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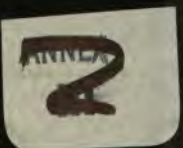
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COLLEGE PROBLEMS

A STUDY OF THE RELIGIOUS
ACTIVITIES OF COLLEGE MEN



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College Problems

A STUDY OF THE RELIGIOUS ACTIVITIES OF COLLEGE MEN

BEING A REPORT OF THE Y. M. C. A.
CONFERENCE OF SOUTHERN
STUDENT SECRETARIES
———— JULY, 1908 ————

SERIES No. 2

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FOREWORD.

THE first series of COLLEGE PROBLEMS proved so helpful to the Student Secretaries, Association Presidents, Professors, and others interested in the work, not only in the South but in other sections of the country, that an urgent call has been made for the publication of the report of the second Conference of Southern Student Secretaries, held at Black Mountain Inn, Black Mountain, N. C., June 23-July 19 inclusive.

At this Conference Dr. O. E. Brown, of Vanderbilt University, conducted a study daily, somewhat on the seminar plan, the topic being "God's Self-Revelation." This study was based on the books outlined in Study No. 1. (See page 7.) Prof. Frank L. Jewett, of the Texas Bible Chair, University of Texas, conducted in similar manner a daily study of the "Earlier Prophets," based on the volumes outlined under Bible Study of Course No. 1.

An hour each evening was given to the discussion of some practical phase of Association work under the leadership of Dr. W. D. Weatherford, International Student Secretary. Each discussion was introduced with a paper prepared by some one of the Secretaries, which papers make up the body of this report.

A course of study has been outlined for the year 1908-09, and a series of twenty-two topics for papers on practical work assigned for preparation. (See Course No. 2, page 7.) The Conference is in no sense a popular gathering, but rather a meeting of a few picked Secretaries (thirty this year) for thorough study

and conference. The work done is meant to be of the grade of graduate university work, and the aim is to give men a sane basis for Christian activities.

If this report shall bring new light to any who are wrestling with large problems in their Associations or shall inspire any who have not attended the Conference to become more thorough students both of the fundamentals of our faith and of the problems of our work, the members of the Conference will be more than satisfied.

COURSES OF STUDY.

COURSE I.

FOR THE YEAR 1907-08.

Studies in God's Revelation of Himself.

1. The Knowledge of God (2 volumes).....Gwatkin.
2. The Essence of Christianity.....Brown.
3. What Shall We Think of Christianity?.....Clark.
4. Personality: Human and Divine.....Illingworth.
5. Miracles of Unbelief.....Ballard.
6. The Direct and Fundamental Proofs of the Christian ReligionKnox.
7. Development of Religion in Japan.....Knox.
8. The Evolution of the Japanese.....Gulick.

Bible Studies.

1. Work and Teachings of the Earlier Prophets....Kent-Smith.
2. The Prophets of Israel.....Cornill.
3. The Book of the Twelve Prophets.....George Adam Smith.

COURSE II.

FOR THE YEAR 1908-09.

I. Studies in the Person and Work of Christ.

1. Studies in the Biography of Christ:
 - (a) The Days of His Flesh.....David Smith.
 - (b) Studies in the Inner Life of Jesus.....A. E. Garvie.

2. Studies in the Interpretation of Christ:

- (a) The Christ of History and of Experience. . . . Forrest.
- (b) The Fact of Christ. Simpson.
- (c) The Character of Jesus. Bushnell.

3. Studies in the Influence of Christ:

- (a) Christ and the Human Race. Hall.
- (b) India's Problem—Krishna or Christ. Jones.
- (c) Jesus Christ and the Christian Character. . . . Peabody.

II. Bible Study.

Studies in the Earlier Interpreters of Christ:

- (a) Studies in the Acts and Epistles. Bosworth.
- (b) The Apostolic Age. Purves.

RELATIONSHIP WHICH SHOULD EXIST BETWEEN MEMBERS OF FACULTY AND SECRETARY.

BY FRANK L. JEWETT, B.A., B.D., BIBLE CHAIR INSTRUCTOR,
UNIVERSITY OF TEXAS, AUSTIN, TEX.

NECESSITY is the mother of invention. The end frequently suggests means whereby it may be attained. The why often opens up a way for the how. Keenly realizing the importance of having the friendship, companionship, advice, skill in teaching used in Bible classes, and financial aid in support of the Association, the College Secretary will have advanced his position tremendously in the direction of faculty cultivation.

The Secretary needs the friendship and companionship of a limited number of the faculty group for his own advancement and personal enjoyment. He can usually find a few of his own age. In this way he will be able to get into the lives not only of these, his particular friends, but to some extent of their friends in turn. He certainly cannot do his most effective work without the friendship, sympathy, and interest of just as many of the faculty as it is possible for him to secure by using fair means for all they are worth. He should not have the opposition of a single professor. Such opposition will be extremely deadly. The greatest of care, therefore, must be exercised with the lukewarm and indifferent and the ones whose interests seem to lie elsewhere.

He cannot afford to get along without the valuable advice certain men will be able to give him in handling the knottiest problems. Many professors have had long residence, deep student concern in religious matters, and the application of wisdom and mature judgment in the solution of Association problems. Such men often really know what to do and what not to do under particular circumstances when the Secretary only thinks he knows. They ought to be consulted out of fairness to them and the best interests of the Association.

As a rule, the members of the faculty will meet the proposition

of finance quite courageously when they have been properly cultivated and courteously interviewed. It isn't fair to them and it isn't fair to the highest welfare of the Association to try to secure from them money and money alone. They philosophize quite truly on the situation when they are seen but once a year, and then for money. As a general rule, it is necessary to depend upon the faculty for financial support, and also it is best for them to have a share in this part of the work.

It is being recognized more and more that faculty leadership to a considerable extent in coaching Bible class leaders and even teaching classes of students is productive of the greatest results in Christian character. As a rule, the professor is competent, skilled, and certainly has prestige, and is in reality and sincerity viewed as a leader. And leadership here is of incalculable value in molding the spirit and life of the student community.

In all these ways, therefore, the Secretary must be willing to use tact, skill, courage, and whatever other characteristics may be required in gaining the faculty to see the importance of the Association work of which he is the head and director.

It is worth while to suggest three conditions to be met by the Secretary, that he may be assured of considerable success in the important function of faculty cultivation. In the first place, the ease and pleasantness of the cultivation will be facilitated by the Secretary conforming to the type of man which stands for culture and character. The man must be genuine, real, sincere, earnest, enthusiastic, virile, and above reproach in every moral direction. In the second place, the Secretary must stand for a type of religion which is not antiquated or even mediæval. It must not only conform to the age of the present world, but the college age of which he is a member. He must possess the spirit in his religious life which always characterizes a university atmosphere. He must be liberal, charitable, tolerant, sane, clear, definite; but not at the expense of loose-mindedness or shallowness in faith or superficiality of conviction. In the third place, he must be a man of sound executive ability. He must at least have a sufficiency to conduct wisely the business end of the administration. Looseness here will not be tolerated. Not only faculty but stu-

students as well will lose respect for a squanderer or poor investor of hard-gathered public funds. Everything must count, and count well. The policy also must gather in men and hold them. To prove successful in these phases is a fair guarantee of success of winning and holding the friendship and respect of the faculty.

That the average professor is capable of stirring friendship may be stated as a truism. In his attitude toward the professor the Secretary should not feel that he is in any sense a god, and therefore unapproachable or inaccessible. Some halo may encircle his head; but, like all halos, it is quite evanescent and quickly dissipates. Every opportunity of meeting as many professors as possible should be eagerly seized. Opportunities should even be made. Receptions afford opportunities. Kindness of friends may be accepted as a legitimate means. If possible, play tennis with the faculty members and enter into their club life. Identification with the faculty as much as time and opportunity and variety of ways permit will be of untold value. Such identification will give dignity to the person and office of Secretary; such dignity will more than match any feeling from the student body of apparent undue elevation of the position of the Secretary. Showing an interest in the work of the college by occasionally dropping into a recitation or listening to a special or even regular lecture will be of value. It will afford a common ground and interest with a particular professor. Too much of this would easily suggest a life of purposelessness on the part of the Secretary. Therefore great care should be used. It sometimes occurs that the Secretary is asked to conduct a class or hold an examination for a professor. The wisdom of acceptance must be determined by the circumstances. In what attitude will this work place the Secretary before the students? Would he really have time? To conduct a recitation he should do it well. This preparation requires time. The line of work may be out of his line. If such acceptances are given, they should be given sparingly. One cannot dispense with conferences with certain professors. Studying together a problem will knit the lives and interests into a common fabric and redound to the profit of the Secretary. Confidential interviews bearing on the life of certain students will be

beneficial. These confidential interviews must never be betrayed. Betrayal here is suicidal.

Many professors should be given personal invitations to special Y. M. C. A. meetings, and some at least should have personal invitations to regular meetings. During the course of the year several men from the faculty should speak at the religious meetings. Often these meetings are the very best ones of the whole year.

The Christian Association stands for definite realities and aims. Chief among these is helpfulness to the students. In other words, the Association must bear fruit; it must show results. When it does so, it will commend itself to that part of the faculty which has not seen much in it. To them the results will be an argument from which they cannot get away. Results will gratify the interested portion of the faculty; they will have a profound influence over the entire body of professors, from the most ardent to the least interested member.

The range of usefulness to the student body is wide. There is the work of the Employment Bureau. Helping even one man is worthy of commendation. Twenty men helped so they can remain in college means more. Such work will not only make the Association stand well in the eyes of the faculty, but it will be a means of winning its favor and hearty support.

Getting hold of a class of men and holding them, which stands for clean living and honest purpose and enthusiastic endeavor, will accomplish a great deal in molding college sentiment and spirit. Being of service in the matter of instilling the sense of honor into men, so they will not only gain self-control but will cause the contagion of self-government to spread, will call forth the feeling of appreciation by the faculty. By standing on the platform of honesty in examinations, purity in politics and athletics, freedom from the sins and impurities of college men so characteristic of this class, temperance in social indulgences, the men of the Association will gather into their body influences and powers for everlasting good and temporal wholesomeness. Such a plank or planks will bring the Association into the best of repute even among men who are not professedly Christian. Such results are not foreign to the aim of the College Secretary. To

some extent they can be accomplished. The Secretary must be dead in earnest; when he is dead in earnest, the faculty will be his best and truest friend.

Supplying the faculty with information bearing on plan, policy, and ideals of the Association is of paramount importance. The average professor has not the time or does not take the time to gather information for himself. The Secretary must see that it is supplied. Printed matter should be used unstintedly. It has been suggested that, since the matter of the importance of the Association to the student body and faculty is so great, if possible, the Secretary might make a report to the faculty at its regular meetings. Certainly this information would be gratefully received. It would also be a great simplification of matters. This method of giving information would necessarily depend on local conditions. It is the general feeling of the secretarial body that there has been a neglect on this feature of work. It is the conviction also of this body that the expense and labor would be compensated a hundredfold by the inevitable results coming in the wake of information supplied. Facts are the fuel which make the Christian Association fire burn. The student who knows nothing about the Association will not be a live wire; neither will the professor. Furthermore, he will not commit himself until he knows the facts; he dare not stultify himself. Therefore safety lies on the side of having the facts.

It is not presumed that this matter of faculty cultivation is covered exhaustively. It is hoped, however, that the spirit of the matter may have been suggested and that enough has been written to stir up and stimulate the conscience of every secretary on this fundamental proposition.

THE ALUMNI ADVISORY COMMITTEE.

BY O. E. BROWN, D.D., VANDERBILT UNIVERSITY.

The true test of the success of an Association is not so much what is actually done as what is actually done relative to the whole field to be occupied and to all the resources available for the Association's uses. It is of prime importance, therefore, for every Association Secretary to master not only the whole field which awaits the occupation of his Association, but as well all the available resources which may aid toward the thoroughness of such occupation. It is the purpose of this paper to call the attention of the secretaries to the alumni of our Southern institutions as too largely an unused asset of the Association.

Without question there is a growing appreciation of the value of the alumni in promoting the other activities and interests of our Southern colleges and universities. In athletics the alumni are looked to to take the leading part in advice and support. Without their aid the athletic interests would be greatly hampered. The alumni are also being sought for places on Boards of Trust and Directors of our institutions. It is felt that they can be counted upon to do high service toward maintaining the best traditions and providing for the truest progress of their *Alma Mater*. It is to them, too, that our institutions look for very loyal aid whenever a new enterprise of large moment or an emergency of critical importance arises. The College Association should not be the last of the college activities to awake to the valuable asset which it may find in the college alumni. It may be well to specify some of the lines of valuable service which the Alumni Advisory Boards have rendered to the Associations where they have been organized.

In the first place, they have given invaluable help in the Association finances. The budget of the Association should be subject to their approval. The approval of a properly constituted Ad-

visory Board will assure the contributors to the support of the Association that the funds are being judiciously expended. Besides this, the Advisory Board should have a midyear meeting at which the financial condition of the Association is reviewed, and where also precautions are taken against allowing the finances of the Association to drift into a crisis at the close of the college year. Then, too, the Advisory Board will usually add a valuable item on the credit side of the Association budget. This they will do not only by their own interested giving, but also by helping to interest non-resident as well as resident alumni in the support of the Association. They, too, are in a position to give effective help in securing the interest and aid for the Association of the parents of students. In one instance, along the lines above suggested, an Advisory Board has meant several hundred dollars annually to the Association.

It seems advisable, too, that the Treasurer of the Alumni Board should supervise the accounts of the Association; at least all the moneys of the Association should pass through his hands. Such a financial policy will give a continuity to the financial methods of the Association as well as invite the confidence of non-resident alumni and contributors. The Alumni Treasurer will, as a rule, be a recognized business man, and his name will be of no small value in pushing Association finances.

In the next place, the Advisory Boards have proven of great value in giving advice in conducting the business enterprises of the Association. In all such matters as purchasing supplies and equipment for the Association, letting contracts for printing, providing for telephone service, projecting the work of a Student Employment Bureau, launching building campaigns, carrying out plans for extension and settlement work outside the college community, and in relating the Association work to the support of the Churches the Advisory Board has proven itself of indispensable importance. The Advisory Board should also have a voice in the selection of the General Secretary of the Association. This may be through the Chairman of the Board, but it will always be on consultation with the Board. In this way care in the selection of a Secretary will be exercised and also the members of the Board

will be prepared to take a personal and responsible interest in the General Secretary and his work.

The Advisory Boards have proven to be of value in bringing the Association interests to the attention of Boards of Directors of institutions. Many other specific items of value might be named, but these will surely suffice to vindicate the wisdom of organizing an Alumni Advisory Board to the Association. While the detailed organization of the Board will be set forth in a sample constitution, appended to this paper, a few suggestions as to the organizing of the Board will not prove superfluous.

In the first place, the Secretary should convince his Association of the need and value of such a Board. The Board cannot be organized with any show of reason unless it is to be clothed with some vital Association functions. The Association must, therefore, be sufficiently convinced of the value of the Board as to make to it concessions in jurisdiction which will make its existence worth while. The alumni who are selected to serve on the Board must be chosen to represent as wide a variety of interests as possible. It should have an element of men who are expert in conducting business, a group also of alert professional men, a group also of those who are officially connected with some of the aggressive activities of the Christian Church, as well as a representation from the faculty. A fair proportion of the Board should be resident men. Perhaps from the resident men the officers should be chosen and these be made to constitute an Executive Committee of the Board. The nonresident members of the Board, however, should be made to recognize that they constitute an essential part of the working force of the Board. The General Secretary will have it in his power to determine how largely the nonresident members are kept apprised of the Association enterprises and how vitally they feel themselves related to its interests.

It will be inferred from the above statement that unless the seat of the college or university has a sufficient number of resident alumni it will not be advisable to attempt the organization of an Alumni Advisory Board. Its place should then be taken by a Board composed of the faculty representatives and friends of the

institution. But it cannot be too strongly urged that where possible it is advisable to make the Advisory Board an Alumni Board. It has an advantage over a faculty committee in that it interests a body of men in the Association who might not otherwise be thoroughly enlisted for the Association, as well as because it brings in a group who see the conditions of the college or university from a different point of view and who have become accustomed to projecting and pushing enterprises. It will certainly mean a larger life and a more capable constituency for the Association. We hail the day when every loyal alumnus of our institutions can be listed as a loyal supporter of the Association. There does not appear to be any better means toward realizing this worthy ideal than that of calling to the aid of each Association the services of an Alumni Advisory Board.

CONSTITUTION OF A STUDENT YOUNG MEN'S
CHRISTIAN ASSOCIATION EMPLOYING A
GENERAL SECRETARY.

CONSTITUTION.

Article I.—Name.

The name of this organization shall be the Young Men's Christian Association of ———.

Article II.—Object.

The object of this Association shall be to promote growth in grace and Christian fellowship among its members and aggressive Christian work, especially by and for students; to train them for Christian service; and to lead them to devote their lives to Jesus Christ, not only in distinctively religious callings, but also in secular pursuits.

Article III.—Membership.

Section 1. The active membership of the Association shall consist of men, either students or members of the faculty of this institution, who are members in good standing of an evangelical Church and have been elected by a two-thirds vote of the members present at any meeting. Only active members shall have the right to vote and hold office.

Sec. 2. Any man of good moral character, either student or member of the faculty, may become an associate member by a two-thirds vote of the members present at any meeting.

Sec. 3. The membership fee shall be ——— per annum, payable at such time or times as the Association may determine.

Sec. 4. It shall be the duty of each member to cooperate heartily in carrying out the object of the Association as indicated in Article II., according to the policy determined by the Association or the Executive Committee.

Article IV.—Officers.

Section 1. The officers shall be a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer, chosen by ballot at the annual meeting of the Association not later than one month before the close of the winter term to serve one year. They shall enter office at the opening of the spring term.

Sec. 2. The President shall preside at all business meetings of the Association and on all public occasions. He shall be the Chairman of the Executive Committee; he shall, by and with the advice of the General Secretary, appoint all committees and notify all officers and committees of their election or appointment, and shall see that committees are organized and set at work as soon as possible after appointment; he shall hold the Chairmen of committees responsible for the work of their respective committees; he shall on retiring present a written report covering the term of his office together with recommendations concerning the future work of the Association.

Sec. 3. The Vice President shall perform the duties of the President in the absence of the latter.

Sec. 4. The Recording Secretary shall keep full minutes of all business meetings of the Association and of the Executive Committee; he shall notify all members of their election; he shall also keep a statistical register of all work done by the Association, and shall receive and file written reports of all committees.

Sec. 5. The Corresponding Secretary shall conduct the correspondence of the Association and serve as a medium of communication between his Association and the International and State Committees, to whose correspondence he shall give prompt attention.

