social clubs will open their doors to the group. The writer has knowledge of at least four towns that have been captured in this manner—towns which before seemed impregnable.

The days should be given over to cultivating the friendship of the men and boys of the town. Calls at places of business, "hikes," skating parties, basketball, all forms of healthful social intercourse are desirable, provided that the goal of all this effort—to bring men into the saving friendship of Jesus Christ—is always kept in mind.

Unless there is some good reason for not doing so, it is wise at the closing meeting of the series, to give to those who have made new resolutions, an opportunity to put themselves on record.

There is no more productive work in the program of the Association than that done by these deputations. In one town, a Sunday school reunited and reorganized, in another town forty people taken into the churches within a month after the visit of the team, in another a father and mother and four children—a whole family—brought into the church together, in still another four business men won to the Christian life—these are some of the visible present results of such effort in one section of the country. Nor is this all. Probably the greatest and most lasting good comes to the men who are on the teams; discovery of power undreamed of, reconsecration, and increased activity in religious work back in the university or college—these are some of the by-products of extension work carried on by college deputations.

A WEEK IN DEPUTATION WORK

BY BESSIE REPLOGLE

Early in my Student Volunteer days I heard senior members of the Band make vague mention of what they termed "deputation work" and outline in a desultory manner our obligation to do this. During my second year a number of letters were sent out by the Band offering one or two members for services if their expenses were paid by the Church. Two calls were received and one Volunteer went out to a country church and held a meeting. The following summer I read the "Life of Horace Tracy Pitkin" and received a new idea of deputation work, a realization that I, individually, and not the machinery of the Student Volunteer Band, was responsible if I did not carry the missionary message to at least one church. I determined to make an opportunity if I could not find one.

The work of the Mission to Lepers suggested itself to me as a subject most appealing to popular audiences. I applied to W. M. Danner, Cambridge, Mass., for lantern slides and wrote to pastors in the towns I would visit during Christmas vacation. Very confidently I applied to the College for a lantern. To my dismay I met a rule forbidding the use of apparatus out of town by any but college officers, and the force of this was strengthened by the very prevalent idea that a girl could not possibly be competent to manipulate the four screws and three sliding fixtures which have to be moved in using a "magic lantern." Moreover I was told a lantern weighs fifty pounds "and a woman can't carry that much!" So my plans were abandoned.

Immediately after vacation efforts were renewed. The Band assumed a debt of \$37.50 and bought a lantern. Letters were sent out to twenty-five churches offering talks, illustrated or not, and I began on spring vacation plans. Six appointments for illustrated talks were made in my home county which I had not visited for three years. No admission was asked but a collection was announced, for the benefit of the Mission to

Lepers. A most cordial welcome was everywhere received. Through my correspondence and later when I visited the churches I found a self sacrificing group of real mission workers in nearly every church.

As spring vacation drew near a new member in the Band volunteered to accompany me. Our slides arrived, examinations were passed, and in a drizzling rain we boarded a crowded train with the lantern, the screen, the slides, an umbrella and two suitcases. So far we exceeded the expectations of our masculine friends. It is not safe for a man to declare how much a woman can carry, or cajole the brakeman into carrying. About midnight we reached Udell and were taken to the hospitable home of a schoolmate. The next day was rainy. I prepared my lecture and delivered it to an audience of fifty, with my friend running the lantern. The collection was \$2.10 and interest was centered on us rather than on our work. Literature was distributed and "The Life of Mary Reed" sold. The next day the pastor asked me to address the Sunday school and I talked about Mission study, recommending some of the easier courses for a beginning class. Here as everywhere I made a note to send to the pastor literature on Mission study and took the names of leading young people, some of whom were prospective volunteers. Sunday evening at six o'clock we boarded the train for a station five miles away, having added to our luggage a suspicious looking brass gas tank which was hailed with delighted interest by the conductor and brakeman as an "infernal machine." They put us off at a little platform and wished us success with our show. We were met at the station and went to a little, old house of pioneer days for supper, driving later over a muddy road to the small country chapel. It was already half filled and some good natured person borrowed a step-ladder and nails from a nearby house and had our screen up in a few minutes. The quaint little chapel with its kerosene lamps and long straight benches, its altar railing and clear-toned organ, cast upon us the magic spell of early days on the Iowa

prairies. A security and contentment brooded over the gathering crowd of kindly friends and cousins, and when, after a few hearty songs and a prayer, the picture of other congregations appeared on the screen and silently the listeners followed the story of the humblest and neediest, of the homeless, maimed and famine-stricken lepers, the sacred bond of world fellowship strengthened in the hearts of those simple country people.

The best offering of the whole week was received here. The next morning we boarded a local freight and immediately our luggage drew the conductor to our side. In true railroad fashion he asked if the box of slides marked "glass" would "blow him up," and we entered upon an interesting conversation. He inquired about the work and supported his disapproval of missions by citing home need and the expense of missionary administration, frankly expressing himself as opposed to dark skinned races. In the short five miles we discussed the world significance of missions, the United States Government, the humanitarian side of missions, Christian ideals, denominationalism, and ended with socialism. He carried out the gas tank when we reached our station, and gave us the amount of our fare. The incident reveals the serious interest with which the missionary enterprise is considered by men of every class and the diversity of interests and information necessary to the successful advocate of missions.

The next place we visited was a city of ten thousand. The interest was good, the collection encouraging, but the most important work was done among the members of a newly organized young women's missionary society. The following day we missed the hack to Cincinnati. The roads were deep and no trains going out. We were expected to appear that night. We hired the last team in the livery barn, a lank white runaway horse and a lazy colt, and, stowing suitcases and lantern, climbed in with the driver and rode nine miles. The driver was another interesting specimen of shrewd, uneducated scepticism and he, also, accused me of socialism. He boasted him-

self very wicked because he believed in evolution, recognized the fact that everybody, "preachers and all," have a human pleasure in "eating and drinking and having a good time" and because he did not believe in hell-fire. My unqualified agreement occasioned some doubt as to my good standing in the church.

At Cincinnati we had a good meeting and people crowded around to talk of missions and Mission study and ask about preparations necessary for foreign work. The next morning we rode eight miles and the following evening held a meeting in the country church in which I had worked for several years. My friends filled the church and wept over the lepers and over one who seemed to them to be going into the jaws of death. But there was many a sincere hand clasp and prayer for success which I shall long remember. One feeble old man of ninety-four quavered his good wishes and a long farewell.

On Saturday night we came to our last appointment in a town of four thousand, where we competed with a picture show which gave away a barrel of groceries to the lucky ticket holder. The crowd was small as was the collection but the support of those present was hearty. When we came into Grinnell at two o'clock the next night it was still raining, yet gloomy though the week had been, we felt triumphantly successful.

Our receipts were \$28.50, with expenses a little more than board and room for the same length of time. Concretely stated, we sent in enough to care for a leper over a year or for an untainted child fifteen months. But more important than any amount of money was the personal touch between the Volunteer Band and the home church. We spoke to over seven hundred people, talked over problems with the leaders at six different places, and gave general information about missions wherever the opportunity offered. Many were aroused to the possibilities of a sincere prayer life, mission work in general and leper work in particular; and to know, to pray, to give, to go, where emphasized as individual Christian obligations.

I am firmly convinced that no Band can have the most vital existence without doing deputation work, just as no church can live without missionary activity. This work is open wherever we may turn. The home church, Sunday school, Christian Endeavor and high school are ready to listen. Do deputation work through the Band if you can but, if that is impossible, do it independently.

THE VALUE OF COLLEGE DEPUTATION WORK

BY DONALD F. FOX

Pomona College, 1914

In speaking of the value of such deputation work as it has been my privilege to perform while at college, I would say that the result desired and at least partially accomplished may be given in three divisions.

First, the college man, in speaking at the Sunday evening services in the surrounding towns, presents some topic or phase of the Christian life from a different viewpoint than that which the congregation ordinarily sees. The more different viewpoints we get of a building, river or mountain, the better we understand its structure and significance. Just so with the Gospel. The truth, as viewed from every side, is a more live and compelling truth than that which is seen from but one angle. Woodrow Wilson is to-day making Christianity more real for many people because he has shown that not only from the Church, but also from a governmental and diplomatic point of view we must look to God as the great loving Father and Helper. The college deputation work is of value because it brings the Gospel to a community from the fresh viewpoint of an undergraduate.

The second feature of value in the deputation work is the college man's authority among high-school and grammar-school

boys. Much of the work our groups did was in connection with the George Junior Republic or high-school campaigns organized by the county men's Association, and while a tousle-headed urchin from the Republic or a worldly-wise sophomore in the high-school might be inclined to sniff at the advice of many a minister, yet the word of a college man probably appeals to him as no other would.

The third value of deputation work is, of course, that to the worker himself. "A person never knows what he believes until he says it," and anything which will help a student to find out what he believes is a blessing to him. In the preparation of a specific statement of one's belief, there is at least a trace of that meditation which one agrees is so valuable and for which we never seem to have time. Then, too, with the active participation in such work, cannot fail to come the realization of one's power in the service of God if he would consecrate his life to that work. The taste of the joy of serving, thus gained, increases a desire to share more fully in the life of service. By no means the smallest part of college deputation work is the value to the worker himself.

DEPUTATION WORK THE YEAR AFTER

BY A. J. CHURCHILL

Last spring a deputation from the University of Pennsylvania visited Coatesville, Pennsylvania, and according to local paper reports and other observers did great good. In order to see how abiding such work may be, we asked Mr. Churchill, Boys' Work Secretary of the Coatesville Association to tell us frankly what he thinks now of this particular effort and also to give from his experience, any cautions for future deputations.—EDDRA.

With so many agencies at work it is difficult to show just the exact proportion of influence exerted by any one of them. However, looking at the work after a lapse of several months, it is clear that the visit of the student deputation to us early last spring has had a decided effect. The influence of this work has manifested itself in two directions:

1. It had an effect upon the whole community through shop meetings, visits to Sunday schools and addresses from pulpits, as well as through general contact in homes and through publicity. This general work has left a corrected impression of the religious attitude of colleges and college men and the working man has gained a new idea of the college man and especially of his attitude toward manual work.

2. A special influence was also exerted upon boys and young men by means of "hikes," athletic games, entertainments, religious meetings and by visits to the homes. The effect on the boys is evident in that it is easier to speak to them on religious subjects; they now understand more fully how being a Christian touches every side of their life; they have seen how practical religion is, are giving themselves more to being helpful to their fellows and a desire for further education has been stimulated.

From my experience I would make the following suggestions: Only real leaders of highest Christian character should be included in a deputation. The impression made upon boys by personality is too lasting to take any risks. An elaborate program should be tabooed. Intensive rather than extensive work should be the aim. In making public addresses, members of the team should not attempt to take the place of the preacher. A better effect can be obtained by telling the simple story of one's own experiences in one's own way. Allow plenty of time and opportunity for personal contact with the boys, without too much organization. Be natural and avoid any appearance of "superiority," except as one's own personality reflects that fact.

PREPARATION FOR AN EVANGELISTIC CAMPAIGN

BY J. L. CHILDS

“For two years I have been endeavoring to raise the moral and religious standards of the college through indirect educational work in the chapel and in various group meetings, and I have decided that no real progress is to be made until a fearless, direct, evangelistic effort is launched,” was the opening statement of a college president to the new president of the Association, who had come for a conference on the year’s policy. That college president was at the foundation point of any preparation for an evangelistic effort. He had a conviction. The only true beginning for a successful evangelistic effort is to have unshakably established, in the minds of the men who are to give it leadership, the conviction that the moral and spiritual conditions of their college must be changed, and that the only power able to work the transformation is the direct power of Christ, brought to bear upon the lives of men. Here is the first battleground in the preparation; and if victory be truly and completely won here, success in the rest of the campaign is little short of certain.

The second fundamental necessity in the preliminary work is, that plans adequate to reach the entire student body be projected. If “faith is the substance of things hoped for,” and faith is the basic requirement in all evangelistic effort, students are not to be brought to Christ unless we dare hope that they may be reached. The leaders of the campaign committee should be bold in their expectations. This outstanding student leader may have been indifferent or even hostile in his attitude toward Christianity; the members of this group may appear to form a Gibraltar in their opposition toward things religious; the institution may be large and our leaders all too few, but in spite of these and other grave difficulties, we must yet have the

audacious faith to believe we can succeed. Many campaigns are wrecked because the results expected are measured on a basis of what we have a right to expect in view of the difficulties and hindrances. No preparation is well begun unless the objective of the campaign appears to be humanly impossible.

We must believe that God is to have charge of the campaign. We must rely on prayer. Our objective must be calculated in such large terms that it will drive us to reality in our prayers. Not the formal petition born of a lurking feeling that it is the proper manœuvre in a well-regulated campaign, but the searching, definite prayer which springs from an understanding of our own impotence in view of the task ahead.

The third requirement is that we engage in personal work that gets beyond the border lines of group discussions on how it ought to be done, to the actual contact with the men who are to be won. In some colleges it has been found advantageous to have each member of the campaign assigned a definite number of men that he is to see weekly to arouse their interest in the coming effort. In other places each worker has picked his own students and has handed in their names to the chairman of the committee. But, regardless of how the work is carried on, the essential thing is to see that it is really done—not merely talked about. The test of our success in personal work should be increased power and numbers in the personal worker's group. If personal work is truly in operation, students are frequently won to Christ before the meetings are begun. In one campaign last year some of the most influential men in college were won before the meetings had started. One very successful and natural means of approach has been found in giving every man the benefit of the doubt and, with the legitimate assumption that he is willing to coöperate in an effort to raise the moral and religious standards of the college, ask him to serve on the committee which has this movement in charge. This often results in unexpected recruits of large value to the committee, avoids arbitrary divisions between the men who are on

the committee and those who are not, and, by taking each man unreservedly into the plan, obviates much criticism. In case the man refuses to coöperate, a natural opening has then been made for a discussion of his personal relation to Christ.

Space does not permit a detailed discussion of vital and dignified advertising, of the plan of meetings for such a campaign, nor of the importance of having the outside leaders in the effort place primary emphasis upon their personal contact with the students. An admirable discussion of these and allied subjects can be found in a pamphlet by A. J. Elliott, under the title of "Meetings for Christian Decision." And the student committee of the National Board will also be glad to furnish further definite suggestions on this matter. The methods are constantly enlarging and improving, but the principles of preparation laid down here are abiding and, when faithfully applied, never fail to produce real results.

FROM THE TRAVELING SECRETARY

Dear Editor:

You, I suppose, being a man of letters—in more senses than one—have often had your attention forcibly directed to the different kinds of letters and letter writers, out of captivity. You know the man, I suppose, who in private life is a cheerful, gentle soul but who when he gets a pen in his hand and faces a bit of white paper—or especially if he is learning to face a stenographer—becomes sad, solemn and curt to a degree. Then, too, you must know the progress-defying wretch who seems to have promised his mother never to answer any question, or give any heed to any matters raised in the letters he is supposedly answering. You doubtless know also the "gushing" correspondent who seems to gurgle all over at the joy of penning a note to you and the other who is economic of language, even to penuriousness.

But all these fade into insignificance compared to the great

company who wilfully hide their talent under several bushels. There is the well-known cave dweller who never will answer any letter of any character. He doubtless would not refuse to answer his door bell if you were to call on him, in the flesh, but he seems to see no discourtesy in making no acknowledgment of a paper and ink call. But this wretch, however troublesome he may be, has at least, the virtue of being consistent. But how about the yokel who will probably write some time but never until his reply is long overdue and the answer you sorely needed has become useless. What should be done with him? My suggestion is to push him gradually off the edge of the universe where he can forever have the satisfaction of delaying to correspond with his environment.

For myself, I have more pity than anything else for those who have hypnotized themselves into believing that the post-man daily unloads such a "mass of correspondence" upon them that they simply cannot get time to answer it. If your experience has been the same as mine you will have noticed that those who are doing the most have not only their correspondence but, all their affairs well in hand and usually give one the sense of having leisure when necessary.

You might think from this dissertation that my correspondents treat me badly. Not so, Mr. Editor; the great bulk of them deal much more generously with me than I deserve and are patient and kind in meeting the heavy demands I am often compelled to make upon them. This was not intended as a reflection upon your letter to me but perhaps a little self-examination on the subject will not hurt either of us.

Whether letter writing is a lost art is to me a purely academic question. The fact is there are plenty who do write personal letters in the most simple, direct, luminous style—letters that really give the satisfaction that follows the unhurried call of a very warm friend.

Very truly yours,

THE TRAVELING SECRETARY.

HOW I EARNED MY WAY THROUGH COLLEGE

This is the first of a short series, giving the actual experiences of men and women in the fight for a college education.—EDITOR.

To begin with, my father was a Presbyterian minister, existing on \$800 a year. Looking back from this distance, I remember that two things were very clearly defined in my plans for the future; one was, that by some hook or crook I would go to college, the other, that nothing in the heavens above or the earth beneath could entice me into the ministry. I had seen enough of the frenzied finance of country churches not to be disturbed with any Pauline mood of "Woe is me if I preach not the Gospel." The question in my case, as in so many others more worthy, was how to get an education on a bank account of determination, minus opportunity and experience.

I came to the metropolis of Canada in the fall of 1903. I'm not going to say how I came; but this much is worth knowing. I came from a distant point and I didn't come on a passenger train, nor did I walk. Considering the wide circulation of this magazine, it might be wise to let it go at that. The point is that I got to Montreal, the first stage in my long journey education-ward.

The first year I worked in a butter factory, saved my money and that winter took the first part of my matriculation. The following year found me selling stereoscopic views through a country district in Quebec—and cursing the day I was born. I found myself of too tender a nature to tear the hard-earned increment from the hands of unsuspecting farmers so here endeth the tale of the salesman. I had made very little money out of my summer's experience, so I was obliged to leave school in the latter part of the winter following, and hunt for greener pastures.

I secured employment with the C. P. R. to drive horses for them on some of their work out in the Rocky Mountains. This

turned out to be a most enjoyable form of occupation, for it was my duty to drive parties of tourists through the glorious mountain scenery about Banff and Lagan. That was a great summer, and it stands out in my mind among my happiest experiences. I began to think, out there. It seemed to me those lofty peaks had some noble purpose in life, and I began to wonder what mine was. My mother had frequently written urging me to give my life to the ministry. I think those were the only letters of hers that I ever tore up and threw away, yet I could not help but feel the compelling power of her ambition for me, and her prayers on my behalf.

Early that fall, I decided to come back to Montreal and finish my preparation for college and, because I was leaving before my time was fully up, I was refused the usual transportation home by the railroad. But I was fortunate enough, through the importunities of my good friend, Joe Brown, the porter of the hotel, to get a position as third cook in a dining car, and thus I arrived in Montreal pretty well greased up, but happy in having come all the way from Banff with my wages intact.

The following summer found me ready for college, but with no money to finance the first year. I had discovered during the first part of the summer that farm work, though healthy, was a poor source of revenue so, in the latter part of June, I came to the city to look for a more lucrative form of employment. If I had known as much then as I do now, I would not have come to the city to save money. It can't be done. The only thing I could find to do was a kind of a mule's job with an express company in a railway station. I have seen many ups and downs in life and have had many hard experiences, but that long, hot summer pulling heavy trucks around that grimy old station will remain in my mind always as a kind of "Pinnacle of Misery." From seven o'clock in the morning till nine at night, we hauled trucks, unloaded freight, met trains and ran here, there and everywhere, till our feet were blistered—all for

thirty-five dollars a month and the pleasure of working for such kind-hearted employers.

That summer, another lad and myself lived in a little two by four room and cooked our meals over an oil-stove. When fall came, I had saved the magnificent sum of forty dollars with which to face a venture at the university. It seemed an utter impossibility and I felt that I would be wiser to wait another year, but one evening in September, my brother, a recent graduate of another university, passed through my town on his way westward, and he advised me to go ahead. He said that he had been at college six years and had never seen a college man stuck yet. "You can always find a way to get along," he said, "so make the start anyway."

That fall I came to college and had to borrow fifty dollars with which to start; but I felt sure that the same kind Providence which watches over drunken men, babies and other helpless things would also look after me. I was only at college a month when I was unfortunate enough to have my leg broken in a practice football match. This meant an additional expense and a loss of time. However, I only missed a couple of weeks from college and was lucky in meeting a sympathetic physician, who only charged me the minimum fee for his services. At Christmas vacation, I worked in a store for a month and all through the first year I worked at night for papers, and in many ways, eked out enough to keep me alive.

The following summer I secured a position on a patrol crew at one of the fashionable summer resort beaches, on the Rhode Island coast. It was a glorious summer and put me on easy street for my second year, although I still had to "rustle" for money as I went along. There is little need to prolong this tale of woe any further. Suffice it to say, that before I had completed my college course, I had tapped every available source of revenue open to an honest man. I worked on the city directory, in the university library, checked lumber on the wharves, acted as a young people's assistant in a city church,

preached on Sundays, had spent one summer on a mission field in northern Alberta and another summer on a horse ranch in the same province.

Many another man who will read this article can tell a much more entrancing tale of adventure, but no man will tell one that cost more in hard sweat of soul. I have often heard corpulent, well-fed grandfathers talk about what a fine thing it is for a young man to earn his way through college, and it sounds wholesome—quite the proper thing, for a man who has never been to college, to say. But on this subject no man has so good a right to speak as the man who has been through the mill, and I wish to sign my alfred-david, as Sairey Gamp would say, that working one's way through college is not what it is cracked up to be. It is all very well for a man to contribute all he can to his own education, but if he has to give the time which should be spent upon his studies and among his college associates to a sordid, wearisome, anxious hunt for the bare necessities of life, then I say it is not a good thing. On the contrary, it is a health-destroying, nerve-racking, process in which a man is apt to lose his youth and his ambition, to say nothing of the happiest days of his life.

Finally, I am a minister of the Gospel of our Lord, and though I realize how unworthy I am of the great commission, I find such satisfaction in my work that I do not regret the hard road I had to travel to get here. If I had to begin again, I would at least start my folio as the heroic R. L. S. advised and go as far as possible.



SCENES AT THE SUMMER CAMP OF THE UNIVERSITY OF PENNSYLVANIA ASSOCIATION

A UNIVERSITY SUMMER CAMP

BY EARLE MARSHALL HUMPHREYS

"Baccy tickles yer ribs!"

It was an uncouth answer that sifted through the rising smoke of the camp fire. The director had begun the informal tobacco discussion, which was held with each group of boys that visited the 1914 University of Pennsylvania Camp, and to his introductory question, "Of what use do you fellows think tobacco can be?" had come the startling, "Baccy tickles yer ribs." It was typical of the boy and he, typical of his class. Illiterate city urchins, with their religion wrapped up in their cursing; with dirt often the chief element of both body and mind; and with no higher moral thought, perhaps, than that tobacco tickled their ribs!

Of course, these were not the only guests at the University Camp. More fortunate boys, too, besides poor mothers and girls of many types received pleasant and inexpensive outings there. And living with these, besides some women social workers, were a dozen men of the University of Pennsylvania, sharing life for a time with their less fortunate fellows, and finding it all intensely worth while.

Distant but fifty miles from Philadelphia is the Perkiomen Valley, a semi-wild, rocky country. Here, well isolated from any dense habitation, is the University of Pennsylvania Camp, on an ancient farm property of sixty-five acres. A fine wooded hill slopes down to the small but beautiful Swamp Creek, which affords excellent boating, fishing and swimming. The old farm house, converted into camp headquarters, has been considerably improved by the addition of an artistic mess pavilion. The barn now the "Lodge" accommodates beds and cribs enough for three score tired city mothers and children. An artistic bungalow of cedar logs graces the slope of the creek, while just across on the further bank, ten large tents nestle

amongst the stately cedars and complete a picture of an ideal camping site. Before such a camp location could be found and secured for the Christian Association, seventeen years have been consumed—years of uninterrupted effort on the part of Mr. Evans and his associates at the University.

During the 1914 season there was an average attendance of 120 campers and a total registration of 837. Many of these were entertained absolutely free of charge, and others at a ridiculously low figure. Besides friends and alumni of Pennsylvania, the undergraduates themselves bear a hand in the work, contributing for the season of 1914, \$750.

There were championship base ball schedules, track meets, "hikes," and camp fire programs of minstrel shows and amateur acting—healthful exercise and clean entertainment. But, more than this, the campers were improved. Moral talks, liquor and tobacco discussions, lectures of an educational nature, cooking instruction—all these sent boy, girl and mother cityward with ever increasing material in their lives for solving the great problems of efficiency and economy.

Most striking of all, considering that many of the boys and girls were actually on probation from the courts and supposedly unmanageable, was the success of a system of self-government which took the form of a "Camp Congress" composed of representatives from each tent.

And surrounding the entire work was an environment of real, earnest Christianity, demonstrated as practicable and as the real solution to the problem of life.

AN ADEQUATE PROGRAM OF MISSIONARY GIVING

BY D. BREWER EDDY

The missionary giving in our institutions must be developed to an entirely new scale not only because money is so greatly needed in the Kingdom, but also because an adequate program of missionary giving in our colleges would quickly and conclusively produce an adequate program of giving in our churches. The men who lead giving campaigns to-day in the colleges will be leading similar campaigns in the churches within the decade.

But what is an adequate program of missionary giving? One of the important universities, where consecrated men are in the lead, finds its per capita giving is about 45 cents per member for their missionary budget. One of the most deeply Christian universities in the country has almost reached \$1 per capita for their work in China. Another great university with a notable work in China now gives only a half dollar per capita to its foreign investment.

Even though students are not "in their earning years," even though many of them are in college "on borrowed money" yet it is even more true that the students are the centers of devotion in this country; they are not entrenched in indifference, they are not bound by the conventionalities of church methods. We must expect sacrificial giving among ourselves if anywhere. Therefore it may be doubted if the program of giving is adequate if the per capita is under a dollar a member for the whole institution, and I believe higher records can easily be made in every part of our country. One theological institution, by no means well-to-do, used to give something over \$20 per capita because every man put into the missionary fund the proceeds of several of his preaching appointments.

In our institutions we need a new plan and a new standard which will lift the whole campaign into larger prominence.

1. Let us make it a *campaign*. Do not let this be parenthetical in the college year, but let it grip the attention of the whole student body. Your missionary campaign must be one of the events of the year.

2. Make adequate *preliminary preparation*. Of course the committee must be fully organized. The smaller group will lay the plans and a larger group must be gathered for the canvass. Call this "the three-hour committee," to make membership somewhat less onerous. The subscription card must be carefully discussed and its form determined. The printed folder must be prepared for distribution.

3. Select your *definite object*. Many of our universities now have their own work abroad. Such a plan combines college patriotism with missionary interest. Choose your own work, line it up with your denominational Board, stir your graduates into real interest and wisely plan the definite budget which you will attempt to raise.

4. Use *modern publicity methods*. Posters on the bulletin boards will stir curiosity; high grade cartoons in the college paper will help; good write-ups will be necessary. Oberlin used the clock-dial method of raising its budget last year and all the students watched the hands go round. Everybody took an interest in the whole plan.

5. Make the *rally* a big success. Use the best speakers available. Get many of the cards signed up in the meeting. Let there be plenty of room for the display of class and fraternity rivalry. Have all the canvassers present ready to tackle their entry or dormitory as soon as the meeting is closed.

6. Finally *canvass the college*. Let the canvassers go two by two if a large enough committee has been secured. Each man has his own list in hand and is to make the attempt to finish his calls in that one evening. In several colleges recent canvasses have been completed in one evening with only a few odd calls left over. Plan a report meeting for ten o'clock that same

night and see how many of the canvassers can return with the report "There is my list. Finis."

7. The most important *slogan* for such a campaign would be, "Something from Everyone." An earnest effort should be made to get the last possible person interested.

If we can look back upon such a campaign carried out with enthusiasm, we need hardly raise the question of the tremendous educational value in such a movement. It stimulates intelligent interest for the spirit of the whole institution has been lifted to a higher level. Such a campaign need not be repeated every year though new plans are always available.

Of even greater importance is this point, that such a program *develops personal responsibility*. I know of a young man who gave a dollar with some sacrifice through his C. E. Society to missions in India. Some years later he sailed to India following the trail of that dollar. The gift had developed his personal responsibility.

Interest in such a campaign incites loyalty to Jesus Christ. "Is the shadow of the cross on the pocket books" of Christian students? How does the giving to missions compare with fraternity expenses or the athletic totals of the year? Shall we as Christian students buckle down to these items of popular interest and say, "Why we could never dream of getting such emphasis for our missionary interests."

And lastly, an adequate program will go a long way toward discovering *personal decision*. Nothing will commit a man to the Kingdom more convincingly than being an enterprising, successful and conclusive canvasser under such a campaign. I remember on one occasion when I started out in an "Every-Member Canvass" in my own church that I doubled my own subscription in walking from my own front door to the first name on my list. Many a man has discovered that his own responsibility merely begins in leadership in such a movement, and that it does not end until he has laid his own life on the altar of Christ.

HOW THEY DID IT AT DARTMOUTH

AN ILLUSTRATION

The following account of how a missionary finance campaign was conducted at Dartmouth College, Hanover, New Hampshire, is from a visitor to that institution and shows how the plans suggested by Mr. Eddy in this number may be successfully adopted.

Dartmouth had become interested in Turkey and selected the station at Mardin for their point of attack. With a representative now on the field and four other men in mind for the next few years, they laid out a program of development.

With the faculty, leading alumni and undergraduate association all lined up, they laid careful plans, including (a) an illustrated and clever circular addressed to all undergraduates, (b) another circular to all the alumni, (c) a blotter showing a calendar of special dates for the Christian Association placed on their desks in the University, (d) a group of forty canvassers representing dormitories, "frats" and clubs, (e) wide advertisement by posters in dormitories and prominent points on the campus, (f) an outside speaker to present the conditions in Turkey, (g) a public meeting where subscription cards were passed and signed, followed by (h) a canvass of all the dormitories begun immediately on Sunday night following the meeting. On this night they reached 30 per cent. of the college and the next night the attempt was made to complete the list.

As to results, they raised \$712, in contrast to the \$35 that Dartmouth has heretofore given to Turkey. Some of the canvassers said, "The era of miracles is not passed, in Dartmouth any way." Another canvasser said, "If I get five dollars from my dorm, I am lucky." He turned in over twenty-five dollars. One man, at first definitely opposed to the whole scheme, was won over to attend the public meeting and said in the morning, "I guess I will move up to two figures." In the evening he wrote his check for twenty-five dollars. The public meeting yielded fifteen subscriptions of five dollars each. It was noted, however, that most of the students made one dollar their unit.

MISSION FINANCE

BY WINIFRED ROBINSON BRYCE

The story goes that in a certain church a sermon was preached on foreign missions followed by an offering for that object. The usher passed the plate in vain to one old man who sat shaking his head and muttering beneath his beard: "I'll give naught! I'll give naught!" The minister had quietly marked the incident and when the collection plate was taken to him, he walked with it straight down the aisle to the old man's seat, and said: "This collection is for the heathen. Help yourself, Jock!"

It is a striking fact that there is but little thoughtful withholding of gifts to missions. Most students do not withhold their gifts because they criticize the administration of missions for they seldom know enough to be able to criticize. "You're generally down on what you're least up in." The two chief reasons for no gifts or small gifts are ignorance about missions and a lack of sense of stewardship. If we believe that "to do the will of God we must know the needs of man;" and if we believe that we can serve Him by our money, we must be intelligent administrators of the funds which He has placed at our disposal.

How much shall we give? I believe with all my heart that we have not come in sight of the money power of students. Yes, even now in their student days, those who know students best have their optimism startled from time to time by the tremendous self-sacrifice of students on behalf of some object dear to their hearts. One beautiful society house was built as the result of the work of years by patient but believing students, whom you and I would probably think poor. "The girls sometimes went without their Easter hats to get money," said one of the contributors to me, and the quaint remark had a touch of

unconscious rebuke. The colleges which give most liberally have generally been those where the students have moderate or but little means. What student with great resources will arise to retrieve the reputation of the Rich Young Ruler?

The items of our account books which we need closely to scan are those which explain our dimes and nickles. There are a number of campuses where the scattered chocolate papers tell of an amount far exceeding their college's maximum gift to missions. What is your "secret passion" at present in the art of spending? Next time you break a dollar, where will the change go?

To what shall we give? Let us beware of limitation here. Many colleges limit their gifts by the object that they chose to support years ago, forgetting that not only has the number of students increased in many cases, but that in every case the power of giving has increased also. How grieved you would be if your piano teacher kept you at "five finger exercises," or how annoyed at the gymnasium teacher who confined you to the preliminary movements! For "why stay we on earth unless to grow?" Let us seek then as the object of our gifts one that will tax us to support and let us not be limited by the outgrown choice of other years.

Let us see to it, moreover, that the students know to whom or to what they are giving. There is no excuse to-day for not having in our possession abundant supplies of literature, pictures and curios to make vivid before us circumstances in other lands. Here, as always, mission finance should be closely linked with Mission study as they react on each other.

One day a bootblack in London was observed to be shining his own shoes very carefully. When some one asked him why he was doing this, he said that he was preparing to go to a great missionary meeting in Exeter Hall, at which the treasurer of a certain missionary society was to make his report. The bootblack had given a penny the year before and now wanted to know how the funds had been expended. Would that the fu-

ture owners of the nation's wealth would now show like consecrated common-sense and concern!

Do we ever pause to consider that very few of the men who have made enormous fortunes were at all wealthy at the age of most of us students? Many of them have attained wealth from the depths of an extraordinary poverty. We do not know how great a burden of wealth may devolve upon us in the days to come. Blessed shall we be if we are ready to lead others in the right discharge of stewardship. Our present position as students lays this responsibility upon us, because by virtue of our college training, people will demand leadership of us. You and I will be called upon to formulate the policies of our churches and to provide the "sinews of war" of the great campaign of our King. God does not need our money but He wants it.

The value of the spirit of giving lies yet deeper and closer. "The gift without the giver is bare" or as we were reminded by Mr. Marling at the Rochester Convention, money is just so much "coined personality." What a privilege it is to realize that by our gifts we can render personal service to the cause of Christ! How warm and living a thing money becomes when we think of it as our weapon in His service! We shall not in that case fall into the subtle danger of offering our money as a substitute for ourselves in His work. "They first gave their own selves to the Lord." Herein lies the spiritual value of our money and the solution of all the problems which gather around it. When we are enkindled with personal devotion to Him, when we count ourselves but stewards of whatever we may possess, we shall not tarry long to enquire how little we may give, or how we can "raise" (i. e. secure from others) the money our Lord asks of us. Sacrifice then becomes a thank-offering. "I never knew what spiritual blessing meant," said a generous donor to a certain Christian Association, "until I gave beyond the point of sacrifice."

Miss Michi Kawai of Japan during a visit to America,

uttered some words on the subject of giving which brought new thoughts to those who heard her and impressions of permanent helpfulness. Miss Kawai said, "My heart feels sad when I think how much you need for your own land and I come in and ask you to give money for Japanese work . . . The question is sometimes asked me, 'Why can you not raise money in Japan?' Please think how Japan is. Giving is a Christian virtue and that spirit can only be found in Christian countries. It must be a lovely thing to be appealed to. Some day I hope to come to a place where people will come and ask me to give money. Sometimes I wish I could come to the position where people would ask *me* and I not have to ask for help. What a blessing it is that you don't have to ask Japan and India to help you."

A SCHOOL OF PRAYER

BY THEodosia H. WALES

This account, from the pen of a recent Vassar graduate, of a conference of missionaries from many different parts of China at the well-known mountain resort of Kuling, comes with special appropriateness at this time. It is hoped that many will heed the request here made and will learn to pray by praying definitely for China and for other causes that are on our hearts.—EDITOR.

The China Continuation Committee of the Edinburgh Missionary Conference decided to make evangelism the theme of the conventions to be held during the past summer at the various resorts, where the missionaries go for their summer rest. They asked Sherwood Eddy, W. E. Taylor, and Ruth Paxson to take the general leadership of these meetings to be held at Kuling. The Bible lessons on the book of Acts given by Mr. Eddy, stirred us with a vision of the fields white unto the harvest. Dr. Taylor told the story of the evangelistic campaign led by Dr. Mott and Mr. Eddy last year in fourteen of China's greatest cities; of the crowds of government students, one, two and three thousand strong, who, each night, listened eagerly to

the gospel message, aggregating probably more than 85,000 men in all; how over 7,000 of these signed cards as inquirers, stating that they would read the Bible and follow Christ when they found Him to be the Truth; that a large portion of these have already been enrolled in Bible classes and that up to the present time over 1,200 have united with the church or are preparing to do so. As I write, a thousand Christian workers are planning to gather in the city of Foochow for a training conference, to make ready for this work.

Among the meetings planned for the year, is one arranged by the Vice-President of the Republic, Mr. Li, for the President, Cabinet and other high officials where they will hear the Gospel presented. Three cities, Tien Tsin, Poa Ting Fu and Soochow are to have campaigns in the government schools for girls. As we thought of these facts and listened to the exposition of the first chapters of Acts, it is not surprising that we felt ourselves to be indeed living in an apostolic age, for which we must prepare ourselves by a life of apostolic prayer, purity and consecration, in order that we may reap harvests like unto those of the first apostolic days. The climax of our convention came on Sunday when Mr. Eddy gave the morning address, and Mr. Warren of the English Wesleyan Church, that of the evening. On Friday they had discovered that out of the tens of thousands of words in the Bible, each speaker had chosen the same five words from John 4:38, "I sent you to reap," and they agreed that these must be the Lord's words for China at this time. The result of this work of conference, where more than 1,000 missionaries from all denominations and all parts of China met at the feet of the Master to discuss their problems, led us to believe that "Here in China the Church is now on the eve of the greatest harvest of souls Asia has ever known."

The conference hours on "How to promote intercession" led by Miss Paxson, brought the women still closer together. Miss Garland, from Australia, told of the great spiritual awakening that had come to her native land because a number

of women had decided to band themselves together in a "School of Prayer," to study, in groups or as individuals, a chapter each day for a month of Andrew Murray's "With Christ in the School of Prayer," trying to put each lesson into practice and praying for one another. A lady from the China Inland Mission told of great blessing that had come to her Chinese friends from reading John IV: 1-17 every day and praying for the fulfilment of these words of the Master in their own lives and those of their circle. Another told of the work of the Secretary of the Chinese Student Volunteer Movement, Ding Li Mai, establishing circles or chains of prayer all over China, where those uniting pray that every human link in the chain may know the fulness of the Spirit. Over a hundred of the women missionaries who attended the conference at Kuling decided to band together in such a school of prayer during the month of September, embodying all three of the above suggestions, asking especially that we be trained into "intercessors after Christ's own heart." This School of Prayer has meant so much to us missionaries that we have been led to pray that Christian friends all over the world may observe a month in a similar way, making it a period of special petition for China at this critical time, and asking that the missions of the countries now at war may not be hindered in their work by lack of finances. Is not the present trouble in Europe an urgent call to prayer? Will not you who read this put forth every effort to lead Christians everywhere to enroll themselves under the Master's direction in such a School of Prayer? There is so very much that we need to be taught, in this matter of supreme importance.

STUDYING THE LIVES OF YALE MEN AT YALE

The time has long passed when nations were considered in isolation. A period of marvellous inventions and rapid development has bound all people together in one brotherhood. Therefore, a college man, in order to have a world point of view, should know of the great forces which have had, and are having, a lasting influence upon the world. As a matter of history alone, he should be acquainted with the main facts of the great movement to Christianize the world, a force which has been, and is, at the present time, helping to shape and mould the policies of many hitherto non-Christian countries to such an extent that their whole attitude toward life is changing.

In the past the attempts of the Yale Christian Association to interest the undergraduates in the study of the Foreign Mission Movement have met with too little success. Attempts have been made each year with the same result—a large initial enrollment, followed by a continually falling attendance, until finally only those remained who attended from a sense of duty and who always supported every branch of Association work. The main reason for this is that we have been unable to find a course which would sufficiently interest the men.

In order to overcome this difficulty the following plan of Mission study has been worked out for the present year at Yale. As it will be an experiment, we cannot speak from experience and advise it for others. The course will consist of biographies of Yale graduates who have given their services in the different fields and in different forms of missionary work, medical, evangelistic, educational, city, missions to the American Negroes, and to the American Indians. Each biography will constitute one week's study and will be printed in pamphlet form. There will be no distinction between Bible and Mission study. Each group will have Bible study the first term, and Mission study with daily Bible readings the second term, as the committee on voluntary study advises.

For several reasons we have confident hopes that this course will be both intensely interesting and of a simple enough nature to be well led by an undergraduate. It deals with individual men, and heroic men inspire people more than geographical descriptions. Just as a man is always interested in what his friend is doing, we hope the interest aroused in the individual will lead to great interest in his work in a particular mission field. Another reason why these biographies will be able to hold together the group is the fact that they are biographies of Yale men. College loyalty will make the bond very strong between the student and these missionaries.

C. DURAND ALLEN

THREE BOOKS TO READ DURING VACATION

There are a hundred reasons that most of us could readily give why we should not do any general reading during term time and at least twice as many why we should not even open a book—save under the dire necessity of working up some belated “theme”—during the Christmas vacation. But notwithstanding our well-known ability for manufacturing such “reasons,” they won’t do. Unless we now make a practice of doing even a little careful reading outside of our curriculum, we shall probably never read enough to amount to anything.

Here are three recent books, each of which reads like a romance—though only one is called that—the reading of which will make an addition to the permanent satisfaction of this holiday time. For years, friends of Professor Steiner urged him to overcome his aversion to publicity and give in book form the inspiring story of his life in America from the day when he, as a Jewish immigrant from Austria, arrived without money, until to-day, when with wide international reputation he is known as a Christian preacher, writer, lecturer and, above all, as a great friend of men. Although Professor Steiner’s well-known reticence in speaking of himself has made him merely mention some important episodes in his career, the story* is even more fascinating than some of his most appreciative friends expected. Indeed, if it was not for our unbounded confidence in his veracity, we should be inclined to think that some of the incidents had been “doctored” a little, so strange and striking were many of the combinations against him.

Another biography,† that has a remarkable appeal, especially for students, is that of the well-known publisher and editor, S. S. McClure. Few romances are as absorbing or as touching in their human interest as the account of the struggle for an education of this orphan, Irish lad. During his early undergraduate days at Knox College, Galesburg, Illinois, he came very near to literal starvation and often, not only during his college course but in the early days of his fight for a place in the business world, he stood face to face with grim-visaged want. Through all the volume is delicately woven a beautiful and satisfying love story in real life.

The last volume‡ in this list of three is frankly “A romance of far Formosa.” The author is the latest to join the list of distinguished Canadian clergymen-authors, where the name of C. W. Gordon (Ralph Connor), Robert Knowles, and others shine. While this novel gives one a true picture

*FROM ALIEN TO CITIZEN. By Edward A. Steiner. New York: Fleming H. Revell Company. \$1.50.

†MY AUTOBIOGRAPHY. By S. S. McClure. New York: Frederick A. Stokes Company. \$1.75.

‡THE CALL OF THE EAST. By Thurlow Fraser. New York: Fleming H. Revell Company. \$1.25.

of some phases of the life in the Formosa of over twenty-five years ago and gives glimpses of the work of the great missionary, MacKay, it is first and last a wholesome, winsome story, a good deal above the average in plot and style. The author, who spent several years in Formosa as successor to Doctor MacKay, has done a thoroughly good piece of work.

Any of these books will make capital gifts for one who enjoys reading the story of real men and women—for in "The Call of the East," too, all the characters live.

G. I.

BETWEEN YOU AND ME

I wonder if you have any idea how dependent the editor of *THE NORTH AMERICAN STUDENT* is upon his readers for help in discovering exactly the kind of articles that "hit the bull's eye." I can't see the hole our shots make in the target—or in the air—unless you tell me what interests you most and what subjects you wish to see treated. Will you help me more in this way? If I can get a larger part of your interest with each number, there will be no doubt of the effectiveness of the magazine.

Here are two quite recent comments I have received, which, with becoming editorial modesty, I want to let you see:

"I read *THE NORTH AMERICAN STUDENT* with much interest and congratulate you on its contents and form. I hope you get the support you deserve."

"I would not be without *THE NORTH AMERICAN STUDENT* . . . I was very proud of the Convention number and this summer during my vacation I often used it to bring home to some of my friends the message of the great Convention."

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THE EDITOR.

The Council of North American Student Movements has recently issued a pamphlet,* "Social Needs and the Colleges," interpreting the conference held last April at Garden City, New York, "for the purpose of enabling the leaders of the Student Movements of the United States and Canada to take counsel on social questions from the point of view of the Church so as to determine more clearly the part which Christian students may have in helping to solve the social problems of our day." This pamphlet summarizes the conclusions of the papers presented and the discussions participated in by the leading social workers of North America as well as the foremost student movement leaders and will be of the greatest practical value if it secures the wide-spread distribution that its importance deserves.

*Fifteen cents per copy, \$1.50 per dozen, \$10.00 per 100, may be secured from the publication office of any of the five movements represented in the Council.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

The commission on peace and arbitration of the Federal Council of the Churches of Christ in America and the committee on friendly relations among foreign students have brought to this country the Reverend D. N. Furnajieff, pastor of the Evangelical Church of Sofia, Bulgaria, to address the churches relative to the moral and religious aspects of the European war.

An exceedingly interesting Bible teachers' class is being held each week in New Haven under the leadership of Professor Henry B. Wright, of Yale, composed of representative masters from four or more preparatory schools in the East, and students in the Yale Divinity School.

A last year's Association president, while surveying in Michigan during the past summer and camping there alone, had fifty out of the 123 residents of the township come to his camp every Sunday morning for a church service.

An Albion College student during the summer vacation gathered together a boys' club of forty-five in a strictly rural community.

In a pamphlet issued by the McGill University Alumni Society on the war, the following soldier's message to his family is quoted:

My only prayer is that I may be found worthy. Don't bother about asking for anything else but that; just the strength and courage to do one's duty and to do honor to one's country and one's corps. If I can do that, nothing else matters one jot.

A Convention of the Intercollegiate Prohibition Association is to be held at Topeka, Kansas, December 29, 1914—January 1, 1915.

A cable received from G. S. Eddy, now conducting evangelistic meetings in China, states that in the seven cities already visited, there was an average attendance of 8,000 with 7,000 inquirers. "Opportunity double last year" concludes the message.

Reed College, Portland, Oregon, has published a report, edited by President Foster, of a very exhaustive investigation made by sixty investigators into the vaudeville and motion picture shows of Portland.

The women's Association at Occidental College, Los Angeles, California, has successfully tried the plan of having a Mission study class for three successive days, of two different weeks, under the leadership of Gale Seaman.

The women of the University of California, Berkeley, recently raised \$800 for missionary work.

An International Students' Reunion, under the auspices of the Corda Fratres Association of Cosmopolitan Clubs, will be held in San Francisco and at the University of California, Berkeley, July 1-10, 1915.

A "freshman hike" led by several upper-classmen at Wesleyan University, Middletown, Connecticut, on the first Sunday afternoon of the term proved of value to the new men as an opportunity to become acquainted.

Sixty men are enrolled in two Sunday school classes at the University of Arkansas, Fayetteville.

At the North Dakota Agricultural College, the college authorities having instituted a system of "approved boarding houses," referred students seeking information about the plan to the Association hand book and in other ways enlisted the coöperation of both Associations in making the plan successful.

The men's Association at the Normal School, Kearney, Nebraska, by a two-day membership campaign enrolled sixty-seven out of the 100 men in the school in the Association.

One of the meetings of the Association this month at the University of Nebraska, is to be in charge of the university football squad, several of the prominent members of which are on the Association cabinet.

The men's Association at the University of Kentucky, Lexington, has successfully carried out a plan to have a personal interview with individual students with a view to securing membership and the acceptance of definite responsibility for different phases of work.

At Hillsdale College, Michigan, all the men's and women's Association Bible classes meet in the college church at the Sunday school hour as the college department of the school.

A plan for entertaining the new and old women students of Oregon Agricultural College, Corvallis, proved very successful. The women were grouped alphabetically into seven or eight sections with leaders chosen in advance. Then each group represented in pantomime a scene from freshman life, such as the departure from home, and arrival at college, the difficulties of registration, first scenes in dormitory life and finally, scenes depicting freshman servitude.

Howard University has by a generous action on the part of the trustees enabled the Association to call a full time secretary. This is the first colored men's student Association to make this advance.

The University of Pennsylvania has instituted required chapel for all students in the College, Towne Scientific, Wharton and Dental Schools. The service is held in the gymnasium at noon each day except Saturday and Sunday and the different college years each have their own day of meeting.

AN IMPORTANT REPORT

The time is gone forever when intelligent persons think that little or no preparation, except good intentions, is necessary for those who would be foreign missionaries. But it is doubtful if many realize how thoroughly the whole subject of preparation for such service has been studied. Any one thinking of offering as a missionary and all who, for any reason, are interested in the subject, should read carefully the recently published report* of the Board of Missionary Preparation. In this volume of 200 pages, the leading authorities on the subject give their combined experience on the preparation of ordained missionaries, educational missionaries, medical missionaries and nurses, and of women for foreign missionary service.

* Board of Missionary Preparation (third report), Board of Missionary Preparation, 25 Madison Avenue, New York City.

THE NORTH AMERICAN STUDENT

THE CHAPEL SERVICE

“The darkest place is at the foot of the light house,” according to a Japanese proverb. Sometimes it would seem that this somewhat cynical statement was rather too clearly illustrated among Christian students. Occasionally we find some men and women entering with commendable earnestness into work outside their own institution while certain clear needs close at hand are not met. We do well to see that our influence extends to the remotest point possible but this cannot be accomplished if any area near us is neglected.

During a recent visit our attention was again forcibly called to the great potential value of the chapel service and the chance it affords the undergraduate Christian forces to coöperate with those officially in charge of it, to make it an increasingly great power in the lives of all students.

We are not at present concerned with the question whether required or voluntary chapel produces the best results. But what we are interested in is in having every one of the Christian students in a given institution consider the value of these familiar chapel services and then throw their united effort into helping to make them of the highest possible good to all concerned.

While we frequently hear generous use being made of our inalienable right to criticize the authorities by finding fault with whatever kind of chapel exists, it is true that no other feature of organized college life leaves a deeper or more favorable impression upon the average undergraduate than do these

regularly recurring services. Here the whole body of students have a chance to recognize their corporate unity; here the great central truths of the Christian faith and the highest ideals of Christian citizenship are held up; here every one to a limited extent, at least, is helped to unite in the common worship of God. What an opportunity to illustrate and inculcate worthy ideas of worship and high conceptions of reverence for God and all things sacred.

Some times we are inclined to think that the faculty is solely responsible for all that concerns chapel attendance and conduct. But how can Christian students escape sharing this responsibility or why should they miss this rare opportunity for largely multiplying service?

Are our chapel services as reverent, worshipful, vital and as dignified as they might be? If they are not, why should not we begin a carefully planned effort to make them so? The cabinet of the Association might well spend the entire time of one or more of their meetings in considering these questions, especially as they relate to each individual member of the cabinet; for more than once we have seen recognized leaders of the undergraduate religious organizations manifesting in chapel a listlessness and irreverence that could not but reduce the value of the service for all present. Probably at the end of such consideration it will be found wise to devote at least one regular Association meeting, or perhaps a special one, to a carefully prepared for discussion of what Christian students can do to increase the value of chapel.

The groups, too, that meet regularly for Bible study and other purposes will do well to make special prayer for the growing helpfulness of these services. We all recognize the necessity for very careful preparation in prayer, and by other effort, for special religious meetings. Well, here we have meetings of an importance that it is impossible to estimate. What preparations do we make for them? Have we become so familiar with the daily chapel that we have lost any expectation of very great things from it? Whether we are fully

alive to the fact or not, there are very great possibilities in this unique college chapel service. Are we helping to make the most of it?

The question is being asked "Are the visits of our traveling secretaries as valuable to the individual Associations as they were three or more student generations ago?"

The Secretary's Visit When our Associations were comparatively few in number and all our secretaries, both local and supervising, were somewhat inexperienced, it was both possible and obviously necessary for the traveling secretary to confer with all the leading workers in the institutions they visited, about the commonplace as well as the special features of the Association program. Now, under the apparent necessity for specializing, the danger is that the local leaders and workers who are, in the main, as inexperienced as ever they were, lose the close, friendly helpfulness of the traveling secretary in all the different departments of the work.

We need, in some way, to secure more inspiration and thorough-going suggestions for the worker in the small, as well as the large, institutions. That such help is most eagerly welcomed, all who visit among the colleges are well aware. Let us, local and traveling workers, plan for future visits with our minds not solely on the meeting to be addressed or even the central purpose of the visit but upon what we can do together to make the work of the Association permanently and increasingly effective. Each of the organizations composing the Council of The North American Student Movements has very definite suggestions for making the visits of their secretaries most helpful. These suggestions should be read and pondered by all presidents, secretaries and committee conveners so that the fruit of years of experience may be gathered from these workers.

OUR CENTRAL RESPONSIBILITY

A NEW YEAR'S MESSAGE FROM JOHN R. MOTT

This winter may be made the most wonderful in the religious history and helpfulness of the universities and colleges of North America, if the Christian students and professors but recognize this time as a day of God's visitation. It is a time the like of which we have never known to summon college men and women to stand before Jesus Christ, to consider His claims, to expose themselves to His influence, to yield to His truth, to acknowledge His sway, and to go forth to manifest His spirit and to apply His principles.

Visitors to the colleges, universities and schools in all parts of the wide student field of the United States and Canada, report that students are raising and discussing the most vital questions pertaining to religion. Never have so many been hard pressed by their doubts or unanswered religious inquiries. Institutions not long ago characterized by indifference and apathy, now give evidence of real seriousness and earnestness. On every hand students show willingness to consider religious truth. No preceding academic year has been ushered in with such responsiveness to the requirements of Christ. This is true not only in the Western nations but also in the Orient. The unparalleled triumphs of Christ in the difficult student fields of the Far East during the last three months, and the most solemn events now transpiring in Europe, as well as the favoring conditions in our own North American fields, should move us mightily to be true to our central responsibility—that of relating students to the living Christ and to His purposes.

The plans of the Associations should be expanded. Each body of Christian students should institute efforts on a scale adequate to bring Christ to the attention of all undergraduates in their field who have not yet responded to His truth. The coöperation of every great Christian whose message is calculated to come with favor to thoughtful young men and young

women should be enlisted. No Christian leader is too important or too busy to be called into this campaign. Larger use than heretofore should be made of men qualified to present a convincing apologetic. Bands of earnest Christian students should be formed in every college to give themselves with unselfish abandon to introducing their fellow students to the Lord Jesus Christ and to intercession which will not stop short of bringing in the wonderful works of God. The coming Universal Day of Prayer for Students should this year be made, as in no preceding year, not only the occasion for abounding thanksgiving because of what God shall have wrought but also the beginning of yet more marvelous manifestations of His ability to conquer the centers of learning and to make them indeed fountain heads of spiritual life and energy.

LIGOTKA

BY WILLIAM J. ROSE

Mr. Rose, who sends this interesting article from Austria, was a Rhodes scholar from Wesleyan College, Winnipeg, and is now representing the World's Student Christian Federation in Austria-Hungary.—EDITH.

There is much for us in a name. When the name stands for a place, when it calls up fond memories of glad days spent, of fresh resolves made, of fast friendships formed, of new found life, then the name becomes a reality. The Movements which constitute our World's Federation have not been slow to grasp this fact. Northfield, Lake Geneva, Swanwick (in England), Wernigerode (in Germany), Ste. Croix (in Switzerland), these few names have become historic in our annals and there is a host of others. To the list a new name has been added in the past year whose influence bids fair to be worthy of that of any of its sisters, a name new to all of us until then, but already written in Heaven—Ligotka.

It is a fortunate spot, near the capital of Austrian Silesia, favored by Nature and not yet sullied by man. There have

been held here already a three weeks' Bible school, two conferences—one for all students and one for leaders and our second Bible school, which began on July 18 and came to a sudden end on the announcement of war with Servia. The indescribable needs of these lands, which Federation workers find here among the student bodies, make the present a suitable moment for telling North American readers something about our beginnings and our hopes for the future.

Apart from the Hungarian Movement, work among students in Southeastern Europe may be said to have begun with the Constantinople Conference three years ago. Directly after this Mr. Phildius started his work with Vienna as a centre, and if we couple with his the honored name of R. P. Wilder, we have two—a Swiss and an American—to whom the foundations here are chiefly due. Ligočka Villa we owe to them also. After some strenuous weeks campaigning in the Polish universities in February, 1918, these two went over from Teschen, on their way back West, to spend a couple of days in this quiet village with a beloved Polish pastor, Kulisz. Wilder's eye fell on the villa as he was out walking. He was told that, together with some acres of lawn and evergreens, it was for sale and further, that the price was an absurdly small one. Inquiry was made, and before a month was past the deposit of one thousand crowns was paid and the property bought at one-fourth its original cost.

It is situated in the same latitude as Winnipeg and Prague, some 200 miles east of the latter city at the geographical centre of Europe. It has the best of railway connections from all points of the compass, it stands on the most neutral ground politically in the whole of the Dual Monarchy, (no small advantage), and possesses an ideal climate from April to the end of October.

The question may be asked, Why this purchase at the very beginning of the work in these lands? What is the house to stand for? That is precisely what the writer will try to make clear as briefly as possible.

The Austrian half of the Dual Monarchy consists of three strong national sections, German, Czek or Bohemian, and Polish. An attempt to build up an "Austrian" Movement shipwrecks inevitably on this rock of nationality. Our *modus vivendi* is now a local band of a federal nature to unite three national Movements. A delegation composed of leaders from each of these Movements has charge of all joint work, but complete autonomy in local work is the first essential to progress.

Now it will be clear that coöperation has two great ends to serve, in that it helps each to learn from the other, and teaches the much needed lesson of brotherhood; and the best, if not the only means of achieving this coöperation is by gathering the students of these races together regularly in united conferences. The sight of these strangers mingling freely with one another and with the home students, the comradeship thus suggested and fostered, is of inestimable value in these lands where mistrust and suspicion among students, form the strongest barriers to Christian work.

Our Easter conference was a telling example of this. Most of the students were wholly strange to one another and to this new experience; and each nation represented was at sixes and sevens with the other. All were anxious, however, to test the new institution. They started by being pleased with the weather and the villa; they were attracted by the subjects of the addresses and by the fraternal greetings from Holland, Switzerland, Hungary and Russia; then being struck by the brotherliness mentioned above, the ice soon broke and men whose national prejudices had almost kept them from coming at all, went away with a new view of the whole matter. The spectacle of Baron Nicolay, a Slav, translating for his friend, Mr. Wilder, from English into German, was one which many Slavs had not thought possible.

The language problem here is most acute. As official languages we retain, in addition to the three *Landessprachen*, English and French. All of these, together with Russian, were used publicly at the Conference.

But the chief purpose for which this property was secured, is slightly different from that already mentioned. We need it, above all, for a Bible training school, for the building up of our student leaders in the faith. Southeast Europe, with 75,000,000 people and about a dozen well-equipped universities, has only one Protestant Theological College—a German one in Vienna. The result is that even the future pastors among the other races can get no Bible courses in their mother-tongue. How will it be with the science, history, law and medical students? The crying need of this land is an open Bible; it is as closed here now as it was in England in Wyclif's time. Not one student in a hundred in these universities has any first-hand acquaintance with the New Testament. It is our hope some day soon to have here in Ligotka not only short three-weeks courses but others of a permanent nature, such as we have in the West.

Now we have the terrible war. Its waves have rolled back from the very gates of our home here. The writer and his wife are "prisoners of war" in the villa, unable to return to their work in Prague. The land is full of wounded and of fugitives. The suffering has been and will be indescribable, especially among the unhappy Poles whose "land of mounds and grave-stones" has become a howling wilderness. But we believe that out of it all God will bring for these peoples a better day. The Kingdoms of this world are being shaken, and on the remains will be raised up the Kingdom of our Lord and of His Christ. Heaven is speaking terrible words of condemnation to existing uprightness. There is little to be seen except ruins, but our Movement in the words of Horace, *impavidum ferient ruinae*, for "Behind the great Unknown, standeth God within the shadow, keeping watch above His own."

THE CHRISTIAN FAITH NOT TO BE INTIMIDATED BY WAR

BY ROBERT E. SPEER

We allow ourselves to be too easily intimidated by the noise of contemporary history. What we experience ourselves seems bigger than the experience of all other times. We see it out of proportion and drop into the way of saying of it, "There never was anything like this before. It is the greatest crisis which humanity has ever met." All about us men are saying this of the present world situation. The world, they think, is falling apart. It seems the very end of all things. To their bewildered and overpowered minds all things are confused and unsettled and vague questionings arise out of their dread before the facts of the day.

