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A COMPARISON OF THE WORK OF THE STUDENT CHRISTIAN MOVEMENT
AND THE INTER-VARSITY FELLOWSHIP
AS EACH IS FOUND IN LATIN AMERICA

By

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A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF MASTER OF RELIGIOUS EDUCATION
in
The Biblical Seminary in New York

New York, N.Y.
April, 1959

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INTRODUCTION

A COMPARISON OF THE WORK OF THE STUDENT CHRISTIAN MOVEMENT
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INTRODUCTION

A. The Statement of the Subject

The spiritual vacuum in which the vast majority of university students live has long been recognized. This study will survey and compare the major aspects of the work which is being done by two outstanding Christian organizations in the field of student work in Latin America. These two organizations are the Student Christian Movement and the Inter-Varsity Fellowship.

B. The Justification of the Subject

In every part of the globe the strategic importance of university students is being acutely felt. For every nation, no less than for the Christian Church, the future lies with its youth--particularly the youth who shall in time occupy positions of leadership and responsibility. Throughout the world potential leaders in every field of endeavor are recruited almost exclusively from the student ranks.

In the countries of Latin America and in other parts of the world, more than in the United States, the recognition of this fact is of paramount importance. For in Latin America the students, during their tenure as students, often take active roles in the political, social, economic and cultural throes through which their

respective countries are passing. Therefore, in terms of the impact upon society, the winning of a Latin American student to Christ may well be far more significant than the evangelization of a student in the United States. This being the case, it is a worthwhile investigation to ascertain the present degree of cultivation of the Latin American student field and to become acquainted with some of the methods employed to reach these students.

Many young men and women in the United States preparing for Christian vocations today are considering work among university students. It is believed that this study will furnish them with relevant data which will enable them to make their vocational choices more intelligently.

This inquiry will merit consultation by those of the above category who are seeking the sponsorship of an organization other than a particular denomination. Should one be considering either of these two student works, a basic knowledge of its philosophy, strategy and convictions is mandatory.

It would doubtless be beneficial for all missionaries to Latin America to be introduced to some degree to the more important aspects of student work there. This thesis aims to orient one to some of the major facets of university outreach prior to his arrival on the field, thus facilitating his adaptation.

If, as one suspects, valid principles of mission work among students emerge from a result of this inquiry, student workers in other parts of the world might profitably avail themselves of

the insights gained in Latin America.

C. The Delimitation of the Subject

This study will be delimited in the following two ways: geographically and organizationally. As pertains to geography, the study will be confined to Latin America, i.e., Mexico, Central America, South America, and the Island Republics of the Caribbean. The only exception will be a brief general survey of the historical development of the two groups throughout the world.

The organizational delimitation is somewhat more complex, since to treat the work of the Student Christian Movement and the Inter-Varsity Fellowship, of necessity involves the respective international expression of each, the World's Student Christian Federation and the International Fellowship of Evangelical Students. The precise relationship of the local or national organizations to their respective international counterparts will be treated in the appropriate sections dealing with the organizational structure of each group. Suffice it to state at the present that for the practical purposes of this paper, the Student Christian Movement and the World's Student Christian Federation will be treated in many cases as being synonymous, as will also be true of the Inter-Varsity Fellowship and the International Fellowship of Evangelical Students. It should furthermore be pointed out that the designations Student Christian Movement and Inter-Varsity Fellowship are both used generically. In reality there exist only local groups, often bearing different names, each of which is autonomous and is related to the

the other only through a national or international framework.

Hereafter the respective organizations will be designated only by the letters which each has selected as its self-referent: Student Christian Movement, SCM; World's Student Christian Federation, WSCF, or by the abbreviation, Federation; Inter-Varsity Fellowship, IVF; and International Fellowship of Evangelical Students, IFES.

D. The Treatment of the Subject

The SCM and the IVF will be studied in parallel form in Chapters One and Two, respectively. These studies will focus upon the following general topics: history, theology, aims, organization, program, attitudes, and present status. Chapter Three will compare the two organizations using the above categories. Chapter Four will contain the Summary and Conclusion.

E. The Sources of Data of the Subject

The sources which the writer has employed in pursuing this inquiry are: books, periodicals, pamphlets, reports, letters, and personal interviews.

The writer has also observed the work of the SCM and the IVF in the United States.

CHAPTER I

THE STUDENT CHRISTIAN MOVEMENT

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Introduction

In this chapter will be presented the results of the writer's inquiry into the major aspects of the SCM. These aspects will be treated under the following topics: history, theology, aims, organization, program, attitudes, and present status. The chapter will be concluded with a summary of the material presented.

A. History

1. General

"The birth of the ecumenical attitude is the most significant religious happening of our century..."¹ It was granted to the Student Christian Movement to be both the womb in which the ecumenical attitude was nurtured and also to be the organization in which it first became powerfully embodied.

Foremost in preparing the way for the great gathering of the missionary societies at Edinburgh, Scotland, in 1910, was the amazing degree of success which the Student Christian Movement had in establishing rapport and unity among divided elements in Christendom. To that meeting at Edinburgh must be ascribed the beginnings of

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1. Alan Richardson, "Theology in the Modern Universities," Theology - A Monthly Review, LXI, March, 1958, 76.

the International Missionary Council and the World Council of Churches, the two organizations of greatest importance that have emerged within the Ecumenical Movement in the twentieth century.¹

"How often have we said that the raison d'être of the Student Christian Movement is evangelism."² This was no less true at the outset than it is today. The founders of the Student Christian Movement, a group of students in Great Britain representing Oxford, Cambridge, Edinburgh, Glasgow and Dublin Universities and also University College of Aberystwyth, were primarily concerned with the evangelization of the unreached areas of the world, rather than with their fellow-students. Their yearning to reach the non-Christian areas of the world by encouraging large numbers of students to go to mission fields abroad paved the way for the formation in 1892 of the Student Volunteer Missionary Union,³ whose declaration of membership was: "It is my purpose, if God permit, to become a foreign missionary."⁴

When attempts were made to confront the entire British

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1. William Richey Hogg, Ecumenical Foundations, New York, Harper and Brothers, Publishers, 1952, pp. 96-97.
2. Philippe Maury, "News Letter," Federation News Sheet, XIV, July - October, 1954, 75.
3. The Student Volunteer Missionary Union was established on a pattern similar to that which had already proved so successful with the Student Volunteer Movement in America. The Student Volunteer Movement had been founded in 1889. It was related to the American college YMCA and YWCA programs and also to the Interseminary Missionary Alliance (today's Interseminary Movement). However, no organic relationship existed between the Student Volunteer Missionary Union of Great Britain and the Student Volunteer Movement of America. Cf. Hogg, op. cit., pp. 86, 87.
4. J.C. Pollock, A Cambridge Movement, London, John Murray, 1953, pp. 128-129.

student class with this declaration, it became manifest that the vast majority of students were in academic environments that afforded no recognition for any religious group among the traditional campus organizations. In discovering this fact they also realized that for lack of fellowship with other believers, many students with prior Christian training were drifting away from the faith. Challenged by these conditions, the leaders of the Student Volunteer Missionary Union determined to found Christian Unions in all the colleges of the country.¹ In 1893 a new organization was created to federate the Christian Unions in the different universities, whose object was to "deepen the spiritual life of those students who are already Christians and to extend the kingdom of Christ to others."² In 1898 the Student Christian Movement of Great Britain and Ireland was formed by merging the Student Volunteer Missionary Union, the federation of Christian Unions, and also the theological colleges.³

But the Student Movement was not confined to America and Britain. Indigenous movements in other countries were stimulated by Anglo-American student vitality. The beginning of the German student Christian activity was first noted in the 1880's. By 1888 a secretary had been appointed to student work, and in 1895 the German Student Christian Alliance was created.⁴ In Scandinavia first stir-

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1. Two University Men (eds.), Modern Evangelistic Movements, New York, George H. Doran Company, n.d., pp. 137-138.
2. Ibid., p. 138.
3. Hogg, op. cit., p. 87.
4. Hogg, op. cit., p. 88.

rings of student Christian life also date from the early eighties. A Student Missionary Association was founded in Sweden, and in 1889 the Scandinavian Student Movement was formed. The following year students from Norway, Sweden, Denmark, and Finland convened at Oslo.¹ The Movement was leaving its initial stages.

Meanwhile, beyond the Western Hemisphere, YMCAs were being established, the first in India in 1884. During the period between 1888-1892 national Student Movement foundations were being laid in the lands of the younger churches.²

As God was raising up various student groups in the Occident and Orient, He was also raising up in America a man through whom they would soon come to be united--John R. Mott. J.E.K. Studd, brother of the famed C.T. and member of the "Cambridge Seven;"³ Dwight L. Moody;⁴ the Student Volunteer Movement; and the International Committee of the YMCA were individuals and organizations which moulded Mott and prepared him for the great undertaking of uniting national Student Movements around the world.⁵

It was largely a result of Mott's vision, enthusiasm, and persuasive ability as well as the trust which he inspired that led to the historic meeting at Vadstena Castle in Sweden in 1895. Six men convened. They represented five Student Movements with an

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1. Sherwood Eddy, A Century With Youth, New York, Association Press, 1944, pp. 90ff.
2. John R. Mott, Addresses and Papers of, V, New York, Association Press, 1947, 739.
3. Hogg, op. cit., p. 89.
4. Ibid., p. 90.

aggregate student constituency of 30,000:¹ the American, the British, the German, the Scandinavian, and "the Student Christian Movement in Mission Lands"-an all-inclusive designation to denote all non-Occidental Student Movements that were not closely organized at the time.² From that colloquy arose the World's Student Christian Federation-the grass-roots of the Ecumenical Movement.³

Within two years after Vadstena, more than seventy new Associations had been established; four national Movements had become members of the Federation (Australasia, South Africa, India and Ceylon, and China and Japan); and one international Movement had joined (France, Holland and Switzerland).⁴

The first woman Traveling Secretary was appointed in 1905, and it was just prior to this time that women had been given any thoughtful consideration as to their place in the Federation. From this time, however, work among women students kept pace with that among men in most areas of the world.⁵

The Federation's influence continued to spread, and in 1911 the first effective contact with the Orthodox student world took

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1. Mott, op. cit., p. 739.
2. Elizabeth Wilson, Fifty Years of Association Work Among Young Women, 1866-1916, New York, National Board of the Young Women's Christian Associations of the United States of America, 1916, pp. 147-148.
3. Ruth Rouse, The World's Student Christian Federation, London, S.C.M. Press Ltd., 1948, p. 19.
4. John R. Mott, Strategic Points in the World's Conquest, New York, Fleming H. Revell Company, 1897, p. 18.
5. Mott, The World's Student Christian Federation. Origin, Achievements, Forecast, (no place), World's Student Christian Federation, 1920, pp. 24-27.