Sec. 6. The Treasurer shall have charge of the funds of the Association, under the direction of the Executive Committee; he shall collect all dues and subscriptions, banking the same in the name of the Treasurer of the Advisory Committee; he shall sign all bills and present for payment to the Treasurer of the Advisory Committee, and keep an account of all receipts and disbursements; he shall be Chairman of the Finance Committee.

Sec. 7. The five officers shall constitute the Executive Committee, and shall have general management of the affairs of the Association.

Sec. 8. If any vacancy occurs in the offices, it shall be filled by ballot at the next regular business meeting of the Association or at a special meeting called for that purpose.

Article V.—General Secretary.

The General Secretary shall be the employed officer of the Association; he shall be appointed by the Advisory Committee in consultation with the President of the college, subject to ratification by the Association; unless otherwise determined by the Advisory Committee, he shall serve for one year; he shall have general oversight of all the activities of the Association; he shall sustain a general advisory relation to the officers of the Association, and shall assist them in the discharge of their duties; he shall attend all meetings of the Advisory Committee, and shall carry out all matters determined by this committee which have not been referred to standing or special committees; he shall be *ex officio* a member of all committees of the Association, shall attend their meetings, and shall advise them in their work; he shall conduct the general correspondence of the Association and receive and file all reports of its officers and committees; he shall in all ways seek the enlargement of the usefulness of the Association. In the discharge of his duties he shall have frequent consultation with the President and shall advise with him and help him in his work. He shall on retiring present in writing a complete report covering the work of the several departments of the Association during his term of office.

Article VI.—Advisory Committee.

Section 1. There shall be an Advisory Committee of the Association consisting of ——— (eleven to seventeen, including two students) members, not more than three of whom shall be members of the faculty, the others to be chosen from the alumni or other Christian men interested in the Association. The President and Treasurer of the Association shall be regular members of the

Advisory Committee. Only members of evangelical Churches may become members of this committee.

Sec. 2. Members of the Advisory Committee shall be nominated by the Advisory Committee, subject to election by the Association at its annual meeting, when one-third the number of members of the Advisory Committee shall be chosen to serve three years, or until their successors shall have entered upon the discharge of their duties. (Except that at the first election after the adoption of this Constitution or amendment to the Constitution there shall be chosen nine or fifteen committeemen—exclusive of the two student committeemen—upon nomination of the Nominating Committee of the Association, three or five of whom shall hold office for one year, three or five of whom shall hold office for two years, three or five of whom shall hold office for three years.) [Some Associations have felt it wise to have a representative of the International Committee on this Committee who could vote by proxy.]

Sec. 3. The Advisory Committee shall choose its own Chairman, Secretary, and Treasurer, the Treasurer being subject to the approval of the Association. The duties of the Chairman and Secretary shall be those usually delegated to such officers. The duties of the Treasurer shall be to hold all funds of the Association and to approve and sign all checks for the disbursement of the same on vouchers O. K.'d by the General Secretary and Treasurer of the Association subject to the approval of the Association. They shall determine the amount of his salary and the proportion of his time that he shall devote to the work of the Association; they shall secure funds necessary for his salary; they shall have general supervision of the work of the General Secretary; they shall have the approval of the budget of the Association, and no funds can be expended without their approval unless by a unanimous vote of the Cabinet and a three-fourths vote of all active members; they shall meet at least twice each year to hear reports of the Association's work, giving advice as to policies, and shall sustain an advisory relationship to the Association.

Sec. 4. They shall meet annually early in the spring term to

choose the General Secretary, and at such other times as the Chairman may determine.

Article VII.—Committees.

Section 1. Upon entering on the duties of his office the President shall appoint the following committees:

(1) A Committee on Work for New Students, which shall have charge of the special effort to reach the new students at the very beginning of the college year.

(2) A Committee on Membership, which shall follow up the work of the Committee on Work for New Students, aiming to bring every man in the college ultimately into the Association.

(3) A Committee on Religious Meetings, which shall have charge of the regular and special devotional and gospel meetings.

(4) A Committee on Bible Study, the object of which shall be to interest every student in the Bible, and to enlist each Christian student in some form of systematic Bible study.

(5) A Missionary Committee, which shall aim to secure the active interest of every member of the Association in the cause of missions, and to promote the Student Volunteer Movement as an organic department of the Association. A member of the committee shall be, when possible, a missionary volunteer, who shall have charge of the Volunteer Band. In coeducational institutions in which there are Young Men's and Young Women's Christian Associations, each having a Missionary Committee, the volunteer members of both committees shall have joint direction of the Band. The Band should appoint its own leader.

(6) A Finance Committee, which shall secure for the Association the money necessary to adequately cultivate its own field and to extend the Association movement.

Sec. 2. A Nominating Committee shall be appointed by the President before each regular and special election, which shall present one nomination for each office one week before the date of election. In case one or more of these nominations are rejected at the election, the Association shall at once proceed to make other nominations.

Sec. 3. Special committees for other purposes may be provided,

and their work defined by vote of the Association at any business meeting. They shall be appointed in the same way as the regular committees.

Sec. 4. Where advisable all regular committees shall consist of one or more from each college class. They shall report to the Association at each regular business meeting.

Sec. 5. Each Chairman may, with the concurrence of the President, subdivide his committee, assigning to each subcommittee special duties.

Sec. 6. The President and General Secretary shall be *ex officio* members of all committees.

Sec. 7. The President shall hold a cabinet meeting at the beginning of each term to be attended by the officers and chairmen of committees and the General Secretary, at which the policy of each committee for the ensuing term shall be marked out and discussed.

Sec. 8. Each regular committee, except the Nominating, shall have a monthly meeting for the consideration of its special department of Association work.

Sec. 9. Immediately after the monthly meeting of each committee its Chairman shall file with the Recording Secretary a written report covering the work of the committee during the preceding month.

Article VIII.—Meetings.

Section 1. The Association shall hold regular business meetings within three weeks of the opening of each term and in connection with the annual election of officers in the winter term.

Sec. 2. Special meetings may be called by the President or at the written request of three members.

Sec. 3. Nine active members shall constitute a quorum.

Sec. 4. Meetings of the Executive Committee shall be called by the President whenever necessary for the transaction of business.

Article IX.—Debt.

No debt shall be incurred by this Association unless approved by a three-fourths vote of the Advisory Board and a three-fourths vote of all active members of the Association.

Article X.—Amendments.

Amendments to this Constitution shall require for their adoption notice at the previous regular business meeting and a two-thirds vote of the active members present, except (1) that this article, Article I., and Article III., Section 1, shall not be altered or repealed without the concurrence of the International Committee of Young Men's Christian Associations; (2) that articles pertaining to the Advisory Committee of the Association shall not be altered without a concurrence of two-thirds of the members of the Advisory Committee present at any regular meeting of that committee and a three-fourths vote of active members of the Association present at any meeting.

CARDINAL PROBLEMS IN BIBLE STUDY: (a) MAKING DAILY BIBLE STUDY A HABIT; (b) SPECIAL CRISES IN BIBLE STUDY WORK.

BY W. E. WILLIS, M.A., INTERNATIONAL STUDENT SECRETARY.

I. Are Many Men in the Colleges of the South Forming the Habit of Daily Bible Study?

There has never been such an awakening in the colleges on the subject of Bible study as the Association has produced within the last few years, and especially during the present year. This is true not only in the South, but throughout the entire country. The Student Department of Bible Study of the International Committee set as its motto the winning of 50,000 men to this work. In a letter from Mr. Cooper the other day he stated that it looked as if the enrollment would exceed the figures set. In Tennessee nearly 1,500 students were enrolled. Some of the large universities and colleges of the South count their enrollment by the hundred. Clemson College enrolled 450, the University of Texas 593, Vanderbilt 225 in all departments. This is no small affair; it means a great awakening on the part of some students and that these have aroused a large per cent of their fellow-students. Nor is enrollment all. The leaders in this work have done much to make the work effective. They have organized Leaders' Groups, led by the best talent at their command. Besides this, they have endeavored to throw about the work the most healthful and attractive social features possible. They have not only tried to win success; they have tried to merit and to court success in this undertaking. The best thought of the University leaders and of the State and International advisers have been given to this work.

With all this to the credit of the work, we have not yet made a success in getting the enlisted men to do the work daily to any very great extent. These men enrolled have done Bible study, many of them for most of the college year; others have not

done so much, but they have done far more than they would have done without this effort for Bible study.

In order to know the status of the work as to *daily* study, I sent to a number of the college General Secretaries of the South the following questions:

1. Are many men in your institution forming the habit of daily devotional Bible study?
2. What is your experience as to the value of this habit both in maintaining Christian character and in Christian growth?
3. What is the value of the Student Association as an agency for helping men form this habit?

From the answers to the above questions I gather the following:

1. That not very many men in our institutions are developing the habit of daily devotional Bible study. In the University of Texas, for instance, eighteen men are observing the morning watch. It may be safe to assume that as many more are doing the daily work at some other part of the day. At Clemson College between thirty and forty men were probably doing the work daily. In Vanderbilt it is estimated by the Chairman of the Bible Study Committee that fifty men in the Academic Department were doing the work daily. This is sufficient to show that while we believe we have succeeded far enough to encourage us in the work, still we are far from the ideal, and that we have much work to do yet before getting even a majority of the men enrolled to do daily devotional Bible study. The more valuable to us the habit, the more difficult it is to do the thing long enough to form the habit. Hence daily Bible study is one of the most difficult things to do before the habit of it is formed.

2. That if this work is to be done in the colleges the Student Young Men's Christian Association must do it. It is the one agency that has undertaken this work and that can do the work. The field is theirs, and the field is ready for the Association. No field promises so splendid a return for effort. The Association has signified its willingness to accept the task; not only so, it has begun the work. There is, then, no chance of getting away from it. What must we do about it? The only answer possible is: "Up and at it with our might like real heroes." At this stage

“to doubt would be disloyalty; to falter would be sin.” There must not only be no backward step; there must be a strong forward move. A college generation is only four years; that is the limit of our time to reach them. If we fail within that time, we have failed with those men perhaps forever. If I see things aright, this Conference means that we will not fail; it means we are studying the problem, and, having studied, a brave, bold effort will be made to solve the problem!

3. I conclude further that daily Bible study is one of the chief forces of the colleges for the development of stalwart Christian character; it is a valuable agency for leading men to accept the Christian life, and as the work develops it will become increasingly so; it is certainly a factor in preparing men, both Christian and non-Christian, for the special evangelistic services usually held at the institution. But whatever may be said of the work in these cases, we cannot doubt its efficiency in character-building. The College Association's great service is to the social and religious life of young men. The Bible Study Department can be made the greatest factor in both the social and religious development of young men. Hence the Bible study work is the great work of the Student Association. The Student Association cannot accomplish its mission without it.

II. How to Get Men to Form the Habit of Daily Bible Study.

This brings us face to face with the difficult part of the problem. It cannot be settled here. I can only suggest that a life problem must be worked out in experience, not on paper. If we can get some suggestions here which will prove valuable in the field, we will be repaid.

1. Get the conviction that the greatest service you can render a man, next to leading him to Christ, is to lead him to study his Bible daily. This will mean that you take him to the source of power for his life seven days in the week. It will mean daily strength for daily need; it will mean help before he falls into temptation.

2. Go at the leading men in your institution for this work, and

go with energy and with no apology. Show them that they need it to help clean up and keep clean their own lives. Bring every power to bear to get them into the work. Organize groups about these men.

3. Tie up every leader for the daily study, and get him to urge it upon his men constantly.

4. Emphasize in season and out of season the importance of the daily study. Talk it in cabinet meetings, in committee meetings, in the regular religious meetings, and in the group Bible classes. Have faculty leaders and student leaders to speak on the importance of the daily study. We can't emphasize it too much. Every time we emphasize it we make an impression. Be sure that all officers and committee men are doing the work.

5. Keep the Bible Study Committee and group leaders thoroughly enthused on the importance of the daily study. This may be hard to do, but one important step in this that we should never forget is to keep enthused ourselves. With such leaders we can get a constantly increasing number of men to do the work daily.

6. Well-trained leaders can do much to help develop this habit of daily study. Some of the important factors in this training are the Asheville Student Conference, the visits of the State and International Secretaries, a strong faculty man or pastor for the coach of the leader's group.

7. Have all men in the Bible Study Groups read the pamphlet, "The Morning Watch." Give this pamphlet to members of the group, have them read it and report on it, and pass the pamphlets to others.

8. Get some strong member of the group to master this pamphlet and visit other groups and present "The Morning Watch" to them.

9. Don't be satisfied with small things. As John Bull, of Vanderbilt, puts it: "We are prone to be satisfied with small things; we must pray God to give us a constantly greater vision of the work." Or as John Timothy Stone put it two years ago here: "Dare to brave the perils of an unprecedented advance." Have a great vision of the work, and then get to yourself some of the

joy of a realized vision. Paul's vision to come to Macedonia meant prison walls and a back lacerated by forty stripes save one; but it meant the saving of the jailer and all his house; it meant a new vision of the power of Jesus Christ in earthquake shocks; it meant the planting of the Christian faith in Europe. Who may measure what a vision to us may mean? what hardship to us and what joy to us and to others?

III. Some Crises in Bible Study.

There are a number of crises in the Bible study work in our educational institutions. Perhaps some of them are not the same in each institution. Again, the same crises in one institution may be met in a different way in another institution, so that the remedy suited to one may not prove effective in another. For suggestions made here I am greatly indebted to suggestions of the College Secretaries:

1. There is a crisis in the spring in the selection of the delegates to the Student Conference. The men who go to the Conference should be men who will be leaders in the Bible study work of the following scholastic year. Hence it becomes a matter of no little importance to get the right men to go as delegates. Much prayerful thought is necessary to meet this.

2. Another crisis presents itself at the opening of the college in the fall. The campaign for Bible study demands much of the leaders, especially of the Bible Study Committee. They must plan the campaign, secure a strong speaker for the rally, get men out to hear the speaker, train a lot of men to make the canvass, carry through the campaign, organize groups, get the courses of Bible study into the hands of men, secure coach for leader's group, arrange times and places of meeting for leaders, groups, and committee, notify men of meeting, and bring pressure to bear to get them to come, to organize the classes promptly, etc.

Here is work for the general of an army, and yet the man at the head of this has to carry his college duties besides. It is only by a thoroughly organized band of workers and a good system of division of labor that this can be done. This, however, is

splendid training in practical Christian work that no man should lightly esteem. This demands daily prayer and daily meetings on the part of the Committee and other directly interested workers. The success or failure of the work for the year will in no small measure depend upon the efficiency or inefficiency of the work at this season.

3. The close of the football season may be a time of crisis. It is a time of opportunity to bring into the work some of your best athletes who perhaps have not been secured before. Besides this, it comes at Thanksgiving, a time of relaxation somewhat, and some of the men who have been taking the work may feel inclined now to relax in their Bible study work. The leaders need to be urged to keep a close watch on their groups and to make it a time of rallying to the work. Some of the men may be used to bring in some friend on the football team to their group.

4. The opening after the holidays is certainly a time of crisis. There should be a strong rally planned to take place shortly after the holidays and a thorough canvass made again for the work. There will be (1) some new students who should be brought into the work, (2) some old ones who have not gotten out of the work what they expected, and have concluded that this is an opportune time to drop the work, and (3) some old students who have never taken the work but somehow have felt that they have neglected a duty and are thinking this would be a good time to begin, all of which classes need to be seen for the work and have their obligations to do work strongly presented to them.

5. The beginning of the baseball season brings on a crisis in the work for those who take part in this form of athletics. With the coming of this season also come the spring days, when men like to live in the open air as much as possible. Much study is doubly a weariness to the flesh and the added straw is a severe tax to the camel's back if it does not break it. This season must be met by ingenuity. Organize baseball Bible class or classes or shorten up the time of the group meetings. Meet in the open air, and if possible have more social features in the group meetings. Make some changes to meet the change in the climate and in the feelings of the men. By careful handling of the groups the

men can be kept at work to the end of the season of college class room work.

6. Some other times when men should be guarded are the close of any holidays or during any relaxation in college life, such as might be occasioned by the winning of a great game. Men are tempted to cut their voluntary obligations after such periods. The cutting of a class once means that it will be easier to do so next time.

7. Examination period was suggested by Secretary Legate as a time of crisis. Many of us would not have thought so; but since thinking over it some, I believe it is a time of real crisis. It is a time of severe temptation to some men. To any who fail in strict honesty on examination it may prove his giving up the work altogether. It is certainly a time of testing the value of Bible study to the individual life. If his study has been the means of enabling him to stand the test, it will strengthen the work in his life. Legate has suggested also the proper course to pursue in this crisis. He says: "Examination periods should be made special times of prayer. The leaders should give much of their hour together in prayer, and the same should be done in the classes."

When our Bible study work will lead college men to face the crises of college life in much prayer, then it seems to me it is leading them into the spirit of our Lord and Master.

1875

HOW TO SECURE A WELL-TRAINED LEADERSHIP IN BIBLE STUDY.

BY RAY H. LEGATE.

I. A THOROUGH ORGANIZATION.

The committee that is doing the most efficient work will probably divide into three subcommittees with duties as follows:

A.—Committee on Leadership.

(Three to five students and one professor.)

1. Discover every man who ought to lead.
2. Create a desire in these men to lead.
3. Thoroughly train them for the work through:
 - (a) Special training classes.
 - (b) Normal classes.
 - (c) State Bible Institute.
 - (d) Summer Student Conference.
 - (e) Local Training Conferences.
 - (f) Literature, pamphlets, *Intercollegian*, and pedagogical books.

B.—Committee on Enrollment.

Object: To enroll every man in college in some form of Bible study.

PLANS.

1. The Bible study rally.
2. The big canvass.
3. All printed matter calculated to interest men in Bible study.
4. The *still hunt*. By this we mean that more systematic, more effective search after the men not enrolled during the big canvass. They will study the excuses students are making, and will

try to discover a solution for every type. This is truly the greatest field of work for this committee.

We would define enrollment as the actual attendance on some Bible group for two months or more.

C.—Committee on Reports.

1. Receive, file, and tabulate all reports.
2. Make the statistical reports to the Association, the State Committee, and the International Committee.
3. Help each class to become an organized unit with the following:
 - (a) Secretary to report each week to this committee, to lead in the leader's absence, and to develop the social life of the group.
 - (b) Committee on Attendance and Enrollment. This emphasizes two principles: First, each group is responsible for its attendance; second, after the big canvass each group is responsible for its added enrollment.
4. Coöperate with the Enrollment Committee.

II. FACULTY CO-OPERATION.

Gives permanency and depth to the work.

Secures the best men to coach the leaders.

Keeps the faculty in closer touch with the work.

Gets professors to the Student Conferences.

1. Leading normal classes. (Thoroughly discussed in Volume I. COLLEGE PROBLEMS by Dr. O. E. Brown, of Vanderbilt University.)
2. Giving Bible lectures.
3. Visiting Bible classes.
4. Working on Bible Study Committee.
5. Helping in the social life.