But we ought to refuse to be browbeaten in this way. This is not the end of the world.

For the end of the world was long ago
When the ends of the world waxed free
When Rome was lost in a sea of slaves
And the sun fell into the sea.

When Caesar's sun fell out of the sky
And whoso hearkened right
Could only hear the plunging
Of the nations in the night.

When the ends of the earth came marching in
To torch and cresset gleam
And the roads of the world that lead to Rome
Were filled with faces that moved like foam
Like faces in a dream.

To the men of that day the world was a vastly darker and more hopeless wreckage than our world is to us. Most of the

world is at peace. All the old things are not shaken. We have no such ground for paralyzed fear before the facts of our time as the men of that age had. And even in modern times is this shaking more terrible than the tumult of the middle of the last century when Japan was passing through the most radical transformation possible to a nation, and the Taiping Rebellion, the most colossal single incident in history, was upheaving China, and the Sepoy Mutiny was raging in India, and Russia, Turkey, Great Britain and France were locked in the Crimean War, and the slave trade was desolating the interior of Africa, and the United States was torn asunder in the Civil War? If the world survived all those horrors it will survive now. If we can read that history with a steady mind we must not be asphyxiated by the fumes of present day European politics.

And after all, what new principles are disclosed in this strife? There is not a single new human passion or political problem involved. If we knew where we were last year and had our bearings then, there is nothing in the thunder of a few thousand guns or in the unspeakable atrocity of the fact of war before the face of God to overcome us or make us lose our bearings now. If we were able to believe in God and His goodness last year we have no less reason for believing in them now. Just as the noise of battle should not destroy our perspective of history so it should not be allowed to rob us of God. It is more difficult to reconcile the Lisbon earthquake, as Voltaire realized, or the last Chinese famine, or the Pelee eruption with the friendliness of the universe, with the goodness and power of God, than the European war. For this is man's doing, and while it is an awfully gigantic wrong doing, yet morally we have just as great a problem in the wrong doing of peace, in the traffic of prostitution, in the organized liquor business, in theft and violence, and in the innumerable evils that cloak themselves in as respectable defenses as are urged to-day in defense of war by those who brought on this unforgivable crime. We are all wrong in our supposition that the war makes faith in God difficult, or any more difficult than it always is. Not a

single new issue is presented by the war to a theistic faith that it has not already faced and solved on grounds that are as valid amid the roar of cannon and the groans of men as among the roses in the afternoon of peace.

We need to beware also of untrue thought and speech about moral and spiritual values. Undoubtedly God will bring good out of the war just as He brought good out of Napoleon's mad ambition, out of our dreadful fratricidal strife in the Civil War, out of the abuses which produced the Reformation, out of the fall of Rome, out of the Crucifixion of our Lord, out of all the mixed and the unmixed evil tragedies of history. But the war is doing and will do also incalculable harm. On both sides we shall have to count up the cost because it is history and life. But why do we say that we shall have to do so any more this year than last? Perhaps a thousand years from now, or a thousand thousand, we shall see that 1918 was a more significant year in history than 1914. After all it was in the long education and preparation of the years before that this was made ready, just as to-day unnoticed the future is being moulded and set. Life is life and the moral issues are in it always, behind the scenes and before the curtain goes up and after it comes down, as well as while the orators and other vocalists are turbulent upon the stage. And we need to look at life calmly and steadily and see it whole and not lose in an hour's lurid glare of human madness the Light of the World that is here never to be extinguished.

But men say, "Where is He then! Where is God? Why does He not answer? Was He ever prayed to as men are praying to Him now?" Yes, certainly He has been so prayed to. For a generation men have prayed by their passions and jealousies and suspicions and ambitions, and by their cold hard deeds, "O God," they have prayed, "send us hell." Perhaps it was not to God that they prayed although it was His name that they used. They laid out all the causes, and energies, and predisposings and arrangements which must inevitably issue in this revel of relapse and how now can they ask that the word of

their lips should rend in an hour the deadly work of their hands and hearts for years upon years? We dare to believe that God has done and is doing all that God can, but God can't unman man. Let man ask God to cleanse his heart and teach him peace and the end will come before the day's sun sets. But man will not do this. He is sure he is right and that his foe is wrong and he will have God come in on one condition only, namely that He comes in for him. And how can God work in such a world? And are we sure that we neutrals are praying otherwise than the belligerents pray? Our hearts are full of pride and self satisfaction, we think of gain at others' loss, we have unclean hands of our own, and all around us our teachers are telling us to be wise and to learn the very lessons from which Europe is now reaping its harvest of agony and death. Who are praying in the name of Jesus Christ and in the will of God whom He revealed, not to a God of battles but to Jesus's Father, and are failing in their prayer? The hour that the world begins thus to pray it will be heard.

Let it be clearly stated that the war has not shaken a single reality or altered the basis of a single Christian truth. It has not affected one claim made by or in behalf of Jesus Christ. It has confirmed them as every fact of life confirms them. Some people talk of the war as a proof of the failure of Christianity. Those who talk thus are usually men who never professed to have tried it themselves. Where has it failed? Who has tried it and shown its failure? Who are the men or the nations who have been forgiving as Christ forgave, who have sought not to be ministered unto, but to minister, who have loved others more than they have loved themselves? What nations have done these things? Christianity has not failed. It has not even been tried. If men say that it has failed because it has not been able to get itself tried, is that its fault? Famines are caused by a failure of bread. There was no bread, therefore there was a famine. If there had been bread there would have been no famine. In that same sense this war has been caused by the failure of Christianity. And yet Christianity was there all the

time, and men would not have it. It was as though in time of famine bread was at hand in abundance and men refused to take it. Is it the bread's fault that there is famine if men have it and reject it?

No, the war offers no new reason for doubt. It does offer a mighty challenge to faith. As clearly as sunlight we see now that only Christ truly accepted as Lord could have averted this war, that only He can end it and all war forever, and do for the hate and shame of man the work of a redeeming love.

USES OF THE DAY OF PRAYER

BY BERTHA CONDÉ

This subject is not a thrilling one to most students, even to those who are sincere Christians. To those in colleges that still cling to a week day for its observance the real thrill comes with the thought of an extra holiday; to those whose colleges observe the Sunday set apart by the World's Student Christian Federation, the meetings and emphasis merely serve to prick the conscience with a sense of neglected duty and spiritual shortcomings. Of course, there are exceptions to this statement; but to speak in plain honesty, the average college student has not yet found much use for the Day of Prayer.

Why is this true? Do we need more meetings, or more eloquent speakers, or a better plan for advertising, or what? Is there a real need for such a day? and if so, why is that need not being met? There must be causes that we should face squarely and deal with if we are to continue promoting this day. We must get at the point of view of the average student and discover these causes.

We will not have to go far without finding that the average student is not majoring in intercessory prayer during the year, and he cannot reverse his life habit in a day and have much con-

fidence in prayer as a working force. His scientific habit of weighing and balancing everything and of accepting only that which he can demonstrate tempts him to believe that nothing really happens in reply to prayer. It takes a longer time to demonstrate the power of prayer in the laboratory of life experience than he has been willing to put into it, and so he does not find himself interested.

Again the average student is torn and distraught in trying to find his way through the "tulgy wood" of new ideas that meet him in college life. Everything tends to make him an individualist, struggling to define himself; and his own mental fights do not leave him much leisure to think of others and their spiritual needs. And intercession depends for its life on that universal principle of vicariousness—the laying down of our own life for the life of others. Such prayer is the rare fruit of a well developed Christian life and doesn't grow like Jonah's gourd in one day.

And then too, the average student loathes hypocrisy. He realizes that prayer must be the natural overflow of an inner spring of desire. And he does not find desire for the spiritual welfare of his fellow students welling up within him. This may be because of ignorance. He does not know anything of the moral fights that other students are putting up because he has been absorbed with his own. And as for the needs of students of other lands he scarcely knows that there *are* great universities in other lands and that students there are struggling too, to know God. He will not be perfunctory in his prayer, and he realizes that his personal life wouldn't square itself with intercession for others. Therefore, he would rather give himself to other pursuits on the Day of Prayer.

But there are some, also, who want to pray and know that as Christians they ought to make use of this day; but they dare not give themselves wholly to unselfish intercession. They feel the tug of the Divine Spirit within them drawing them to a closer intimacy with God; but there looms up in their path something about which they should make a moral decision—and



STUDENT MEETINGS AND WORKERS IN THE ORIENT

Bible Classes in Imperial University, Japan

Student Audience of about 4,000 in Peking

Executive Committee of the Eddy Meeting, Peking

they are not ready yet to face it. Many a student has been at this point in Christian experience where he has marked time for months, and a Day of Prayer only reminds him of his own need for spiritual growth. The day may be a solemn one for him but he is not ready to pray for others.

And what of those students who do pray! With them the struggle comes in getting away from self-centeredness and provincialism in prayer. They can reason somewhat the results in their own lives in reply to prayer and they have had some experience in asking help for others; but prayer for those in other colleges or other lands seems intangible and vaporous. They project their spirits in intercession and are seemingly never heartened by reports of the effect of their prayer. It takes a confident faith in God to intercede with all one's heart when there is no concrete reassurance of energy released in reply to prayer. The connection between the average college Association and students in other colleges and lands is so slight, that it is difficult to follow up our prayer by action, and communication, with those for whom we are concerned. And prayer without action dwindles and loses its life and power.

The Day of Prayer also brings a test to those who are most concerned that their fellow students may know their living Lord. They find it easier to invite students to meetings or to take tramps with them on the chance of drifting into religious conversation than really to pray for them. It is as Forbes Robinson once wrote, "Talking may be a great snare when it takes the place of prayer—and how easily it does! It is easier to talk with a man than to pray for him, in many cases."

These are some of the points of view of the average student and we would do well to take them all into account in making our plans for the use of the Day of Prayer. There are some colleges where for years this day has been one of the great significant days. In analyzing their experience we will find much to guide us in preparation for this year.

In the first place there should be the closest coöperation between faculty and students in observing the day. This does

not mean, alone, that some distinguished minister should address a public assembly where the entire college is present; there should be some more informal occasion where some of the most influential professors and students should speak from the heart about the reality of a Christian life and prayer. In one college where such a meeting is held each year many students who have been unresponsive to the usual services have been unable to resist the direct appeal of these personal witnesses and have found for themselves a relationship of reality with God.

The day's program, however, should be the culmination of several weeks of preparation. For example, during one week it is well to have an address on prayer, in which the intellectual and practical difficulties should be met in a rational way, and the teaching of our Lord clearly set forth. Students need to be reassured of the reasonableness of prayer as a working force. Then, too, there should be some time when the needs and conditions among students in all lands should be set forth. The recent literature of the World's Student Christian Federation contains all that is needed to arouse the interest of students if it is mediated through some leader who will take the time to grasp the facts and the picturesque details.

Small groups of students might well meet on several occasions to study in detail the teaching of Christ and his disciples concerning prayer, and to unite in intercession for students in the colleges. In these groups the obligations of friendship should be discussed in order that students may face the responsibility for deepening the accepted level of friendship with their fellow students, until it includes fellowship with a common Lord. The spirit of honest intercession will be bound to issue in action and the most normal outlet is with one's friends. Under the spell of the Day of Prayer surcharged with the petitions of students around the world, it ought to be easy to get into spiritual comradeship with one's friends who need to know their Lord.

If the Day of Prayer has led men to pray, a force has been

generated which should grow as the days go on because it is so bound up with character. And character is the every-day work of the Christian Association. In his book on Conquering Prayer, Swetenham says: "The fact is that character is the basis of all prayer. As a man is so he prays. He cannot be shallow and frivolous by nature and yet pray with depth and intensity; he cannot be mediocre and make superior and exalted demands upon life; he cannot with a torn and distracted personality concentrate so as to generate force in prayer . . . If we look closely at the conditions themselves we shall find that they are simply a *demand for character*. . . . How if we should find that this very dependence of man upon his moral qualities for success in prayer is one of the surest, wisest means of procuring the growth and development of human character!"

In the light of all this we do well to leave no stone unturned in helping students to make full use of the potentialities of the Day of Prayer.

HOW I EARNED MY WAY THROUGH COLLEGE

This article which very much under-estimates the difficulties overcome by a woman who is now a physician with many honors to her credit, is the second to appear in this series giving the actual experiences of those who have earned the funds for their education expenses.—EDITOR.

I have promised so often to tell how I obtained my education, because possibly my story might help some other girl to venture on the highway of educational achievement. No doubt there are hundreds of young women in this and other lands whose stories would be more thrilling than mine, but just because mine is so full of the commonplace, I trust it will inspire others to attempt and achieve.

One of my earliest recollections is the death of my mother, when I was less than eight years old and of my childish efforts to make my four younger sisters presentable for the funeral. Four months after my mother's death our home was broken up and I was legally adopted by a kind foster father and mother when life became happy and cheerful once more, but in these few months that had passed since mother left me, I had become a woman.

In the next few years I went through the last grades of grammar school, little expecting I could ever go to high school; for I had only been granted a primary school education by my adoption papers.

Then came the death of my foster mother and the family exchequer being very low, I expected to go to work but, to my joy and surprise, I was told I might go to high school for one year, provided I worked that summer. A cousin and I kept house together through those high school years, getting our own meals and doing our own sewing and laundering. I was told that I could have only such clothes as I made for myself. Some of these first ventures in the art of dressing a rap-

idly growing girl are never to be forgotten. With all I succeeded in keeping near the head of my class and never a night was I allowed to be up after nine o'clock.

The first year at high school successfully passed, I worked as nurse maid during the summer and the second year was assured. So each summer brought its busy weeks, one time as assistant in a large dairy, or again as a nurse to several children. When the four years were over and I stood on the commencement platform, I had only one wish and that was that I might go on to college. I had heard my teachers speak of college days with such a look of joy in their eyes that I wished to taste the pleasure of them for myself.

I ventured to ask my foster father if he thought I could ever earn enough to go to college and he finally agreed to give me one hundred dollars, saying that if I was willing to begin a college course with that, I was welcome to try. I thought and prayed about his proposal one night and in the morning I decided I would accept the offer. That summer I worked hard to try and earn an additional seventy-five dollars and when term time came, with my modest self-made wardrobe, I journeyed to the little sage brush college, unknown but unafraid.

One of my teachers had written to a resident in the college town, telling of my coming and my eagerness to work for board and room. I was accepted on sight and given a large comfortable room with the privilege of preparing my own meals in it with the understanding that I should work ten hours each week in return for this. My hundred dollars must go for tuition and all other expenses must be earned as I went along. All the good positions having already been taken by older students, I found that I as a freshman must take what remained—which seemed to be nothing. One day an opening came—a chance to wash the daily accumulation of dishes for an eccentric widow and her son. I offered my services which were about to be declined because she said “no woman could possibly wash my black pots clean”; but my pleading for a chance won out and I was allowed to try. For two hours each day I made on-

slaughts on the mountain of china and silver awaiting me and finally on the dozen black sooty pots and, proving beyond a doubt that I could wash black pots.

Did I study any, play any, or take part in class and college activities? Indeed I did. I went at my books at night with a zest that ensured success, and usually won it. I had resolved early to do as many things as I could do well and to others I would leave the rest. I did not need much tennis or basketball as the dish pan and the broom gave me plenty of exercise. I did need social development, but that was neglected in my freshman year. I was compelled to get my own meals so, of necessity, ate alone. My landlady said I must eat one meal in the college commons and my pleas of financial inability being in vain, in order to calm her fears I would go out each evening about the dinner hour and walk alone for an hour in the gathering dusk, with the towering mountains beside me and the stars above. My simple, self-prepared meal and that hour of meditation left my body and mind in much better condition for an evening with Cicero or Tennyson, than an hour spent in a noisy dining-hall—at least so I compelled myself to reason.

I had applied to the college for a scholarship but none was available. One day about Easter time an influential, senior girl said to me, "I have watched your progress and determination with much interest and to-day in talking with the Dean, I learned that you are to be given a scholarship for next year, and succeeding years, if worthy." I felt then that I must never fail for somehow I had achieved success. This was the first word of encouragement I had received and it was more valuable than dollars.

Near the close of my freshman year I formed a definite purpose that if it was God's will I would give my life to Him to be used on the foreign mission field. Up to this time my life was self-centered and with no definite goal, but from now on, it was to be run by a compass to a definite destination, that compass being God's will and the destination one of the lands that did not know His love. How changed life was. Into it

came a joy that has endured through all the eight years of preparation since that time.

My freshman days over, I worked the following summer in one of the settlements of a large city, learning a little of the problems of domestic economy, criminology and psychology. The sophomore year was full of work, study and fun. I came to my junior year after a trying summer at the bedside of an invalid.

The memories of the last two college years are all happy ones. To be sure, there were holidays when I longed to be free to join a picnic or go on special trips but instead was compelled to fulfill my contracts for work. There were now more opportunities to earn money than I could wisely accept. I was saving enough to buy a few coveted books for a permanent library, as well as to attend extra concerts and lectures. During my junior year I was president of my class and of the Volunteer Band. So you see there was time for other things besides work.

During my senior year I determined to study medicine that I might have a wider avenue through which to touch human hearts. Most of my friends objected, saying this meant four more years of struggle, yet I held firm. In the autumn after graduating from college I went to a medical college with only twenty-five dollars in assured assets for the year. I found various opportunities to earn money by helping the students and in a few months was offered an assistantship in the laboratories. I prepared my own meals—often on seventy-five cents a week, did my own laundry, walked always, yet seldom was discouraged. Not until I fell on an icy pavement and fractured the bones near my ankle did I question the possibility of success, and then only for one night. The next morning I was able to “turn my cloud inside out” by reflecting that my enforced stay in the hospital would prevent me from suffering from my noticeable lack of sufficient warm clothing. So you see it is a pretty poor “cloud” out of which you cannot get some silver. From that time on there were gifts from friends and

through all the other years this interest continued. I earned money during the college year as opportunity came. Then for the four summer months I found rest in a change of work and scene. I remember having just eighteen cents in my pocket when my railroad ticket was purchased at the end of my sophomore year. Now that my medical course is over and the hospital work is drawing to a close, I am ready to realize the purpose I made eight years ago. Soon I hope to begin my life work among those who have known little of true healing or Christian love. Sometimes I am asked, was the struggle worth while, and I never hesitate to say, "Yes, infinitely worth while."

ONE STUDENT'S RESOLUTIONS

Notwithstanding many partial, and a few almost complete, failures of the past year, I am determined, by God's help, to make several decided advances during 1915.

I will strive to do first class work in my studies and whatever I undertake. Too often I have let my work "slide," trusting to an eleventh hour effort to pull me through examinations.

I will take my place with those who are openly working for the religious improvement of my college. In the past I have sometimes been content to keep quiet on moral issues and to trust that others would keep things right.

I will undertake responsibility to do as much definite Christian work as I can conscientiously, and having begun, will finish it.

I will try to remember the privilege that I have as a student and to give back something in gratitude and real help to those whose toil makes this life possible for me.

I will write home regularly and strive to be more communicative in giving some idea of what I am doing. My home letters frequently have been very irregular and generally dashed off without giving any thought to them. Some times I have only written when I needed funds.

I will give a definite time every morning to my devotion. I am sure this is worth while.

VOLUNTARY STUDY

BY ETHEL CUTLER

It is only recently that the student world has wakened to the fact that coöperation, not competition, is the keynote of progress. Not many years ago, Bible and missionary committees were vying with each other for the enrollment of students in their study classes. The Association Bible Study committee quite forgot to coöperate with the local Sunday schools in making plans for the new year. In some institutions the idea even got abroad that Association study classes were really "as good as" academic study save only in the matter of credit.

The relation of Bible, mission and social study. But all this is changing very rapidly now, the old order is giving place to new. The up-to-date college Association thinks of the study of the Bible, of the foreign missionary enterprise, and of North American problems in city and country, not as three different kinds of work but as different phases of the study of the Kingdom—really belonging together and supplementing each other. It is very natural, therefore, to plan for these different lines of study at the same time. Many Associations have already adopted the plan of laying greater, if not exclusive, emphasis on Bible study one semester, and foreign and American problems the other, with equal emphasis both semesters on daily Bible readings.

The distinction between voluntary and academic study. But when we try to make any adequate plans for the study of the Bible, for gaining even a sufficient knowledge of the world's need for workers in the home land or over seas, there seems no limit to what must be undertaken and we are thrust upon the question of the real relation between voluntary study groups and classes of curriculum type. The ultimate aim of all study is the development of character, learning "not merely to live, but to live nobly" as the ancient Greeks loved to say. Whether

a class of students are considering the sweep and outreach and ultimate significance of some great sociological problem under the instruction of a professor in curriculum classes or are talking over with a leader the immediate practical bearing of these principles on the campus life in a voluntary discussional group, ultimately both help to mould the student of to-day into the man of to-morrow.

We are beginning to see the very real distinction in method between work of curriculum type and discussional groups which rightly become the function of the Association and the Sunday school to provide. Departments of religious education which have to do with Bible study and missionary work will some day be as general as the departments of sociology are in our colleges. But even where these departments are already doing splendid work, as is true in many colleges, there is still a need among students for the opportunity to discuss the great principles of social and missionary activity in relation to their plans for the future, to face their more immediate and personal problems, in the light of the teaching of the Bible. This is Voluntary Study.

Coöperation between the Association and the Sunday School. Once having started on a program of coöperation the Association is not content merely to link together in a united program of various types of voluntary study, but asks why cannot the church and the Association unite in their plans for study classes for the college students? And many Associations have learned sometimes to their surprise that this is actually the case. Nowadays many study committees would not think of outlining plans for the year without consultation with the local pastors and Sunday School superintendents, that they may do in effective manner all together what neither could accomplish with complete satisfaction alone.

The program of coöperation. That there may be a better basis of coöperation between the Associations and the Sunday Schools, and a plan of relationship between the voluntary study of the Bible, foreign missions and North American prob-

lems, a committee from the North American Student Movement and from the Sunday School Council of Evangelical Denominations, have been working on the outline for a series of text books for this work. This series, known as College Voluntary Study Courses, will furnish eventually a four year's graded curriculum, written from the student view point and planned for use in voluntary discussional classes. "Student Standards of Action," the first of this series, has already been issued, and the text-book for the second semester of the first year will be ready before mid-year. Each text-book will be based upon the following general plan: first, daily readings, including some passage from the Scripture with brief comments; second, chapter of study for the week, discussing in detail the main features of the problems for consideration; third, suggestions for thought and discussion, which may well serve not only for individual preparation, but as the basis of the group discussion. Every student would then have at hand material for daily use in his time of fellowship with God, some material upon which he could base his study for the week in preparation for the group, and further suggestions for actual discussion, which would be carried on under the leadership of some one familiar with the subject and in close sympathy with the student's point of view.

To what extent is your Association working along modern lines of coöperation? How far has it caught the joy of united effort? What more can it do? Will you help to make this new program possible?

EDITORIAL NOTES

A new book by John R. Mott is always an event of importance in the student world. His latest "The Present World Situation" which the Student Volunteer Movement is bringing out this month comes with a timeliness that is very striking. With a background of over twenty-five years' experience, not only among students but with the most prominent church and national leaders, both in North America and in Europe, Asia and Africa, as well as in the nations of South America, he approaches his subject with an authority which is as unquestioned as it is unique. Since the World Missionary Conference in Edinburgh after which his "Decisive Hour of Christian Missions" appeared, Doctor Mott has had altogether exceptional opportunities for studying the situation in the different parts of the world, notably in connection with the series of epoch-making conferences held by himself as chairman of the Continuation Committee of the World's Missionary Conference in which he met in some twenty gatherings the leaders of the missionary forces of the different bodies, designated by their colleagues as best fitted to represent the whole work in their respective fields. The following extracts from the author's preface gives a very adequate account of the scope and purpose of this volume:

The object of this book is to show that the present world situation—a situation unprecedented in opportunity, in danger and in urgency—demands from the forces of pure Christianity the development and exercise of statesmanship, the Christianization of the impact of our Western civilization on the non-Christian world, a closer and more practical coöperation and unity among Christians in their missionary tasks, and a far larger emphasis on the spiritual side of the stupendous undertaking of making Christ and His truth known and obeyed among all men.

Before the war broke out the book was written just as it now appears. That great catastrophe, however, lends a peculiar timeliness and meaning to the treatment of the subject. What a demonstration the War has furnished of the contention that the present is a time of unprecedented danger. Who

will say that the opportunity which is likely to confront the cause of Christ at the close of the struggle will not be more extensive than ever before? Changed conditions and greatly aggravated difficulties occasioned by the present upheaval will make an added call for the highest order of Christian statesmanship. What a colossal exhibition the war affords of the unchristian character of much of our so-called Christian civilization, and what a challenge it presents to the leaders of vital, Christlike Christianity to strive to bring in a new order wherein shall dwell righteousness, love and true peace! In view of depleted material and human resources, severely strained international relations, and broken Christian fellowship caused by the War, greatly increased force is given to the arguments for coöperation and unity. If such a policy were admittedly desirable before, it is essential now. Never before has there been such general distrust of human ability and such widespread recognition of the need of superhuman wisdom, love and power to meet the world situation. Thus, in the midst of so much that is changing and uncertain, the call is insistent that chief emphasis be placed upon the changeless facts and the limitless resources associated with the Fountain Head of spiritual life and energy—Jesus Christ, the same yesterday, to-day and forever.

It is fortunate that this book is published at this particular time and we may well congratulate ourselves on the opportunity afforded by having it as a text book for voluntary study in the New Year.

The proposed amendments to the Constitution of the student Young Women's Christian Association, a summary of which is given on another page of this issue and which are published in full in *The Association Monthly* for December, are the results of very earnest and thorough-going discussion and thought. If they pass in their present form, we do not see why any Association that may, for any reason, be dissatisfied with the present basis should not be able to conform loyally to this alternate. The success or failure of this proposed instrument, of course, will be determined by the use made of it. If from the first the practice is begun and continued of having every one who joins the Association subscribe in writing to the statement, "It is my purpose to live as a true follower of the Lord Jesus

Christ," then there need be no fear of any Association drifting from its great central objective.

There never was less tendency among the leaders, or among the rank and file of the student Association membership, to lessen the emphasis on devotion to the Lord Jesus Christ. Those who cannot join with us in giving Him His rightful place, cannot direct our Associations. Any one who can even begin, to give such a loyalty can avow this purpose as given in the proposed amendment.

While the Commission on increase of efficiency in men's Associations has not yet made its final report, gratifying progress is indicated in the account of the last meeting given on another page.

On another page of this issue will be found news notes that give some idea of the wide spread character and the amount of the gifts made by students in all parts of the field to the sufferers from the war. These reports which are only a very partial account of what is being done in practically every institution, show how loyally American and Canadian students are responding to this very urgent call. Now while this new appeal is being met with generosity, we must remember that the ordinary, established demands upon our gifts will be even greater this year than ever. It will be poor wisdom to hamper or perhaps wreck, our carefully planned and very necessary organizations and enterprises while helping to meet this pressing emergency.

That we can give largely to the relief of the war sufferers and not only maintain but increase our other gifts has been demonstrated in many places. In one institution in the South, where last year (a year of financial prosperity) the Association gave \$600 for home expenses, this year it gave more than twice as much; and in addition raised \$525 for the Belgian sufferers. If ever the men and women of our colleges were called to heroic, sacrificial living, it is to-day! If the present situation does not lead us to give to the point of actual hardship,

when can we be so stirred? Let us not only maintain our regular work but advance its efficiency in every possible direction and let us as well express our fellowship with the European sufferers by gifts that will tax our resources.

While the splendid manner in which the colleges are responding to the appeal for gifts of money and service for the war sufferers is one of the bright spots in this dark time, it does seem that the spirit of united intercession has not yet spread as we had hoped it would, and as it should. Surely all of us who believe in God will feel the need of meeting regularly for prayer (in addition to our private prayer), to humble ourselves before Almighty God, confessing our sins and asking for an early and lasting peace in accordance with His will. The call to prayer, entitled "Let us Pray," issued by the Council of North American Student Movements and obtainable from any of the organizations in the Council will be found to be of very great help in both stimulating and directing such prayer in private as well as in public. We must give not only of our material means but, what in God's sight is more valuable, our prayers.

On the fourth Sunday of February comes the day of prayer for students of all lands. We are glad to know that a definite effort is being made to make the observance of this day more universal each year. Inasmuch as this is the date decided upon by the World Student Christian Federation after very careful thought, it is highly desirable that, wherever possible, the various denominations on this continent designate this same date as their special day of prayer for students and colleges. We surely do not need to be urged to make the day of prayer this year one that will not only inform many regarding the World Student Movement but especially a time when great numbers shall be lead to unite in intelligent, specific prayer for the students and colleges, not only of our own but of all lands.

During the opening days of the new year we will need to close up our ranks and prepare for definite advance movements. (Military figures and phrases creep into the most pacific subjects.) In every department of our work we will need to see that work is begun with definite plans and new energy. Especially will this be necessary in our Bible study. Many Associations that are planning special religious campaigns will require to continue their preparation with great faithfulness and all who have had the privilege of taking part in deputation work should see that the impulse gained from this is not lost but is at once employed in some definite Christian activity.

We are glad to be able to give on the front cover of this issue a reproduction of the medallion, "The Joy of Effort," by the distinguished American sculptor, R. Tait McKenzie. The original of the medallion hangs on the wall of the stadium at Stockholm and a replica is at the annual exhibition of the Royal Canadian Academy.

In the February number we propose to open a department in this magazine for correspondence on all subjects directly relating to the higher life of students. Letters dealing in the most pointed, outspoken, and suggestive manner with topics of vital interest to earnest students, will be welcomed. The following are the only conditions which at present are necessary to be observed: (1) Letters must be as brief as possible. Our space is very limited. (2) The name and address of the writer must accompany the letter but need not be published. (3) The subject must be vital to students.

WHY I AM NOT LOYAL TO MY COLLEGE CHURCH

We gladly give place to this article from the pen of a very earnest and well known college man and reserve comment on it until later. We hope this paper will challenge others to express their convictions in regard to the college church. We shall welcome correspondence on this subject.—*EDITOR.*

I am not loyal to my college church. I would like to be if I could. I am loyal to the church in which I am a member and it is a city church.

Our college church, or chapel as it is called, is situated upon the campus. It is a stone's throw from the dormitories and, therefore, is easy to reach. It is superior in its architectural beauty and its worshipful atmosphere. The service is as attractive as one could wish. The music is especially fine. There has been nothing spared to make this university service popular and helpful.

Every Sunday a different man preaches. On the whole these sermons are fine, but sometimes they are very ordinary and once in a while one of them misses the mark entirely. Each time as I leave the service, I find myself criticising the speaker and his statements. If the sermon has been poor, I am disgusted; if it has been ordinary, I feel that my time could have been put to better use; but if it has been good, I pat myself on the back that I did not choose that day to cut. I do not know these speakers and there is the main trouble.

When I think of my own church, I think of the person who occupies the pulpit whom I know, admire and love. I am loyal to the church because I am loyal to the man. His personality has tempered the spirit of the whole congregation. I never enter the church with a critical spirit and if the sermon is not as good as it might have been, I do not go away dissatisfied or disgusted. Perhaps it was my own fault. Perhaps I did not pray for him or make my own contribution to the service, but I can not pray for a man whose needs I know not.

Our personalities grow by association with stronger per-

sonalities. "Character is caught, not taught." To a certain extent that is true of religion. But it cannot be caught in an hour. It takes weeks and months and years.

So many times in a college we find a professor, sometimes past middle age, whose name the students speak with reverence. Always he is a man who knows intimately many students. His home is open to underclassmen and upperclassmen alike. He is sometimes severe in his classroom but men like to work for him. He is always square in his treatment of all and he enjoys the college life like a student. His life is the personification of the Christlike spirit. Why cannot we have college preachers of the same stripe, men who will remain for years and who will draw men to the college pews because of their loyalty to him and his church?

Jesus made it his method to live constantly with those with whom he would leave his message. I think we will agree that his teachings apart from his life would have failed. It was a wonderful moment in his life when in answer to the question, "Whom say ye that I am?" that Peter answered, "Thou art the Christ." Peter would not have made that answer if he had not known that wonderful life through months of constant contact. Religion is the relationship between man and God, and we become conscious of that relationship as we know intimately men who have experienced the relationship. Assuming that Jesus' method of promoting Christian living was correct, are we not doing ourselves a supreme injustice by bringing in a man for an hour or even a day and then sending him away?

There is in our college teaching too little emphasis on personality and character development. So many professors and associates and assistants aim only to contribute to our mental development. Not only do they take no responsibility for the character development of students, but lead such lives that the ultimate good of their contribution to our mental growth seems to be more than offset by the damage done through the example of their living. We need the influence of Christian lives constantly with us.

Let us have the same Christlike man in our college pulpit each Sunday. From time to time, of course, we will gladly listen to a visitor, but I believe that the policy of city churches of having the same strong character in the pulpit Sunday after Sunday is fundamentally correct.

THE BASIS OF MEMBERSHIP

As a result of work and recommendations of the Commission appointed by the Richmond Convention to consider a re-statement in personal terms of the evangelical basis for Student Associations, the National Board approves the following amendment to the Constitution to be inserted under Article II, Membership:

“Any student Young Women’s Christian Association may be admitted to membership whose constitution embodies the following provisions:

I. The Young Women’s Christian Association of
, affirming the Christian faith in God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of truth and Source of power for life and service; according to the teaching of Holy Scripture and the witness of the Church, declares its purpose to be:

PURPOSE

1. To lead students to faith in God through Jesus Christ;
2. To lead them into membership and service in the Christian Church;
3. To promote their growth in Christian faith and character, especially through the study of the Bible;
4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

II. MEMBERSHIP

Any woman of the institution may be a member of the Association provided:

1. That she is in sympathy with the purpose of the Association;
2. That she makes the following declaration:

“It is my purpose to live as a true follower of the Lord Jesus Christ.”

The Commission on Increase of Efficiency of the Student Department appointed by the International Committee held an all-day session in New York November 80 with the following members present: Prof. O. E. Brown, E. W. Hearne, President W. D. Mackenzie, Cyrus R. McCormick, Doctor John R. Mott, Doctor Thomas Nicholson, The Right Reverend P. M. Rhineland, Doctor F. K. Sanders, and Professor Henry B. Wright. Among other important questions that of the basis of membership was again discussed. The Commission found itself in practical agreement with the recommendations as indicated above, which were decided upon by the National Board after joint conference with representatives of the men's Commission. However, in view of the special conditions existing in the men's Associations, it was decided to submit as a second proposal in place of the personal declaration as given in (2) under Membership of the women's recommendations as stated above:

In joining this Association I declare, with Christian disciples in all ages, my faith in God through Jesus Christ, whom as Saviour and Lord, I desire to serve.

RELIGIOUS CAMPAIGN AT THE UNIVERSITY OF MICHIGAN

With a total attendance of 14,846 students averaging nearly 3,000 students daily for five days the Student Christian Associations at the University of Michigan closed, on November 22nd, one of the most successful campaigns of its kind ever held in any college or university of this country.

Sixty delegates at the Volunteer Convention in Kansas City last December and fifty-five delegates at the Geneva Student Conference last summer gave the dependable nucleus about which the whole campaign organized. Beginning with the opening of college the entire efforts of the Association were focused upon this great event. Four big preparatory meetings were held for the purpose of securing and training the necessary workers. These preliminary meetings, including many personal interviews, were of the most intense nature. The students were informed concerning the exceptional difficulty of the task and the necessity of relying constantly upon prayer if the greatest results were to be obtained. Bible classes were formed with leader and secretary and only two or three other men so that when the campaign was over these small groups of trained men could invite to their class four or five of the recently interested students.

The Reverend Allan C. Stockdale led the campaign from the platform. Dr. R. C. Cabot of Boston, Willard Beahan of Cleveland, Peter Roberts of New York, Judge Murphy, Judge Lockwood and J. R. Lee of Detroit, spoke in the various departments giving the Christian message of the campaign the weight of their scientific and practical attainments. In the fraternities and sororities twenty-five young men and women of genuine Christian character were speaking at the noon and dinner hours.

Two entire departments suspended all classes while Dr. Cabot spoke to their men. Three of the four engineering classes were reached in similar fashion, while larger numbers of the law and literary students were also addressed in their own departments. The department meetings were preceded by luncheons at which the department speaker met the student class officers informally. At the evening meal the honor society men of the department entertained the speaker.

An interesting and thorough going social service program was carried on under the leadership of Fred H. Rindge and R. H. Edwards. Daily meetings of the committee were held and more than 200 definite places of service discovered in the city. On Friday, the 21st, the call for volunteers was sounded and 230 students responded. More than 400 men and women were needed to deal personally with the vast student body and probably the most inspiring meeting of the day was when these workers met each other at the luncheon hour for reports, inspiration and prayer.

The athletes after considering the whole moral situation at the University under the leadership of such men as "Dad" Elliott, Heinzman of Kansas, and Hobson of Yale, appointed a committee to draw up a series of resolutions concerning such matters of student conduct as the following: Betting at games, drunkenness among students, profanity in athletic buildings and among members of the team, handing out and encouraging the use of cigarettes at smokers, etc. The entire track squad has already gone on record in opposition to such practices and the baseball and football teams will undoubtedly take similar action in the near future.

At the Conservation Banquet Monday evening, November 23, 214 students were present and plans were laid for the most thorough kind of follow-up work, including among other things another mass meeting for men and boys in the Hill Auditorium addressed by Fred B. Smith on the following Sunday. Immediately following the Smith meeting another banquet was held to which all who had made decisions were invited. Church leaders were present at the banquet to meet all who desired to unite with the churches. A committee of one hundred is waiting to follow up in personal ways all those who have been reached and no efforts will be spared to conserve the results of the entire movement.

The bare statistics of the campaign may be of interest although they describe but a small section of the results actually obtained. Student workers, (80 women, 341 men), 421; speakers, (34 from outside Ann Arbor), 38; personal interviews with speakers, 468; definite decisions reported, 487; number of meetings, 252; total attendance at meetings, 14,846.

W. H. T.

BETWEEN YOU AND ME

In another part of this number the announcement is made that it has been decided to open a department of "Letters to the Editor." Now you know as well as I do that letters to be of much use have to be written by some one. You have often had all sorts of bright ideas about some phase of college work in general, or of Association work in particular, about which you wanted to make a noise. Now is your chance. Write me about it, just as vigorously and definitely as possible. What's wrong and how can we right it? What big opportunity are we missing? What in your opinion is the biggest untackled job before us? In what definite way has your Association's devotional meeting or that of some other Association been improved. These are but mere suggestions, save the last which I wish you would answer. Be definite. Be positive. (Any blockhead can fire stones and smash glass.) Be brief.

THE EDITOR.



**MOBILIZATION WEEK AT THE UNIVERSITY OF MICHIGAN,
DESCRIBED IN THIS ISSUE**

**Visiting Workers
Local Workers**

EDDY'S MEETINGS IN CHINA

During his recent evangelistic tour in China, George Sherwood Eddy had at the opening meeting in Tientsin an audience of 2,000 students crowding every available bit of space in the building. At the same place a meeting of 1,500 school boys and another of 1,800 business men and gentry was held. At the conclusion of these services over 1,000 inquirers expressed a desire to study the Scriptures and so decide on their personal relation to Christianity.

In Peking where the speaker was entertained at luncheon by the Vice-President of the Republic, General Li Yuan Hung and where the meetings were held within the Forbidden City, there were 4,000 students present at the opening meeting and many other largely attended meetings were held for students, school boys and business men, attended by a total of at least 14,000. Here more than 2,000 expressed their desire to study the Bible in classes. As a means of making the work not only permanent but increasingly fruitful, 200 Chinese Christian young men have been trained as Bible class leaders.

At Changsha at the seat of the Yale Mission over 3,000 students crowded to hear the gospel message on three successive days.

A CHANCE TO EARN ONE HUNDRED DOLLARS

Wanted: Stories, plays, essays, poems, songs and drawings, between now and April 1, 1915.

Offered: Awards ranging from \$10 to \$100, and the possibility of acceptance of manuscript by one of three leading magazines.

Contestants: Any girl or woman who wishes to compete.

You who are turning in your 7,000 words a semester for one hour of college credit, you who are producing poster after poster for the college bulletin board, why not enter these very efforts, perhaps, in the contests just opened by the National Board of the Young Women's Christian Associations, which are to form part of their exhibit in the Association building on the grounds of the Panama-Pacific Exposition?

There are all kinds of contests, some of them for Young Women's Christian Association members especially, but those which are open to all women and of interest to students especially are the ones suggested above.

Among the judges for the writing contests are Robert S. Yard, editor of "The Century;" Trumbull White, editor of "Everybody's Magazine" and Gertrude B. Lane, editor of "The Woman's Home Companion." Each editor is deeply interested and is looking forward not only to securing stories and articles for possible purchase by his or her own magazine, but also to

getting in touch with writers of promise. In addition to the National Board prizes, Miss Lane offers \$100 for the best article on "What a Girl Should Contribute as Her Share of the Marriage Partnership."

To be specific: First and second prizes of \$100 and \$50 are offered for a drama (anything from a farce to a morality play) dealing with the progress and development of woman, or bearing on some principle of Association work.

2. For a story of 6,000 words or less (same subjects as above) prizes of \$100 and \$50 are also offered.

3. Prizes of \$50 and \$25 are offered for the best Bible story.

4. Prizes of \$25 and \$15 are offered for essays on a group of subjects ranging from "What a Girl Has a Right to Expect of the Association," to some phase of church history.

5. Awards of \$25 and \$15 will be given for a drawing suitable for a poster, magazine cover, etc., suggesting some phase of Association work.

Surely among the women readers of THE NORTH AMERICAN STUDENT, undergraduate, faculty or what-not, there are the future holders of some, if not many, of these awards. Who will compete?

If the leaflet giving full details of these contests is not on file in the Association in your college, write for further information to

Panama-Pacific Exposition Committee
National Board of the Young Women's Christian Associations,
600 Lexington Avenue, New York City.

EVANGELISTIC MEETINGS

A few of the definite evangelistic campaigns for men with the date of beginning given wherever available, that have already been held or planned, are as follows:

October 29, West Side Professional Schools, Chicago.

November 7, State Normal College, Wayne, Neb.; November 10th, State Normal School, Peru, Neb.; November 10, College of Agriculture and Mechanical Arts, New Mexico; November 17, University of Michigan.

December 1, Syracuse University; December 8, Northwestern Professional Schools; December 10, University of South Carolina; December 18, Wofford College, Spartanburg, S. Car.; December 17, Iowa Teachers College, Cedar Falls.

January 7, Valparaiso University; January 20, Kansas Agricultural College, Manhattan; January 26, Wabash College, Crawfordsville, Ind.; January 28-31, McGill University.

February 14, Yale University; February 28, University of Montana.

March 4, Washington State College, Pullman; March 9, University of Idaho; March 14, Oregon Agricultural College, Corvallis; March 11, Beloit College, Wisconsin; March 16, Bradley Polytechnic Institute, Peoria, Ill.; March 17, University of Arizona.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

Chancellor Barrows of the University of Georgia leads twenty members of the foot ball squad in a Bible study class. A choir of twenty University of Georgia students has charge of the music in one of the churches in Athens.

The week of prayer was observed at the University of Oklahoma by many fraternities and clubs having special meetings.

McMinnville College men's Association has a summer conference club, the only official of which is a treasurer who collects fifty cents a week towards each member's expenses to the conference.

A group of medical students of Tulane University, New Orleans, travels over four miles to attend a church Bible class which meets at 9:30 A. M. on Sundays.

There is to be held on January 9th a women's metropolitan student conference at the headquarters of the National Board, New York, to discuss city problems.

In a week's campaign the women's Association at the University of California raised \$929 for foreign and home work.

The Yale-Syracuse University debate this year will be on the following resolution: Resolved, That the manufacture and sale of intoxicating beverages ought to be prohibited throughout the United States by Federal or State legislation or both.

The State Gospel Team Conference of Nebraska convened before the holidays at the University of Nebraska. Eight of the colleges and universities of the State were represented by thirty-two men.

There will be held at Lake Forest College, Lake Forest, Illinois, January 1-3, 1915, a National Conference of women students called by the National

Board to discuss the proposed personal basis for membership to be used as an alternate for the present church membership basis.

The weekly meeting of the Massachusetts Institute of Technology is rather unique. Because of the pressure of time the only hour when it can be held is between one-thirty and two o'clock and while the students are gathered for recreation the speaker gives his message. The meeting is very well received by the students and is another example of the policy of the Association to go where men are, if it cannot get them to come to it.

The Biennial Summer School of student secretaries of the men's Associations will meet at Blue Ridge July 1-22, 1915. On the faculty will be Professors E. I. Bosworth, O. E. Brown, Norman E. Richardson and James Elliott. It is expected that special lectures will be given by John R. Mott and others.

Roger H. Williams of New York has been elected Chairman of the student sub-committee of the International Committee.

A group of students at Southwestern University, Georgetown, Texas, is devoting time and energy to the Sunday schools and the young people's work in the Negro churches of the city.

Since the opening of the present college year the Association men at Bacone Indian University have conducted personal religious work among their fellow students. As a result eight men were baptized and received into the Church on a recent Sunday.

According to the press reports, the British colleges are hard hit by the war, Cambridge having only 1,500 students as against 3,500 last year, and the other universities being diminished in proportion. Many officers of the Christian Unions have already gone to the front or are in training to go when called.

A permanent church council composed of the pastors of the city churches near the campus has been organized by the secretary of the Sheffield Association at Yale. The secretary has been chosen chairman of this council and at regular monthly meetings plans are laid to promote real coöperation between the Association and the churches.

The University of Pennsylvania Association has been called upon to furnish student teams to help the churches of West Philadelphia in the enrollment of 10,000 men in men's Bible classes, preparatory to the Billy Sunday Campaign in Philadelphia during January and February.

The 2,500 professional school students of Kansas City were invited to the central men's Association building for a special entertainment and dinner on Thanksgiving Day.

Hamilton College, Clinton, N. Y., with a total enrollment of less than 190 men, has already thirty students teaching Sunday school classes in outlying districts, leading boys' clubs, etc.

A correspondent at Winthrop Normal and Industrial College, Rock Hill, South Carolina, sends the following account of the remarkable results accomplished by this women's Association in a year of extreme financial stringency in the South:

Early in October we undertook a campaign for \$1,200, \$700 of which went to a foreign secretaryship and \$500 of which gives us a half share in a cottage at Blue Ridge. Many doubted the wisdom or the possibility of accomplishing this task, since the amount was exactly double that which we had raised with difficulty in previous years. But the forty campaigners felt that this was an opportunity to show our loyalty when many students were doubting the power of our religion. As you know, our girls have very slender means but the mercury in the thermometer on the bulletin board rose steadily toward the \$1,200 mark until it was reached. The very difficulty of the task accomplished much, because it made the campaigners depend more on the resources of the Father. And now we are reaping a rich harvest in the deeply spiritual tone of the classes and committees touched by these campaigners.

But still another big thing was ahead of us. Scarcely three weeks after our campaign for \$1,200, in which most people thought that the college community had done its utmost, the interest of the student body in the suffering caused by the war, grew until it must find expression. A student body meeting was held, a plan presented and adopted, and at present I have in hand \$525 ready to be converted into food for the Belgians! Some of the gifts represent much real sacrifice. Seventeen hundred in a month! And this in a year when people are counting the pennies.

During a recent twenty-four hour canvas of all the men of the student body at the University of Wisconsin, 171 contributed \$3,000 for the Association year's budget. As usual many of the large gifts were made by those working their way through college.

The annual conference of the men's Association of the Pacific coast is being held this year at Asilomar, Pacific Grove, December 26 to January 3.

The students of Radford State Normal School for Women, Virginia, have organized voluntary classes for Bible study, the enrollment of which includes the entire student body. The leaders, all of whom have volunteered for the work, meet once a week in a normal class led by a member of the faculty.

Keuka College, Keuka Park, New York, last year started a movement to improve the social and religious conditions in a rural community four miles away. As a result of last year's hard work, on rally Sunday this year they had eighty-seven present from the community, several of whom had never attended any religious meeting before.

At Columbia University, New York City, the Association has organized the thirty page boys at work on the campus into a Columbia boys' club.

The men's Association at the University of Maryland, Baltimore, has inaugurated a monthly assembly for which all classes are dismissed.

A group of Latin-American students at Syracuse University, Syracuse, New York, are studying "Student Standards of Action."

We have received the following account of a very interesting student Go-to-Church Sunday, coupled with an effort to secure students as affiliated members of the local churches, recently conducted at North Dakota Agricultural College.

Following the decision of our student cabinet to inaugurate a student membership campaign, the General Secretary was instructed to call upon the local Pastors' Association. The following plan was put before them: that on November 15th, every church should plan a service in which the subject of the sermon should be on some great student interest and at the service the names of all students who had taken out a special student membership in the church would be read before the congregation, and the students called forward and received into the fellowship of the church. The results show that 50 per cent. of the students who were interviewed on the subject took out a student membership in their church.

The Buffalo city men's Association did a splendid piece of work at the beginning of the college year by sending its Boys' Secretary to several of the colleges and universities which a considerable number of Buffalo boys were entering. The reports received from the secretaries of the Associations at these institutions clearly indicate the value of having new students in this way personally introduced to the college Association and to their religious opportunities. It is hoped that the plan may be largely followed in the future.

The mid-week prayer service of the men's Association at Rutgers, New Brunswick, New Jersey, is so largely attended that after filling all the seats available, men have to stand throughout the service.

Both Associations at Kansas University, Lawrence, planned a Christmas party for the children of the town, the price of admission to which was a toy to be given to some poor child.

Four successful Eight Week Clubs were carried on last summer by students at the Eastern State Normal School, Castine, Maine. As a result of these clubs, one community was the richer by a tennis court, another community received help in its Centennial Celebration, and in all four communities the churches were assisted either financially or socially.

Through the visit of a traveling student secretary to a small women's Association in Maine, influences were set at work which have resulted in the opening of a Sunday school in a township which has had church services very irregularly, and no Sunday school for years. One small boy was so glad to have a Sunday school that he walked three miles each way to the school until he persuaded his family to come with him, when he was then able to ride. One old man, who had not been in the habit of attending the irregular church services, came to Sunday school and entered the adult Bible class.

STUDENT HELP FOR WAR SUFFERERS

In less than two days Lehigh University gave \$1,288 to the Belgian relief fund in addition to a large gift of clothing.

Virginia Polytechnic Institute men's Association raised twenty-seven dollars to help buy surgical supplies for the Red Cross.

The women of Randolph-Macon College have made a generous gift of money to the Belgian relief fund and in addition dressed and sent fifty dolls for the Christmas ship.

The girls in secondary schools throughout the country are giving generously to the war funds. At Adelphi Academy, Brooklyn, N. Y., Hebron Academy, Maine, Centenary Collegiate Institute, Hackettstown, N. J., Blair Academy, Blairstown, N. J., and "The Castle," Tarrytown, N. Y., money has been contributed and sewing and knitting are being done.

The senior class of Mount Allison University, Sackville, N. B. contributed \$120 to the Belgian relief.

A collection taken at the regular chapel at the University of Georgia yielded thirty-two dollars for the Belgian relief. Other sums were subsequently added.

Syracuse University men have coöperated in collecting old linen for the wounded.

At half time during the Harvard-Princeton football game at Harvard the men's Association took a collection from the onlookers for the Red Cross amounting to \$3,888.

The faculty and students at the University of Kansas have pledged \$749 to the Red Cross and \$2,600 to the White Cross. The men's Association also collected a wagon load of clothing.

The faculty and students of Iowa State College coöperated with the mayor of Ames in carrying out a tag day for relief funds.

The women of East Tennessee State Normal, Johnson City, in the heart of the mountain section contributed twenty dollars for Belgian relief. This means a large gift from very slender resources.

At Mount Holyoke College the collection at church amounting to \$204 on a recent Sunday, was given to the Red Cross. The women are also sewing and collecting garments. Entertainments in the college are being simplified, decorations and refreshments being omitted and the money saved given to the relief fund. Birthday spreads have been omitted entirely.

At the regular men's Association meeting at Bucknell University on a recent evening, the Belgian situation was presented by the President of the University, Dr. Harris, and the men contributed twenty-five barrels of flour at the rate of \$6.50 per barrel.

The University of Illinois has sent a carload of clothing donated by the faculty and students to the University of Cambridge, England, for the use of the Belgian refugees.

All of the women's colleges of Toronto are doing some Red Cross work. Money is also being contributed to buy material. In addition the expense of college entertainments is being curtailed, and the amount saved is given to the relief funds. A self-denial box is placed in one of the women's rest rooms.

One hundred dollars has been raised by Rutgers College men and a large quantity of bandages has been rolled.

Thirty garments were made by the women of the University of Oregon and sent to the Red Cross, the money to buy the material having been placed in a self-denial box.

The women of the University of Michigan cooperating with the women of Ann Arbor have already sent 500 garments.

The Nebraska Wesleyan University students and faculty raised seventy-five dollars for the Belgian sufferers.

According to an exchange, Yale has sent two motor ambulances costing \$650 each for use by the Red Cross in the war and Princeton is to support a trained nurse as long as the war lasts.

The girls of the State Normal College, North Carolina, as their Thanksgiving offering have arranged to send to the front through the Red Cross a bale of absorbent cotton.

The students at Iowa State College in one day raised over \$500 for Belgian relief.

Over \$8,000 has been raised by the faculty and students of Kansas University, Wichita.

Texas A. & M. College students sent 1,000 pounds of peanuts on the Christmas ship.

About \$7,000 was collected at the Yale-Harvard football game at New Haven. This with other gifts from the students and faculty has brought the Yale Red Cross fund up to \$10,000. In addition, machines have been placed in the entries of the different dormitories where the men wind bandages.

About 800 women students at the University of California have been making garments for the Belgians. The proceeds of one large Rugby game also went for relief work.

CANADIAN NOTES

The Toronto University Association has just completed a financial campaign among the students for the University Settlement, and have secured \$1,100, with more to hear from.

Sixty students of Victoria College, Toronto, have completed a course in First Aid in preparation for possible service on the battle-field.

Intercession services under the auspices of the women's Associations are being held in several of the Toronto colleges.

At Dalhousie Association, Halifax, Nova Scotia, over thirty men are doing social service work; special emphasis is laid on teaching foreigners and helping in the juvenile court.

Canadian student work is handicapped a great deal because of the number of men drilling. Over fifty per cent. of the undergraduates in the universities and colleges are having regular military drill.

A correspondent from McGill writes:

It might be of interest to your readers to know what we are doing for the soldiers here at McGill. You know of course that the University has suddenly become an armed camp, and every Saturday and every Wednesday night long columns of khaki clad figures may be seen crawling on all fours up the side of the mountain to capture a wireless station or to attack some waiting party. This serious sport is joined in by all the professors and it is a matter of little comment now to see well known deans and professors ordered by some young duffer who can't pass his first year Latin, to "Get down on your belly there," "Stick your nose in the mud, don't you see they've got the range?," and they obey meekly and without a murmur.

NEW BIOGRAPHICAL STUDIES

This fall marked the beginning of modified plans in the voluntary Bible, Mission, and Social study of the Student Christian Associations. The fine work accomplished in the past in voluntary study has played a leading part in the development of our Associations but changed conditions presented problems of an entirely new cast. After extended committee and field conferences the Voluntary Study secretaries of the Student Movement proposed modified plans to meet the changed situation. These are fully set forth in Miss Cutler's article in another part of this issue.

Each year's work of this new series is planned in two sections, one for each semester. "Student Standards" is therefore part one. Part two, the text book to follow, will be available for the second semester's work. The entire first year deals with standards for daily living. The first semester discusses twelve leading student questions in the light of Jesus' standards of action. The second semester course aims in a series of brief biographical sketches to present standards of life as moulding the career and character of great personalities. These biographies include such interesting characters as Jacob Riis, who spent his life fighting the evils of New York City slums; Arthur Jackson, who died in a hand to hand struggle with the plague in Manchuria; Mary Lyon, the first champion of higher education for women; Mackay, the pioneer missionary of Formosa.

BOOK REVIEWS

THE TEACHING OF BIBLE CLASSES. By Edwin F. Sec. New York: Association Press. 75 cents.

Nothing is surer than that all who would successfully teach a Bible class need definite instruction in the art of preparing and teaching a lesson, and this, for the average person, must be in compact, and readily accessible form. Among the many books on the subject, none has so fully met the need of younger teachers as this volume which has been in successful use for years. Now that W. D. Murray has revised it and written an introduction, which one could wish might be read by every one of our Bible class leaders, this book will find greater favor than ever. Written more especially for the leaders of men's and boys' classes, the principles in it are applicable to any class. It will doubtless be widely used in normal classes, and teachers who cannot attend such a group should secure and read it, if necessary omitting such chapters as *The Connection between Body, Mind and Spirit, and Adolescence.*

THE STUDY OF THE ENGLISH BIBLE. By Louis M. Sweet. New York: Association Press. \$1.00 net.

There was once a discussion between an experienced theologian and a young student over the authorship of the Pentateuch. Finally the professor said, "Have you read the Pentateuch?" The answer was, "No, I haven't."

To a young man who said in a patronizing way that the Bible was a fine book, a wise friend said: "Well, then, why don't you read it?"

The first thing to know about the Bible is surely what is in it. Before one's attention is distracted toward what is not there and what ought not to be there, the preliminary inquiry should be made. Who can fear the results on life? The Bible has had its tremendous effect on human life because it has appealed directly to men. Before it was gathered together as an official sacred book its several parts were meeting the needs of men; and after a thousand destructive critics have finished their picking and hacking, the Bible will go on leading men to salvation.

To appreciate the real results of modern constructive scholarship we need absolutely the foundation knowledge of the words of Scripture. Mr. Sweet's book aims to help us in this quest and it does give real help in many directions. There are valuable hints given as to historical study, word study, and book study, all of which are worthy of the closest attention.

The purpose of the book is to lead its readers to study the Bible for themselves, and to show how this may be done.

THE NORTH AMERICAN STUDENT

WHAT DOES THE WAR MEAN TO US?

As we have had the opportunity of meeting students in widely separated sections of the continent, we cannot but ask, what does the war mean to Christian students? To our Canadian membership it means a vast deal, as they are active participants in it; already hundreds of Canadian students have gone to join the colors. But even for this section of our Movement, as well as for those who live in the neutral United States, this experience through which the world is passing—the far-reaching results of which even the keenest-sighted observers confess to being unable to foresee—should have a significance away and beyond the so-called political possibilities of the situation.

We are told that for a few the only deep impression made by this conflict is that caused by the trifling discomfort arising from the social disturbances. If that were true, then Nero fiddling while Rome burned would be a respectable and edifying spectacle compared to it. But we do not believe that such indifference to the great issues involved characterizes any considerable number of the students of this continent; for we have ample opportunity to know that our membership in every part of the field has shown, not merely by words but by works, that there is an increasingly wide spread and intelligent interest being taken in the immediate consequences of the struggle.

But is that, intensely interesting and important though it be, the most pressing consideration for us as Christians? The mere fact that literally millions of men are dying for a cause, and that other millions of non-combatants are suffering in-

dividual, physical disabilities and are plunged into a pitch black night of sorrow should certainly weld us—the students of North America—into a self-sacrificing company of practical sympathizers. Even this, however, vast as is the need for such brotherliness, is not and should not be, our greatest concern at this time. While the wisest men do not venture to predict the definite political consequences of the struggle, all who are familiar with the deeper movements among the nations are agreed that when peace has again been restored, we shall live in a substantially new world. What kind of a world shall it be? That is the question above all others that should now occupy our attention. What can we do to stop at its source the floods of hate, suspicion and distrust that are being let loose?

Are we not providentially situated where we may serve the world by exemplifying and forwarding the great principles of Christian brotherhood and coöperation for which the World's Student Christian Federation stands? We must believe, if we believe in Jesus Christ, that even in our time, not in spite of this war but perchance because of it, we may see a great advance made towards the practical ideals of our Lord, where not only individuals but nations shall treat each other as Christians.

We students may now, as a result of clear thinking and honest praying, be preparing ourselves to help in the great work of building up, on the ruins of the war, a new and higher civilization, a civilization which shall in reality be builded upon the indestructible principles of Jesus Christ.

WHY A MEMBERSHIP BASIS?