place.¹ In 1913 the Russian Student Christian Movement entered the Federation.²

The emphasis upon social study and service which had held an increasingly important part in the program of the Federation since 1900 went into full operation in 1920 in the aftermath of World War I.³ Out of this vast war relief program came a related organization for student relief--European Student Relief.⁴

The years after the war were not only years of reconstruction and reorientation, but were also years of large influx into the Federation. By 1920 the Federation was comprised of some 200,000 students and professors.⁵ At the General Committee meeting in Peking, China, in 1922, Czechoslovakia, Hungary, the Philippines, and South America (though the latter in its primitive stages) were accorded Federation membership. Other movements which were nearing requirements for entry were the Netherlands East Indies, Egypt, Austria, Bulgaria, Estonia, Latvia, Poland, and Rumania.⁶

At the next General Committee meeting at Leigh High, England, in 1924, Yugoslavia, Syria, and Korea were admitted. By this time there existed some form of organized Student Movement in every country in Europe except Iceland, Lithuania, Albania, and Spain.⁷

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1. "What is the W.S.C.F.?...a living tradition," Federation News Sheet, XII, July-August, 1952, 66.
2. Mott, The World's Student Christian Federation. Origin, Achievements, Forecast, op. cit., p. 8.
3. Ibid., pp. 44-47.
4. Rouse, op. cit., p. 246ff.
5. Mott, The World's Student Christian Federation, Origin, Achievements, Forecast, op. cit., p. 9.
6. Rouse, op. cit., p. 288.
7. Ibid., p. 299.

During this period new emphases were begun in exploring the nature of the university and the Christian's mission to it as an institution. Greater stress was also placed on the Federation's relationship with the Church.¹ A number of flourishing sub-Christian youth movements sought to enter the Federation during this period, but they were refused because of a lack of definite Christian aims. All of them have since ceased to exist.²

In the midst of the depression of the thirties the Federation continued its relief work (especially among German and Chinese students). It also sought to reformulate its message in the light of more serious Bible study.³ By 1942 the Federation embraced thirty national Movements and 300,000 students and professors.⁴

During World War II some of the Movements in occupied countries lost their leaders in concentration camps and others went underground.⁵ The Federation headquarters were moved to Canada while the conflict raged. New attention was focussed upon strengthening Federation relations with already-existing student Christian groups in the United States and in helping to organize new Movements in Latin American countries. Following the War another major phase of relief and reconstruction were entered upon in devastated areas.⁶

Since 1949 outstanding growth in Student Movements has taken place in South East Asia. There has continued a strong empha-

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1. Ibid., pp. 18-20.

2. Ibid., p. 241.

3. "What is the W.S.C.F.?...a living tradition", op. cit., p. 66.

4. Mott, Addresses and Papers of, V, 739.

5. "Fifty Nine Years of Witness in the Universities of the World," World's Student Christian Federation, pamphlet, 1954.

6. "What is the W.S.C.F.?...a living tradition," op. cit., p. 66.

sis upon the development of student work in Latin America.¹ In the past decade the Federation has also pioneered in study of the following areas of concern: 1) the place of the Christian in the present global struggle, 2) the nature of the missionary responsibility of the Church, and 3) various facets and problems of the Ecumenical Movement.²

At the present writing the World's Student Christian Federation is made up of national Student Movements in fifty-seven different countries.³

2. Latin American

The genesis of the SCM's history in Latin America began in 1905 when Mott visited university students in Buenos Aires, Sao Paulo, and Rio de Janeiro, and expressed great concern to reach them for Christ. He wrote:

Students of Latin America...are a vast flock without a shepherd. So far as can be ascertained, no adequate effort is being put forth in the interest of government students in any of these countries, although they constitute by far the largest, most important, most fiercely tempted and most neglected class in the student field. Nearly all these countries would readily open, in response to a wise approach on the part of the Federation.⁴

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1. "Fifty Nine Years of Witness in the Universities of the World," op. cit.
2. Ibid., p. 3.
3. "A More Than Human Fellowship," pamphlet, New York, United Student Christian Council, n.d., p.5. For a complete list of these countries, see Appendix A. Various Student Movements in the United States are related to the World's Student Christian Federation, but only as they are members of the above mentioned United Student Christian Council. For a list of all the Student Movements in the United States which are members of the World's Student Christian Federation see Appendix B.
4. Mott, Addresses and Papers of, II, op. cit., 73.

In the early years the work of the SCM was conducted largely under the auspices of the YMCA, and only gradually during the 1920's came to be carried on separately.¹ The YMCA, which had begun work in Latin America prior to the above-mentioned visit of Mott, responded to his challenge by sending several full time secretaries who were qualified to work with university students. Only the highest caliber men were sent to minister to these young intellectuals.²

The Federation's report of 1909 indicated that the four years which had elapsed had been characterized by successful evangelism.³ The 1913 report of the Federation told of "outstanding work in Argentina, Brazil, and Uruguay which may lead much earlier than we have anticipated to the formation of an International Student Christian Movement..."⁴ The fourth international student conference for South America was held in Uruguay in 1914 with eighty-five student delegates.⁵

At the Panama Conference of Christian Workers in Latin America in 1916, Mott again stressed the importance of student work and noted excellent YMCA work in Chile. The YWCA was challenged to rise to the occasion of the new awakening among women students throughout Latin America, but it failed to respond.⁶

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1. Rouse, op. cit., p. 293.
2. Mott, Addresses and Papers of, II, op. cit., 109.
3. Ibid., 78.
4. Ibid., 132.
5. "Report of the Student Christian Movement in Lands Without National Organizations," Reports of Student Movements, 1913-1914, n.p., World's Student Christian Federation, 1914, p. 112.
6. Rouse, op. cit., pp. 192ff.

The Federation reported in 1920 that the work in Latin America was "still in the formative stages, although promising beginnings have been made..."¹ There was still no Federation work in Central America, the West Indies, and nine of the thirteen South American Republics.² In 1921 Emmanuel Galland was appointed continental student secretary for the entirety of South America. By this date the YMCA had work in ten student centers with a membership of some seven hundred university students. New student work in Santiago, Chile, was inaugurated, an earlier work having been initiated in Valparaiso. Five full-time secretaries were now working under the auspices of the YMCA.³

Later in 1921 the SCM in Jamaica was formed, the first group in the Caribbean.⁴ The Brazilian SCM was established in 1926, although a student group had existed since 1902. In 1936 relationships with the Federation were begun, and in 1942 the Movement became a Corresponding Member (i.e., related, but not full participant). The Movement has since become an Affiliated Member of the Federation, and had groups in thirteen universities in 1951.⁵

In 1940-1941 Mott made five visits to Latin America representing the International Missionary Council. He again emphasized

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1. Mott, *Addresses and Papers of*, II, op. cit., 166.
2. *Ibid.*, 214.
3. "Report of the Movement in Lands Without National Organization, 1920 to 1921," *Reports of Student Movements, 1920-1921*, n.p., 1921, pp. 1-6.
4. Rouse, op. cit., p. 238.
5. Jorge Cesar Mota, "The Student Christian Movement of Brazil," *Federation News Sheet*, Geneva, Switzerland, *World's Student Christian Federation*, XI, September-October, 1951, 109.

the need for student work and as a result, the Federation's greatest era of development in Latin America began.¹ In 1942 a Movement was begun in Cuba which in 1952 had some 50 members.² The Chilean SCM was started in 1941. In 1950 there were SCM groups in all three of the university cities: Santiago, Concepcion, and Valparaiso. The first conference was held in 1945 with seven members present. In the succeeding years the number of conference participants has increased to forty-five. In 1951 there were one hundred twenty-five members in the three groups.³ The Federation has contributed regularly to the financial needs of Latin American SCM's since the early forties, and significant developments have continued to take place.⁴

In 1950 the Federation of Christian Students in Puerto Rico held its fifth annual conference. At that time there were five student groups on the Island.⁵

Valdo Galland, son of the former South American Secretary, was appointed Federation Secretary for all of Latin America in 1951.⁶ His report regarding Mexico in 1952 stated that the movement was

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1. Mott, Addresses and Papers of, V, op. cit., 596.
2. Valdo Galland, "Latin America Travel Diary," The Student World, Geneva, Switzerland, World's Student Christian Federation, XLV, first quarter, 1952, 85.
3. Keith R. Bridston, "South of the Border," Federation News Sheet, X, May-June, 1950, 57.
4. Philippe Maury, "That's Where the Money Goes," Federation News Sheet, XI, July-August, 1951, 93. cf. Maury, "Latin America at the Crossroads," The Student World, XLVI, first quarter, 1951, 1-4.
5. Ruth Coll, "Conferences and Meetings," Federation News Sheet, X, January-February, 1950, 22-23.
6. Galland, Sao Paulo Conference, Geneva, Switzerland, World's Student Christian Federation, pref., 1953, p. 7.

weak, plagued by strife among Protestant churches, and by competition from an IVF and a Presbyterian group.¹ When he visited Bolivia in 1953 there was no Student Movement,² but in 1954 he reported that there was an energetic group in La Paz of about twenty students.³

Galland's first visit to Peru in 1952 revealed that no organized student work was being carried on. By 1953 there were two student organizations in Lima,⁴ and by 1954 there were four groups which were beginning to work seriously with students.⁵

In 1955 Student Movements in the following Latin American republics were related to the Federation in these ways: 1) Affiliated Movements: Brazil and Puerto Rico; 2) Corresponding Movements: Argentina, Chile, Cuba and Uruguay; 3) Pioneering Movements: Bolivia, Colombia, Dominican Republic, Guatemala, Haiti, Mexico, Paraguay, Peru, and Venezuela. At the end of 1954 the following countries had not yet been visited by Galland, but were classified as having Potential Movements: Costa Rica, Ecuador, Honduras, Nicaragua, Panama, and San Salvador.⁶

B. Theology

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1. Galland, "Latin America Travel Diary," The Student World, XLV, first quarter, 1952, 86-87.
2. Galland, "Latin America Travel Diary," The Student World, XLVI, first quarter, 1953, 82-83.
3. Galland, "Latin America Travel Diary," The Student World, XLVII, second quarter, 1954, 210-212.
4. Galland, "Latin America Travel Diary," The Student World, XLVI, first quarter, 1953, 82.
5. Galland, "Latin America Travel Diary," The Student World, XLVII, second quarter, 1954, 212-213.
6. Galland, "The S.C.M. in Latin America," Federation News Sheet, XV, January-February, 1955, 7-9.