III. THE LEADER.

1. Discovering men.

The need for more leaders should be kept before the leaders

constantly. About December 1 they should list in their groups the men whom they think ought to become leaders. A complete list of these recommendations should be in the hands of all the workers, and the new men should know before the holidays that they are being thought of for leaders.

In February the committee should begin to secure definite answers, so that by March 15 at least half of the needed leaders will have been secured. Now have each leader send in another list of recommendations in the light of the past four months' experience. Immediately following this bring in the strongest workers for a conference with the committee; and, with the old and new lists of recommendations as a basis, try to discover every man in college who should lead a class.

2. Creating the desire and willingness in these discovered men to lead.

This is most effectively done by personal interviews. Before giving a first-class man up he should be seen by the following men: His leader, each member of the committee, the General Secretary, the Christian student who has most influence with him, and at least one member of the faculty. With some men it is helpful to get them to attend the training class with a view to determining definitely after a more careful study of the work and privilege of a leader.

3. Spring training.

Start your training classes not later than the second week in April. These classes should always be led by the General Secretary where there is one; otherwise by a professor. The men should meet for at least an hour each week. The number of these classes will depend on the number of men and the time they can be gotten together. Whether they drop their regular Bible class will depend on circumstances; it is not necessary, but preferable, in some instances. Organize your training classes just as you would have your men organize their Bible groups. Give out mimeographed or printed notes when possible; it is infinitely better, since it gives more time for discussion and gives the notes in permanent form. The following principles and suggestions have proven helpful:

First Week.

- I. The unique position of the Bible and why we should know its message.
 1. Because it is the most alive and widely studied book in the world.
 2. Because it is not well known. We know much about it, but we do not know the book.
 3. Because of what it is in history. The Bible has wielded a greater influence in world civilization than any other single piece of literature.
 4. Because the English Bible is the greatest classic, and to know it helps one to appreciate all that is best in literature.
 5. Because next to your associates what you read determines what you are. The book to read is not one that thinks for you, but one which makes you think.
 6. Because it contains the fundamental principles of national life. No nation is better than its sacred book.
 7. Because it prescribes a rule of guidance for the individual life and for the development of character.
 8. Because it furnishes strength to resist evil. It is not easy to destroy him who still feels the impress of Christ's hand.
 9. Because it shows the gradual development through centuries of a divine plan for man's redemption and describes the consummation of this plan in the person of Jesus Christ and in the establishment of the Christian Church.
 10. Because it alone furnishes a true conception of God.
- II. Granted we should know the Bible, is not the hard-worked college man too busy? Why is it worth my while to study the Bible in college?
 1. It is now or never with most of us.
 2. Because it is the universal testimony of alumni that we really do have more time while in college.
 3. It is a necessary part of an education.
 4. Because the Bible is the best character architect, and we are in college building a character.
 5. That we may be trained for Christian service after leaving college.
 6. Without the study we tend to lose our interest in, our reverence for, and ultimately our faith in the Bible, Christ, and God.

Second Week.

An adequate and vital appreciation of the association Bible study as revealed through

- I. Its purpose.
 1. To enlist students in some form of systematic Bible study.
 2. To bring the Bible to the earnest and thoughtful attention of every man in college.
 3. To accustom men to associating in groups for purely religious purposes.
 4. To break down tendencies toward clannishness.

5. To heighten the morale of the institution.
6. To lead men to accept Jesus Christ as their divine Lord and Saviour.
7. To enlist and train earnest Christian students in the work of winning men to Christ.
8. The ultimate object is to lead students to form the habit of personal daily Bible study which will remain with them after they leave college.

II. Its value.

1. It is systematic, daily, progressive, devotional—not critical.
2. It fits the student; does not require the student to fit it.
Fits:
 - (a) Place of meeting.
 - (b) Time of meeting.
 - (c) Dress at meeting.
 - (d) Amount of study required.
 - (e) Congenial group.
 - (f) Attractive study.
 - (g) No grades, no examination.
3. It guides the student in his study of the Bible so as to counteract much of the influence of destructive criticism, simultaneously building with the constructive material.
4. It is a very great factor in helping the college to meet its highest responsibility—viz., in the field of conscience, of life principles, of personal ideals, of character, of spiritual appreciation, of social and religious consciousness.
5. It is an indispensable means to a victorious manhood and an enriched personality.
6. There is no field of student activity which furnishes a greater opportunity for effective and far-reaching leadership than that of the weekly meeting of the Bible study group.
7. In these groups more and more the prevailing spirit and sentiment and standards of college life in our best institutions are being determined.

Third Week.

The purpose and value of the normal class, the institutes, and the conferences.

These questions have been thoroughly discussed in the first volume of "College Problems."

Fourth Week.

I. Studying the man as a leader, what should he strive to *be* and to *do*?

Be:

1. A consistent Christian.
2. What you would have your men be. You are the Bible that most of them will read and follow.

3. A friend to your men in and out of the class. Your success or failure hinges on your ability to do this.
4. Tactful.
5. Sympathetic.
6. Cheerful.
7. Enthusiastic.
8. Optimistic.
9. Persistent.
10. Unselfish.
11. Prompt.

Do:

1. Love and appreciate your fellows.
 2. Cultivate a pleasant disposition.
 3. Study Jesus Christ as a leader.
 4. Cultivate open-mindedness. Go to the Bible to find facts, to find truths. Ask yourself: "What does this passage say?" The facts may destroy your preconceived opinions, but don't be afraid. "The truth will make you free." Don't read things that are not there.
 5. Have a practical interest in and a sense of responsibility for the spiritual condition of each member of the class.
- II. Our preparation should bring us to the class with
1. A sense of the importance and dignity of our opportunity.
 2. A clear vision of the ground to be covered both in the hour and through the course.
 3. A definite objective—that is, with aims which we will seek to accomplish.
 4. A sense of commission from God and a conscious coöperation with God. This should make us humble and hopeful.
 5. A brightness and happiness in the work that shall make the hour a pleasure and a satisfaction to the entire class.
- III. Thoughts for the leader after each class hour.
1. Choice and arrangement of material:
 - (a) Was the amount of material in fair proportion to the allotted time?
 - (b) Was the material duly sifted, properly divided, and appropriately brought to a unit?
 - (c) Was the plan of the lesson clear?
 2. The manner of treatment:
 - (a) Did the teaching follow a systematic and appropriate order?
 - (b) Was the lesson clearly presented, logically developed, and firmly impressed on the minds of the students?
 - (c) How was the questioning managed? Were the questions fairly divided among the students?
 3. The personality of the teacher:
 - (a) What was the teacher's bearing? Was he fresh, stimulating, and alive?

- (b) What was his presentation? Was his language correct? Was he master of the situation? Was his personality attractive and worthy of imitation?
- (c) Did he keep the whole class busy all the time? Did he interpret the needs of the students fairly and keep the class alert, interested, and eager for more?

Fifth Week.

How to maintain attendance, keep up the interest, and get men to study:

1. Organize your class. You must have a secretary to keep up with all reports.
2. Be sure your room is comfortable, cheerful, and attractive, table cleared, seats arranged, light high, no dark corners.
3. Some social life is essential. Every member must know thoroughly every other fellow.
4. Be natural in and out of the class. Men do not like professionalism in religion.
5. Have roll called quietly.
6. Go after absentees or send other members. *Always* look up the man early in the week to let him know that he was missed.
7. Bring a calm manner into the class. Have balance, poise.
8. Get every man to work. Don't allow vagrancies. This will test your originality.
9. Assign historical and practical questions, but do not apportion the week's work too often; use question box occasionally.
10. Have an opinion, but don't get drawn into a controversy. Don't be dogmatic. Let the men make their own point. Provoke discussion.
11. Emphasize and burn in great thoughts. This calls for constant reviews. It is not what a man gains but what he keeps.
12. Remember the lesson hour is not an examination period. Read your notes on the purposes of Association Bible Study.
13. A view into the next lesson insures interest and stimulates study during the week.
14. One-half the success of the class depends on the attitude of the leader outside the class.
15. Keep a notebook yourself, and get your men to at least write out answers to all questions in the margin of the text.
16. When you enroll the men, and all through the course, have them understand that you are really doing something. This will inspire them to get books and use them.
17. Meet every week, though there be only one present. The men will soon learn you mean business.
18. Get private criticism from men in your class.
19. Prepare yourself on what the Bible study movement is doing in other colleges; read the *Intercollegian*.

20. Freshen your mind with the material just before going into the class. Talk about something you are interested in.
21. Always (?) open with thoughtful prayer. There is a great deal of convincing evidence in a prayer.
22. Have a little group meet occasionally to pray for the class.
23. Prepare spiritually by prayer and meditation. Ask for wisdom that you may guide the men aright.
24. We must be always and forever lifting up Jesus Christ before the men.

4. Fall training.

Within a week after college opens get all the leaders together for an hour's conference. Go carefully over the plans for the fall campaign and send the fellows out from this hour on fire to do a great work.

At the very beginning of college each normal class leader should meet his group of leaders, organize them, decide on the time and place of meeting, and then outline the entire year's work, giving the purpose and trend of the course, the fundamental questions to be answered, and the books that will be valuable for reference, etc. This will take time, but it is worth while.

Just as soon as the classes are thoroughly organized there should be a conference for the leaders conducted by the Secretary and the normal leaders. This should be thoroughgoing and an entire evening given over to it. Discuss the difficulties that have arisen; these can in all probability be answered by referring to the notes given during the spring training. Light refreshments make a fitting close. The number of such conferences will depend on local conditions. One in January is almost a necessity.

A similar conference for the secretaries of classes has proven helpful.

THE RELATION OF THE ASSOCIATION TO FRATERNITIES.

BY C. D. DANIEL, B.A., GENERAL SECRETARY, VANDERBILT UNIVERSITY.

The Young Men's Christian Association should seek to enlist all college men in some enterprise that will diminish the evils attendant upon college politics. It should strive never to be the promoter nor the victim of a political scheme, and should give as little prominence to class distinction as the success of the work will permit. Why, then, should we make special efforts to enlist fraternity men as *fraternity* men?

We should by no means seek to enlist them because of any superiority of fraternity men over non-fraternity men; nor should we attempt to interest them as a separate class except in cases where the local conditions force us to it. For instance, if the fraternity men room in the halls and take their meals with the non-fraternity men—in short, if there is no physical separation of the men—no special effort should be used to interest the fraternity men. In case the fraternity men wish to group together, let them take the initiative and request it of the Bible Study Chairman. But, on the other hand, when the fraternity men own their houses and room in them, and these houses are located off the campus, as they are in many colleges, the separation seems to necessitate a special line of effort.

We cannot afford to neglect this class of men for the following reasons:

1. Because of their numbers. In most of our Southern colleges a very large per cent of the men are fraternity men; in many cases over half are fraternity men. The Association cannot claim to have performed its mission in the college so long as this part of the student body has not the work brought adequately to their attention.

2. Because of their relative importance. While fraternity men *per se* are not more important than the non-fraternity men, and

while we have non-fraternity men who are outstanding leaders in college, we must admit that the majority of *leaders* in college are fraternity men. They set the pace in the social life of the college, they often control or practically control athletics, and as a class they develop an aggressive, virile spirit that is quickly detected by outsiders and taken as an index to the life of the institution. The Association can ill afford to lose the opportunity to affect the social and athletic life of the college through these men.

3. Because of their peculiar temptations. The separation of these men from the bulk of students, where they have a little world of their own, tends to create a spirit of self-sufficiency; they become interested in their own social affairs and petty problems, and naturally exclude all thoughts of the broader college spirit. It is easy for a freshman under these conditions, with his innate desire to "sport," to become the victim of very false conceptions of the true value of college life.

4. Because they are naturally out of touch with religious thought. The fraternity men find it easy to think "they are on a moral vacation" with their constant rounds of social life and through the close association with non-Christian men.

5. Because the fraternity is made up of congenial men. The Association could wish for no better grouping of men for its work than the fraternity offers.

6. Because of the social ability of fraternity men. Either because of former training or because of the stress put upon it, the fraternity men are the social leaders of college life. It is well that the Association make as great contribution to this social life as possible.

7. Because of their money. As a rule, the fraternity men are men of most money in college. It is not only *just* that they should help in the financial work of the Association, but this very burden furnishes a means of training these men to give. These men are to be the leaders in business and professional life in a very few years, and will take with them from college the impression of the Association work and even other religious enterprises which we stamp upon them now.

If there are many things to be said concerning the reasons for

special effort for fraternity men, there is also much to be said of the difficulties to be overcome. The very points we can make bearing on the importance of the work for these men carry serious difficulties along with them. Some of the chief difficulties are:

1. The positive immorality of many chapters or of some influential men in the chapter leads the men away from the Association ideal. A freshman who settles down among men who are unchristian and in many cases impure, in the close, intimate way in which fraternity men are associated, and finds these men in many cases athletes and in other activities leading men, and then selects a poor specimen of Association membership to make a comparison, gets very much confused in his ideals. It is easy for him to persuade himself that the Christian life is not the best for a college man, however much he may admire its principles.

2. The social needs, or at least the social aspirations, of the men are met through the fraternity in a way that the Association cannot hope to equal. Hence the most effective basis of appeal in most cases is made ineffective. The social life of the fraternity men is the greatest menace to their spiritual life. There is an almost constant round of social life in the fraternity house, such as dances, "stag socials" in which beer often plays an important part, and many other social features that stifle the thought of Christian work. In some cases the management of the institution has been induced to permit but one dance a year and in other ways to limit the social life in the fraternity. The matter is one worthy of careful attention in almost every college.

3. Inconsistent Christian fraternity men have done as much to create a real problem as any other one element. The man in a fraternity who belongs to the Association and is known by his fraternity mates to lead an inconsistent life can make it almost impossible to appeal to that fraternity for any Association work.

4. Lack of aggressiveness. While there are many difficulties in the way of work for fraternity men, it is also true that no very definite well-directed effort has been put forth for them. As a rule, the fraternity men are quickest to respond to any enterprise that has the good of the college in view. The leaders of the Association are too ready to pronounce a certain chapter "hopeless"

because of some reputation they have established in college. In nine such cases out of ten not one man in that fraternity has ever had the matter seriously stated to him. In many instances that very chapter may be on the outlook for an opportunity to do something to clear up an undesirable reputation, and will be glad to coöperate with the Association.

5. Lack of sympathy. In many places the fraternity men are not understood. The leaders of the Association in some cases seem to think fraternities exist for political purposes alone, and one of the chief purposes of college life to some is to fight fraternities. In some cases this has given the fraternity men the idea that the Young Men's Christian Association is a kind of non-fraternity organization. We know one institution where the Association is referred to as the "Y. M. C. A. Party" because the men even carried it into politics. Such cases are rare, but fatal when they exist.

SOME ACTIVITIES IN WHICH TO ENLIST FRATERNITY MEN.

1. Deputation work. There can be found in nearly every fraternity a man who will be willing to take up some definite form of Christian work if it be presented to him in a thoroughgoing way. He can be given such work as city missions, caring for the spiritual life of prisoners, or where the college is in the country he might be interested in country Sunday schools. One fraternity man thoroughly alive to a work of this kind can do very much toward bringing out his fraternity mates into great activity. Some positive work may be done in the way of teaching the men to *give* intelligently to this kind of work.

The social work of the Association, as a rule, should be in the hands of a committee of which the Chairman at least is a fraternity man because he is usually well fitted for such work; and if we are ever to counteract the many evils attendant upon the social life of fraternity men who live in their own houses, with some form of wholesome social life, we must have a strong fraternity man to do the work. Other things being equal, a fraternity man should be Chairman of the Bible Study Committee in-

stead of a non-fraternity man; then, too, fraternity men should be distributed somewhat thickly on all committees.

2. Evangelistic meetings and personal work. It may be possible to have a strong speaker to visit the college for the special purpose of reaching fraternity men. Have either a meeting to which all fraternity men are invited or get invitations to visit each fraternity at a time when all the members are present. During these meetings, and even all the time, personal work should be carefully done directly through some influential fraternity man. The General Secretary can usually find men in each fraternity whom he can approach.

3. Bible study. The most effective method of reaching fraternity men has been through the Bible Study Group. All other work must center on Bible study as the point of greatest power. The number of fraternity men now enrolled in Bible Study Groups leads us to hope that very many more may be enrolled, and that many of the most difficult situations may be handled through the group work. There is a danger that we shall forget the difficulties in our easy optimism; for when we think of the essential conditions for a successful Bible Study Group, such as a convenient meeting place, congenial membership, good leadership, etc., we are apt to conclude that we have the ideal situation in the fraternity and organize hastily without due consideration of the difficulties. Many times a positive sentiment is created against Bible study among fraternity men by careless organization. The following are some of the problems we have to face in fraternity Bible study:

1. The many classes represented in a fraternity. In the average fraternity we have men ranging from academic freshmen to graduate students of two and more years' standing, with a number of law, medical, and other department students. It is difficult to get a course of study that appeals to all in that range. Discord kills the spirit of the group. Some such course as "The Social Significance of the Teachings of Jesus," "The Life of Christ," or "The Work and Teachings of the Earlier Prophets," as a rule, appeals to fraternity men. This problem may be overcome by having *two classes* in a fraternity.

2. Leadership. With the many classes of men the question of *leadership* is a serious one. Fraternity men know each other so well that unless the leader is a man of unusual executive ability the class hour is made a farce. The leader should be a man of genuine Christian convictions, absolutely clean life, should have a reasonable hold on the men he is to lead, and should appreciate fully the purpose and dignity of his leadership. Where this cannot be had, the advisability of organizing a group is held in question. In some instances a professor or an alumnus may be induced to lead a fraternity group. The General Secretary may do good work along this line of leadership.

3. Lack of time. After a fraternity man has made out his time card he finds but little space for Bible study. He cannot be induced to cut down much of the time allotted to his social life; he has all the college duties of the non-fraternity man; he has all the duties his fraternity places on him in a business way; so that he feels that no time is left for *special* study of any kind. A meeting place must be arranged where the men are least inconvenienced. Many fraternities meet for Bible study one hour before their weekly fraternity meeting. The men may be shown how only a few minutes every day will suffice to prepare the work.

4. The presence of men who are not interested. There are always some men in each fraternity who will not enroll in a group. In many cases these men make it their business to discourage the group in any way possible, which is not always insignificant.

HOW TO ENROLL MEN IN GROUPS.

1. Have some man who knows the work give the men a careful statement of what the course will be, giving them an idea of what other fraternity men are doing throughout the country.

2. Set up the work carefully with the leader. Be sure that he at least appreciates the work. Then have him, with the help of the Bible Study Chairman, see the men personally and enroll them in the groups. Lay it heavily upon the leader to enroll other men during the year who are not enrolled in the beginning.