The meeting of the National Student Conference for women at Lake Forest College, Lake Forest, Ill., January 1-3, 1915, to discuss the report of the commission on the membership basis appointed by the Richmond Convention, forcibly raises the question: "Why have a membership basis at all?" What is the purpose of such an instrument, to use a legal

phrase without being legalistic, we hope? Certainly it is not to shut any out from the privileges of the Association; for membership in Student Associations has never carried privileges with it, so much as it has meant to indicate not only a willingness but a desire to assume definite responsibilities. The one purpose of a membership qualification is to enable avowed servants of God-in-Christ to band themselves together to win their classmates, and all others whose lives they may touch, to a like active allegiance. The purpose is not to keep any out but to gather together as many as are of this mind.

The suggestion sometimes made that every student in a given institution should be eligible to be a controlling member of the Association is offered without any clear conception of the meaning of membership. Men who have no knowledge of music and do not wish to acquire such knowledge do not expect to be eligible for membership in a musical organization. Those who have not accepted Jesus Christ as their Lord and Saviour cannot, in the very nature of the case, and do not, we believe, wish to be controlling members of an organization whose one great object is to win men and women to His service.

The object of a membership basis is to have some simple way of determining who are of one mind in this matter so that together they may forward the great objects they have in common.

To secure such a basis has not proved to be a simple matter; but we believe that both the men's and women's Associations are in a fair way to overcome any difficulties hitherto met. We cannot but feel that, the place of church membership being recognized in the purpose of the Association and by requiring cabinet members to have such affiliation, the recommendation to offer as an alternate a personal statement such as is proposed by either of the commissions that have studied the question, is wise and we hope it may be adopted by the legislative bodies concerned.

We do sincerely trust, however, that some way may yet be found for avoiding the necessity of using the present cumber-

some definition of "evangelical" as employed by the men's organization. The best suggestion thus far is to accept membership in any of the churches in the Federal Council of Evangelical Churches of Christ in America; though this is not without its difficulty.

We need a membership basis. It must be one so simple and direct as to offer the least possible chance for misunderstanding or misinterpretation, and adapted to the limited range of the age and the peculiar conditions of student life.

Most gratifying reports are constantly reaching us of the splendid, unselfish work being undertaken by students for those who need their help. The varied character of these activities is so great that it is almost impossible to enumerate them all. We believe that all of the work, undertaken as it is in the spirit of helpfulness, is bound to accomplish much good.

In all this service none has meant more in the past, in the way of helping to transform the life of communities and individuals, than the evangelistic deputations that have gone out from the colleges and universities to smaller towns and villages. In this number there is a partial account of the work done by such bands during the early winter and the Christmas vacation. What has made these groups, of comparatively inexperienced men, a great blessing to large numbers of communities has been the singleness of purpose with which they have sought, by every means available, to win young men and boys to open discipleship with Jesus Christ. That will continue to be the key to victory in the future. No other objective is sufficient.

SHE REMEMBERED HIS COMMAND- MENTS TO DO THEM

BY MRS. ROBERT E. SPEER

In 1891, at Bryn Mawr, I first saw Miss Dodge. She came to the college to speak on Working Girls' Clubs, and the hour that we listened to her burnt itself like a flame into the deepest life of at least two of her audience. Sentimental notions of service, of the Lady Bountiful type stood revealed in their tawdriness as we heard this strong, vigorous woman speak of what she had received from companionship with her humbler friends.

Absolutely sincere, with not a trace of the poison of self-consciousness or condescension, she was the advance-guard, twenty-five years ago, of the best spirit of Christian social service, making clear that no true help could go from one human life to another *de haute en bas*, that there was none good but God, that virtue and character were the monopoly of no one group of people, and that for the so-called rich, the real enrichment of life came by sharing the interests and understanding the nobility of workers of every type.

Like the One whom she wholly loved, she needed not anyone should tell her what was in man, for lighted by His Spirit, she knew. Looking into the holy places of other lives she judged them by their aspirations, their unrealized longings, and received true help from them in proportion to her love. This reciprocity was the secret of her Working Girls' Clubs, as it was later of all that she did in the Young Women's Christian Association.

Last winter a pathetic little widow to whom I had been asked to give work was cleaning our hall, and saw there a letter addressed to "Miss Grace H. Dodge." With her face transfigured she came to ask me if I knew her, and for an hour we talked of her on common ground of deep reverence and love. Twenty-five years ago, while I was hearing Miss Dodge speak

at Bryn Mawr this other woman was in one of her clubs for a winter, and all the following years, heavy with poverty and sickness, bitter want and sorrow had not dimmed the memory of the evenings in her club room.

She had kept the little book, "A Bundle of Letters to Busy Girls," and knew it almost by heart, but better than any book she knew the warm sympathy, the tender heart of a friend. To both of us the contact with Miss Dodge had been a dominant influence, an unceasing joy. In the same way, but in fuller degree, those who saw the Nazarene and were healed by Him must have spoken as they met one another in the middle years of the first century.

She met each girl on the ground of a womanhood held in common, and held as the Father's gift. Money, rank, position—these things were trifles, to be used for Him, but never to be thought of as realities in themselves. Her humility was as genuine as it was noble, and it was real because she never stooped lower than herself, but measured herself always by the Perfect Standard. The "practice of the presence of God" was to her like drawing breath, equally essential and unconscious. Her whole conception of service sprang from this consciousness of the Father's love and His glory as revealed in Christ. Like Him she shared to the uttermost, time, strength, money, knowledge, opportunity.

Her executive ability was of a rare order, trained and developed to a high degree by years of experience with large affairs, but she never allowed anything to be merely business-like. Every note, every communication had in it the warm personal contact, the appeal of true friendship. The sight of her writing on an envelope always brought with it a sense of privilege, and no matter what work or difficulty the letter might present, one felt that she had somehow laid hold for us of the sources of strength, and that at her request (she never gave orders) the impossible became possible.

A few weeks ago another woman of Miss Dodge's generation, trained too by years of work, in speaking of a certain

phase of Christian work in New York, expressed the belief that it had reached its full growth, that nothing more could come of it. No such discouragement, no such disloyalty ever weakened Miss Dodge's service. She had unlimited faith in God, and because of it she had unlimited faith in men. Small ends, petty achievements, could not exist for her. Everyone who worked under her guidance felt that their conception of their work and the way it should be done, grew like Jack's beanstalk, and she never thought of work as a segment of life. Her life was always growing, and so her work was always growing. There could be no easy resting on one's oars, no smug satisfaction with a small piece of work moderately well done. Nothing but the biggest and the best could be thought of in her plans. If anything kept one from several meetings of the National Board, one listened breathless on one's return, so greatly had the depth and scope of the work increased in a few months. And yet this woman, with her wisdom, her ability, her personal power, honestly thought she was at a disadvantage with those who had had four years in college, and learned a few things out of books!

But her greatest gift was not in organization or in generalship. It was in creating character. More than any woman of our generation she was a builder and maker of human character, and always by the method of faith. She agreed with Hocking when he says "What I believe of my fellow men goes far to determine what my fellow men actually are," and she had his definition of faith as "more than passive feeling, more also than the sight which seizes upon the reality of the world as it is." To her as to him "faith was the loyal determination and resolves which sees the world as it is capable of becoming, and commits its fortunes to the effort to make real what it sees." (W. E. Hocking, "The Meaning of God in Human Experience," p. 148.)

She seldom criticized and if she had to speak of any defective work, or any unrecognized limitation of character, it was always with a spirit so frank, so kindly, so free from irritation

and condescension that instead of a sting there was left a deep purpose to "make good" to the uttermost. For this, as for everything in her life, the explanation lay in her knowledge of the Bible. She was filled with it as a sponge is filled with water, not wet in one place and dry in another, but saturated through and through. With her, Bible study was never a matter of abstract theory. To know was to obey. She remembered His commandments to do them.

God was her loving and infinitely tender Father, the Father "of whom the whole family in heaven and earth is named." Jesus Christ, His Son was to her the Way, the Truth and the Life, come that we might have joyous life and have it more abundantly, and the Holy Spirit was her indwelling Comforter and Counsellor—Christ in us, the hope of glory. Prayer was like breathing, and she did everything, thought everything, planned everything in terms of the coming of His Kingdom. Because of this she saw life steadily and saw it whole, and little things had infinite significance as part of this great unity.

Nothing was ever put off; far-reaching plans were made years ahead, and because of this, and because of her absolute punctuality she was able to carry on her many divergent interests without the slightest confusion and without ever seeming pressed or hurried. There was often a charming little quizzical expression in her eyes as she saw the disturbance left in the wake of the fussy, harassed, self-important type whose affairs were to hers as the running of a motor launch is to the management of a fleet, but I never heard her make fun of any one. With a keen sense of humor, she was incapable of satire, and if she had unfavorable judgments, she did not speak of them.

Nothing in the lives or concerns of her friends was too small to interest her, and in spite of her many great and exacting responsibilities she remembered all the small courtesies and sympathetic expressions of a big-hearted woman. Her flowers were the first to arrive in times of sorrow or of joy, her

letters the first to come in times of anxiety. Although she suffered recently from a rheumatic stiffness that would have meant invalidism to most of us, she disregarded it entirely. A few weeks before her death she climbed five flights of stairs to see a young relative who had broken his leg, and that week motored to New Jersey to call on a friend who had been ill. For years she had suffered from a form of "writer's cramp," but in spite of it she wrote thousands of letters with her own hand, and liked personally to address and sign the great numbers of business letters that were part of her daily routine, and that seldom went unanswered for twenty-four hours.

This consideration for others was never forgotten, even in the middle of a meeting. If she thought some one looked tired she would order a cab to take them to a train, or their home, with a message that she was sorry not to be able to send them in her own car. While she was in the National Board meetings, her car was taking some invalid for a breath of fresh air, or some little children for an outing.

It was to children and older people that her heart went out most generously and tenderly, and to those who were strangers in a strange land. Shall we say of such a life that we have "lost" it, because she has gone to see her Master face to face? Is it true that her gain is wholly our loss or has God provided some better thing for us, and for her, that she without us should not be made perfect?

"At her departure her children wept, but Mr. Great-heart and Mr. Valiant played upon the well tuned cymbals for joy."

THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

In sending out the call for the Universal Day of Prayer, February 28th, 1915, the officers of the World's Student Christian Federation very fittingly point out the special need for intercession "in this fateful moment in the life of the world." In addition to the many Grounds for Thanksgiving that are enumerated, the suggestion is made of the following Objects for Intercession:

Let us pray that in every country special efforts may be put forth to improve the present wonderful opportunity—the like of which has never been known—to set before students the claims of Jesus Christ.

That the officers and other workers of the Student Movements in the countries now at war, at this time when so many of their colleagues and members are at the front, may be given special wisdom and power to meet added responsibilities.

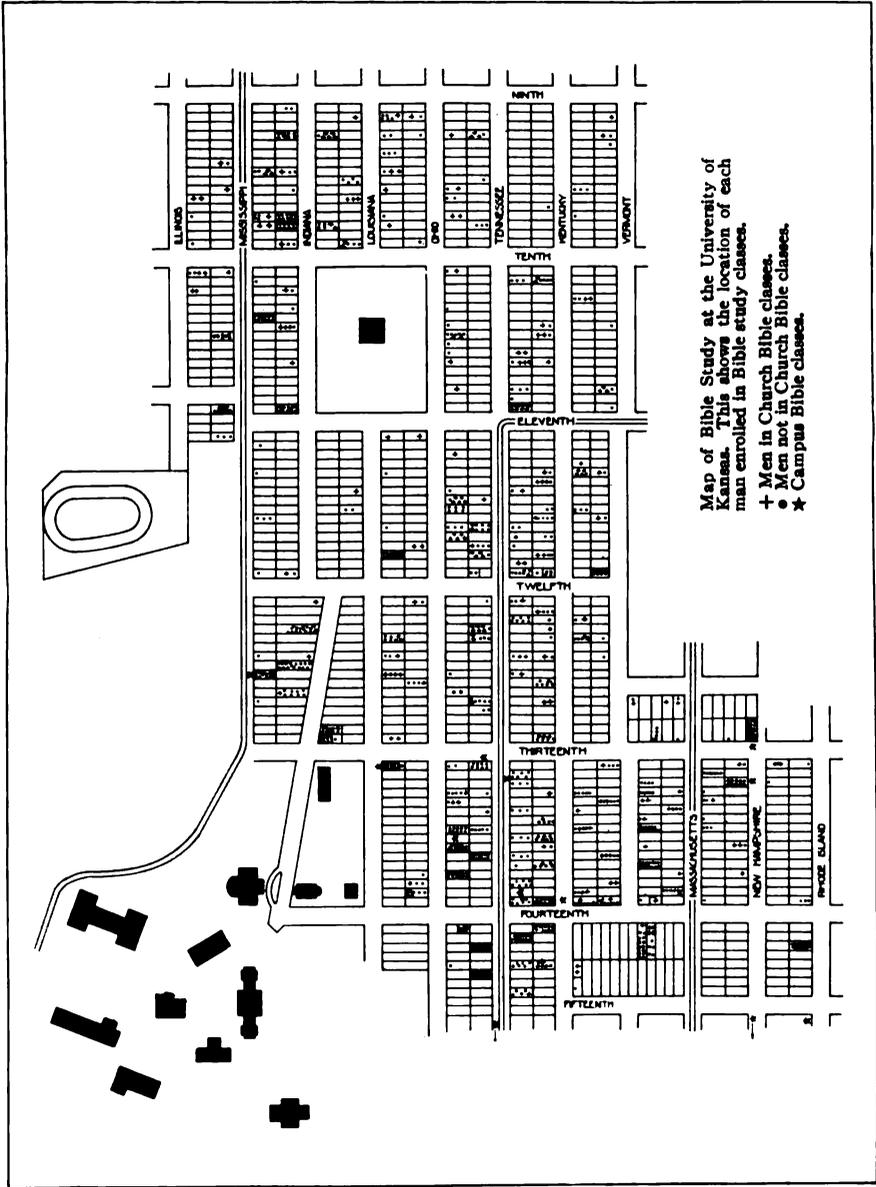
That the members of the various Movements who are now in the different armies may preserve a right relation to God and be centres of influence for Christ.

That the members of the Movements in all the neutral countries may seek to enter into fellowship with the sufferings of Christ, and to be of any help in their power—by intercession, by penitence, by sacrifice, by bearing increased burdens, by upholding the ideals of the Federation, by being true mediators and peace makers—to their brothers in the lands at war.

That the bonds which unite all who are in Christ in the World's Student Christian Federation may continue unbroken, so that when the war is over they may be in a position to carry forward the common work.

That the one All-Wise and Holy God may grant us just and durable peace, and that He may so order and dispose the issues of this war as to transcend the evil with good and unite the nations of the world in a firmer fellowship for the welfare of mankind.

That among all peoples an increasing number of earnest souls may meet face to face with God, to fulfill persistently the exacting conditions of effective prayer, and that so their daring faith may prevent otherwise devastating failure and bring the transforming Gospel to all nations.



Map of Bible Study at the University of Kansas. This shows the location of each man enrolled in Bible study classes.
 + Men in Church Bible classes.
 ● Men not in Church Bible classes.
 ★ Campus Bible classes.

WINNING THE COLLEGE FOR VOLUNTARY STUDY

AN ACCOUNT OF VISUALIZED STATISTICS

By Harrison S. Elliott

It is an old story that statistics cannot always be depended upon to tell the truth. Yet religious organizations such as the Association often test, not only the effectiveness, but the extent of their work by numbers. A local Association has one hundred or five hundred or a thousand enrolled in Bible, Mission, or social study. The figures look creditable; the average attendance has been good. But does this mean that the voluntary study, even from the viewpoint of numbers, was a success? Were any enrolled except the more interested students who would have gone to Sunday school or joined a Bible study class, anyway? Did the campaign stop with the enrollment for the church classes, or were there united efforts put forth to reach uninterested students by taking Bible study to them in campus or rooming house groups? Was the group made the means of reaching non-Christian students for the Christian life, of changing customs and practices in the college that were wrong? Was the life of the college, as a whole, really touched by the voluntary study?

What proportion of the college was entirely untouched? How many rooming houses had not even a single person in a class? When some Associations have actually studied their situations they have been surprised, yes—chagrined, to find how meager a proportion of the college groups were touched even when the enrollment seemed creditable.

Have you ever tried to dramatize your statistics? By use of a chart or map it is easy to visualize the actual situation. The cut in this number shows the methods used this year by Conrad Hoffman, General Secretary of the Association at the University of Kansas. It is a reproduction of a large wall map made of cardboard. At this University there was first a united

every-student canvass of the student departments, or classes, for the churches in Lawrence. In this the various churches and the men's and women's Associations coöperated. Then the results were charted on this map. For rooming and fraternity houses, a black pin was placed for every student enrolled in a church class, and a white pin for each not enrolled. These are indicated on the reproduction by crosses and dots respectively. A glance at the map showed that after a most thorough campaign, with the creditable enrollment of five hundred men, territorily only one-third of the university was affected. In two-thirds of the rooming houses there was either not a single student in Bible study or not more than one or two each.

Facing the actual situation which the map revealed, the question was: What next? Many rooming centers had five or more in the church classes. In such centers it was wisely decided to use those enrolled as a nucleus and persistently and tactfully to seek to win the balance for the church classes. But in the centers where no students, or only one or two, had been enrolled, it seemed wiser to attempt to start a campus or rooming house group. These are represented on the chart by stars. Thus, steadily the effort was made to change the white pins to black ones, to add to the number of stars representing campus groups among uninterested students.

The women's Association at the University of Wisconsin, under the leadership of Agnes Hall, General Secretary, charted the situation differently. Engineer's tracing paper, marked off in inch squares, was used. There was one small square for each girl in the university—1,250 in all. These little inch squares were divided off into larger squares by heavy lines, representing the various rooming houses and dormitories, and of different sizes according to the number of girls. Each of these larger squares was numbered, so that by a key at the bottom of the map, the locations were known. As the reports of enrollment came in, the name of each girl was written in a square in the section representing her rooming house. Placed on a bulletin board, this chart was a splendid campaign document. At

the close of the campaign a glance showed which rooming centers had been touched. In some, practically every square had a name written in it; in others only one or two; in still others, none at all. It was not difficult to decide where the campus and rooming house groups ought to be placed if the life of the entire university was to be reached.

Some plan of charting the situation was followed by the men's Associations at the University of Wisconsin, the University of Colorado and the Colorado Agricultural College, and in other places. If it is a choice between twenty men or women reached for voluntary study from one rooming house, and five each from four rooming centers, it is probable that the interests of the Kingdom would be better served by the five each from the four rooming centers.

But more than a chart or a map is necessary. It is perfectly possible to have the most attractive chart of the actual situation without anything being accomplished. A mariner's chart is not something to be admired; by it ships are sailed. So the chart of the voluntary study situation is of service only to the extent that it is used to direct effective and persistent effort. One secretary, in writing about his map, has the right idea. He said: "I have the map on my wall, though not complete because I am going to add six new names for men who have changed from white to black by joining a class, and I hope to change my map every few days by adding a man here and there to our Bible class roll." It ought not to be complete so long as a single rooming house or a single student is as yet unreached.

If the voluntary study is really to play its full part in the life of the college, such effective efforts must be increasingly employed. It is not a matter of statistics. The test of our effectiveness is the extent to which the life of every person in the college or university is touched for Christian thinking, Christian decision and Christian action, because students are enrolled in the voluntary study groups.

THE NATIONAL CONFERENCE OF WOMEN STUDENTS

BY GEORGE IRVING

It was different in many ways, this national conference of women students which was held January 1-8 at Lake Forest College, Lake Forest, Illinois. It was, so far as I know, the first conference of national scope called by any section of our Movement, delegates to which were elected by their Associations, for the purpose of discussing proposed legislation. It was composed of seventy-nine undergraduates, two graduates, eighteen faculty members, six advisory board members, three deans of women, nine local general secretaries, seventeen field secretaries, seven headquarters secretaries, four guests (two of these were men, who maintained a suitable silence), five field committee members, two National Board members and one Student Volunteer Movement secretary.

The fact that the invitation to the Associations to send delegates was not issued until the first of December—after the undergraduates had made practically all their plans for the holidays—and that each Association made its own arrangements for the expense of its delegates, gives some indication of the earnest purpose of the gathering. For one central object, these women had left the attractions of the Christmas vacation “to discuss the proposed personal basis for membership, [as reported in *THE NORTH AMERICAN STUDENT* for January] to be used as an alternate for the present church membership basis.” From the opening of the conference on Friday noon until its close Sunday night the fullest, freest, frankest discussion obtained.

Any one having any doubt as to the necessity to devise some membership test to meet the unique conditions of student life must have seen such doubt die an early death at Lake Forest. Likewise if any delegate had fears that the Student Associations wanted something less evangelical or less robustly Christian in the membership test, such fears rapidly oozed away

early in the discussion.

The majority of those who spoke, and practically every one did speak, were, even on the opening day, in favor of the personal declaration of purpose "to live as a true and loyal follower of the Lord Jesus Christ." It was reassuring that most undergraduates felt that such a declaration, coupled with assent to the purpose of the Association as stated in the proposed amendment, would under the peculiar conditions of student life lead to a more earnest and definitely Christian membership than the present basis; and the majority were in favor of having two-thirds of the cabinet, members of churches entitled to membership in the Federal Council of the Churches of Christ in America rather than one-half, specifically including the President.

While at first, with a few, there was a tendency to be a little afraid of the theologically imposing preamble to the constitution as proposed, when the conference realized that this preamble was intended to be the theological basis for all the Associations as related to historic Christianity, the wisdom of it and the necessity for it was generally acknowledged. Although the conference had no power to change the report of the Basis Commission to be presented at the Los Angeles National Convention in May, by a secret ballot taken on the last day of the convention, all but one voted in favor of the amendment as proposed, the one exception stating on her ballot that she had not been present at all of the conference. In regard to the church membership qualification for the cabinet, sixty voted that two-thirds and eighteen that one-half including the President, should have such affiliation.

Has the experiment of bringing this conference together at large cost of time and money been justified? Abundantly! If for no other reason than that it has already created a new sense of the wonderful unity not only of the women's Associations but of the whole student Movement, it has been very valuable. But by far the greatest result of the national discussion of the membership basis, culminating as it has in this

national gathering, has been the striking way in which the one central purpose of all our work has been clarified and held up again before our student Associations. A new sense of an exalted mission, a new determination to give to our common Lord "in all things . . . the preëminence" has come to all those who have taken part in this discussion. As one undergraduate said, "Whatever comes of the proposed amendment, I know we will have a very different spirit in our Association because of the discussion." While we are considering this highly important matter, we are having a great opportunity to make large advance movements for the King.

While no plans have been made for the future, I cannot but feel that this conference must prove the forerunner of regular, legally organized national conventions of men and women students, meeting separately or together, at regular intervals, perhaps before the opening or after the close of the quadrennial Volunteer Conventions.

A GREAT SOCIAL SERVICE PLANT

BY W. D. WEATHERFORD

"Cap'n, it's Rome, Georgy," said the porter as he picked up one of my bags—but took care to leave the other hand free for a moment. Yes, it was Rome, Georgia, and a delightful town it is with all the atmosphere which still lingers about some of the old Southern towns. An automobile had been sent to meet me, and I was soon on my way out to Berry Schools, which are located some three miles from town.

I was first taken to the office where the vice-principal greeted me heartily, and from that moment I was at home. We went at once to the girls' school, a mile away, where I was to speak and have my first sight of this interesting group of mountain girls. Then I went to see the principal, Miss Berry, who is eagerly enthusiastic about her work but broad in her

sympathies; interested in the most neglected, yet herself cultured to her very finger tips; keeping constantly before you the great task of her life, and yet with that ease of manner that makes you forget you are talking business—Martha Berry, the founder of the Berry Schools.

And what are the Berry Schools? They are social service plants. They are great homes where the children from the North Georgia mountains get training, and culture, and life. They are schools of efficiency where boys and girls learn to make homes and build characters to dignify their homes. To speak plainly, though that is hard to do when one writes about Berry, these are industrial schools, in the best sense of that word, for the mountain boys and girls.

Sixteen or more years ago Martha Berry graduated from college and returned to her father's plantation two and a half miles out from Rome. Eager to share with those who had not had large opportunities, she could not be satisfied with the round of social life which many a woman allows to absorb her whole time and interest; so she started some Sunday schools on her father's plantation and in neighboring school-houses. These grew very rapidly until Miss Berry conceived the idea of establishing a day school for boys, which she did. She told me that her close friends laughed at her and told her it was a fad and would soon pass. But they little knew the enthusiasm for humanity which filled her soul. The little school grew very rapidly and teachers had to be employed. These Miss Berry paid out of her own private funds and small amounts which she raised from friends.

Then the idea of really fitting these boys for life dawned upon her, and she went to work in earnest to build an industrial school. The splendid plantation which her father left her and the great old Colonial home in which she now lives, was put at the disposal of the school. Other lands were bought, now amounting to 3,000 acres. Dormitories, a dining-hall—enlarged each successive year—a class-room building, then a dairy barn, a wood shop, a forge, all followed.

Boys were gathered in from the little one and two room log cabins of these highland people—and what a people they are! Descended from the Scotch-Irish that came streaming down through the valleys and mountain passes from the Tennessee and Virginia section—they are as pure blood as America possesses. Keen-witted but ignorant, poor but proud, independent to the extent of rank individualism, reticent to the extent of secretiveness, shy but full of determination—these boys only need training in intellect, hand and heart, to make some of our finest and most valuable citizens.

Perhaps the most important thing about Berry Schools is the Berry spirit. I have never known anything more splendid. The teachers are real apostles with a consuming zeal for their task. How different our universities would be if there was as much of passion put into the work of all our professors as I found among the teachers at Berry. Service is the one watchword among these men and women. And it is not humanitarianism stripped of all the significance of the supreme expression of humanity—even Jesus Christ. It is Christian in principle, Christian in foundation, and Christian in expression.

The boys and girls have caught this same spirit and are doing all sorts of Christian social service. Many of them go long distances to teach Sunday school classes, to visit needy mountain homes, and to serve those who are helpless. Not long ago a neighbor to the school fell into desperate straits about picking his cotton. He was sick and had no money to hire pickers. The Association at Berry School organized a company of boys, and with one of the teachers, went over and picked two bales of cotton for him in one day—which was their holiday. Such service as this sends out boys and girls with real Christian character. Wherever I find these boys in the colleges of the South, they are leaders in our Association work. If anyone doubts whether Christianity will really work, let him visit Berry Schools and he will know that “he that hath the Son hath the Life.”

A GREAT SYMPATHIZER

There is no lack of great, elaborate biographies of men who have played a conspicuous part in the life of the state or nation. But we greatly need more short records of contemporary men who have achieved. A welcome addition to the latter list has recently been made by S. Ralph Harlow, in his "Life of H. Roswell Bates." * One pitfall which it is exceedingly difficult to avoid in writing of one's close friend soon after his death is that of over-statement or idealization of his character. But Mr. Harlow, who had an admirable opportunity of knowing his friend in a most intimate way, has not only escaped this charge, but has given us such a picture of Roswell Bates as to make one who knew him fairly well, glad to have such a true portrait; and which must make many who did not have his friendship feel now they actually knew the man.

While the subject of this biography did a remarkable and highly multiplying work, he was not possessed of any extraordinary talents except his talent—if such it may be called—for sympathizing and loving. And herein lies one of the great values of this simple story of his life. So many of those whom we admire and would fain emulate, live on an entirely different plane from the rank and file of us. But Roswell Bates was essentially human, with probably not much more than the average capacities, and yet he did something for men and women wherever he went, the greatness of which only the infinite God can estimate.

In his work at the Spring Street Church, New York, he coupled the most earnest evangelism with intensely practical social service and thereby set an example which many Christian workers might well follow. As a friend he has shown how genuine, unaffected interest in persons and sympathy with them, will work marvels. His was and is a fragment life for which we devoutly thank God and I do hope that thousands of students and their friends will read the record of it. G. I.

* The Life of H. Roswell Bates, by S. Ralph Harlow. New York: Fleming H. Revell Co. \$1.00 net.

SOCIAL SERVICE NOT A SUBSTITUTE FOR RELIGION

BY SHAILER MATHEWS

Dean, Divinity School, the University of Chicago

Social service is one of the noblest terms in modern speech. The place it has taken in the vocabulary of Christian workers is a notable testimony to the fact that we are coming to think of religion as more than assent to philosophical formulas. Indeed, when one considers all that is implied in the sacrificial life which the effort to render social service involves, the use of the term is a testimony to our keener insight into the meaning of the cross of Christ. It is true that there are religious teachers who would have us think that this service is an excrescence upon true religion and undefiled. But such an estimate of the social obligations of the Christian hope, fails to represent the developing spirit of the Church. A Christianity that is without social service is not the Christianity of Him who went about doing good, healing the sick, feeding the hungry, and warning those who attributed His cure of demoniacs to Satan rather than to God.

But social service is not identical with religion. To be busy is not necessarily to pray. Even to help the afflicted may be a compact with despair rather than the upspringing of Christian hope. Sociology is not a substitute for the Gospel and the social mind is not identical with God. Humanitarianism may be as far from true religion as are some activities we have called religious from humanitarianism. In order to see social service in its true relation, we need to see it as the expression of religious motives rather than as a substitute for religious faith.

The history of Christian doctrine shows only too plainly that a common belief about Christ does not make men brothers. At the present moment, there are hundreds of thousands of men engaged in killing each other, who say the same creed and utter the same Lord's Prayer, before they go to shooting one another. If we are to be Christians it is desirable that we hold

the right doctrine, but why do we call Jesus Lord and refuse to do the things which he commands? Let us take His teaching seriously. If to be a good Samaritan, to be a peace maker, to feed the hungry, to give to him that asks, to turn the other cheek, to forgive those who injure us, to pray for those who persecute us, is not essential to the Christian life, we certainly need to re-explain the New Testament. If Jesus really be what orthodoxy says He is—the revelation of God's self-sacrificial love—and at the same time, Judge of all the earth, some of us have good reason to be apprehensive as to the Judgment Day. For unless the twenty-fifth chapter of Matthew is an illusion, the test of our goodness is not to be ecclesiastical formula but social service.

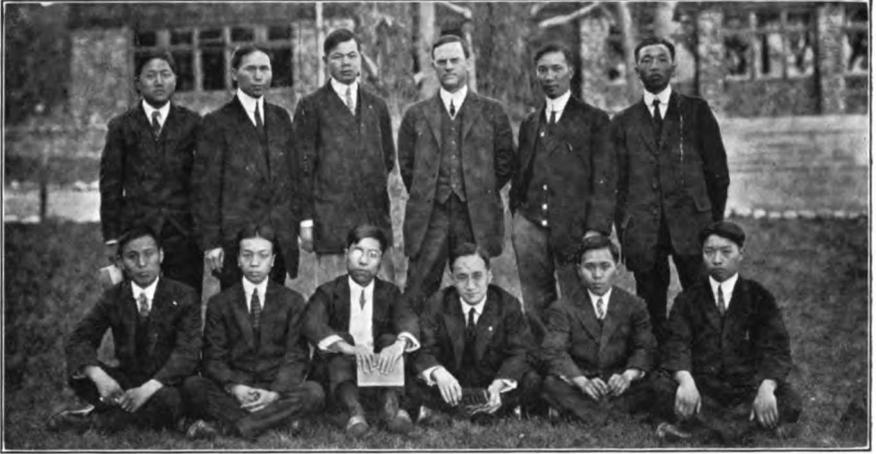
But to say that the tree is known by its fruit is not to say that the fruit can take the place of the tree. The real source of Christian activity is the Christian spirit and the center of the Christian spirit is religion. We do good to others because God does good to us. We forgive others because God forgives us. We seek to be merciful because our Heavenly Father is merciful. It is this religious conviction that lies back of ethical passion. It was the evangelical party of England with its emphasis upon the sacrificial death of Jesus which gave to Christianity the new direction which led it towards the reforming of jails, the better care of the insane, the freeing of slaves and so much else of the philanthropic activity that gave distinction to the nineteenth century. We may very well admit that often times the theology in which this new passion was expressed was imperfect and even distorted but such criticism concerns the formulas, not the motives, of evangelicalism. We cannot believe in a God who is ready to sacrifice Himself for humanity, without feeling that humanity is worth sacrificing for and that it is worth while to sacrifice for humanity.

Thus our religious faith does something more than prompt us to social service. It gives us the courage to make the sacrifice which such service entails. Religious faith is to social service what patriotism is to the soldier. It furnishes the rea-

son for acts which one would otherwise never undertake. Why should I sacrifice my own comfort, seek to share my privileges with others, endeavor to give justice rather than to get justice, play the good Samaritan rather than the successful highwayman? Many answers have been given to such questions but ultimately they force one back to the fundamental question, What sort of God have we in the universe? If, as Margaret Fuller eventually discovered, we have to accept the universe, it makes a vast difference to us what sort of universe we have to accept. If the universe is cruel, the more cruel we are the more we are in accord with it and the better off we shall be. If, on the other hand, the universe is dominated by the reason and love of God, then it is only ordinary and reasonable self-protection to be loving ourselves. If we are deprived of faith, the example of other people is very apt to bring our lives under impersonal motives, and it grows selfish, if not harsh or sensual. The fact that many men do maintain a genuinely sacrificial life without conscious reference to fundamental religious conceptions is no argument against the opinion that the thrust to sacrificial living comes from a conception of God as love. Such men are embodying a fundamental conception furnished by others possessed of religious convictions. A fireless cooker will maintain heat which it cannot itself engender and similarly more than one man maintains an earnest moral life, although incapable of engendering his own warmth. His morality lives off other peoples' religion.

To those who intelligently come to believe in God as Jesus reveals Him, there is an ever-present motive to live up to the altruistic ideals which Jesus sets forth. It is such persons to whom the world must look for initiative in the sacrifices which any idealism entails. True, there are other sources for moral enthusiasm than those which religion furnishes but religion can do for social service that which is impossible for any other motive; namely, connect it up with the cosmic conception of law and purpose in human history.

It may be replied that after all this is only one side of the



ORIENTAL STUDENTS AT THE ASILOMAR CONFERENCE
(See page 218)



STUDENTS AT THE BERRY SCHOOLS PICKING COTTON
(See page 198)



**SECTION OF CLASS IN HISTOLOGY, UNIVERSITY OF NANKING,
MEDICAL DEPARTMENT**
(See page 206)

question, and that a man might say that he will base his social service on these other motives rather than upon religion; that he will not stop to query as to why he does this or that act of helpfulness but simply trust his heart. But I doubt very much whether such an answer really takes a man out from the primitive need of divine sanction of heroic service. There is in the lives of many persons who are attempting to separate social service from religion, a hopelessness which is born of a sense of helplessness. They have despair as well as the enthusiasm of a forlorn hope. Activity may at times furnish an anaesthetic for their spiritual unrest but it must make their uncertainty the more poignant at other times.

Religion in its simplest terms means to live one's life with the help of God. That is a hard enough task in itself but when we try so to live our own lives and to help other people live theirs, the need of religious trust is doubled. This is certainly the testimony of Jesus. If there ever was a man active in the service of others, in sublime indifference to his own advantage, it was He; but there never was one in whom the sense of God and the need of prayer was more pronounced.

College men and women with their new enthusiasm for helping others should be helped to realize that these altruistic impulses need to be constantly reënforced and rationalized by a conception of God as Jesus conceived Him. And at the same time, they need to be reminded sharply that a religious life cannot grow simply by self-expression. Faulty as the illustration may be, just as a good tree may overbear itself, may a good man overtax his altruism. Tree and soul alike need to gather strength from that which is outside themselves. In the case of the tree this means from light, soil and moisture; in the case of the man it means from God. As there cannot be real Christian life without the spirit of helpfulness, so neither can the highest type of Christian life exist without prayer. And however hard it may be for young men and women to believe it, good deeds cannot be substituted for prayer. To make such an attempt is not only bad theology; it is bad psychology.

Spiritual devotions should precede social devotion. The sense of God's fatherliness must be gained by prayer if we are to have the courage to face, and to encourage others to face the sacrifices enforced by a belief in the brotherhood of humanity.

Active brotherliness is no substitute for filial receptiveness. The living water which should flow from every Christian life must come from drinking of the water which Jesus Himself gives. The passion for economic justice, the sense of human misery, the recognition of social solidarity, all these are sources of social service. But these and all other sources are not the peers of that passion for vicarious living which is found in our Lord, and in His Gospel.

TRAINING CHINA'S PHYSICIANS

BY R. T. SHIELDS, M. D.

Dean of the Medical Department, Nanking University

There are more than 500 medical missionaries in China. They manage about 230 hospitals and dispensaries. Thousands of bodies are relieved and souls saved through the ministry of this work. Modern ideas of hygiene and sanitation, and common sense methods by which to combat epidemics are being taught. All the world appreciates the need for medical missions and the fact that medical missions have made good. There is a more or less widespread misapprehension in regard to what this arm of the service really is. It is not solely an altruistic, philanthropic enterprise, used as an aid to the work of the preaching missionaries. It is, to quote the China Medical Missionary Association "an integral, coördinate, and permanent part of the missionary work of the Christian Church." It is a direct evangelizing agency—a concrete example of the love of God which is preached by the missionaries.

The question that concerns the missionaries and the Boards

to-day is, "How shall this branch of the work be conducted?" There is a revolution going on in China, social, intellectual, religious as well as political. New conditions are arising. How shall they be met?

The early medical missionaries were necessarily pioneers. They helped to break down prejudice and superstition and win a friendly hearing for the Gospel. But pioneer work, if well done, is of necessity but temporary. It does away with the very conditions which made necessary its existence. The policy of the various missions has been to scatter medical missionaries as widely as possible, in more or less poorly equipped hospitals. And this was a wise policy under conditions which called for pioneer work. To-day in almost all of China, the doors are wide open, the people are ready to hear the Gospel. It is time we began to think of the future. It is well recognized by all that foreign missions are but temporary in any land. Foreign missionaries are to aid in the establishment of the native church, to train native leaders, and then leave the direction of affairs to them. The missionary is temporary, but he lays the foundation of a permanent work. Medical missions have largely fulfilled their temporary function in China. The permanent value will depend upon the scientific education as well as the Christian character, of the Chinese successors of the foreigners.

There is an increasing appreciation of and demand for Western medicine, that will, in the future, simply overwhelm the physicians in our hospitals, unless they be properly reinforced. It is not our duty, even were it possible, to continue indefinitely to send men and women to China. China's needs are to be met not by importing foreigners but by training the Chinese themselves. To quote again from The China Medical Missionary Association, 1913, "A most important feature . . . at the present juncture is the training of Christian young men and women to perpetuate the work we have begun and to occupy positions of influence in their country. . . . The object of our presence here can now best be advanced by concentrating upon important centers and forming there efficient Union med-

ical colleges and specially equipped hospitals. . . .”

These resolutions indicate a change in the policy of conducting medical missions. The temporary, pioneer work is nearing completion. Something must be done to conserve and perpetuate the influence of this missionary service which has cost so much in money and men and has been of much untold benefit. Are medical missions to be but a memory to be cherished by the Chinese Church, or are they to continue their influence as an active asset of the Church? The call now is for better hospitals and real medical schools—quality rather than quantity—an intensive rather than extensive policy.

It is only in recent years that medical education in the modern sense has been undertaken by the missions. There were some early attempts at education, but the method was rather that of apprenticeship. There were several reasons why this medical education could not be undertaken in the early days. There was a lack of teachers, a lack of an educated constituency from which to draw students and a lack of coöperation between the various denominations. And in the old China, which is so rapidly passing, any man with a smattering of medical knowledge was a “Western-trained Doctor.” Some efficient assistants and good practical physicians were developed under the old apprenticeship system. But new China will have higher requirements and the successors of the medical missionaries must not only be Christians, but must be the equals of any other body of physicians. It is only a lack of teachers and of money that prevents the Chinese government from putting into operation its great plans for education, and they will probably not be very particular about the spiritual characters of the men who are to train their youths.

The medical mission schools have the approval of the people and the government. At present, medical education is practically in the hands of the missionaries—the two existing Government colleges being very weak. The work of medical mission schools will be, (1) to train men and women to work in mission hospitals, ultimately taking over the entire control of

them; (2) to fit men and women for private practise and government service; and (3) to educate the leaders of the future medical profession, and professors for mission and Government medical schools. The majority of students will come from mission high schools and colleges, the minority from non-Christian schools. Experience, so far, has proved that the medical school if run by missionaries, is an evangelizing force and it will reach a class of students not reached by other agencies. To be more specific, the plans of the China Medical Missionary Association call for the establishment in eight centers of as many medical colleges. The attempt is to have at least fifteen physicians of Western education on the faculty and the curriculum is to be modelled on that of Western medical colleges. Efficiency and economy alike demand that these schools be union. Already several are in existence and others will soon be established. Some of the old training classes are becoming the bases for these well equipped schools, others are uniting forces, others are dying a natural death. But none of these schools has a proper equipment or a sufficient staff. One can safely say that there is not a mission hospital or medical school sufficiently manned in China, though some bid fair to be in the near future. Money is needed and men. America, with her wealth and power, has a wonderful opportunity to help China in her time of need. Will it pay? Here is a partial answer. Last year the University of Nanking had thirty medical students—all members of different churches. This year of ten graduates, nine are now in mission work.

Medical education in China offers a new call to students. Men and women with special training in the different departments of medicine are needed as teachers. And many more are required to man the present hospitals, and to open much needed new ones. God grant that students may see the need and realize their opportunity and their responsibility to aid in the physical and spiritual regeneration of this great nation, that the Chinese may know Him who came that they might have life and might have it more abundantly.

EDITORIAL NOTES

The death of Grace Hoadley Dodge, which occurred at her home in New York City on December 27th, removes one of the remarkable public benefactors of our time. The loss to the National Board of the Young Women's Christian Associations, of which she was President for the eight years since its organization, and to the large number of other religious and philanthropic enterprises with which she was closely associated, cannot be estimated. Miss Dodge gave her wealth most generously and carefully to the support of a very wide variety of causes; equally lavishly she gave her time and sympathetic interest. To her associates it was a constant wonder how she kept familiar with the intimate affairs of the organizations with which she was connected in many lands.

We are glad to be able to give in this number a brief appreciation of Miss Dodge and her work, from one who lived very close to her in what she considered one of the most absorbing tasks of her life. We hope that some one with a gift for interpreting such a life may soon undertake to write a complete life story of this remarkable servant of God.

The latest reports received from G. Sherwood Eddy of the meetings that he has been addressing indicate that the movement towards Christianity among the educated and influential classes in China is even more wonderful than at first appeared. In city after city the highest officials did their utmost to promote the success of the mission and vast crowds came out to hear the gospel, thousands enrolling themselves as earnest inquirers and desiring to join Bible classes. Perhaps the most fruitful part of the whole mission was the training of Chinese Christian workers in different centers, who have gone out to spread the evangelistic fire to the farthest confines of the provinces.

Never in all the thousands of years of China's history has there been such a widespread receptiveness to Christianity

among the leading men of that land. Certainly this is a work of God and we should be willing to coöperate in it in the one great way at our command.

The Universal Day of Prayer should mean far more to all of us this year than ever before. We believe it will. The officers of the World's Student Christian Federation state that "Never have the students of the entire world manifested such a serious interest in religion as they do to-day. Never have their minds been occupied with so many unanswered questions—questions involving issues of life and death. Never have they been more willing to respond to religious reality."

In the face of the need and opportunity in every land under the sun, let us gird ourselves courageously and earnestly to enter "The battlefield of prayer."

It is possible that we may be so conscious of the difficulties that confront us that our best work cannot be done. One of the prominent generals in the present war is said to have written an officer who had reported that his army was so outnumbered by the enemy that he did not attack him, "Don't count the enemy. Beat him." Knowledge of the problems to be overcome are necessary but it is possible to spend so much time in studying the situation before us that we lose our chance to strike a good hard blow with telling effect. Besides, there are many conditions that need to be changed which only can be investigated properly as we actively attempt to improve them. Some people are always waiting for an opportune time in which to do a necessary piece of work. Such an opportunity will never come unless we make it. Let us not spend much time counting the enemy. Let us beat him first and count him afterwards.

HOW I EARNED MY WAY THROUGH COLLEGE

This is the third in the series of actual experiences of men and women in earning their education.—**EDITOR.**

Our persistent editor has reminded me so often that I promised him an account of how I got my education that I am at last forced to comply in order to preserve some degree of self-respect. I do so reluctantly, for my autobiography is not very inspiring.

I was born in a rural village of Austria where I went to school from the age of six to ten. Awe and dread of the schoolmaster and his rod, and what sometimes happened to his rod, are my most vivid recollections of this period. By no means the least valuable training and discipline was that of the summer vacations, when I herded goats on the hills. From sunrise till sunset I was out in the fields with my mischievous, thieving charges, a piece of rye bread serving as my mid-day meal. Milk so near and no vessel to milk into naturally develops resourcefulness in a hungry and thirsty boy.

When I was eleven years old our family came to America and settled in Iowa. We arrived in June. By September I had picked up enough English to start in public school and to use some strong language to those who called me "Dutchy." It being chiefly a matter of learning in English what I had already learned in German, I passed from first through fourth grade in one year; and for years it looked as if that was to be the extent of my education. I was required to enter my father's shoemaking shop to learn the trade, which kept me for three years at the bench.

During these years my mental life had little opportunity for growth. I was feverishly eager for reading and devoured what I could get. But unfortunately the material available for me was limited chiefly to the "Youth's Companion" and dime novels. Possessing two or three of the latter any number could be secured by exchanging with other boys. Books were an unknown luxury. The "Youth's Companion"

was a real friend. Because of what it meant to me in those days, I look upon it now almost with reverence.

At the age of sixteen I went to the Pacific Coast. I was now on my own resources, a green, bashful, unsophisticated kid. I took the first thing that offered itself in the way of work—a job in a brewery. After two months of this, I moved on, with Seattle as my goal. For three months I worked on a railway section, a month in a bakery, some months at grading of streets, then in a wholesale commission house, beginning as a common roustabout but soon getting the position of collector and solicitor. Our store being destroyed in the great Seattle fire, I secured a job in connection with a saw mill, beginning as a tallyman. These facts are not without bearing on my education. In the commission house and in my position in the saw mill, my educational limitations became very real to me. I became dissatisfied and longed for more schooling.

I had not been long in Seattle before I came to know the Young Men's Christian Association and, through its influence, became a Christian. To this I owe all the future course of my life. For one thing it opened the opportunity for further study. I entered the night school of the Association, studying arithmetic, penmanship, bookkeeping and other branches and I was always a member of a Bible class. After a day of hard physical work in the salt air of the Sound, application to study was not easy.

From the age of fourteen I had been active in gymnastics and athletics, having received excellent instruction in the German gymnastic society in my native town. The secretary of the Seattle Young Men's Christian Association proposed that I go to the Association Training School and prepare myself for the physical directorship. I declined on the grounds that I was too old to go to school and that I did not have the means to do so. About a year later this man again urged upon me the same course. I was still woefully green and the temptation to stay where I was almost conquered me. But my loyal friend, the little secretary of the Association, had vision and

wisdom for me and yielding to his guidance I decided to go to the Training School.

Then came the question of entrance. It was clear that I would have difficulty in passing the entrance examination. I gave up my job and for a month I "boned up" on arithmetic, geography and grammar, with the kind assistance of the wife of my pastor, and passing the examination I crossed the continent to enter the Association School at Springfield, Massachusetts. The complete course of the school extended over two years but I had means for but one year and did not expect to stay longer.

Before the close of the first school year I realized that I must complete the course and determined to do so though I saw no way of securing the means. During the summer I secured odd jobs, cutting lawns, sawing wood and the like. My funds got so low that for ten days I confined my diet to doughnuts and milk, not a bad diet when you can get enough of it. In extreme need of funds I took the agency for a book and started to canvass. I had the wrong book, the wrong town and not enough "brass" and couldn't make it go. Then I got a job in a furniture factory at ten dollars a week for the rest of the summer and was able to borrow enough in addition to enable me to begin my second year.

In view of my lack of early education I needed much time to master my studies and the necessity of doing outside work made the year a very strenuous one. I did all my heaviest studying between five and seven in the morning, a habit which I continued steadily for eight years. In addition I secured the stewardship of a boarding club and thus earned my board; and I taught gymnastic classes in two outlying towns for which I received good remuneration. From one of these points I could not return before two o'clock in the morning.

Before I finished my two years' course I had determined to secure at least a couple of years of college education. This decision, too, had to be maintained against strong resistance for I was offered the choice of the physical directorship of three

city Associations, each with a salary of \$1,500, one of which at that time looked mighty attractive to me. Instead I secured the physical directorship of a college with a salary sufficient to pay my expenses and to enable me, little by little, to pay off my debt. Having had neither high school nor grade school education beyond fourth grade I could, of course, not enter college. It was necessary, therefore, to take the academy course first.

Now began a grind of six years, the struggles of which will forever be vivid in my memory—yet no years have been better years. I had charge of the physical training for both men and women and conducted from eighteen to twenty-one classes a week, as many as I ever handled in after years when I was giving all of my time to the work. In addition there were the physical examinations of all the men and the working up of a big public exhibition each year. Along with this I was taking full academy work; indeed, I finished the three years' course in two years. The supreme difficulty arose out of the fact that I had no adequate foundation for my studies. In addition to very heavy work as physical director and my own studies I was active in the Christian Association, Bible classes, mission band, and for several years conducted a Sunday school and preaching service seven miles out in the country. Driving out in a blizzard at twenty-four degrees below zero was no joke. I was also active in my literary society in which I took deep interest. In order that it may not be thought that, because of my handicap, I did not do decent work, my pride leads me to say what may seem immodest. I never failed in a study; I made fair grades; twice I was honored to represent my society in the annual public exhibitions; I won the junior prize debate and my oration won the first prize in thought and composition in the home and the state oratorical contests.

I did not intend to go further than the second year in college. But having arrived there it seemed a pity to stop, so I finally completed the academy and college courses in six years. Before the end of that time I determined to take a medical

course and prepare myself for the work of a medical missionary. At the close of my college course I tried every resource I knew to find a way of going through medical school but without success. I, therefore, temporarily entered the work of the Young Men's Christian Association. After three years I began a medical course while at the same time serving as the physical director of a large city Association. So large a work as that of the Association needed all of my time, and so also did my medical course. In addition to these demands I was now married and had family responsibilities. The awful grind of the three years in medical school (with a college course I was able to take the four years in three) I do not look back upon with pleasure. It was frightfully severe, the loss of sleep seriously impairing my constitution.

I ask myself the question if I had it to do over again, would I do it? I am compelled to answer that I would, but I would do it more sensibly. It took me a long time to learn that I needed to conserve my energy and guard my health. In spite of the pressure I could have accomplished all I did with less wear and tear had I more fully realized the necessity for doing so.

SOCIAL SERVICE AND THE NEGRO

**"And he made of one every nation of men to dwell on all
the face of the earth."**

In the fall of 1882 a Negro fell into a controversy with a student. According to custom this student of the University of North Carolina took some friends with him to whip the offender. They came upon him and his gang in an old cabin, and one of the students was shot in the affray. During the past year about twenty Negro men have studied under college students of this same institution, who are giving of themselves that these men may have some advantages of a common school education. Why this difference?

The college man is becoming more deeply conscious of his responsibility for the unprejudiced solution of the Negro problem. The University of North Carolina furnishes a noteworthy instance of the college man's new attitude in this regard. The students of the University have entered wholeheartedly into a working program of social service among the Negroes.

In the first place the students, in common with college men all over the South, are coming to know the Negro through a study of Dr. Weatherford's two books, "Negro Life in the South" and "Present Forces in Negro Progress." This study was taught by Professor E. C. Branson, a leading rural economist of America. University professors led the discussions in the five meetings given to a study of the Negro's religious, moral, educational, economic, and hygienic life. These studies were concluded by the student chairman, who gave a practical outline for student service among the Negroes of the University community.

Before the facts, indifference gave way to an interest which put students and professors into active work. Bible classes in three Negro Sunday schools are manned by student teachers. A night school for men and boys who work during the day is conducted by students who teach elementary subjects. A social investigation was conducted as to occupation, housing, water supply, sanitation, and health. University professors and the Woman's Club joined in the movement with effective interest. Lectures on health and methods of sanitation by members of the faculty and a national officer of the Federated Clubs of America were attended by large congregations in the Negro churches. A clean-up campaign was one definite result of these lectures. The general improvement in the whole community tone and health has been quite noticeable.

The spirit of social service has found its way into the campus life of this University and has made its case. The students are endeavoring to help a dependent race realize its larger, happier, more efficient life. They are contributing to a big program of human service in helping to train up into a new citizenship a people whom we once thought incapable of any development.

H. S. WILLIS

THE ASILOMAR STUDENT CONFERENCE

"Let this mind be in you which was also in Christ Jesus."

With these challenging words of Paul as a general watchword, Gale Seaman—Pacific coast secretary of the International Committee—opened the Asilomar Student Conference, composed of about 150 students from all the leading colleges and universities of the Western coast, on December 26th.

A completely prepared program, the best of speakers and leaders and the presence of leading students from the various institutions made the conference one of the most successful ever held in this section. No student present can ever forget the great theme which ran through every message—"To will to do the Will of God"—and of the wonderful appeals to invest our lives where they will count the most in the service of Christ.

The most impressive addresses of the conference were those of Sherwood Eddy who gave us his first accounts of his recent evangelistic campaign in China. Being the first to be delivered after his arrival in America, we were especially favored and the story of his experiences and the results were to us a parallel to The Acts.

Another compelling appeal was made by the delegates from foreign countries, who emphasized the needs of their non-Christian nations which must be met by the students of North America. Mr. Lum of Berkeley and Dr. Kato of Chicago presented the needs of China and Japan respectively.

PHIL D. DAVIS

THE NATIONAL INTERCOLLEGIATE PROHIBITION CONVENTION

Ten thousand college men and women will be enlisted as leaders in the anti-liquor crusade as the result of a movement launched at the National Convention of the Intercollegiate Prohibition Association held in Topeka, Kansas, December 29th to January 1st. Following an address by Daniel A. Poling, vice-president of the Association, four hundred student delegates from all parts of the United States rose to their feet and pledged themselves to "see this thing through."

In addition 3,000 college men will be enlisted in a volunteer army to go out at "army wages to enroll five million voters who will pledge themselves not to support any political party which does not declare in its platform for the prohibition of the liquor traffic." These men, in regulation khaki uniform, will be put into the field at the earliest possible moment, with the idea of insuring victory for national prohibition in 1916.

The Topeka Convention, with delegates from Massachusetts to California, from Minnesota to Texas, and from nearly every intervening state, was by far the largest and most representative ever held by the Prohibition Association. The entire program of the convention centered around the general theme, "The Challenge of the Anti-Liquor Movement to the Present Student Generation." In stirring addresses and earnest life purpose conferences the appeal for intelligent, patriotic leadership was presented from many different angles by recognized national leaders in the anti-liquor movement.

The biennial national oratorical contest was won by Earl H. Haydock, of the University of California. Henry C. Jacobs, of Hope College, Michigan, took second place, and third honors went to Herbert M. Wyrick of Carson and Newman College, Tennessee. One young woman was among the competitors.

The four days' session resulted in deep conviction as to the necessity for national prohibition and a consecrated determination to assume the service of leadership in bringing about its consummation. It was an occasion of tremendous inspiration and significance, and the forces which it set in motion will constitute one of the most potent factors in the anti-liquor movement throughout the world.

JOHN L. WARNER

FOR BELGIAN WAR SUFFERERS

Word is constantly reaching us of the generous way in which students are responding to the call to help the war sufferers. In addition to the gifts reported in *THE NORTH AMERICAN STUDENT* for January, the following sums of money have been sent, besides large numbers of garments and other supplies: Cornell University, \$2,500; Woman's College, Richmond, Va., \$65; Oregon Agricultural College, Corvallis, \$100; De Pauw University, \$100; Iowa State College, Ames, \$518. The women of Teachers' College, New York, made 150 garments, and the women of the University of Michigan coöperated with the women of the town in making 500 garments. Centenary College, Cleveland, Tennessee, sent a Christmas box, valued at seventy-five dollars, to Belgian children.

CHRISTIANITY AND AMUSEMENTS

We need not waste any words on the importance of this subject. Compared with the public attitude thirty years ago we might say that there has been a scientific and ethical re-discovery of the value of play. Instead of being a disturbing and dangerous influence that persists in intruding on real life, we now realize that play is one of the biggest and best elements of human life, the bubbling of the fountain of life.

Mr. Edwards has a strong grip on the subject and knows the actual forces in the amusement situation to-day. He describes clearly the commercializing of play by the amusement promoters, the misrepresentation of real life in dramatics, the debasement of the sociable impulses of men and women, the break-up of friendly athletics, and the contagion of the crowd influence in the great team games. Against these down-grade influences he summons the restrictive and constructive forces of Christian community life, the force of public opinion made effective in public regulations and institutions, and the Christian principles which must be incorporated in life if existing conditions are to be improved. Such principles in relation to social amusements for example are: self-reverence and self-control, respect for personality and the sacredness of friendship.

I like the book* for its good sense and the comprehensiveness of the treatment. An important feature is the effort to connect these modern problems with Christian principles as revealed in passages in the New Testament. That is a rather difficult undertaking. The author has chosen his quotations with real insight into their meaning and spirit. Those who use the book for study and teaching will find them very serviceable.

WALTER RAUSCHENBUSCH

VALUABLE RECENT SERVICE PUBLICATIONS

All who are at all aware of the weighty matters that press for attention in the national life of the United States recognize that the need for race adjustment, as between the Negro and the white race, is one of the most urgent. In the volume¹ just printed giving the report of all the proceedings of the Negro Christian Student Conference held in Atlanta, Georgia, last May, there is material that should be read and pondered by every one who is anxious to see the civilization of Jesus Christ given an opportunity to show what it can do, in meeting the needs of all men. The editor of the report, A. M. Trawick, himself a Southern man living in daily contact with the Negro race, points out that "the existence of the 'Negro Problem' is a test of the white man's religion rather than the Negro's." The spirit of fair-

*"Christianity and Amusements." By Richard H. Edwards. New York: Association Press. 50 cents.

ness and optimism characterizes all the addresses and discussions given in this volume, which must for years continue to be used as a source book for those who would have the results of the wisest Christian thinking on this absorbing subject. Especially valuable will prove the list of "The best books on the Negro in Africa and America," given as an appendix.

No one in this country has done more to emphasize the social results that should flow from the Christian religion than has Dean Shailer Mathews. In his latest book,² he relates the social gospel to the individual and emphasizes the need for a deep individual Christian life, if there is to be any social order worth having. The chapters on Christianizing the Home, and Christianizing Education are especially worth careful reading.

In "Volunteer³ Social Service by College Men" there is, within small compass, much material of practical value to all those who would make their Christian work as resultful as possible. One important section is given to the consideration of "How to organize and promote effective volunteer service." Specific directions for "Service⁴ Visits to Families and Institutions" are given in a pamphlet by A. M. Trawick.

1 "The New Voice in Race Adjustments." New York: Student Volunteer Movement. 50 cents.

2 "The Individual and the Social Order." By Shailer Mathews. New York: Missionary Education Movements of the United States and Canada. 50 cents.

3 "Volunteer Social Service by College Men." By Richard Henry Edwards. New York: Association Press. 15 cents.

4 "Service Visits to Families and Institutions." By A. M. Trawick. New York: Association Press. 15 cents.

Letters to the Editor

The editor does not hold himself responsible for any opinion expressed in these columns, which are meant to be free to all who have anything definite to say concerning student life. Letters, which should be as brief as possible, must be accompanied by the name and address of the writer which, however, need not be printed.

DEAR SIR:

I want to take advantage of your invitation in *THE NORTH AMERICAN STUDENT* and write you as briefly as possible about our Bible study. The first consideration that appeals to me is: Are we really studying the Bible at all? I most decidedly think we are not.

The "Student Standards of Action" might be a very suitable series of discussions for freshmen, but it is not Bible study. The same thing may be said of the books we are advised to use for seniors. Wright's "Will of God" is an excellent book for Junior and Senior classes, but why call it Bible study? If Bible study will not work, if it has been tried and proven a failure, let us admit it and advertise our courses as topical discussions.

Bible Study is the study of the Scriptures of the Old or New Testament. That's our text-book; and I have always been led to believe that a peculiar virtue existed in the study of the Book itself. You may read books about Browning but you don't really know anything about him till you spend a month or so over one of his poems. The only way to know the Bible is to study the Bible and not pre-digested material about it.

The object in persuading men to study the New Testament is that they may be brought into direct contact with Jesus Christ; that they may know something about the kind of life He lived, the things He said, and also the things He didn't say, that they may get the Christian ideal and through it find the Reality. Many of the books that have been given to us in the past few years have presented in attractive manner some particular characteristic of the Master's life, but very often these text books simply furnish a man with a fairly satisfying excuse for not studying the Bible itself.