1. Historical Influences

The theology of the SCM, as will be pointed out subsequently in this work, is not regarded as a fixed body of truth which the organization is pledged to uphold and propagate.¹ The theology of the group, on the other hand, mirrors the convictions of its leaders and members at any given period in history. To the degree which the individuals within the SCM have been influenced by trends and currents in theology, of whatever nature, to that degree the theology of the SCM has been influenced.

The SCM is pre-eminently an interdenominational organization, rather than a nondenominational organization.² Its leaders and members often strongly reflect the theological position of their particular church or denomination. The co-operating denominations which encourage and support the work of the SCM and its philosophy have largely been open-minded and progressive with regard to critical investigations into the various theological disciplines. It is therefore true that the SCM has imbibed these influences to a greater or lesser degree.³

The SCM was, as a result, influenced markedly by the liberalism of the early part of the twentieth century which gained a very widespread acceptance among most of the European and American churches. The SCM officials admit this, and with regret.⁴ However,

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1. See section entitled: "Theology, Basic Content."

2. Mott, Addresses and Papers of, II, op. cit., 167.

3. Hebert, A. Gabriel, Fundamentalism and the Church, Philadelphia, Westminster Press, 1957, pp. 27, 79.

4. Maury, Philippe, "Extract From a Letter by Philippe Maury, General Secretary of the WSCF, to the South African Student Christian Asso-

they do not feel that liberalism brought them only influences to be regretted, especially in the area of the social implications of the gospel. Even as late as 1950, the ideas of Rauschenbusch were used in Latin America as a basis for group study.¹

World War I also exerted tremendous influences upon the theology of the SCM. Prior to the War, virtually none of the leaders had doubted that as long as personal piety was uppermost, any sincere student could "discern the true path of truth in traditional Christianity...After the holocaust of 1914-1918, in some cases a genuine revolt, and in the majority of others a lively questioning, replaced this attitude of tranquil assurance." Some attacked the traditional theology as inadequate and outmoded, whereas others sought to discover a deeper Scriptural perspective to undergird them.²

Barthian concepts have had a sympathetic hearing, if not wholehearted acceptance, among a great number of those writing Bible study books for the SCM,³ and evidence of this influence is also present in Latin America.⁴

However, perhaps the most important historical influence which has molded the SCM's theological position has been an influ-

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ciation," The Relationships of the World's Student Christian Federation and Student Christian Movements with the International Fellowship of Evangelical Students and Inter-Varsity Fellowships, Geneva, Switzerland, World's Student Christian Federation, 1957, p. 18. Cf., section on Attitudes, Toward the IVF. This document will hereafter be referred to as "The Relationships".

1. Jorge Nazzari, "Federation Around the World," Federation News Sheet, XI, March-April, 1951, 44-45.
2. Maury, "The Necessity of Truth," The Student World, XLVIII, third quarter, 1955, 245-246.
3. Hebert, op. cit., pp. 61, 65.
4. Nazzari, op. cit., 44.

ence for which the SCM itself has largely been responsible--the ecumenical movement. In the final analysis it is the ecumenical character of the SCM which permits its theology to be molded by individuals and denominations who have reflected the prevalent theological thinking and study of their particular era.

Because of its ecumenical position, and because it embraces within it people of every level of commitment to Christ, the WSCF has a positive object stated in its constitution, rather than an official doctrinal basis. This aim gives it at once its unifying and Christian character, as it serves the Lord of the Church in the university.

The members of the Student Christian Movements hold many different doctrinal positions, but their ecumenical vocation demands that they must constantly re-examine these positions, and allow them to challenge one another in the light of Holy Scripture.¹

2. Basic Content

The SCM feels very strongly that it is the prerogative of the churches alone to formulate creeds, statements of faith, and doctrinal confessions. "The formulation and acceptance of doctrine is the task of the churches."² It therefore does not subscribe, and indeed cannot subscribe, to any theological formulation, since it is made up of members from many different confessions which on various points of doctrine oppose one another. The basic theological content of the SCM message is as flexible and variable as the individuals who proclaim it. Within the ranks of the SCM leadership, not to mention the students, there may be found both conservatives, and

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1. "Report of the Commission on Truth and Doctrine," "The Relationships," op. cit., pp. 24-25.
2. Ibid.

liberals.¹

While it is true that certain cardinal elements are maintained by the vast majority, these nevertheless are not a rigid standard to which one must adhere.

It is also true that in more recent years, in response to the increasing demands of the students, more emphasis is being placed upon doctrine than was formerly done.² In earlier times the approach was limited only to Bible study and discussions which arose directly from the passages under observation. But despite the new emphasis upon doctrinal teaching, per se, the views presented by various conference speakers, Bible study leaders, and printed materials are not necessarily the views of all within the SCM. They reflect only the individual's views, though, of course, there is often general agreement. Perhaps more could be stated, but it is at least safe to say that the mainline thinking of the SCM steers a middle course between liberalism and fundamentalism.³

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1. Maury, "Extract From a Letter by Philippe Maury, General Secretary of the WSCF, to the South African Student Christian Association," "The Relationships," op. cit., pp. 12,13.
2. Norman Hjelm, "Doctrinal Instruction in the L.S.A.A.," Federation News Sheet, op. cit., XVI, July-October, 1954, 78-81. Cf., John Gibbs, "Doctrinal Instruction in the British S.C.M.," *ibid.*, 81-85. Cf. Yasutaro Owaku, "Doctrinal Instruction in Bible Study in the Japanese Student Y.M.C.A.," *ibid.*, 86-87. Cf., Jorge Cesar Mota, "Teaching Responsibility of the Brazilian S.C.M.," *ibid.*, 88-91.
3. Galland, Sao Paulo Conference, op. cit., pp. 33-34. Cf., Galland, "The Strategy of the SCM in Universities of Latin America," *The Student World*, op. cit., LXIX, fourth quarter, 1956, 327-328.

C. Aims

The aims of the SCM are broad and all-encompassing of virtually every area of life which students touch. These aims must be defined in relation to the Church, to the academic world, and to the world.

1. Relating to the Church

One of the aims of the SCM with regard to the Church is to work for its renewal, i.e., to work for the deepening of its own spiritual life. The mission of the Church is also of vital concern to the SCM. In the tasks of evangelism and service, the SCM regards itself an arm of the Church which helps her accomplish her divinely appointed mission. It is therefore another goal to lead all students to participate actively in a particular congregation of their own choosing. As is evident from its history, the SCM is deeply committed to working for the unity of the Church. It regards itself as an "experimental laboratory of ecumenism" and aims at bringing together the divided elements in Christendom to the realization of Christ's prayer "Ut omnes unum sint"--"that all might be one," which is the motto of the Federation.¹

2. Relating to the Academic World

The aims of the Federation in relation to the academic world, which it regards as the world's most strategic area, may be

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1. A More Than Human Fellowship, pamphlet, United Student Christian Council.

most clearly and succinctly stated by citing those which have been developed through the years:

To unite students' Christian movements or organizations throughout the world and to promote mutual relations among them.

To collect and distribute information about the conditions of students in all lands from the religious and other points of view.

To lead students to accept the Christian faith in God--Father, Son and Holy Spirit--according to the Scriptures, and to live as true disciples of Jesus Christ.

To deepen the spiritual life of students and to promote earnest study of the Scriptures among them.

To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.

To bring students in all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing to draw the nations together.

To further either directly or indirectly the efforts on behalf of the welfare of students in body, mind and spirit, which are in harmony with the Christian purpose.¹

3. Relating to the World

The aims of the SCM in relation to the world may be thought of in terms of the following major areas of life in which problems arise: social, political, economic, and racial.² Since the problems in these areas of life are different in various parts of the globe, it is difficult to formulate other than general aims which express

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1. The Story of a Cross, pamphlet, World's Student Christian Federation.
2. Valdo Galland, Sao Paulo Conference, op. cit., pp. 62-67., Cf. "The Student World Chronicle," The Student World, XLVII, third quarter, 1954, 288-298. Cf. Mott, Addresses and Papers of, op. cit., II, 170.

concern that these areas be brought under the Lordship of Christ, and the conviction that the SCM has a particular responsibility to do all that it can to achieve this end. But these general aims do point up the fact that the SCM is seriously desirous of ministering to the total life of mankind.

D. Organization

For the purposes of this section of the outline distinction must be made between the Federation and the SCM, since the organizational structure of each will be treated. As has been previously stated, the Federation is the international expression of the national SCMs.

1. Guiding Principles of the Federation

There have been a number of guiding principles which have governed the organization of the Federation:

a) It is interdenominational and interconfessional. Emphasis is constantly made that this is not synonymous with undenominational. The Federation does not call upon members of various Christian groups to reduce themselves to the lowest common denominator.

"It stands, not for the oneness of uniformity, but for unity in diversity."

b) It recognizes the independence, individuality and autonomy of each cooperating national Student Movement. This principle has permitted each national movement to become truly indigenous, rather than to assume a transplanted character from some other country.

c) It nevertheless stresses, as a complement to the above

principle, the interdependence and mutual obligations of each of the national Movements one to another.

d) It does not govern or seek to control the constituent national Movements nor to interfere with their policies. It relates itself to them in a purely advisory and inspirational capacity.

e) It is a non-political organization, though it seeks the strengthening of national life and the bringing of all facets of life under the dominion of Christ.

f) It is democratic in its government, its representation, and its emphasis on student initiative. Stress is placed on not permitting the leadership of national Movements to fall under the control of professors, of graduates, of paid secretaries of the Movements, or even of any group of autocratic undergraduates.

g) It further seeks in all its planning of strategy to have a world perspective. It has sought to organize itself throughout with a "world-consciousness, world outlook, world background, world fellowship, and world objective."¹

2. Composition of the Federation

The Federation is made up of SCMs or groups of Movements which fulfill these conditions: The aim and work of the Movements must be in full harmony with the aim and work of the Federation.² The Movement must be made up of a group of local movements in any

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1. Mott, Addresses and Papers of, op. cit., II, 167-170.