3. See to it that every Fraternity Group is supplied with printed matter regarding Bible study among fraternity men.

The Association in all its dealings with fraternity men must come to know that there is no "cut and dried process" by which all fraternity men must be reached. It requires, above all things else, common sense and tact. We cannot state methods that will overcome all problems in all colleges. Local conditions play a large part in the attitude the Association shall take. Be sure that fraternity men are not unlike other men in their general make-up. They think practically as other men think, and the same avenues of approach are open to them as to other men. It is necessary that the Association have something worth while to offer the men, and that it shall approach them tactfully, but with "ungloved hands," just as it would approach any other man or class of men. The fraternity men are open to any call that they consider worth while in the busy days of college life. They will not respond to any call that has behind it the note of *apology*. But when the Association can make it clear to fraternity men that there is a work to do and can outline for them an effective policy, they will not be the last class of men to lend their aid. In this, as in all other work, we need to be fired with a deep interest for men and led by the Spirit of God.

THE EVANGELISTIC CAMPAIGN.

BY MARTIN R. TURNBULL, M.A., GENERAL SECRETARY, WASHINGTON
AND LEE UNIVERSITY.

The chief purpose of the Young Men's Christian Association is to lead students to become followers of Jesus Christ as Lord and Saviour, and the Association that falls short of the high purpose loses its right to be called a "Christian" Association. But we are often apt to overlook this fact and to find ourselves working for so many members of the Association, a large enrollment in Bible and mission study, merely for the sake of a favorable "showing" in the yearly reports. The fact that but a very small percentage of men who leave college out of Christ are led to acknowledge him in after life should make us very faithful in carrying out this prime purpose of the Association.

In order to present the claims of Jesus Christ upon the lives of the students the majority of the Associations hold each year an evangelistic campaign, and it is the purpose of this paper to point out certain things that are essential to a successful one. There are three distinct phases of such a campaign: (1) The preparation; (2) the carrying through; (3) conserving the results. And I will proceed to take them up in order.

Charles G. Finney has said: "A revival is no miracle. It follows as naturally after proper preparation has been made as powder explodes when the match is touched." And this preparation means work and hard work, at it night and day. Personal sacrifices will have to be made and all other plans made subservient to this one. We will have to pay the "price of power." "If any man would come after me, let him deny himself, and take up his cross, and follow me." But before we are willing to undergo the sacrifice we must have a deep conviction of the great need and the power of Jesus Christ to fill that need. Our hearts must be on fire with love for our fellow-students and the desire of leading them to Christ. We must have some of that spirit of John Knox

when he prayed: "Give me Scotland, or I die." This is absolutely essential, for without it all efforts are vain and become merely superficial and mechanical. Some evangelistic campaigns are carried on merely because the programme of the work calls for one. Naturally they do not accomplish results.

The preparation for the campaign must begin a long time beforehand. The spring is not too soon to begin laying plans for the next year's campaign. And if you secure the right speaker, you will have to engage him months ahead of time, for he has his engagements filled far in advance. As to the speaker, he must be a man who knows what he is talking about, a man with a real religious experience. It is not essential that he be an orator, but he must be able to put the truth in a manly, simple, and straightforward way without ostentation and without excitement. He must be in sympathy with the men with whom he is dealing, and therefore a college man is preferable. We know of men who have made a marked success as evangelists, but who cannot appeal to an audience of college men simply because they are not in touch with college life; they don't know the battles that students have to fight. This is important. If it is a denominational school, a strong pastor of that Church will often be the right man, especially if he is a college man.

The best time for an evangelistic campaign will differ in different schools according to the existing conditions. But as a rule I think there are fewer outside attractions in the winter term than in either the spring or fall. Again, the Bible study is usually at its zenith at this time. Men usually let up on college work right after an examination period, and so you could secure better attendance on the meetings at such a time.

After having set the date and secured the speaker (and remember that this is months before time) the real work of preparation begins. Then we naturally think of Bible study, and too much stress can't be laid on this. You know then what men are not Christians. See to it that these men are in attendance on some Bible class, for the seed begins to be sown then. "Ye shall know the truth, and the truth shall make you free." It is not a remarkable fact that seventy-five per cent of the men who make

decisions during the campaign are men who have been studying in a Bible class for months before, nor is it remarkable that the majority of men who fall back into the old paths after the meeting come from the twenty-five per cent rather than the seventy-five—decisions that last are made after a careful study of the life of Jesus Christ and not upon the spur of the moment. That “knowledge is power” is applicable here to a striking degree.

If there is anything else that I would emphasize in the preparation for an evangelistic campaign more than Bible study, it is prayer. I quote from Mr. Speer: “It is prayer that enables men ‘to do for Him at any cost.’ Prayer will dispose men’s hearts to welcome a revival. And prayer will secure, by virtue of its supernatural influence, power not otherwise available to awaken men who are asleep, and to shatter the chains of sin, of selfishness, of paltriness, of pettiness, which hold men away from their large inheritance and the liberties of life in God.” We do well to ponder on these words. Again, hear the poet of nature, who adds:

“More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.”

Hear Moses as he agonizes in prayer for his people, the children of Israel, and Elijah “opening and shutting the gates of heaven by the leverage of prayer.”

Every true revival that the world has witnessed was preceded by a continual intercession to Almighty God. We look with wonder at the marvelous progress of the gospel in that little country of Korea, where men are turning to Christ by the hundreds and thousands. But we do not have to look very far for the cause. The native Churches gather together *every* night for prayer and Bible study. Yes, there is one Church that has been doing this for ten years. God just can’t help pouring out his

blessing upon them, and he will do the same thing for us if we but fulfill the conditions.

Get the Christian men to write to their parents and their pastors to remember them in their prayers. Organize prayer groups all over college, and for about three weeks before the meeting let these prayer groups meet daily. Besides the results that will come from this volume of prayer, you get the Christian men of the college aroused and interested in the meetings. This is a great gain.

But how often do we fail because our efforts stop here! We must help God answer our prayers by personal work. He says to us as he did to Moses: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward." Individuals' work with individuals is essential. And remember it is "individuals," not "men," with whom we are working. If the college is to be won to Christ, it will be man by man. Drummond reminds us of a fact that we often forget: "Every atom in the universe can act on every other atom, but only through the atom next it. And if a man would act on every other man, he can do so best by acting one at a time upon those beside him." The world cannot be made Christian by an edict like Constantine made it. The only way is that of personal appeal and personal surrender. Select a list of the strongest non-Christian men in college and assign them to the best Christian workers, that they may all be seen personally.

And here is where the supreme work of the Bible Study Leader comes in. He should first get every Christian man in his class interested and to praying and working. Then he should have personal interviews with every non-Christian man in his class. He is preëminently the logical man to do this because he is mostly interested in him, knows his religious views, and can approach him more readily. Each prayer group should also be a personal workers' group. Let each man pick out certain others over whom he has an influence and pray for and work with them. To do this intelligently a list of all the non-Churchmembers in college is necessary. This can be usually procured from the bursar. Then when the workers meet they can discuss the difficulties that arise and get suggestions from the others. Get the pastors of the town

interested in the men; and if they are the right sort, they will be a wonderful help in this matter of interviews. But in all this work we must guard against everything that verges on the mechanical. Organized effort is essential, but the machinery of the organization must not be felt or heard. Men must not speak to their fellows about the Christian life simply because they have pledged themselves to, but because the "love of Christ constraineth them."

As the time of the campaign draws near there are many matters of detail that should be attended to with absolute thoroughness; for though they are details, they are very essential ones. Secure the coöperation of college professors by *personal interviews* with them. They would be willing to lighten up on the work for a day or two during the campaign. Keep the dates open by special arrangements with the college president. Then as to the matter of advertising. Some of us seem to have the wrong conception of its purpose, and think that it is merely to give an announcement of the meetings. If you would ask a merchant who spends thousands of dollars on advertising each year why he does it, he would tell you, to *create a demand* for the goods he is selling. Everybody knows that he is in the business, but the mere knowledge of it does not fill his store with eager buyers. So in the case of our meetings. If we are to have crowded halls, we must *create a demand* among the students to hear the speaker. Everybody in college must be talking about him and be eagerly awaiting his arrival. But how to bring about this? Use the columns of the college publication freely. You might first have but one sentence in black type scattered throughout the paper, such as "Mr. _____ is coming." Then the natural inquiry among the students will be: "Who in the world is this Mr. Blank?" And in this way everybody will be talking about him, but nobody will know who he is. There is nothing like secrecy to arouse the attention. Then follow this up with an editorial on Mr. Blank, telling who he is, what he has done, and why he will appeal especially to college men. About ten days or two weeks before the meeting put up an attractive cardboard placard all over the college announcing the first meeting.

And here I might say: *Don't advertise but for one meeting*, because men will stay away until they find out how others like the speaker if he is advertised for more than one meeting. In some schools it is advisable to send out personal invitations over the signature of the college president to every man. Then on the day of the meeting get out printed cards, giving the subject of the address. Don't hesitate to spend money on printed matter, for it pays every time. But be sure it is dignified and honest. Here again the personal equation will count. Secure a number of fellows to make a room-to-room canvass a half hour before the meeting inviting the men out. Don't advertise it as a Y. M. C. A. meeting, but as a distinctly college affair. The success of the campaign depends on the first night; so be sure the men are there, and there in crowds.

To many this preparation may seem to be too elaborate; but for the proper results not a single point can be omitted with safety. The campaign proper will be but the crystallization of the many months of effort; and if we approach it with holy boldness, expecting great things, our efforts will certainly be rewarded.

The speaker's time is usually very limited, so be sure to keep him busy after he arrives. First arrange for a conference with your choice leaders, and there make him acquainted with the field. Hold back nothing, however bad it may be. Then he will be in a position to plan the campaign. This meeting should not be hurried.

There are many details that relate to the meeting which should not be overlooked, such as having the hall warm and lighted a half hour before the time, arranging for music, seeing that the leader and organist are present and on time. There should be no friction whatever in the conduct of the meeting, for it will materially affect the impression that the speaker would leave on his audience. After the first meeting the speaker is ready to have personal interviews with men, and the entire morning should be taken up with such work. To secure this the leaders must make engagements with men and bring them to the speaker. It is in these interviews that he gets in his most effective work, so as many should be arranged for as possible.

Daily meetings of the workers should be held for prayer and consultation, and they must continue with their personal work. Mr. Fred B. Smith says: "After a good many years of experience I have learned that a public meeting amounts to little more than giving a place for expressions that have been made in personal interviews." As a concrete example, he gives an instance of an evangelistic campaign that he was holding out in one of the Western colleges. Here the personal workers' group were so intelligent in their work that they could give him every day (almost exactly) the names of the men that would confess Christ, and he was amazed how their anticipations were realized right along. This shows what organized personal contact will do. Let us see to it that we have the personal contact.

One of the greatest mistakes of all is to think that the work has been done when the speaker has left, and this is the mistake that is so often made. But it is invariably a fatal one. Every successful campaign relates itself to enlarged undertakings. The men that have given their intention of beginning the Christian life are merely "babes in Christ" and must be treated as such. The tempter comes upon them with greater power than ever, and unless they are encouraged and sheltered it is well-nigh impossible for them to hold out, and once they have fallen it is an unusual thing for them to start again. So it is nothing less than criminal not to do everything possible to keep them steadfast in their determination. I would suggest:

1. That some strong worker become the constant companion of the young convert; be to him, as it were, an elder brother. Shadow him without letting it appear that he is doing it, especially when he knows his temptations are on.

2. If he is not already in a Bible class, see to it that he joins one right away. This is so very important that we can't emphasize it too much.

3. Get him to join the Association and *give him something to do*, even if it is nothing more than distributing the hymn books at a meeting. By doing this he associates himself at once with the religious work of the college.

4. Introduce him to the pastor of the denomination of his choice

and use every influence possible to get him to unite with the Church *while he is at college*. Then his fellow-students will know that he is dead in earnest.

5. Give him some strong literature on character-building to read. The International Committee publishes some excellent pamphlets on this. I recommend Mr. Mott's "Bible Study for Personal Spiritual Growth," "The Morning Watch," "The Secret Prayer Life" and Mr. Speer's "How to Deal with Temptation" and Mr. King's "The Fight for Character." These are inexpensive, but they are often the means of crystallizing the man's determination.

6. Let the meetings of the Association right after the campaign be given up to the discussion of the fundamentals of the Christian life, such as Bible study, prayer, the Holy Spirit, service, etc.

If the evangelistic campaign is followed up as it should be, you will find that it is a wonderful help in furnishing leaders for next year's work. For often the very strongest workers in the Association are gotten from those who accept Christ for the first time during the first two years of their college life.

To sum up: If we desire a successful evangelistic campaign, we must be willing to pay the price in hard work and sacrifice; prepare for it with thoroughgoing Bible study and much intercessory prayer, do personal work before, during, and after the campaign, see that no detail relating to the smooth running of the campaign is omitted, and follow up and conserve the results with utmost patience and thoroughness.

EVERY SECRETARY AN EVANGELISTIC LEADER.

BY W. D. WEATHERFORD, M.A., PH.D., INTERNATIONAL STUDENT SECRETARY.

To those who have been watching the signs of the times there can hardly be any doubt that we are at present in the midst of a great moral awakening. Although this movement is world-wide, it probably finds no more active expression than in the colleges of America. No other classes of men are more open to the claims of Christ than are the college students. At least one effective way of presenting the claims of Christ is through the evangelistic campaign, by which I mean a special time for the crystallization of the Christian work of the year—a time when these claims are presented so strongly and so sanely that every college man will be forced to give them some attention.

The fact that college men are so open to the truth of Christ lays upon the leaders of the Student Associations a special burden of responsibility. There is a double aspect to this responsibility, the first being that which arises out of the needs of the field, and the second arising out of our own personal needs as student leaders.

I. THE NEEDS OF COLLEGE MEN.

1. Leadership for evangelistic campaigns is one of the most pressing needs of our College Associations. Literally dozens of colleges and preparatory schools are ready and anxious for this work, but are not able to get effective leaders. Probably fifty or more institutions in the South alone last year had no such special period of awakening because of failure to secure the proper man to lead the undertaking. When we consider that fifty campaigns might lead five hundred or a thousand trained men into fellowship with Christ, how can we fail to take our part in improving these rich opportunities?

2. Add to this fact that other more significant one, that we as

student leaders ought to be the experts in reaching students. We, if any one, ought to know their needs, their special temptations, their aspirations, and the motives that stir them to action. The fact alone that we are college men and are giving our lives to this work gives wonderful prestige. Many students not in the habit of attending meetings will go when a college student or a college secretary is to deliver the address. I am persuaded this is true because they expect a message suited to their needs. Independence, fair-mindedness, hatred of sham, love for reality, intensity, joyousness—these are some of the marks of the modern college man, and he rightly expects to find these things exemplified in the secretary or student leader. There is probably no greater need to-day than that of a saner and more genuine presentation of Christ's gospel. It must be a message which includes the whole man. It must not be an appeal to the emotions or to the intellect or to the will; but it must be an appeal to all combined, and put in such manly terms of college life that every one must find in it an appeal to his best manhood. Such an appeal cannot fail. Such a message can well be given by a man whose culture means intensified emotions controlled by a trained intellect and made effective by a masterful will.

3. The ravages of sin among college men is a most insistent call for special evangelistic effort. It was the sin of Israel that called forth the mighty sermons of Amos, and the sin of Judah that made an evangelist of Isaiah; surely if we open our eyes to the sin in our colleges it will be for us a call to a mighty effort. Sin is slaying its tens of thousands while we sit by and wait for leaders.

II. PERSONAL NEEDS OF THE LEADERS.

1. Surely as leaders of the student movement we need a constantly renewed and growing faith in God's willingness and ability to save men. This can come only from seeing men saved. There is nothing which will so stimulate our faith as the mighty transformation of lives. We need to undertake such big things in building new character in men that we shall at once see our

own weakness and God's marvelous power. To lead an evangelistic campaign will so drive us to God that his power will become to us a living reality.

2. We need to keep sensitive to sin if we are to continue as leaders. The joyousness of college life tends to conceal from us the deeper tragedies of individual students. And on the other hand, the habitual observance of certain sins may make us callous to their results. The one corrective to these dangers lies in seeing these sins in the light of religious transformation. A sane evangelistic campaign will reveal more of life tragedy and despair as a result of sin than any other form of religious work. If we are to be sympathetic workers with men, we must help them in their deepest need and understand their severest battle. This we may do in large measure through the personal interviews in an evangelistic campaign.

3. A sane type of this work will serve as the greatest possible corrective for other forms of work. It will bring out relative needs; it will put true values on various phases of work; it will reveal points of weakness and points of strength; it will set higher standards; it will inspire greater confidence; in short, it will make the leaders safe guides of the great movement which has been intrusted to them. In the face of all these facts, the duty of every student leader would seem clear.

I would urge every such leader to do some of this work, however much he may distrust his own ability and however busy he must be about other duties; but with equal earnestness I would urge each man to prepare for such leadership. We need not wait for complete preparation before we begin; but we must begin at once a lifelong process of equipment.

III. GENERAL PREPARATION.

1. Three things, it seems to me, are necessary for general preparation, the first of which is a genuine experience with God. We must have a message if we are to be messengers. We may be organizers without such an experience, but never the bringer of a life message. And this experience must not be simply a thing

of the past, but a living reality, fed by our daily communion with Christ through the morning watch and through quiet meditation.

2. In the second place, we must know college men. Such work will help us to know men; but our careful study of men and their needs will help us do such work. One reason why many evangelists are unfruitful in college fields is their lack of intimate knowledge of the college mind.

3. Lastly, we must know the fundamental truth of Christian life. Any man who plans to be a religious leader among college men must have a well-reasoned belief. He must be able to tell men why he believes in God, why he accepts Christ as the Son of God, why he holds to the Scriptures as the record of God's dealings with men, what he means by inspiration and revelation, and what he means by the term "salvation." Such fundamental questions as these must be clearly thought through. Evangelistic work will help the studious men to think them through, but there must be studiousness. An understanding of these questions will inspire new confidence, for college men seem to have a sense for our preparation and see any shallowness or false claims. No oratorical ability or athletic record or social attractiveness will take the place of a genuine understanding of the problems which men are facing. It is the purpose of this Secretaries' Conference to give us, just so far as time permits, the knowledge we need of these topics. But however helpful this Conference is in stimulating thought and giving time for real study, it will not suffice. There must be serious and persistent study day by day throughout the college year. Two hours each day can well be set aside for carefully planned and thorough study. We are under obligation to know in order that we may serve. Other things being equal, that man will count for infinitely the most in dealing with students who heroically sets himself to master the fundamentals of the Christian faith.

IV. SPECIAL PREPARATION.

By way of specific preparation we will need to prepare certain addresses for use in a campaign. These will need to be prepared

with very great care, in many cases written out in full, though of course never committed to memory word for word.