The objection is offered that it would be impossible to get teachers competent to teach the Bible in the way that I have implied. I can't see that. If a man equip himself with a standard commentary and harmony of the Gospels, and put as much time into the preparation of a few verses as he has to put on a whole chapter of the "Student Standards of Action," he would get infinitely more reward for his labor and his class would profit in the same proportion.

The only classes that have really accomplished anything in my experience have been those which decided in the beginning to devote their time to a genuine study of the Scriptures themselves.

Yours truly,

Montreal, Canada.

E. A. CORBETT

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

On December 11th and 12th there was held at Earl Hall, Columbia University, New York, a conference of the general secretaries in the Eastern field whose colleges enrolled one thousand students or more. All were represented by their general secretaries with the exception of Dartmouth. The conference was significant, not merely because of its personnel, but because of the frankness and thoroughness with which the men from these influential institutions discussed such fundamental questions as organization, unifying the religious forces of a large university, evangelism, and summer conferences. It was decided that it would be possible to associate the local secretaries more closely in the management of the summer conferences, and as a result, a committee of five was appointed for Eagles Mere.

A number of students of Lehigh University are engaged in rendering service of great value to their community by acting as "Big Brothers" to the boys placed on parole by the Law Courts, coöperating with the Associated Charities of South Bethlehem, Pa.

The average attendance at college chapel, which is not compulsory, has more than doubled, since the beginning of the college session at Johns Hopkins University.

Over one hundred University of Pennsylvania students coöperated in the effort to secure 50,000 men in Bible classes in Philadelphia in preparation for the Billy Sunday campaign in that city.

An "Annual Pay Day" for all the women's organizations is held at Cornell and resulted this year in a paid-up membership for the Association of one hundred more than in any previous year at the same date.

The dates for the conferences for 1915 as at present announced are as follows: *Women*—Southern, June 4-14; Eastern, June 18-28; East Central, June 25 to July 5; Pacific Coast, August 6-16; Western, August 24 to September 8; Central, August 28 to September 6. *Men*—Northfield, June 25 to July 4; Eagles Mere, June 15-24; Blue Ridge, June 15-24; Lake Geneva, June 18-27; Estes Park, June 11-22; Lumsden Beach, July 9-16.

An historic Christian uprising in China. The latest reports of the meetings in China of Sherwood Eddy, who has just reached this continent as we go to press, indicate that he has been used to lead one of the most striking movements towards Christianity of which we have record. Four thousand each night heard his addresses in Hong Kong, as compared with the fifteen hundred who attended similar meetings a year ago. While the total number of those attending during last year's meetings was 78,230, during the recent tour more than twice as many were present; last year the number of earnest inquirers was 7,000; this year there were over 18,000. One picturesque and impressive incident is reported. A Buddhist priest from Amoy sent Mr. Eddy his sacred robes, bell and drum, with his Buddhist scriptures, and said he wanted to enter the Christian life after fifteen years of fruitless search for peace in a Buddhist monastery.

A state A. & M. college in the South has recently not only raised their part of the money necessary for a missionary on the field, and raised a good sum for Belgian relief, but has subscribed \$500 for a cottage at the Blue Ridge Association grounds.

The women of Stanford University recently held an interesting Association meeting at which "living editions" of the "Association Monthly" and THE NORTH AMERICAN STUDENT were presented.

The women's Association of the State Normal School, Kearney, Nebraska, held a conference with all the pastors of the town in regard to Bible study. As a result most of the classes are now being held in connection with the Sunday schools.

A small college of 210 students in the South has recently subscribed \$865 to keep a former student in a tuberculosis sanatorium for the year; \$500 for a Blue Ridge cottage, and a good amount for mission funds. In addition they have sent \$400 for Belgian relief.

Two prize essay contests, to be held annually for three years, have recently been announced by Arthur S. Johnson, chairman of the Student Department of the Young Men's Christian Association of Massachusetts and Rhode Island. The prizes, which are of fifty dollars each, are divided into two groups, one to be contested for by theological students in Massachusetts and Rhode Island, and the other by college undergraduates in those states.

This year's subject for undergraduates is "A Community Program of Education for Non-English-Speaking Men in the Principles of American Government."

Dartmouth College: Two men go each week from Dartmouth College to each of four Sunday schools which are held from three to four miles from Hanover, New Hampshire. Twenty-four freshmen entered the college church on two Sundays last fall on the student membership basis. This Association decided last autumn to increase its membership from 440 to 880. In order to do this, plans were very carefully made for a Monday to Friday canvass with eighty-five workers. By the time set for closing the campaign the hands of the clock showed that 901 members had been secured.

The Church Peace Union, 70 Fifth Avenue, New York, offers the following prizes for essays on subjects of keen interest to students: Three prizes, one of five hundred dollars, one of three hundred dollars, and one of two hundred dollars for the three best essays on international peace by students of the theological seminaries in the United States. One thousand dollars in ten prizes of one hundred dollars each to church members between twenty and thirty years of age.

J. M. Frey has succeeded Harold C. Whiteside as General Secretary at Lehigh University, South Bethlehem, Penna. Jay Nicholas has succeeded H. H. Beidleman at Pennsylvania College, Gettysburg, Penna.

A splendid spirit of generosity has been manifested among the girls of Wilson College, Chambersburg, Pennsylvania, this year. Almost \$100 has already been given for missionary purposes, and when all the pledges are paid up, an equal if not a larger additional amount will be received. Before the Christmas holidays, the junior and senior classes in a joint meeting decided to give up the annual "Promenade" and devote the money to relief work in the war-stricken countries.

The University of Chicago women's Association has organized an international women's club among the seventy-five Oriental women in the University.

Miss Lily K. Haass, who was secretary at Kansas State Agricultural College 1912-1914, sailed for China early in November under the auspices of the Young Women's Christian Association.

Bates College, Maine, has 170 men out of a possible 260 enrolled in Bible study, with an average attendance of about 60 per cent.

The Reverend Robert Rush Reed, College Chaplain for the last three years at State College, Pennsylvania, has accepted the call to the McKinley Memorial Presbyterian Church at the University of Illinois, Champaign, Illinois.

According to "The Student Movement" (London) fifty-six per cent. of the 17,000 students represented in the Universities of Oxford, Cambridge, Liverpool, Sheffield, Durham, Leeds, Aberdeen, St. Andrews, Edinburgh, Glasgow, and Dublin have either joined the army or are in training for it.

The Association at Moravian College for Women, Bethlehem, Pennsylvania, has organized bi-weekly classes to teach English to foreign-speaking girls who live in the town.

Pacifism—active working for principles of peace—rather than mere neutrality, was the big constitutional change effected by the Eighth Annual Convention of Corda Fratres Association of Cosmopolitan Clubs held at Ohio State University, Columbus, December 26-29, at which thirty-three delegates and representatives from seventeen colleges and universities in the United States, representing nine different countries, were in attendance. Chinese, American, German, Porto Rican, South African, Japanese, British, Spanish students, in addition to Russians, Turks and Armenians of the Ohio State Chapter, were present. Headquarters were in the University Association rooms in Ohio Union. All meetings were open and well attended. An International Students' reunion will be held in San Francisco next August 15-30, at which the California Chapter will be host. This is for all students the world over.

DEPUTATION WORK

The following comment on the work of a deputation from the University of California men's Association was made by a community work secretary:

The boys here are still talking of your visit. You did them a lot of good. No one but those who live in a small community realize what it means to the young people to have a live bunch of Christian men enter into their lives for a few days. The good that you did and the inspiration you gave sticks and can be seen.

The chairman of the deputation committee at Princeton Theological Seminary has on his wall a large map showing the territory within reach of Princeton. On this map he has indicated all the points of special importance that should be reached by deputations throughout the year, and already much of the territory has been covered.

A recent call in an Indian school for men to do Christian deputation work, brought out thirty who are preparing for this service to their own people.

A group of Stanford University men recently made a trip to Belmont School for boys. After giving several addresses on religious topics, one boy voiced the opinion of his fellows by saying to one of the speakers: "You have the right dope."

The first attempt of the State University of Kentucky started with two gospel teams in towns of twelve and fifteen hundred for a five-day campaign. During the meeting the churches in both towns united for the first time in a union effort. At the closing service in one town 200 Christians pledged themselves to better lives and seven will unite with the Church.

Under the direction of the New England Intercollegiate Council of Young Men's Christian Associations intercollegiate deputations have been held in the following Massachusetts and Rhode Island cities: Lowell, Providence, Worcester, New Bedford, and Lawrence. To interest the best high school students in going to college and to win Christian decisions, were the two-fold objectives.

The first gospel team for this year for the University of Oklahoma was sent out during the Thanksgiving holidays. The team of seven members went to a little town not very far from the University. In seven places meetings were held for "shut ins." A special meeting for men and boys, and a "hike" for the boys were the interesting features of the meeting.

According to the partial reports received, the following institutions in Kansas sent out very carefully prepared deputations, the word coming back regarding which is most encouraging: Haskell Indian School, Bethel College, Kansas University, Friends' University, Southwestern College, State Agricultural.

One deputation went from Nebraska Western University, resulting in several decisions for the Christian life among young men and boys.

For the first time the University of Georgia had a deputation this year. The experiment proved a great success.

The colleges and universities of Illinois sent out twenty-five teams during the Christmas vacation, composed of 125 men.

A Chinese student on one of the teams that went from the University of Minnesota had very large influence with the older men in the towns visited.

Four teams from the University of Iowa addressed audiences aggregating over 7,500 the week following Christmas. These workers had over 200 interviews with young men and boys.

J. H. Ehlers, State Student Secretary for Pennsylvania, last summer charted his whole territory, allotted districts and towns to the different colleges, and drew maps which he sent to each college showing the territory for which they were responsible. Consequently, when he visited many institutions which had done no deputation work, he found that he had laid the burden on them so well that they were eager to take up the work and asked him all sorts of questions about getting started.

Extension work from the Association at Michigan is carried on in three ways—by Sunday afternoon lectures to the boys' departments of the various Associations in the State, by deputations of college men to smaller towns,

and by a combination of the deputation program with a county boys' conference program in organized counties. Of these the deputation work is the most important although the combination program bids fair to be of great value. At present, eight deputations are booked during January, February and March.

Iowa State College, Ames, sent out five gospel teams during the holidays.

The "Gospel Car" of the State College Association, New Mexico, is quite in evidence in the Mesilla Valley. Deputation teams are sent out regularly in this car, which belongs to the college President, to the small churches which cannot support a regular pastor.

The University of Virginia men's Association has enlisted some of the leading athletes and honor men of that institution to visit the preparatory and high schools of the state.

At the college of the City of New York the deputation work is proving a strong feature. Being a college in the heart of a great city there is splendid opportunity to spread the Christian spirit throughout the city churches. Fourteen different deputations have been conducted since the first of October with uniform success. The deputation chairman is now having more requests for meetings than he can fill.

LITERATURE FOR JAPANESE STUDENTS

In sending for *THE NORTH AMERICAN STUDENT* a very interesting account of the progress of the Student Christian Movement in Japan, G. S. Phelps, of Kyoto, has the following to say of a recent important development:

In considering the present status of students in Japan, one must take account of a movement which is doing much to inoculate the student classes with Christian truth. An English school teacher was so oppressed by the apparent spiritual famine among his students that he bought a few copies of a Christian paper and distributed them. Others begged for copies until the demand exceeded his ability to supply. The teacher enlisted the cooperation of some American friends and organized "The Students' Christian Literature Supply Society." Having faith that this was a God-given opportunity this society offered to supply free Christian papers to any school at the ratio of one paper to ten students, the school principal to assume responsibility for proper distribution. That was a year and a half ago. To-day this society publishes a breezy little newspaper with a strong Christian message each month, edited by specialists in student work. Last month the society distributed 23,000 copies to 468 schools, mostly government high schools, having a total enrollment of 166,000 students. These schools are scattered from Hokkaido in the north to Kagoshima in the south and most of them are in conservative Buddhist communities, where no ordinary Christian worker is welcomed.

THE NORTH AMERICAN STUDENT

OBLIGATIONS

Whatever we do we must keep our word. To pass one's word lightly and then keep it or break it according to convenience is one of the most destructive sins of life.

Too often students consent to act on some committee or accept some other responsibility merely in order to seem agreeable, and with no proper sense of what is involved in their assent.

No promise of any kind should be given thoughtlessly or without thinking out carefully what its keeping demands. In this matter our college standards are often miserably slack and low. A recent editorial in the daily of a great university illustrates the prevalence of the evil of which we are speaking. A list, it seems, had been opened at this institution for subscriptions to the Belgian Relief Fund, and the committee found when the time for forwarding the money came that the fund was, to quote the editorial, "two hundred and forty dollars less than the sum subscribed." "This state of affairs," continues the writer, "is due to the non-payment of a considerable number of pledges"

If this were an exceptional case it might not be very important, but it is typical of the irresponsible spirit that characterizes too many of us who think that any failure should be condoned on the ground that we are "just students." Heaven save us from using any such excuse for spineless undependability!

We need a revival of a high sense of honor in giving and

keeping pledges of all sorts, for if we weaken at this point, then the corner-stone of all decent living is destroyed.

In college, where men and women are associated for only a few years and where a benevolent paternalism saves us, as far as possible, from our worst mistakes, there is no time or opportunity to see the full results of our failure to regard as sacred any promise made. But let anyone who learns to treat lightly, while in college, such honorable engagements, follow such a course in the normal life of the world where no kind autocrat stands ready to save him from himself, and he will, or should, soon find himself a social pariah.

If we learn nothing else during the days we are supposed to be acquiring an education, let us at least learn not to pass our word easily and that once our word is passed it is passed—and kept.

THE USE OF BANK CHECKS AND TRUST FUNDS

From more than one source we learn of the existence of a practice of drawing checks on vanished, or imaginary, bank accounts. In the editorial from a college daily already quoted in this number we read that the shortage in the Relief Fund was due in part "to those pseudo-philanthropists who paid their pledges to an amount in excess of fifty dollars with worthless checks." We know of other college communities where it is a comparatively common practice to draw checks in the vague hope of being able to "cover" them at the bank before they appear for judgment at that tribunal.

For just such acts men who have not enjoyed our privileges, and should therefore be more excusable, are lodged in the common jail where they belong—if anyone belongs there.

While we have these uncomfortable subjects "on the carpet" we must refer to that other crime—the misuse of trust funds. As a rule, no wrong is intended when this sin is committed and therein lies one of its chief dangers. When persons, alleged to have normal mental and moral equipment can secure money in trust for one purpose and use it for another without any protest from their conscience, their condition calls for a major moral-operation as the only possible means of saving their lives. But more than one such case has been brought to our attention. The following quotation from a recent letter from a prominent college man gives a case in point: "One of our leading Associations collected a considerable amount of money toward the support of a representative on the foreign field, then put this money into their current expenses, spent it and when written about the matter, a most humiliating letter came back from the treasurer, saying that the money had been spent and they hoped to pay it sometime but were now in such a financial condition that they could not do so."

Where such practices exist the authorities of the student body should see that as drastic measures as are necessary are used to teach collegians that they, of all people, should conform to the ordinary rules of everyday, decent honesty.

Money, in large or small sums, given to us in trust, as individuals or organizations, must be kept by itself, in a bank where practicable, and must be applied to the purpose for which it was given and accounted for, to the last cent, in a statement satisfactory to all concerned. To do less than this is to play with fire—is to be openly dishonest.

A CONSTRUCTIVE NEUTRALITY

BY EDWARD A. STEINER

A very wise but weary little girl is quoted as saying to her brother; "I wish I had been born in the time of Queen Elizabeth; because at that time education was sadly neglected."

We who are living in this sad day when history is written with a pen dipped in blood, might well envy those who lived when wars were mere records, and all that was known about them was that they happened. The hurt we feel is not merely that men are slain and, what is worse, are slaying; nor that priceless works of art are ruined. We suffer because an ideal we cherished seems shattered, and the world appears to have suffered moral bankruptcy.

We were born into a glorious day, and the prophets of a still better day unwearingly reminded us of that fact. How convincing their vision of world unity! How firmly they saw the world knitted together by copper wire, steel rails, and big funnelled ships! When wireless waves made their magic circles, and man, like the birds, ascended among the clouds, all bars and boundaries seemed to pass away, and the world was one.

International, scientific congresses, exchange professorships, Rhodes scholars, Marxian, Proletarian, Der Welt, embraced one another. Peace Congresses were forging spears into pruning hooks!

"Votes for women" was shouted, more or less militantly, in a polyglot chorus. The earth was girdled by missionaries and Student Christian Associations, eager to redeem mankind.

Then the shot of a pistol in a Bohemian town and the world seems to rock and reel, and wires, wireless, rails, steamers, and flying men—all that science has accomplished—are used to break humanity into bitter fragments. Scientific men become unscientific partisans, Christian ministers pray to their God of battle, and the great fortress of civilization protected by relig-

ion and science, capitulates even before the big guns begin to fire.

Are we also to be defeated, those of us who have not only dreamed of world unity, but who have tried to make it real in our hearts? Shall we also look to battleships and batteries "from whence cometh our help?" Are we to talk without reason, to meet one another with hate, and wait without hope?

It ought not to be difficult for any rational American no matter how hyphenated his Americanism may be, to attain that degree of neutrality for which President Wilson has so eloquently pleaded. Let me mention a few of the reasons which should make our neutrality easy.

First. At this time, while the great world struggle is on, we are not able to trace clearly all the causes, nor to give blame or praise in proper measure. Those of us who have studied history have discovered that it was often presented to us, colored by passion and prejudice. Even remote events which still touch our national and religious life have come to us distorted and out of focus.

In this great conflict, we can at least learn how hard it is to get at facts; for while men are living in the current events, reason is dumb, and passion speaks long and loud.

At a time like this, great scholars trained to keen reasoning, speak like madmen, and their grandchildren will inherit the disease. Unfortunately, even the state papers prepared by diplomats do not always tell the whole truth. Börnes' description of the linguistic equipment of a diplomat still holds true. "Ein Diplomat," he says, "muss drei Sprachen sprechen: Französisch sprechen, nichts sprechen, lügen sprechen." "Lügen" seems still to be the language which diplomacy uses the most, although the skill of lying is in making it *sound true*.

Secondly. The causes of this particular struggle are so complicated that merely enumerating them shows how difficult it is to pass just judgment now. The Apostle who traced man's guilt to Adam, and the pious rhymster who sang: "In

Adam's fall we sinned all"—were surely safe in finding causes. We certainly could reach the tap roots of the trouble if we would trace this war to Cain's murder of his brother Abel. At least one of the causes for this historic struggle had not existed if there had been no building of the tower of Babel with its attendant consequences—the confusion of tongues.

Perhaps the immediate cause of the present strife is to be found in the polyglot population of the Austro-Hungarian Empire, in the struggle of the Germanic people for dominance and the stubborn resistance of the Slavic people. The tempest in that dual Empire has been a war of tongues lashing for centuries, which now culminates in a war with bayonets and bullets.

Sensitive as we are to ethnic differences, jealous as we are of the dominance of our own race, knowing how quickly race feeling flames into race war, and above all "remembering the Maine" we ought to be able to suspend judgment, as we smite our breasts, crying; "mea culpa, mea culpa."

National vainglory, jealousies and suspicions have had much to do in bringing this bitter harvest of death and destruction; as, for instance, the Berlin Congress after the Russo-Turkish war, which left the Balkan problems unsettled, because settling them might have given one nation or the other momentary advantage; France, smarting for forty years under a crushing defeat administered by Germany; the desire for world trade on the part of Germany, and England's determination to keep it; while the consequent race in the building of dreadnoughts is perhaps as great a cause of conflict as any. But what we would do if we were placed where Germany and England are now, is a serious question which we might ask ourselves, and by answering it honestly, might help us to achieve that kind of neutrality which is really neutral, which suspends final judgment and so keeps itself from becoming bitter by partisanship.

Yet there is something else that we as Americans need to achieve—or perhaps something more, something which is defi-

nite and constructive. Germany is fighting for "her place in the sun" to use a phrase which has become classic. May we not say that we too must fight now for our place—America's place in the sun? It is enough to stimulate our national conceit to realize that the nations at war are eager for our good will, that we have been placed upon the seat of judgment. America's place in the sun, what is it? How is it to be maintained?

It is first of all the world's chief experiment station in the blending of humanity—an ethnological laboratory into which, in about fifteen years, eleven million human beings have been cast to be remade, reshaped, and blended into oneness. This is neither a small nor a mean task, and is not completed nor yet assured. We are still an experiment in the creating of a nation out of the world's conglomerate. We are to accomplish that which many nations of Europe have failed to do, although they had what we lack: racial, religious or linguistic unity as a basis for their task.

Secondly, to the nations of the world, America stands primarily for the people. There lies their hope that the people shall rule. America is identical with Democracy, and to the degree that we make democracy efficient in the state, the Church, and in society—to that degree we help establish democracy in the world, and to that degree we serve the people of the world. America's place in the sun is to be the "servant" of the world. There was always a servant in the world, a people who gave and asked no wage, who taught and received no reward. Ours as such, is at once the humblest and the proudest place among the nations. America has built schools in Turkey and has not asked for Turkey's trade; she has given to China hospitals and a school system, her best sons and daughters as martyrs, yet refused money as a recompense, neither did she ask for a slice of Chinese territory as a penalty.

America has gone to Africa, but did not exploit the natives; she freed Cuba, and gave it back to the Cubans; she paid for the Philippines and is preparing its natives for self-government.

All this marks her as the "servant" nation, and establishes her place in the world.

Her place in the world is secure against guns and armaments. It is not secure against narrow national ideals, race prejudice, selfishness and hate. In the midst of the roar of battle in Europe, there are voices raised which we fail to hear; voices which cry for the healing of the hurt of their people, and with one accord, they all look to the "servant" nation in America to do the healing.

We are sending food-laden ships to feed the people devastated by ruthless armies. Our children have sent toys to make that peaceless Christmas one of joy to the little ones who are surrounded by hate and destruction. Let the ships be many, the food abundant, and the toys varied and numerous; but above all, may we realize that the war-weary people are looking to us to prove our place in the world. So may we send them the assurance that in the midst of this world war, we too are fighting for America's place in the world. That we serve them all, rejoicing in no victory, sorrowing in every defeat, that in their hurt they may look with us for healing to that tree planted upon Calvary whose leaves indeed are for "the healing of the nations."

Prof. Heinrich Lambash, of the University of Salzburg, Austria, says: "In our perplexity, we are looking to that great country beyond the sea, where the idea of the unity of humanity has the sanction of religion, and where it is also a national doctrine." "Europe is crushed by war," writes another scholar standing at the portals of the University of Berlin, "and we look to America, the land of the people, for healing!"

In the perplexity of spirit which is ours, in the tragic tumult of our own emotions, when we seem so helpless, it is well to know that by practicing what I call a Constructive Neutrality, we may help our own country to fulfill her God-given destiny to become "The Servant of the Nations!"

MAKING THE MOST OF COMMITTEES

BY OOLOOAH BURNER

"The trouble with committees is that we feed a student a committee and then think we have fed his soul!" Is that true? And if true, does the fault lie within the committee system or in the shallow thinking of certain committee leaders who see only surface reflections when there are great unexplored depths of possibilities? Certainly if the committee system were done away with, there would have to be something very like it to take its place. Organization, specialization, concentration—they are the alphabet of group efficiency to-day. But what does group efficiency mean? Is the *raison d'être* of a committee merely to *get things done* quickly and effectively and surely? Or is it also the development of the individual committee member through the doing of those things? Does the vocabulary of a committee bristle with "doing things for the Association," as an end in itself, or is it rather doing things through the Association as a means to an end? Is there any connection in the mind of the committee member who does it, between handing out song-books at a meeting and the reason for the existence of the World's Student Christian Federation, for instance? Between collecting reluctant dues and praying "Thy Kingdom come"? Between serving ice-cream at an Association spread and winning students to follow Jesus Christ? So often we hear the familiar refrain, "Our organization is in perfect running order but there seems to be something lacking!" Does that mean that the fire of realizing the end toward which every least thing is done has flickered out?

Not only are individual committee members doing unrelated pieces of work, but whole committees often work in as complete isolation from the rest, as though set apart on a desert island. It has been known to occur that a member of one committee was not even aware of the existence of certain other contemporary committees! "The student merely spins in an activity," someone has said, "and gets nowhere," in unrelated

committee work. It is the contrast between a series of independent parallel lines, no one of which touches any other at any point, and the spokes in a wagon-wheel figure, all bound together by one circumference and every spoke radiating from a common center. In the first, a membership committee gets members for the sake of reporting numbers; a social committee has an occasional stupid reception or tea for the sake of getting it over with, and people come because they are assured there will be refreshments; a finance committee handles a budget apologetically; a religious meeting's committee has meetings regularly because they never heard of an Association that did not have meetings, whether there was anything to have them about or not. In the second type, a membership committee secures members as a means to an end; and that end not a statistical nor a financial one either! The social committee carefully works out the best and liveliest stunts possible, as a means to an end; and that end the same as the membership committee's. The finance committee puts some "jasm" into the budget plans, because it has to do with the coming of the Kingdom of righteousness upon earth. And the religious meeting's committee plans meetings each one of which must actually accomplish something definite toward making life on that campus or out in the world what God meant it to be. Membership, finance, social, meetings—the end is all the same, the purpose one. Only the means are different.

Then there is the chairman who is too "capable"! Such a chairman does by herself all the thinking that is done, and when the committee members come together, hands out information in such a concise and final way, that the rest of the committee feel about as useful as an ornamental fringe. If you are a chairman, do you lead your committee into thinking for themselves, into the "why" and "how best" of every question you face, from the reason for the existence of the committee itself to the planning of the details of the whole work? Committee members will never be trustworthy until you trust them; never

active until you give them a chance to act.

And what of an unwise assignment of work? Sometimes a student is kept taking care of an Association room when that same student is capable of doing a big piece of executive work, and splendid constructive thinking. And sometimes a sadly unprepared student is put at the head of a committee of tremendous demands just because that student happens to be "good" and "willing"—an important combination truly, but needing another adjective or two before the word "fit" can be added!

Committee meetings themselves are too often deadly. But need they be? "Promiscuous devotions" that neither have particular force for the individual members nor apply to the work of the group as a whole; a cut and dried program—what evidence is there of thinking, having been done by the chairman before and for the meeting; no daring, no originality, all bound by precedent; "a circle of prayer" whether anyone is conscious of anything particular to be prayed about or not; "committee cant"; a certain "religious vocabulary"; a certain "committee face," a certain pall of listlessness and boredom over all the proceedings—is it any wonder that so many committees "fail"?

And at the end of the year the outgoing committee forgets to turn over to successors any suggestions of the literature wrought out by specialists to meet the needs and questions of just such a group facing a year's unexplored work, or records of failures and successes—from generation to generation the same!

Committee meetings, regular, prompt, clear-cut; thoughtful, constructive devotions to the point of that particular committee; prayers definite and real and natural, in the face of certain definite, real natural needs to be met; reports full of life and color and originality; discussion, live and frank and constructive, drawn out rather than dominated by the chairman; study that goes back into the why of things, as well as the how, in order to keep the purpose high and connected with

even the details of the work; big jobs given to students of big possibilities; every committee working in the light of the knowledge of what the other committees are doing, and the fact that all through, varied means are working toward the goal to which the Christian students of the world to-day have set their faces and are moving out—what can not the committee system mean in the training of students to work shoulder to shoulder for the bringing in of the Kingdom upon earth,—beginning on the campus?

WHO ARE FIT TO BE OFFICERS?

BY E. A. CORBETT

This time last year I had some perfectly good, orthodox ideas upon this subject, but I find that since that time my opinions have undergone a radical change and I am not at all sure that the end is yet. To be quite frank, I must admit that before I became a secretary I shared the opinion which a good many other people seem to still hold, that in order to qualify for a position on the executive committee or cabinet of a student Association one had to be either a descendant of "a long line of maiden aunts" or a theological student of decidedly pious propensities.

I am writing now with my mind upon local conditions, and what I have to say is based entirely upon observations made from only one point of vantage and may not apply elsewhere. Conditions in different institutions constitute varying problems and I fancy there are a good many secretaries who have to sort out the kind of men upon whom they can depend to do the work assigned to them, regardless of their popularity and position in college life.

If the Bible study campaign is to be a success it must be handled by a student with sufficient conviction about the value

of daily Bible study to give him enthusiasm and a sort of divine energy for the task. If Mission study is to extend beyond the Volunteer Band and compel the attention of indifferent persons, the chairman of that committee must be a man with a vital interest in missions, even though the only one available has a slack jaw and a sanctimonious way of catching his breath when he speaks of the "poor dear heathen."

But I think we are apt to take it for granted that the only man who can be interested is the one whose disposition and enthusiasms have attracted him already to our program. The Association needs for its officers and committee chairmen strong men, fellows who have shown energy and ability in other activities, and who can carry the respect and loyalty of the student body; and I am beginning to feel that there are many men of this type to be found in almost any college, who are willing to respond to a fair presentation of their duty.

Perhaps I am wrong, but I am inclined to think it would be almost better to err on the side of liberality than to incur the reputation of a narrow obedience to a conventional idea in the choice of officers and other cabinet members. I do not mean that a student is necessarily fit for office because of his social or athletic standing alone, or because he has shown qualities of leadership in other activities; but anyone of sterling Christian character and a genuine sympathy for, and interest in things that make for good, who possesses at the same time qualities of leadership and is willing to spend time and effort in the work assigned to him is fit to be the leader of any Association department.

THE CHOICE OF WORTH WHILE WORK

BY EDWARD I. BOSWORTH

One's life work must be an occupation that can worthily absorb the strength of his life. He may not say that "Christian work" is his life work, and that his occupation is merely something that he does to pay expenses. His profession or occupation must be such that it can rightly be considered Christian work. The truth of this is especially evident in our day. The European war and certain portentous phenomena in our own industrial life have made us realize that even so-called Christian nations and Christian men have not yet Christianized social and business life, politics or international relations. The next great step forward in the process of Christianizing the world will be taken when a lot of young men go into business and professional life determined to do business and practice their professions in thorough accord with the principles of Jesus. This will mean in many instances that men and their wives will have to be content with small incomes in professions where professional success is commonly measured by the size of the income. A few men might possibly even fail to make a living although this is hardly probable. These men will be pioneers whose hardships will make it possible for their successors to live in accord with the same ideals without undergoing such hardships. Jesus called on his first disciples to be ready for crucifixion. Some of them in the early years were crucified and many who were not ran the risk of crucifixion. But they introduced an order of things in which the Christian life could be lived without risk of such a fate.

If the process of Christianizing Europe and America goes any farther than it has yet gone, there must be many men ready to go into journalism, for instance, without expecting to make big money. They must be men who cannot be hired to advocate any unchristian measures, that is, measures detrimental to the welfare of the public. They must not advertise anything that people would better not use, no matter how high rates the

advertisers are ready to pay. This means that the wives of these editors and the stockholders in the enterprise shall share the editor's Christian purpose.

There must be lawyers who will enter the legal profession not expecting large incomes but ready to use their profession to further the ideals of Jesus in national and community life. Such lawyers will do what they can to shape legislation in the interest of all the people; to make the securing of justice inexpensive so that poor people can get it; to do everything possible to settle controversies without litigation. They will never help men or corporations to evade just laws or to get something away from some one who ought to keep it. They will never find satisfaction in a professional success that has involved the defeat of justice.

Men will enter business life for other reasons than the desire to accumulate large personal fortunes. Men of large business ability will desire to do big business in order to benefit the community, that is, the families of their employees and the men and women of the great "public" by whom the output of their business is to be used. They will desire to win great commercial successes in such a way as to incorporate as large a number as possible into the winning of the success and the enjoyment of all its results.

This may sound impracticable, but it is the stern logic of events. The Church is being crowded into a situation where it will either have to make some decided advance in the application of Jesus' teachings to practical life or else abandon them altogether and relapse into mere ecclesiasticism. We live in a time of crisis when we must either move decisively forward toward a really Christian civilization or else civilization will slip back, as it has slipped back before, to come up again to the present point perhaps after some centuries and then go decisively forward. Of course, the ideals of Jesus will sometime prevail in all phases of human life.

Granted that one takes this view of what a life work is, how shall he discover what occupation ought to be his life work?

Perhaps he has a decided "bent" for the sort of activity demanded by a certain occupation. If this be so, he ought to hesitate a long time before he selects any other. Most of us, of course, have no decided "bent" but could do any one of several things with average success. In such a case one may well have regard to the demand for and supply of men available for the various occupations. This does not mean that he should consider merely the number of men entering into an occupation, which may be very large, but rather the number entering it with the idea of practicing it in accord with the ideals of Jesus, which may be very small.

But when due consideration has been given to this point the question may be still far from settlement. If I were to obtrude my own experience at this point, as the editor has asked me to do, I should say that one must keep searching for and weighing the evidence that can be adduced for the three or four possible occupations to which attention is probably finally narrowed and as he does this, he should open his mind candidly to the impressions that will come to him in answer to prayer. These impressions will not be produced immediately or in any very startling way but certain considerations will, in time, be found appealing with peculiar force, certain tentative opinions will be found deepening into convictions and these convictions, if there be opportunity to subject them to the test of time, will be found to give increasing satisfaction as they are constantly held up before God with sincere, but not morbidly introspective, inquiry regarding their legitimacy.

In this process there is large room for force of circumstances to be recognized. Every situation is instinct with God, and "circumstances" may easily be an expression of His will. Circumstances may open the way naturally into some occupation or temporary employment that leads to permanent occupation. There came to me after graduation from college an opportunity to do some teaching in a secondary school in connection with a year of theological study. Although I had the law pretty

clearly before me as a probability, the opportunity to broaden my education by a year of theological study, while gaining some valuable experience as a teacher, seemed very desirable. As the year passed I felt the attractiveness of theological study and the fascination of the teacher's opportunity. So after this year was over I pushed on with theological study ready for either the ministry or teaching, and the way opened naturally before me.

The general point to be guarded with particular care seems to me to be this: a man must ever after be able to feel certain that in making his choice he meant to have his life yield the largest possible contribution to human welfare.

IS IT WORTH WHILE?

BY GLADYS RUTH STEPHENSON

American Collegiate Institute, Smyrna

Just a year ago to-day I said good-bye to friends and family and boarded the train that was to start me on my journey half way around the globe. It was not with any foreboding of ill that I went—not with any fear or regret, except fear in my own weakness and regret at not being better prepared to do the work to which God had clearly and definitely called me. God freely and surely gave grace for the separation which came. Now, at the end of the first year I have dropped the day's work to "take stock"—to find out what has been gained or lost by being in Turkey this year. There have been both gains and losses, but the latter are so greatly out-numbered by the former that it is not a fair balance.

Among the losses the first and greatest (the one which every Student Volunteer anticipates) is the loss in personal contact with friends. I cannot imagine truer or deeper friendships than those which come to every Volunteer. They are true

and deep because they are founded on and grounded in the friendship of the great Friend. But in coming to the foreign field as His ambassadors our dearest friends are left at home.

The fellowship with the home-church members—at the meetings of worship or at social gatherings—this, too, is lost when the Volunteer becomes a foreign missionary. To one who has been accustomed to this comradeship this is, indeed, a loss. On the field we have churches; not only native churches, but churches and services attended by the missionaries and other Christian workers. In no way do I want to lead any one to believe they lack power or influence. Any church devoted to Christ and the revealing of His life and spirit cannot help but be an inspiration and a source of uplift and help. The churches in Turkey are doing good work—not as good as is possible, but that is just as true of the churches at home as of those here. Although we have churches here, although we meet for worship just as we did at home in my Volunteer days, there is a difference. I miss the happy, helpful church life which was so real and so natural in America; I miss the informal chats with friends after the service, the plans for the week, the working together for the good of the church.

There is another loss which every Volunteer will feel—the loss of the cultural advantages of a Christian civilization. If one is especially interested in botany, for instance, there are no lectures here to attend, no libraries to consult, probably no other person interested in the same subject. How one fresh from college and the opportunities of any American college does miss these advantages! My past year has been spent in a coast city. True, it is a Turkish coast city. And yet in spite of its being Asiatic and Turkish we have enjoyed privileges which equal, though do not surpass, some of those in the small American cities. We have had concerts, professional concerts, at which classical music has been rendered in a way to reflect credit on any orchestra. But the cultural advantages on the foreign field are practically nil. A great danger for the Vol-

unteer on the field might lie in neglecting to "keep abreast of the times" in science, music, literature, philosophy or theology.

Apropos of this one loss let me mention the first gain—the increase in appreciation of good books. The missionary gets little time for reading, and because of this fact he learns to choose his books carefully, to read them thoughtfully, and to make them *his*. He has no time for trash. That does not mean that he has no time for fiction. Fiction is enjoyed even more here than at home. "Pollyanna" has gladdened the heart of more than one Volunteer on the field; "The Inside of the Cup" has made more than one Volunteer thoughtful. The missionary's time for reading is so limited that only the best books have a right to claim that time. It is through books that the missionary satisfies his desire for recreation, that he learns of the things that are occupying men's minds and thoughts at home. It is through books that he develops that side of his life that might be so completely neglected.

The Volunteer increases in appreciation of the value of money after having lived on the field even for a few months. Money truly becomes the "medium of exchange." It purchases an education—a Christian education in a mission school—for a promising Armenian girl or for the son of an influential Moslem family, and that education sends the boy or girl out with a knowledge of Christ and of Christian ideals. Money equips our mission schools efficiently, it makes it possible for the missionaries of Christ to compete with Moslem schools. It puts the mission school in a position actually to demand and receive recognition from a mediæval government. Money keeps people from starvation. A few paras, a few cents, will buy a loaf of bread, which will drive the wolf away from the door for a day or more.

At the end of the first year I have learned to be more charitable to people. All Volunteers are warned by Volunteer secretaries, by Board secretaries, by people "all along the line" that this is a great lesson to learn. And is it not? To live with people to whom at home we might not have been attracted, to

learn to love those people and to work congenially with them can be accomplished most successfully in one way—to awaken to the realization that we ourselves are just as queer and unreasonable as they, only no one has felt at liberty to suggest such a thing to us. We learn to recognize real heroism when we see it. We learn to strive consciously to correct our own deficiencies and short-comings.

A year on the mission field, spent more or less in the pursuit of the native language, makes the Volunteer yearn to speak that language with efficiency and fluency, makes him even long to forget, for the time being, the national differences between himself and the people he has come to love, so that he may give himself more freely and whole-heartedly to the task of winning those new friends to Christ. A year brings new friends, friends who do not know the Volunteer's language or his Christ. The burden of responsibility rests with no one but the Volunteer. The desire, increasing daily, to speak well the language of the country, not only to be able to ask of a street-vendor, "How much does this cost?" but to say to all the new friends, "Jesus Christ, the Son of God, wants your life," and to be able to prove it, this becomes the guiding purpose of the Volunteer's life on the field.

This leads me to the last gain—an increase in faith, in dependence upon Him, and in nearness to Him. Each day reveals new possibilities of service for the Master, and each new possibility comes with such impelling force and insistence that it brings with it a realization of the fact that the King's business must be carried on in the King's way. The realization of this, necessarily, brings the Volunteer in humility into His presence. In His presence human weakness and human limitations are felt most keenly. And so, not with self-assurance but with child-like faith in Him and a wonderful consciousness of His divine, holy Spirit working in us and through us, we go forth confidently to do His will. Is it worth while? There is but one answer in the heart of any Volunteer on the field—He that loseth his life for My sake shall find it.

HOW WE SECURED OUR SUMMER CONFERENCE DELEGATION

I

“Columbia Beach or bust!” This slogan typifies the spirit which is manifest throughout the campaign for delegates to the annual northwest men’s conference at Columbia Beach, Oregon, and which has enabled the Pacific University Association to have the third largest delegation at the last two conferences.

The first meeting of the campaign is held soon after the Christmas holidays, when the aims and purposes of the conference are presented by some student who has attended one or more. At the same time, a Columbia Beach Booster Committee is appointed, whose work it is to interest students by means of public meetings, picnics, and private interviews. The meeting which caps the climax of the campaign and serves to bring in the doubtful ones is held about three weeks before the conference. The women’s Association meets with the men’s Association in the open air about a mile and a half from town and there, amid an atmosphere not very different from that at Columbia Beach, conference pictures are displayed, conference songs are sung, and different students tell what the conference has meant to them. A small orchestra aids greatly in the singing. Here enthusiasm is at its height and every one present is given an opportunity to declare his or her desire to become a part of the delegation.

As is the case in every college, lack of finances is our worst obstacle but we have found this to be true: if you can get your man interested early enough, he can nearly always raise the money to go. It is absolutely a matter of interest.

C. E. OSTRANDER, Pacific University,
Forest Grove, Oregon.

II

As our women’s Association at Moravian College, Bethlehem, Pennsylvania, was just organized last March we had but three months’ time to raise the money needed to send

delegates to Eagles Mere. Miss Richardson, our field student secretary, told us it would require about thirty dollars to send one person and she suggested we raise ninety dollars and send three. As we had no special conference committee, the finance committee took up the work and began by selling sandwiches, punch, ice, cream, and frankfurters on Friday and Saturday evenings after our regular study hour. We worked hard at these small sales for four or five weeks and realized about twenty-five dollars. The next undertaking was a supper on the campus in May. This the students and the faculty patronized very well and with their help, and that of invited friends, forty-five dollars were cleared. During this time three or four gifts in money had been made by alumnæ and interested friends, so we sent three students, paying all their expenses. Two other students deeply interested in the work volunteered to go and pay their own way. We were proud when we met at Eagles Mere with five representatives, having begun our Association work but three months before. This year we are working harder than last to make the girls interested in the conference and we are looking forward to a larger delegation.

MARY E. DIEFENDERFER, Moravian College,
Bethlehem, Pennsylvania.

III

We have never had to secure the willingness of the girls to attend the summer conference. Our delegates always bring such glowing reports of their experiences that the girls have been anxious to be elected. We have usually paid the registration fee and the cost of board and room for each delegate. The girls are willing and almost always able to pay their own car-fare. It is understood from the beginning of the year that each girl is to earn the money she pledges to the Eagles Mere fund and the novel ways devised for earning money creates lots of fun.

We advertise the fund, and the date when pledges are to be received by posters, by pictures of the conferences of the last several years and other material. In one of the regular Asso-



STUDENT CONFERENCE GROUPS

**Bible Class, Columbia Beach
Lifework Meeting, Lebanon, Syria
Washington State College Boosters**

ciation meetings it is announced that on that same evening, at the end of "study hour," committees will visit the different halls. These committees are composed of the most enthusiastic girls who have attended a conference. The committees all begin at the same time and there are enough of them so that the work is completed in half an hour.

As soon as the pledges are made, all sorts of amusing advertisements appear on the bulletin board. Last year the board was so crowded that it was no longer artistic and one girl offered to typewrite all the advertisements and in an hour she earned the amount of her pledge.

We believe that an enthusiasm in prayer and work is the strongest force in sending the largest and best delegation to the summer conference, and we have found that it works.

LUCY L. BEST, Hood College,
Frederick, Maryland.

IV

The first thing to be done in working up a delegation is to make a list of all the men in college who are of conference "caliber." During the year names will be added to this list, as you become better acquainted with the student body. The time to begin this is soon after the opening of college in the autumn. Then from the very first of the year, stay busy cultivating these men in matters concerning the conference. That means, organize your "Blue Ridge Committee" at the same time you do your missionary committee, or any other department of the work, and expect them to keep at the job the year through.

A spasmodic display and distribution of posters and literature just a week before closing in June, should never be necessary, and is only an extravagant increase of printing bills. Such an expenditure is the strongest possible evidence of an inexcusable neglect of one of the most important pieces of work an Association can do. After all, the only really effective approach to a fellow on this subject is through repeated, personal visitations by one of the secretaries, or some strong student who

has been to the conference himself. It has been my experience that ninety-five per cent. of the effort is over when a student is brought to understand, reasonably well, all that the conference means to one who has been there. By gradual and persistent cultivation since September, 1914, we have pledged already (in January) from Georgia "Tech." ten men for the Blue Ridge Conference in June.

As to the matter of expense, with us it is always understood that every one who goes is to pay his own way. Only once or twice we have had a very influential man who was unable to pay for the trip, so a part of his expenses was paid out of the Association budget, because his going would influence others. Put it up to a man so that he will come to see and feel that he cannot possibly spend thirty dollars to greater advantage. I find it comparatively easy to get a student to see that it is not primarily a favor I am asking of him, but that he himself is the recipient of rich returns from the expenditure.

H. F. COMER, Georgia School of Technology,
Atlanta.

V

Most of the middle Atlantic colleges close their college year on or about June 15th, the date usually set for the opening of the summer conference, when it is easy for them to send representatives directly from college to the meeting place. Columbia, however, is not so fortunate.

With us the second of June sees the last of the year's activities, after which all the students depart for the summer, and this, combined with the great distance and consequent expense in taking the trip, makes it rather difficult to secure a large delegation.

Last spring plans for a Columbia group at Eagles Mere were made during the beginning of the second semester. Only we who were on the cabinet had been to a large conference before. A preliminary call was issued during the last week in February and several men immediately signified their inten-

tion to go. Shortly after a talk was given in chapel by three members of the cabinet on "Eagles Mere." After this the work was carried on entirely by personal canvass and by the college daily. The fact that the majority of the students at Columbia are in the graduate schools and that only 1,500 are undergraduates, was a difficult situation to meet.

For the coming year the main emphasis will be placed on personal work as it was last year, but we will not be forced to work as blindly as we did in 1914, for we will have the added stimulus that many of the workers have been "there" themselves and can therefore speak from their own stimulating and enjoyable experiences.

C. K. BROWN, Columbia University,
New York.

VI

I presume you wish a strictly personal account of the methods we use to get our students to the summer conference, where last year we had thirteen students and one teacher. It is very easy for us to secure a fair delegation partly because the conference "delivers the goods" and partly due to the real interest of our Association boys in the Bible classes. We have about twenty of these classes conducted by the boys themselves, the leaders meeting once a week with a member of the faculty in a normal class. So far as possible, leaders for the following year are chosen early the previous spring and meet with the normal class. These future leaders begin a little teaching in the late spring. This experience usually gives the desire for proper preparation, which may be partly attained by attending the summer conference. The officers for the next year, and all Bible class leaders that can do so, attend the conference. Pictures of the scenes at the conference are hung in the room, used for the meetings of the Association. On all printed matter of the Association one of the aims given is "Twenty Delegates at Blue Ridge for 1915." The Association pays the local expenses of the boys at Blue Ridge, each student bearing the expense of his railroad fare. The school faculty usually send

one additional student bearing all of his expenses. So long as the conference is conducted as at present, it will pay any school to send a large number of its boys to feel that electric thrill, which always comes when a group of ambitious, Christian young men gather together for a deepening of their spiritual life.

W. R. WEBB, JR., Webb School,
Bell Buckle, Tennessee.

USING SUMMER CONFERENCE PICTURES

BY E. J. SIMONDS

The idea of the larger group of summer conference pictures started for us in Cotner University at Bethany, Nebraska, about four years ago. The following year the scheme was adopted by Nebraska Wesleyan University and the group pictures have been an annual gift to the Association room by each year's delegation.

Many men are unconsciously becoming interested in the summer conference trip because these group pictures daily attract their attention. The personal touches in the groups add much to the interest. The idea of having the names of delegates printed on the mounts and framed with the pictures has been a strong feature as well as the group being the gift from the delegation. The strongest argument for spending money for such groups is the fact that more concrete illustrations of the summer conference activities may be brought to the attention of our students through the eye than through many hours of reports.

The pictures are secured and paid for by the delegation while at the conference and then each man pays his share of the framing expense when he returns in the autumn. Most of the groups are framed about three feet by four feet in size and make unusually attractive pictures.

The various railroads and interested commercial agencies around the conference grounds put out many forms of advertising, among which are large colored pictures. These views are sometimes framed by the advertisers and may be secured at small cost by writing to the railroads in your territory and to the commercial clubs in the cities most interested. Pictures from the cities through which delegates travel, or of interesting side-trips will also add to the attractiveness of a collection. Many good pictures may be cut from advertising matter (which is sent out by railroads, commercial clubs), conference bulletins and booklets, and used very effectively for unframed mounts.

An inexpensive but very effective group was worked out at the University of Nebraska by mounting various conference pictures on a two by five feet board and pasting a description under each. A student artist did the work and it was very attractive.

Obviously these summer conference groups should be displayed in the best part of the Association rooms. Many of the smaller colleges have no headquarters and where such is the case, the pictures may be hung in conspicuous places in the school corridors and will add much to the attractive appearance of the halls as well as be useful for the purpose for which they were secured. The Association with sufficient financial resources could well afford to have pictures hanging in the corridors of the different buildings, class-rooms, gymnasiums, dormitories, or libraries.

EDITORIAL NOTES

As this number of **THE NORTH AMERICAN STUDENT** reaches our readers many Associations will be about to select their cabinets for the new Association year. Probably no former cabinets ever faced such heavy responsibilities or were confronted by so many invitations of the open door. What kind of men and women, then, should this year's leaders be? It is easy enough to set the standard so high that all but the very blind, or the very brave, will refuse to attempt to reach it. On the other hand it is impossible to place our standard too high. We need in these places of power, men and women possessed of every possible grace and ability; but if, first of all, they are—as they must be—persons of a sincere, hot-hearted loyalty to Jesus Christ they will find His omnipotence sufficient for every need.

Before these new leaders begin to decide on their special programs it is not only important but essential that they should familiarize themselves with the very carefully prepared pamphlet and magazine literature on their particular fields of work. To do less than this is not merely to invite but to insure failure. Why should it be necessary to repeat mistakes that have already been made often enough for any purpose of academic experiment? Why not enter into possession of the results of the experience of depressing defeats and solid successes of many predecessors?

The tendency to complain of difficulties, or to think of them as reasons for not being and doing our best, is generally in inverse ratio to their importance. The one who is, in reality, wisely busy rarely ever mentions the fact, but is ready to undertake any new work that appeals to him as a duty; while the one who fritters away hours in all sorts of useless action, including talking about the work he has to do, very often vociferously

and eloquently bemoans the crowded condition of his calendar.

In the matter of physical limitations the situation is even more striking. Some at the least twinge of pain, or at the first approach of illness, let their dire condition be known to all within reach of their far-reaching voices; but the one who has what all agree is a great physical fight to wage generally summons every available resource of bravery and energy and fights with a quiet, cheerful courage. Recently, a man who had lived in India, told of a friend who had in that land contracted leprosy, and who now lives in a leper's hospital in Canada. "I used to go to see him," he said, "in order to cheer him up, but although the disease has made dreadful headway and he is now quite blind, *he* does the cheering and I come away to my work thanking God for a Gospel that can make a leper a source of help to others."

A great deal of time and energy is lost by exaggerating the amount of work we have to do, the limited time we have at our disposal, and even the extent of our disabilities. When tempted to burden ourselves and others in this fashion the thought of some who have real burdens should make us ashamed not to carry our own more cheerfully.

Recently a student said he would like to go as a foreign missionary for a few years and return home so as to have the experience and the prestige that such an experience gives. That naïve statement illustrates the desire we sometimes see manifested to use short-cut methods of doing real work or of attaining character. But there are no easy, painless methods of doing anything that is worth doing. No one can be an influential "returned missionary" without first being a true missionary; no one can have abiding influence without hard won character. We cannot reap without sowing but we must reap what we do sow.

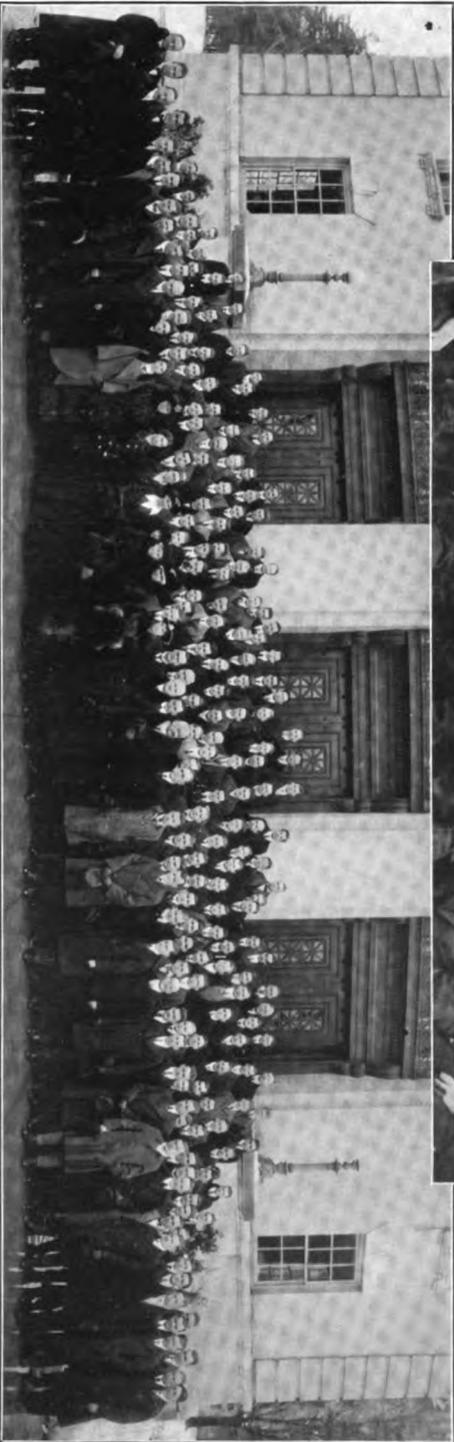
THE PENN STATE CAMPAIGN

BY FRANCIS P. MILLER

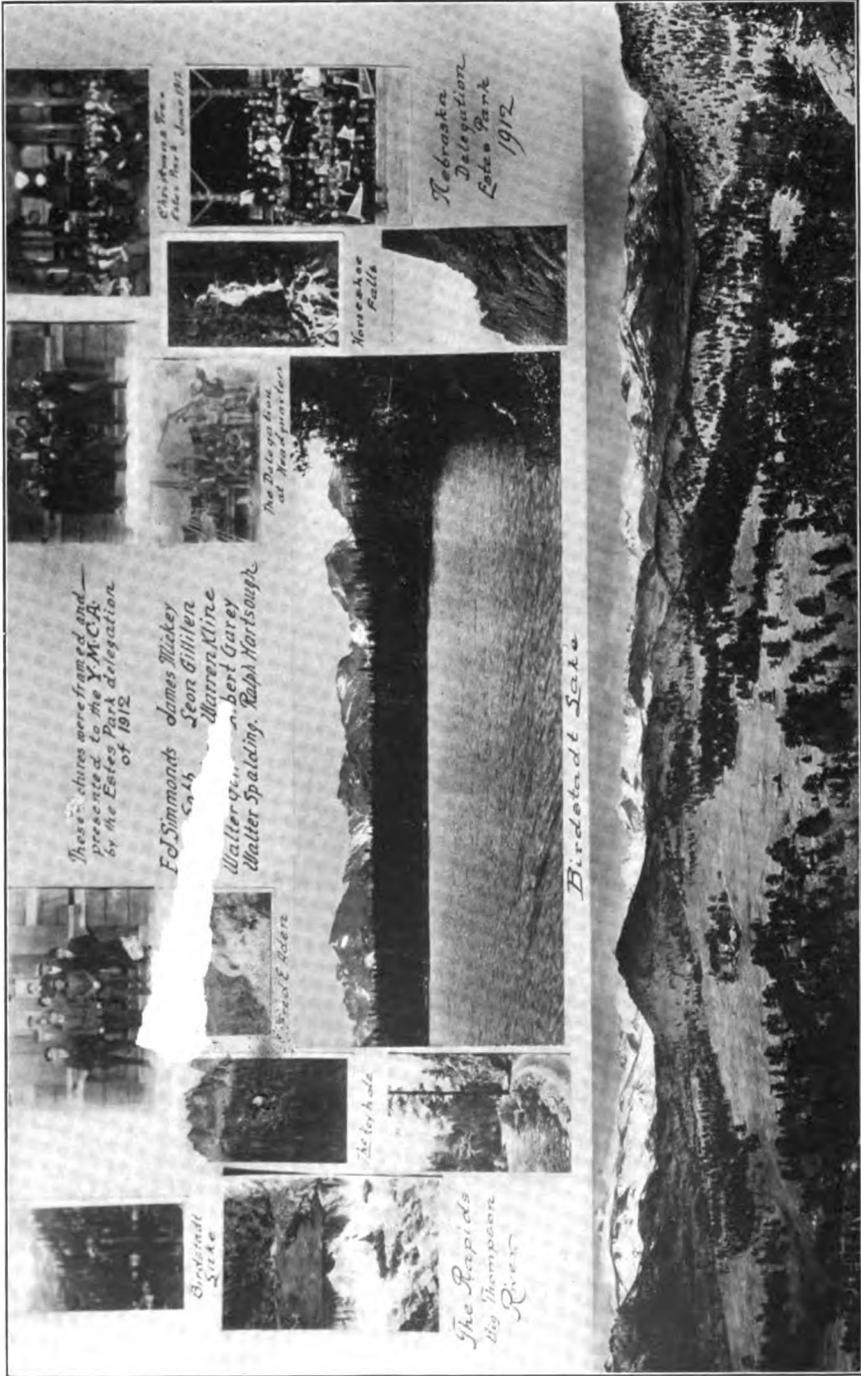
The record of one of the greatest evangelistic campaigns among American colleges (Feb. 4-7) in this generation is the story of one man's passion for souls. That a large number of college men in a state institution should purpose to follow Christ seems incredible only when one is ignorant of the foundation upon which this work has been built. Such results can well be understood when it is known that some years ago at Penn State a small number of men, like that first group of Disciples, went up into the upper room, which was their first place of meeting.

The magnificent mechanism of the campaign merely served as the necessary and unobtrusive means of carrying forward this work in its original form but on a larger scale. A leading clergyman of the Episcopal Church, who came to study the methods of the campaign, writes: "I have never before seen machinery so perfect that you could not hear the wheels, or management which missed no details and yet never dampened or obscured the rich spiritual purpose of it all."

One hundred and fifty leaders from every part of America were occupied in the campaign. Nearly all of the great universities of the country were represented, from Harvard to Illinois, and from Michigan to North Carolina. One graduate of the College came twenty-two hundred miles to take part in the work. Although the great mass meetings of from fifteen hundred to two thousand men and women were most impressive, the hard work lay in the smaller meetings and personal interviews, which were innumerable. Departmental meetings in charge of specialists in the various fields, life work conferences conducted nightly, and fraternity groups at all hours carried the message into every phase of student life and thought. Every day between seven and eight hundred men had personal interviews with the leaders, while the Christian undergraduates also pushed forward this work relentlessly.



SOME OF THE MEN FROM THE UNIVERSITY OF IOWA IN DEPUTATION WORK DURING THE CHRISTMAS VACATION
LOCAL AND VISITING WORKERS IN THE PENN STATE EVANGELISTIC CAMPAIGN (See Page 260)



Birdsall Lake

These chairs were framed and presented to the Y.M.C.A. by the Estes Park delegation of 1912

F.J. Simmons James Miskey
Leon Gillilan
Marran Klire
Walter Gray
Walter Spaulding, Ralph Hartsough

The Delegation at the presentation

Haystack

Nebraska Delegation Estes Park 1912

The Rapids by Thompsons River

The hole

Forest Hotel

Birdsall Lake

ONE OF THE GROUPS OF CONFERENCE PHOTOGRAPHS USED AT THE UNIVERSITY OF NEBRASKA AND DESCRIBED IN THIS NUMBER (Page 256)

Men stayed up into the morning hours, and even groups of men came together to meet God after midnight to decide the great issues of life. No time or place put any limit to the Spirit as He worked among men. It was not strange that in one fraternity, which for years had been uninterested, fifteen men decided for Christ.

Wherever men give God an opportunity to manifest Himself, there He will break out with infinite power. Wherever one man purposes to make Christ King, there He will reign with glorious majesty.

A SUNDAY TRACK MEET

BY HARRIS C. CHRISTOPHER

One of the events of the college year to which many members of Washington State College and the University of Idaho look forward and upon which others look back with pleasant memories is the annual "Track Meet" held at an attractive spot half way between the two institutions. It may seem surprising that the track meet is held on Sunday afternoon but when the significance of the two words *track* and *meet* are understood it will not seem inconsistent. The meet is held beside the track of the O. W. R. & N. R. R. and is in the nature of a summer conference rally.