2. For these aims see "Aims: Relating to the Academic World," p. 19.

country which has more than one institution of higher education. The Movement must have a membership of at least 150 members, must give evidence of "stability, strength, and growth," and must be approved by the Federation Secretaries. If changes take place in any Movement affecting the above conditions the General Committee has the right to alter that Movement's relation to the Federation. Movements meeting the above conditions are designated Affiliated Movements, i.e., Movements with full privileges.¹

The status of Corresponding Movement may be given to a Movement which in the estimation of the General Committee "has passed the initial stages of development, but has not yet fulfilled all the requirements for full membership. A Corresponding Movement may send one delegate to the General Committee with full privileges to enter discussions, but without the power of proposition or vote."²

Pioneering Movement is the designation accorded Movements which are in the initial stages of development and as yet have no official ties with the Federation.³

3. Governing body of the Federation

The governing body of the Federation is the General Committee, which is composed of at least one representative from each of the Affiliated Movements. Officers of the Federation, not appointed members of the General Committee by the national Movements, are exofficio members of the General Committee with the right to vote.

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1. Rouse, op. cit., pp. 317-318.
2. Ibid., p. 318.
3. Cf. p. 13 for full list of the relation of respective Latin American Movements to the Federation.

They represent the Federation at large. The terms of service are two years, and the Committee normally meets every two years.¹

The work of the Committee is to decide what Movements shall be admitted to the Federation either as Corresponding or Affiliated Movements; how many representatives each Movement shall have, some having more than one; and to promote the goals of the Federation in harmony with its established work, aims, and principles. It also submits its proposed annual budget to the national Movements, each of which is expected to contribute some part of the same.²

4. Organization of Latin American SCMs

The organization of the SCMs in Latin America is generally minimal. There is no continental council of SCMs and the various Movements are united only through the Federation. As has been previously noted, they also stand in different relationships to the Federation.³ There is no uniformity in the structure of these individual national Movements, one evidence of which is the diversity of their respective names.⁴

It is recommended, however, that each local group, while avoiding a confession of faith, should nevertheless

"have a statement of its aim and basis which makes explicit its Christian character and emphasizes the dynamic nature of the S.C.M. A statement that the primary purpose of the S.C.M.

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1. Rouse, op. cit., pp. 318-319.

2. Ibid., pp. 319-320.

3. Cf. p. 13.

4. Galland, "The S.C.M. in Latin America," Federation News Sheet, op. cit., XV, January-February, 1955, 7.

is evangelism in the university, the proclamation of Jesus Christ as Lord and Saviour of the world, in order that students may come to a knowledge of the Christian faith, seems an acceptable, even an ideal, solution.¹

There should be only a minimum of statutes which should be constantly revised and kept current. It is undesirable to try to formulate statutes for every conceivable problem, and a spirit of legalism should be scrupulously shunned. Membership in the groups is open to Roman Catholic students, but care should be taken to see that they do not become so numerous as to prevent the achieving of the SCM's vocation.²

The Federation has had two Latin American Secretaries to date, Valdo Galland and Mauricio Lopez. Each national Movement which has passed the Pioneering stage has at least one secretary, and Brazil has a full-time staff of seven.³

E. Program

1. Conferences

When the Federation began systematic work in Latin America in 1951,⁴ the first area of program to receive attention was leadership training conferences. The initial conference was held at Sitio das Figuerias, Brazil in 1952. There were fifty delegates

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1. Galland, Sao Paulo Conference, op. cit., p. 69.
2. Ibid., p. 70.
3. Galland, "A Review of the Present Situation of the Christian Student Work in Latin America Under the Auspices of the WSCF," Report Presented to the Student-Youth Committee of the Committee on Cooperation in Latin America, February, 1957.
4. Galland, "The S.C.M. in Latin America," Federation News Sheet, op. cit., XV, January-February, 1955, 7.

from ten countries.¹ Since that time regional leadership training conferences have been held at Matanzas, Cuba, 1954, for the Caribbean SCMs; Cochabamba, Bolivia, 1956, for the South American SCMs; Santa Ana, El Salvador, 1956, for the Central American Republics; and Mexico City, 1957, for Movements in the various Mexican states.²

The content of the latter conferences, which embodied the emphases common to all the leadership training conferences, may be cited as typical: The conference theme was, "The Vocation of the Christian Student." Messages were given on the following topics: "The call of God and man's answer," "The Church and its mission," "The Church, its unity and divisions," "The Student Christian Movement, evangelization and ecumenism," "Christ and the Christians in the university," "Responsibility of the SCM in the Latin American university," "Christ and Christians in social and political life," "The Christian student in the Latin American situation," "Personal spiritual life," "Personal problems in the realm of ethics," and "Our responsibility towards others." The members of the conference were divided into various commissions for discussion after the messages. Worship, corporate and private; Bible study; and workshops on topics of SCM activity were prominent.³

The Federation is also deeply interested in the theological students of Latin America. The first conference for theological students was held at Sao Paulo, Brazil, 1954. Sixty-five delegates

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1. Galland, Sao Paulo Conference, op. cit., pp. 5, 14.
2. Mauricio Lopez, "Of Hope and Promise," Federation News Sheet, op. cit., May-August, 1957, p. 98.
3. Ibid.

and leaders were present, representing eight seminaries.¹ For the first time in Mexico City, 1957, a special section for theological students was incorporated into the undergraduate leadership training conference.²

2. Retreats and summer work camps

Retreats and summer ecumenical work camps also play a vital role in the SCM's program. The former as a rule are supported by and planned for the more committed members of the local SCMs, while the summer work camps are attended by students of varying degrees of commitment from various countries. In addition to spiritual emphases at the work camps, projects of a practical nature requiring physical labor demonstrate the united Church's desire to witness through service.³

3. Local programs

The programs of the local SCMs which are carried on in the vicinity of their respective campuses are usually conducted through student centers and/or hostels. Activities include Bible study; prayer, with an increasing number of Movements participating in the Universal Day of Prayer for Students;⁴ and discussion groups, both those of an evangelistic nature and those pertinent to Christian

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1. Galland, "The Church in a Changing World," Federation News Sheet, op. cit., XIV, July-October, 1954, 95.
2. Lopez, op. cit., p. 99.
3. "Federation Around the World," Federation News Sheet, XIV, March-April, 1954, 47.
4. Galland, "The S.C.M. in Latin America," Federation News Sheet, op. cit., XV, January-February, 1955, 7.

student responsibilities.¹

4. Literature

As regards the literature aspect of the SCM program in Latin America, there is a general lack of materials which can capture the interest of university students.² However, this problem is beginning to be overcome. Federation publications available to Latin American Students include "The Student World," Federation News Sheet, various reports and Bible studies, "Cantate Domino," and "Venite Adoremus."³ These last two are a hymnal and a book of liturgies, respectively. In 1953 the SCMs of Latin America initiated the publication of a quarterly magazine Testimonium, under the editorship of Jorge C. Mota.⁴ The Brazilian SCM also published, under Mota's editorship, a magazine Excelsior.⁵

5. Maintenance of program

The maintenance of these programs is made possible, not only by local support, but also by generous grants from the Federation. The Federation's Latin American budget varies from year to year, but it may be noted from the amount devoted to that continent, as compared to the amounts designated to other continents, that Latin America has virtually first-place in the Federation's program

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1. Richard Shaull, "Student Groups in the Facultades of Brazil," Federation News Sheet, May-August, 1957, pp. 95-99.
2. "The University Concern in the Latin American S.C.M.s," Federation News Sheet, op. cit., XIII, September-October, 1953, 100.
3. Galland, Sao Paulo Conference, op. cit., p. 19.
4. Galland, "Consolidation and Development of the Latin American S.C.M.s," Federation News Sheet, op. cit., XIII, November-December, 1953, 131.
5. Galland, Sao Paulo Conference, op. cit., p. 13.

of outreach and development.¹

F. Attitudes

1. Toward the Inter-Varsity Fellowship

The Federation has been deeply concerned regarding the relationship which has existed between the two groups since 1910. At that date the Cambridge Intercollegiate Christian Union (which later became the Inter-Varsity Fellowship) seceded from the British SCM, "in which it had a long, active and honorable history."²

From the SCM point of view the Inter-Varsity group withdrew "due to a most genuine desire to emphasize some phase of Christian life and truth which the existing SCM had, in their view, obscured or deserted."³ The SCM feels that the historic reasons for the split were that the C.I.C.C.U. felt that the SCM was giving up the authority and inspiration of Scripture and the deity of Christ.⁴

The Federation clearly recognizes and respects the sincerity of the IVF point of view. Members of the Federation further openly acknowledge that "the springing up of such movements (as the Inter-Varsity Fellowship) in the universities has often, it must be freely admitted, been the result of failure on the part of National Student Christian Movements to adhere to the essential principles and aims of the Federation--in so far, the existence of these move-

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1. The Story of a Cross, pamphlet, World's Student Christian Federation, 1954.
2. Rouse, op. cit., p. 293.
3. Ibid., pp. 292, 293.
4. "The Relationships", p. 32.

ments is a judgment..."¹ Philippe Maury, General Secretary of the Federation, in a letter to the South African Student Christian Association which was inquiring as to what position it should take regarding the IVF, states that the IVF separated from the SCM when it was at "a particularly low ebb."²

Beyond stating that the SCM was not all that it should have been at the time of separation, members of the SCM make further confessions: "We must be ready to admit weaknesses...which have proved real stumbling-blocks to the IVF..., and we must confess our frequent failure to respect deep convictions and honest criticisms of fellow-Christians who differ with us."³

The SCM finds much to admire within the IVF: "How often we are rebuked by the fervour and courage of members of the IVF and the genuine warmth of Christian fellowship which exists among them."⁴ "The IVF does seem to provide a fellowship, or sense of security, and authority which students look for and seldom find in the SCM. It may well be that for certain types of students it is the most attractive fellowship."⁵ "There is one outstanding group [in Lima, Peru], the University Bible Circle which, according to its members, is not associated with any international movement but has characteristics quite definitely Inter-Varsity."⁶ The SCM

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1. Rouse, op. cit., p. 293.
2. "The Relationships", p. 18.
3. Ibid., p. 32.
4. Ibid.
5. Report of a commission on "The Student Pastor's Ministry in the University Setting," The Student World, Geneva, Switzerland, World's Student Christian Federation, I, third quarter, 1957, 278.
6. Report of the Christian Student Work in Latin America, 1957-1958, Dr. Mauricio Lopez, Latin American Secretary, WSCF, pp. 4-5.

acknowledges the IVF's "splendid witness to the authority of the Gospel of God over men's personal lives and the saving of their individual souls. Here it stands in the line of the biblical and Christian tradition."¹ "I want to put in a strong plea for us, especially of the Catholic tradition, to go to school in our prayer-life with 'Fundamentalists' of this sort,...we do know that our church life is dreadfully tongue-tied, respectable and conventional, and theirs manifestly is not...Let them teach us how to open our hearts to the Lord in free vocal prayer, and show us something of the recklessness of the surrender of lives to God."²

Nevertheless, it is not to be denied that the SCM is cognizant of differences which are by no means inconsequential, and there are a number of points at which they consider themselves to be constructively critical of the IVF. Whereas they feel the need to learn from the IVF, as has been illustrated, they also feel that there are profitable lessons which the IVF may learn from them.³

As being among the more prominent differences between the two groups, the following may be noted: those pertaining to doctrine, those related to the Church and the Ecumenical Movement, those regarding evangelism, and those dealing with cooperation.