1. Addresses on sin. These should deal with the destructive power of sin and with individual college sins in a most direct and straightforward manner. They must be so sane as to convince men, so strong as to convict men, and so well adapted as to leave no doubt as to their application. Any man can look about him and see in the lives of college men the deadliness of sin and from this make his addresses such as hit the mark.

2. Addresses on victory. We must not leave men simply with conviction of sin. Many will need much encouragement. Most men can readily be brought to see their sin, but they need knowledge of how to be free. Addresses on Christ's power to forgive and his power to set free will be essential.

3. Addresses on decision will be needed. One of the dangers of college men is inconclusive thinking and failure to act if a conclusion is reached. We must stimulate the will by showing the results of indecision and inaction. Browning's poem, "The Statue and the Bust," has in this sense been a great sermon to many college men.

4. Finally, there must be addresses on growth. The meaning of Bible study, the friendship of God, and kindred themes will help to conserve any results gained.

The great needs of college men, the ripeness of the harvest, the scarcity of the laborers, and the peculiar fitness of the Secretary to do this work ought to be a call which would force every man to engage in one or more of these campaigns this year.

RELIGIOUS MEETINGS OF THE COLLEGE ASSOCIATION.

BY T. H. BEVERLY, B.A., GENERAL SECRETARY, UNIVERSITY OF ALABAMA.

The Young Men's Christian Association is the only organization in our colleges and universities which seeks to unite the whole student body in an effort to raise the moral and the spiritual tone of student life, and on account of this responsibility every means should be used to make it one of power and influence. Around the regular weekly religious meeting centers every religious activity; "in it should converge the life and power of all departments of the Association, and from it should radiate the spiritual forces to meet the needs of all the students and to impress the whole student life."

The purpose of this paper is to bring together the most helpful experiences of the different Associations and to adopt the results as they can be applied to the particular field, dealing principally with the purpose, planning, and conducting of these meetings.

In the early years of our College Young Men's Christian Association the weekly meetings were maintained chiefly for two reasons: First, they offered the students an opportunity to come together once a week to sing songs and talk of things of a religious nature; and, secondly, they offered training to the leaders and prospective leaders in the Association work. This latter reason seemed to hold predominance for a long time, and consequently most of the leaders were students. These students, with varying ability and varying preparation, conducted meetings that were varying in results. Occasionally some student would have strong convictions about his own life and about some phase of college life, and would have a successful and profitable meeting; but often a student without much experience or preparation would stammer and halt in his embarrassment as he tried to present his loosely connected ideas, and consequently the meeting would have little or no moral effect upon the students who were present. Although

the faithful members still attended these meetings, there was an almost universal feeling among our College Associations that the weekly religious meeting was not serving its purpose, was not reaching out, and was not touching nearly so many men in college as should be brought under its influence. A change was needed in the form of more thorough preparation on the part of the students themselves. There was a need of some member of the faculty or outside man to come in and set them a high standard, to let them see what a power these religious meetings could be made in college life when led by strong men with proper preparation. While these meetings are wholly in the hands of the students, they have been greatly strengthened by this outside force in getting them out of the rut and away from the low standard they had set for themselves. No definite rule can be laid down in regard to this, but at most of the places it seems best to have three-fourths of the meetings led by strong students and the others led by a member of the faculty, the college or city pastor, an alumnus, visiting secretary, or prominent business man in town. Often influential visiting men will bring a great message to the Association. The one great purpose of the religious meeting is to bring men to live the higher life by deepening the spiritual life, setting standards or ideals, bringing men to Christ, training workers for effective leadership, bringing men the power of overcoming temptations, presenting life callings to men, teaching them to pray in public, bringing men into closer relation with their source of power, and making the life of Christ attractive to men as their example.

In planning the meetings so as to attain the above purpose the first thing necessary is a strong, wide-awake committee with an active Chairman. The committee should consist of three or five men who are deeply enough interested in the work to make a thorough study of the college conditions and needs. They should study the lives of the students, their tendencies, and their temptations, and plan to meet every need. The committee should study the outside field, the *Intercollegian*, *Association Men*, and the various pamphlets relating to this specific work. They should look out for helpful suggestions from other Associations. The

committee should write out a policy at the beginning of the year, giving a general plan for the meetings with topics and leaders for the entire year. They should have a perspective of the topics for the whole year and choose leaders who are best fitted to the different subjects. Then a final or fixed schedule of meetings and subjects and leaders for at least one term in advance. The leaders should be notified one month ahead, and should be reminded once or twice before the meeting by the President or Secretary as to the importance of his subject, the necessity of thorough preparation, and his great opportunity to influence the lives of those to whom he is to speak. No definite rule can be laid down as to the time of meeting, for this is largely determined by local circumstances. All things being equal, it is best during the week. I would suggest Wednesday or Thursday night immediately after supper as a good time, for spiritual stimulus is very helpful to college men coming in the middle of the week. Sunday afternoon or night has proven very satisfactory in many institutions, and a number of Associations hold two meetings—one during the week led by students and one on Sunday led by members of the faculty or outsiders. Two meetings are very desirable if practicable, but every Association will have to determine this for itself. The meetings should be so arranged as not to conflict with Church services if possible.

Have good music. I would emphasize this fact, for there is nothing that adds more to the attractiveness of the meeting than good, live singing. The committee should delegate this to faithful and qualified men. There should be one to play the piano and one to lead the singing. The leader should see that the members of the Glee Club and other good singers always come to the front. The songs should be selected before the meeting, and care should be taken to get good, live songs that will be suitable to the subject of the meeting. Where it is possible (and I see no reason why it should not be possible in every Association), there should be organized an Association quartette, for it is impossible to get the college quartette except on special occasions.

Arranging for the place of meeting. This is often regarded as a small matter, but many of the meetings suffer from a poorly

lighted or poorly heated room. The room should be in perfect readiness thirty minutes before the meeting, and it is often well for the President or Secretary to see that this is done; otherwise it will often be neglected. If the meeting is held at night, see that the lights are good. Some one has well expressed the condition of many Associations: "Some have just light enough to make the darkness more visible." In many Associations where they have no janitors the different members of the committee see that the seats are well arranged and everything is in order. To get the best results the meeting must be held under proper physical conditions. Some helpful suggestions along this line will be found in Mr. Turnbull's paper on "The Evangelistic Campaign."

In securing attendance much time, money, and energy should be used in advertising. Attractive bulletins and cards should be gotten out; placards should be tacked up at various gathering places, and announcements should be printed in the college paper; and it is often well to have the meetings announced in mess hall or chapel. The President, Secretary, and other prominent workers should be on hand early in order to give every one a cordial welcome. The President, Secretary, Speaker, and other active Association workers, often the Volunteer Band and Personal Workers' Group, should meet in an adjoining room for a few minutes of prayer just before the meeting. If the leaders are not in the spirit of prayer, they cannot expect the audience to be, and without prayer the meetings are bound to be a failure. The advertising and external preparations are good, but there is only one way to secure and hold attendance, and that is in preparing meetings that will repay men for coming—meetings that are spiritual and intellectual, giving to men something that will help them to live better and strengthen them against the temptations of everyday life. In nearly every meeting there are men present whose lives are filled with doubts, sorrows, and almost despair, who are earnestly, though secretly, seeking spiritual light and spiritual truth. Spiritual power is the real secret of attractiveness and variety.

In conducting the meetings the first thing to be said is: Begin on time and close on time. Men will not come to the meetings

if they are kept a half hour one time and an hour and a half the next time. "It is better that ninety-nine men should wish the meeting longer than for one man to be uncomfortable or disgusted because he was kept longer than was advertised." If there is a special meeting and deep interest that need be conserved, an after meeting should be held or an opportunity to leave be given to those who desire it. The first religious meeting should be carefully planned, as it is probably the most important meeting of the year, especially for new students, as it is the "special organized effort to lead them to take a positive stand for Christ during the first few days." A similar meeting is often held at the first meeting after Christmas.

The second meeting is properly given to the presentation of Bible study, and is called the "Bible Study Rally." The strongest speaker available should be secured for this meeting.

The third meeting is generally a devotional meeting, having for its object the promotion and deepening of the spiritual life of the Christian student. The meetings should be varied and of vital interest; one out of every four should be given to some phase of missions. They should be subjects that will appeal to college men and delivered by men who know the needs of students. The various life callings should be presented during the year. Addresses on intemperance, gambling, impurity, and other evils that are lowering the moral tone and dwarfing the manhood of so many college men should be given by the strongest men the Association is able to get; they should be men who will speak of impure thinking and the dangers to the spiritual nature from impurity in every form, and who will point to the only Way whereby man can become one of the pure in heart who shall see God. The leader should never be allowed to come to the meeting unprepared; he should be told when asked to lead that he is supposed to make thorough preparation, and that one of his old sermons or addresses would be inappropriate. The leader should be at home on his feet, clear and concise of speech, thoroughly alive, and able to make every one feel at home. The General Secretary should very seldom lead a meeting; but when he does, he should be thoroughly prepared and set a high standard for the meetings. His

place should be in the audience, but he should be very watchful to shake hands with any new members or occasional comer.

While there are many phases of Association work, there are a number of men in every college who judge the work entirely by the religious meeting; so every effort should be used to make these meetings powerful in dealing with these men as well as a power in college life.

These meetings should vitally influence every phase of college life; they should set standards and ideals that can help every man in college in his fight for character.

TOPICS FOR RELIGIOUS MEETINGS.

GROWTH.

I. The Morning Watch.

1. Meaning of the term. Cf. pamphlet on the Morning Watch.
2. A means of getting poise and self-control. Relationship of self-control to moral life. Cf. King's "Rational Living," Chapter VI.; King's pamphlet, "A Rational Fight for Character" (10c).
3. Meditation in character-building. Cf. Robert Browning's "Rabbi Ben Ezra," stanzas 23-25.

II. The College Man's Sabbath. (Luke xiv. 6; John v. 9-17.)

1. Not a day of suppression, but a day for larger life and communion. (Matt. xii. 1-8.)
2. A day for service to others. (Luke xiii. 10-17.)
3. A day of physical and mental rest. (Ex. xx. 8-11.)
4. What the Sabbath means to a man is the mark of his caliber as a Christian.

III. Friendship.

1. A personal relation based on harmony in the fundamental ideals of life. (John xiv. 21.)
2. There must be community of interests. (John xv. 12, 15.)
3. There must be mutual surrendering of life. (John xv. 13.)
4. There must be constant cultivation. "Go often to the house of thy friend, for weeds soon choke the unused path." (Scandinavian Edda.) Cf. Hugh Black's "Friendship," King's "Reconstruction in Theology."
5. Christian growth is a growth in fellowship and friendship with God through Jesus Christ.

BIOGRAPHY.

I. Character Study of Joseph.

1. His preparation for his life work.
2. How he handled his temptations.
3. How he was recognized as a great man.
4. How he succeeded in life. (Gen. xxxvii.; xxxix.-1.)

II. A Study in Amos.

1. His environment and character.
2. His call to service.
3. His arraignment of Israel.
4. His teachings. (Amos i.-9.)

Reference: "Works and Teachings of the Earlier Prophets," Kent-Smith, Studies II., III., IV.

III. A Study of the Life of Horace Rose.

References: "Life of Horace Rose," Harry Wade Hicks (60c);
"Young Men Who Overcame," Robert E. Speer (\$1).

LIFE WORK.

I. Principles. (Mark x. 35-45.)

I. Vocation means a calling; therefore a caller. God calls. Therefore our work should be in harmony with

1. The moral judgments of men.
2. The moral judgments of God.
3. If called of God, our life work becomes sacred.

II. Some things that help in life decisions:

1. Be sure of loyalty to Jesus Christ.
2. Don't ask for a task equal to your powers, but for powers equal to your task.
3. Don't take the path of least resistance, but select the hard field of service.

Reference: "The Supreme Decision of the Christian Student" (5c).

II. The Stewardship of Influence. (Luke xix. 11-26.)

1. Our influence may be conscious. We are all conscious of some influence on some people.
2. Our influence may be unconscious, often far greater than even our friends suspect.
3. It may be designed.

(a) This should be for the moral welfare of those we influence. "We are our brother's keeper."

(b) Low and selfish motives are unworthy the Christian in his designed influence.

(c) We are responsible for our influence.

References: "Pippa Passes," Browning.

III. Systematic Giving. (1 Corinthians xvi. 2; 2 Corinthians ix. 6-15.)

1. What it is.
2. How to get men to form the habit.
3. Some special incentives to form the habit.
 - (a) A man's powers are the gift of God. The earning capacity is his gift. We owe him something in return.
 - (b) We inherit both wealth and the means of making wealth from the past. We are only stewards of wealth.
 - (c) The tithe is the least that can be expected of us. Systematic giving distributes the amount through the year and more thoroughly insures our doing our duty.

(d) Our greatest concern should be for the extension of the kingdom of God. This is the "mightiest enterprise of the centuries."

Reference: "Systematic and Proportionate Giving" (5c).

COLLEGE IDEALS.

I. Clean Athletics. (Galatians v. 13-20; Romans xiii. 8; 1 Thessalonians iii. 12.)

1. The prime object of athletics—physical and through the physical the moral development of men.
2. Sport for sport's sake and in a sportsmanlike spirit. The English ideal.
3. Impurity in athletics lowers the tone of the student body and injures the good name of the institution.
4. The Association stands for clean life in every phase of college activities.

Reference: Article in this volume.

II. The Evils of Gambling.

1. The psychological effects of gambling.
2. The gambler a parasite on the social and economic body.
3. He is a thief who steals both cash and character.
4. "In the sweat of thy face shalt thou eat bread." (Gen. iii. 19.)
The gambler would reverse God's law.

References: Speer's "A Young Man's Question;" "Not in the Curriculum," Chapter VII.; J. J. Chisolm's pamphlet on "Gambling."

III. Irreverence of Profanity. (Leviticus xviii. 21, xix. 12, xx. 3; Exodus xx. 7.)

1. Profanity indicates a lack of thoughtfulness for things sacred.
2. It indicates poverty of language.
3. It is the most useless and senseless form of speech.
4. It is characteristic of the lowest and vilest class of people. (See etymology of the word.)

References: "A Young Man's Question;" "Not in the Curriculum," Chapter XVIII.

IV. Impurity. (1 Corinthians vi. 9-20.)

1. The various forms of.
2. Some physical and moral effects.
3. Blights the future.
4. The battle.

References: Hall's "Reproduction and Sexual Hygiene;" Wilson's "The Social Evil in University Life;" "Not in the Curriculum," Chapter XV.; "The Battle of Six," by Dr. Roberts.

THE RELATION OF THE COLLEGE ASSOCIATION TO THE CHURCH.

BY C. S. OSBOURN, GENERAL SECRETARY ELECT, WASHINGTON AND LEE UNIVERSITY.

The Christian young man in college has two very important obligations. The first is to his fellow-students, to lead them into the higher Christian life through personal and united work in the Christian Association. The second is to the Churches of his college town and community, as well as of his own home, to bring them into closer touch with Association work and to render them efficient aid through the supplying of leadership for Church and Sunday school activities.

The Christian student's primary duty is to his fellow-students: (1) Because of the great opportunity to lead his college mate into Christian life and service, in consequence of the close ties of college life and the tremendous influence of one college man over another that grows out of this intimacy of campus association; (2) because students naturally look to the Christian men in college for leadership. The new students look to the older students as examples in regard to the shaping of their college life and their moral and Christian character. The Christian leader is always the highest example. In fact, he is the only Bible of some college men, and thus his influence for good, if rightly used, is of inestimable value. In accordance with these splendid opportunities, the Christian men individually and unitedly, through the Association, owe the best of their time and talent toward upbuilding the character of their fellow-students and raising the moral and religious tone of the whole college.

But next to this lofty privilege and closely associated with it there stands the obligation of the Christian student toward the work of his own and the other Churches of the community. The Association and the Church should not be separated, but most closely connected. They are both working toward the same end,

and to a large extent are dealing with the same persons. The greatest of harmony, therefore, should characterize their efforts; they should work together with mutual dependence.

The Church must depend upon the Y. M. C. A. to bring the college men in touch with it. A well-known minister has said that the "college Church is just beginning to realize how invaluable the Association is to its proper work among students." Another has said that "the Church has a new arm of great power in the college Y. M. C. A." They fully realize that the Association is the only efficient way to reach students. It reaches the men in the campus life, when they are first breaking away from home ties and influences, which the Church cannot do. Hence the Church looks to the Y. M. C. A. as its greatest friend: (1) to lead the men in the Christian life; (2) to bring them in contact with the Church with its ordinances of worship; and (3) as its training school for leaders in the various activities of Church work.

On the other hand, the Association looks to the Church and the pastor as its source of strength and help for carrying on its special work with men; it looks to the Church for the preparation of the men who enter college and become leaders in Association work; it frequently relies upon the pastor for advice and for leadership in the various religious activities.

To render this mutual aid between the Church and Association most efficient, the pastor and the General Secretary (where one exists, otherwise the President of the Association) should be in very close touch with one another. The Secretary and President should be the closest personal friends of the minister, should be perfectly frank with him about the conditions in college and about the personal lives of the students, and seek to bring the pastor and students together. This is the key to the whole situation. The Secretary stands between the pastor and students, and should be on intimate relations with both. The Secretary should meet with the pastors at the Pastors' Conferences, especially at the beginning of the year, and have something definite to present to them and to ask from them in the nature of support.

The importance of the close relations between the Association and the Church thus being realized, let us now see specifically

what can be done to render mutual aid between the two. In the first place, what can the Association do to aid the Church? In the very beginning of the year get a religious census of the students, finding out to what denominations they belong or what their preference is, and then seek to bring the pastors in touch with the members of their own Churches. The best time to get the census is when the students matriculate. Find out then not only what their Church preference is, but whether or not they are members of that Church; and, if possible at this time, find out in what religious activities they have engaged previously. This last point, however, if inconvenient at this time, may be found out when the Association membership cards are signed. As soon as possible make out a list of the students of each denomination and give it to the pastor of that denomination in the town. The list should distinguish the members from those who merely prefer that denomination.

Each Church then, as soon as convenient, should give a reception not only to its members, but also to those who have stated their preference for that Church. If it is not the custom for the Churches to do this, the Secretary should suggest it to the pastors, for it is very important that the new men be shown at the start that the Churches are taking an active interest in them. The older students of that denomination should not fail to make personal invitations to the new men for the social, because the written invitations are often ignored. Each Church should have an organized committee for this personal work, which should arrange for a personal invitation to every man of that denomination, and particularly those whom the Secretary may pick out as important men to have there. It would be wise for all of the Churches to have this reception on the same night, so that a general spirit may be aroused, and some men follow the crowd who otherwise might not come.

Then for the first Sunday morning service, after the opening of the school, the older men in each denomination, through an organized committee, should see that every freshman has a personal invitation to come to the Church of his preference. This should not be done in such a manner as to let the men feel that

it was previously planned, but tactfully, so as to make them feel that a personal interest is taken in them.