Very soon after dinner on a bright, sunny Sunday afternoon, one might observe groups of all sizes traveling along the track, at rates varying from a snail's pace to that of the fifty-yard dash. Some carry their coats on their back and others on their arms, depending on their speed. About three o'clock the early comers from the two rival institutions meet in front of a country school house near the track and hold a rather informal reception. When most of the men who started for the meet are "present or accounted for" all find seats or, at least, places to

sit on the dry turf of a side hill, and all join heartily in those songs which every Association man enjoys.

The speakers of the day are those who have been fortunate enough to attend one of the summer conferences, and also those who have decided to go to the next one, only a few weeks distant. Some try to tell about the advantages of the conference or conferences they have attended. Others emphasize one phase especially, such as the inspiration from the fine leaders, the beauties and pleasures of the outing where the breakers and the big woods are separated only by heaps of sand. Still others recall with enthusiasm the athletic games and contests.

The value of this annual track meet is undoubtedly great. It affords the men of the two institutions, who are interested in Christian work, an opportunity to meet in a very pleasant way. The four-and-a-half mile walk and the open air meeting are beneficial to all three sides of that triangle called man. Important decisions such as that to attend the next conference are often made.

STUDENTS FOR PEACE

At a mass meeting of students held at Columbia University in December the following resolution was carried without a dissenting vote: "Resolved, That we, the students of Columbia University, in mass meeting assembled, hereby go on record before Congress and the people of the United States, as opposed to militarism in general and an increase in our army and navy in particular." Doubtless this expresses the feeling of the majority of college and university students. The time is here for setting to work our convictions as to the undesirability of the development of the war spirit on this continent.

HOW I EARNED MY WAY THROUGH COLLEGE

This is the fourth in the series of actual experiences of men and women in earning their education.—EDDROA.

My parents lived in a college town, so that until I was out of college on a salary I had to pay for neither board nor room. Nevertheless, I worked around home and advanced money to help meet expenses to an extent which partially made up for this blessing. Aside from this I earned every cent I ever had, from the time I was ten years old. While still in grammar school I worked at times in an orange packing house, beat rugs for neighbors, and did like things in odd hours, to earn clothing, fire-crackers, and other necessities and luxuries. I went through preparatory school, as there was no high school in town; so I had tuition to pay for a long term of years. I washed dishes, milked cows, scrubbed floors, dug weeds, mowed lawns, did anything that came to hand. As a rule regular work, so many hours a week for some good housewife, was available; not often did I have to worry over lack of employment. There were times, to be sure, when for a month at a stretch I left my pocketbook at home because there was nothing in it; but so far as I can tell now, those times didn't kill me. And the memory of them fades away before recollections of such exciting occasions as the morning when a couple of us backed the college wagon a little too far over the edge of the bank where we were dumping rubbish, to our own peril and to the complete ruin of a hind wheel; or the time when I had the arms of the President's wife clasped firmly 'round my waist as I sat on the outside ledge of a second-story window trimming back a bothersome vine. Somebody loved me a little, even though I was a poor boy! In college I depended less on housework and more on janitor work. I had the care of the grammar school during my freshman year, one floor of a college building the next two years, and a light share of the grammar school again in my senior year. This work called me out early every morning, so that excepting Sundays and holidays, five

o'clock never saw me abed. My freshman year four-fifteen was the time my alarm clock made me rage and rise. My younger brothers, who helped me that year, can testify that in the winter months it was quite possible to get frosty fingers and ears even in California's genial clime.

In summer I worked under the blazing sun, along with any two-dollar-a-day man Fate happened to throw me up against. One summer it was on a growing dormitory; another it was forking rock in a young orange grove; another it was working on the city streets and in the city gravel-pit, shoveling dirt and drilling holes for powder shots; another it was "bucking" lumber on a big building that was under construction; the last summer it was breaking in new land that was to be planted to lemons. Hearing the conversation of my associates helped me to understand the laboringman's thoughts; and sweating in the sun, breathing dust, feeling a backache, raising blisters, drinking stale, warm canteen water, and eating a cold lunch under a hot sun,—these all helped me to understand his feelings; while going home at night too weary to care for any pleasures and hoping only to be rested for the morrow's toil let me see the reason for his indifference to thinking and self-improvement, and his apparent stupidity. Any man in the same fix will be indifferent and dull. I thank God I know how to sympathize with my comrade in grimy overalls and sweaty shirt.

Such was the work I did. Did it hurt me? Hardly! My labors taught me the value of money and of work, at the same time giving me sympathy for the under man. Vacations were necessarily short, but my books of photographs constantly remind me how full they were of pure joy! Did people shun me because I "had to work"? No, sir, not much! When on Monday mornings (our college holiday), I went, clad in overalls and loaded with dirty towels, to the front door of the women's dormitory (all the stronger colleges of the far West are co-educational), I was greeted as cordially as though I had come to a party, clad in evening attire. And I, along with another working student, could count on being invited to parties in that

self same hall, with the best in the land. Did my work keep me from entering into college life? Unfortunately, some students have to work so very hard that they miss much; I am not sure but that they should borrow money, that college years may not be too barren. Yet the poorest and hardest-working man in my class found opportunity to make the track team, to belong to a debating society, and even to take two seats for a concert now and then. As for me, I was for four years on the track team, had two extended trips as a result, had time for class basketball, was in a debating club and a literary society, held Student Body offices two years, taught a Bible study class two years, a Mission study class and a Sunday-school class of small boys another year, was chairman of an Association committee two years, and still had time for all the "jolly-ups" and picnics that came along. I don't mention all these things to show how smart I was, for I was a fool to carry so much; I merely wish to demonstrate that my working for money did not keep me out of college activities to any alarming extent.

A man who has to grind forever to get through college ought not to weep because he's missing a lot of things, but rather to rejoice that through his grinding he is gaining what college alone can give him. Yet most of us do not have to grind so slavishly as we fear we shall, and having once made the venture on faith, find that we fare as well as, or better than, the sons of the "idle rich." I thank God unceasingly that by the sweat of my brow I am a college man.

FROM THE TRAVELING SECRETARY

Dear Editor:—

For some time I have been thinking a good deal about the preparation for, and leadership of, devotional meetings and as you cannot very well defend yourself, I shall write you on the subject. While there is, no doubt, a place for occasional leaders other than undergraduates, I believe that most of these particular meetings should be led by students; and in order to make such leadership successful, a good deal of careful planning is necessary.

About the first thing that needs to be decided on is the list of topics for several weeks or better, months in advance. At this point, I fear a good many committees suffer defeat before one blow has been struck, so to speak. Either each leader is allowed to choose his own topic, and so wander at will about the different unexplored continents of thought or else the committee seems to labor under the painful delusion that whatever else creeps into those meetings a seriously devotional topic must not be considered, even when heavily disguised. How often have you seen such subjects as these: College Spirit, The Association and Athletics, What Girls Read, College and the Higher Life, The Glory of the Woods, etc., etc. Now, while such themes doubtless do have a mildly elevating influence and might be quite in place in a literary society, they do not strike deep enough for meetings that should be intimately personal and spiritual. Definitely religious and simple subjects based preferably on some Scriptural passage, which bears directly on the personal religious life—should be chosen. A series, for instance, on some of the clear principles of Jesus as applied to personal life and society are most satisfactory.

When the subjects have been chosen, the next obvious step is to secure, in good time, leaders who will do conscientious work in preparing very short talks on their topics. The one who takes charge of such a meeting without good, earnest thought in advance, should be made to feel ashamed of himself.

Besides the preparation by the speaker, it is almost equally important that the room be kept in good order and in every way ready for the audience several minutes before the opening hour. Even so small a detail as the removal of unnecessary chairs will have a definite effect on the meeting. Indeed, I remember a meeting that used to be very appreciably reduced in value until a few feet of carpet was placed on the stone steps and stairs leading to the hall. If you can find an organist or pianist who can be depended on to be on hand five minutes before the hour appointed for opening, his price is above rubies.

To be in a meeting where the room is all ready for the audience, a pianist, perhaps with a small choir, in his place ahead of time, the leader ready with his hymns, Scripture reading and his few or many remarks according to the situation—that creates an atmosphere in which a thoroughly useful meeting may be held.

If I remember rightly, you have been a bit scared of having the members speak on the topic, or lead in prayer, but if not only my own but the much wider experience of my friends, goes for anything, it is that there is a very definite place for voluntary remarks on the topic, yes and for honest testimony of one's sense of the need for God, or of recognition of His presence and power in one's life. Certainly there should be a large place for fellowship in prayer.

Have you ever noticed how students all over the country seem to follow the little peculiarities of manner and speech of some prominent national or international worker? For instance, you must have observed how many in giving out a hymn ask "*Shall* we sing Hymn Number So and So?" Now, as a matter of fact, that question should have been answered long before and is not then debatable. All of which shows that you and I notice the stock phrases of others but do not recognize our own.

Truly yours,

THE TRAVELING SECRETARY.

CONFERENCE OF COLLEGE WORKERS

It is important that Christian workers among students appreciate the significance and possibilities of the recent joint meeting in Chicago of the Council of Church Boards of Education, the Conference of Church Workers in State Universities, and the Association of American Colleges. The power and tremendous obligation of professors and students in relation to the adoption of Christ's program for North America and the world were brought home to each delegate with new emphasis. All became conscious of the super-human character of the task, and the pitifully inadequate efforts made thus far toward its accomplishment. With inspiring unanimity the speakers declared that the chief business of educators is the making and developing of Christian character. The outstanding conclusion of the Conference was that all the forces of the Christian Church must be united in their plan and efforts to make student life truly Christian.

To this end an Association of American College Presidents, providing for representation of the colleges of all evangelical denominations, was formed; a committee of five was appointed, representing the Church Workers in State Universities, to take steps to secure and promote unity of plan and effort on the part of representatives of the denominations, Christian Associations, and any other bodies interested in making Christ known and obeyed in the state universities; it was decided that a national conference, representative of all the denominational and interdenominational agencies concerned, should be held before the end of the present college year. The primary planning and preparation for such a conference was committed to Dr. J. W. Cochran, representing the Council of Church Boards of Education, Dr. John R. Mott, representing the Council of North American Student Movements, and Rev. H. R. Gold, representing the Conference of Church Workers in State Universities.

During certain sessions some sharpshooting occurred. Denominational representatives and Christian Association secretaries, who for some years have been misunderstanding each other, met face to face, and in no ambiguous sentences stated their claims, confessed their sins, and pledged their loyalty to one another and to our Master. Both the extreme denominationalist, incapable of recognizing and boosting an interdenominational organization, and the occasional Association secretary unwilling to take his place as a servant of the Church, faded away. At the request of the churches, and with their guidance and support, the interdenominational Christian Association movement will go from strength to strength, enlisting students and professors who will give themselves unreservedly to the strengthening and advancement of the Kingdom of God.

CHARLES D. HURREY.

Letters to the Editor

The editor does not hold himself responsible for any opinion expressed in these columns, which are meant to be free to all who have anything definite to say concerning student life. Letters, which should be as brief as possible, must be accompanied by the name and address of the writer which, however, need not be printed.

Sir:

May I use favour of your honoured pages, ask question replying article, "Christian Faith not to Be Intimidated by War?" Honourable writer says that this war is man's doings. "Christianity has not failed. It has not even been tried. If men say that it has failed because it has not been able to get itself tried, is that its fault?" Right there is a great question. All agree that if men love like Christ and if follow his doctrine, could be no more war. Question is, Can Christianity get itself tried? Every country, some people try, some people not try. How can some people who try make other people try? Prof. Hogg's book, "Christ's Message of the Kingdom" says, Christ expected all people to try much sooner. I think too many Christian try for get something for self, not try like Christ, not plant pure seed of doctrine. What is the answer?

Your obedient servant,

MO PEN-JEN.

We are glad to give herewith Dr. Speer's answer to the important questions asked in this letter.—EDITOR.

To the extent that Christianity has been tried it has never failed. It has brought love and purity and progress and peace. And as we look back across the centuries we can see that it has pervaded ever larger and larger areas of human life. There have been reactions and its acceptance has been very partial and incomplete, but there has been enormous gain. Even in the present war the attempt of each nation to prove that it has done right, the appeal to moral principles and the Christian conscience, the care of the wounded, the generous gifts for those who are in want, the instances of brotherly regard, even among foes, are a few evidences of the change which has come over mankind since Christianity came into the world with its influence on human life.

Inside each nation, furthermore, Christian principles have established themselves in many institutions and our whole struggle toward justice and equity is simply the effort to make Christianity yet more really dominant in the life of our people. But the war has shown how far off nations and men are even now from the full acceptance of the Gospel and how much is still to be done before Christ's kingdom will come upon the earth.

The question is how that kingdom is to be hastened? Our Lord told His disciples how it was to be done. Each man who knows and loves Christ

must try to win other men to Him. Individuals are to be brought one by one to believe in Him and to obey Him as their Lord. This is the first thing. In this way, and in every other that we can use, the spirit and principles of Jesus are to be wrought into society and we are to seek to get the will of God done on earth as it is done in heaven.

But our Lord Himself did not encourage His disciples to think that the world would be made perfect. He knew that there would be men who would not accept Him. Tares, He said, would be found among the wheat until the end of the world. Meanwhile our duty as Christians is clear. We are always to do God's will and to follow Christ and try to spread His kingdom among men. As that kingdom expands and embraces more and more faithful men, it will be able to prevail over the forces of sin and selfishness which war against it.

Dear Sir:

Last year a student at Mount Holyoke College told her father, with much trepidation, that she wanted to become a Student Volunteer. To her great surprise he neither tore his hair nor clasped her to his fond bosom. He merely asked, "What will be your salary? To whom will you apply for a position? What training will you need?" The poor girl, primed only with arguments about the need of the "suffering heathen" and her burning desire to reach "the far-flung battle line," was unable to meet his questions.

As a result of this experience the leader of the Volunteer band at college made out a questionnaire to be given out at the annual conference of the Connecticut Valley Volunteer Union. Such questions as these were on the list: Who is the President of your Mission Board? In what fields does your denomination work? Give three sets of statistics to prove that medical work is needed in China. What is the Council of North American Student Movements?

Only one student was able to answer all the questions and the ignorance of the company as a whole, surpassed even the expectation of those who framed the questions. If a student is preparing to become a doctor, he knows the best medical schools in the country. He knows just what he wants and where to get it; but the amount that the average Student Volunteer does not know about modern mission work in general, and his own church board in particular, is astonishing. Our arguments would have more weight if we had some actual statistics and definite information to back them up. Suppose other Bands make out such questionnaires and find out just what their particular condition is. Suppose we, collectively and individually, keep in closer touch with our mission boards.

Peoria, Ill.

A STUDENT VOLUNTEER.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

The University of Colorado Association is conducting three Sunday schools in mining camps where there are no churches, and has fifty high school boys in Bible study led by the university students.

On Sunday afternoon, January 10th, there was organized in Washington, D. C., the "Woman's Peace Party" which has its object "to enlist all American women in arousing the nations to respect the sacredness of human life and to abolish war."

Reports received from the British Student Movement indicate that since August 1st twice as many men have volunteered for foreign missionary service as in the corresponding period last year.

The Edinburgh University Roll of Honor contains the names of over 1,670 graduates, former students and others at present serving with the colors. Of the 690 undergraduates at present enrolled in the University, 344 are in military service.

Women students in thirty-two Associations in the Southwestern Field gave \$1,094.54 in 1914 to the supervisory work of the Association.

The men's Association at the University of Oklahoma this year issued in place of a hand book a student directory containing most of the essentials of the hand book in addition to the names, city addresses, and telephone numbers of students and their parents' names and addresses and the school from which each student came.

A paper on "Practical means by which faculty men can promote the religious life in their institutions" was read by Judge Lyman Chalkley of the State University of Kentucky before a recent Kentucky State men's Association conference and it so impressed the faculty members present that at the request of these professors, it has been sent to every college professor in the state.

The following items taken from a report issued by the men's Association at the University of Michigan illustrate the help many Associations give in securing employment for students and also the wide range of work undertaken. The number of jobs actually secured for men during one year is given as follows: Odd jobs, 1 hour to a week's time, 1,389; board jobs, 377; room jobs, 77; steady cash jobs, 231; summer vacation jobs, 284; total, 2,358. The variety of work is interesting. Most of the odd jobs are yard and garden work, window washing, or rug cleaning. It is not unusual, however, to have such calls as "some medical student to kill our sick pet cat" or a "gentle, careful boy to wash a white poodle dog daily"!

The Princeton University Association is running English classes for the foreigners who wait on the tables and work in the kitchen.

The sororities at the University of Minnesota have established a course in "Student Standards of Action" as a training for their freshmen before initiation; an upper class-woman has been elected by each chapter to lead the discussion among her group of freshmen. These leaders, with the Secretary of the Association, meet weekly to discuss the subject in hand with a special view to the situation among sorority women.

The newest Louisiana women's Association, at Mansfield College, displayed great pluck and perseverance in sending a delegate to Estes Park, Colorado, last summer, when they found the Blue Ridge dates were too early for them.

A rural life conference held by the Intercollegiate Men's Association of Winnipeg, Manitoba, resulted in two groups of twenty-four men each meeting to study rural life in Western Canada.

A survey has recently been made at the University of Wisconsin with a view to estimating the living expenses of the average woman student and the proportion spent for different purposes. The total average expenditure for one year, including such items as board, room, health, fees, clothing, laundry, education, recreation and philanthropy, was found to be, for sorority women \$675.08, for women in dormitories \$551.75, and women in boarding houses, \$596.09. The highest average amount spent by any of these classes for philanthropy was \$7.44.

The women's Association at Washington State College, Pullman, organized a noon lunch club among the girls who bring their lunches, serving one hot dish at each meal.

Clemson College, South Carolina, has recently completed a campaign for a \$75,000 building for the men's Association, which they expect to have completed by January 1, 1916.

At the University of Oregon, the men's Association conducts a University vesper service on the first Sunday of each month, which is very largely attended. The program consists of the best available music and an evangelistic address by the most effective speaker obtainable.

The women of Queen's University, Kingston, Ontario, have fitted out a sewing-room in the main university building so that they can utilize every spare moment in work for the Red Cross Society and for Canadian soldiers,

particularly the Queen's engineers, who are going with the second contingent. Between lectures, during "spares," at society meetings and in their own rooms the girls are seen busily knitting. It is the ambition of the fastest knitters to make a complete outfit for a soldier: Balaclava cap, socks, scarf, wristlets, etc.

The President of the Federal Council of the Churches of Christ in America, Dean Shailer Mathews, and his companion, the Reverend Sidney L. Gulick, have gone to Japan to carry to that nation a message of good will and Christian sympathy from the churches of Christ in America.

A party of forty-seven men from the Alabama Polytechnic Institute, Auburn, recently visited the Tuskegee Institute. During the day Doctor Booker T. Washington addressed the delegation. To the visitors, to quote our correspondent, the experience "was an eye opener, as they had no idea Doctor Washington had such a wonderful school."

A Bible class composed of students from Old Mexico and South America has been started at the New Mexico State College, near Las Cruces. Two languages are being used in the class, English for the study of the "Manhood of the Master," and Spanish for the study of the New Testament. In starting the class a special social was given for the Spanish men in which the customs and institutions of the English and Spanish peoples were discussed freely by representatives of the two races. The Association has established a small branch in rooms in the Masonic Temple at Las Cruces, three miles from the college, to serve as a headquarters for the college men while in town. These rooms will also be used as a center for extension work among boys and young men.

The University of Georgia reports 350 men in Bible study groups studying "The Manhood of the Master." They are planning to follow this with "Christian Standards in Life" and every indication points to eighteen classes in this new course.

The Association at Central Wesleyan College, Warrenton, Missouri, has worked out a good plan to encourage the girls in daily Bible reading. They give out at each Association meeting a printed slip with suggested readings for each day which have been copied from "Christ in Everyday Life."

CONFERENCES

A conference on Missions in Latin America will be held in the City of Panama in February, 1916. Robert E. Speer is chairman of the interdenominational committee calling this conference.

The men's conference for the Pacific North West will be held at Columbia Beach, Oregon, June 11-20.

The bi-annual conference and dinner of theological seminary students and faculty members was held in the San Francisco men's Association the afternoon and evening of February 5th.

Representatives of nine preparatory and high schools in West Tennessee met at McKensie, January 23-30, to discuss the best methods of doing Christian work for the boys of their institutions.

During the past year, the men's Association has conducted seven student conferences in China, attended by 1,037, in addition to the conference for Chinese students conducted in America and Europe. More government school and other non-Christian students have attended these conferences than during any previous year, and they have been most fruitful in winning men to Christ.

At the metropolitan conference for women students in New York City, January 9, in the National Headquarters building, 130 were present, representing eleven city student centers. A unanimous vote was taken to inaugurate a city student movement in cooperation with the metropolitan board.

MISSIONARY DEPARTMENT NEWS

The students of Davidson College, North Carolina, numbering about 300 have contributed \$600 towards the support of an alumnus in Korea.

All the leaders in the Mission study course of the women's Association at Teachers College, New York, are either foreign students or missionaries from the lands being studied.

Following the conference of the Eastern Union of Student Volunteers recently held at Lancaster, Pennsylvania, the men of Dickinson College, Carlisle, started a campaign in which they succeeded in raising more than \$300 to help support an assistant for a Dickinson alumnus, who is now in China.

The Volunteer Band of the Baptist Seminary, Louisville, Kentucky, is meeting with fine results from the use of a stereopticon lantern. In two months the members have given twenty-four lectures. They have also organized nine Mission study classes in various churches of Louisville.

The women of Stephens College, Columbia, Missouri, by a twenty-four hour Mission study campaign enrolled eighty-six of the 110 women in residence.

Every man at the Lutheran Theological Seminary, Mount Airy, Pennsylvania, contributes weekly to a missionary fund.

Twenty women's Associations in the Northwestern Field have pledged \$613.00 for foreign work in 1915. The University of Texas women's Association increases its foreign gift from \$50.00 to \$300.00.

At Bessie Tift College, Forsyth, Georgia, all of the 150 students have been in a Mission study class during the year with a large average attendance.

The men of Washburn College, Topeka, Kansas, have raised \$1,000.00 toward the support of an alumnus on the mission field.

Last year the Volunteer Band in William Jewell College, Liberty, Missouri, gave no less than 200 missionary talks in churches in and about Kansas City. The Band owns a stereopticon and rents a set of slides from a different mission board each year. During the year an opportunity has also been secured to give a brief address at several district and state annual denominational meetings.

EVANGELISTIC MEETINGS

The following evangelistic campaigns under the leadership of W. D. Weatherford and Gale Seaman are planned: University of Montana, February 28-March 2; Washington State College, March 4-7; University of Idaho, March 9-11; University of Washington, March 12; Oregon Agricultural College, March 14-16; University of Oregon, March 19-21.

Evangelistic meetings of great power have recently been conducted in Canada at the University of Toronto, Queen's University, Kingston, and McGill University, under the leadership of John R. Mott. An impressive feature of these meetings was the presence of so many undergraduates in military uniform.

An evangelistic campaign under the auspices of the Christian Associations was held in the University of Texas, January 12-17. There were many definite results. Many said "it's the best thing of its kind ever held on this campus."

The four days' campaign, January 23-27, at Culver Military Academy, Indiana, brought large and far-reaching results. Personal interviews were held with 176 boys, most of whom sought the privilege of such a conference with one of the speakers. Thirteen addresses were given at the three regular chapel periods; the three special night meetings; the meeting of the entire faculty; the meeting of the newly selected Bible class teachers, and the special meeting of the eighty boy officers of the school battalion.

E. S. Turner, pastor of the Congregational Church of Grinnell, and George Webber, Iowa state student secretary, spent December 9-11 at Penn College. As a result of the addresses and personal work, forty-eight men made the decision for Jesus Christ. The results are largely traceable to a group of strong Christian men who have met in prayer for several weeks.

"Dad" Elliott was at the State Teachers' College, Iowa, December 17-20. Sixty-two men made a decision for the Christian life. The entire school, both students and faculty, saw new opportunities for greater service among their fellowmen.

DEPUTATION WORK

The deputation committee of Princeton Theological Seminary has written to 100 of the pastors of nearby churches, informing them that gospel teams will be sent them upon request for week-end campaigns. Already nine teams have gone out, and applications for more are being received weekly.

The State student department of the men's Association of Michigan is coöperating with the Department of Evangelism of the State Sunday School Association to send out twenty-five deputation teams during the spring vacation.

In January, thirteen men went in three evangelistic deputations from Dartmouth, Hanover, N. H., filling thirty-two engagements and addressing audiences totalling 2,587. A large number of decisions for the Christian

life was the central result. The following is an extract from a letter to one of the leaders from an eighteen-year-old young man, who had been helped by one of the deputations:

I want to thank you a thousand times for the good that you have done for me in the past, and if I ever do make a man of myself it will be you fellows who put me on the right road. I never saw a bunch of fellows that I hated to see leave the town as I did your bunch. Of course I know it will be hard for me to fight against some of the bad things, but with the help of God and keeping in close touch with you fellows I know that I will win in the end.

The reports of the gospel teams in the state of Iowa during the vacation period indicates a very wonderful work. Thirty-six teams were sent out, totalling 188 men. The result was 608 decisions for the Christian life, while the attitude toward Christian living was absolutely changed in many of these communities. The present plans indicate that almost as large a number of teams will be sent out during the spring vacation, and throughout the year teams will make week-end trips.

Twenty-two men in four groups went from Oberlin after Christmas to conduct evangelistic meetings for men and boys. "Aside from the definite Christian work accomplished, all of the men on the teams declared themselves very greatly benefited in their religious life and that the work was infinitely worth while."

PROGRAMS FOR SCHOOL BOYS

How to make missionary meetings of a school Association attractive, has been a puzzling problem. Great help toward an answer is now available in the new "Missionary Program for School Boys" which the Volunteer Movement has just issued. Here are eleven programs carefully worked out with older boys in mind. While each meeting carries our interest to a different corner of the world's needy field, the interest centers in some great stimulating personality. The leaders selected are Livingstone, Mackay of Uganda, Carey, Judson, Keith-Falconer, Paton, Chalmers, Mackay of Formosa, Neesima, Gilmore, and Pitkin. Many future student leaders will get their first missionary inspiration from the use of this little pamphlet.

"Missionary Programs for Schoolboys." J. Lovell Murray. Price \$0.25. Student Volunteer Movement.

A STUDENT HOSPITAL IN RUSSIA

BY GEORGE M. DAY

Kiev, Russia

When the Russian War Department drafted all the available buildings in Kiev for hospital service, the Polytechnic Institute, with its splendid location and equipment was among the first to be levied. A committee of twelve undergraduates, prominent in student affairs, was elected and placed at the service of the head physician. A call for volunteer nurses and attendants was issued. After the terrific fighting previous to the taking of Lemberg by the Russians, a continual stream of wounded poured into Kiev. The number of patients in the Polytechnic Institute leaped in a single day from 200 to 2,000. The Red Cross staff was well-nigh swamped. Then it was that the volunteer student helpers responded magnificently to the Student Committee's appeal for aid. Within an incredibly short time 800 eager, willing students, both men and women, were ministering to the needs of the 2,000 wounded soldiers quartered in the Institute. Faithfully and generously the students gave of their time and often, of their money to ease the pain and weariness of the wounded.

I counted it a rare privilege to have a share in this worthy cause and gladly took my turn as attendant in one of the wards, assisting the Red Cross nurse in the care of twenty-five men. Besides giving medicine, taking temperatures, and serving meals, it fell to our lot to write letters to the relatives of the wounded. The results of the letter writing were often most touching. For instance, this man's wife and child traveled a day and a night to see him; that poor fellow in the corner with the sunken chest was cheered by the arrival of a brother and sister from a distant province in South Russia. Another soldier, a mere boy of twenty, with a leg fractured, was overjoyed to see his aged father and mother appear at his bedside. In answer to their son's summons, they had traveled fifty miles with horses, then two days and a night by

train from a German colony in South Russia. The old father, though of German descent was a staunch subject of the Czar, with two of his sons and fifteen nephews fighting in the Russian ranks.

In the course of a month or six weeks the student helpers and the soldiers became very much attached to one another. It was a noble sight—three hundred fine-spirited students giving themselves in splendid abandon to the service of 2,000 soldiers, sons of the soil most of them, wounded in defense of home and country. Here in this hospital so largely manned by students, was given unrestrained expression to those ideals of social service, which hitherto throbbed in many a student's breast. Examinations and studies were shoved aside by this glowing passion for service. The technical school had been transformed into a great clinic for the study of the humanities.

Owing to a necessary change in organization the building was turned over for the use of the American Red Cross Hospital. Since the whole medical staff, including doctors, nurses, office force and attendants live in the building, there is not room for as many patients as formerly. It is wonderful to watch the beginnings of a Russian-American alliance going on in this hospital. Here again the deep human chords of sympathy, good will and affection are being struck and are responding. The cheery kindness of the doctors and their carefulness not to cause their patients unnecessary pain, and the cordial good will and brightness of the nurses call forth heart-felt gratitude and enthusiastic approval from the patients. Those of us who accompany the doctors on their rounds of inspection, serving as translators, hear the spontaneous expressions of praise and gratitude which fall from the lips of the sufferers. With one accord the doctors assert that never before have they had such patient patients as the Russian common soldiers. A little lad of ten accidentally shot himself in the leg and was placed in one of the wards of the American Hospital. When asked from which front, Austrian or German, he hailed, he promptly replied the Russian

front. "Were you taken captive?" was the next question. "Yes, captured by the Americans," he replied with glee.

So much for the hospital work. Doubtless you are wondering how the Student Christian Movement is faring here. In Petrograd and Kiev martial law has prevailed, consequently no public meetings have been permitted. Baron Nicolay has held several private meetings for members, at which he has given readings from the Epistle to the Philippians. These studies have greatly strengthened the spiritual life of the members. In Kiev the leaders of the men's circle have conducted four Bible Study groups for their old members. The women leaders have also conducted four groups. Apart from these groups the energies of the leaders and of several members have been devoted to various forms of relief work for the wounded in the hospitals, for the children of soldiers, for poor families left destitute by the war. Madam Orgewsky is working in a hospital at Gitomir, a city about fifty miles from Kiev. In Moscow the activities of the Movement were not disturbed by martial law. The work has gone forward with unusual energy. There, too, relief work has been a large factor in the activities of the Association. The war has summoned to the ranks the secretary of the men's Association in Petrograd and several members from the three large cities.

In these perplexing and terrible days the Student Christian Movement's great mission is to give voice to a strong message of hope and faith in God and resolutely to bear its share of the burden of distress. Never was the need of a steadfast, hope-inspiring Movement greater than at the present hour. Your prayers are indispensable to us. You won't abandon us, will you?

WHAT THE SUMMER CONFERENCE DID FOR ME

I

I find it difficult to appraise the various influences which have contributed to my life, especially during the formative period. So much may be said about a Christian home, the early influences thrown around one by the Christian church, the helpful influences of college days, and all the rest, that one can hardly tell what has helped him most. I am sure, however, that it will be fair to say that the student Association work in college, and especially the student summer conference constituted the most powerful influences in the formative period of my life. Coming out of a small country community where few boys and young men were in any way affiliated with the Church, it came to me as a surprise and as a great inspiration to know that thousands of the strongest college men were really giving first place to things religious. The missionary side of the summer conferences also appealed to me powerfully, and unquestionably stimulated my missionary purpose. I was also much impressed with the strength, efficiency and spirituality of the leaders of the Student Movement, and the example of some of them has been an inspiration to this day.

I have a son coming on and we are now beginning to think of his college course and his preparation for life work. In view of my own experience I shall certainly urge him to make any sacrifice necessary to attend the summer conferences, as I regard this as one of the prime requisities in the training of the Christian college man of our day.

S. EARL TAYLOR

II

After Silver Bay I went back to college for senior year no longer afraid of responsibility. On Commencement Day I looked back with a happy heart over the year and all it had brought me—in spite of the Wellesley fire.

And after college! The influence of that conference is helping me to teach forty-eight adorable, squirmy youngsters, and to meet with gladness the many calls of church and community.

The conference brought me self-confidence. In the quiet hours by the lake alone with God, I grew to know myself—and Him. It was easy to talk and pray in the little delegation meetings and informal Bible and Mission study classes. I suddenly found it easy to express sacred thoughts to others and to undertake big, hard things. The classes and personal talks with the leaders gave me information which I have used constantly since. I realized at that conference the meaning of the brotherhood of man. I have loved the world since then.

The first year out of college lonely? Yes. But the loneliness is much easier to bear because of the friends found at Silver Bay—friendships formed by long tramps together, jolly good times over college games and ice cream cones, quiet, solemn talks when we spoke from our hearts and prayed together. Some of those friends are in China now, but we are never far apart. The influence of the Association (and a large part of its influence over me is due to Silver Bay) helps me to work, play, rest, laugh, love, trust, pray. It helps me more than anything else that has ever come into my life to say—life is worth while and I am *glad* that I am alive!

HELEN HUTCHCRAFT

III

It would be difficult for me to tell how much the first student conference at Northfield meant to me. My brother, cousin, and I, were attending the Pennsylvania Military Academy, or as it is now called, the Pennsylvania Military College, at Chester, when Gilbert Beaver called on us and talked to several of the boys about the conference. A party of us decided to go, and it was truly a remarkable revelation.

Dwight L. Moody had a great deal to do with the success

of the conference and influenced us profoundly; but I believe after all we were more impressed by the big number of students, many of them prominent athletes—men who were anxious to learn more about the Bible, and deeply concerned about their own spiritual lives.

We went back to Chester that autumn and organized a group for personal work and Bible study, which was not only of great value to the men in the group, but we believe was of considerable value for good to many of the students in the school. There is one thing more, I think I should say, and that is not only did we derive great benefit mentally and spiritually from the conference, but we had a downright good time—enjoyed it so much that we were enthusiastic about going back again.

LOOMIS BURRELL

THE CABINET MEETING

BY GEORGE IRVING

Some day the Student Movement may see fit to employ an "expert" humorist. When that day comes I venture to believe one of the first efforts of this valuable person will be to give a life-like, composite picture of some hundred cabinet meetings. This does not mean to imply that all cabinet meetings are a farce, but that some of them are; and none of them should be.

Now, what has the president of the Association, small or large, a right to expect to accomplish by a cabinet meeting, and how may he, or she (won't someone invent a pronoun that will include us both, without making us neuter?), reach this goal?

The president should expect the cabinet to plan all the work of the Association, and see that this work is done. This being so, and granting that suitable persons comprise the cabinet and that the cabinet has a carefully prepared program or policy for the year, what will make its meetings a success?

Here are a few of the conditions which the wide experience of many has found to be indispensable. There should be a regular time for meeting, probably once a week. There should be a regular place of meeting, and this room should always be ready for occupancy in good time. An agenda should be prepared in advance, preferably by the president, giving clearly all the business, special and routine, to be attended to. This agenda, which should be the result of the suggestions from each chairman to the president before the meeting, should be given to every member not later than the opening of each cabinet session, and preferably a day earlier. The president should open the meeting promptly and should see that the secretary is prepared to read the minutes of the last meeting. From this point business should be discharged with expedition, without hurry. At this point the true presiding officer will see whether time should be given for free discussion or whether progress may be made by curtailing unnecessary talk. The session should close automatically at a prearranged time, unless a special vote is had to prolong it. One reason why it is hard to get members to committee meetings of any kind is because there is no way of knowing how long they will last.

Through all the work of the cabinet, thought should be taken to impress upon its members the very great importance of every member being present at every meeting, and of each being prepared to discharge all duties assigned to him.

Of course all these suggestions, even if carried most faithfully into effect, would not make a fully serviceable cabinet meeting, unless at appropriate periods—at the opening, at the close, or perhaps in the very midst of the business—time is taken for earnest, thoughtful prayer for the special needs of the work, and of this particular group of workers.

For a full discussion of the work of the Cabinet, as well as the Cabinet meeting, see the pamphlet entitled "The Cabinet," by Bertha Condé (National Board).

SOME ELEMENTS IN A STUDENT'S FAITH

BY MABEL ELEANOR STONE

Always men and women have sought with passionate longing to know God and, knowing Him, to build their faith. The greatest thinkers of the ages have defined faith, yet with all their help each student must build for himself before he possesses a vital faith—that which is more than a set of opinions, more even than a set of convictions; that which is more than an act of worship or an intellectual process; that which leads a man to decisive action and unfaltering purpose. Twenty centuries ago when a handful of men and women faced the world with the all-conquering faith which sent them forth to share their glad, good news despite starvation, loneliness and persecution, there were those who sneered and those who wondered, uncomprehending. But it was not as uncomprehensible as it appeared. From the day when they had first looked into the face of Jesus and recognized that here was one worthy of their trust and love, the weeks and months had been filled with experiences of His comradeship. They had been with Him where men feasted and where they mourned, they had watched the children flock around Him and had seen the sick of a whole countryside crowding about Him, they themselves had known His approval and rebuke and out of the sum of these experiences had grown an ever deepening faith. Let us, then, think of our faith as the outgrowth of the sum of our experiences of God?

Into such a sum of experiences—one which shall in time be unconquerable and all-powerful—there will enter certain elements to characterize this growing faith of the student. From the beginning there must be steadfastness of will. It was a definite action of the will with each one of those fishermen which sent them out to enter into friendship with the Man who came walking by the shore of the lake saying, "Follow me." It was not a mystical, emotional experience which ensued immediately, but a simple, natural friendship which grew up as

between man and man. They did not look out in those days, over the field of Hebrew theology and ask Him deep and searching questions. They did not even wonder then about the characteristics of the Father of whom He spoke so constantly. It was enough to share with Him what the days should bring. But it had cost a decision of will. For most of them it could not have been easy. For some of them it had meant the leaving of old occupations, never to return to them. For all of them it had meant the entering into an entirely new point of view on the possibilities of life. But at whatever cost, they had set their wills to follow after Him; and so for each student must come the time when, consciously or unconsciously, they set their wills to follow after Jesus of Nazareth. They may define clearly, or not at all, what they think about Him, but drawn by the personality of that Man they determine to adventure forth in His friendship.

Nor was the initial decision the only one which challenged their loyal obedience. As they looked into His face on the mountain top and saw His glory, He turned aside to quiet service in the valley. They had hoped to linger there but if He went, they would go. There came the day when He turned His face to Jerusalem and though they faltered before disgrace and suffering they did not fail utterly. They could not understand but they could follow. Faced with the call to service when we would have chosen to linger in the light of some moment of clearest sight, or well nigh overwhelmed by the temptation to turn aside from the up-hill, groping search for God; seeing ahead only ridicule and social ostracism or fearing to forget in the gray monotony of "every day"; we who seek the friendship of our Master as surely as those other friends of His can only build our faith strong and true as we, with steadfast wills, follow Him day by day in loyal obedience.

Steadfastness of will is not, however, the only element in a student's faith. There must be fearlessness as well. Over and over the disciples heard from the lips of Jesus, "Fear not," until they came, little by little, to share the fearlessness of His

spirit. When in the midst of the storm they looked into His face and wondered that he was unafraid, their panic was stilled even as the wind and waters grew quiet. When the task ahead looked impossible of accomplishment and they shrank from its magnitude, He turned to them with His reassuring smile. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." For the student, too, almost every day brings some new experience which must be met fearlessly if we are to find in it God. Face to face with undreamed-of outreaches of truth in philosophy and science, whose untrod paths seem to lead them away from, not to, God, we grope and question; but if we search fearlessly, untiringly, recognizing, with joy, that God is in all truth, we can but come into deeper understanding of God's revelation of Himself to the world.

Sooner or later comes the day when such questions as,— "What is sin?" "Why do men suffer if God is love?" "What is the nature of God?"—batter unceasingly for solution. These are questions that have challenged the attention of the greatest thinkers of the world for generations, yet we find ourselves becoming fearful, demanding "to know." Instead, the element of fearlessness in our faith can make it possible for us to wait in quiet sureness until our living and our thinking lead us step by step towards a solution.

Perhaps no experience tests the fearlessness of a student more than of finding that the outward expressions—the language, so to speak—of faith have changed. The tiny brown bud scarcely tinged with green has little resemblance to the white flower that blooms from that bud and still less to the fruit which matures through the long summer; and it is that way with our faith. One day it is an unopened bud and the next day we hardly recognize it in its new form. Nor does any man's faith develop exactly like that of another, yet no man's faith is wholly independent of that of his neighbor. The man who would take from each one around him what they can share of God, and from that mass of experience strengthen and expand his own faith, must be utterly fearless in facing each

step of the truth as it shows itself to him. The instinct for truth which makes such a course possible grows more nearly infallible with every day spent in the companionship of men and women who have known God supremely—as we live with them through constant Bible study, in the great books of religion, written since then, and in the simple stories of every day people of vital faith.

Many other elements there are in a student's faith besides steadfastness of will and fearlessness, but one other stands out pre-eminently—that of growth. Every live faith is a growing faith. One day when the multitudes gathered close to hear, Jesus told this bit of a story of the kingdom: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise, night and day, and the seed should spring up and grow, he knoweth not how." No complete fulfilment in a moment here, no forced growth or pulling up by the roots to mark each fraction of gain. Patient cultivation, joyous welcoming of rain and sun alike, shirking no pains and counting no cost too heavy,—these are the ways of a wise gardener. And like a wise gardener the student, who has set himself steadfastly to follow Christ, learning of Him day by day what only He can teach, growing fearless in His comradeship, will, with rejoicing, see his faith spring up like a seed and grow strong and free, buffeted by the winds but unbroken, vigorous enough to meet gladly both rain and sun. For this adventure into friendship with God, which we call faith, is above all a joyous experience. It is not without its cost but the heaviest price counts as nothing, and the longest road is a glad memory as we, like those other friends of our Lord, come deeper and deeper into the all-victorious consciousness of God's indwelling life.

READY HELP FOR CHAIRMEN

I

The task of selection which has confronted me in preparing this short article covering a minimum list of the pamphlets, articles and books which committee chairmen should read and master, makes me well aware that Christian Associations ought, by all means, to have a vigorous literature committee.

In the first place, it is a fine thing for chairmen to learn to use the one source book, the Bible. (This is not sarcasm, but a suggestion that attempts to meet a real need.) Not many men will take time to find out the details of a department until they find an interest in Christ's program for our colleges, which is only to be had in reading the foregoing book. In the second place, every chairman should be a subscriber of *THE NORTH AMERICAN STUDENT*, for the most up-to-date articles dealing with the needs of our colleges appear in this magazine. The efficient committee chairman will also avail himself of the opportunity of reading certain books and pamphlets of general interest, which are particularly inspiring. At the end of this article is given a suggested list.¹ In addition, each convener needs to have available as his own personal property specific helps in his department, for no one can work without tools.

The chairman of the committee to promote prayer should own the two pamphlets by Mott, "The Morning Watch," (five cents), and "Intercessors—The Primary Need," (ten cents), and also the book, "With Christ in the School of Prayer," by Murray, (thirty-five cents).

The chairmen of the Bible study, Mission study and North

¹ "How to Make Jesus Christ Real," Mott (five cents); "The Fight for Character," King (ten cents); "Temptation and How to Meet It," Eddy (fifteen cents); "Constructive Suggestions for Character Building," Mott-Eddy (fifteen cents); "Social Needs and the Colleges," Council of North American Student Movements (fifteen cents); "The City Church and Its Social Mission," Trawick (sixty cents); "The Challenge of the Country," Fiske (seventy-five cents); "The Family and Social Work," Devine (sixty cents); "Twice-Born Men," Begbie (sixty cents); "Decision of Character," Foster (twenty-five cents); "Marks of a Man," Speer (sixty cents); "God Incarnate" (twenty-five cents).

American problems should each be thoroughly familiar with the "Voluntary Study Prospectus" and "Voluntary Study Groups," selling at fifteen cents, which very adequately portray the semester plan of study, as well as suggest courses in these three departments. They should be read with the article in "College Leadership," (forty cents) pages 55-69, as well as the three pamphlets, "Bible Study for Personal, Spiritual Growth," by Mott, (five cents); "Bible Study the Great Way into Life's Values," by King (ten cents) and "Things which make a Bible Class Effective," by Cooper, (five cents). The catalogues of Association Press, the National Board, and the Student Volunteer Movement ought to be thumb-marked by these three chairmen, for efficiency comes from familiarity with the contents of the dozen or more splendid books published during the past three years.

For the chairman of religious meetings these suggestions: "Religious Meetings of the Student Association," by Elliott, (ten cents.) Also quite the same material with some additions in "College Leadership," pages 37-49. This same book has a good article on "Church Membership and Attendance."

The chairman of personal work and evangelism naturally has a wide range of choices, for the work of this committee is so closely allied with that of the voluntary study committee. However, experience has shown that the one book, "Introducing Men to Christ," by Weatherford, (fifty cents) comes nearest to meeting the college man's need.

The chairman of the literature committee ought to be quite familiar with catalogues of various Christian publishing houses, including the church boards, Association Press, National Board, and Student Volunteer Movement. The chairman of new student work has the one pamphlet, "Work for New Students," by Mott, (ten cents).

For the chairman of the community service department and all committeemen under him, such as gospel team, boys' work, service visits, etc., the following pamphlets are suggested: "Volunteer Social Service by College Men," Edwards,

(fifteen cents), "College Deputations for Evangelistic Work," Hansen-Elliott, (twenty cents); "Clubs and other Work with Boys," Porter, (ten cents), "Service Visits to Families and Institutions," Trawick, (fifteen cents), "Enlisting College Men in Industrial Service," Rindge.

For the chairman of the life work guidance committee there has not as yet been built up a very large library. However, he should be familiar with at least one good address on "Doing the Will of God," which is to be found in "Every Man's Life a Plan of God," by Bushnell. Also he should secure pamphlets and books dealing with the various altruistic callings, such as "The Minister and the Community," Woodrow Wilson, and "A Vocation with a Future," Soares. "The Supreme Decision of a Christian Student," Eddy (five cents), and "What Constitutes a Missionary Call," Speer, (five cents). Pamphlets are issued by most of the educational boards of the various denominations, dealing with this problem.

HOMER H. GRAFTON

II

A cheerful companion is better than a waterproof coat and a foot-warmer!" Have you wanted all three of those comforts when you began to consider your work on the cabinet for the coming year, and the thermometer of confidence in your ability was falling almost out of sight, and gusty winds of ignorance were blowing all the ideas out of your mind, and down your back a small feeling, like a chilly, wandering rain drop, was just making your teeth chatter when you thought about your committee—and your "policy?" This is an attempt to offer to you all of these useful articles—a companion of cheer and real assistance; more than all—a way in which you can come into real confidence in yourself.

Being a cabinet member means taking a share in a big movement of women in all colleges, working shoulder to shoulder together to express most fully the college woman's ideal

of Christian living. To be a leader means two things; a knowledge of the girls you want to lead, their interests, their minds, the ideals they love, the things they best can do; and a knowledge of what you want to lead *into*. The first no one can give you—it comes from caring enough about people to know what they are like, and loving them enough to see all the fineness in them. People have written about the second, and every cabinet member should read what they have written: "The Handbook of the Association Movement," and the numbers of these magazines—"The Association Monthly," "Student World," "International Quarterly," and **THE NORTH AMERICAN STUDENT**. These are the gateways by which you can go out into the whole world of women and girls studying and working everywhere, and come back bringing to your college a wider horizon and more people with whom to live.

Membership application cards, membership filing cards, a record book for any new Association, a finance pledge card, a Year Book with the addresses of every Association, the name of its president, and something about its work, a hymn book especially for Association meetings, with all the best words and tunes, a pamphlet on "The Cabinet," and a special pamphlet for every committee chairman about her own work—doesn't that list all ready and waiting make you feel eager to begin and use some of them? The President can make a list and supply all the cabinet at once! Are you thinking of beginning the new plan of Bible, Mission and Social study? There is a leaflet telling how, and besides that, articles in **THE NORTH AMERICAN STUDENT** of January and February, 1915, with the very latest information; and the new text books are out and ready. Is your missionary chairman eager to raise the pledge to Foreign Association work? There are special articles about every country in which we have American secretaries, just ready to be used in posters, chapel talks, and missionary rallies. And the new text-book, "Overtaking the Centuries, or Modern Women of Five Nations," is all ready for classes. Or maybe it's Eight Week Clubs for the summer?

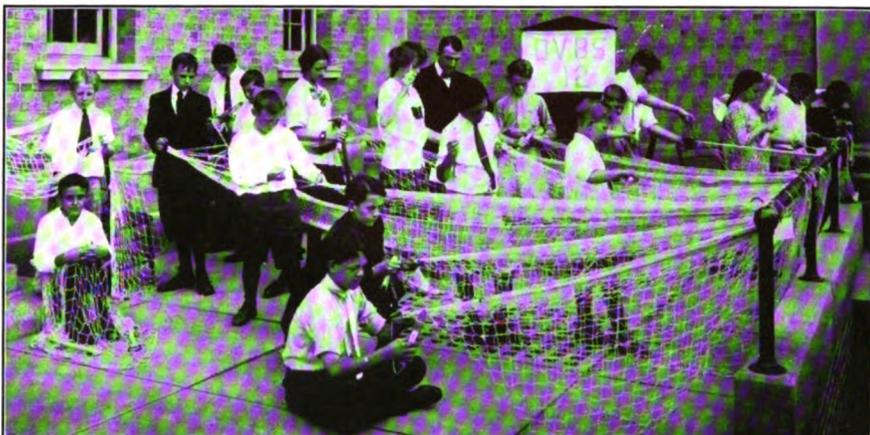
Try "College Women and Country Leadership," by Jessie Field, with the supplement of "Suggestions to Leaders." Are you puzzled over topics for meetings? You needn't be—"A Year's Outline for Religious Meetings" is just waiting to solve that difficulty. This all means—read the Publication List of the National Board, and your difficulties will vanish like frost in the sun.

Have you your own Bible? It's convenient, you know, when the cabinet has its Bible study time together, not to have to borrow your room mate's—which is embarrassing; then you can always have your favorite chapters to read and mark up, and you can write in the ideas they give you on blank pages set between the leaves. Then in summer and during all the college year there the few quiet minutes alone and sometimes an hour of real getting acquainted with the friendly folk who are so much like people we meet everyday—the very nicest ones, when you know them. Walking daily with Jesus Christ is a more real thing when you have his biographies to remind you just what He said and did. Did you ever try to do some reading every day with the help of "Christ in Everyday Life," or "Paul in Everyday Life," or "Studies in the Gospel according to St. Mark?" These are just a few possibilities.¹ For summer reading, in order to be a "Cabinet Member who counts"—there is in "Laws of Friendship, Human and Divine," by H. C. King; "The Main Points," by Charles Reynolds Brown, "Modern Discipleship," by E. J. Woods—and so many others—a new world waiting to be discovered if anyone cares to "take time."

Do you remember how Paul cheered up his friend Timothy when he was facing the biggest job he had ever been given? "God gave you not a spirit of cowardice but of power and love, and of judgment." Those gifts are yours, too, and they do not fail.

LESLIE BLANCHARD.

¹ Further suggestions may be found in the Publication List issued by the Publication Department, National Board Y. W. C. A., 600 Lexington Ave., New York.



DAILY VACATION BIBLE SCHOOL IN SESSION
(See page 301)



SCENES IN RUSSIAN HOSPITAL
(See page 285)

THE DAILY VACATION BIBLE SCHOOL

By H. G. W. SMITH

Crosier Seminary

To students living in or near certain of the larger Eastern cities the Daily Vacation Bible School Movement is already well known; but for those who have not been in personal touch with the work, as well as those who have observed it only while passing by on the other side, a brief restatement of the facts will be interesting.

The work arose from a combination of three forces commonly said to be idle. First, there were the scores of city church buildings carefully locked and barred during the week-days of the summer vacation; and frequently on Sundays as well, preaching this gospel of torpor. Second, there were throughout July and August, thousands of college and normal students doing little or nothing in a constructive way. And finally, there were tens of thousands of children, turned from the day schools out into the uninspiring streets of the summer city. So plans were started by which the ragged little "Huckleberry Finn" might be enticed from his game of craps on the pavement in front of the church to a game of active character building work inside of the church. Here the college and normal students come in and put into practice the very best they have gained in theory. Under such conditions, then, in 1901, the Daily Vacation Bible School idea was born.

The time for the opening of the active work is about the first week in July. Six weeks comprise the usual term. With the six weeks coming to an end about the middle of August another breathing spell is given before the reopening of the day schools. Still it is not long enough to give the child opportunity of realizing that he is idle. The assumption is that the average boy does not want to be criminal.

Two sessions a day would be too many. Therefore, the school meets only mornings from nine-thirty to eleven-thirty. The staff is usually made up of one young man, who has the

full responsibility of the school, and three young lady assistants: one to teach music, one to superintend the manual work, and one to take charge of the kindergarten. These four, together with any other volunteer workers who may prove themselves competent, spend the hour previous to the opening of the school, studying and trying to better conditions in the homes of the children. The afternoons they spend similarly in play, trying always to teach fairness and wholesome rivalry.

The first hour of actual school work is given to a carefully planned program, in which the following points are of chief significance: the learning of at least one verse of some good song; simple calisthenics to the accompaniment of music; and the impression of one standard Bible story a day. This last is accomplished by various means, such as the use of object lessons, pictures, dramatization, and any other method the individual genius of the staff may supply. The second hour is given to manual work of a useful sort, or to thoroughly superintended play. Among the standard occupations are sewing and fancy basketry work for the older girls; cord hammock making for the older boys; reed, raffia, and more simple basketry work for the intermediate boys and girls; and regular kindergarten work for the "wee ones." Each school, of course, has its own variations. But whatever variation is made, nothing is permitted to eclipse the one prevailing idea that the manual work has for its object the making not of things but of character. The child must learn to be satisfied only when his work is done right. Every knot in the hammock must be properly tied; every stitch and turn and cut must be done well enough to give a feeling of satisfaction.

Last summer there were 297 schools located in sixty-seven cities of the country, under the leadership of 1,940 teachers. Children reached numbered 64,535. These children, by penny offerings contributed \$880.95 to be used in extension work. Full information can be had by addressing the National Director, Robert G. Boville, 90 Bible House, New York City.

WHEN SHOULD WORK BEGIN FOR NEW STUDENTS?

BY DAVID R. PORTER

Not at the beginning of the autumn term, for surely, then it nears its end. Necessary work must be undertaken then,—information bureau, hospitality, freshman reception, employment bureau, sale of second-hand books, Bible study enrolment—these and other special activities during opening days are cheering for the homesick freshman, and light for the perplexed.

But we must have learned that such work is not sufficient. If we are taking a true view of our Association leadership, building not merely for this year but the next as well, we must begin our work for new students long before they become new students. While they are still in school we must lay our foundations.

If the bare statement of this truth does not carry vital conviction as to our future policy, we should look at the many illustrations of its work. Some college Associations are struggling for life year after year, while a few others see coming up to their leadership a steady stream of keen, capable freshmen; the difference is between those who include school work in their plans and those who do not.

At the recent campaign at the University of Michigan it was evident that most of the undergraduate leaders had seen their first visions in Michigan high school clubs and Bible groups. Half the cabinet members at the University of Missouri are said to have come from the Inner Circle of one school organization. Much of the success of the recent work at Yale can be traced to the influence of the three score deputations sent annually to schools, and of their further help in shepherding these boys at conferences and camps. A Dartmouth deputation which recently secured twenty-five decisions for Christ in one school, after three days of personal interviews and games and meetings, was guaranteeing the future vitality of their own

college Christian work. A secretary at a western State University recently said, "I have learned that every boy from _____ high school is timber for my cabinet." The only reason why there are not many more such illustrations is because we have not often enough begun our work for Christ, where our future student leaders are deciding the main lines of their college careers—during the plastic, vision-forming days before they enter college.

It may not be out of place to make a few definite suggestions for such work. In the first place, make a careful selection of a limited number of schools on which you will center your effort. You will often find that a disproportionately large number of your college leaders come from a half dozen leading schools. Organize a careful campaign of coöperation with these few schools. You will soon note many channels of influence,—through old graduates of college now teaching there, recent alumni who are settling into professional life, old boys now in college. With preparatory schools direct relations may be formed; with high schools, coöperate with the city Association and the boy's work secretary of the State Committee. Centering our effort in this way on a few important schools has all the effectiveness of the modern rifle over the old blunderbuss.

Deputations of carefully chosen and as carefully coached undergraduates should make unhurried visits to these schools. They should go primarily for interviews, not speeches. They should aim to build up the school Christian work more than to drum up trade for their university. It is wrong for such a deputation merely to talk about "What our university spirit is like," just as it is not wholly healthy to have adult Christians concentrating their ambitions merely for the "life beyond." The boys must be encouraged to take initiative in personal work for Christ now, or they will never develop into full-orbed college Christian leaders. Three days is a short enough time for such a visit; that friendship may have time to grow. "Old Boys" will often make the most helpful visitors. But no man

should be included who is not a sincere follower of Christ, no matter what his athletic reputation. Here again, do not scatter so much that you do not affect vitally at least a few boys. Let every man make personal friends of at least three boys and keep in touch with them afterwards by regular, personal letters.

Conferences of school leaders now offer an unusual opportunity for helping the school work. Whether it is at the school sections of Northfield, Eagles Mere, Blue Ridge, or Geneva, or at the State Boy's Conference, you should help to care for the delegates who are headed toward your University.

Then it pays to get the hand-book out early. It comes with unusual influence if it reaches the sub-freshman in May. Accompany it with a personal letter from the Association president, or better still, let each cabinet member share in this preliminary correspondence.

In England they have a scheme of "Linked Schools," by which they mean a local school is tied in as many ways as possible to some one school on the mission field. In some such helpful way our college Associations will be establishing their future work on solid rock by linking their present Christian leadership to these leaders of to-morrow.

The Student Volunteer Movement has just published a bulletin which gives, besides the very impressive list of immediate needs of the different mission boards for men and women, much valuable material, such as names and addresses of the persons in the different Home and Foreign Mission Boards with whom a candidate should correspond. An article by F. P. Turner on "Who is Qualified to Prepare for Foreign Missionary Service?" will help those who wish to know whether they can undergo the training necessary for a missionary career.

EDITORIAL NOTES

The statement made by Chancellor Lloyd George in the British House of Commons that the prohibition of the sale of vodka in Russia has added from thirty to sixty per cent. to the resources and efficiency of the Russian people gives food for thought. When one remembers that this statement was made after careful conference with the Russian authorities and with the sanction of the whole British cabinet, then its authority becomes very great.

In the matter of aggressive temperance propoganda we have lagged behind the main procession, while we should unquestionably be in the very forefront. True, our whole work has been, both directly and indirectly, against intemperance, as against all other evils, personal and social, but today when the forces of righteousness in State and Church are uniting to drive this evil from the land, we cannot be content with anything less than a concerted movement against this strongly fortified position. In every college and university where there is even a small group of Christian students, plans should be made to enter wisely, fearlessly and unceasingly into the campaign to destroy the liquor business. We are eager for an opportunity to do service for individuals and communities; here is an opportunity that will test the strength of the strongest and try the courage of the bravest.

Perhaps the best way for most of us to exert the maximum force in the fight is through a department of the Association coöperating closely with the Anti-Saloon League or similar non-partisan organization. If no such organization exists within reasonable reach of any institution, then one should be established. There is work enough and to spare in this enterprise for every earnest-souled man and woman in all our North American institutions. We shall be glad to receive word of any progress made in this direction.

The Church Peace Union has sent to all clergymen in the United States a list of questions, one of which is: "What would you suggest as the best guarantee of permanent peace for Europe after this war? What can the churches do toward securing it?" It will be interesting to learn the answers received, for all thoughtful people realize that the Christian Church has not yet begun to live up to her great trust in helping to make war impossible.

Criticism is always an ungrateful task, especially when the subject is oneself. But sometimes we must criticize. One glaring fault we should find with ourselves as members of the Christian Student Movement is that we are not familiar in any respectable degree with the history and work of the Movement in other lands. This evil can be eradicated. Any one who wishes to have a rich fund of knowledge concerning all the organizations in the World's Student Christian Federation need only read the latest publication of the Federation—"Reports of Student Movements—1913-1914," which may be had for fifteen cents of your own publication office. This report should be added to the excellent lists suggested by Mr. Grafton and Miss Blanchard in this number.

The Ohio Educational Monthly for February, in an admirable editorial signed by the editor, on "Cigarettes and College Professors" concludes with the following paragraph:

It is unbelievable that some of the habits now persisted in by some college professors, including the cigarette habit, will long be countenanced or tolerated by college authorities who certainly must feel that they are at least indirectly responsible for the acts of those whom they employ and who must also certainly realize that their first duty is to protect the students in the institutions which they represent, from the harmful influences of teachers who insolently persist in such an inexcusable habit as smoking cigarettes. The many college professors who do not indulge in such a habit ought to be protected against the few who do.