"The IVF is a body which ultimately is bound together by the acceptance of a theological statement."⁴ "The official position

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1. Arthur Gabriel Hebert, *Fundamentalism and the Church*, Philadelphia, Westminster Press, 1957, p. 27.
2. *Ibid.*, pp. 127-128.
3. *Ibid.*, p. 127.
4. "The Relationships", pp. 32-33.

is that any fusion with another body rejecting these truths [those contained in the statement of faith, see Chapter II: "Theology: Basic Content"] is not be [sic.] thought of. Co-operation with such bodies is limited to such activities as philanthropy and occasional acts of witness or protest under very carefully stated conditions."¹

By contrast, the SCM is neither bound together by a theological statement nor does it feel that it should be. Members serving on its central committees must agree to administer the Movement according to its Aims and Basis, but these are "marching orders rather than theological formulations." They cannot unite in the realm of theology, for they spring from different confessions, yet they can and do say "we are united in Christ."² The SCM affirms that the faith which apprehends God's revelation is far deeper than "intellectual assent to propositions, which are inevitably inadequate," and that their basis for co-operation lies at this deeper level of faith.³

The SCM does not believe that the IVF expresses in its doctrinal statement, that which it proposes to do, namely: "to state and safeguard certain aspects of historic Christian belief which had received all too little attention in modern theology and which have repeatedly needed to be re-emphasised [sic.] throughout Church history."⁴ By equating orthodoxy with "the theories of Biblical infallibility and...penal substitutionary atonement" the

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1. Ibid., p. 33.
2. Ibid., p. 33.
3. Ibid., p. 34.
4. Ibid.

IVF has illegitimately made "sectional beliefs into barriers against co-operation."¹

The two groups also differ markedly regarding the doctrine of the Church, and consequently also hold opposing views regarding the Ecumenical Movement.

The IVF attempts to build up a closed fellowship in each university of those who are willing to hold an 'evangelical' definition of the faith. Correct personal faith, rather than membership in a church, determines one's orthodoxy. Loyalty to the IVF often takes precedence over loyalty to one's own church.² The IVF often feels no responsibility to bring its members into active participation in the life of the Church, indeed by requiring its officers "to subscribe to a doctrinal statement in the form of a confession of faith, it really substitutes itself for the Church, and even behaves as if it were a new denomination..."³

To my mind the negative attitude of IFES can only be explained by its understanding of the Church as the community of those who hold the same theological position. I would personally gladly open the doors of the Federation to IFES for full participation in it, or I would even go to the extent of bringing the Federation to an end, if IFES would welcome all of its members. Unfortunately this is not the case.⁴

The SCM, on the other hand, stands full in the stream of the Ecumenical Movement, welcoming into its ranks all who are members of Christian churches, be they "catholic," "protestant," or

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1. Ibid.
2. Ibid., pp. 34-35.
3. Ibid., p. 15
4. Ibid., p. 17.

"evangelical." "In desiring to be a servant of the churches in evangelistic outreach, it therefore maintains an 'open' fellowship, as contrasted with a 'closed' fellowship of committed persons who agree to the statement, "I desire in joining the union to declare my faith in Jesus Christ as my Saviour, my Lord, and my God."¹ The SCM fears that such a fellowship may provide an "all too easy escape from the tensions of life in the churches and in the world."²

The SCM is also wary of what it feels to be the IVF's demand for a "sudden emotional conversion,"³ or a "datable, clearly defined, personal rebirth."⁴ In this same vein Hebert criticizes, saying they "behave as a party, and treat the Ground of Unity not the Gospel of God, [sic.] but the Gospel plus Inerrancy of the Bible and the necessity of a particular kind of Conversion."⁵

The IVF combines a narrow emphasis upon individual sin and conversion with an almost indifferent attitude toward social, political, economic, and cultural tensions and problems in the world. This is one of the SCM's severest criticisms. It is maintained that the IVF approach, while good as far as it goes, falls far short of reaching the whole man and of speaking a message relevant to our modern complex society.⁶ The SCM feels its efforts to widen the horizons of the IVF have met with little success, but

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1. Ibid., p. 35.

2. Ibid.

3. Ibid.

4. Harry Smith, "The SCM as an Open Community," The Student World, Geneva, Switzerland, XLVII, third quarter, 1954, p. 270.

5. Hebert, op. cit., p. 123.

6. "The Relationships", op. cit., p. 22.

continues to feel responsible to stimulate them intellectually.¹

In conclusion, not the least of the criticisms of the IVF is that it weakens the Christian message to non-Christians since it precludes the presentation of a united front. The SCM leaders in Latin America sometimes feel this problem quite keenly in the context of an almost entirely Roman Catholic society. It is true that in some places the two groups work side by side with harmonious relations, e.g., the Dominican Republic,² but this seems to be the exception rather than the rule. Somewhat more typical is the attitude of Valdo Galland, ex-Secretary for Latin America: "It seems to us that a division among the Evangelical [i.e., Protestant or non-Catholic] students of the Student Work in Latin America would be a tragedy. The Federation is ready to do everything possible in order to arrive at an understanding with the IFES."³

In Cordoba, Argentina, where an ecumenical type student group is functioning, apart from relations with the SCM or IVF, the SCM has not interfered with their work in order to avoid possible division within the group.⁴

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1. The Student Pastor's Ministry in the University Setting, op. cit., p. 278.
2. Mauricio Lopez, "A General View of the Latin American Situation," The Student World, Geneva, Switzerland, LI, second quarter, 1958, 198-199.
3. Valdo Galland, A Review of the Present Situation of the Christian Student Work in Latin America Under the Auspices of the WSCF, Report Presented to the Student-Youth Committee of the Committee on Co-operation in Latin America, February, 1957. Hereafter cited as Galland, 1957 Report. Cf. Appendix C.
4. Mauricio Lopez, "A General View of the Latin American Situation," op. cit., 198-199.

The attitude of the SCM toward the division has been well expressed by Mauricio Lopez, "We greatly regret the split in work among Christian students, and believe that it is really a scandal that our small numbers in Latin America, living and working in a hostile environment, should be thus divided. We do not encourage this divisive policy, and we are doing our best to promote better relations between the two groups."¹

2. Toward the Roman Catholic Church

The SCM's attitudes toward Roman Catholicism may be treated under the following categories: 1) evangelism, and 2) ecumenism. These attitudes are determined by what the SCM understands the condition of that Church to be.

The following citations are representative of the estimates of Latin American SCM leaders: From a religious view point Latin America is "characterized by a dominant Roman Catholicism, which is largely intransigent, superficial, corrupt, and superstitious."² Richard Shaull describes Roman Catholicism as: lacking a Christocentric emphasis, the preeminence being increasingly shifted to the Virgin Mary; having a closed Bible; "Superstition" reigning "along with abysmal ignorance of Christian truth;...Fanatical superstition and violent anti-clericalism...more and more tending to become the two poles of religious expression in Latin American Catholicism."; and having too often hierarchical power of

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1. Ibid., p. 199.

2. Valdo Galland, Sao Paulo Conference, op. cit., p. 44.

demonic character which seeks only its own ends.¹

It is within this context that the SCM attitude toward the evangelization of Roman Catholics must be understood. The SCM feels that because of the present condition of the Roman Catholic Church they are compelled to attempt to evangelize those in its constituency, as well as all students "be they atheists, disoriented anti-clericals, fanatical Catholics or nominal Protestants."² The SCM not only seeks to evangelize Roman Catholic students, but also has no qualms in assisting them to find new spiritual homes in other churches. Fear of "proselytism" has often led to the greater sin of neglect and in remaining within the Roman Catholic Church the student has been quite disillusioned.³ Nevertheless, the choice of church affiliation lies with the individual student, not with the SCM.⁴

Concerning the Ecumenical Movement, there are varying degrees of optimism as regards working harmoniously with the Roman Catholic Church. Let it be firmly maintained that the aim of the SCM is unswervingly ecumenical, even as extends toward Roman Catholicism, and it is felt by all the SCM leaders in Latin America that evangelism of the above type is consistent with ecumenism.⁵

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1. Shaull, "Evangelism and Proselytism in Latin America," The Student World, op. cit., XLVI, First Quarter, 1953, 14-16.
2. Ibid., p. 19.
3. Ibid., pp. 16, 17.
4. "Ecumenism and Evangelism," Sao Paulo Conference, op. cit., p. 46. For full Conference report regarding Roman Catholicism see Appendix D.
5. Shaull, "Evangelism and Proselytism in Latin America," op. cit., p. 17. Cf. Emilio Castro, "Evangelism and Ecumenism in Latin America," The Student World, op. cit., XLIX, Fourth Quarter, 1956, 343 ff. Cf. Maurey's agreement in "Newsletter," Federation News Sheet, op. cit., XII, September-October, 1952, 90.

Lopez and Castro both feel that the greatest hope for the Christianization of Latin America is not mass conversion to Protestantism, but in a spiritual reform that would do justice to the Christian elements which Roman Catholicism possesses. Both men see strong evangelism and profound theology on the part of Evangelicals as the best way to precipitate such a reform.¹

Shaull, on the other hand, is decidedly pessimistic regarding the possibility of reform within the Roman Catholic Church; and as has been shown, is quite outspoken with regard to helping students find spiritual homes in non-Roman Catholic churches. "... the more intimately one comes to know the state of Roman Catholicism in Latin America today, the more skeptical one becomes regarding the possibility of any such effort [internal reform]."2

The SCM's relationship with the Roman Catholic Church continues to be the trial by fire of its ecumenical position since the Roman Catholic Church represents itself unreservedly as the one true Christian Church.³

G. Present Status

1. Mexico and Central American Countries

The Mexican SCM is made up of active groups in the following cities: Federal District, Monterrey, Puebla, Toluca, San Luis de Potosi, Guadalajara, and Tampico. There exists friction

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1. Castro, op. cit., pp. 350-351.