In all probability the pastor will recommend very soon that the members of his denomination have their Church letters withdrawn from their home Church and placed with the Church in the college town. In the letters of invitation to the first Church service sent out to the freshmen by the pastors the changing of their Church letters ought to be highly recommended. It ought also to be urged in the first chapel service and the first religious meeting of the Association. If the parents or home pastors, as often happens, strenuously oppose the withdrawal of their letter, there may be introduced into the college Churches what is called "The College Rôle." According to this plan, if the students desire, they may be placed on this roll, which practically entitles them to full membership in the Church, although they are not officially members. This will draw them into the Church work.

This transference of Church letters is especially important if the student expects to remain in college for the entire course of three or four years, because unless this is done the average student will have a tendency to hold more or less aloof from the Church work, whereas if he becomes an active member of the Church he will feel bound to throw more of his life into the Church activities.

In this connection I will introduce the strong recommendation by some that the religious meetings of the Association should not be held on Sunday in a college where a number of students attend the Church services. The reason for this recommendation is twofold: (1) If the men are to become closely associated with the Churches, that day should be left entirely for Church work and worship without a division of the time of the student; (2) the danger of religious dissipation. This is especially applicable where students attend Sunday schools or have their Bible or mission study classes on Sunday. The student should not spend so much of his time in attending religious services, Bible classes, etc., as to leave comparatively little time for quiet meditation and rest on the Sabbath. From consideration of these two reasons, I think it advisable to hold the regular religious meetings at some

time during the college week where local conditions permit. The Association men can well spend their extra time on Sunday in rallying men for the Church services, and thus keeping them in the habit of Church attendance.

The Association can be of aid to the Church by supplying leaders for the different phases of religious work. The Rev. Dr. E. B. Chappell, of Nashville, says that "the greatest need of the Churches to-day is consecrated, intelligent leadership." College men should prepare themselves for leadership in all departments of Church work, whose services are needed not only while they are in college, but also after they leave college.

The most important leadership needed is for Bible classes in connection with the Sunday schools, which is one of the very finest fields for Christian service. Every capable leader, if he is not necessarily needed to lead student Bible classes outside of the Sunday school, should avail himself of the opportunity to lead Sunday school classes, not only those composed of students, but also boys' classes. The Association should endeavor to supply such leadership wherever it is needed in the Churches so long as it does not weaken its own force of leaders. In almost all cases it will be found that some strong men are available, and they are greatly needed in many of the Sunday schools.

It has been found successful in many cases, where the Sunday schools can easily be reached by the students, to have the student Bible classes meet in connection with the Sunday schools, as far as the students themselves are willing to do it. This plan is of tremendous value in closely associating the work of the Y. M. C. A. and the Church. The students as a whole thus become closely tied up with the activities of the Church, and are led to take a more active interest in the regular devotional meetings.

Under such a plan two special points must be observed very closely: (1) The Y. M. C. A. courses should be used instead of the International Sunday School Lessons, because these courses are especially prepared for students and are most adaptable to them because of the systematic arrangement for daily study and the personal questions that they drive to the hearts of

the men; (2) the classes should be small and led by student leaders for the same strong reasons of having small groups and student leaders outside of the Sunday schools. Faculty leaders may be used to a small extent when they are especially popular men, in whose presence students will be free to discuss their problems. But on the whole student leadership is much more preferable (1) because college men will confess their difficulties and state their problems more in the presence of a student leader; (2) new men will not as readily train themselves to pray in public under a faculty leader as they will under a student leader; (3) student leaders can best lead the men of their classes into the Christian life; (4) the faculty men can best be used as leaders of normal training classes.

One point of difficulty in having these classes in the Sunday schools is that we lose the opportunity of training men to lead in public prayer through the Bible Study Group that is available when the class meets in some quiet place. If this difficulty can be overcome by organizing ranch or dormitory prayer groups or if the class rooms in the Sunday school building are quiet and separated, then I see no objection whatever in trying to have as many of the Bible groups as possible meet in connection with the Sunday school, so that they can be brought into close contact with the Church. Of course if there are strong reasons for having the groups meet outside of the Sunday schools in accordance with local conditions or to meet a certain class of men, then by all means adapt the class to the conditions, having them meet at a time that does not conflict with the Sunday schools and Churches.

Association men can be of great value to the Churches also (1) as leaders for Young People's Societies; (2) as organizers and leaders of Sunday school classes in neighborhood Churches, as well as supplying vacant pulpits, which can best be conducted by the Ministerial Band; and (3) by having members of the Volunteer Band present the cause of missions to Sunday schools and Churches whenever possible and advisable.

Let us now see what the Churches can do to help the Association.

1. We should use the ministers of the college town to lead the

religious meetings of the Association, who, as a rule, will always be glad of the opportunity.

2. Where prayer groups are organized it is often very helpful to have a pastor meet with them occasionally.

3. Go to them for general advice along religious lines.

4. Have them lead normal training classes for Bible and mission study, especially where student leaders are employed in the Sunday schools.

Some Churches, moreover, will be glad of the opportunity to aid the Association financially. This aid may be obtained either through the Church or directly from the Church members.

The last point to be considered is what the Association can do for the home Churches. If the men while in college are kept in close touch with the Church and its activities, they are very apt to carry the enthusiasm there obtained back to their home Churches or to the Churches with which they may be connected in after life; while if they do not participate in the activities of the college Church and obtain the broader sympathy and enthusiasm there, in all probability they never will obtain it, and thus will not be active in religious service. The reason for the discouraging fact that comparatively so few of our college graduates are actively engaged in Sunday school activities is no doubt in large measure due to their failure to connect themselves with the Sunday school and Church work while in college. This is a very vital point in regard to the maintenance of Church work by college men, for they will become the leaders of the world, and should be so influenced as to become leaders in the activities of the Church. This influence can best be exerted when they are college men and when their minds are open to new ideas; and if they are thoroughly interested then, that interest is not apt to die. Some men thus reached in college have gone home and become the most efficient leaders in the Church work.

Perhaps their efficiency could be increased if the graduates before leaving college could be thoroughly impressed, through personal work or some special meeting, with the importance of continuing their Christian activities in their home Churches. It would be well about the close of the year to devote one religious

meeting entirely to the presentation of the great value of religious activity in the home Church not only by the graduates but also by the undergraduates during vacation.

Furthermore, in case the Secretary keeps in touch with the parents of students, it would certainly be well, in the case of graduates especially, for their parents to be informed of the religious activities in which the student has engaged while in college, so that through their added influence the graduate may be induced to continue his active Christian service and to remain a leader in the work of the Church.

THE HONOR SYSTEM.

BY W. W. CRUTCHFIELD, GENERAL SECRETARY, UNIVERSITY OF TEXAS.

DEFINITION.

The honor system is generally understood as a covenant among the students of an institution that they will not allow dishonesty to exist in any phase of their college life. This definition is intentionally made very broad, so as to include not only dishonesty on recitations, quizzes, and examinations, but also in athletics and every other university interest. This does not mean, however, that the system cannot exist in an institution without covering all that is contained in the above definition. The system has been introduced into some institutions including only the senior class and dealing only with dishonesty on examinations in that class. It is quite probable that with such a beginning the system may win its way into every department and phase of college life.

ESSENTIALS.

The most essential thing for the establishing and maintaining of the honor system in any institution is a strong sentiment in favor of the system among the students. So long as the students know that some among them are constantly securing help on their examinations in an illegal way, and feel that after all it is not such a bad thing, there is not much hope of getting them to organize and to institute among themselves a vigorous warfare against such a dishonest practice.

Another essential is to have at least a majority of the faculty in sufficient sympathy with the movement to stand by the students and lend their assistance by helping them enforce the system.

ESTABLISHING THE SYSTEM.

The best way to establish the system in any institution is to have one strong student who believes in it with his whole heart and who is so dead in earnest that he is willing to spend both

time and labor in getting it established. This man should thoroughly inform himself as to all the strong points in favor of the system and how to present them most forcefully. He should also know all the objections that can be raised and study how to meet them. Having such a thorough knowledge of the system, he should associate with himself a dozen or more of the strongest men in college, selecting one such man from every type and class of men in college. Selecting these men one at a time, he should endeavor to get them just as thoroughly informed and as enthusiastic over the proposition as himself. This number of men, each touching the men of his type, will infuse into the entire student body a sentiment of honor for honor's sake. When such a man stands up among his fellow-students and gives expression to some such sentiment as that, whatever else may be said about him, there is one thing that cannot be truthfully said about him, and that is that he will steal, he is sure to receive a hearty response from every heart about him. When he further states that he believes that securing help on an examination is one form of stealing, he gets a like response. Then when he says he believes the honor system to be simply a banding of the students together with a determination not to steal and not to allow any of their number to do so, and that he for one is in favor of it, he is quite likely to swing the whole crowd of his associates into line with himself.

At this stage there will most likely be much discussion among the students about the system. At such a time call a mass meeting of the students, advertising it as a meeting for the open discussion of the honor system. Let this meeting be well arranged ahead of time. Have some man, clean as to cheating, capable of presenting the thing lucidly, and who stands for something among the men, present to them just what the system is and its form of organization; have other prearranged, volunteer speeches, giving examples of how it has worked in other colleges; have a strong man clinch all that has been said in favor of it and meet all objections which may have been raised.

Care should be exercised not to have the movement identified as a strictly Y. M. C. A. movement. The prime mover may be

a prominent Y. M. C. A. man, but the dozen or more men whom he associates with himself should often include leaders in some phases of college life who are not Christian men, but who are unquestionably honest men. The same is true of the meeting. It should, in most cases, not be an Association meeting, nor should the speakers necessarily be Christian men. It should be remembered that it is not a question of religion, but a question of honesty.

In most cases the faculty very readily fall into harmony with the movement. However, should it be necessary, a similar personal campaign could be carried on among the faculty as has been described above with regard to the students. In every case some members of the faculty should be advised with from the beginning.

ORGANIZATION.

The most practical way to go about organizing is for the students at their mass meeting to select a committee of three or five men to draw up a constitution for the honor system. This committee might include one or two faculty members. They should write to other institutions and secure copies of their constitutions, and from these frame one suitable for the local situation. This constitution should provide for the selection of an Honor Committee. Too much care cannot be exercised in providing for the selection of this committee. In some cases the Presidents of the various classes make up the committee. This is not the best policy, for often the man best qualified to be a class president may not be the best man to act on this committee. The best custom seems to be to have each class meet and select a man for this purpose. Often two men are selected to represent the student body at large who are usually taken from the senior class. Where there is only one department, this gives a committee of six men; where there are several departments on the same campus, the committee may run much larger.

Another important matter for which the constitution should make provision is the manner of bringing the accusations and the manner of procedure in trying the accused. Possibly the best

way is to require a written accusation signed by the accuser. The accuser's name is not given to the accused. A time should be fixed for the meeting of the committee for organization soon after their election each year. They should elect a chairman, secretary, and sheriff. When an accusation is handed to any member of the committee the chairman must at once call a meeting of the committee, summon the accused, and confront him with the accusation, omitting the name of the accuser. If he acknowledges the guilt, he is allowed to quietly withdraw from college; if he does not, he is then reported to the faculty and sent home by them; if he denies, a trial is necessary. The form of a trial is best determined by the Constitution Committee. In no case should it be left with the Honor Committee; but the manner of procedure should be clearly set down in the constitution and the vote necessary to convict determined.

This constitution should be kept in a book which is placed in the hands of the President of the institution during vacation and presented to the Honor Committee each year, preferably publicly, as soon as they have been elected and organized. This book should contain a record of all cases tried, which are kept secret, being known only by the members of the committee. All trials should be strictly secret. Some provision should be made in the constitution in regard to disqualifying a man to serve on the Honor Committee under certain specified circumstances—*e. g.*, if the accused is blood kin, a fraternity brother, etc.

RELATION OF THE FACULTY TO THE SYSTEM.

Unless the faculty virtually concedes to the students the power of expulsion, there can be no honor system. The faculty should formally retain the power of expulsion in many cases, but should never grant a trial and acquit a student whom the students have formerly tried and found deserving of expulsion. So far as the knowledge of the Southern Student Secretaries goes, there has never been such a case but that the honor system ceased to exist in that institution immediately.

It is quite a safe policy on the part of the faculty to expel

every man reported guilty by the students. If the students know that a verdict of guilty means expulsion, they will make no error by expelling an innocent man. In one case the honor system was dropped for a long time in one of our largest Southern institutions because the faculty tried and acquitted a man who had been reported guilty by the students. The faculty later saw their mistake. In another institution the system has recently been dropped partially for the same reason.

The system should beget a deeper confidence on the part of the instructor in the men and also on the part of the men toward their instructors. No instructor should hesitate to leave the room during an examination for any reasonable length of time where the system is in vogue. In some cases he leaves and has the papers placed on his desk, calling for them at a later hour. The students are required to sign a pledge at the close of their paper. The usual form is: "I have neither given nor received help on this examination."

Every instructor should at the time the students are trying to establish the system speak of it favorably to his classes. He should also explain the system to the new men each year and before examination periods.

SPIRIT OF HONOR.

It is possible to develop such a spirit of honor that the members of each senior class will take great pride in saying that no member of their class will receive his diploma who has received help or given help on examination. This spirit can so permeate a student body that every class will take a class pride in seeing that their ranks are clean of any such practice. These waves of great pride in the honor system come and go. There may come times when men stay in college four years and secure aid on examinations. This leads up to undertone criticism of the honor system whispered from man to man. The maximum low period or ebb comes when some student ventures, in the presence of several students, to assert that there are men cheating and everybody knows it. There is most always some man with sufficient moral courage to challenge such a statement and bring the

speaker before the Honor Committee. Then comes a season of cleaning up usually. The system adjusts itself so long as the machinery exists. The system is not ideal; no system is ideal; but the honor system by experience has proven that it reduces dishonesty on examinations to the minimum.

Some object to the system because it seems to involve a spying out and reporting of men. No one seeing a thief take goods from his neighbor's house should hesitate as a citizen to report it. The man who cheats is a thief. He steals the aid; he steals the honor of his class; he discredits the value of a degree from his institution; and he destroys his possibilities of being a credit and honor to his class and his *Alma Mater*. Every man should feel duty bound to protect the honor of his class and the honor of his *Alma Mater*.

Again, it is the only fair thing to the man who cheats. Often it is the making of the man. Probably for the first time he fully realizes what he has been doing. He quietly withdraws from that institution and enters another to live down what he has done.

THE COLLEGE ASSOCIATION AND CLEAN ATHLETICS.

BY E. A. TURNER, M.A., GENERAL SECRETARY, GEORGIA SCHOOL OF TECHNOLOGY.

I am frank to admit that I have found difficulty in discussing the subject set for my paper in a way satisfactory and at the same time productive of results. If at times I appear too frank, I beg that you will not think me too destructive, for I feel that one cannot treat the situation at all effectively except abstractly and critically. This is of necessity true because from my study of college athletics during the past winter I have found impurity to be a condition and no longer a theory in many colleges of the South. Athletics are too vital a part of modern college life to handle their impurity or dishonesty with any except the most relentless of ungloved fingers. Indeed, they are one of the strongest and most potent factors in college life; nor can they be kept back any more than our inventive energies and commercial powers. As long as the men of the college world remain youthful, muscular, and active they will uphold and promote athletics. This is true because men of this class are instinct with play, called by some one "the most fundamental of human and animal instincts." As a means of developing physical, mental, and moral life athletics are unsurpassed when kept in their normal and honest state. The danger in them, then, lies in their dishonesty and enlargement to undue proportions. I presume that no man will deny them a rightful place in the life of every educational institution. I presume also that no man will fail to grant that their undue enlargement and dishonesty must prove detrimental because of the very intensity of the activity and interest with which the average student enters into them. Interest in them by the college student is well-nigh universal, and in many cases it is his greatest interest. Let us recall our personal college experiences. Were we so interested in this phase of our college life? "No," we say, "for I took no active part in it. I did not care enough to

attend the games even." But wait a minute. Were you not interested nevertheless? Did you not share the elation of the student body over victory wrested from the neighboring rivals or feel and share the depression following the game that was not a victory? I answer for you, Yes; and so does every man who is his *Alma Mater's* loyal son.

If this is true (and I believe our individual experiences postulate it), if there is such a thing as psychic influence and mental contagion, is it not pertinent for us to inquire into the influence of our college athletics on the future men—the men who to-day are in college and the boys who are in the "prep" schools, from the ranks of whom must come the men who are to fill our public life, who are to serve our country in the diplomatic courts of the world, who are to develop our national resources and maintain our industrial and political supremacy? College men must, and will, by reason of their training, dominate our public life in all its varied phases. They must mold our national conscience and hold firmly to and improve our civic righteousness. In short, they must make up our citizenship and take up the discharge of its multiple duties and responsibilities. How fearful, then, is the responsibility of men who have anything to do with the character-shaping of men! A noted psychologist has said, "What is put into the first of life is put into the whole of it," a statement axiomatic in itself; so I will hasten to remind us that we as men who are dealing with and giving our lives to college men must be careful and guide as best we can the influences that are molding them.

I consider it well at this time to dismiss completely one point-mentioned above—viz., the undue enlargement of athletics—because it will more properly come under the discussion of athletics and scholarship. This dismissed, let us agree on the use of the term "impure" or "dishonest" athletics. It will make little difference if the term be a comprehensive one, if we arrive at an agreement on its use. I shall apply it in a sense that as nearly as possible covers any irregularity in the conduct of college athletics. You will readily see that it applies not only to the institution that is inducing by direct remuneration men of exceptional athletic ability to become members of its student body, but also to the in-

stitution that is doing the same thing by indirect remuneration, such as a nominal card system, mercantile agency, or two hours' work per week at a friendly pharmacist's. To some people the holding forth of either direct or indirect remuneration covers all forms of dishonesty, but its application in the following does not spare the institutions which have as members of their teams men who have played summer baseball.

If, as I have tried to show, athletics do have an influence on the men in the institution, will not their nature also affect the character of students? One institution has pure athletics and another impure. Will not the one make the student's character stronger and the other in like manner weaker? One strange thing about an evil in college is its vital activity. The absence of a given evil in a college community, strange to say, seems to have no positive result; but watch the introduction of an evil, and you see it taint the very strongest characters in the student body and in a short while begin to dull the conscience of the student life. Of course no one will hesitate to condemn and judge as wrong the practice of giving remuneration in the shape of board, money, or living expenses to men for their services on the college athletic teams; so I pass on to an evil that is far more prevalent and less in condemnation. I refer to the use on athletic teams of the men who play summer ball. I recall the most common argument used to justify the practice. Says some one: "The student needs the money. Why should he not be allowed to engage in anything that is honest?" The strongest objection to his doing it is the influence he has on his fellow-students when he returns to college. I know some institutions which in the last few years have sent forth into the ranks of professional or semiprofessional baseball every man whose baseball ability was good enough. What does it mean? It means that these institutions—denominational, too, some of them—are maintaining a chair for the education of professional athletes. Can any one question the right of an institution, regardless of its right to control the conduct of its students through the vacation, to say that no man who indulges in summer baseball, except with his home town, shall represent it in any athletic contest? The man who stands for summer baseball on the part

of college students must stand also for the professional college team, for the man who thus spends his vacation is a professional, real if not technical. He had far better be a confessed professional than a pretended, constantly demoralizing, undermining amateur; for the student body cannot fail to know that the man is a living lie, though too often they sanction it by their inactivity and indifference and in many cases by their positive support. This is the situation that constitutes the real problem for us as students and secretaries and for the Association as an organization that stands for Christian character.