PURELY PERSONAL

BY J. L. CHILDS

It was Moody who said that the world never had seen what one personality wholly consecrated to God could accomplish. Undoubtedly this statement still holds true, but frequently we have glimpses of the marvelous outreach of a single life in our colleges. The youth, heroism, idealism, and reality of the average student body unite to produce an environment, which, when measured in its responsiveness to the appeal of a dynamic Christian example, probably knows no equal in our society. Our colleges are not discouraging, impossible situations; they are throbbing opportunities. Any institution will respond beyond that which we may even dare to hope if we can thrust into its life a student, professor, or secretary who will persistently challenge those about him with his reality. Yes, they will respond and they will respond *now*. It does not require years of preparation. The preparation plan of attack which looks for *all* of its results in the next college generation will be in the same preliminary stages four years from now. Even long enduring, antagonistic traditions will give way in a single year to influences which are constructive. For the benefit of the skeptical reader; as a challenge to those who ought to try; and as encouragement for those who are trying, the following sketchy outlines of experiences, out of the recent history of our colleges, are presented.

An ordinary student—of no exceptional talent unless it was his capacity for faith—in one of our largest state universities where the cause of missions was represented by a weak, small Volunteer Band, and where the stronger student leaders of the Association were supremely indifferent, undertook persistent, prayerful, personal work. One year later, twenty-seven members, including athletes, debaters, editors of college papers, and girls prominent in social life of the institution, had joined the Volunteer Band; a gymnasium mass-meeting for students on

missions was held, and \$800 was subscribed to support an alumnus on the mission field.

Here is a denominational college where the religious life had shown steady decline for ten years. At the first visit of the new state secretary, he was advised strongly against attempting anything in a religious way and, for fear he would not obey instructions, he was not allowed to speak. Evangelism was a word not to be breathed in the cabinet meeting, to say nothing of attempting to launch a campaign. Then followed the discovery of two students who were willing to see something vital happen. A prayer group was formed. A year later an evangelistic campaign was conducted with over one hundred decisions, and the school was shaken to its foundation.

Consider this situation in a normal school where the Association had had a flickering existence, its sole activity being represented by a religious meeting numbering a half dozen students and an occasional social of doubtful moral influence. A faculty man attended a state training conference, and at the close of the second day stated it had been the greatest day he had ever lived, because a real vision had come to him. He returned to school, built up a strong cabinet, had a spring retreat of forty students, and sent a splendid delegation to the summer conference. This fall the school has one of the strongest Associations of the state with full program in operation, and plans all laid for an evangelistic campaign.

In a state university where the women's work was halting and limited, and where the secretary was amazed to find that fraternity men were active in their Association because to her the sorority girls seems to be an impregnable Gibraltar, several women, two of whom were sorority members, attended the Geneva summer conference. Two years later all but two or three sororities had Bible groups, and the Association is now the greatest factor in the campus life of the women.

These experiences could be multiplied, but further gathering of concrete evidence does not seem necessary. Our whole student movement is a testimony to the possibilities of personal

leadership. It rests not upon material equipment, nor official prestige, but upon the shoulders of individuals loyal to a common ideal—to a common Lord.

The call of this article, is the call to the individual. Student, professor, secretary—you can capture your college if you will. It is to be doubted if God is more concerned over the success of His work in any other place in our national life than He is in our colleges and universities. The issues of our nations are wrapped up in the campaign to make Christ supreme in these institutions. The world campaign is likewise to be affected profoundly by the success or failure of the Christian Student Movement of North America. Does not your college sound its challenge to you; a challenge to test the laws of sacrifice and faith; a challenge which says be done with compromise; a challenge to put off endless plans and preparations and to begin; a challenge to be personally committed with a real passion to this supreme cause?

The Yale University Christian Association is carrying through the novel plan of offering a course on the lives of eight Yale men whose "biographies have been especially prepared this winter for this purpose by Yale graduates who were in nearly every case their intimate friends." The purpose of the course is announced as follows:

In discussing these lives, attention will be given both to the personal lives of the men as undergraduates, and also to the diverse ways, in which after graduation, they grappled with the problems of social service in different parts of the world. The purpose throughout will be to reveal Christ—not as a mere creed of the past, but as a living Person working to-day in men's lives.

The lives included in the list are: Roswell Bates, William W. Borden, Joseph Cochran, Horace Pitkin, Peter Parker, James DeForrest, Hiram Bingham, and Laurence Thurston. In this list all were Yale graduates except Roswell Bates, who to quote a prominent Yale man: "was not a Yale man, but was always a great favorite here, and we rather felt that he was ours by adoption, and so have included him in our list."

BOOKS BY FRIENDS

There is no lack of books on prayer—many of them stimulating and helpful. A recent one¹ has a distinctive note in that it emphasizes the value of Christian as opposed to pre-Christian prayer. I did not read far before recognizing the rich results of the author's wide reading and of his long life of work in prayer. Dr. Campbell, who has been a prominent pastor for over forty years and has published other well-known books, such as "Paul, the Mystic," and "The Heart of the Gospel," the latter of which was on the curriculum of one of our College Secretaries' Summer Schools, now lives away from the bustle of life in the delightful quiet of Catalina Island, near Los Angeles. Personally, I am grateful for this book, the out-growth of the author's rich spiritual experience.

Like everybody else, I suppose, the value of a book is for me largely determined by being introduced to it by a friend or because of some acquaintance with the author, but while I greatly prize my friendship with the brilliant and heroic author of "Helpful Thoughts for the Daily Way," I am sure that it is by no means the main reason why this book of extracts from his sermons has deeply impressed me. Dr. Kingman, who is pastor of the Pomona College Church, Claremont, California, and who previously published an exceedingly well received volume of sermons entitled "A Way of Honor," has a very rare insight into essential spiritual truth, coupled with an incisiveness and felicity of expression which makes one feel that when he has made his statement his way of putting it cannot be improved upon. Anyone looking for a book of devotion that will arouse, shame and soothe the spirit, according to its need, will be rewarded by reading this product of years of Christian thought and service.

All earnest-minded persons who are inevitably pondering upon the moral and religious questions raised by the war will find help in the book, just from the press, "The Christian Equivalent of War."² The author, D. Willard Lyon, has had valuable preparation for treating such a subject. Resident for nearly twenty years in China, where he had very special opportunities for studying the momentous, if sometimes, silent conflict of races, he saw at close range the immediate as well as the remote results of war in China and Japan and in Russia. The two chapters, "Has Jesus a Social Equivalent for War?" and "Has Jesus an Equivalent of War for the Individual?" carry the reader irresistibly to the author's conclusion. If, for two college generations, we could get the most earnest and thoughtful students in our colleges and universities to read this book, with open minds, I cannot but believe that a great advance would be made toward securing permanent and righteous peace wherever the nations on this continent have influence.

G. I.

¹ "The Place of Prayer in the Christian Religion," The Methodist Book Concern, New York. \$1.00 net.

² "Helpful Thoughts for the Daily Way," published privately. Copies may be secured in art paper at 65 cents.

³ "The Christian Equivalent of War," Association Press and National Board, New York.

EASTERN THEOLOGICAL CONFERENCE

At Drew Theological Seminary, Madison, New Jersey, there was held the last days of February and the first day of March a conference of professors and students from theological seminaries of the Eastern part of the United States. Twenty-two seminaries from Virginia to Massachusetts were represented by fifty delegates. The spirit which pervaded the conference was one of intense seriousness, because of the realization of the gravity of world conditions to-day.

The address of John Douglas Adam, of Hartford Seminary, on Prayer, brought the men with deep earnestness to their intercessions for the students of the world on Sunday, which was the Universal Day of Prayer. John R. Mott, in an address about the war, pictured vividly the present world situation and its challenge. It was this which inspired such words from the Committee on Findings as the following:

Because of present world conditions and opportunities, the churches of America should double their supply of men and money for missionary work within the next five years. Unparalleled opportunities and obligations now solemnly challenge our Christian faith and zeal. * * * Although there is a tendency on the part of missionary candidates to believe themselves relieved of further missionary responsibility when their Church Boards are unable to send them soon to the mission field, nevertheless the responsibility for world evangelisation continually rests upon the churches, the ministry and the theological seminaries.

As one of the members of the conference put it, "the patriotic zeal of the students of Europe, which has led them by tens of thousands to the trenches, is a challenge to the Christian zeal of the students of America and should lead them in largely increased numbers to volunteer for the difficult work of the Kingdom of God." The urgency of the situation led the Committee on Findings to make recommendations on recruiting for the ministry which, if carried out, will mean that all of the churches and the most accessible secondary schools will have the needs and opportunities of the ministry adequately presented to them.

The question of personal evangelism had a full discussion, and it was felt by all that in view of the present spiritual unrest seeking some satisfaction, the seminary students should endeavor to do practical, personal work in their student days. A new departure, following the lead of the British Student Movement, Theological Department, was made in the following resolution:

That small groups of individuals or delegates from neighboring seminaries meet for two or more days under the guidance of some mature leader in a "retreat" for the purpose of earnest intercession, for a fuller appreciation of the reality and meaning of their Christian faith, for unhurried fellowship with one another, and for growth in love and unity through this period of quiet and waiting upon God.

A similar conference will be held for the Middle Western seminaries in the autumn.

PAUL MICOU

Letters to the Editor

The editor does not hold himself responsible for any opinion expressed in these columns, which are meant to be free to all who have anything definite to say concerning student life. Letters, which should be as brief as possible, must be accompanied by the name and address of the writer which, however, need not be printed.

SIR:

Mr. Corbett's letter in the February issue raised important questions regarding the study of the Bible. But, it will not do to lash "Student Standards of Action" and "The Will of God" out of court with the mere term "Bible Study." If we are indeed to limit this descriptive title simply to a direct study of the text with the assistance of a "standard commentary and a harmony of the Gospels," with the careful avoidance of "pre-digested material"—then let us be sure we all understand the application. Such a limiting of the term Bible Study would rule out such text-books as Bosworth's "Life of Christ," "New Studies in Acts," and "The Work and Teachings of the Earlier Prophets," which are full of "pre-digested material" and topical treatment.

Further, there ought to be some clear understanding of the general significance of the phrase—"to know the Bible." Experts in Christian education recognize two general approaches to the material of the Scriptures. First, there is the knowledge which is primarily, though not exclusively, an *intellectual* grasp of the main facts of the Old and New Testaments. It includes such simple facts as the number of books in the Scriptures and such complex considerations as the chronology of the life of Christ. No one has ever questioned the value of this type of study. Second, there is a knowledge which involves primarily the questions, "What does the Bible teach regarding the great problems of life? What does all this mean to me?" These two aspects are not antagonistic but complementary.

An excellent example of the first type is Dr. Sander's new "History of the Hebrews." This book leads the student systematically through the Old Testament and leaves in his memory a complete view of the social, political, and religious progress of the children of Israel. On the other hand, in "The Will of God," Henry Wright asks the question, "How can I know the will of God for my life?" Similarly in "Student Standards of Action" the authors are trying to help the freshman to know the Bible principles that will enable him to decide the very practical questions that face him as he begins his college life. Of course, the College Voluntary Study Courses include material from the subsequent history of Christianity as well as that drawn from the original documents in the Bible. In these days it is hardly necessary to defend such a course of action.

The literary analogy mentioned by Mr. Corbett is one that should gladly

be accepted. We can either study Browning's poems one by one; or we can, selecting from many poems, study certain great principles of the poet. Surely such books as Dr. Berdoe's on the religion of Browning are not to be tossed out of our libraries as not a study of Browning because they do not consider the poems directly.

To return, finally, to the critical charge against certain courses. "If Bible Study will not work, if it has been tried and proven a failure, let us admit it." Using the narrow definition of Bible study, it would be perfectly possible to get up a case against it as pursued along the lines suggested by Mr. Corbett. But why construe the presence of courses like "The Will of God" and "Student Standards of Action" as attacks on this simple and plain Bible Study? These courses were written to fill specific needs, not to oust any satisfactory type of work. Many men and women who are convinced that home, pulpit, Sunday-school, and college curriculum courses, are the natural channels for general Biblical information called for a set of courses for students who wanted to come to grips with problems that were bothering them every day. Positive testimony regarding the value of "The Will of God" is of too great volume to question lightly.

The publication department of the various Student Christian organizations are putting out a variety of courses. Don't let us call "Student Standards" names. The real question is, Is it actually doing what it is intended to do?

Very sincerely,

FREDERICK M. HARRIS

New York.

WHAT COLLEGE EDITORS SAY

Why the howl over the minority showing at the college meeting Tuesday night? A sane-minded individual would have expected nothing else. If we want a decent turn-out, we must abandon our old-fashioned conservatism and instill a tincture of real life into the occasion. Establish a cabaret show or a snappy "movie" in connection with the meeting, and we may justifiably expect a more liberal attitude on the part of the blasé, wearied, soul-satiated "undergrad." A depleted attendance is to be expected when nothing more exciting is offered than two or three important pieces of college legislation.—*Williams Record*.

Cardinal Newman defined a university as an "atmosphere." Cornell in the present day and time would seem to be lacking in the proper "atmosphere" when less than one-fifth of the enrollment of the University attends an address by one of the country's leading statesmen on a day primarily made a holiday so that everyone might be present.—*Cornell Daily Sun*.

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

J. R. McCurdy, General Secretary, Washington State College Association, reports that the voluntary study has been inaugurated successfully this year, both for men and women, in connection with the churches. "Student Standards of Action" and "The Manhood of the Master" were the text books used. He reports that "Student Standards of Action" has proved uniformly successful and popular in these church classes; teachers who were skeptical about taking it became very enthusiastic in approving it. These church classes are using "South American Problems" as their text book for Mission study the second semester.

The interval of thirty minutes between the end of the morning classes and lunch is used at the Penn State Normal School (Indiana), for a daily student prayer meeting.

The Stanford University men's Association this year for the first time appealed to the undergraduates in a three day canvass for the funds necessary to carry on local and foreign work. At the end of the appointed time the requested sum was considerably over-subscribed. Our correspondent writes: "More important than the money raised was the confidence given the men at the center of the Association that the Association program only needed a chance in order to be cordially received by the men of the campus."

An impressive memorial service was held in February in the assembly room of the National Board in memory of Miss Dodge, by members of the fourteen organizations with which she was closely associated. Addresses were made by Mrs. James Stewart Cushman, acting president of the National Board, Oswald Garrison Villard and John R. Mott.

The women's Association at the University of Syracuse devoted a whole week in February to an educational campaign in the interest of foreign missions.

The Association at the Western College, Oxford, Ohio, which numbers 225 members, or 90 per cent. of the entire student body, adopted the "clock poster" method of pushing membership in Mission study classes. When taken down at the end of three days, the hands of the clock registered 175 members.

The Chilocco Indian men's Association sent the entire school band of thirty members to the state Association convention recently held. They played at concerts en route to earn expenses.

The last week in January an influential team of men went from the University of Nebraska to coöperate with the Association in evangelistic work in a town of about 10,000 population. Judged by every test the work was a great success. The secretary of the local Association in writing of the visit:

Accept my heartiest congratulations on the type of fellows representing your Association on the Gospel Team. Conscientious, faithful to the fullest degree, they worked beyond fondest expectations. I have a mighty warm spot in my heart for those young men, who displayed such Christ-like sincerity during their whole stay.

The Association Monthly for March is a special number in memory of Grace Hoadley Dodge.

A representative body of the Student Volunteers of Oregon recently met at Corvallis and organized their first state Volunteer Union.

The sororities at the University of Minnesota have established a course in "Student Standards of Action" as a training for their freshmen before initiation; an upper classman has been elected by each chapter to lead the discussion among her group of freshmen. These leaders, with the Secretary of the Association, meet weekly to discuss the subject in hand with a special view to the situation among sorority women.

The deputation committee of Princeton Theological Seminary has written to 100 of the pastors of nearby churches, informing them that Gospel Teams will be sent them for week-end campaigns upon request. Already nine teams have gone out, and applications for more are being received weekly. If possible, every church within fifteen miles of Princeton will have a deputation sent to it.

The University of Washington reports ten Bible classes in the churches; Oregon Agricultural College, eleven church classes with 825 men attending; University of Oregon 175, Leland Stanford 175, Washington State College 180, University of California 230 in such groups. The University of California has this year thirty neighborhood and fraternity discussion groups, enrolling 600 men; this is in addition to 230 men in church classes.

The commission on temperance of the Federal Council of the Churches of Christ in America recently held a meeting at Washington at which plans were made for a nation-wide temperance campaign in which all the thirty denominations of the Federal Council, through their temperance committees, shall unite.

The biennial conference and dinner of the Pacific Coast theological seminary students and faculties was held in the San Francisco Association the

afternoon and evening of February 5th. There were about one hundred in attendance from the following seminaries: Pacific Theological, San Francisco Theological, the Baptist Theological Union, and the Church Divinity School of the Pacific.

Preparations for the Mission study campaign at Queens University, Kingston, Ontario, were begun last spring. Twenty-five men promised to lead classes in the autumn on one or other of the books selected for study. They were urged to procure the books and study them during the summer so as to have the subject well in hand before the first classes in the fall. When college opened a vigorous canvass was made to enroll members. It was decided to hold classes on three of the phases of missions, viz.: Medical, Mohammedan, and Home. Men in each year were appointed to obtain the names of their fellow-students who could be persuaded to join a class. In this way seven classes of seven members each, comprised entirely of medical students, were arranged for the study of Medical Missions.

The Shanghai American School for the children of American missionaries in China needs, at once, three teachers. A man is needed to teach Latin and Mathematics (or possibly elementary science) in the High School department. He should have two years' experience and be prepared to superintend the physical activities of the fifty boys in the school. A woman with teaching experience is needed to teach French and German in the High School. A woman is also needed to teach music (individual piano lessons and school singing). All contracts are for a period of five years, though this may be shortened by mutual arrangement. Rooms are provided in the school and passage both ways. Further information may be secured from C. L. Boynton, 25 Madison Ave., New York.

Wesleyan University (Connecticut) men conduct a club of sixty town boys. A game room is in use almost every night and through the kindness of the Catholic Club of the town a gymnasium is available three nights each week.

The retiring cabinet of the women's Association at the University of Kansas passes on its responsibilities to the new cabinet each year at a house party.

Oberlin College: The Women's Association closed the semester work in Bible study by giving a luncheon to all women who had attended at least three regular meetings of their class. Reports were given from almost every group, combining appreciation with criticism and suggestion for another year's work. Some of the classes responded with original songs based on the study book "Student Standards of Action." A short "stunt" under the direction of the Mission study department turned the thoughts of those present in the direction of the second semester's work in Mission study.

For the five Sunday evenings preceding Easter, the Christian Associations and community churches of the town suspend all regular services and unite in the College Chapel in a mass meeting. The purpose of these meetings is coöperation of denominations with each other, and of students with the community, for the purpose of bringing the Christian life before the people of Oberlin with the challenge to renewed loyalty and service.

The annual College Day of Prayer was held on Thursday, February 25.

Sherwood Eddy addressed the entire student body on Wednesday evening and again on Thursday morning. The mass meeting of college men held Thursday evening was addressed by Sherwood Eddy, the meeting of the women by Brewer Eddy. On Friday occurred Shansi Day, the one day of the year when the attention of all students is centered on the "New Oberlin in China." At the chapel service in the twenty minutes following the addresses, students and faculty subscribed \$3,519.00 towards the annual budget of the work in Shansi, which calls for \$5,000.00. The rest of the budget will be raised by alumni and friends of the college. In the province of Shansi, Oberlin College is supporting nine schools with an enrollment of approximately 800 students. The greatest challenge ever presented to Oberlin students is the recent government offer to turn over to Christian educators some 300 schools in the province, many of these largely self-supporting, and to open for the purpose of Christian education some of the sacred temples of the province.

The first annual conference of the Volunteer Union of West Virginia met at West Virginia University in February with fifty-nine delegates representing eight institutions.

A conference to promote "training, inspiration, loyalty, and unity among the college Associations of the Maritime Provinces" is announced to be held March 19-21, in Truro, Nova Scotia.

The men's Association at Cornell University on two Sunday nights and one Monday night in February appealed to the undergraduates for financial support. One hundred and sixty workers met for dinner on these three evenings, and after earnest prayer, went out with carefully prepared lists. Approximately 4,000 students were interviewed, 2,300 pledging over \$4,000. Last year the students gave only \$2,800, by means of paid collectors. Interesting features of the canvass were that the Chinese students gave the largest average amounts of any group, American or otherwise, and that every man in the Jewish fraternity subscribed to the fund.

The Association of the Divinity School of Boston University has adopted the plan of securing an outstanding student as leader of their deputation work and paying him enough to make it possible to give adequate time to his deputation duties. There are three teams in the school, one of which goes out every week-end. As a result of this systematic and faithful effort over 700 decisions for the Christian life were reported last year.

The Volunteer Band of the School of Religion of Yale University sends out three men each week-end to give missionary addresses in the churches about New Haven.

The first Spingarn medal has been awarded to Professor Ernest E. Just, of Howard University Medical School. This prize is hereafter to be awarded annually to the Negro man or woman who has rendered the greatest service to the colored race. The committee to make the award, of which ex-President Taft is a member, did not have an easy task, as there were a number of possibilities from which to select. Professor Just, who is only thirty-one, has already attracted the attention of scientists of repute for his work in physiology, biology and zoölogy.

The girls at Belhaven College, Jackson, Mississippi, go to the school for the blind, about a mile away, and bring girls to their college when they have a recital or any good music that the blind girls may enjoy.

A conference for women students is planned for July 9-16 at Lumsden Beach, Saskatchewan, Canada.

The Women's Association of the Toronto Normal School recently held a short conference on rural conditions in Ontario. The program included a lecture on rural schools, discussions on the country church and the teaching of agriculture. Students stated conditions in their own districts and the needs of their communities. The conference is being followed by discussion groups on some of the questions raised, and parties of students are visiting organized clubs and libraries in the city with a view to helping the community in which they teach.

The Association at Columbia University is offering a series of lectures on "Moral Questions Suggested by the War" on the following topics: "Is War Ever Right?" "Is Peace Practicable?" "Has Christianity Broken Down?" and "How Can we Remove the Causes of War?"

Ernest Myers Hedden has been elected secretary of the Williams College Christian Association to succeed John B. Gibson, who resigns to enter business.

The secretary of the men's Association of the University of Oregon, in reporting the results of a deputation to a neighboring town, where among the other work the members organized and helped start a union young people's society, has this to say of the value of such work:

One thing is settled in my mind and this is that I cannot see how any Association in any of the colleges and universities around the world, and more especially in the United States and Canada, can even begin to accomplish a complete task unless they go with student Christian enthusiasm and vitality to these towns "about the foot of the lighthouse" with the love and dynamic message of the Master of men.

The president of a large government normal school in Hangchow, China, meeting with the two Bible classes recently organized in his school said:

Many people are wondering why I have allowed the Young Men's Christian Association to come into our school and organize Bible classes. It was because I realize the value of moral and religious instruction and wanted you to have it. I do not feel capable nor worthy of giving it myself. I have therefore invited these men from the Association and other leaders from the Christian Church to come that you might have this instruction.

The women at Kidder Institute, Kidder, Missouri, have sent 500 bunches of flowers to the Home for Aged, Kansas City, through the National Flower and Fruit Guild, and have made some clothing for an orphanage.

Fred H. Rindge, of the industrial department of the International Committee, reports that "in six weeks' time 1,500 college men who have never previously indicated their interest, signified their hearty desire to cooperate with the industrial service movement. Over 600 men signed up voluntarily for definite work."

HOW THE DAY OF PRAYER WAS OBSERVED

According to reports received there has been a very widespread observance of the Day of Prayer by students and colleges. It is encouraging to notice the desire to agree on the day designated by the World's Student Christian Federation, so that it may be increasingly "universal." For various reasons, some institutions made use of other dates.

At Syracuse University classes were suspended at 9.30, and Harry Emerson Fosdick spoke at chapel and at vespers. Wesleyan University, Connecticut, gave the whole day up to religious service and prayer.

The Day of Prayer at Colorado College, Colorado Springs, was observed by an All-College prayer service in the morning, led by one of the professors, a Communion Service later in the morning, at which the President of the College officiated, and to which the students, professors and alumni of the institution were invited, and a special address at the regular vespers in the afternoon. Special preparatory services were also arranged by the Christian Associations, for the week preceding. Students had interviews with the visiting pastor who had charge of the services.

The Reverend Maitland Alexander, of Pittsburgh, Moderator of the Presbyterian Church, was at the Ohio State University for the Day of Prayer. He addressed a noonday meeting of men and women religious workers on the campus, lunched with the university pastors and the President, and at four o'clock he spoke to 700 freshmen cadets in chapel. In the evening a banquet was arranged for student workers and church people, immediately following which Dr. Alexander gave a special sermon on "Being Fishers of Men."

At the University of Arkansas the two Associations joined in a special meeting on the Day of Prayer.

The women's Association at State Normal College, Greensboro, N. C., has a special report of the great Laymen's Missionary Convention, recently held at Charlotte, N. C., at the Day of Prayer service. At the close of the reports the suggestions in the "Call to Prayer" were used to direct the devotions.

Special reference was made to the Day of Prayer in the University service and sermon at the University of Toronto; in addition to this, services of intercession were held in the different colleges of the university, and during the preceding week information was sent around to the colleges regarding the Student Movements in other lands.

At Ohio Wesleyan University Professor E. D. Soper, of Drew Theological Seminary, gave two addresses. The Sacrament of the Lord's Supper was administered at the close of evening chapel.

Dr. Charles A. Eaton preached "A Sermon to Students" in the Madison Avenue Baptist Church on the Universal Day of Prayer. The Associations of the city coöperated in advertising the service.

Henry Sloane Coffin spoke on prayer at Hunter College, New York City. The following week an open forum stirred up much earnest thought and discussion.

EVANGELISTIC MEETINGS

The Mott meetings, which were held at the University of North Carolina, February 12-14, were remarkable in their spiritual power. In preparation for them prayer groups of earnest men for some time were meeting daily in all the dormitories, in some of the fraternity halls, and among those whose interests centered in Association activities. J. M. Parker, of the Junior class, came back from the Penn State meetings filled with ideas and spirit to be applied to the local situation. Over a hundred men had some definite responsibility in connection with the meetings, ranging from acting as secretaries to the score of leaders to raising windows for fresh air. Into this atmosphere of serious-hearted preparation and prayerful aspiration Mr. Mott and his associates came with their great messages on sin, God, the reality of Christ as a fighting power for purity, and the great value of the will in making clear-cut decisions to pay what it costs to be a sincere follower of Jesus Christ.

Practically the entire student body was in constant attendance upon the five addresses. Four hundred men—virtually half of the students in college—signed or have since signed the decision cards. Bible study, Mission study, and the religious meetings have been reinvigorated. The rural Sunday schools and community work, the boys' clubs, the Negro night schools, and all other forms of social service have been crowded with volunteer workers. A night school has been organized in the mill community. Two hundred persistent volunteers are eager to do some sort of active service. The Sunday following the meetings, after all the regular Sunday schools in the neighboring country were manned to the limit, a call was made for pioneering in an unoccupied field. Thirty-three men responded on the hour appointed and walked out five miles to a school house, and from this as a center covered the entire community within a radius of three miles. A large Sunday school will soon be organized in this school house.

In the history of Vanderbilt University, no single event has commanded the attention and cooperation of so large a number of those connected with the student body, the faculty, and the University community as the campaign for Christian living, February 14-17. All of the seven departments were reached, both by the addresses and personal work of the leaders who were carrying on the campaign. Marked response was found among students and faculty. All other interests, including classroom work, societies and athletics, gave right-of-way to the campaign and its claims, with the result that no one missed the influence of the meetings. Approximately 250 students pledged themselves to live henceforth an active Christian life, and to use all their power in helping their fellow students to do the same. Many expressed a desire to join the Church. Deputation teams are now being organized to visit the preparatory schools of Tennessee for the purpose of getting those students actively interested in Christian work, before they leave for college. The campaign was led by Fletcher S. Brockman who, like all the other leaders with the exception of E. C. Mercer, is an alumnus of Vanderbilt.

The following is taken from a lengthy report in the *Yale Alumni Weekly* of the meetings recently held at Yale:

The religious meetings held at Woolsey Hall on February 14-17, under the auspices of the Yale University Christian Association were the most successful series of religious meetings ever held in the University. Not only was the attendance at the meetings double that of any previous series, but this year for the first time all departments of the University met on common ground to consider the question of religion and its place in the life of the world and the individual. The interest in Christianity and religion spread throughout the University, not only among the men usually interested in Dwight and Byers Halls, but throughout the large class of men who had never connected themselves in any way with the religious work of the place. The meetings were a University affair, and fulfilled their main purpose by giving every man at Yale an opportunity to face the question of religion and its place in his life.

The following is an extract from a statement by Secretary Stokes regarding these meetings:

From the standpoint of the University, I feel that this series of meetings under Mr. Eddy's direction was exceedingly helpful and that Yale owes to him, to Professor Henry B. Wright, and to the secretaries of the Christian Association, Rev. W. A. De Witt, '08, in the Sheffield Scientific School, and Messrs. Hobson, '14, and Noyes, '14, in the College, a debt of real gratitude for the successful planning and conducting of the week's services.

A series of meetings under the leadership of John R. Mott, Raymond Robins, Ozora Davis, A. J. Elliott, the local pastors and a large number of other prominent workers, was held at the University of Kansas, March 2-8.

A campaign of four days at the Iowa State College (Ames) closed with a meeting of 2,000 men. During the campaign Raymond Robins made fifteen addresses. In the closing meeting, practically every man present stood in response to the invitation to stand squarely for the Christian life.

President W. O. Thompson, of Ohio State University, gave a series of religious addresses early in March to all of the students of that university. A similar course last year was of great value and power.

During the past few weeks evangelistic meetings of very great value have been conducted at Mercersburg Academy, Mercersburg, Pa., at Dickinson College, and at the A. and M. College of Texas. In some of these institutions professors as well as a large number of students decided to begin the Christian life.

Both Associations at the University of Texas recently coöperated in an evangelistic campaign under Bishop Henderson, and W. D. Weatherford. The plan of having many small meetings of easily arranged groups was followed with large success.

Raymond Robins is to conduct evangelistic meetings in Colorado College, March 25-30.

THE NORTH AMERICAN STUDENT

NECESSARY DESTRUCTION

As we plan the year's work in detail we should not forget that it is good strategy to decide on a definite number of points at which advance is to be made. At this time we are thinking specially of the destructive work that should be done.

What are the outstanding evils of your college or community life? This does not mean what you *think* they are; what are they? When they are known, let us single out the ones against which our united forces shall move. In one place it may be lying that must be destroyed; in another, slackness in class-room work. Whatever it is let us see that every available power is used to destroy the evil and to substitute its corresponding good.

But while some evils are not universal there are several which are, and these we, as a Student Christian Movement, should unitedly fight during the year 1915-1916, and continue to fight until they are destroyed, root and branch.

We should fight gambling in every form. What some institutions have done, others can do. Gambling can be made—what it is not now in some communities—entirely disreputable. It can be outlawed by the moral sense of the community if only those who should lead will lead.

We should fight the use of alcoholic liquors as a beverage, both as it touches our own special group and as it affects the nation. The circular sent out by the leading medical men of Great Britain, urging the recruits to the army to become total abstainers, at least during the duration of the war, because

thereby they are able to do better service for their cause, is but another evidence of the opinion all thoughtful people have of "booze." Not a year passes but that scores of brilliant college men are ruined by alcohol and its accompanying vices while they are in college, to say nothing of the pitifully large numbers that are submerged in later life.

We should fight sexual morality this year with a ferocity, intelligence and persistence that will be unconquerable. In spite of the amount of publicity given to the presence of this evil, some of which has been undesirable and even maudlin, we, as representing the forces of Christ in the colleges and universities of the United States and Canada have never openly and unitedly declared war on this, which is admittedly one of the two great sins of college life. Why blink the facts? What are we for, if not to drive this hideous thing first to hide its head in shame, which is more than it now does in some college communities, and then to crush it to death.

This is not meant to be an exhaustive list of the forces of evil against which the Christian men and women of our colleges should together move in the almighty power of God, but these are some of the deadly sins of our generation, all of which touch directly or indirectly the life of everyone in our institutions. United under the leadership and in the unconquerable energy of our Lord what victories we may win!

GOOD FINES

Fines are not usually regarded with pleasure but the value of self-imposed fines has been proved beyond question. There is nothing mechanical about the Christian life but there is no reason why mechanical devices should not be used when they are found to be helpful. Most of us need a definite, sharp spur to help us keep to what we know to be our necessary devotional

habits. We are told that Charles Simeon, who made such an impression on the Cambridge University of his day, had the practise of giving away a sovereign each time he failed to observe his daily devotions; and a group of prominent Christian workers in China, composed of close friends, have found help from some such scheme. Of course there is no virtue in the practice in itself but anything that will help one to maintain sacred, without exception, the habit of early in the day meeting God in prayer and through the study of the Scriptures, is exceedingly valuable. Any one who knows his own life acknowledges the necessity for an un failing, devotional habit. Most of us know how hard it is to maintain and develop such a practise. Any one who has met with unsatisfying results in the past is recommended to exact from himself for each breach of the practise some definite, previously determined, fine that will cost something. If other successful travelers on the Christian way have found this useful, perhaps we will. It is worth trying.

According to a well-known authority on social questions in London, during the first six weeks of the war, in which the British lost 10,000 soldiers by death, they lost at home "fully 140,000 through social imperfections." "This," he continues, "is proved by the difference in the death rate between rich and poor districts." If these latter figures are even approximately true, and we have no reason to doubt their accuracy, then we have not far to look for a highly "moral equivalent for war." Have we not, as college men and women, merely entertained ourselves by playing with some of the large social injustices and inequalities in the communities in which we live? While we do everything we can for the war sufferers in Europe, let us not forget those maimed and crushed by our own imperfect social conditions.

THE FAITH OF A MODERN PROTESTANT

BY T. R. GLOVER

St. John's College, Cambridge University

A modern man, who saw a ghost, or who had a vision of saint or angel or of Christ Himself, would be apt to hesitate before he laid any stress on the occurrence. In olden days it would have been decisive, as it is among low civilizations to-day—a native on the Congo, some twelve or fifteen years ago saw and heard his dead father, who told him that the Christian Gospel is a mistake; and he left the Church. But an educated modern man who saw any such thing, would probably say to himself: "Yes, I read about that in William James; I must look that up; it's interesting." And most of us feel that he would be right. Where evidence is doubtful, an honest man is bound to hesitate—it is his duty as well as his instinct. Such evidence as saints and virgins have had in vision and trance, is impossible for us today; we can base nothing on it till we are sure whether the thing seen is objective, as a tree would be or the face of a friend—or merely some projection of the mind, some trick it plays on itself when out of gear.

For most of us today a great deal of the evidence that carries weight at London and other places, is not available. And then we turn back to a passage of Luther's where he says he would not wish God to appear to him or to speak to him—meaning, in the supposed miraculous way of so many legends and other stories of the Middle Ages, and his own day. He is content with the historic work of Christ, and with God's general ordering of human affairs. "Christ sits at the right hand (not of the Kaiser), but at the right hand of God. It is an incredible great thing, this. But I delight in it, incredible as it is; in it I mean to die; and why should I not live in it?" So he let visions go and traditions with them, and lived and worked in the faith that Christ lives and looks after His Church and His people.

The Reformation represents the real dawn of our modern

days. The critical spirit woke and began to do its work upon old institution and old theory, testing both by fact. Indulgences were an ancient institution, and there were theories of respectable standing to account for them. Luther went to fact—they demoralized the people; they cut at morality; and testing them by life and experience, he rejected them. The authority of the Church he tested in the same way; he applied the best history he could get to the Forged Decretals, and recognized them for a forgery—the Church could not rest on them; he applied the test of Christian living—and the Church failed again; he went to the Scriptures and when he got at the heart of Paul's meaning, the Roman theory of the Church broke down on Paul's epistle to the Galatians. The Holy Ghost, invoked by Church and Pope, was no substitute for historical research, and lazy people who do not trouble about God's facts have no right to invoke His Spirit. So Luther was content to differ from Rome, as long as he was sure he was with Christ and with the facts of God.

That is the modern temper already at work in the sixteenth century. But we can go further back. Jesus Christ Himself would not give signs to people who would not face facts—what is the good of giving evidence to people who would refuse it? His authority was challenged. He vindicated it merely by a searching question, which showed that his challengers really did not recognize authority when they saw it—they could not make up their minds as to whether John was from heaven or of men. John the Baptist's disciples are told to tell their Master just what they see and hear; the facts are good enough; tell them.

The critical spirit in religion, when it is in earnest, is essentially nothing but the resolve to get back to the actual facts of God. Fact is the voice of God. This is the way the laws work in human affairs; then we may be sure God meant something by them. Theory says so and so; what says fact? Man spun theories about the heavens on Ptolemaic lines; but God's facts were with Copernicus and Galileo. Criticism in religion did

not begin with Luther and it does not end with him. He is just as liable to be corrected as Galileo or any other scientific man—just as liable as Paul found Peter himself. And so are we; but if the facts are with us, we are pretty safe.

The modern situation then comes to this: we have on one side a Catholic Church with its consolidated dogma, and on the other a scientific habit of mind, insistent upon evidence,—though its possessors are not always as open-eyed as they might be—for the peculiar varieties of form in which our evidence may come. The Catholic Church fulminates from time to time at modernism and all its ways; and on the other hand there are scientists and others who assert that the Church is an extinct superstition; and between the easy rejection of the Christian faith, and the as easy acceptance of it, some people tell the modern man there is no middle path. But, as Plato says, the unexamined life is not really livable for a human being, and the man, who is in earnest with himself, will not accept such an easy dictum; he will wish to examine, and he will incline to believe that others as candid as himself have gone before him and that their evidence will have a value. He will not expect an easy solution of any real difficulty—the spiritual life and the Gospel of Christ involve a good many. He will recognize that the Gospel has meant a power of unspeakable magnitude in the lives of generations, and he will not lightly reject it, nor will he accept it lightly in the first form in which it may reach him.

Four issues will confront him. First of all there are two speculative problems and then two practical ones. Of the former the older is that which has haunted every reflective mind since men began to think—the philosophic coördination and explanation of all the world we know—a large enough task, surely, without any other. Then as an historian and a student of mankind, he has to explain to himself the story of the whole Christian movement and the significance of the historic Jesus Christ. If he shirks this, he will never understand human history; there will always be a large irrational element in it, in its

wars for religious freedom, its "agonies of martyrs," its instances of sacrifice for religious principle, its missionary elements. All this will be meaningless, and there will be too much of it to allow a reflective man to rest satisfied. He *must* examine it, for his own self-respect.

When he comes to the practical problems, they are evident enough—one of them at least. Society is clamant for mending. The world is full of injustice, war, and oppression, monarchical, republican, economic,—full of poverty and misery. Children have no chance to grow up into intelligent men and women—society stunts them, or is content to leave them stunted, undeveloped, ill-trained, till they menace its existence. No man really in touch with men, really intelligent of his age, but must face the problems of his race and nation—but where is the solution? If everybody would be brotherly—if everybody in the old phrase would "love his neighbor as himself"—well, if everybody would be fair and intelligent, something would be done. But what is to bring them to this point? Why should a man not accept the animal opportunities that are offered him, or the economic opportunities? Why should he consider others?

Is there a reason in nature for these hard hearts? O Lear,
That a reason out of nature must turn them soft seems clear.

So wrote Browning, and Herbert Spencer said much the same—he "knew of no political alchemy for extracting golden conduct from leaden motives."

But when we begin asking why people are not pure and kind and fair and intelligent, the honest man realizes pretty quickly that he had better ask himself that question; and he has reached the fourth of our issues. What is he to do to mend his own nature, to get the animal suppressed, to achieve the ideal manhood? And if he is serious, the pressure of this becomes unendurable. "Oh, wretched man that I am!" He cannot help society, because he is unfit within—there is an inward rift, an inner weakness.

For all four issues, the serious man will go back to fact, and he will perhaps tackle the whole of the four issues together—insuperable difficulties as they are single, perhaps together they will be less formidable. He will begin, if he is wise, with the practical ones, for today at least the “working of it out in theory unclouded by a single fact” is not considered scientific, and in touching the practical matters he will be enlarging his command of fact. And in all four regions it appears that the first great fact is Jesus Christ. This may be unintelligible—but it does not matter. A fact counts whether you can understand it or not. That you cannot understand it, is part of its value in one sense—it is a stimulus, an incentive, to a keener life.

Let a man then grapple with Jesus Christ—as an historical problem, if he likes; put his best energy into plucking the heart out of His mystery—solving the riddle of what He was, what He is, why He counts—and that man, if he is serious and will handle his evidence fairly and squarely, will make progress. He will see men and women transformed into new and redeeming personalities—but how? Somehow by Jesus Christ—in connection with Him, through Him—somehow. And he will find for himself by and by that Jesus Christ in His unintelligible way can do the same by himself. “What does Christianity give you that Hinduism does not?” some one asked Father Nehemiah Goreh; “It has given me the power to overcome sin,” he said. “What made Luther so great?” asked the Catholic historian, Lord Acton. Luther made no mystery of it.

The modern Protestant will accept loyally every canon of study that modern thought will give him that is going to take him into truth—and he will use it, thoroughly and patiently, and when it fails, he will try another method. He will be loyal to fact, because he believes fact to be the revelation of God. He will go to Jesus Christ, because he finds Him to be God’s supreme fact; and he will give to Jesus Christ that patient and loyal study that all great things and great characters exact.

He will discipline himself in the ways of Jesus Christ; he will honestly submit his mind to Him till he has assimilated the words of Jesus Christ and their inmost and fullest meanings, till he can use them as Jesus Christ did and find His joy and peace in words such as "God," which once were vague and alarming. Jesus Christ is the centre and gist of it all.

"Wherefore, whensoever thou art occupied in the matter of thy salvation," wrote Luther, "setting aside all curious speculations of God's unsearchable majestie, all cogitations of workes, of traditions, of philosophie, yea and of God's lawe too, runne streight to the maunger and embrace this infant and the Virgin's little babe in thine arms, and beholde him as he was borne, sucking, growing up, conversant among men, teaching, dying, rising againe, ascending up above all the heavens, and having power above all things. By this means shalt thou be able to shake off all terrours and errours, like as the sun driveth away ye cloudes. And this sight and contemplation will keepe thee in the right way."

Luther's book was translated into English, and published in 1580. I would not say for certain that Edmund Spenser saw it, but he was a Puritan and he well may have seen it. He says the same thing himself in his "Hymne of Heavenlie Love."

Beginne from first, where he encradled was
 In simple cratch, wrapt in a wad of hay,
 Betweene the toylefull Oxe and humble Asse,
 And in what rags, and in how base aray,
 The glory of our heauenly riches lay,
 When him the silly Shepheards came to see,
 Whom greatest Princes sought on lowest knee.

From thence reade on the storie of his life,
 His humble carriage, his vnfaulty wayes,
 His cancred foes, his fights, his toyle, his strife,
 His paines, his pouertie, his sharpe assayes,
 Through which he past his miserable dayes,
 Offending none, and doing good to all,
 Yet being malist both of great and small.

So the English poet turns to the historical Jesus and follows Him to the cross, falls in love with Him, and finds in Him, in the end, God.

That is the Protestant way; and it is submitted that it is essentially scientific. Enlarge your grip of facts; extend your intelligence of God's facts; deepen your knowledge of Jesus Christ (and that is done best in the long run by loving Him), and you will know.

ON MAKING SOCIAL SERVICE A PRACTICAL REALITY

BY ROBERT E. SPEER

Nothing wears out faster than language. A new truth is discovered or a new aspect of old truth and for a time the fresh speech or new terminology which comes into use carries with it a quickening and invigoration of the human spirit. But after a little while men's minds and hearts settle down as indolently and indulgently on the new as they had settled on the old. There has simply been an exchange of unreality. The same old spirit of moral lethargy and unloyalty comes back under the new vocabulary.

This danger is dreadfully real in connection with the phraseologies of social service. The New Testament obligations of brotherhood, of self-sacrificing ministry to human need, of the actual application to life of the parable of the Good Samaritan and of the principle of the Last Judgment as described by our Lord in the twenty-fifth chapter of Matthew, of the frugality and simplicity of Jesus' own life and His ideals of justice and considerateness nowadays are clearly discerned and exalted. That is, the *language* of the new social service is emphatic and distinct. But is the *thing* adequately here? Is there as much return to the example of Christ in action as there is in exhortation?

The best way to test this is in small personal things. It is not in discussions or measures that are public and general. It is quite possible for us to participate in these at the same time that in our own private life and affairs we are acting upon principles which contradict or ignore the courses we ostensibly advocate. The real evidence of a man's convictions is found in his own personal action in everyday matters. What does he do there?

A man may talk readily about brotherhood and equality, about religion as consisting essentially "in visiting the widow and the fatherless in their affliction," about economic injustice and the wrong of overloading the shoulders of labor, and this same man may not know one day-laborer personally, he may habitually speak dictatorially to those whom he employs or who are employed about him, he may constantly repudiate the principle of brotherhood in his actual relations with the people he meets, clerks and ticket agents and servants, he may never have visited any one in need and may with regularity slight the common social courtesies of life, he may try to squeeze down all his payments, and he may every day needlessly multiply the amount of service he exacts from or imposes upon others. Is not such a man living anti-socially?

An immense amount of the work which has to be done today is superfluous and unnecessary. Men and women have to be employed to clear away dirt that need never have been produced. A large part of the toil of sweepers, street cleaners, and housemaids might be spared, if people would practice the doctrine of social service which they preach. In hotels or other people's homes many guests feel that it is legitimate to be wasteful. More towels are used than are really necessary and much extra and wholly superfluous work is created. Rooms are left in disorder for other people to arrange which might have been kept in order with less exertion than was required to disarrange them. We demand service of others which we might perform ourselves.

It is especially easy in these things to see the inconsistencies of others. The motes in their eyes are very conspicuous to us. But what about the beams in our own? College students should do a little work of introspection not only in their souls but also in their social habits. There are economic iniquities nearer than India or the slums of the city fifty miles away or the sweat shop or the mill. How about the janitor in your dormitory? Is he being treated as a man and a brother, as we think the owner of the factory should treat his men? How about our laundry-women, the workmen about the campus or the laborers who work on the athletic field? Do we know who they are or what their homes are like and whether their children are in need or not? Is our conduct "socialized" in these relations?

The man or woman who throws paper about or who in any way defiles the world, may talk about the conservation of human resources and about social justice and about the-right-of-human-life-to-be-beautiful but the talk is all bunkum and the talker is a fakir. And the bunkum and the fakirism appear in a thousand other ways.

The test of downright reality is a deadly test. Not many of us can stand it. But it was the test which our Lord was always imposing. And the hypocrisy, conscious or unconscious, which it condemns can grow up in any department of thought or action just as much in modern social service as in the old individualism. And we need to be on our guard always by day and by night lest we who think we are standing fall down in the shame of an unreal life.

MEETING THE CONDITIONS OF SUCCESSFUL MEETINGS

BY A. J. ELLIOTT

In view of the importance of beginning to plan this spring for successful evangelistic meetings next autumn and winter, we asked Mr. Elliott, out of his rich experience, to state the essential conditions of successful meetings. A more extended treatment may be found in the pamphlet by the same author, entitled "Meetings for Christian Decision."—EDITOR.

The supreme test of evangelistic effort must be regenerated life pouring itself out into social institutions and transforming them. Such results have, from time to time, been witnessed in many colleges, but probably in no single year has there been so wide-spread and far-reaching evangelistic effort as that of the present academic year.

Not only have thousands of students' lives been regenerated but the life of institutions has been changed—men now love what they once ignored and they now hate and fight those things in which they once participated. In fraternity houses and dormitories the Bible class and prayer meeting have taken the place of the "Smut Fest"; honest class elections in the place of "Tammany Hall Politics"; evangelistic deputations, through which thousands of boys in high schools and rural communities have been led into the Christian life, in the place of "smokers" and poker games; and teaching of boys' classes in Sunday school in the place of sleeping till eleven o'clock on Sunday morning or lounging idly about a rooming house in a bath robe, revelling in the pink sheet of a newspaper, puffing cigarettes and playing with bull pups.

Why has there not been an effort in every college such as there has been in some? Why has there not resulted from every evangelistic effort what has characterized some of the most successful campaigns? Are there not certain underlying conditions that must be met if certain results are to follow, or is it all a matter of chance—a mere lottery? Certainly not the latter. Never in the ripest experience of Finney was his statement more true than it is today—"When certain conditions are

met, certain results are inevitable." He might also have added, when certain conditions are not met, failure is inevitable.

A careful study of those institutions in which there has been the most vital transformation reveals the fact that certain conditions have been met. Moreover, when these conditions were most completely met the transformation was most complete. When they were ignored the results were most superficial. Experience would then justify us in saying that if we would have regenerated life in college that will make a transformed college, God will grant such a blessing when the following conditions are met.

I. *At least one person in the college, who knows the redemptive power of Christ and whose heart aches because of the sin in student life, who will give to students his vision and passion.* This may be an officer of the Association, a committee man, a member of the faculty, a secretary, or an isolated student.

II. *Prayer.* Unless parents, students and faculty are enough concerned about the spiritual welfare of the students of a college individually and collectively to call upon God in heartfelt intercession, there is no experience in the religious awakening of colleges to give any hope that a transforming work will be accomplished. Theorists may argue that certain methods and certain speakers are an absolute guarantee of regenerated life, but such attempts without prayer are the great examples of superficial and temporary results.

III. *Personal work for students by students, faculty and leaders.* God may be able to save the non-Christians of a college without using those who profess to love Him, but He does not do it. From the time of His calling the first disciples, it has always been His plan that His Kingdom should come as He is allowed to work through the lives of those who love Him. Prayer for a fellow student cannot be very heartfelt and genuine which is not backed up by personal invitation to "come and see." There is not a college enterprise which would not die a natural death if students had no more loyalty and concern for

its triumph than many Christians have for their religion. Thousands of students bear testimony to the fact that the influence that led them into the Christian life was the personal concern of a fellow student. A student can do for a fellow student what no one else can do. If the largest work is to be accomplished there must be such effort. The supreme emphasis of the campaign must be upon personal work. Meetings have their place but by far the most important work of a well-organized campaign, aside from prayer, is the personal work. Personal work for students by students; personal work for members of the faculty by members of the faculty; personal work for students by members of the faculty; and personal work for students and members of the faculty by visiting leaders and workers together with the local leaders of religious activity.

IV. *Plans and preparation for the campaign must be sufficiently extensive to challenge the interest and thought of the entire college by enlisting the coöperation of the entire Christian forces of the college, as well as all the pastors and religious leaders of the community.* In this day of so many college interests it is not a simple matter to compel the united thought and interest of an entire college on any subject, but it can be done, and to no cause will more faithful allegiance be given than to the presenting of the claims of Jesus Christ. Changes in intercollegiate athletic contests have been made, Pan-Hellenic events have been cancelled, literary societies have adjourned and debates have been postponed when student leaders have been led to realize the importance of such a united effort.

V. *Student leaders must be interested.* The religious problem in any college is a problem of not more than twenty-five to fifty students. Wise indeed is the man who so knows student life that he can name such leaders, and great is his religious leadership if he can win for Christ and His cause these leaders, for simple is the remaining task of winning the entire college. In religion as in anything else students follow their

leaders. Any effort which does not include the winning of the student leaders of the college cannot be entirely successful.

VI. *The leader of the campaign must be a man who knows student life, who will, with conviction and without compromise, set forth the reasons why one should be a Christian and clearly interpret what is involved in beginning and living the Christian life.* He should have associated with him a sufficient number of able helpers to reach every influential, natural grouping of students each day. These meetings should really be contributory to the central meeting.

VII. *Opportunity should be given to all who desire to begin to live the Christian life to make their declaration of purpose before those with whom they are to live.* If desire cannot be backed up by a determination that will publicly express itself before one's companions, there is little in experience to justify the belief that the impulse will be other than a passing emotion which leaves the life in the clutches of former habits and customs. Football contests have never yet been won by secret players on the bleachers.

VIII. *Converts must be enlisted in those means of grace which experience has so clearly demonstrated to be imperative if one is to be really Christian.* It is at this point that so many campaigns have failed. Interest has been aroused, students have been enlisted, but here it all ended. This is as ridiculous as to think that a man could become a great football player and win victories for his college by simply joining the squad, putting on a suit and never getting any dirt on it. Little can one know of the reality of Christian life without daily Bible study, prayer, regular participation in the services of the church of which he is a part, and the bearing of testimony and being of real service to those who are in need. It is not enough to conclude that those interested will of their own initiative care for themselves. There must be even more careful planning and personal effort here than in any other part of the campaign. The personal work organization has at the close of the public meetings just reached the place of greatest opportunity and re-



SOME OF THE LEADERS AND GROUPS OF DELEGATES, ASILOMAR, 1915,
MEN'S CONFERENCE



UNIVERSITY OF IOWA, 1914, DELEGATION AT LAKE GENEVA CONFERENCE

sponsibility and must continue its organized effort till all have publicly committed themselves to God and each student in college has realized the fullest development in his life.

IX. *An organized campaign against all unchristian social practices and an organized participation in constructive activities.* Students must be led to see the importance of their unitedly opposing all practices that undermine mental, moral, or physical efficiency, that they are not living apart from responsibility preparing for life, but that they are living now. If practices in college that are undermining their lives, and the lives of others, are to be put down, they must put them down and in their place organize college as it ought to be. In so doing college men and women will be trained to go on in life to give communities the leadership which those, who have done the world's drudgery and made possible, leisure for study, have a right to expect.

PREPARING A CONFERENCE DELEGATION

BY GALE SEAMAN

When all the facts are considered probably no higher privilege can come to a Christian student than to be assigned, as leader of the special committee, the happy task of shaping the summer conference delegation. This is true because of the possibilities within the delegation itself, and because of the highly multiplying nature of the usual Conference influence. Horizons are going to be lifted, lives purified and vitalized, habits of daily prayer and Bible study fixed, important decisions made, fresh, determined leadership added to the Kingdom forces, and personalities become Christ-centered. A delegation leader may be pardoned for having a feeling of satisfaction over a successful conference group. How would you

like to have been on the committee which influenced Mr. Mott and Mr. Eddy to attend Northfield? One delegate ten years out of college writes, "The farther I get away from my student days, the more grateful I am for what the college conference contributed to my life."

More than a decade's direct experience with conference delegations leads me to suggest certain considerations for the delegation before it leaves the college town. These are for the delegation which seriously wishes to get much good from the conference, and likewise to contribute as much as possible.

There should be, before the conference date, more than one meeting of all the delegates for prayer with the special committee, and particularly with former delegates. An effort should be made to fix clearly in mind the lofty purposes which justify the existence of these expensive annual conferences. Convincing arguments are at hand, but let's know them. Emphasis on the definite objectives of the conference will also have a tendency to discourage any who have joined the delegation from unworthy or insufficient motives, such as: "Just for the trip," "To get out of some hard work at home" and "A glorious good time, only."

The high value of these student gatherings will be impressed by reviewing their vital relation to the present local work, and, indeed, to religious movements and leadership throughout the world. By all means, appoint or elect a leader of the delegation. He will preside at the daily delegation meetings, and attend to various matters and represent his college in inter-delegation and conference affairs.

Either before or immediately upon arrival, the leader should inform himself regarding the number and nature of the Bible and Mission classes and other discussion groups. Then in conference with the entire delegation, make such assignments as will be agreeable to the individual delegates, bearing in mind always the needs of the various departments or committees of the home Association. The maximum amount of knowledge and inspiration should be sought. In case of a

smaller delegation, unable to be represented in all the conference groups, the important features should be decided upon and covered.

It sometimes adds zest to pre-conference activities, and provides against later confusion, to discuss the possibilities for a startling feature for stunt night. That dreadful occasion is bound to come and even conference delegations might as well be ready for war and excitement.

Sometimes a delegation will contain one or more students who have not become open disciples of Jesus. It is proper that a limited number of such delegates should go, but the leader and stronger Christian members of the group should be faithful in following impressions and in encouraging a positive declaration of Christian purpose.

The facts might as well be faced before the opportunity is gone—sufficient sleep, judicious diet, regular exercise, faithfulness to all conference appointments, and a magnanimous friendly spirit are in “class A” of essentials, if one is to obtain the largest good from the conference.

It is both natural and desirable that spiritual and social values should predominate during these very special ten days. In every delegation gathering, before and during the conference, earnest prayer should be offered for the conference management, speakers and leaders. Happy the delegation whose every member sees the importance of keeping faithfully “the Morning Watch” at whatever cost, and the rich privilege of leading others to fix this devotional habit.

And finally, a wise delegation leader will encourage his group to take advantage of the unusual opportunity of coming in contact with strong personalities among the speakers and leaders. The group leader should make it a point to see that his fellow students meet and have conversation with those outstanding figures at the conference who can help meet personal or Association problems.

IF I WERE A COLLEGE EDITOR AGAIN

BY HOWARD A. BRIDGMAN

Editor of "The Congregationalist and Christian World"

If we of the middle and later years could re-live our golden college days in the light of what we have learned since then, and of the way in which the world has opened itself up to us, how hard we should study, how attentively range over the field of general literature; how earnestly go about our day's work, and how much we should value and cultivate the moral and spiritual opportunities of growth, fellowship and service!

This form of reincarnation being denied us, the best we can do is to offer sage counsel and fervid exhortation to those still in the midst of their college years, fully aware that much of it will be unheeded, since youth prefers to buy its own wisdom in the hard and costly school of experience. Yet perhaps a modest suggestion or two may stick to the mind of him who hears or reads, and become a seed-thought, out of which something worth while shall grow.

So, to put myself at once back into a relation once sustained, I will say that were I again a college editor, I should try to impress upon my readers the fact that they are men. To be sure, I should not consider myself a good newspaper man if I did not mirror in my paper the sports, amusements, debates, pranks, jokes and all the joyous and more or less innocent and profitable activities that make up college life. But along with this routine reportorial work I would try to help the fellows to realize that when they matriculated, they passed the boundary line between boyhood and manhood. That should be the difference between a "prep school" paper and a college paper; the latter without preaching or "nagging," should center more and more the mind of the undergraduate community upon the tasks and themes of manhood.

To that end, I would "play up" men's work in the world and especially work not prompted simply by the thought of financial reward; such work, for instance, as that of Colonel

Goethals, of Surgeon-General Gorgas, of Ambassadors Morganthau, Whitlock and Herrick; of Doctor Grenfell and other missionaries; Professor Graham Taylor, Robert Woods and other social workers. Search should be made in the ranks of alumni for men who are doing substantial things, even if the limelight does not fall upon them constantly.

I would try to help my readers realize also that they were not only men, but college men; that they have entered into the royal fraternity of students and scholars. I would relate them to their own institution by having a brightly written history of the college where they are. Then I would call attention to the scope and character of the higher educational movement throughout the country and abroad, especially in the comparatively new colleges in Turkey, India, Japan and China. Intercollegiate gatherings of an intellectual and moral character like the prize debates and the summer assemblies at Northfield, Silver Bay, Lake Geneva and other points should be effectively reported.

To secure an interest in the various departments of the college, I would ask professors to tell what they are trying to do, what kind of men they want in their courses; and how their instruction relates itself to the work of life. Without intruding upon the functions of trustees and faculty, the students can be led to cooperate in the solving of the problems of discipline, of finance, of the curriculum, of intercollegiate relationships. Why not have a symposium once a year made up of the best answers to this question: "What am I getting intellectually out of my college course?"

To make the men aware of the fact that they are citizens of the nation and the world would be another target. The best qualified professor should furnish regularly a column on current events which should sum up the facts relating to affairs in this country and abroad and interpret them in their bearing upon the progress of truth and righteousness. I would also keep standing a column entitled "It Will Pay You to Read." Under it I would list from a wide reading of current periodi-

calls articles deserving the attention of college men, with perhaps a word of comment on each.

Life beyond college walls begins to loom large, certainly by junior and senior years. My college paper would help the men to decide on their careers. I would ask representative alumni in the fields respectively of the ministry, missionary service, teaching, journalism, law, medicine, architecture, engineering, social service and so on, to tell in five hundred words why their particular career appeals to them, and what opportunities it offers. Then I would have an expert on psychology or an "efficiency man" tell how a man may best study himself so as to determine what sort of work he can best do by and by. A symposium on "What I am Going to be, and Why," made up of three hundred word articles from students who have already decided on their careers would be interesting.