2. Shaull, "Evangelism and Proselytism in Latin America," op. cit., p. 20.

3. Castro, op. cit., p. 349.

with an IVF-related group,¹ and "the different ecclesiastical situation in Mexico makes it impossible to recruit the aid of the churches in favor of SCM activities."²

Guatemala possesses the "most efficient and progressive" SCM in Central America.³ Although there is no official relationship with the Federation, cordial relations exist between the two groups.⁴

The SCMs in the other Central American republics are either in the process of creation or are still in the initial stages of development.⁵ In Honduras there are few Evangelical students in Tegucigalpa, its capital,⁶ and the work is concentrated among secondary students in San Pedro Sula.⁷ The University of Leon is the only institution of higher learning in Nicaragua, and the group there is composed primarily of medical students. There are extremely few Evangelical university students in Panama.⁸ For this reason possibilities of student work seem remote.⁹ Several sporadic attempts have been made to organize a student group in Costa Rica, but there have been no appreciable results. Student work in El Salvador

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1. Lopez, Report of The Christian Student Work in Latin America, 1957-1958, op. cit., p. 1. Hereafter cited as Lopez, 1957 Report.
2. Lopez, Report on Christian Student Work in Latin America, WSCF, 1958, p. 4. Hereafter cited as Lopez, 1958 Report.
3. Lopez, 1958 Report, p. 4.
4. Lopez, 1957 Report, p. 1.
5. Lopez, 1958 Report, p. 4.
6. Galland, 1957 Report.
7. Lopez, 1957 Report, p. 2.
8. Ibid.
9. Galland, 1957 Report.

is almost exclusively related to the Baptist church.¹

2. The Antilles

The SCM of Puerto Rico is one of the stronger Movements, having groups in six university centers. It has a large membership which sponsors regular cultural and study programs. The groups are sponsored by outstanding Evangelical leaders, but an apparent danger is the tendency to follow stereotyped patterns of activity which tend to deaden the group.²

In Cuba there existed student groups in all the university cities prior to the revolution,³ however, with the mass exodus of students, work is now limited only to Havana. Nevertheless, the prospects for the re-extension of work are extremely favorable.⁴

The SCM of the Dominican Republic has a membership of some seventy students. The group is stable and active, and it maintains good relations with an IVF group.⁵ There is no work in Haiti at present, but there has been recent correspondence with the Federation which gives promise for the future.⁶

There are twenty-five SCMs in Jamaica. With the exception of groups in Kingston University and the Theological Seminary, the work is entirely among secondary students. More than one hundred students participate in the programs of many of the groups. However, the university witness is rather weak and lacks both vigor

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1. Lopez, 1957 Report, p. 2.
2. Ibid., pp. 2.3.
3. Galland, 1957 Report.
4. Lopez, 1958 Report, p. 4.
5. Lopez, 1957 Report, p. 3.
6. Lopez, 1958 Report, p. 4.

and continuity.¹ Competition with the IVF also poses problems.²

3. Brazil

Brazil, described as the "country of greatest development," has student groups in Bahia, Recife, Victoria, Rio de Janeiro, Sao Paulo, Curitiba, Belho Horizonte, and Porto Alegre. It possesses an outstanding team of leaders and a study program which is unmatched in the rest of South America.³ In addition to the groups mentioned above there are Movements in eight other universities and in forty secondary schools.⁴

4. River Plate Countries

Three organized student groups exist in Uruguay: among secondary students, one group has a clear Evangelical witness; a second group is the traditional SCM, which has been quite inconsistent in its witness; the third group presents an indirect Christian message via a cultural approach. These groups are seriously considering a merger, which would bring the combined membership to more than three hundred.⁵

Argentina, which at one time boasted the strongest Movement on the continent, permitted its groups to become mere social clubs resulting in almost total impotence. However, there are active beginnings of student work on a solid foundation in Buenos Aires, Cordoba, Rosario, Mendoza, and Tucuman which are quite en-

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1. Lopez, 1957 Report, p. 3.

2. Galland, 1957 Report.

3. Lopez, 1958 Report, p. 3.

4. Galland, 1957 Report.

5. Lopez, 1957 Report, p. 4. Cf. Lopez, 1958 Report, p. 2.

encouraging.¹

5. The Pacific Countries

Student groups in Chile now exist in Santiago, Concepcion, and Valparaiso, with plans to extend the work to Valdivia and Antofagasta.² The groups are doing excellent work, despite the lack of a full-time secretary, and they are established on a sound financial basis.³

Prior to 1958, several denominational student works existed in Peru, but there is presently hope that these may work in a united way. The students are eager to spread their activities to Trujillo and Callao. The leadership training course held in the latter city early in 1958, has provided the main impetus for the above developments.⁴

The student work in Ecuador is limited to excellent personal contacts at the present time.⁵ There does exist a denominationally-minded group which has no interest in ecumenical relationships,⁶ but the Federation is ready to collaborate at any time.⁷

Little is known of the work in Colombia and Venezuela, except that there exists a group in Bogota and one in Caracas.⁸

6. Interior Countries

The once-strong Movement at San Andres University in La

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1. Lopez, 1957 Report, p. 4. Cf. Lopez, 1958 Report, p. 2.
2. Lopez, 1957 Report, p. 4.
3. Lopez, 1958 Report, p. 3.
4. Lopez, 1957 Report, p. 5. Cf. Lopez, 1958 Report, p. 3.
5. Lopez, 1958 Report, p. 3.
6. Lopez, 1957 Report, p. 5.
7. Lopez, 1958 Report, p. 4.
8. Ibid.

Paz, Bolivia, has been seriously weakened by the graduation of its leaders. Although some church leaders in the city are sympathetic to student work, their specific tasks prevent them from devoting any significant amount of time to this work. A new SCM has been formed in Sucre as a result of the leadership training conference in Callao, Peru, and plans are being laid to found another in Cochabamba.¹ A large number of Roman Catholic students are members of the La Paz Movement.²

There is a very conservative student group in Paraguay, but it has been somewhat inactive in recent years. The Federation nevertheless has excellent relationships with some of the pastors and hopes to be of service in the future.³

H. Summary

The Student Christian Movement has grown from unpretentious beginnings in Great Britain and America to a worldwide fellowship of Movements united through the World's Student Christian Federation. It has pioneered in the Ecumenical Movement and in facing the responsibility of the Church in all realms of life. Its main surge of growth in Latin America has come in the last decade, but significant strides have been made during that time. The work is not without problems, but the quality of leadership is excellent, its quantity is increasing, and the hopes for the future are indeed bright.

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1. Lopez, 1958 Report, p. 3.
2. Lopez, 1957 Report, p. 5.
3. Ibid.

CHAPTER II

THE INTER-VARSITY FELLOWSHIP

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THE INTER-VARSITY FELLOWSHIP

Introduction

In this chapter will be presented the results of the writer's inquiry into the major aspects of the IVF. These aspects will be treated under the following topics: history, theology, aims, organization, program, attitudes, and present status. The chapter will be concluded with a summary of the material presented.

A. History

1. General

The Cambridge Inter-Collegiate Christian Union was born in Great Britain in 1876. Its inception was largely a result of the strong evangelical revival (1860-1880) whose impact was particularly felt in educational circles;¹ thus the C.I.C.C.U. (always pronounced as one word, "kick-you") from the outset was thoroughly evangelical and evangelistic.² With the rise of the SCM, the C.I.C.C.U. became linked to it as one of the several participating groups at Cambridge University.³ Having been greatly influenced by the Student Volunteer Missionary Union, one of the movements

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1. C. Stacey Woods, "Introduction," in Charles E. Hummel, *Campus Christian Witness*, Chicago, Inter-Varsity Press, [1958], p. 2.
2. J.C. Pollock, *A Cambridge Movement*, London, John Murray, 1953, p. 163.
3. *Ibid.*, p. 159.

which led to its formation, the character of the SCM in Great Britain was completely evangelical.¹ From its initial emphasis which focussed entirely upon evangelism and foreign missions, the SCM, after the turn of the century, began to change in character. More emphasis began to be placed upon social concerns, and increasing interest was being devoted to the results of higher critical Biblical research. The SCM also broadened in its membership to include Christian groups of non-evangelical persuasion. The C.I.C.C.U.'s spiritual vitality declined, and members came to the conclusion that the only way to recover from their present state was to divorce themselves from the SCM and to pursue with a single eye the evangelical and evangelistic vision of their founders. The split came in 1910.²

Overtures were soon initiated and continued to be made by the SCM for a reuniting of the two groups, but after World War I came a final encounter between the two groups. It resulted in the C.I.C.C.U.'s decision not only to remain independent of the SCM but also to create an entirely separate organization of like-minded groups--the Inter-Varsity Fellowship of Evangelical Unions in Great Britain.³

In 1919 the first Inter-Varsity Conference was held. A traveling secretary was appointed and the national movement began.⁴

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1. Ibid., pp. 136-137.

2. Ibid., pp. 159-174.

3. Woods, op. cit., pp. 2-3. Cf. Pollock, op. cit., pp. 203-205.

4. Ibid., p. 3.

In 1928 the work spread to Canada, and in 1940, to the United States. Meanwhile, groups had been initiated in Australia and New Zealand.¹ Concern on the part of students in Canada and the United States led to a survey of the spiritual state of Latin American universities, and several Latin American pioneer movements were initiated.²

Then in 1947, to implement and encourage evangelical students everywhere, a world-wide association was created--The International Fellowship of Evangelical Students. The charter members of the IFES were student groups in the following countries: Great Britain, Australia, New Zealand, Canada, United States, Norway, Sweden, The Netherlands, Switzerland, and China.³ Since 1947 national movements from Germany, Finland, Mexico, France, West Indies (Jamaica), and Korea have also become members.⁴ At the present writing pioneer work continues in many parts of the world, viz., the Philippines, Taiwan, Italy, Belgium, Pakistan, India, Japan, Hawaii, and in most of the Latin American Republics.⁵

2. Latin American

Inter-Varsity's history in Latin America began in the early 1940's with the previously mentioned survey of Latin American

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1. Woods, op. cit., pp. 3-4.