All of us are more or less familiar with the evolution of the temptation for the student body to introduce impurity. In this the alumni and the professional coach I regard as responsible. The temptation comes only to the consistent losers. The student becomes desperate at constant losing, the coach loses his job, and the alumnus would restore the days of "Auld Lang Syne." Together they scour the woods for the promising youngster or hold forth eloquently to some semiprofessional about the advantages and the joys of the college life. The semiprofessional, possibly with two good friends of his, is on hand in the fall, and together they placidly swear to their amateur standing and eligibility. The coach wants his job: to the winds with the manner of his holding it. The student wants the games: "It won't hurt to lie in college: I'll quit when I get out." The alumnus who is pining for the glory of the olden days: "*Alma Mater* can afford the price, and the boys will recover." In the meantime the faculty has very loyally closed its eyes to everything except the very careful and diligent training of the plastic lives, so trustingly placed in their charge, into strong Christian, manly, honest characters.

I recently asked a man, who at that time was President of his College Athletic Association, how it was that college men would stand for and counsel dishonesty in their athletics. His answer was: "They think little dishonesties in college life will not count." I believe he was not far wrong in his expression of the average college sentiment. Do not students think that the little things in college life leave no impress, and that they will not affect the man when he gets out into life? How false the conception! There

are no little things, and college days are life far more than preparation for it. Carlyle says: "A man is known by what he laughs at." Then surely a man may be known by what he supports and gives his sanction to; and I am sure experience will justify a paraphrase of Wordsworth, and we may well say: "The college student is father to the citizen."

I maintain that no result, no power, and no honor in the universe can compensate for an unclean, impure, dishonest life, and that any system in any college that is bringing to bear a deteriorating influence on the lives of students is placing a responsibility on some one that no man need want a share in. If we are connected with an institution that has impure athletics, we are sharing such a responsibility. A man may complete his college course; he may go to Harvard, Yale, Princeton, or even to Oxford; but unless he is honest his education is a failure. If our institution is fostering a system or a feature of athletics that defeats the very purpose of a college course and makes men dishonest, it is time for us and the Christian students in our colleges to take a stand against it.

I honestly believe that the average college man's idea that he can practice wrong in his class room work, his sports, and his dealings with other colleges is doing more to dwarf the character of college men than all the positive sins they indulge in. There is within us all the desire to do something and to be something among our fellows; but men are cheating themselves out of their development, robbing themselves of honesty, making their best characters impossible by yielding to dishonest methods and practicing deceit. No attribute is developed without exercise, and no man can be honest unless he tries to be; so we must arouse first of all, it seems to me, the conscience of the student body and appeal to its ever-ready sense of fair play. Another thing necessary to an effective fight for pure athletics is to convince the public that the training of the intellect at the expense of character is a menace to our citizenship, and that impurity can be prevented. We must in some way induce the alumni and the students to take athletics less seriously. They have a place of incalculable importance, it is true; but they must be regulated. If they are interfer-

ing with the primary purpose of a college training, I feel that no matter who we are, whether students, friends, or alumni, we cannot allow ourselves to support it.

I hesitate as one who himself took part in athletics through his college life to express my convictions simply because I fear I shall be misunderstood and perhaps arouse the antagonism of my brothers in college. I justify myself, however, through my interest in college men wherever they are and because the present conditions in college athletics are defeating the very purpose for which they are practiced. I say frankly: If an institution is too weak to regulate its athletics, there remains the alternative of their abolition as an intercollegiate feature. I realize that this would be a radical step; but in view of the tremendous influence that athletics have on men, I do not hesitate to say that it would be a cheap riddance of a pernicious and dangerous influence. The bane of athletics in the South is professionalism—real if not technical—and I attribute it to our insane desire to win regardless of method or of cost. English athletics hold the lesson we need. The English team goes in to win; but if they do not win, they feel that their men have had the benefit of the training, and they soon forget the sting. Not so with us. If we lose this year, we must win the next. Of course we must want to win; but we must not suffer this desire to stifle our sense of fairness to the other man, nor should we sacrifice scholarship and honesty to this end. Desire to win was the spirit that permitted the students of a Southern university to condemn their President in 1906 for debarring Thorpe from athletic contests, a man who as a scholar had not made good at Columbia and had been denied admission to Pennsylvania.

Throughout the Southern States the advantages of college training are being neutralized by dishonest athletics. Indeed, they are disgraceful, and no student raises his hand against them. The faculty must win out in the fight if they can; the student calmly watches. He has not yet brought himself to join in the fight. He cannot yet see that disloyalty to a dishonest team is the highest type of honesty.

Is not this enough to say? Do we not see our duty? Do we

not see that the way to win the fight is to win the Christian students to enter it? Do we see a defect in the student ideals at our college? If we do, we see our duty. We must first of all, I believe, interest the Christian students in athletics and the athletes; interest them to the extent that they will enter the one and become friends to the other. It is only fair to believe that if the athletes are interested in the Christian life they will stand for cleanliness in athletics and in every phase of college life. It is in this way that the Association must take up the task we have. It is so much easier to reform from the inside; in fact, it is the only effective way. We must be individual purity for a while in the midst of impurity if we would prevail. The strongest man in college is the man who is taking part in every phase of college life; in like manner the organization that is strongest must stand for the most; the Association stands already for enough. Let us make good our claim, and athletics will add strength to the student life where to-day they are taking it away; they will accomplish their purpose where now they are failing.

In closing I take the liberty of proposing a few practical suggestions by which the Association may perhaps become a more potent factor in shaping student life and making good its claims of ministering to the solution of the problems of student life.

In the first place, if the Association is convinced of impurity, it must through its leaders get into a closer touch with the Athletic Committee—the men who have the control of the athletic life and who are the institution's representatives to the meetings of the S. I. A. A.—and acquaint them with the conditions, endeavoring at the same time to win them to the advocacy of certain reforms or changes in the rules governing the candidates for the college teams.

Again, if there is suspicion as to the influence of the coach, there can be no harm in an investigation of his past and present methods, and the Association leaders ought to ferret his record out as zealously, unsparingly, and relentlessly as ever did detective his suspected criminal. If there is nothing against the coach, it will only strengthen him; if there is something, it ought to

bring about his dismissal, and the S. I. A. A. should debar him from further coaching within its territory.

Lastly, there are two things that every Association can do—viz., report any impurity or irregularity that may exist, and hold at least one meeting each year on pure athletics. I would not close, however, without a word of caution as to the method and manner of reporting existing evils to the faculty or Athletic Committee. This will depend, of course, to a large extent on circumstances. Generally it will not be wise to give names. Simply give facts, and let the faculty or committee do its own investigating. You cannot afford to jeopardize your standing or that of the Association by thoughtless charges; nor can you afford to make charges in a spirit of exaltation or of a self-satisfied reformer. Simply make them in a spirit of fair play and honesty, prompted by love for your college and concern for the character and environment of your fellow-students. A generous, high, fair, attractive Christian spirit must govern the relation of the Association to the college and student life, and it must seek always to minister to their real needs, or fail in its purpose. Let us make average men with ordinary spirits into real men with genuine Christian, altruistic, considerate spirits.

HOW TO MAKE A WORKING FORCE OF THE ENTIRE MEMBERSHIP.

BY J. A. BROWN, B.A., GENERAL SECRETARY, UNIVERSITY OF MISSISSIPPI.

No matter how different may be the environments of the College Associations, how different the personnel of the student bodies, how the support received from the faculties may vary, or what may be the attitude of the students in general toward the Associations, all College Associations have the same purpose before them—namely, “to lead students to Christ, to promote growth in grace and Christian fellowship among its members, and aggressive Christian work especially by and for students.”

In order to satisfactorily accomplish the purpose that has been set before us, it is necessary that our membership be a working membership; and more than this, that the whole Association must work together in such harmony as to be a force for righteousness throughout the college. In striving toward this end every Association must work along the same general lines in accord with those plans that have been tried and found good. At the same time every Association should seek to improve the methods. One of the objects of this Conference is that we might get suggestions from each other as to those methods that have proved helpful in working out these plans.

We are pioneers in this great college work, and every Secretary has the opportunity of making some contribution toward the success of the movement. The first thing for a Secretary to do in taking up his work is to study his field. By this he sees the weak places in his Association, where it will be necessary to put the greatest stress in his work, and where he will have to be the most careful in making his plans to meet the situation.

In every field the work of the Association breaks up into the same general departments. These are the Bible Study and Missionary Committees, the Committee on Work for New Students, the Religious Meetings Committee, and the Finance Committee.

Every College Association will have these five departments. There are also the men who lead in the regular meetings, the leaders, Presidents, and Secretaries of the Bible classes, and those who are employed in the deputation work and other important committees.

In almost every student body you will find the following groups of men: a few consecrated and daring spirits who are willing to undertake anything you suggest and work undaunted anywhere to bring about the great purpose, a numbers of others who will undertake almost anything under your constant supervision and leadership, a large number who restrict their services, and a great many different ones who will do certain specific things at the request of the Secretary. There are very few students who become members of the Association who cannot be relied upon to do certain things if approached in the proper way.

It is important to get before the whole local Association a comprehensive view of the great Association Movement and the work that it is trying to do—the claim that it makes for a great place in the life of the students. This can be done through addresses, through some of the Association pamphlets, by getting as many as possible to read the *Intercollegian*, and by getting large delegations to the Conferences. At the first meeting in the fall the work and claims of the Association should be presented, and by means of slips distributed for that purpose it should be ascertained who are willing to take an active part in the work. These men should be called together later, and the work for them presented, and as many of the new men as possible put on the standing committees with old men. The standing committees are, of course, organized in the spring; but there are always vacancies, and it is well to work them over at this time. It is a good idea to repeat the canvass at the close of the evangelistic campaign.

One secret of developing a working force of the entire membership is to have the officers and committee chairmen believe in the thing that they are doing and thoroughly imbued with the spirit of the work. To get such men as leaders in the Association is more than half the battle, and requires tact and good judgment. But we cannot hope to impart zeal and enthusiasm when those

who ought to be the leaders are cold and perfunctory in their work. No man should be assigned an important place in the Association who does not believe in the work.

The strongest Christian men in the Association will be used up as officers, as members of the standing committees, and as leaders and officers of the Bible study and mission study classes. But before we have a working force we must find work for all to do, and get the men to undertake it. This calls for great thoughtfulness and tact. It must not be something merely to do, but a work that will command the attention and respect of the man whom we seek to interest. And it must be work that in some way makes toward the great purpose for which the Association stands.

Whenever possible the more indifferent should be put under the leadership of zealous Christian men. Of the work that these may be interested in are such things as looking after the series of Life Work addresses, managing the Lyceum courses, getting out the Handbook, working on committees for Annual and Pennant Exchange, on the Social Committee, getting out the Calendar, conducting an Employment Bureau, or working on publications under the direction of the Association. There are many men in the Association who are indifferent to definite religious work, but who are fellows of principle and whose efforts may be enlisted in support of a movement like the Honor System. In some places where there is a great deal of drinking among the students these men may be engaged in a personal effort to put this down and in other moral reforms that are not essentially religious. The designer of the emblem of the Young Men's Christian Association intended the circle around the triangle to represent unity. If our Association stands for anything, it is for a great Christian Brotherhood, where there is one purpose and unity of effort. If our Association is to become a working force, all members of it must pull together for a common end.

Unity in the family depends very much on the home life. If the home is disorganized and unattractive, the children will be scattered. The home of the Association is the rooms or building of the Association, and one of the most important factors in holding the fellows together is maintaining well-ordered and interest-

ing rooms. They should have a free and homelike air, and should be the pride not only of the members of the Association, but of the entire college; they should serve as a general center of student life, where fellows may meet between periods to study, to read, to play games, to discuss the different contests of the athletic field and literary societies, and where they may have music if they desire it. We must not discount the value of these things in developing a working force, for in this way the fellows get interested in the Association, and we are enabled to get hold of them. If we can even get the students to value the Association and the privileges it offers, we are getting them in an attitude to work for it. It is well to identify as many of the wholesome college activities with the Association as possible, and this can be done very often by drawing them into the rooms and buildings. Especially should the rooms be the headquarters for all Association activities. The cabinet, the various committees, and as many of the Bible and mission classes as possible should hold their regular meetings here.

When work has been found for all to do, and each member has consented to undertake it, the task of developing a working force out of the entire membership has only just begun. Even the most faithful sometimes lapse into indifference, and the good intentions of the indifferent sometimes evaporate before they have time to crystallize into service. To counteract the tendencies to inertia, it is necessary to bring into use all sorts of methods. Frequently inspirational addresses are helpful, and daily Bible study and prayer is necessary. I have found small prayer circles very helpful both in developing leaders and for sustaining interest in the work. Spreads and feeds for the various committees, classes, and small selected groups are great in their tendency to unify the social life and develop a sort of Association spirit. But the greatest factor both in the development of the working force and in maintaining it—the *sine qua non* of the whole undertaking—is the personal element. Maintaining the entire Association membership as a working force is the whole duty of the Secretary, and it will require all the brains, all the tact, all the charity, all the patience, all the energy, all the enthusiasm, all the faith at his command; it will call forth all the ability and manhood that is in him.

Everybody is to be kept at work. The successful are to be advanced, the faithful must be commended, the disheartened must be encouraged, the indifferent must be made to realize the importance of the work and inspired to keep at it. A vision of the great possibilities of the work must be kept before the eyes of the men. The Secretary must set the pace, and every man must feel that he believes in the work and that he expects to realize the great purpose for which the Association stands. And if the Association would attain to the ideal of "the entire membership as a working force," every officer and every chairman of a committee must be animated by the same great purpose as the Secretary and work shoulder to shoulder with him through all their plans.

THE FINANCES OF THE COLLEGE ASSOCIATION.

BY ROBERT B. WEAR, UNIVERSITY OF TEXAS.

I. THE IMPORTANCE OF A FINANCE COMMITTEE AND GOOD BUSINESS METHODS.

After looking into the matter carefully, I have come to the conclusion that, after a deep spiritual life among the officers and members of the Young Men's Christian Association, a sound financial footing is the most important. The chairmen of other committees than the Finance Committee may differ with me; and if so, well and good, for the success of any Association as a whole is largely dependent on the attitude and interest of each cabinet member toward his own department. My reasons for placing the finances of the Association next to the spiritual life and carrying out of the same in a businesslike manner are fivefold:

1. It commands respect for the Association from the business men, the faculty, the students, and others from whom we derive our financial support. An Association which is not honest enough to raise sufficient funds to meet all expenses, and meet them promptly, is likely to do as much harm as good along religious lines. Businesslike people are glad to contribute to an institution which they know is run on sound business principles.

2. It saves time, money, and souls, and makes a broader work possible. (a) Subscribers who are called upon when their subscriptions are due feel their importance in helping the Association along, and are apt to take a more lively interest in the other phases of the Association work. (b) By having a definite amount set apart in the budget for each committee the chairmen know to what extent they can spend money for the advancement of their departments, and can plan to use this money most economically and advantageously. (c) It inspires confidence in the General Secretary and in all his coworkers to know that all expenses are provided for and that the Finance Committee is a responsible body of men.

3. A greater number of men may be seen and, by giving them an opportunity to contribute, may be interested in religious work. It pays to educate men to give of their means to religious causes.

4. The practical training on the Finance Committee prepares men to be better business men and to be more efficient leaders in Church work after they leave college. One of the prime aims of a College Y. M. C. A. is to train men to be effective leaders in after life.

5. If we are not businesslike in our work, we cannot plan for anything definitely. The General Secretary will be handicapped, the chairmen of the various committees will feel cramped, no definite number of delegates can be assured for the Conferences, and the confidence of the student body and business world for the Association will become lacking.

II. THE ORGANIZATION AND MAKE-UP OF THE FINANCE COMMITTEE.

The Treasurer of the Association should be Chairman of the Finance Committee. The President, Vice President, and General Secretary are *ex officio* members of the committee, and should be thoroughly familiar with and able to give advice on every move which the Treasurer or his committee shall propose. The members of the committee should be chosen from each of the different departments and classes of the school and should possess most, or all, of the following characteristics: spiritual-mindedness, executive ability, belief that the Association is a vital factor in college life, and ability to look into the future and see the vast amount of good to be accomplished through the Association.

Best results come from men who have "made good" on other committees; but it is also necessary to have new men on this committee, and they should be by all means spiritual and willing to learn. Let the men feel the responsibility and seriousness of the work to be done by them. Great harm is often done to the Association by superficial workers. Give each man to understand that the Association is judged by the individual members, and that its efficiency will be helped or hindered by the quality of his actions.

We have never tried it in our Association, but the idea of placing a faculty member on our Finance Committee seems good to me. His experience, his acquaintance with the situation, and his knowledge of previous work both in his and in other Associations may cause him to give inestimable advice and confidence to a new and inexperienced group of committeemen.

III. THE EXECUTION OF THE WORK OF THE FINANCE COMMITTEE.

The budget, which is an itemized statement of all the estimated receipts and expenditures of the Association for the coming year, is prepared by the cabinet a few weeks before the close of the spring term. The expenses of the various committees for the past year are consulted, and the next year's estimates are based on these. The list of resources should balance with the expenditures, and should be adequate for the needs of the Association for the entire year. The main sources of income are from the students and faculty members in the form of subscriptions and membership dues and from the business men and alumni in the form of subscriptions. A report of the receipts and expenses of the past year's work should be printed and distributed to all who subscribe to the work of the Association.

I shall now enumerate some of the plans for securing the budget with which I am familiar.

1. It has been our custom for the past three years at the University of Texas to have a meeting one Sunday a few weeks before the close of the spring term for the purpose of securing subscriptions from the students for the following year's budget. We advertise this meeting as a musical programme, and get the best musical talent available to take part on the programme. We give five or six numbers, and, reserving one or two good selections for the close, we have some strong student or alumnus to present as briefly as possible the financial needs of the Association for the coming year, and urge every man present to make his plans to help the Association along financially. A few good subscriptions which have been secured ahead of time are read out, blank sub-

scription cards are passed around, and each man is requested to put down at least the minimum amount that he wishes to pay the following fall.