I don't believe I would eliminate or minimize the moral and religious element. Because colleges were founded chiefly to build character, I would try to make a paper intended to influence college opinion to contribute to that end, not by pious and flat moralizings, but by reporting adequately the Christian and philanthropic activities. I would put my best man on the job of reporting the sermon each Sunday, and have him describe the personality and manner of the preacher. The week before the preacher came, I would have a little picture and write-up of him. Once or twice a year I would have a symposium on "The Sermon I Liked the Best, and Why." In it, within the limits of three or four hundred words, students would express their honest judgments of the preachers who have appealed to them as helpful. A prize or two might be offered to stimulate competition. I should try to get a member of the faculty competent for the task to write about five hundred words each time entitled "A Sunday Evening Talk," in which he should try, avoiding cant phrases, to get under the vests of his readers, and touch the deeper side of their natures, with a view to bringing out what religion means in the daily life of a student.

I would call attention to books that build Christian faith by such men as Jefferson, Grenfell, Gordon, Bosworth, King and Speer, as well as to the biographies of Christian leaders in the business world, like William E. Dodge and Robert C. Ogden; in missionary advance, like General Armstrong, J. H. DeForest, James Chalmers and a multitude of others; in the field of teaching and general influence, like Henry Drummond; in statesmanship, like Gladstone; and in the Christian ministry, like Phillips Brooks and Hugh Price Hughes.

I wouldn't treat religion as if it stood apart from life, but I would not be so occupied with reporting the superficial and passing phases of life as we see it about us to-day, as practically to divorce life from religion altogether.

So I would try, without sacrificing any of the canons of good journalism, and without converting the paper into a religious journal or a missionary periodical, to use its influence in college life in behalf of the things that are true and fine, in support of all policies looking toward the ennobling of the college years, and in setting forth and endorsing all those forces, interests and activities of a higher character that make a man truly a man, and without which his life will always be lop-sided.

WHAT IS THE MATTER WITH THE COLLEGE DAILY?

BY EDWIN NEWELL LEWIS

The college editor has been elevated, justly or unjustly, to a position of power in that most dynamic of social forces, a college or a university. Leadership brings with it duties. A college daily which is functioning properly will not merely reflect undergraduate opinion—it must embody the aspirations of everybody who is working to advance the best interests of the institution. Unworthy undertakings must be censured,



trivialities must be discouraged, petty politics must be exposed, manliness and clean sportsmanship must be commended, serious study of college problems must be encouraged and wherever the worth-while aspect of college life is being exemplified, there the college daily must pause to pin an iron cross.

Certain criticisms are always leveled against the amateur editors and news "heelers" in our colleges. It is my purpose, in this article, to maintain a "neutral" attitude, to state the criticisms and then confront them with evidence extracted from a study of eighteen representative college newspapers.¹

First: Critics say that the college daily has not responded to an appeal for higher standards in advertising, notably to the campaign against liquor and tobacco advertisements.

Lack of information is at the bottom of the accusation. The Association of Eastern College Newspapers has gone on record against accepting liquor advertising and the exclusion of the tobacco advertisements has been discussed. Liquor "ads" of any description are a rare exception in the columns of the college dailies. In fact, of all the newspapers studied in this survey, the only mention of liquor in advertising columns was "Wine with Dinner" announced in a restaurant offering in a Western college daily. Right next to this restaurant "ad" was one for pasteurized milk, occupying twice as much space.

A former business manager of the *Yale News* told me that it took courage to exclude the liquor "ads." He said that the importance of tobacco advertisements from the revenue standpoint sufficed to keep cigarette firms on the business manager's books. The stand against liquor is a hopeful sign. When learned professors stop arguing over the respective merits and demerits of smoking, the college student's favorite vice, perhaps the college daily will stand with the athletic trainer in banishing cigarettes.

¹The following papers were chosen as representative of college journalism throughout the country: *Williams Record*, *Toronto Varsity*, *McGill Daily*, *University Daily Kansan*, *Daily Iowan*, *Indiana Daily Student*, *Michigan Daily*, *Daily Californian*, *Amherst Student*, *Daily Maroon* (University of Chicago), *Daily Princetonian*, *Cornell Daily Sun*, *Yale News*, *Harvard Orimson*, *Ohio State Lantern*, *Daily Illini* (University of Illinois), *Columbia Spectator*, and *Daily Pennsylvanian*.

Second: It is said that college newspapers publish an extraordinary amount of piffle and pure idiocy.

Such criticism does not apply to college dailies and I doubt if it could be maintained, successfully and fairly, against the so-called humorous monthly publications. Most of the dailies stick close to a stereotyped field of news which allows no room for idiocy. Cheap jokes occasionally creep in for "filler," but only occasionally. As a matter of fact, one is impressed with the absence of piffle in reading a typical supply of college dailies from all parts of the country. In the Middle West where several college newspapers are managed by Departments of Journalism, we find an attempt, often successful, to add a human interest spice to the potpourri of university happenings. Here is a tendency not to be decried, provided the editors use good judgment. A really human story in some of our Eastern college papers would break all precedents and traditions. In this connection, however, we must remember that each college has its policy of publicity, a policy which is usually binding on all student publications. Personal initiative on the part of the college editors is often tempered with faculty censorship.

Third: The college papers print athletic news all out of proportion to the importance of athletics in the life of the college.

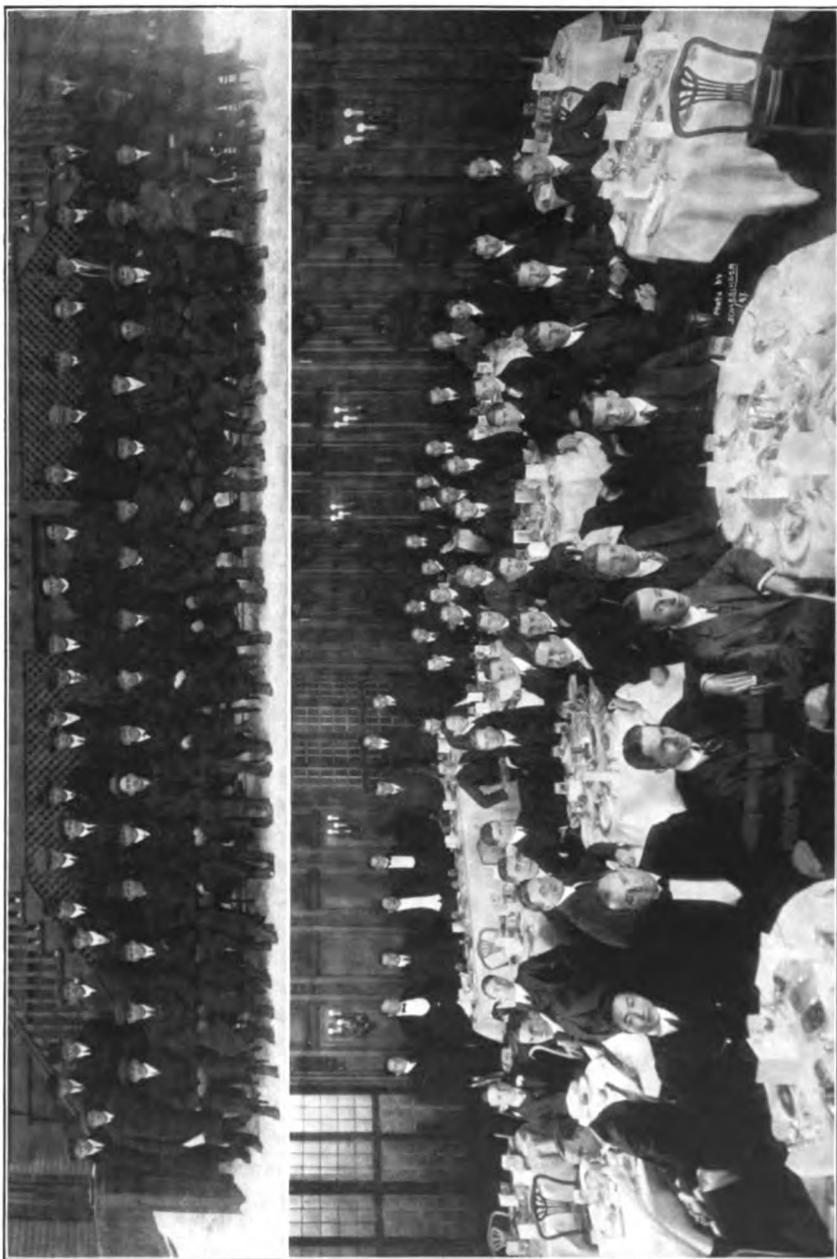
Here is a criticism which has more than three legs upon which to stand. Your college daily from coast to coast is saturated with "dope" on athletics. At the beginning of the week it is a critical review of last Saturday's game; in the middle of the week it is detailed attention to each member of the team, words of wisdom from the coach, or complaints from the manager because his team has not received proper support; by Friday you get an advance statement of how to-morrow's game ought to go, and on Saturday there comes another game to furnish "dope" for the next week. So it goes from the first call for candidates to the end of the season in each major and minor sport.

Now for the college student, an interest in athletics is healthy, natural, and inevitable. The college daily which neglected athletics would be a farce. But why this over-emphasis on athletics, this spreading forth of managerial "dope" to the exclusion, from the front page at least, of other highly important, mayhap vitally essential, college news which has to be neglected. A football extra, an entire football edition when the team wins a big game,—who would be foolish enough to object to such enterprise in the college daily? On the other hand, however, few college editors would care to write an editorial showing that athletics was the be-all and end-all of college. Yet the accentuation of athletic news in a daily gives precisely this impression.

Fourth: Athletics in the news brings us to the last criticism, namely, that college dailies give, relatively, little attention to serious college politics. Space allotted to athletic news is fatal to college politics of a higher order.

After each college team has been written-up and the usual class activities of the day chronicled, there remains only a small amount of space for other news. In the case of papers like the *Cornell Sun*, which is a member of the Associated Press, and publishes a review of telegraph news, this remainder is further reduced. Editorially our college dailies tackle serious problems, but the news basis for the editorial is seldom allowed just space and prominence. Signs are not lacking, however, to indicate that the college daily pendulum is swinging towards serious politics. A few concrete examples will show that some editors are not afraid to hop off the comfortable middle-going fence to state a decided opinion.

The responsibility of the over-enthusiastic undergraduate away from his college has been sounded in editorials during the recent football season. In answering the criticism of Williams rooters in the *Princeton Alumni News*, the *Williams Record* said: "Innocent intentions are all very well, but they do not weigh heavily with the damage dispensers when the street car runs over the street cleaner. Williams men have not



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fully acquitted themselves when they have merely avoided muckerism. It is highly essential that they also avoid any appearance of muckerism."

One of the most courageous stands on a question of college politics was taken by the *Cornell Sun* in November, on the matter of freshman elections. Machine politics with a boss at the throttle was suggested in several letters to the editor. "As an election, the freshman balloting yesterday was a pitiful farce" said the editor, after making his investigation. "As a University proceeding it was a crimson disgrace. Political manoeuvring and bartering for office in class elections have this fall reached the lowest depths of rottenness. . . ." Strong words like these follow in a column reprimand to the freshman officers who denied all the charges in the next issue of the *Sun*.

"Everyone must admit that the tendency is toward a more wholesome way of regarding retarding habits," says the *Michigan Daily*, in commending the action of a group of leading athletes who united to discourage uncleanness among the men who represent Michigan in college sports.

Of all the college newspapers examined in this brief survey, the University *Daily Kansan*, alone, has a motto above its editorial column. This motto is:

"The *Daily Kansan* aims to picture the undergraduate life of the University; to go further than merely printing the news by standing for the ideals the University holds; to play no favorites; to be clean; to be cheerful; to be charitable; to be courageous; to leave more serious problems to wiser heads; in all, to serve to the best of its ability the students of the University."

The college editor who follows out this program in letter and in spirit will not go far astray. He will be writing a bold answer to the pertinent question: "What is the matter with the college daily?"

WHAT THE WHITE RACE CAN DO FOR THE BLACK

BY BOOKER T. WASHINGTON

I am sometimes asked what I think is the most important service which members of the white race can perform for the members of the black race in this country, at this time. In reply to that question I usually say that it seems to me that the most important service that any race can perform for another is to help it in some way to help itself. Now there are few ways in which it is possible to help a race to help itself simply as a race, because there are so few things that races are doing for themselves that they are not doing for others; and it is possible to help a race, as a race, only where it has its own organization.

In the northern as well as in the southern states Negroes have their own separate churches, and their own religious organizations. In some respects it is an advantage but in others it is a disadvantage that the black people and white people should have separate churches. It is a disadvantage so far as it separates the masses of the Negro people from the contact and influence of the best white people, and so far as it cuts them off from the sympathy and interest of the white race. On the other hand, it is an advantage so far as it puts the Negro in charge of himself, so to speak, in so far as it develops leadership within the race and establishes finally, racial self-control. A people can never be a free people, never become a responsible people, so long as they are living under the protection and guidance of another people. From this point of view it is important that the Negro race should have its own churches and its own religious organizations.

But it would be a mistake to think that the Negro could develop a church organization, or a school system, or any other one of the fundamental social institutions, independently of all the rest of the world. No people has risen from a lower to a higher civilization except as it learned from its neighbors. It

is sometimes said it was a wise economy of Providence that the black man was brought to America and endured the long and hard discipline of slavery, so that he might have the opportunity to go to school to the white man. It is just as important that he should have that opportunity in freedom. It is for this reason that I am inclined to regard as peculiarly important the work that the Young Men's and the Young Women's Christian Associations are now attempting to do for the Negro. These Associations are now springing up in the South and in the North, in the rural districts as well as in the cities. These organizations, although conducted by and with and for colored men, still have the support, moral and material, of the white organizations. They have the benefit of all the method and practical advice which the white man, out of his larger experience, is able to give the black. This coöperation between the races, by which the Negro has his own institutions, but has at the same time the benefit and sympathies of his white neighbor is the plan which in my opinion enables the white man to perform his most important service for the black. What is being done by these Associations should be done to a much greater extent in the schools.

In the southern states where the division between the races is deeper and wider than in the North, the Negro has been given charge of himself to a much larger extent than in the North. He not only has his own churches, but he has his own schools, and, more frequently than in the North, he has his own banks, drugstores, grocery stores, and places of business, even his own towns. It is very important to the future of the Negro and to the future of the South that in the Negro schools and Negro communities, where the black man is shut off to some extent from association with the best white people, he should have the benefit of the white man's coöperation. It is important that the masses of the Negro race be brought in touch, through his own schools, with the best methods, with the best teaching, and the highest ideals of the white people. This can only be done if we maintain schools to train the leaders,

the ministers, teachers, doctors, and business men, who will carry to those isolated communities, the most complete knowledge, the most expert methods, and the highest and most patriotic ideals of life.

It is not only important that a certain number of young men and women who are to be leaders, furnish the models and set the pace for these communities, should be thoroughly prepared for their work, but it is almost equally important that after they are educated they should go to the communities in which they can be of service, and that they should have there the constant moral support, counsel, and assistance of the schools from which they have gone forth, in building up and improving the conditions and raising the standards of physical health, of morals, and of economic well-being, of the communities of which they are members. This, if it is done in a thorough and systematic way, is a great and important task, one that should command the interest and support of the whole community. It amounts to nothing less than taking education out of the schools, transplanting it, and making it grow among the masses of the people.

This is a task that should command the earnest attention and backing of the whole people. It is a task national in importance. It is part of the great task of emancipation begun some fifty years ago, and which will not be completed until every Negro child has learned through the Church, through the Sunday school, and through the day school, not only what it is, but what it means to be free.

According to the statement of an interdenominational committee, of which Robert E. Speer is Chairman, the great war has caused no greater suffering or more urgent need than among the Christian population of Northwestern Persia. In Tiflis, Tabriz, and Urumia alone there are 50,000 destitute refugees, for whom funds are earnestly solicited. Contributions should be sent, marked "Persian War Relief Fund," to Spencer Trask and Company, 48 Exchange Place, New York City.

SOME DANGEROUS TENDENCIES IN STUDENT LIFE

BY MARY J. CORBETT

There are general temptations that beset men of every age and also special ones that come to special ages and to special classes. The student today has special temptations because he is in a special class—a student living in a more or less abnormal community—and also because he is a part of his age. There are many tendencies in student life these days, some that lead to the finest type of Christian living and some that do not tend to develop high moral characters. One of the latter is a lack of reverence. Our age has learned to scrutinize everything. Nothing can escape the dissecting knife or the microscope and with this has grown a confusion of the relationship of reverence and knowledge. We seem to think that to prove our scientific powers we must leave nothing unshorn of its glory. As a result, that spirit of reverence which is a proof of a fine and sensitive nature is either in hiding or is disappearing. We can be scientific and seekers of knowledge without being crude and boorish. A foreigner writing of American life several years ago said the “Curse of Jocularly” would be the undoing of America. Students might do well to ponder upon this statement. The man who has not reverence in his nature is lacking in one of the finest qualities of the cultivated soul.

There is also a tendency to confuse breadth of thinking and liberality of viewpoint with a lack of conviction and an unwillingness to state one’s convictions when necessary. One does not need to blazon his viewpoint and opinion upon every occasion, neither does he need to be ashamed of having very decided moral and religious convictions or of expressing them when necessary. There never has been a time, and I suppose there never will be a time, when there will not be someone ready to say in a sarcastic tone, “narrow, puritanical and old fashioned” to the man whose moral standards are of the sort that make his neighbor’s seem lacking in moral fibre. How

can we expect to meet the moral issues that will come to us shortly in business, political and social life if we cannot, as students, stand up for our convictions? College days are by no means the only times that we shall hear, "narrow minded and lacking in liberality." The man who struggles for any moral or religious cause will always hear it and he might just as well learn to face it in college as out. In fact, if he does not learn to face it in student days it is doubtful if he ever will. Dr. King has well expressed this tendency when he says we too often mean by "breadth" putting everything upon one level, and by "toleration" a state of mind where there are no convictions, consequently perfect indifference to all viewpoints.

There is also a tendency to call a "spade" by some other fine sounding name when it comes to the question of student honor. Cheating, stealing and lying, if done in an artistic and finished manner in a student community, are known by such euphonious terms as "clever," "smooth," "lucky." Does a man think if his standards of honor as an undergraduate are blurred that they, by some mysterious process, will suddenly become keen and discriminating when he is a judge in some case in which great moral issues are involved or when he is concerned in a business transaction upon which the fortunes of many people depend? Many a man or woman could with profit recall that verse of Kipling's:

I wish myself could talk to myself as I left 'im a year ago,
I could tell 'im a lot that would save 'im a lot
On the things 'e ought to know.'

Extravagance is one of the habits formed in student days that many a man and woman will have to answer for in later life. I do not mean so much the amount of money spent as the way in which it is spent—the utter lack of appropriateness and harmony in expenditures; in fact, the lack of a carefully thought out budget. In a college where a chart showing approximately the expenditures of college women was made, although the institution was small and no one spent lavishly, the

amount spent upon social life was nearly two thousand dollars, while that given to missions was thirty dollars. One student said she spent twenty-five dollars a year, exclusive of her board bill, upon food—only five dollars less than all the women of that institution gave to carry on the work of the Kingdom of God in other lands. Can altruism, social service and unselfishness flourish upon such a financial basis? People do not change suddenly when they leave the college world behind them. If a student does not face the responsibility of ordering his finances so that he, as a citizen, has a share in religious, missionary and philanthropic projects, he seldom will when no longer a student.

Over-crowding of schedules, doing many things poorly and few things well, should not be left out of this arraignment. Sometimes it seems as if circumstances, over which a student has no control, forces him upon this shoal. The only answer is that unless this question is settled in college each one must face it after student days are passed, as it is a problem of the age instead of one of college life exclusively, and it is better to learn early to master one's time rather than to be forced to learn the lesson later—for learn it one surely must or else fail to escape either the Scylla of living a feverish, unpoised life or the Charybdis of failure to accomplish the thing undertaken.

Like the writer of old, time would fail me to tell the story of wrong desires for popularity, lack of poise and stability, aimlessness, the development of too great a sense of individualism instead of a community spirit, love of gossip, cruelty, waste of energy, of time and of fine sensibilities, wrong sense of values, and all the other things that conspire to spoil our students; or of all the fine and noble tendencies that are making the student life of to-day superior to that of any other age in understanding, in spirit, and in Christian living.

HOW I EARNED MY WAY THROUGH COLLEGE

The following by a man who has achieved national success as a social worker should encourage many who wish to provide their own "sinews."—EDROR.

My sentence was for ten years—not at Sing Sing but at Work Work. However, lest we make a false start, this is not to be a sad little offering; for some day when I can strike a balance between the rosy-colored days full of the usual college thrills and the dull drab of working-one's-way drudgery, the thing will show an overwhelming surplus on the sunny side. Perhaps I was unusually lucky, or now am forgetful of the rough side of the account; but I don't think so. It was merely a case of deciding early in the game that the chase for the nimble shekels should not be allowed to interfere too much with getting as much out of college as anyone else was getting.

But as to the ten years. I dropped out of high school at the beginning of the second year to work in a bank. After three years there, in which I learned some bookkeeping and to write a fairly good hand, both of which, by the way, stood me in very good stead later, I went away from our small town to a college "prep" school. It took me three years to finish there and be admitted to college. Then there were the usual four years in college; and immediately following I spent three years in graduate study. The "prep" school and college (it was one of the big colleges with approximately 4,000 students) were in the Middle West, and the graduate college in the East; so locality didn't seem to set up any special obstacles to the self-help scheme of things.

Although on very small pay, I saved \$400 in the three years in the bank, and had that amount on which to start away from home. Part of the amount was saved before I had ever even guessed that anyone without a rich "Dad" could go through college. Then one day one of our ministers, a college man, happened to say how he knew many students who paid their own college expenses. After that there was new reason for saving.

By living in a room with another lad, which cost us each \$2.50 per month, and by waiting on table at a student club for my board, the first year used up only \$165 of my savings. In the second year a similar amount was taken from capital to supplement the earnings of the year, and the last year in "prep" wiped out what remained of the original four hundred. In college and post-graduate school I was able each year to earn more money on the side, but expenses also kept increasing; so that it was necessary to borrow from time to time to make up deficits which had formerly been taken care of out of savings. The borrowing could have been kept to a very low figure but for the purpose to sacrifice as little as possible of college experience on account of limited funds. Whether or not borrowing for such purposes is wise, of course, is very hard to tell. In my case it has seemed, so far as one may yet judge (I have been away from graduate study only five years), to have worked out reasonably well.

The details of the earning process are neither interesting nor instructive, and space limitations preclude writing down here anything more than a summary of the various kinds of work done. After the first year of waiting-on-table, the list of jobs engaged in (not including summer vacations) includes as nearly in their order of succession as I can remember: general handy man in a wealthy home where there was a furnace to be taken care of, fireplaces to fire, snow to shovel, a lawn to mow and rugs to beat; night watchman from 10 P. M. to 2 A. M. at a boarding inn; keeping books in a bakery; teaching in Y. M. C. A. night schools; miscellaneous clerical work, including the addressing of mountains of invitations to a fashionable wedding; tutoring, all the way from preparing young Irishmen (fresh from the sod) to pass the elementary tests incidental to becoming city policemen, to preparing college seniors for their final "exams"; teaching bookkeeping and penmanship in the same old "prep"; secretaryship of a college Y. M. C. A. on a half-time basis; proctoring in a college dormitory where the sophomores were wont to be a bit too peevish with the fresh-

men; keeping the City Treasurer's books; map and diagram making for studies of immigration and professor's assistant in a lecture course. In two of the last years scholarships were won which covered tuition charges. The range in pay gradually increased from job to job. I earned occasionally toward the end \$7.50 an hour by tutoring three students at a time.

During the summer vacations the list of odd-jobs includes: bookkeeping in an insurance office; canvassing for books (at which I proved no earthly good; I was evidently too much of a *book-keeper* to be a good book-seller); teller in a bank several summers; assistant superintendent at a summer camp for boys and investigating civic and economic conditions in an industrial city.

So much for the bread and butter side of this "auto-write-up." There was a good deal else. By hook or crook I got elected to a number of offices in student organizations, among them, in "prep": president of the third-year class; president Young Men's Christian Association; president of a debating club; president of the Athletic Association; and commencement speaker. In college the offices included: president freshman class; president of the college oratorical society; editor-in-chief of the college annual; president of one of the literary societies; editor of the college magazine; president Young Men's Christian Association; president of the intercollegiate oratorical association; member of a college good-government club, and a class day speaker in the senior year. In the post graduate experience no offices were held, as the flush of political vanity had more or less subsided by that time. In addition, I got together in college one year a stereopticon show made out of college scenes, to raise money for the oratorical society, collaborated with two other fellows in writing our class-play, and took part in the presentation of the thing. Membership in a debating club entailed taking part occasionally in a debate, and led to participation in one inter-club test of forensics.

As to social life—in "prep", it chiefly centered in the literary societies and class functions, and I missed very few of them.

In college, I belonged to a Greek letter fraternity and participated in most of the class social affairs; was also a member of the senior fraternity. In my senior year I was chosen a member of the "Stalwart Society Opposed to the Institution of Matrimony" or some such organization—a final touch which showed anything except anti-social aspirations. Baseball was the only form of athletics attempted, and the best I could do was make the class team. I was a member of the university band—an achievement which was more athletic than artistic.

But what about the mere detail of college studies? The record is not so bad, and not any too good. At graduation from the preparatory school I was elected to membership in Alpha Delta Tau—the "prep" school Phi Beta Kappa society. In college, on a basis of four passing marks, A, B, C and D, I averaged about B minus for the four years; in the three years of graduate study, about A minus.

To sum up then, as far as one may from a single instance, the obstacles to earning one's way through college are by no means unsurmountable, particularly if one has something laid by on which to start and can borrow from time to time during emergencies or for special purposes. Borrowing can be reduced to a very low minimum if one is willing to forego some of the student activities outside the class room. College students do not as a rule discriminate against fellow students who earn as they go—sometimes this economic handicap is in reality a social asset. But good health, above all, is an absolute necessity, if the thing is to be attempted. If there is any question about one's having that, it seems to me, at least, that he or she had better not start.

THE CLEVELAND CONFERENCE

A conference of more than ordinary importance, composed of representatives of The Council of Church Boards of Education, The Conference of Church Workers in State Universities and The Student Young Men's and Young Women's Christian Associations, was held in Cleveland, Ohio, March 19th. Such vital topics as the following were considered in the freest and frankest manner:

1. Is the unification of Christian forces in state universities desirable?
2. With unity as a goal, how can it best be accomplished?
3. How, in the judgment of the church agencies present, may the Christian Associations promote the religious welfare of the state university students? Does this involve changes leading to more coöperation or to actual reorganization?
4. Is the attitude of the Associations, locally and nationally, favorable to the approach of the church through the Conference of Church Workers in State Universities?
5. Discussion of the University of Pennsylvania plan and of other plans.

At the close of the day, marked by "a fine spirit of coöperation," to quote the chairman, Dr. Thomas Nicholson, the following report was adopted:

1. It is the sense of this Conference that a close unification of the Christian forces in state universities is desirable and necessary.
2. We recognize that the Church and all Church agencies, local and national, should have direct access to the state university field. All such activities should be related as closely as practicable to the churches in the university communities.
3. We recognize that the Christian Student Movements have a distinctive and providential place and mission in the state universities, as voluntary interdenominational agencies, and that their individuality and autonomy should be maintained.
4. On the supervisory or advisory bodies of the Associations, both local and national, should be, so far as is consistent with efficiency, representatives of the various Christian communions,—which representatives shall be nominated by the Association's supervisory or advisory body concerned, approved by the proper ecclesiastical authority of the Christian communions concerned, and, in the case of local Associations, elected by the Association. It is understood that in the case of the Young Women's Christian Association their supervisory or advisory bodies will be composed of women. It is also understood that persons elected to these supervisory or advisory bodies shall have qualifications which agree with the membership requirements of the Association Movements.
5. We recognize that the desired unification of the Christian forces, both denominational and interdenominational, involves an identification of interests; regular, thorough and timely consultation on the part of the leaders of these forces; mutual consent as to such policies and methods adopted as are of common concern; and whole-hearted and prayerful coöperation in carrying out plans.
6. Undergraduate initiative and control should be safeguarded, both in denominational and interdenominational work.

7. We suggest that during the coming year the leaders of the Christian forces in different state university communities take such steps as seem best to them to give effect to the foregoing principles and recommendations, through some such plan as that of local federal committees. A similar procedure should be followed by the national leaders of the denominational and interdenominational agencies.

8. We recommend that this Conference appoint a Committee of Reference for the coming year which shall meet at least twice during the year and appoint if necessary sub-committees for the purpose of studying the various problems involved and that shall be authorized to call another Conference at approximately this time a year hence. This Committee of Reference, regarding work in state universities, shall be composed of the present Committee of Findings.

9. It is understood that these findings be reported to the authoritative committees of the four agencies represented at this Conference for their consideration and suggestion.

THE POWER CENTER OF THE CHRISTIAN LIFE

Men cannot be argued into praying any more than they can be argued into any other deep experience of life. But there are many misapprehensions, the removal of which may clear the way for a venture into that experiment of prayer which alone leads to certainty. Even where such misapprehensions have not caused the total neglect of the practice of prayer, they frequently prevent the larger satisfaction in that practice.

In a new book¹ the author of the "Manhood of the Master," has dealt with this great theme with the purpose of assisting those who read to think through for themselves the meaning of prayer. The book is designed so that the reader will consider the question during a period of ten weeks. The daily readings contain Scripture passages, comments, and for each day a selection from the prayers of Christians of all ages.

These daily readings lead up to the study for the week, a larger section in which the problems are frankly faced. The book generally recognizes three great aspects of Prayer: prayer as communion with God, prayer as petition, and prayer as dominant desire. The climax is reached when, after a thorough discussion of the fundamentals of communion, prayer as petition under the pressure of the dominant desire of love for others swaying the whole life, is represented as rising to the high ministry of intercession. Even in this particular ministry, however, the author never turns from his position that God's greatest gift in prayer is Himself and that always above man's duty to ask stands the duty to listen to Him.

FREDERICK M. HARRIS

¹"The Meaning of Prayer," Harry Emerson Fosdick, New York: Association Press. 50 cents.

THE BEST RELIGIOUS MEETINGS TOPICS

Some time ago a request was sent to a number of Associations asking for a list of the two or three topics which they had found to be most interesting and helpful at their regular Association meetings. The following are some of the replies:

Helpers of Joy (11 Cor. 1:24); Series of class meetings, taking their subjects from "Student Standards of Action."—*State Normal College, Greensboro, N. C.*

How to Live was one of our most interesting subjects in our devotional meetings. The subject was treated in four phases, which were: Work, Play, Love, and Worship. Two other subjects which proved of value were The Importance of Trifles and Real Efficiency.—*Women's Association, University of Arkansas.*

Why I am a Christian; Progress, Power, and Persevering in Prayer; What Shall My Life Work Be?—*Men's Association, Berea College, Kentucky.*

The Challenge of the Sunday School; The Student Relation to the Rural Problem; Your College Life a Trust from Your Father—How Shall It Be Used?—*Mt. Holyoke College, Massachusetts.*

The Type of College Man Most Efficient for God; The Source of Efficiency; Looking Forward.—*Men's Association, Ohio Wesleyan University.*

America and Home; Keeping of the Light.—*Women's Association, University of Kansas.*

The Engineer as a Man; Moral and Statutory Sin; What it Means to be a Christian.—*Men's Association, Ohio State University.*

The Atheist Life; Efficiency and Qualification for Service.—*Women's Association, University of Oregon.*

College and International Peace; Why I am a Farmer.—*Men's Association, State College, Pennsylvania.*

Our most interesting topic was a course on campus life as related to Personality, Friendship, Temptation, and Religion.—*Women's Association, Nebraska Wesleyan University.*

Three interesting topics that we used in devotional meetings were: Eight Week Clubs, where several girls gave live and inspiring talks about their clubs of last summer; Be Square, a meeting where one of our student pastors gave a strong talk on student honor, just before semester examinations; Prayer has been emphasized strongly both semesters before and after the World's Week of Prayer and the Day of Prayer.—*Women's Association, Iowa State College, Iowa.*

THE NORTH AMERICAN STUDENT

GEORGE IRVING, EDITOR

Published monthly during the academic year by the Council of North American Student Movements—JOHN R. MOTT, Chairman; CHARLES D. HURREY, Vice-Chairman; MRS. ROBERT E. SPEER, Treasurer; CHARLES W. BISHOP, Secretary.

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THROUGHOUT THE FIELD

A year ago a prize of twenty-five dollars was offered to the college men's Association in Nebraska that made the best record from that time until the next annual state convention, the money to apply on sending a delegate to the summer conference. Nebraska Central College has received the first prize, having had one hundred per cent. of its enrollment in the membership of the Association, eighty per cent. average attendance at the meetings, all but four men as avowed Christians, and forty per cent. in Mission study. One of the interesting facts about the Association last year is that the president was a cripple who did a great piece of work. He always signed himself "Perisho the Crip."

The following extracts from the letter of a high school boy to a member of a deputation from a large state university that visited his school, gives some idea of the possibilities of such work by Christian college men:

I suppose that ordinarily when you fellows go off on trips similar to your trip in . . . , that acquaintance with us country fellows is soon forgotten. Well, you've hit a different kind of a fellow this trip, due to the fact that you have made an impression upon me, an impression that I hope will be lasting. . . . It might be interesting for you to know that your delegation is the talk of the school now. Many are sorry that they couldn't get out to hear you at all the meetings, many wish you'd come again. At the student body meeting this morning, held in honor of you fellows, praise alone was dominant. A good many fellows made up their minds to get in and work.

Dr. W. T. Elmore of the Baptist Board of Foreign Missions, the Reverend Thomas Donohugh of the Methodist Board of Foreign Missions, and J. C. Robbins of the Student Volunteer Movement, together recently visited the University of Iowa. "Their visit made a deep impression upon the life of the University," writes the General Secretary of the Association.

The Federal Council of the Churches of Christ in America has issued a call to prayer for "A World-Wide Revival."

The following outline of a day's work arranged for a visitor by Gren Pierrel, General Secretary of Worcester Polytechnic Institute, may suggest ways in which to make the largest use of the visit of a traveling secretary: 9:30 A. M., Interviews with boys at Worcester Academy; 10:30 A. M., Address Academy chapel, followed by interviews; 1:00 P. M., Luncheon and address before the faculty of Clark College; 3:00 P. M., Address student body, Clark College; 4:45 P. M., Address student body, Worcester Polytechnic Institute; 6:15 P. M., Dinner, with address to cabinets of Worcester "Tech," Clark College and the Academy; 8:00 P. M., Reception and address before prominent alumni of Worcester Polytechnic.

A correspondent of the men's Association at Stanford University writes: "For the first time we observed the Universal Day of Prayer for students, together with the women's Association. The result of this meeting has caused the leaders of both Associations to plan for prayer meetings of a similar nature in the future. The work of the Associations has been too widely separated."

As a result of conference between the faculty and undergraduates of Christian College, Missouri, according to the "University Missourian," it has been decided to exclude sororities from Christian College after the present academic year.

University of Oregon: A very successful innovation made by the women's Association has been the serving of tea from three to four on every Tuesday afternoon before the regular Association meeting.

At a party given for the new girls at the beginning of the semester, suitcases filled with old clothing were given to the different groups, who gave clever "moving pictures" by using this recently acquired clothing.

Deputations of men and women have gone on week-end trips to nearby towns. The combined team divided among the different churches for the Sunday morning service. In the afternoon separate meetings were held for men, boys and girls. In the evening everyone joined in a union young people's service and following that a mass meeting of all churches was held.

Special meetings under the leadership of Leslie Blanchard of the National Board were conducted March 19-23.

A friend has sent to THE NORTH AMERICAN STUDENT a copy of "The Pocket Gospel of St. John," which was carried by a British soldier in the trenches in France. The following facsimile letter from Lord Roberts is printed on the inside of the front cover:

I ask you to put your trust in God. He will watch over you and strengthen you. You will find this little book guidance when you are in health, comfort when you are in sickness and strength when you are in adversity.

The well-known hymns, "Rock of Ages," "Sun of My Soul," "O God, Our Help in Ages Past," and "All Hail, the Power of Jesus' Name," with the music, are printed in the back of the book.

Recently in the British House of Commons the Prime Minister, as an old Oxford man, "with undiminished and undying devotion" to his Alma Mater, introduced a bill to enable the Universities of Oxford and Cambridge to draw on the future to save them from great pecuniary embarrassment caused by shrinkage in income due to the war. Two-thirds of the undergraduates of the two universities are serving in the army, and many of their buildings are being used for military purposes.

According to "The Congregationalist" (Boston) "a bold daylight raid" has been made by the Mormons on the State University of Utah. Four non-Mormon professors have been dismissed from the staff and the head of the English department has been demoted.

The attendance at the Sunday evening religious meetings at Lehigh University has more than doubled during the past four months due largely to the interesting and helpful character of the programs.

Gertrude Butterfield, secretary of the women's Association at Iowa State College, Ames, writes:

Just before the Day of Prayer, we had some excellent special meetings led by Raymond Robins. Great preparations were made by both Associations for these meetings, through personal work and prayer groups. The meetings were well attended, and great interest was shown in meetings that were held in the various sorority houses and dormitories just after the dinner hour, when an outside speaker as the guest of the evening, gave a short, straight-forward talk that gave the students vital questions to think about.

EVANGELISTIC MEETINGS

Evangelistic meetings at the University of Kentucky under the leadership of Arthur Rugh and E. C. Mercer have been characterized as "without question the most successful meetings of the kind ever held at the University. . . . The response to the appeal of Mr. Rugh calling for those who wished to signify their intention to lead an aggressive Christian life brought answers from more than one hundred and fifty."

In March a short series of meetings was held with the 250 boys of Peddie Institute, Hightstown, New Jersey, under the leadership of David R. Porter and George Irving. Every boy in the school with one possible exception, either made an advance step in the Christian life or acknowledged Christ for the first time before his fellows. One master said "This means new life for the school."

Special religious meetings under the leadership of the Reverend Titus Lowe, of Omaha, and Adelia Dodge, field secretary of the women's Associations, were conducted at Nebraska Wesleyan University in February.

Under the heading of "Homemade Evangelists" the "Y. M. C. A. Bulletin of Haskell Institute" (Lawrence, Kansas), gives an account of a very remarkable union meeting, conducted by the two Associations at the Indian school, at which nearly one hundred boys and girls "made a start in the Christian life and dozens of others reconsecrated their lives." According to the report this proves three things: "That Indian boys and girls can meet in a service and think about religion, that the home-grown product of Christianity is more popular than the imported—for the speakers were Haskell students—and that God answers prayer."

FEDERATION NOTES

The following indicates the nationalities and the approximate number of men students representing them in the institutions of the United States: Chinese 1,800, Japanese 1,100, Latin-American 1,800, East Indian 800, other nationalities 500. There are also eighty-seven Chinese, fifty-six Japanese, nine East Indian women students in American colleges and universities.

The Chinese Movement published over thirty new books and pamphlets during the Federation year.

F. de Rougemont, General Secretary of the Swiss Student Movement, writes as follows in "The Student Movement" (London) about the work of Swiss Christian students for the many foreign students unable, for one reason and another to leave Switzerland:

As for the foreign student, the task was, and is still, far above our strength and resources. We do our best to discover those who suffer under the difficult present conditions. We try to help them in collecting for them clothes, boots, or rubber shoes, to be given at very low price, and to be paid when the financial situation shall be better. In the same way we sometimes help with food. It is certainly not easy to bring our fellow-students to accept this material help, though we feel it such a natural thing to offer it to friends brought into a difficult situation by the war. . . . There are many instances where we can be of help; and sometimes it brings us into touch in a deeper and more earnest way with some fellow-student.

The committee arranging the Latin America Missionary Conference to be held at Panama February 10-20, 1916, in its latest bulletin makes an impressive presentation of the needs of the university students in South America, numbering more than 40,000, "and a number perhaps almost as large of preparatory students." Regarding the relative importance of the students to the life of the nations, the statement says: "These universities recruit their students from the ruling classes. The men go out to take places of power, and so that endless chain of power and privilege never stops. The universities are further very closely related to the governing life because the faculties are often made up of men who are at the same time holding important bureaus in the government. Perhaps a justice of the Supreme Court or a Cabinet minister will be on the faculty of a university."

Dr. S. K. Datta, chairman of the executive of the Student Christian Association of India is in France to help in the work being done by their Association for the Indian troops.

From the recently published World's Student Christian Federation Report, we take the following items concerning the conferences of our own and other movements:

Two small conferences were held in Russia during this year, and the large one that was planned had to be given up because of the war.

Eleven conferences held at various points in India and Japan were attended by 518 students and leaders.

Besides several conferences for officers and leaders the British movement held two summer conferences attended by a total of 861 men and 655 women.

In Germany the total attendance at conferences was 450. The large conference at Wernigerode had to be omitted on account of the war.

One conference was held at Delft (The Netherlands) with seventy delegates and one with 265 delegates at Nunspeet, near Utrecht.

Five conferences for both men and women were held in Australia with 407 attending.

The nine summer conferences held last year in the United States and Canada were attended by 2,505 delegates and 584 leaders. The eight similar conferences for women in the United States were attended by 3,071 students and leaders and the one held for women students in Canada was attended by 83 students.

Seven conferences for new students were held in different parts of China during 1913-1914, with a total attendance of 1,037 delegates. In addition two conferences for women students were held last summer at Wofussu (North China), and at Soochow (Central China). The total attendance was 259.

The French movement had 265 students, beside a considerable number of workers at the annual national conference which was held at Lyon last year.

Four conferences for men students with a total attendance of 56 were held in different parts of Japan during 1913-1914.

The Scandinavian Movement held two conferences with an attendance of 300.

In South Africa seven conferences were held for men and women with an attendance of 637.

STUDENT CONFERENCES FOR 1915

MEN

May 21-31	Kings Mountain, North Carolina, Colored
June 15-28	Eagles Mere, Penna., Middle Atlantic
June 15-24	Black Mountain, North Carolina, Southern
June 11-20	Estes Park, Colorado, Rocky Mountains
June 11-20	Seabeck on Hood's Canal, Wash., Northwest
June 18-27	Williams Bay, Wisconsin, Geneva
June 25-July 4	East Northfield, Massachusetts
July 29-August 5	Lumsden Beach, Regina, Sask., Canadian West

WOMEN

June 4-14	Blue Ridge, North Carolina, Southern
June 18-28	Silver Bay, New York, Eastern
June 23-July 2	Elgin House, Muskoka, Canada, Lake Joseph
June 23-July 3	Seabeck on Hood's Canal, Wash., Northwest
June 25-July 5	Eagles Mere, Penna., East Central
August 6-16	Asilomar, Pacific Grove, Calif., Pacific Coast
August 24-September 3	Estes Park, Colorado, Western
August 28-September 6	Williams Bay, Wisconsin, Central

PAMPHLETS, NEW AND OLD

"Constructive Suggestions for Character Building" (Association Press), by John R. Mott and G. Sherwood Eddy, is the fruit of the very wide and intimate experience of these two well-known student workers in many lands. It is definite and practical and will prove invaluable to those needing help, especially for those at the beginning of the Christian way. In "Temptation and How to Meet It" (Association Press), by G. Sherwood Eddy, the keynote is clearly sounded in the opening sentence: "God means us to have victory over sin." This pamphlet, which is complementary to that just mentioned, gives specific suggestions to the one fighting for the mastery in any temptation. It will take its place beside the well-known "Fight for Character," by President King. Very few men have contributed as much to the spiritual life of our own Student Movement, as well as many other Movements in the Federation, as has Robert P. Wilder. In his "Studies on the Holy Spirit" (Association Press), he carries the reader through the Biblical material in such a way as to make one hunger for more of God. This pamphlet, which has been widely used in Great Britain and Europe, will bring blessing to anyone who will read carefully its ten short studies.

Among the good list of new publications of the National Board we notice several of special interest to student workers. "A Year's Outline for Religious Meetings in Student Young Women's Christian Associations," by Oolooah Burner, if carefully read, studied and acted upon will improve the meetings of most men's or women's Associations at least fifty per cent. It is hard to imagine a more compact and valuable treatment of "Committee Work in Small Associations" than may be found in the "Student Leaflet" with that title. Every cabinet and committee member of a small Association will be helped by spending the half hour necessary to read it. Then you will re-read it if you want to do your work well. No one is better fitted to write on "The Cabinet" than Bertha Condé, and in this modestly termed leaflet she has managed to press into a very few pages invaluable counsel for all cabinet members. The only trouble with "College Women and Country Leadership" and the "Manual for Eight Week Clubs" is that they both make one want to start a club at once, so attractively is the work presented.

G. I.

THE NORTH AMERICAN STUDENT

NECESSARY CONSTRUCTION

No great, lasting benefit can come from centering attention solely upon the destruction of evils. One must at the same time decide upon the causes which we believe should be promoted and which we are determined to advance at all costs. Now that the new officers and committees are in charge of the Associations it is well to decide on a few of the points at which we will carefully, resolutely and consistently push forward during the new Association year.

We must not be content with the number of those previously enlisted in a systematic reading of the Scriptures, nor in the character of the work hitherto done. We are certain that men and women need the firmly formed habit of reading the Scriptures daily according to some intelligent scheme. We should continue to keep at the center of our interests the effort to lead our members in this direction.

At the same time we should continue to study how best we may give the inspiration and instruction that comes from a growing knowledge of the progress of the missionary propaganda. Each succeeding generation of students must be increasingly well informed on this matter. We will need also to be more faithful in urging the financial support of missionary enterprises. Have we ever yet even approached sacrificial giving in any of our colleges or universities?

Unquestionably we shall decide to make all our undertakings combine to promote definite, aggressive, unapologetic evangelism. The wonderful successes of the past year are but

an indication of what we may expect during the year 1915-1916, if we are but alert to our opportunity.

But if we are to advance in these directions we must now make our plans carefully, courageously and in the light not only of past experience but with the knowledge that we have never yet drawn on our supernatural resources as we might. The President, Secretary or Cabinet that now agrees on the big things that they are to accomplish during their administration and who go forward in the wisdom and strength of the Lord, can do whatever they will. Surely the records of the many evangelistic movements of the past year have taught us that there are no limits to what may be done by even a small group of men or women working under the leadership and in the power of our Divine Lord. Let us make definite and large plans for next year's advances.

THE PAST YEAR

The academic year just closing has brought surprises to the student Movements of all lands. The outbreak of the war in which so many Christian nations are engaged has not only disorganized all work in the countries at war, but has startled, and, in some cases, seriously shaken the faith of our own members. On this continent, while the shock has been very great, our work has gone on without interruption. A large proportion of the Canadian membership has volunteered for active service. In some Associations nearly every cabinet member has left for the war. In both the United States and Canada the appeal for help from the countries at war has found a ready response—students of every class giving freely of money and work for the sufferers. Our students have also been aroused to combat the spirit of militarism and of reliance upon physical force. Undoubtedly the most striking feature of our year's work has been the success of the very large number of efforts to win men to clear-cut decision for the Christian life. The number of such

campaigns conducted in large state and private institutions, the courageous and masterly character of the plans, as well as the magnitude of the results, have been notable. We have learned again that there are no impregnable Gibaltars in our fields when a few men believe, without reserve, in Jesus Christ.

In Great Britain and on the continent of Europe, as well as in the near East, everything has been completely changed by the war. In Great Britain a larger percentage of Christian Union men have enlisted than from the student body as a whole. In some places two and even three successive executive committees of Christian Unions have joined the colors. In France and Germany practically all the Christian leaders are in the army and in Austria and Russia, where the Student Movement is just gaining a foothold, interruption of their work is most serious.

But even in the midst of terrible war conditions we receive most heartening reports of the activities of student leaders in these countries. In France and Germany an effort is made to keep in close touch with the men in the trenches so as to encourage and help them to help their fellows; and in Germany, at least, we are informed that there are more members in the Christian Union now than at the beginning of the war, some having actually joined the Union in the trenches. In France the women students have been carrying on a systematic correspondence with their student compatriots in military service. Above all the horror and din of the war we are glad to hear from the secretary of the Federation that the bonds of the Federation are holding true and that in his opinion when the war is ended the fellowship of the Federation can be resumed and its great work go forward.

In the Orient the truly remarkable religious awakening among students in China as manifested in the meetings conducted by G. Sherwood Eddy and Dr. E. W. Taylor which has received the attention of the Christian leaders in many lands has led thousands to become definite inquirers in regard to the Christian faith.

FACING REALITY TO THOSE ABOUT TO GRADUATE

BY W. DOUGLAS MACKENZIE

No man wishes to waste his life. He has only one chance of living in this world, and he knows that his years will be swift and full. He knows and hears of men who have not "made good," of college men in the "bread line," of college men in the penitentiary, and he has a passionate desire as he looks out on life to do something and be something which shall be worth while. To be found unworthy, to be a "waster" of life and self, of the one great and only chance, fills him with a natural sense of horror and recoil.

Further, every young man who is healthy minded, wishes and even yearns to be in contact with reality. He has an instinctive desire to "do things," that is, to be engaged in an activity that counts in the esteem of his fellowmen. He may be confused sometimes as to what kind of thing is real, but he cannot and will not conceal his craving for reality. He looks out from his college quiet upon the surging world, the struggle for existence, the tide of life flowing in rich blood through the veins of strong men, and he longs to be in the midst of it. On his graduation day, amid the keenest regret for the ties that are being suddenly sundered, he can hardly curb his elation that now he is going to be at work. Henceforth what he thinks and says and does, will have no reference to examination papers. It will all count in the actual business, the movement, the great life of the great and actual world. He is like the oarsman longing to feel the weight of the boat at the first stroke, like the drilled soldier thrilling for his first action in the strife.

What then is "reality"? That question has often risen in the mind of the thoughtful man. Perhaps he may be willing to think it over again as I try to say a few words about it.

I

In the first place reality is not merely physical. It is true

that the engineer may build a bridge of stone or steel. It is a bridge. It is matter adapted to human ends and uses. The doctor is dealing with the living matter of the human body, but the deep reality of his profession lies in this, that he is lengthening a human life, that he is acting upon suffering and sorrow, that he is fighting death and striving to maintain human beings in strength and fitness as long as possible. The lawyer and the statesman are manifestly handling human relations. The artist uses pigments and canvas, the poet uses pen and paper, but the value of the mere material disappears in the real thing which they are doing. They are quickening and guiding the human sense of beauty and truth in their artistic interpretations of nature and of man's thought and deeds and dreams. Wherever men are doing things worth while, even if it be digging or smelting or mining gold, the mere stuff of the earth is the basis or symbol or instrument of a deed done upon man's mortal and moral and spiritual self.

That seems obvious enough. But we need to ponder, and make the great fact very real to ourselves. For much confusion is here in the minds of most of us. I think the next great evolution of the imagination, the insight of men in general, must take place here.

II

In the next place reality is to be found in the sphere of conscience, in the moral standards of business and society. The college man who knows anything knows this, that henceforth he cannot be real unless he be diligent, that he cannot enter into the real world—not the shadowy, criminal, slippery world—of business unless he be accurate to the last cent, never trifling with the fundamental and rigid rules of honesty. The business world, said the late Pierpont Morgan on a memorable occasion, rests on credit. And credit rests on absolute fidelity. Further it is becoming clearer every day that the best structure of business cannot be safe unless it is reared on mutual justice among business men. The man who imagines that all transactions should result only to his own benefit, who has no fair

consideration for the profits of the other party to a transaction, will grind his employees, drive "sharp" bargains, aim always at injuring the other man. Business is a mutual obligation. The "big fellow" must remember that in dealing with the "little fellow," or he will become a tyrant and a robber.

It is true that "business is business" and no enterprise can be carried on without a just profit. That is the irrefragable basis of the whole structure. But no man is successful in the great world, really successful, who does not know also that business is a human affair, and that into all its transactions must be poured some measure of kindness and humor and loyalty. "What I get" is not the only reality of the business. "What I give" is even a larger measure of the value of my work in life.

III

That is not all the "reality" that the college man must reckon with. If his culture has been broad and true, if it has given him insight into the great movement of history, he knows that there is a deeper reality binding all the units of mankind, all the contributions of every man to the moral reality of the race, into one direction and one meaning. The ultimate reality behind and within all our real wills and the values of our separate yet interlacing lives is the one mighty will of God. Reality is spiritual not physical, moral not selfish, and it is divine, not merely human. The college graduate is not going to get into the real thing unless he reckons with that deepest and highest and most real of all the elements and conditions of our human careers. Matthew Arnold said that the nobler half of culture is "to make reason and the will of God prevail." The college men and women of 1915 could take out into the world no nobler motto than that. If their four years of culture have fitted them fully to face reality in a real world, they will rejoice to feel the might and purity and justice, aye, and the kindness, of the will of God in their glad and enthusiastic hearts.

THE SHAPE OF A SUMMER

BY HELEN THOBURN

A group of faculty children in a little campus school were asked by their experimentally-minded teacher to draw on the blackboard the shape of a year as each conceived of it. To this day I can see, from the corner where I was wielding my own chalk, the son of the philosophy professor stretching on the toes of his stubby small boots to draw the up-hill and down-dale line that was his year. It began in late September—of course! was he not a “faculty kid”?—and climbed painfully up to mid-year’s—had he not always had the backs of his father’s examination papers to draw pictures on in January? From thence it slid hilariously down hill through spring, with all the abandon of a roller-coaster, to a little extra peak for commencement, then—and this is the point—dropped to a dead level through June, July and August.

The curious fact was that every year drawn on that blackboard, whether it was in the form of a circle, a square, a road, or what not, dropped to that same level for the summer time. For these were “faculty kids,” already ineradicably stamped with the academic attitude towards summer as a negligible quantity. The year swung low, like the sweet chariot of old, faltered, almost perished, from sheer desuetude, till the reviving snap of fall and football weather brought it to life again.

It’s practically impossible to have been a faculty kid and successfully get over that attitude towards summer. It’s hard enough even after the regulation four years. For a long time your year still begins in September, and summer is nil. After a while, if your job is at all a professional one, the summer begins to change color, to pick up,—to have qualities of its own—a time for some real living.

With all acknowledgement of a college student’s inalienable right to the pursuit of happiness, of the attractiveness and even righteousness of “letting down” in the summer, I hold a

brief, nevertheless, for a finer use of our three off months, even when we are undergraduates.

They may seem little like "off months" to those who work during the summer for next year's "lab" fees and board money. But at least for all of us, these three months are radically different. They come to us as a package of time to be spent, a very definite investment; and May is the time of year to study the stock reports of all the brokers of time around you, and deliberately invest June, July and August—interest due in September, to live on through all next year.

I know a girl who says that the first thing she would do if she were left a large fortune would be to buy an armful of orchids, and charter a hansom cab, and spend the day driving up and down Fifth Avenue and in Central Park; and after that she'd spend all the rest of the time doing good.¹ In somewhat the same fashion I'm inclined to think that on the first day of the summer I would deliberately spend one solid day in a riotous and abandoned form of relaxation and selfishness, and get out of my system the accumulation of nine months of discipline, once and for all. I am a firm believer in the hammock, lemonade, and light novel existence for about one day in the year. It is surprising how soon one gets over it!

Then, on the following day, I think I would take an inventory of all my responsibilities for the coming college year. Are you head of your fraternity or sorority next year? Are you editor-elect of one of your college publications? Are you to be on the cabinet of the Association? Then, this is the time to assemble all the advice and printed matter which is going to fit you for your appointment¹ and absorb it once and for all. Not that you will get through with it in a day, but if you get this background of information into your head right at the start, everything else in your summer experiences will fall into its rightful place. Instead of worrying over introduction devices for the freshman reception, for instance, you will have settled all that; and your mind will be free to think around and

¹ See pages 296-300, THE NORTH AMERICAN STUDENT, March, 1915.

about the tremendous spiritual significance of the incoming of that freshman class, and the chance your particular bit of college machinery is to have at forming its first impressions.

The rest of the summer, either in actual vacation or on the edges of working-days—for the edges of summer days always seem freer than at any other time—can best be given to a certain good old combination which works well for most of life, taking in and giving out. Sometimes you can't tell the difference. For instance, one of the experiences richest in returns is that of coming in contact with just everyday folks, as against the specialized groups of college. I once heard a college girl say she was going to spend her vacation playing with babies and grandmothers, because she never saw any in college. There was a college man, too, who while surveying in and near his home town, gave his mother a vacation right at home, "queening" her as if she were a girl, planning special and surprising good times for her. Both of these people, of course, got much more than they gave. Eight Week Clubs, deputation traveling, conduct of newsboys' camps—what you will—be assured they are not one-tenth so much an opportunity of being noble and self-sacrificing and good as they are an enriching of your experience of life. Sometimes it is healthy to think of a summer not as three months of "getting ready," "letting down" or "building up," but as a time to be spent as if it were the one chance at real life you have, a stretch of normal, steady living by which your value as a man or woman might fairly be judged.

Nevertheless, just for the fun of paradox, there is a certain overhauling of mind and spirit for which this is your big opportunity as well. A girl who was carrying as much college responsibility as the point-system would allow her, used to take time once in a while to "go off and see myself," somewhat as the Lady of the Decoration used to chase her poise. Summer time gives us all this chance.

Physically and socially we are eager for, and get, a good change; but our minds and spirits we think have been driven

over-hard anyway, and are for a time to suffer a healthy neglect. But are we so right in this?

I admit the value of letting our minds lie fallow occasionally for weeks at a time: it is out of such indifferent states that strong convictions often spring later, at need; but while you may not want to think too hard, this is a great time, for instance, for a different kind of reading from that you have been doing. You know all the stock advice about this: how to "go in for biography" if you're to be a leader of men and women; to read some of the new poetry that you have heard scraps of through the year just closed (the old kind, too, often isn't half bad); and sometimes it is astonishing how a summer conference, or this or that unexpected influence, spurs what you'd have thought to be your jaded mind into exploration of the fascinating realm of reading about religion.

Two or three college generations ago, the worst one could say of undergraduate life was that it was "strenuous"! That now sounds tamely to our ears; we are nothing if not "hectic." Yet in this fevered atmosphere we are supposed to be learning of the things that matter, to be cultivating spirit as well as mind. Probably everyone who reads *THE NORTH AMERICAN STUDENT* at least thinks of himself or herself as Christian. Pitifully few of us, however, even begin to know either the mind, or the love, of Christ. Our nine college months may be devoted to leadership of our campus life in better things but they *are* "hectic" months, full of the mechanics, it may be, of Christian work; pitifully empty of time to "be still and know that I am God." Without conceding too much to the necessity of the school-year being as barren as this, I nevertheless think we are right when we can frankly think of the summer as a time for deepening our relationship with a God who, like our finest human friends, takes infinite time, and effort, to be known.

Out of the red-letter days of a summer conference, out of the summer-time testing of all our academic theories against warm, human, fallible, everyday life, out of the quiet hours on

the edges of our work or play, may come in the three summer months a tremendously rich and vital experience of friendship with a Christ-like God, which like the strong girders that underlie all goodly towers, will be as a foursquare foundation for all that 1915-16, back on the campus, is going to build into our lives.

SUMMER EXPERIENCES IN EARNING MONEY

I

WITH A BIG LEAGUE

My last summer's work was not only the most interesting that I have ever experienced, but also the most lucrative. I was with a big league baseball team from the time that I graduated from college in June until the end of the playing season in October. I believe that a season or two of professional baseball may well be a valuable asset to a man in many ways. I not only had an enjoyable time, earned a considerable amount of money and had the chance to become better acquainted with the United States, but also found that because I was a ball player I had a much greater influence as a Christian worker, and that my words carried much more weight than ordinarily. Any ball player who is willing to speak before groups of men and boys has unlimited opportunity; and there are several big leaguers, who are professing Christians, who do this.

I was greatly interested to find that the stars of the baseball world like Cobb, Speaker, Collins, Johnson, Lajoie and Mathewson, contrary to what I had been led to believe of them from reading the newspapers, were really the most gentlemanly, most modest, and the cleanest living of all the men in the profession. There is not much doubt in my mind but that a man has to have a pretty good moral character to reach the top, or even to gain an enviable reputation as a ball player. Not only

does he have to be free from evil habits but if he is to continue as a success, he must be honorable and willing to subordinate his own interest to those of his team. A few years ago, there was a man who was generally acknowledged to be the greatest first baseman of the day, and his popularity knew no bounds. However, it soon began to be known that he worked only for himself, and that he was a trouble maker, so that to-day he is probably the most unpopular man in the baseball world.