2. Ibid., p. 10.

3. Ibid.

4. Ibid., p. 11. Cf. Inter-Varsity's International Quick Quiz, pamphlet, Inter-Varsity Fellowship.

5. Woods, op. cit., p. 11. Cf. IFES Journal, Chicago, Summer, 1958. Cf. Inter-Varsity's International Quick Quiz, op. cit.

universities, and work was begun in Mexico in 1945.¹

Without a single Christian student with whom to work, Edward Pentecost enrolled in the University of Mexico as a student to make his first contact with students.²

The work of the Pentecosts grew and soon spread to other cities beyond the Federal District. By 1951 there were student groups in Puebla, Monterrey, and San Luis Potosi.³ In 1952 a national student movement in Mexico was organized and entered the IFES. The movement was founded with four charter-member unions.⁴ The first national conference was held in 1952, and representatives were also present from two nursing schools.⁵

In 1954 Robert Young left the United States and enrolled as a student in the University of Buenos Aires, Argentina.⁶ He aided student work there, and though he was opposed by the SCM⁷ saw a group firmly established. He then began to travel to other Argentine universities to aid in student work. In 1956 he accompanied Rene Pache, Vice-Chairman of the IFES, on a tour of thirteen Latin American republics to contact interested students and to encourage them to initiate groups in their respective universities.⁸

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1. Margaret Pentecost, "The I.F.E.S. in Mexico," His, Chicago, Inter-Varsity Christian Fellowship, XII, November, 1951, 9.
2. Woods, "Inter-Varsity Overseas Advance," His, op. cit., XII, May, 1952, 26.
3. Pentecost, op. cit., pp. 10-12.
4. Woods, "Inter-Varsity Overseas Advance," op. cit., 26.
5. "Mexico," IFES News, Geneva, Illinois, International Fellowship of Evangelical Students, V, third quarter, 1952, 6.
6. William McE. Miller, Jr., staff member, Inter-Varsity Christian Fellowship, personal interview, New York, March 9, 1959.
7. Ibid.
8. Robert Young, staff member, IFES, missionary newsletter, Buenos Aires, January, 1955.

In Chile their visits stirred up interest for student work, though an IFES group was not formed until 1958.¹ Promising beginnings had been made in Bolivia, Peru and Ecuador, particularly in Peru's University of San Marcos.² Contacts in Central America revealed a sympathetic interest among pastors and missionaries who desired to learn how they could better reach university students, but at the time little, if anything, was being done.³

In 1956, Richard Bell was sent to Jamaica to direct the work which had been initiated prior to 1950.⁴ That same year the student group became a member of the IFES.⁵ Some of the work in Jamaica has been carried on under the auspices of the Inter-School Christian Fellowship (ISCF), the secondary school counterpart of IVF. The IFES Journal states that the work faces continual problems, but does not disclose their nature.⁶ However, if the information given by Andrew T.L. Armstrong is correct and relevant, these problems would seem to arise from at least two sources: 1) prejudice and opposition from church leaders who are alarmed because the IVF often seeks to alienate students from the churches, and 2) the

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1. Rene Pache, "From Chile to Mexico," IFES Journal, Chicago, International Fellowship of Evangelical Students, IX, November-December, 1956, 3-4. Cf. You Span the World for Christ Through the Work of the International Fellowship of Evangelical Students, pamphlet, International Fellowship of Evangelical Students, 1959, Hereafter cited as: You Span the World.
2. Ibid., pp. 4-5.
3. Ibid., pp. 5-6.
4. Vivian C. Strombeck, "You and IFES," His, op. cit., XII, October, 1951, 13.
5. "IFES General Committee," IFES Journal, op. cit., IX, November-December, 1956, 7.
6. "News Briefs and Prayer Requests," IFES Journal, op. cit., X, January-February, 1957, 11. Hereafter cited as "News Briefs."

claim by ISCF representatives that ISCF and SCM are the same, in order to gain an entree in the schools which are pro-SCM.¹

In 1957, Wayne Bragg began work in Puerto Rico with the responsibility of co-ordinating and pioneering in IFES outreach in the Spanish-speaking Caribbean area.² He, too, encountered opposition from the local SCM.³

Though it is quite young, the IVF work throughout Latin America has been growing steadily, and new groups are constantly coming into being.⁴

B. Theology

1. Historical Influences

Three main streams converged to produce the C.I.C.C.U. (which later became the IVF). They were: 1) the lingering influence of the life of Charles Simeon, an outstanding evangelical clergyman who devoted his life to work among Cambridge students until his death in 1836;⁵ 2) the formation of the Cambridge University Church Missionary Union in 1858, which challenged students to missionary service;⁶ and 3) the institution of the Daily Prayer Meeting in 1862, which focussed the attention of Christian students

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1. Andrew T.L. Armstrong, Acting General Secretary, Jamaica SCM, personal letter to Valdo Galland, October 2, 1958.
2. "News Briefs," op. cit., X, January-February, 1957, 11.
3. Wayne G. Bragg, staff member, IFES, missionary Newsletter, April 7, 1958.
4. Young, "South American Survey," IFES Journal, op. cit., X, September-October, 1957, 8-10.
5. Pollock, op. cit., p. 6.
6. Ibid., pp. 19-21.

upon the needs of their own non-Christian classmates.¹

The influences of these movements were thoroughly evangelical and evangelistic. The critical views from the Continent had not yet made their way to Cambridge with any force, and the antithesis between science and faith was only beginning to be felt in 1860 as a result of Wilberforce's ridiculing of Darwin's The Origin of Species. Thus from the very outset the influences upon C.I.C.C.U. theology were extremely conservative.² The mission of D.L. Moody (1882),³ the formation of the Cambridge Seven (1884),⁴ and the mission of R.A. Torrey (1911)⁵ helped to keep alive the initial vision and theological emphases of the group. These emphases were reflected when the first declaration for membership was voted into the constitution in 1894. This declaration required the joining member to affirm: "In joining this Union I declare my faith in Jesus Christ as my Saviour, my Lord, and my God."⁶

One of the most decisive influences upon the C.I.C.C.U.'s theological position, if a negative one, reached a climax in 1910. For years previous to that time the C.I.C.C.U. had been a part of the SCM, however, men of the C.I.C.C.U. now felt that the SCM was beginning to go "off the rails."⁷ In its return to the militant

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1. Ibid., pp. 21ff.
2. Ibid., p. 21.
3. Ibid., p. 58.
4. Ibid., pp. 180ff.
5. Ibid., pp. 71ff.
6. Ibid., p. 141.
7. Ibid., p. 175.

evangelicalism which had characterized the group prior to its association with the SCM, the C.I.C.C.U. broke away and formed its own separate organization.¹ In 1918, the IVF was founded, largely as a result of the SCM's doctrinal "defection," i.e., their regarding "the atoning blood of Jesus Christ" as having "a place in our teaching" though not "the central point."²

Furthermore, the SCM has recently, if not continually, attacked the IVF's conservative position, but these attacks have consistently served to make the IVF more determined to maintain its original doctrines.³

It may thus be observed that the doctrinal views of the C.I.C.C.U., and, more recently, of the IVF, have been influenced to a large degree by both positive and negative historical factors.

2. Basic Content

The following is the Doctrinal Basis of the IFES; it is incorporated without comment.

The Doctrinal Basis of the Fellowship shall be the fundamental truths of Christianity including:

- a. The unity of the Father, Son, and Holy Spirit in the Godhead.
- b. The sovereignty of God in creation, revelation, redemption, and final judgment.
- c. The divine inspiration and entire trustworthiness of Holy Scripture, as originally given, and its supreme authority in all matters of faith and conduct.

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1. Woods, "Introduction," in Hummel, Campus Christian Witness, op. cit., p. 2.
2. Ibid.
3. Cf. Arthur Gabriel Hebert, Fundamentalism and the Church, op. cit., and J.I. Packer, "Fundamentalism" and the Word of God, Grand Rapids, Michigan, Wm. B. Eerdmans Publishing Co., [1958].

- d. The universal sinfulness and guilt of all men since the Fall, rendering them subject to God's wrath and condemnation.
- e. Redemption from the guilt, penalty, dominion, and pollution of sin, solely through the sacrificial death (as our Representative and Substitute) of the Lord Jesus Christ, the incarnate Son of God.
- f. The bodily resurrection of the Lord Jesus Christ from the dead and His ascension to the right hand of God the Father.
- g. The presence and power of the Holy Spirit in the work of regeneration.
- h. The justification of the sinner by the grace of God through faith alone.
- i. The indwelling and work of the Holy Spirit in the believer.
- j. The one Holy Universal Church which is the Body of Christ and to which all true believers belong.
- k. The expectation of the personal return of the Lord Jesus Christ.¹

C. Aims

1. Relating to the Academic World

The aims of the IFES with regard to the academic world are: 1) "to help national movements strengthen and encourage one another in their evangelical faith, spiritual development, and evangelistic outreach," and 2) "to assist in pioneering similar movements in countries where as yet no evangelical, Biblical student witness exists."²

The IVF's local campus groups have within their constitutions four basic aims which relate to the academic world. They are evangelism, Christian growth, missions and international students. These respective aims are stated as follows:

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- 1. Executive Committee of the International Fellowship of Evangelical Students, "Policy Towards Other Christian Movements," *His*, op. cit., XI, January, 1951, 37. Hereafter cited as "Policy."
- 2. Woods, "Introduction," in Hummel, *Campus Christian Witness*, op. cit., p. 10.

- 1) To witness to the Lord Jesus Christ as God Incarnate, and to seek to lead others to a personal faith in Him as Lord and Saviour.
- 2) To deepen and strengthen the spiritual life of students by the study of the Bible, by prayer, and by Christian fellowship.
- 3) To present the call of God to the foreign mission field, and so help all students discover God's role for them at home or abroad in world evangelization.
- 4) To befriend and seek to win to Jesus Christ students from abroad, and to strengthen them in the Christian faith during their time in this country.¹

From the foregoing statement of aims one may observe that the priorities of the IVF ministry are geared toward the realization of spiritual values, particularly on an individual basis, though hoping at the same time that these individuals will band together in groups for fellowship.

2. Relating to the World

While it is true that occasional articles in the IVCF-USA's major organ, "His," deal with subjects of social, political, or racial significance,² these concerns are definitely in the background.³

While Christian students have the responsibility to think through the Christian view of various political, economic and social problems confronting the Church in modern society, their primary concern must be with the application of their faith to the problems and opportunities facing them at present on campus.⁴

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1. Inter-Varsity Christian Fellowship, Sixteenth Annual Report, 1957.
2. E.g., "The American Negro Student," "Two Views of the Arab--Israel Controversy," "His Interviews Miss Ivy Childs" (racial problem), His, op. cit., XV, March, 1955. It is unusual to have such a preponderance of articles relating to social and political problems in a single issue of "His." The majority of issues contain no articles of this type.
3. Ibid., p. 33.
4. Charles E. Hummel, Campus Christian Witness, Chicago, Inter-Varsity Press, 1958, p. 51.