This meeting answers several purposes: (a) It provides funds payable at the opening of school to meet the first expenses of the year; (b) it gives seniors and students not expecting to return an opportunity to contribute who might not do so otherwise; (c) it starts the budget for the next year, and gives the Finance Committee confidence in approaching other seniors and faculty members before the close of the term; (d) it helps the students in vacation to prepare for their gifts for the coming year.

2. After beginning the budget as just suggested it is well to have several select men see each senior personally and secure his subscription for some amount before school closes. In this way he is tied up with the Association work his first year after leaving collége, and will be more willing to contribute in after years to keep the Association going.

3. While the seniors are being canvassed personally the faculty members should be seen also. As a rule, the faculty are familiar with Association work to a certain extent, but some of the suggestions made below in regard to canvassing the students will be applicable here. In soliciting the faculty tact should be used in sending the proper students to the different teachers, and it is usually well for two to go together. At this time of the year the chairmen of the various committees ought to have their work well in hand and can afford to devote some time toward the work of the Finance Committee.

When school opens in the fall those faculty members who were not seen the previous spring and the new ones should be seen as soon as possible before they have been called upon for subscriptions to athletics and other college activities. Some institutions have the policy of getting as many professors as possible give one per cent of their salary to the Association. Such professors instruct the bursar of the institution to pay this amount in monthly installments to the Treasurer of the Y. M. C. A. The advantages of this policy are evident. The probabilities are in favor of a larger faculty subscription. At the same time the burden

falls more equally on the various members of the faculty, and a large number will most probably be brought into touch and sympathy with the Association. Finally, the direct payment of the subscription by the bursar to the Association Treasurer is a great convenience both to the subscriber and collector.

4. The canvassing of the business men should be in a manner similar to that of the faculty. I am in favor of getting all the amounts pledged before Christmas; but if this is impossible, the business men and alumni may be left till a little later. It is always best to secure the larger subscriptions first, for nearly all men have a tendency to base the amount of their subscriptions upon the amount given by others. When a business man or alumnus is approached for a subscription, he should be made to feel that the only question is "How much?" and not "Whether?" The man or men canvassing should be ready to give him a definite estimate of how large a subscription is expected from him. This estimate should be carefully arrived at and settled upon beforehand.

5. In securing help from the alumni those who have contributed during their stay in college and since they have left should be written to first. Be sure to send them a report of the past year's work and ask them for a definite amount. By all means make the letters personal and have them signed by the Treasurer. Our Association suffered considerable loss last year because through an oversight a number of letters were sent out with no other signature to them than "A Member of the Finance Committee." Some of these were not answered at all, and others came in with subscriptions of less than half the amount subscribed the previous year by the same men. We attributed much of the loss to the "Member of the Finance Committee" who failed to sign his name. If the first letter is not replied to, it is well to follow it up by another. Of course this incurs expense and apparently the loss of time, but it pays; and God's work is worth pushing to the uttermost. In soliciting subscriptions from alumni and from parents and friends it is advisable whenever possible to do so by *personal letters*. This has a twofold value: First, a personal request will bring a larger response; and second, the

interest and sympathy of those to whom letters are written will be enlisted for the Association.

6. In regard to canvassing the students I quote the following suggestions given by Mr. E. R. Walton last year on this same subject. These suggestions will also be helpful in canvassing the faculty and business men. "Before beginning the work of soliciting subscriptions the General Secretary or President should get the committee together and train them. Use the pamphlet of the International Committee on the Finances of the Association. A list of arguments why men should support the work should be made and studied, with answers to objections. The committee should remember that they are not begging, but they are giving others the opportunity to help in the work. Very often the committee misjudges others. There are other men in the college who, if they understand the work, will be glad to help; it is the duty of the committee to explain the work. In approaching prospective subscribers there should be no hesitancy, apologizing, or 'beating about the bush.' Before starting out the committee should meet for prayer. It should be the policy of each member of the committee to do his work in a spirit of prayer. It is better for the committee to go two by two, if possible, and the men should be seen one at a time."

To these I wish to add a few other suggestions:

1. Each member of the committee should make a subscription for himself before he undertakes to canvass others. A man is more deeply interested in and can talk better for an enterprise to which he has subscribed than he can be or do otherwise.
2. Be brief; for a student's time is valuable, just as a business man's.
3. Do not sit down, for it will be harder to be brief when seated.
4. Have all the subscriptions made payable before Christmas, if possible. This is important, because many students do not return after the holidays, and it is difficult to collect from them after they stop school.

IV. HINTS TO THE GENERAL SECRETARY ABOUT THE
FINANCE COMMITTEE.

The General Secretary should help the Treasurer to keep his committeemen as spiritual as possible, and should urge them to be businesslike in every way, for the success of the Association is dependent largely on these two things.

Do not allow the Association to pay the entire expenses of a delegate to a Conference, except under most extraordinary circumstances. Experience has shown that the best results follow when a delegate invests some of his own money in the Conference.

See that the budget is adequate, and do not allow subscriptions to be taken but once for the whole year's work.

The General Secretary should not take part in soliciting student subscriptions unless absolutely necessary, as it might seem that he was working merely to secure his salary.

Be sure that all letters sent out in the name of the Y. M. C. A. bear somebody's signature.

Have a voucher system provided for the Treasurer, so that he may keep a strict account of all bills paid; and do not allow him to pay bills unless they are O. K.'d by the General Secretary or by some member of the Cabinet.

The most effective work is accomplished through prayer; urge every committeeman to be prayerful in all his work.

THE PHYSICAL LIFE OF THE SECRETARY.

BY B. W. DICKSON, A.B., GENERAL SECRETARY, UNIVERSITY OF ARKANSAS.

In our enthusiasm over the religious, intellectual, and social life of the General Secretary of the Young Men's Christian Association we are too apt to forget, if we are not constantly reminded, the physical development which plays such an important part in the career of a man of sedentary habits. I would not for one moment minimize the importance of the spiritual or intellectual development, for they are undoubtedly essential to the making of the well-rounded, efficient man; but I desire to bring before you in a brief way something of the importance of the training and development of the physical man.

Men often ask why they should take physical exercise, since they do not expect to become athletes. The aim of physical development is not necessarily the fostering of athleticism, but the securing and retaining of normal health. Now, normal health, as defined by Doctor Hancock in "Physical Culture Life," is the perfect balance of all the powers of the body and the mind which enable the fortunate possessor to get all of the best out of life in the way of achievement and pure enjoyment. "The ideal physical culturist," says he, "is he who is not an athlete, but who might become one if he had the time and the inclination to go into special and severe training."

We cannot afford to overlook such important subjects as normal health, vitality, and endurance, for they are parts of the rightful heritage of every man. Those who are fortunate enough to possess normal health, or approximately so, should see to it that they use the proper means to retain that health at all times. On the other hand, those who have not the fullest measure of physical health owe it to themselves and those about them to turn into the path of right and sane living at the instant that they realize their error. It seems useless to speak of the importance of physical exercise in general before this body, for I take it that

every man is fully convinced in his own mind that this is essential to the fullest enjoyment of life. Hence it becomes my duty to lay down a few suggestions as to how the Secretary should carry his convictions into effect.

It is especially important that the General Secretary should see to it that his body receives the attention that it deserves, because he stands at the head of an organization which believes thoroughly in physical development as a part of the scheme which has to do with the making of a well-developed, well-rounded man. The organization considers it of such importance that it has made it one of the three objects for which it stands. Thus it would seem paradoxical if a man into whose hands have been placed the responsibilities of the organization should fail to recognize and put into practice that phase of the Association work which is looked upon with so much favor. Especially is this true where there is no regular physical director and the threefold duties fall to the Secretary.

Aside from this fact, the Secretary needs the exercise which comes from this work. He needs physical recreation because of the long hours and the variety of duties he has to perform. Unlike most other occupations of sedentary character, when the day is over his work is not completed; for if he is a live, aggressive man in his work, he will have something to keep him engaged not only during the day but until late at night, for at nights he can often meet men with whom it would be impossible to meet during the day. It is often found impossible to have Bible classes or committee meetings at any other time except at night, when the work of the student is not so urgent. Then, too, his duties are so varied and numerous that his brain is kept in a whirl all day long. There are the duties of the office, meeting committees, leading Bible and mission classes, personal interviews, constantly answering questions, and many other duties which keep him so busy that he is apt to think he has no time for physical exercise. But these various and tiresome duties make it all the more necessary that he should put these things aside for a short time and enter into vigorous exercise, and it will give him new zeal and power to perform his work.

The impurity in the athletics of our colleges and universities at the present time makes it the important and, in fact, the imperative duty of the Secretary to enter into athletic life and use what influence he has to drive out this evil. He has an opportunity to create a sentiment against impure athletics, as well as other evils; and if he should fail to exert this influence, he has left undone a duty that is binding upon him as a leader in college life. By entering heartily into athletic life he may be able to bring about a change that is very much desired by all those who are interested in the purity of our athletic sports, and his labors will be fully rewarded.

He should take regular, systematic exercise because a man's personal appearance is largely dependent on the physical training and care that is taken of the body. If a man has flabby muscles and stooped shoulders, he cannot hope to gain the greatest respect from other people, especially from young men. He should see to it that his muscles are fully developed and that his carriage is worthy of imitation by those who are younger than himself. He should hold his head erect and look the world in the face, keep himself clean and neat, and he will not only command the respect of other people, but it will give him a greater degree of self-respect. President G. Stanley Hall calls the flabby muscle the "Chasm between Willing and Doing."

The Secretary and, in fact, every man of sedentary habits should take regular physical exercise because it is essential to good health. A man can never hope to have the best digestion and circulation unless he takes this regular exercise. It gives him a better appetite and prevents him from being sluggish after a good meal, because his system is then in good condition to assimilate the food; it keeps his muscles fresh and ready for duty; it makes him more stately and gives him a clear head, which enables him to think better. The body should be developed to the point where it can be of the greatest service in the development of the other two sides of a man's nature. He should develop it so as to get the very best possible results from the harmonious blending of the three powers. If he fails to develop himself, he has failed to do what his Creator intended, and he will suffer for

it in after years in that he will not be able to perform the amount of work that will be required of him.

In view of the fact that the Secretary has so many duties that he is liable to worry over his work, it becomes the more important that he should exercise freely, for worry has killed more men than hard work. "Worry," as Doctor Gulick puts it, "is a diluted, dribbling fear, long drawn out, and its effects on the organism is of the same kind, only not so sudden." Let us take life as it comes, and run with patience the race that is set before us.

It is impossible to lay down any hard and fast rules as to the kind of exercise each man should take. Conditions are different in different places, and then men of different temperaments require different kinds of exercise. For instance, one man's make-up may demand some vigorous exercise like football or wrestling; another may require something a little more mild, as tennis, gymnasium work, walking, etc. But every man needs some kind of regular exercise, and the following are given as some of the most available methods of exercise in college life. They not only afford an opportunity for the physical development of the Secretary, but they give him an opportunity to get better acquainted with the men and give him an opportunity to help them in their personal problems. In this way he touches men whom it would be impossible to meet in any other way.

By all means he should belong to a tennis club, and play regularly. If possible, I would recommend that he belong to a Faculty Club; but by no means should he restrict his playing to faculty men. In this way he will become better acquainted with the faculty and with the students as well.

Where there is a gymnasium at his disposal he should make free use of it. Not only this, but he will find it helpful if he forms the habit of practicing some calisthenic exercises in his private room night and morning. Another invigorating exercise is the practice of deep breathing before rising in the morning. This presupposes that his room is well ventilated.

Baseball affords another good opportunity for the Secretary. There are the regular, the scrub, the class, and various other teams where he can without any intrusion enter when it is con-

venient, and he will find it worth while. The same is true of football; and even if it is not possible to enter the game, I would recommend that he be on the grounds during practice, and by all means attend the match games. As a rule, I would say that the Secretary should not hold any official position, such as coach, umpire, or referee, but that he should be in the game with the men.

The track team and basket ball team are also available to almost every Secretary in our Southern colleges. Here is another splendid opportunity to mix with the men, and he can do a vast deal of good in this way. It is not a bad thing for him to take a walk occasionally with some man, for in this way he can often be helpful to him in his personal life. It is the close personal touch with men that counts.

There are three other subjects that vitally affect the life of the Secretary.

First, his eating. He should be very careful to have regular meal hours, and make them the joyous times of the day. Care should be taken also in the selection of the proper food and the manner of eating it. Many men bring on themselves severe attacks of indigestion simply by eating too much and too fast. Of course it goes without saying that all Secretaries will avoid the use of stimulants.

The next thing I wish to mention is the sleeping habit. He must have a sufficient amount of sleep, and he must take it at regular hours to enable him to do his best work. It is not necessary to dwell upon that point at length because every one will immediately recognize its importance.

Last, but by no means the least, is the bath habit, which was anticipated in the paragraph on personal appearance. The health and personal appearance of a man is not only affected by physical exercise, but also by the cleanliness of the body. A bath should be taken every day, and sometimes more often. Dr. Gulick says: "A scrupulously well-kept skin is associated with the possession of a cultured taste, a susceptibility to fine and delicate things, a degree of self-respect which is more than skin-deep. The psychological effect of the bath is often of more im-

portance than the physical effect. A man's bath habits seem to point back to his ideals of life, to standards of culture. The real reason for taking a bath is not to keep clean; a bath once a week would answer such needs well enough. The reason is psychological; not for the body, but for the soul."

The General Secretary should be full of life, joyful, and able to scatter sunshine and gladness on those with whom he associates. Life is not given for work only; it is for one's self and one's friends. If we take a sufficient amount of work in a short period of time, it is because we can concentrate our strength on the thing at hand. When fatigued we lose our sense of proportion; we go on fretting over little things and doing ineffective work just because we have not strength enough to stop.

We must live joyful, rich, vivid lives not only for ourselves but for our friends. We bless the world by being happy, full of dash and vim, ready for any enterprise, alert for the new idea or the new application of the old one.

MISSION STUDY IN THE STUDENT CHRISTIAN ASSOCIATION.

BY J. LOVELL MURRAY, EDUCATIONAL SECRETARY OF THE
STUDENT VOLUNTEER MOVEMENT.

The Missionary Department of the Student Christian Association has never yet had such a heavy demand made upon it as will be made during the coming year. The most alluring opportunities which the forces of Christianity have ever faced wait upon Christian college men to accept. The most acute problems which have ever confronted the countries of the non-Christian world must, in a large degree, find their solution at the hands of Christ's disciples in the colleges. The widespread interest which the Churches of Christendom have displayed in the enterprise of foreign missions is looking to the institutions of higher learning to furnish an enthusiastic, intelligent, prayerful, and capable leadership. The day of God's power will be a day of God's victory only if his people within the colleges, as well as without, are willing. If the College Christian Associations are to sustain this tremendous pressure, their plans will have to be laid with careful, courageous deliberation and wrought out with extreme energy by leaders who will also pray like giants.

The logical place to lay emphasis in the missionary campaign in the colleges is in the Department of Mission Study. This activity naturally opens the way for other activities and gives them their most effective and enduring value. In the colleges of North America last year about 23,000 students were enrolled in mission study classes. Although representing a gain of more than 5,000 over the preceding year, this number is trivial as we contemplate the issues that are involved. One of the chief aims of the leaders of the Association movement in the coming year must be, therefore, to vastly increase the number of students enrolled in classes for the study of missions.

ENLARGING THE ENROLLMENT.

The following three methods have proven most useful in securing a large enrollment in mission study groups:

1. *Advertising.* In publishing abroad the nature and the value of the mission study work which is contemplated some of the literature published by the Student Volunteer Movement should be distributed in the college: "Why Study Missions?" "Is Mission Study Worth While?" "What Is Involved in Mission Study?" "Benefits Derived from Mission Study," and the "Prospectus." In addition to the circulation of the literature the local plans should be advertised widely, attractively, and continuously by means of booklets, leaflets, post cards, the bulletin board, the college paper, the handbook, the college calendar, notices at chapel, posters, etc.

2. *Rally.* This meeting, although not necessarily called a rally or even a missionary meeting, should be carefully planned for and well advertised. An address should be given by some strong, attractive speaker on the subject of "Mission Study," or at least closing with a careful statement of the value and importance of mission study. Following this, a few influential students may be called upon for testimonials as to the value they derived from the study of missions in the preceding year or the benefits which they expect to gain from it during the coming year. An explanation of the courses to be offered should be made by the Chairman of the committee and an enrollment secured before the meeting adjourns.

3. *Canvass.* This meeting should be followed promptly by an exhaustive canvass of the college. This canvass should be conducted by enthusiastic and influential students, not necessarily volunteers. If feasible, a quick canvass, lasting not more than a day or two, is often advisable. Sometimes a preliminary canvass is made in the spring.

The campaign for enrolling students should be completed within four weeks of the opening of college.

Frequently students who cannot be enrolled in groups for a thoroughgoing study of missions can be induced to join a read-

ing circle or to attend a lecture course on some missionary theme. These methods, however, are not to be regarded as substitutes for the Mission Study Group, which stands for real study.

Members of the Missionary Committee should be encouraged to read during the summer the pamphlet, "The Organization of Mission Study among Students."

Very frequently it is found that students do not feel that they should be expected to enter classes for the study of missions if they have already joined Bible study classes. Like the two women grinding at the mill, "one shall be taken and the other left." Extreme care must be taken by the committees to have it understood that these two activities are in no sense to be regarded as alternates.

ATTAINING A HIGH STANDARD OF WORK.

Of even more importance than the lengthening of the cords is the strengthening of the stakes. The quality of the study that is done should be decidedly improved. Strong text-books should be used. Students should be required to make real investigations. For this purpose adequate reference material must be available. The leaders of classes must know how to lead.

Of the greatest importance is the securing of faculty coöperation. The Mission Study Committee will gain much by having some strong, sympathetic member of the faculty associated with them as a counselor. He would become a sort of permanent adviser of succeeding Mission Study Committees and an authority on mission study courses and methods and on missionary literature in general. He should be induced to attend, if at all possible, the Student Conferences and the Quadrennial Convention of the Student Volunteer Movement.

Normal classes are of exceedingly great value, and during the coming year missionary leaders will do well to lay great stress on this feature of the mission study work. In most cases the leader of the normal group will be a member of the faculty. It will sometimes be found advisable to limit the number of courses offered, having several classes in each of say two or three courses in order that normal instruction may be given on the precise text-

book to be used by the different leaders of classes. In other ways strong leaders should be developed. The burden of multiplying themselves as leaders should be laid on the hearts of those who are to have classes during the year. Institutes should be held when possible. Mission study leaders should be sent to the summer Conferences. They should also be encouraged to use the various helps for leaders published by the Student Volunteer Movement and to read carefully the articles on mission study leadership appearing in the *Intercollegian*.

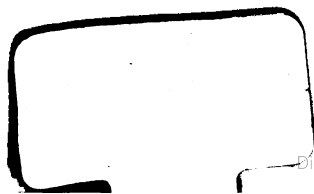
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