HARRY L. KINGMAN

II

PEDDLING STEAM COOKERS

There may be better jobs from a financial standpoint than persuading men and women that it is very economical to invest in a steam cooker; but if you want to learn how little you know about the fine art of cooking, and how much every housewife does know, then just take a turn at the above-mentioned task. Also if you want to find where a woman's interest lies, take a glance through the kitchen door.

When you can show people how to save money and in addition can picture the most beautiful cakes and the most exquisite plum puddings, you can't help but make money. For every woman is moved by such argument—and men like good cooking, also.

But the person who is in the business of persuading people to buy something gains a knowledge of human nature and the motives by which people are moved, that will be invaluable to him for the rest of his days. My work was in Southern Oregon and I had the finest fellow worker that a man ever had. The deep, spiritual talks we had together were worth far more than money. On the side, I was able to spend a little time teaching a Bible class of boys at a Young Men's Christian Association when I was in one town. At the other places where we visited we always found a welcome on Sunday in the churches, and especially in the young people's societies. These societies were glad to have us bring them a message. Of course we had many

conversations with people about everything from politics to astronomy. But we learned to know human nature, we learned how to approach people, and we earned enough to give us a substantial start on the next college year.

FLOYD LORBEER

III

HUNTING BUGS IN MEXICO

It was the summer following my junior year in college. The way had opened suddenly for a trip into old Mexico and immediately after "exams" we were off on the two-thousand-mile jaunt. There were two of us, a friend who furnished the brains and skill and who did most of the work, and myself, who tried to look wise and to do some of the work. We went directly to Mexico City, saw the sights, the since-evaporated President Diaz, and tried to collect bugs under the city lights at night. The most that we collected was a group of city policemen. In one week we spent half our money in Mexico City, then left in haste for Guadalajara, where our real work commenced.

Each Monday morning we left the city with blanket rolls, scant food for a week, and collecting apparatus. We collected on levels from 2,000 feet above sea level along the "barranca" of the Santiago River, to 17,000 feet in the mountains. On these trips to the valleys and into the mountains we collected through the day, camped in the open where night found us, and often, as we sat about the camp-fire, the Indians would gather from a near-by village to watch and talk. They were friendly, hospitable, generous people; the real Mexicans are almost invariably so. And then when they had left and we got ready to turn in, we would light our little lantern, open a Testament, read and pray. God speaks pretty clearly sometimes on a mountain side, when the stars are bright and all is still.

Once we spent a week at Lake Chapala. The first night a thunder storm caught us and drove us to the shelter of a little thatch hut of an Indian family. Their baby was sick and no

doctor by any possibility available. As the lightning and the thunder crashed and roared without, and the helpless baby and parents suffered within, able to do nothing, and *no one to trust*, God spoke then, too. It was a terrible night. We came back through San Miguel, were almost forcibly entertained with a chicken dinner which delayed us three hours and almost cost us the only train of the day. In order to help us catch it, two burros, seventeen Mexican girls and three Mexican boys took charge of our baggage and in a hilarious procession raced (as fast as a burro will race) for the stationless stop two miles away. The American conductor held the train while we made the last two hundred yards, because we were "Americanos." What splendid friends the Mexicans are!

So on through the summer. In the middle of September we stopped our work in the most profitable stage in order to be home for a fall Association cabinet conference. We had shipped to museums and collectors over 20,000 specimens, brought many thousands more to our college, made expenses, had most of our splendid Mexican souvenirs broken by hostile United States customs officials, but retained undamaged a highly favorable impression of Mexico, her people and possibilities. Whatever else the summer did, and it did for me many things, this stands out most clearly of all: the work of the missionaries has been made real. They are giving the parents of the sick baby some one to trust; their teaching and preaching is enlightening the boys and girls who raced with us for a train, and the ignorant but friendly men who gathered about our camp fires at night. At least they will as soon as they are able. I should like to help them.

R. A. McCONNELL

IV

SELLING STEREOGRAPHS IN INDIA

Bombay with its Towers of Silence, Hyderabad Deccan, scarcely known to tourists, with its Golkonda ruins, Seringapatam of Tipoo Sultan fame, Mysore with its sacred white cows, Tanjore, Trichinopoly and Madura with their wonderful

temples, Ceylon with its buried city of Anuradhapura, Madras with its beautiful public buildings, the rock-hewn temples of the Seven Pagodas with the unique canal trip to and fro, Calcutta with its goddess, Kali—all are indelibly pictured in my mind.

After graduating from the University, I traveled for two years with a friend, who had just finished his sophomore year, selling stereographs. Interspersing hard work with sight-seeing we visited Great Britain, Egypt and finally India. We spent much of our time in out-of-the-way places, and met many of the Indian professional and business men and not a few maharjahs and lesser princes.

But now as I look back it is not these things that most impressed me. Rather, it is the work of some of the missionaries viewed at close quarters. In Bombay we were told that missions were a failure and that missionaries had a soft snap. We decided to see for ourselves. We lived with missionaries of the Methodist Episcopal Church; visited American Board missionaries at Madura and Pasumalai; lived in the Calcutta Young Men's Christian Association, in the same hotel with the Madras Secretary, and were present at the dedicatory services of the Bangalore Association. We visited Carey's old church in Calcutta and I assisted in an open-air service in its compound. I preached my first sermon in the Methodist Episcopal Churches of Bangalore, and spoke to the members of the College Young Men's Christian Association at Pasumalai.

Today, in my work as pastor of a church, the vivid picture of a few of the Indian mission fields with their faithful workers, giving themselves so unstintedly to their people, enables me more adequately to present to the people the needs of the foreign work. A sympathetic and intelligent knowledge of missions is worth more to me than anything else I learned in India.

On such a trip as this it is possible, today, for a college man to more than meet expenses. But a year, and preferably two, should be given to it.

C. A. ADAMS

COLLEGE PROFESSOR OR FOREIGN MISSIONARY?

HOW ONE MAN SETTLED THE QUESTION

Along the Congo, when you meet a native chief, it is polite to ask him for his *losaka*, or personal proverb. One of these, that of a Christian chief, is: "When you go through the jungle, break a twig, that the man who follows may find the way." It is in some such spirit that I outline the history of the development of my interest in missions.

I attended church in a regular sort of way from the time I was ten till I was seventeen, when I was confirmed. I was, I suppose, a fair enough Christian in a thoroughly passive manner. Before reaching college I had received a letter during the summer from the president of the Association, welcoming me to college, and suggesting a city mission work in which he needed help. I learned that he was a Student Volunteer, whatever that might mean.

Sophomore year I served on the Association finance committee. I have no recollection of Mission study in freshman year, but in sophomore year there were two classes started, one for upper, one for under classmen. Ours was an interesting one. There were three members: one man came because he led the course, one because we met in his room, the third because he loved the other two. I was the third. The summer following saw me at my first student conference, at Northfield. It was a wonderful eye-opener, but still I did not understand. The life work meetings on Round Top used to bore me. I have a vague recollection of hearing a man talk about being attacked by savages; and I took a Bible study course, but I remember little else.

Junior year I served on a committee of the Association which ran a little Christian Endeavor in a village two miles away on Wednesday nights, in any weather. Senior year saw me on the Cabinet, in charge of this committee. When it came to elections I felt I was of presidential calibre, but the

nominating committee saw it otherwise. I was fairly strong spiritually and a good student, they admitted, but I couldn't attract the freshmen. Maybe they were right. If so, it makes my present determination to go into foreign student Association work the greater miracle. But I began going to Sunday school for the first time in my life, teaching a class in our Christian Endeavor centre. I was taking some inspiring courses in philosophy and the history of Christian thought, working hard on senior Bible study, teaching a Sophomore class, and thinking a good bit. I wanted to go to the Student Volunteer Convention at Nashville, but it was senior year and they were sending only juniors.

The following year I went to Harvard for postgraduate work in English and philology. Here I lived a regular, but thoroughly selfish life, except for one friendship with a man in the same house. I made one attempt to get into Phillips Brooks House, and one to join the society of my church. The spiritual coldness of the first and the narrowness of the second disgusted me, and I withdrew to myself like the other graduate students, who are the forlornest and most selfish men you will find in a university. But I went regularly to church and morning chapel.

Next year I took a position as instructor in English and secretary of the Association in an eastern college. This meant another trip to Northfield, which was thoroughly enjoyed. I thrived on all there was to offer, came to know personally some of the great student leaders, and fell in with Tinker, then of New York, who was to help me at Geneva, four years later. But the year was not very satisfactory; each half of the task took three quarters of my time, and I did not know how to do either part.

The next year I came to a western college as professor of English, with full faculty rights and no one who knew me. It was altogether a new start. There were good chances for faculty men in the Association work, but Mission study was dead. The chairman of the committee asked me to lead a

class in "The Challenge of the City," and left me the book. He never said anything further about it and I never read the book nor returned it to him. He is now in Nanking, and I, having thrown his copy away, have one of my own. The Rochester Volunteer Convention came up that year, and the wily president of the Association, now a successful secretary in Buffalo, persuaded me to sacrifice two-thirds of a painfully short vacation to attend. For the first time I wanted to volunteer; but I didn't. We returned to institute Mission study, which has been successful ever since. The Middle-Western conference is held at Geneva, Wisconsin. Here I went every spring with strong student delegations. Twenty-three in mission study the first year, sixty-six the second, ninety-four the third represents the success in our college, and my growing interest. I looked forward to the coming Geneva Conference as a haven of rest. It was to be an occasion of rest, however, by forgetting the things that worried rather than attacking them boldly and seeing them through to a conclusion regardless of the consequences. I wrote our State Student secretary a now famous letter, telling him I would come up for my delegation's sake, but that I was too tired to take in the whole program; I would attend just a few meetings; and above all, nothing was to be said to me about my problems, which were to wait till the end of the summer, when I could go to them with a rested mind.

One of the first men I saw at the conference was Tinker, whom I had met at Northfield four years before. I felt as if we had met but recently and could take up the conversation where we had left off. We did, in an afternoon walk up the lake shore. And the first thing I knew I was giving him the reasons why I should not volunteer. It was after a speech of Arthur Rugh's, when a man had to prove his position or deny his reasoning powers. Oh, those were good arguments: I would wait for a definite call and probably take it, but meanwhile I was well settled. I would put the whole problem off till the end of the summer, when I could go at it, rested. One

should not decide momentous questions under the emotional strain of a conference. My sister was already on the field; surely one member of the family was enough, and women were more needed in foreign missions than men. My father was a scholar; he would leave a legacy of scholarship behind him such as only I, of all the family, was at all capable of handling, but even that would take some more years of graduate study. I had an unusually good chance to take part in the educational development of my state, nay, to get into the fight for the whole country; I felt I could become the leading college teacher of composition in the Middle West; why, I even had the makings of a college president in me. Very few men saw the college situation with the sympathy and vision I had; I could not afford to desert a cause for which I was especially fitted. Besides, if still interested in missions, why not stay where I was and send out many men and women to the field?

Then my man proceeded to demolish my arguments, one by one. The first position was cowardly; if I really believed, I would seek my call, I would volunteer. For the second I was wrong; I would not have any peace all summer any more than I had had all winter, unless I faced the problem and saw it clearly through to the end, regardless of the consequences. It was in God's hands, really, either way. Why not do it now and have a restful summer indeed? For the third, he said, I lied. I knew perfectly well that in the first place student conferences were not emotional occasions; and in the second, they were just the place for life decisions. Life decisions were spiritual matters and should be decided in a spiritual atmosphere, with the advice of spiritual experts; if a life decision was to be a worthy one, to be lived with all one's life, to be looked back upon at the end with satisfaction, it must be made at the beginning at a high point in life; and one was always lower at home, where the old ordinary habits fell on one like the wrinkles in his coat. These things he said I knew as well as he, and I had to reply that he was right. For the fourth, could I be spared at home? Yes, I had still a brother to look after father

and mother. And, went on my adviser, if the call of God really comes to a man, sometimes he must go without consent of father or mother. For the fifth, was it not essentially true that a man must carve his own destiny regardless of his father? Did this really seem an obstacle? Were there not other ways around it? Again, I had to reply, Yes. For the sixth, the answer was easy: if I was a born educator looking to a large field for service, was there a larger field than the Chinese educational situation for example, the student centers of Tokio, Peking, Rio Janeiro? He might have added what I have learned later that in the state where I was teaching there were 17,000 teachers as against 24,000 missionaries of all professions on the whole foreign field; and that a man who proposes to teach in this state must in all rationality give a pretty good reason for his staying home. For the seventh, my theory was wrong. A man never has any power to send others to a task he is shirking himself. Then I realized that there was an eighth way in which I had attempted to dodge the issue. A year before I had wanted to enter the ministry. But one question haunted me. How could a man enter the ministry without being ready to go to the foreign field? If a man really sets out to serve his Master must he not be ready to serve where he is needed most? But the men to whom I took the question said, No; there was imperative need of a church militant at home, and a man might conscientiously and rightly fit himself for work in his home town or state. I was much consoled, though not entirely convinced, and I began studying theological catalogues.

Tinker and I had another talk on the hills under the observatory at night. We went over the whole matter again. Then my man said, "Come now; you've speculated long enough; you'll begin to hedge again. Haven't you been singing in the choir down there, as if you meant it, 'I'll go where You want me to go'? Remember in the last analysis, it's not going to the foreign field that counts, not being a missionary or a teacher or a social worker; it's *doing God's will* that counts. And this pressure of yours looks like God. That means prayer.

Now is the time to pray." He left me, and I prayed; it was one of the worst prayers I ever made, but I felt that I found God's will for me, that the long dragging of the years and the growing interest in missions and the weariness of the winter were all resistless directions of His toward the foreign field. When Tinker came back, I told him it was all right, and we walked down to the camp, where I signed a Student Volunteer declaration card, stuck it on the table, and went to bed in peace, wondering if I would tear it up when I awoke, in the morning. But I didn't. I turned it in and went to my first Band meeting. And I have never been sorry. And I know I was right.

DEVOTIONAL BOOKS THAT HAVE HELPED ME MOST

I

I am not sure that I can name *the* two or three books which I have personally found most helpful in my devotional life. Circumstances and needs change so that what yields most religious value at one period may not do so at another. No counsel of perfection ever moves one as do the lives of the saints of God. Therefore, I should want to put these three in any list I might make: "The Life and Letters of Frederick Robertson," Allen's "Life of Phillips Brooks," and certainly, John Wesley's "Journal."

To be absolutely true to one's convictions, to attain spiritual freedom—if these are the desire of the heart, where is there a rarer human example of moral and spiritual courage than is unfolded in the pages of the first-named book?

To the wistful questioning in the mind of the reader who follows the story of his life, so uniformly victorious, with apparently neither sorrow nor failure as teachers, the biographer of Phillips Brooks makes this reply: "Most of us buy our knowledge of life at a great price, but this man seems to have

been free born." It is the story of a life unspoiled by power.

"I do not know," says Augustus Birrell, "whether I am likely to have among my readers any one who has ever contested an English county in a parliamentary election. If so, that tired soul will know how severe is the strain of its three weeks, how impossible it seemed at the end of the first week that you should keep going another fortnight, and how when the last night arrived you felt had the strife been prolonged another week you must have perished—well, John Wesley contested the three kingdoms in the cause of Christ during a campaign which lasted forty years." His Journal is the story of this unparalleled contest.

MABEL CRATTY

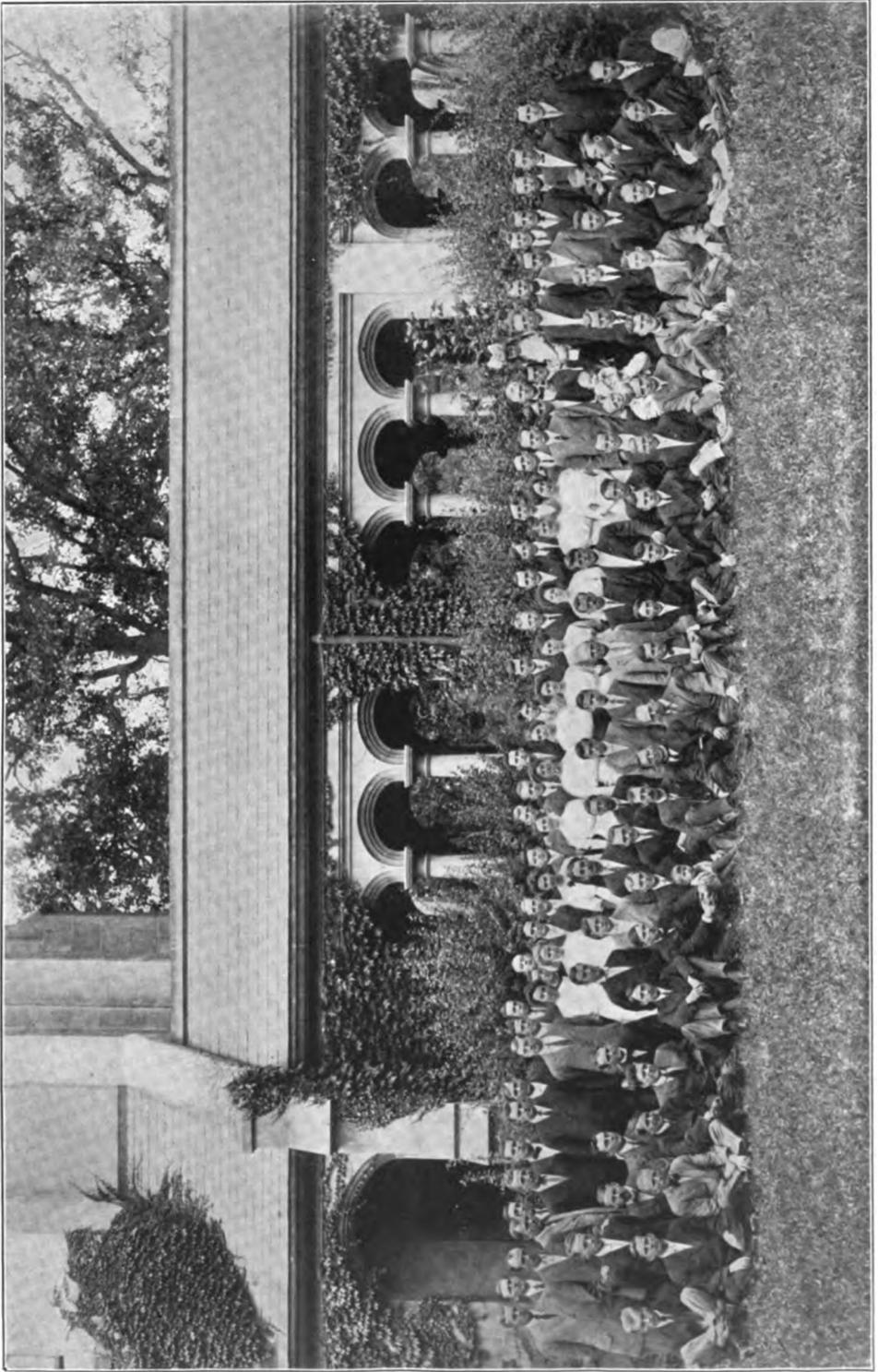
II

You request me to commend to your readers in a few words some books which I have found "devotionally helpful." Among many I would name the following because, in my opinion, they present from a modern point of view the things which are eternally true and set them forth with much beauty of style in a spirit of reverent devotion: "Jesus Christ and the Christian Character," by Francis G. Peabody; "Letters to His Friends," by Forbes Robinson; and "University Sermons," by Henry Sloane Coffin.

Dr. Peabody's "Mornings in the College Chapel" (both series) might be substituted for the one already mentioned, by those who prefer a "daily portion" style of book. In these short talks Dr. Peabody opens a window for us every morning through which we get an inspiring glimpse into the spiritual world and a deep breath of its atmosphere.

Robinson's "Letters" reveal an exceptionally refined and gracious personality, full of Christian love and practicing piety in the best sense of that word; in discharging the duties of friendship, he gives much splendid counsel. He makes the Christian life winsome.

Coffin's "Sermons" I commend because of their power of



SUMMER SCHOOL OF SECRETARIES OF STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATIONS, LAKE FOREST, ILLINOIS
THIS SCHOOL IS TO MEET JULY 1-15, 1915, AT BLUE RIDGE, NORTH CAROLINA

interpretation of religious experience. With imagination stimulated by sympathy, he interprets the moods and needs of our souls, and gives us a message of comfort and guidance. The sermons have an exceptional wealth of illustration and anecdote gathered from very diverse sources and selected with fine discernment.

But it seems wrong to leave out John Brierley's books. And we should not forget the classics of devotion which we have from Augustine, Pascal, à Kempis, Thomas Moore, and the rest. How many of your readers ever came across five lectures of Principal Shairp's of St. Andrews, delivered fifty years ago? They are gathered in a little volume called "Religion and Culture," and are splendid reading for a thoughtful student.

FRANK LATIMER JANEWAY

IF I WERE A SECRETARY AGAIN

BY GENE TURNER

Mr. Turner, after six years' experience as Association secretary at Georgia Polytechnic Institute, Atlanta, and a year in China, writes this most telling message not only to Association secretaries but to all who would seize the rapidly passing opportunities of college days.—*ERROR.*

At this writing I have been in China less than a year, but in that time I have learned a great deal which I am sure would be greatly helpful to me were I a college secretary again.

The first thing that naturally came to me, and which I know would be a valuable asset to any secretary's equipment, was a vastly enlarged and more intelligent vision of the world and its needs. I should inform myself then of what is going on in the world. I should do this from the standpoint of international politics and relationships, but I should especially do this from the standpoint of the Christian church. I should learn more of its progress, more of its accomplishments, more of its strength and needs. I should make a survey of its field.

I should look into its forces. This would necessitate a review of my High School geography, yes, and of my younger brother's geography, too, for the sciences have advanced since my day.

I should never be content again to say: "I have a friend in the mission field, but I really do not know whether he is in Japan or China. Let's see! Maybe he is in India." I should know where he is, even to the very city and its population, and if he was my friend he would have to write me something of his work.

I should not be content to know that Patagonia is somewhere down there in South America, nor that New Guinea was floating around somewhere in the Pacific. When I heard that John R. Mott was conducting a conference with the Straits Settlements Continuation Committee, I should know exactly where on the face of the earth that Conference was being held.

If I did not familiarize myself with the world, with world politics, and with what the Christian church was doing, I would not be fair to the men of my college whom I should be trying to lead. Yes, I should get a world vision which I could share. I can not refrain from reflecting here that the measure of the secretary's vision of and sympathy for the world enterprise of the Church will directly influence the vision and sympathy of the students in his college.

I know now that I lacked a great deal of living up to the opportunities of the college secretaryship at home. I thought at that time that I was doing fairly well. I am sure now that I fell down on the prayer side of my work. I am so conscious of that now that I feel I ought to ask forgiveness of both God and man. God did not have His chance and I was giving the men a sadly limited service. My experience here has taught me that prayer is the only avenue through which God can really work in the lives of men.

I should make prayer then the foundation of my work, or to use the weaver's terms, I should make prayer the warp and work the woof of my secretarial life. When I speak of warp

and woof I remember that the first runs the long way of the cloth and the second across the piece and I mean that prayer should extend clear through the work. I should never be satisfied to undertake anything or attempt to carry out any sort of a policy until I had wrought out the thing in prayer. I should take the cabinet into my prayers, too.

I should decide with them on the very wording of our petitions for the subject or policy we were considering. I should not be satisfied until every man of us has agreed to pray that petition, as we had worded it together, persistently and regularly until the answer came. That sounds dogmatic, maybe it is dogmatic, but it is the sort of prayer that avails. I should want to make the prayer side of the Association my greatest business. We spend time on our planning which we ought to spend on preparing our prayer program. I do not mean to minimize plans, but I do want to magnify prayer. I know how dear to the heart of a secretary a live, working committee is, but it will be better for you as a secretary, if you have committees who are better at praying than at any other form of work.

If I were at my old job again, I would be satisfied with nothing less than a weekly meeting of my cabinet and our mutual commitment to a well thought-out, intelligent campaign of prayer as our main policy for the year. When we wanted things or when we wanted men, we would get them on our prayer list and pray for them until the prayer was answered in one way or another. Then we would check them off. Can you imagine the power and the transformation that would come to a group who followed such a plan for a year? You would be minus your problem of making prayer real in that college. This group would be a living apologetic of its reality. All the college would see it, all the college would be influenced by it. I know such a cabinet alone would infuse a new spirit into the entire work of the Association.

When I had my cabinet organized on this basis, I would turn next to the Advisory Board. I would have to introduce the same feature into their relation to the Association. As I

recall the relation of our board to us, it was a strictly business one. It should be primarily a spiritual relation.

The third force, which I am sure I would use to greater effect, is friendship. If I made any sort of success of my six years of the college secretaryship, one of the largest secrets of it was my friendships. My friendships gave me an access to the inner life of men, but I realize now that I did not begin to use this privilege as I should. I came close enough to men to know the inside of their lives; to know their failures, sins, and temptations; but in a majority of cases my contact with them was merely social.

Friendship has always been sacred, but since I came out here and have seen its possibilities, it has taken on a new meaning. Secretaries in the cities here are winning men, and incidentally China, through personal, unselfish friendship. The appeal of genuine friendliness stands alone; it needs neither the support of social ties nor blood kinship to make it grip a man. Show yourself a friend and men will come to you whether in China or America. When they come, they are an opportunity.

I used to specialize on freshmen, but now I would specialize on them more than ever, and attempt as many intimate, personal friendships with them as possible. I would do that because the freshman if won, is won for his college life and through his course he will be a multiplying force for Christ. A greater spirit of friendliness then would be an ideal, and I would try, too, to impart it to the cabinet and to individual students.

There are other things, too, which I would emphasize if I were a secretary now, but of these three: an enlarged world-vision, prayer, friendship would come first. The greatest of these is prayer.

A WORKING WORKING-MAN'S CHURCH

By H. C. DIXON

Having heard of the work being done in Trinity Church, Toronto, we prevailed upon the Rector, the Reverend Canon Dixon, to give us some account of its activities. In this article which, because of the writer's modesty, is but a bare suggestion of all that is being accomplished by this one church for a needy community composed largely of recent arrivals in Canada, we see something of the opportunities of such a pastorate. The fact that Canon Dixon was for a considerable number of years a member of a prominent business house in Toronto and was led into the ordained ministry through his interest in his present parish, adds a special interest to his work.—~~ERRON~~.

During our voyage across the Atlantic, under rather unfavorable circumstances, you asked me to give you a short account of the work in which it is my privilege to be engaged. Trinity is the second oldest parish in Toronto, and in the early days, the residents were the wealthiest in the community; but now it is acknowledged to be the poorest district in the City, if not in the Dominion of Canada. I have no curate, but I am supported by one of the best possible bands of workers, who are ready at all times to further the interests of the people, by doing all in their power. As far as I know, ours is the only Episcopal service, all of which is thrown upon a sheet by a lantern on Sunday evenings. This enables all to follow the service as hymns, psalms, prayers and every part of the service with the exception of the lessons, are on the screen. As a result of the interest aroused by this and other methods, we had to close the doors the night before I wrote this, the church being even more crowded than the law allows.

While the evening service is being carried on, there is another for children being held in the Sunday school hall, where from one to three hundred little ones are being taught by the young men and women of the church; this takes the children out of the church building, leaving room for the older people, and the service is more suitable to their understanding. In this children's church the lantern is also used.

We lay considerable stress on our Sunday school, as we look upon the young folks as being so many missionaries to the

homes, where alas, God is not always recognized; and here our young people are doing a noble work. We have no up-to-date buildings, such as may be found elsewhere. Our helpers are practically all working people, engaged in stores, factories and offices. When I made the books up last, there were 1,480 scholars in good standing, which means what the words indicate, as names are taken off the roll if the scholar is away for more than a certain limited number of Sundays, for any reason except sickness. Of this number 706 belong to the infant class which is led by one man, who speaks to them through a megaphone, as the little ones make a lot of noise, not from bad behaviour, but because they do not know better. This teacher has about a dozen assistants, who walk up and down the building, keeping the class as much as possible under restraint. Here again the lantern is used, and it would touch any heart to hear these tots, many of them without boots and only partially clothed, sing their hymns, and repeat whole psalms from memory. Yesterday was an off day, but there were 580 present, with 1,080 in the whole school; but we sometimes have over 1,200. We require seventy-four teachers, every one of them earning their own living; and often for weeks at a time there will not be one absent. We have one of the strictest systems of visiting the absent scholars with which I have ever met. On Monday, reports are made out of those who were not present the day before; the girls one week, and the boys the next. These lists are taken by thirty-five visitors (we have some waiting to get on the roll of visitors) and written returns are given to me; the number of visits paid in an average month is about 1,100. The cause of so many being absent is lack of boots and clothes, and sickness. The reports of the visitors not only tell me why the scholar was away, but also if there is any sickness in the house, or drinking going on, or anything that a Rector ought to know, and which it would be hard for me to discover. These visits are mostly paid on Saturday afternoon, the only time that the workers have to themselves.

In summer we have open air lantern services (when my

throat will permit of it) and where by actual count, made by a ticker, we rarely have less than 900 in attendance, and sometimes as many as 1,500. A megaphone is used here also. In winter the lantern is used occasionally at the week night service, when we gather in from 300 to 500.

We have a mother's meeting of about 125—which is one of the most helpful gatherings we hold—a girls' mission band, a sewing school, a boy's scout troop, and a boys' brigade. A Home Guard has been formed since the war broke out. The past summer we sent out 2,486 mothers and children for day outings. The young men and women must be kept busy or we will lose them, and the more that is given to them to do, the more we will get from them. There is only one object running through the minds of all of us—the winning of souls for Christ; and God has blessed us abundantly. Although it may appear that there is a line of boasting in this, God knows such is not the case.

The Church can get the workers, if we go about it in the right way. Travelling with Moody on one occasion, he said, we can catch flies with honey, but not with vinegar, a remark which was not lost.

MEMORIALS OF EMINENT YALE MEN

BY AMOS P. WILDER

In perusing the two volumes* in which Anson Phelps Stokes, Secretary of Yale, gathers up the stories of seventy-nine men, adjudged the foremost of 10,000 deceased graduates who, with three exceptions, studied at that institution between 1706 and 1868, one is reminded afresh of the glory of certain individual lives when set in ability, trained power and character.

The compilation is the fruit of a practice of Mr. Stokes for many years of accumulating biographies, correspondence,

* *Memorials of Eminent Yale Men*, published by Yale University Press, \$10 net.

manuscripts, funeral sermons and tributes, data of all kinds, especially autograph letters, of Yale notables. The perusal and study of these led to a keen interest in the men themselves, their origins, their struggles, their experiences and triumphs. This valuable collection, enriched through the years, he has presented to the University; but, even better, he has caught the spirit of these worthies and embalmed it in two volumes. It is not a dry recital of dates and facts but a succession of glowing pen portraits, enlivened with bits of real flesh-and-blood life of these people,—extracts from their correspondence, contemporaneous comment, dashes of humor, intimate touches of heart experiences, reflections of their intellectual growth. The work traces a chain of human greatness through a century and a half.

As one realizes what a huge segment of Yale attainments, and indeed of national prestige, would be obliterated were these comparatively few names missing from the annals of University and country, he is almost startled by the thought of the disproportionate achievement of the few. The mass of men must ever be the sympathetic concern of the teacher and lover of his fellows, but with something of sadness, the philosopher is forced to the conclusion that "History is" indeed, "the biographies of a handful." A few select men show the way, strike the blows, do the deeds and accumulate the prestige in which college and nation exult.

As one reviews the lives and accomplishments of the men of whom Professor Stokes has written and realizes how much of national history, world betterment and Yale honor is compassed in this little group of men, and thinks of the 9,921 who are forgotten, he realized what a service the home, the college, the environment renders, that gives to the world *one* such man. These notables were more than men; they were institutions. They radiated truth and light and uplift not to a few at a specific time—the ambition of us all—but they wrought for the human race for all time.

The practical question, however, is, how multiply the output of these kingly men that such may point the way to new

invention, unlock the mysteries of science, increase the good things of earth, plant new centers of advancement, better the state, head crusades, lead men to prefer righteousness, and hasten the eternal dawn?

Every college has its roll of notables. It attests the reasoning that has gone before as to the value and predominating influence of the one man over the mass, that some universities are still profiting by the prestige of such; they have graduated thousands but the world knows one, two, perhaps three. To this number at least the world knows it is indebted.

It is important that the student body should know the story back of the name. Usually it is not only fascinating in detail but significant and inspiring. Yale's roll is rich in earnest Christian character. Carlyle's dictum that the most important question as to a man is "What is his religion?" bulks large in the sketches. No silly, pleasure-loving, fad-pursuing family life produced Edwards, Bushnell, Dwight, Silliman and Hale. Coleridge's "Aids to Reflection" was the turning point in Horace Bushnell's career and Locke's book influenced Edwards. Good reading was clearly a big factor in the making of these men of power. As one reads of the beginnings of these men, and the forces that made them industrious, clever, persistent, irresistible, the profound words of the sage are vindicated anew, "The Fear of God is the beginning of wisdom."

Scholarship characterized them in the main; thirty-four out of forty-three who were in college long enough after Phi Beta Kappa was founded (1780) qualified for membership for that society. We do well to read biographies—Horace Mann's, Charles Kingsley's, Dr. Arnold's, Boswell's Johnson are available. Know the heroes, the Plutarch men of your own campus. Become intimate with the cares, the fears, the hopes, the aspirations that moved them in the strength and beauty of their youth. Thus you may catch their spirit. You cannot live with, and think and speak with great, pure, effective men without taking on something of their method and outlook and determination.

EDITORIAL NOTES

The following from the editorial column of the daily of an eastern University indicates some rather cloudy thinking. Says our contemporary:

A rumor has been in circulation about the Campus during the last few days to the effect that a movement is on foot in certain quarters to have Sunday, the evangelist of slang, pay a visit to the University and try his powers of conversion on ———— 'unregenerate multitudes.' If such is the case, it is to be hoped that the University administration will not lend its sanction or approval to a man who gains his effects by arousing the hysterical emotionalism of his hearers.

Such propaganda has no place in an institution dedicated to reason and clear thinking. The trend and purpose of a University education is to teach men to rise by the power of their intellects. In such an atmosphere, Mr. Sunday's intemperance would be decidedly out of place.

While we do not "hold a brief" for Mr. Sunday as an evangelist to college men, indeed he needs none, still we cannot but feel that his "intemperance" which has led during the past year alone hundreds, if not thousands of members of these self-same institutions, "dedicated to reason and clear thinking" to give up all sorts of hideous habits, is perhaps no worse than that intemperance which annually collects its heavy toll from among those same men who "rise by the power of their intellects." Any honest man who is able to turn any number of students from drunkenness to sobriety, from impurity to chastity, from dishonesty to honesty, merits, to say the least, our respectful attention.

We often hear reference made, especially at this time of the year, to the seriousness of the graduates going "out into the world of real life." Of course it is a serious business to live anywhere, particularly for the one who has had, above the many, the chance for personal equipment. But the danger in such an expression is that those who are still undergraduates think of after-life as compared to the relatively unimportant present period of training. But no mistake could be more serious. If we can at all measure our chances for usefulness by the readiness with which we may have close, influential con-

tacts with persons of great possibilities of power, then it is exceedingly doubtful whether ever again any one may be more fully in "the real world of active life" than during undergraduate days.

To be sure, the situation is changed for the graduate. He is surrounded by entirely new conditions and a greater variety of needs. But if his life has been lived worthily during the past years, surely he will now want to apply, in every way possible, his ability to help forward the worthy causes in the community to which he goes.

Now that the committees have all been formed for next year's work and many Association members have not found a place on any committee, the familiar question, "What shall we do with the ordinary member?" is again being heard. If only we could follow the advice of Ian Maclaren as to the best thing to do with the "old minister" and "shoot him," the question would be finally answered. But such a course seems impractical, if for no other reason than that "the ordinary member" is so numerous.

But should there be any ordinary member in the sense that he or she cannot be put at some sort of work or be given some responsibility or included in some study group. One of the roots of the difficulty is that in many places the importance of joining the Association is undervalued, no proper attempt being made to make the one joining realize what such a step represents in personal life and service. When the meaning of membership is properly understood then the leaders of the Christian forces in any institution, who admit that they have not ingenuity and insight enough to include all members in their program, plainly confess that they have not begun to realize the size of their task. The ordinary member is not only our field—he is more especially our working force.

THE YEAR'S PROGRAM

BY H. L. HEINZMAN

It has been well said, "The work of the Young Men's Christian Association is to guard, convert, enlist, train and develop men for Christian service." As new officers and committeemen, we are facing this task for the year 1915-1916. Here are the untrained and undeveloped men in our membership; the unenlisted men in our college; those Christians whose lives must be guarded, and those who have not yet made acquaintance with Christ as Lord and Savior; the senior who is leaving college, to be followed until he has become a part of the religious life in the community to which he is going; the student who is coming to us for the first time. How is all this to be accomplished?

Our responsibility is not to enlist so many men in Bible, Mission, or social study, nor to have a certain number of meetings, nor to be represented at stated conferences or conventions. If we believe Christ is what He claimed to be, we are not true to Him until our best thought and energy has been used throughout the year, to win our college to Him. We do not strive to make a respectable showing in the Year Book. What would be the rating of a coach or team who would start the year, satisfied to win a few games, and to make a good showing, or who after having started the season well, would cease putting forth effort, because of the good start already made? Yet, is not this just what many of our Associations seem to be doing?

The biggest thing that can come to any college this year, is to have a group of Association officers, who have the daring to set out boldly to win their college to Christ. With this objective we are ready for the year's program. The wise leader will at once set about to determine the coöperating forces in the college community: churches, student pastors, college faculty, City Associations, and will plan his work together with these agencies.

Now that the new officers are elected, our first work will be the selecting and training of the committee men. It is not

enough to pick good men for committees. They must be trained to do the particular piece of work for which they have been selected. This training will include conference with faculty, state and International secretaries, state training conference and summer conference; the wise use of literature, personal interviews and group meetings for discussions of the work. Bible study leaders will be picked, and a normal class started; plans for new student work made, the hand book arranged, and close touch with each other maintained during the summer.

The most important work for the new officers before the closing of college is the securing of the attendance of cabinet and committee members at the summer conference. The goal should be, not merely how many men, but also what kind of men. The spring, of course, is the time for a meeting of all the seniors for the purpose of presenting alumni opportunities, and securing information that will more readily make possible their enlistment for service in the community to which they go. This will include those who are going out to be teachers and placing before them their opportunity.

The closing of college will be followed by the summer conference. If the delegates have been carefully selected, they will make the largest use of the opportunities for the discussion of their work during these ten days. Following the conference will come provision for the summer correspondence with each other, and with prospective students; the formation of prayer bands, and different forms of summer gospel team work.

The opening of the session starts the work in earnest. The institution is ours to win. The new student work, decision meeting, Bible study rally, social service campaign, enlistment in membership, the work of welcoming new and old students is all on and does not stop until our aim has been realized. Just as it would be impossible to send a quarter-back into the game with instructions as to the order in which to call the plays, so it is impossible to give the year's program; but as there are

certain fundamental principles in running a team, certain plays working best in particular parts of the field, so there are a few principles which we can follow in working out our program. After all the successful Association like the successful team general, is the man who lets his "Noodle, noodle." We must keep our task in mind, and see continually our entire field.

Early in the year, a Bible study campaign is timely. Appropriate meetings at Thanksgiving and Christmas seasons, and evangelistic campaigns should be planned. Decision meetings in the early fall to get men lined up right at the start of the year are worth while. The finances should be out of the way during the first two months.

Where the promotion scheme of organization has been adopted, then to furnish a big brother for every man in college, to love him and serve him until he is won into the largest fellowship with Christ, is the task of each committeeman, and every committee must be an active committee. Too often our work has been planned as a timely series of stunts. What we want in the year 1915-1916, is a continuous, aggressive campaign in every department throughout the entire year, never losing sight of our true objective—the winning of every one in our college to a vital relationship with Christ.

Russia, to whom we have not been accustomed to look in the past for successful social experiments, has arrested the attention of the whole world by the salutary effects of her complete prohibition of the manufacture and sale of vodka. In both Scotland and England active agitation is being made to prohibit the sale of distilled liquors during the period of the war. According to *The London Times*, if Great Britain fails in the war she will be conquered by drink and not by the Germans. Let us not wait until some terror, such as war, near at hand arouses us to the destruction caused by this plague.

WAR ETHICS IN COLLEGE POLITICS

BY LLOYD C. DOUGLAS

Whether war may ever undertake to play adjective to ethics is a matter of some doubt. One is reminded of the famous screed on "Snakes in Ireland," which began "There are no snakes in Ireland." There can be no war in ethics; and judging from newspaper reports, there is precious little ethics discernible in war. Everybody knows, however, what "war methods" mean—all's fair, whether fair or foul.

We have just passed the "open season" for the academic office-gunner. During the past few weeks, a considerable number of students, either by persistently tugging at their own boot-straps or through the expressed preference of their fellows, or both, have been elevated into leadership of the multitudinous activities of the campus.

Undoubtedly, there is a certain satisfaction in seeing one's name in the college sheet, every day or two, for a month, as having just been elected President of This, Manager of That, or Third Assistant Secretary of Something-Else. It gives one distinction in the proud, maternal eyes of one's Alma Mater and reads well when copied in "The Booming Bassoon," back home.

However, the modest violet who consents to bow the knee, every other afternoon or so, while yet another committee adjusts upon his alabaster brow the emblematic laurel, is apt to develop into something of a nuisance. Office-seeking becomes his pet obsession. Once he has applied his keen nose to the scent of an office-trail, be the quarry ever so humble, he goes "ki-yi-ing" across the campus to the utter disregard of everybody and everything else than the glories of the chase. Just what he is going to do with his prize, when he gets it, never occurs to him. He has no program beyond the "killing."

This type of person who is eager to land every office that the college public will let him have, is usually contented, after election, to rest upon his laurels—which is bad for laurels. It

musses 'em. And the student who, after the elections, fails, for lack of time, to make good on five of his six offices to the extent of more than forty-six per cent. of efficiency, need not expect his devoted comrades to give him much sympathy next December.

Or; if the insatiable office-bagger decides to make good in all of those responsibilities which a cruel and unfeeling community has dumped upon his two, too heavily burdened shoulders, and thus win the approbation of all the student organizations which have pinned medals of honor upon his manly "bosom," it is not improbable that he will do it to the neglect of the incidental features of his college career, relating to his studies; so that the faculty will be obliged to decorate him with another badge before the close of the first semester; viz.: The Order of the Khan.

It is an invaluable experience for a student to lead some important college interest. But, if he takes the office, let him consider the responsibility of it rather than the mere joy of acquiring a new title. For one man to load himself up with a large number of offices, simply to satisfy his own vanity, and then fail of functioning in six-sevenths of them, is not fair. He is usurping opportunities which might have helped other people to develop leadership. Meanwhile, he is amassing false notions about the responsibilities which attend a delegated trust. Such an attitude toward college politics brings disrepute upon what might otherwise be invaluable training for future service. It lowers the standard of efficiency in the student organizations and does the office-seeker, himself, untold harm—not unlike the misfortune of that other animal, his compatriot, who, in his eagerness to feed at the expense of his brethren, upsets the trough and brings confusion upon the feast.

STUDYING AND STANDARDIZING STUDENT SELF-HELP

Early in November, the Young Women's Christian Association of Montana State College, at Bozeman, started an employment bureau for college women. We got the names, addresses, classification, hours free, and the kind of work fitted for, of all who desired work. This information was properly catalogued and notices were sent out to the local papers and also to citizens who might be interested. Prices were given for different kinds of work by the hour, and definite office hours were assigned when the bureau could be reached either by telephone or calls.

This was such a success that we were encouraged to broaden our work. We asked the Woman's Club and Housekeeper's Club of Bozeman to let us present a plan for standardizing the work of women students in the home. We felt that many worthy women would like a college education if they could only earn their own way. The club women were very gracious with their help and encouragement. We have accomplished two definite things: First, the club women are very willing to cooperate with us in finding homes where students may receive their board and room in return for their services. Second, a definite amount of time with specific work has been agreed upon as the amount to be required of students in the home.

The following is the basis fixed:

If the work required is dishwashing, dusting, helping with or preparing meals or other light work, a student shall work three and one-half hours a day in return for her rooms and board.

If the work required is washing, ironing, cleaning or other heavy work, a woman student shall work three hours a day in return for her room and board.

If children are to be cared for and need a great deal of care, this shall be counted as light work.

If children are in bed or asleep and need very little care, this shall be counted one-half as much as light work.

The care of children may be adjusted between the housewife and girl, if this method is satisfactory.

Extra work required shall be paid for at the regular prices paid for piece work.

Of course, this is not put down as a hard and fast rule, but is simply a firm basis upon which to work. A combination of the above tasks might be made in which the hours would differ; but still be regulated by the above.

Every two weeks there is to be a "Round Table" discussion held with all girls working in homes. The "Round Table" will be conducted by the seniors in the Home Economic Course, except the first which will be conducted by the Dean of Women. At this meeting such topics as "Respect for the privacy of the home"; "Study hours," and other subjects of like nature will be discussed. At later meetings we shall discuss every phase of the work, considering the organization of it so as to accomplish the best results in the best way with the least expenditure of energy and time. Problems from

the student's or housewife's standpoint will be discussed, if asked for, without mention of names. If either student or housewife is not satisfied, they may report to the president of the Association at any time, and every effort will be made to right the difficulty. We feel this will be very satisfactory, in fact, it has been tried to a small extent this year so we feel we are well acquainted with its workings.

ALBERTA BORTHWICK

CANADIAN STUDENTS AND THE WAR

When college opened for the fall term many students had enlisted in the First Canadian Contingent. This materially depleted some institutions. Immediately on the opening of college, nearly all of the larger universities and many of the smaller ones organized units of Canadian Officers' Training Corps. In McGill, ninety per cent. of the students were in these companies; in Toronto, over 1,500 college men, in the University of Manitoba, 500, while in others there were like proportions.

Throughout the winter, many have enlisted as officers and as privates in different companies for overseas service, and at the time of writing, most colleges have been depleted by from twenty-five to fifty per cent. of the students who have enrolled in Engineer, Signal, Hospital, Cavalry, Cycle or other corps. So many college men are with the First Contingent in France that college yells are common. From one theological college already over fifty per cent. have joined the colors and more are going. Some universities question the possibility of having any medical faculty next year, since Queens, McGill, and Toronto are each to equip and man a Base Hospital. It is very noticeable that a large percentage of Student Association presidents and officers are among the enlisted. The Christian Association members are fostering a real Christian spirit in the camps. The local Associations are promoting special activities for their men in the several companies.

The final Training Camp for the students from Toronto, Queens, and McGill, and possibly Dalhousie, who will be writing for their "A" certificate—equivalent to lieutenant's standing in the Canadian Militia—will be held for twelve days, at Niagara-on-the-Lake, with possibly other camps for other colleges. At this, the largest Officers' Training Camp, between 1,200 and 1,800 college men will meet together. The Student Young Men's Christian Association of Canada, through the local college branches, will have charge of the social, athletic and religious programs for these camps. The best speakers and workers among students are being secured for this. Our opportunity for service was never greater.

E. H. CLARKE



CHRISTIAN STUDENTS OF THE PUNJAB, INDIA, IN CONFERENCE



Courtesy of Canadian Mankood

STUDENTS DRILLING, UNIVERSITY OF TORONTO, IN PREPARATION FOR ACTIVE SERVICE

BRINGING HOME THE SUMMER CONFERENCE

How may we most successfully bring back to our college the inspiration we will receive at the summer conference? That is the question which each delegation faces as it lays plans for the ten days which are to mean so much to countless people.

Perhaps the first thought that comes to a delegation of this kind is that of the "round-robin" letters. As these may be written while one is still at the conference, they contain the high enthusiasm and inspiration which comes from such a gathering made up of efficient, whole-souled leaders and girls of all ages and from all places. One letter written while one is still at the conference, can reach numerous friends, and during the quiet hour of a sunny afternoon, girls will be seen at the various conferences, starting off with pen and paper, to tell of the joys and opportunities of the conference days.

But it is not only with pen and paper that we equip ourselves for multiplying the influence of the conference. The kodak has almost an equal share, and we return to college able to place before our friends views representing different features. Convincing and explanatory pictures not only bring new and clearer ideas to others, but the owners are inspired throughout the year with the desire of living up to the ideals for which they stand. Note-taking, prosaic though it seems, becomes worth while and is more carefully done under the realization that this is a direct method of sharing the best things with others.

But after all, what the home college really wants, is to hear what each delegate herself has to say, and the Association will willingly turn over one meeting to so important a part of its life. This is each delegate's opportunity to bring to her own institution as a whole, what has been most worth while and vital in her own life. If possible, each girl should be given to describe the one phase of the conference which interested her most. After we have thought of the conference in perspective and made it a part of our own lives, we can tell with all the enthusiasm and thankfulness of our natures what it can and does mean. Stereopticon views of different conferences may be obtained for this meeting and used for illustration in the various talks.

No one could attend one of these student gatherings without the feeling that after friendship with Jesus Christ, nothing is more beautiful or more closely allied to Him than friendship with others. The truly successful delegation will return with a desire to carry the friendly feeling and wholesome relations into the various activities and very life of their own institution.

RACHEL E. MILLS

Letters to the Editor

The editor does not hold himself responsible for any opinion expressed in these columns, which are meant to be free to all who have anything definite to say concerning student life. Letters, which should be as brief as possible, must be accompanied by the name and address of the writer which, however, need not be printed.

Sir:

Mr. Harris has done two things which every responsible critic should try to avoid: he has misinterpreted the spirit in which my letter was written, and he has used two pages of your space without answering the only question the letter asks.

Very few people nowadays need to be informed that there are "two general approaches to the material of the Scriptures"; but there does seem to be some confusion as to which should come first. We should not fail to reckon with the fact that the great majority of students have neither an historical nor an intellectual grasp of the main facts of the Old and New Testaments; that there are numbers of fellows coming to our colleges to whom the Bible has always been a closed book; they may have indeed a confused idea as to its contents; but no intelligent conception of its significance for faith.

Since my former literary analogy proved so acceptable we will belabor it still further. Dr. Berdœ's well-known book on Browning is of unquestioned value as an interpretation of the mind and spirit of the poet. But would anyone advocate a study of Berdœ's work before any serious attempt had been made to read and understand some, at least, of Browning's poems?

I maintain, as I did before, that in order to know Browning, one must study him at first hand; after that the more books one can find time to read about him, the better. Similarly the plan for systematic Bible study which finds widest acceptance is the synthetic, which means the study of the Bible as a whole, and each book as a whole, and as seen in relation to the others. The rules of procedure are as follows: first, read the book; second, read it continuously, i.e., without observing its divisions; third, read it repeatedly, until you have possession of it in outline; fourth, read it independently, i.e., without aid of commentary or help; fifth, read it prayerfully; sixth, read helps and commentaries.

Now, I am not advocating a system of this nature for Voluntary courses. The very appearance of it would scare the life out of the average student, but it has a good deal in its favor and is the logical method, to say the least. Should we not at college make an effort to start men upon this kind of a study of the Bible, beginning with the text of some book in the Old or New Testament, and reading our lessons out of it rather than injecting them into it by a process of forcible feeding, as at present?

That is what we have determined to try at McGill next year; in the meantime the question I asked before, I should like to ask again through your pages. Has it been tried before? If so, with what results?

Yours sincerely,

MONTREAL.

E. A. CORBETT

WHAT COLLEGE EDITORS SAY

Private telephones are to be installed in every dormitory room in the near future. Students will thus be enabled to telephone the faculty and arrange for a postponed class when they have failed to get out a lesson.—*Hamilton Life*.

We have often wondered what is the real utility of a college career. According to some, the paramount consideration in academic life is the obtaining of a degree. Others there are who assert that a mere degree is a very immaterial thing, that it is intrinsically useless, and is in itself no final evidence of an unimpeachable standard of refinement or culture.—*McGill Daily*.

We hold it to be a fact self-evident, that most of those who write as journalists about college students, have never been to college, because, if they had, they would make fewer absurd mistakes, though there is a class of writers, the romanticists, who have strongly emphasized the vicious side of college life, because, the portrayal of the unusual is most attractive to the mass of their readers.—*Old Penn*.

"The British Weekly" (London) quotes the "Berliner Tageblatt" as saying that "37,000 German University students and 3,000 pupils of technical schools are serving in the army. The figures have been compiled from the statistics of the twenty-two universities and eleven technical high schools in the Empire. Berlin stands first with 8,057 students, of whom 4,344 are serving. Next in order are Munich, with 3,034 soldiers out of 5,460; Leipzig, with 2,575 out of 4,515; Bonn, Breslau, Munster, Halle, Göttingen, Freiburg, Tübingen, etc. Out of 2,056 students enrolled at Tübingen, 1,589 are with the colors. At Rostock, out of 820 no fewer than 568 are serving. There are 4,000 women students in the grand total of 52,500 enrolled in the universities."

The following report of a conversation between a visiting secretary and the chairman of a missionary committee shows that there are different standards of what is "fine": Secretary, "How is everything?" Chairman, "Perfectly fine. Could not be finer." S. "How is your Mission study?" C. "Slow." S. "How many men are enrolled in Mission study?" C. "None, not planning to have any this year. Our men are too busy."

BOOK REVIEWS

THE MAN OF NAZARETH. By Frederick L. Anderson. New York: The Macmillan Company.

"The Man of Nazareth" was written primarily for the ordinary man and the author has tried to answer some of the questions about Jesus which have arisen in the thinking of such men. While the book is written in a popular style, it is by no means shallow and has shown us that one does not have to eschew scholarship to write interestingly, nor does brilliancy and interest forbid the most painstaking treatment when dealing with this greatest of themes.

At my first reading I was carried along by the vivid portrayal of the "Son of Man" so overwhelmingly conscious of the Father's presence. In my second and more careful reading I was impressed with the fact that this devout student was dealing fundamentally, honestly, and sympathetically with the central fact of Jesus' life—the Messiahship. Jesus early recognized Himself as "God's special Representative on earth," "The Bringer of Salvation to men," "The Founder of the Kingdom," and "The final Judge of men."

Dr. Anderson is peculiarly qualified, by training and temperament, to write this book, and his treatment of this wonderful life will be helpful in supplementing our own study of the life of Jesus as portrayed for us in the Gospels.

J. C. R.

THE CHILD IN THE MIDST. By Mary Schaufler Labaree. West Medford, Massachusetts: The Central Committee on the United Study of Foreign Missions.

This is a remarkable little book. It is a study of child life in the foreign mission field in its helpless infancy, in its home, at play and work, at school, at worship and at work for Christ. It is impossible to read it without feeling that it is imperative that these children be reached by the Gospel and saved for the Kingdom. To everyone, especially the student in college looking forward to foreign missionary work, the appeal to begin at the beginning, with the child, is direct to the heart as well as to the reason.

MISSIONS AND SOCIOLOGY

When Dr. James S. Dennis undertook to discuss the question of "Christian Missions and Social Progress" he produced a colossal work in three volumes. Owing to the necessity for more compact treatises on the same question caused by the growing emphasis during the past decade on the social message of Jesus and the upheaval of social conditions in many mission countries, several volumes have been written within the last few years. At least three of importance have appeared during 1914.

In "The Social Aspects of Foreign Missions"¹ the President of Brown University discusses the extent to which the current upheavals of traditional ideas and institutions in the non-Christian world are due to missionary effort and the nature of the changes which Christianity is producing in the social order in mission lands. The author toured the Orient with a serious purpose to understand the thoughts and lives of the races he met. He returned to America with a message which was first delivered as lectures at Crozer Theological Seminary and was later revised and developed into the volume under review, as a text-book for adult Mission study classes in the churches. Starting with Christianity and the individual's relation to society, the book proceeds to consider the social task of missions in various countries and the results already attained. It shows how the scope of the missionary objective is now expanding, and it takes us back to the broad social vision of some of the great missionary pioneers.

Dr. Capen's investigations² and his observations as a wide traveler show how social progress has been made in mission lands in many directions. A good deal of the material has evidently been drawn from Dr. Dennis' volumes and many other sources have been laid under tribute. These sources are indicated in a bibliography, in which, however, one notices the omission of several important works on missions and sociology. The six lectures,—for the material was first given in the form of lectures at the Western Theological Seminary,—must be reckoned a valuable missionary apologetic, for they show concisely how the social ethics of Christianity are becoming dominant throughout the world.

No better object lesson of the social possibilities of missionary work could be given than the achievements of Dr. John E. Clough of South India. As an apostle of the sociological missionary idea he was ahead of his day. His enlistment of myriads of coolies, many of whom would otherwise have starved, in a great engineering project during famine days in India, resulted in over 8,500 baptisms within six weeks. In this crisis, as throughout his career, he showed a daring initiative coupled with sanity, and furnished a classic illustration of the social effects of Christianity. His story is often quoted, brief sketches of it having appeared; but now it is told in full in a volume³ that not only brims with information but delineates one of the most interesting and useful personalities that the West has given to the spiritual and social regeneration of India.

J. L. MURRAY

¹ SOCIAL ASPECTS OF FOREIGN MISSIONS. By W. H. P. Faunce. New York: Missionary Education Movement. Paper, 40 cents; cloth, 70 cents.

² SOCIOLOGICAL PROGRESS IN MISSION LANDS. By Edward Warren Capen. New York: Fleming B. Revell Co. \$1.50.

³ SOCIAL CHRISTIANITY IN THE ORIENT. By John E. Clough. New York: The Macmillan Co. \$1.50.

BOOKS RECEIVED

- WHAT MEN LIVE BY.** Richard C. Cabot. New York: Houghton, Mifflin and Co. \$1.50 net.
- MISSIONS IN THE PLAN OF THE AGES.** William Owen Carver. New York: Fleming H. Revell Co. \$1.25 net.
- CHRISTIAN CITIZENSHIP FOR GIRLS.** Helen Thoburn. New York: National Board. 25 cents.
- THE LIFE OF JESUS AND PRESENT DAY PROBLEMS.** J. S. Burgess. China: National Committee, Young Men's Christian Association.
- OUR UNFOLDING PURPOSE.** World's Young Women's Christian Association. New York: National Board. 50 cents.
- THE MIND OF THE MESSIAH.** Charlotte H. Adams. New York: National Board. 50 cents.
- BAMBOO.** Lyon Shafiqan. San Francisco: Paul Elder and Co. \$1.00 net.
- THE CROSS IN JAPAN.** Fred Eugene Hagin. New York: Fleming H. Revell Co. \$1.50 net.
- THE TELESU MISSION.** George Drach. Philadelphia: General Council of the Evangelical Lutheran Church.
- THE NEW HOME MISSIONS.** Paul Douglass. New York: Missionary Education Movement. 60 cents.
- SERVICES OF WORSHIP FOR BOYS.** H. W. Gibson. New York: Association Press. 45 cents.
- UNIFYING RURAL COMMUNITY INTERESTS.** Henry Israel. New York: Association Press. \$1.00.
- CHRISTIAN TEACHING ON SOCIAL AND ECONOMIC QUESTIONS.** Clarence C. Robinson. New York: Association Press. 50 cents.
- THE AMERICAN INDIAN ON THE NEW TRAIL.** Thomas C. Moffett. New York: Missionary Education Movement. 60 cents.
- HANDBOOK.** Young Women's Christian Association Movement. New York: National Board. 50 cents.
- NATIONAL SEX LIFE FOR MEN.** M. J. Exder, M.D. New York: Association Press. 50 cents.
- PUBLICITY FOR THE LOCAL ASSOCIATION.** H. A. Ballard. New York: National Board. 10 cents.
- TOLD BY THE CAMP FIRE.** F. H. Cheley. New York: Association Press. 75 cents.
- SELECTED EPISTLES OF PAUL.** Edward Everett Nourse. New York: National Board. 50 cents.
- OVERTAKING THE CENTURIES.** A. Estelle Paddock. New York: National Board. 60 cents.
- THE PAULINE EPISTLES.** G. Sherwood Eddy. New York: Association Press.
- THE BIBLE IN THE MAKING.** J. Paterson Smyth. New York: Association Press. \$1.00.
- NEW TABERNACLE SERMONS.** T. DeWitt Talmage. New York: George H. Doran Company. \$1.00 net.
- ATHLETES OF THE BIBLE.** B. Deane Brink and Paul Smith. New York: Association Press. 40 cents.
- PHYSICAL EDUCATION.** New York: Association Press. \$1.00.

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