This attitude is also true of Latin American IVF groups, since their general outlook and philosophy is the same as that of IVCF-USA.¹

3. Relating to the Church

The IVF has no stated aims relating to the Church, though there are occasional urgings to students to participate actively in the work of their own churches²--provided this does not hinder their ministry to university students. It is also felt that the IVF training equips a person to take an active and effective role in his church upon graduation.³

D. Organization

In treating the organization of the IFES and of the national IVF groups, it is necessary to bear in mind that both groups have separate organizational structures.

1. Guiding Principles of the IFES

The following principles are among the foremost in importance in the organizational planning of the IFES:

a) The IFES is interdenominational,⁴ i.e., members of the national movements comprising the IFES belong to various denominations. However, these denominations, per se, do not endorse or consider themselves actively affiliated with the IFES.⁵

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1. Jane A. Kendall, office secretary, IFES, personal letter, November 20, 1958.
2. "IFES General Committee," IFES Journal, op. cit., IX, November-December, 1956, 8.
3. Hummel, op. cit., pp. 51-59.
4. You Span the World, op. cit.
5. Richard White, former staff member, IVCF, personal interview, New York, March 24, 1959. Cf., Introducing Inter-Varsity, pamphlet, IVCF.

b) As has been previously mentioned, the basis for organizational unity is doctrinal unity. All officers, though not necessarily the individual members, must embrace "without mental reservations" the IFES "basis of faith."¹

c) The IFES stresses the autonomy and individuality of each co-operating national group. It encourages each to develop according to its own national background and culture.²

d) As the word in its title indicates, the organization is designed also to promote "fellowship." It seeks to foster mutual interest and concern in each national group for all other member groups.³ One of the practical outworkings of this concern is that each of the stronger members of the IFES has assumed responsibility for a pioneer student work in a particular geographical locale, e.g., Great Britain is responsible for Africa, New Zealand and Australia are responsible for Indonesia and Malaya, The Netherlands has taken the responsibility for work among Reformed students in Germany, Norway provides for work among Lutheran students in Germany. The North American IVFs are responsible for Latin America, France, Italy, and other concerns.⁴

e) The IFES does not seek to be an ordinary missionary society to evangelize students, but seeks rather to enter a country

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1. Hummel, op. cit., p. 77. Italics his. Cf. "Policy," His, op. cit.
2. You Span the World, op. cit.
3. See "News Briefs" in any issue of IFES Journal, op. cit.
4. Inter-Varsity's International Quick Quiz, op. cit.

upon the request of interested Christian students to train them to lead their own movements. It strongly emphasizes that the leadership should arise from among the students in the indigenous movements as soon as possible.¹

f) The IFES policy is independence as regards affiliation with other groups.²

2. Composition of the IFES

Only national student movements whose officers are in full accord with the Basis of Faith and purposes of the IFES may become members. Local, isolated, groups are not accorded this privilege, though they may be in full accord with the Basis of Faith and aims of the IFES.³ A further requirement for full membership is that the groups be beyond the initial or pioneering stages, and that they demonstrate evidence of being solidly established on an autonomous basis with their own national leadership.⁴

3. Governing body of the IFES

The IFES is guided by a General Committee which is composed of IVF leaders from the various member countries. An Executive Committee meets annually, and has as its function the responsibility for deciding which movements are qualified for membership. This committee further appoints new staff members and approves plans

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1. James Reapsome, "I-V Abroad," *His*, op. cit., XVII, December, 1956, 26. Cf., Woods, "Inter-Varsity Overseas Advance," *His*, op. cit., XII, May, 1952, 25-26.
2. "IFES General Committee," *IFES Journal*, op. cit., IX, November-December, 1956, 8. This principle will be treated more fully under the section, "Attitudes: Toward the Student Christian Movement."
3. You Span the World, op. cit.
4. Inter-Varsity Comes of Age, pamphlet, Inter-Varsity Christian Fellowship of Canada, 1949, p. 10. Cf. "Mexico," *IFES News*, op. cit., V, April, 1952, 6.

for major leadership training conferences and similar endeavors.¹

A Council of Reference, composed of outstanding, evangelical Christian leaders from various nations, also serves to provide a reservoir of wisdom and guidance for IFES leaders.²

4. Organization of Latin American Inter-Varsity Fellowship Groups

The national IVF groups are united not only through their ties with the IFES, but also on a continental basis through the newly-formed (1958) Association of University Evangelical Groups.³ These national groups stand in either of two relationships to the IFES, i.e., in full membership, e.g., Mexico and Jamaica,⁴ or as pioneer movements, e.g., Argentina, Paraguay, and the other countries in which IFES has begun work.⁵

Each national union has its own program, literature, governing committee and staff.⁶ The individual unions' organizational autonomy is further indicated by the different names which the respective groups bear.⁷

The national IVF movements in Latin America are organized in their respective expressions along the general lines of the

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1. "News Briefs," op. cit., X, Winter, 1957, 11. Cf. "News of World Campuses," *His*, op. cit., IX, May, 1949, 33.
2. *Ibid.* Cf. *Today and Tomorrow*, pamphlet, Inter-Varsity Christian Fellowship.
3. Robert Young, staff member, IFES, missionary newsletter, Curitiba, Parana, Brazil, September, 1958.
4. "IFES General Committee," IFES Journal, op. cit., IX, November-December, 1956, 7.
5. Pache, "From Chile to Mexico," op. cit.
6. "You Span the World," op. cit.
7. "News Briefs," IFES Journal, op. cit., X, January-February, 1957, 9-11.

IVCF-USA, but with freedom to develop their own indigenous types of organization.¹

Membership in all IVF groups is limited to Christian students, and, as on the international level, all officers must wholeheartedly accept the Basis of Faith and agree to guide the group according to the aims previously mentioned.²

Until 1958, the only IFES staffmen in Latin America were two Anglo-Americans from the United States and two from Canada. However, two Latin American regional secretaries were appointed in 1958: Luis Perfetti, who is responsible for the development of student work in Argentina, Uruguay, Chile, and Bolivia; and Samuel Escobar, who has the same responsibility for Peru, Ecuador, and Colombia.³ At the same time two full-time national workers were also appointed: Enrique Giraldo and Francisco Gutierrez, for Chile and Bolivia, respectively.⁴

E. Program

1. Local Campus

The local campus programs of the IVF may be divided into the following major aspects: evangelism, Bible study, prayer, meetings and conferences (sometimes called retreats or camps), socials, and literature.

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1. Kendall, op. cit.
2. Hummel, op. cit., p. 79.
3. Young, op. cit., Missionary Newsletter, 1958. Hereafter cited as: Young, newsletter, with various dates.
4. Ibid.

Evangelism, the fruit of the believer's devotional relationship with Christ, may express itself in several ways: a) personal evangelism; b) an evangelistic group Bible study; c) an evangelistic mission to the university at large with an outside speaker; or d) by evangelistic films. The first two aspects of evangelistic outreach are present in all the Latin American IVFs,¹ and noteworthy examples of the latter two are Oswald Smith's mission in Curitiba, Brazil,² and the showing of Martin Luther in Lima, Peru.³

The Latin American IVF groups meet regularly for Bible study and group prayer, in addition to the above mentioned evangelistic Bible studies.⁴

Group meetings and conferences, though not intended to substitute for one's personal devotional life, are nevertheless used by many of the IVF groups to bring before the members as a whole vital Christian concerns. The conference is rapidly becoming one of the most popular aspects of the local chapter program.⁵ On occasion, the conferences or retreats are evangelistic in purpose, but the majority are geared to the strengthening of the Christians. Typical of the topics treated at these conferences, retreats and camps are: science, philosophy, the Bible (how to lead a Bible study

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1. "South American Survey," IFES Journal, op. cit., X, September-October, 1957, 8-10.
2. Young, newsletter, January, 1958.
3. "News Briefs," op. cit., X, Winter, 1957, 12, 13.
4. "News Briefs," op. cit., X, January-February, 1957, 9-11.
5. "News Briefs," op. cit., X, Winter, 1957, 13. Cf. "News Briefs," op. cit., X, January-February, 1957, 9-11.

group, rules of Bible interpretation), character formation of the individual, evangelism, basic doctrines of the faith, and the philosophy and activity of a student group.¹

The Latin American IVF groups are not without social activities. They are aware of the value of recreation, both for the relaxation of their own members and as a means of attracting non-Christian students to their meetings.²

The most acute problem relating to the IVF program has to do with literature. There is a dearth of capably written and intellectually challenging material in Spanish.³ Some of the groups are trying to fill the need by translating English materials week by week for use in their Bible study groups.⁴ Others are publishing some of their own materials, including prayer circulars and interesting news.⁵ But the problem is too widespread to be effectively solved by the respective local chapters. The main literature problems are : a lack of materials, materials are unattractive, materials are not indigenous, existing materials are often unavailable.⁶

Where IFES staffmen have been located on a relatively per-

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1. Ibid., 9, 10.
2. Pentecost, op. cit., 10. Cf. "News Briefs," op. cit., XI, Summer, 1958, 9-10.
3. Pache, "Conclusions From a South American Tour," IFES Journal, op. cit., X, January-February, 1957, 5.
4. Bragg, staff member, IFES, missionary newsletter, Rio Piedras, Puerto Rico, April 7, 1958. Hereafter cited as: Bragg, newsletter.
5. "News Briefs," op. cit., X, January-February, 1957, 9-10.
6. James Reapsome, "I-V Abroad," His, op. cit., XVII, December, 1956, 26.

manent basis, e.g., Pentecost in Mexico and Bragg in Costa Rica, their homes have formed the meeting place for the groups they have helped bring into being.¹ However, several groups are now feeling the need to have their own student centers to more effectively carry on their program.²

2. Sponsored by the National Group

In the past two years a number of leadership training conferences have been sponsored by the respective national groups, e.g., Bolivia, Brazil, Ecuador and others.³ The national group in Mexico even has its own camp grounds and is planning to construct dormitories now that a main building has been erected on the property.⁴

3. Sponsored for all Latin America

The problem of lack of satisfactory literature can best be handled on a continent-wide basis. A new IVF quarterly, "Certeza," aimed at university students and professional men, will make its initial appearance in April, 1959.⁵ This quarterly is a result of a literature committee formed in 1958, and will be "largely evangelistic in nature but will contain a supplement of group activity news."⁶

Plans were being undertaken to hold area-wide leadership training courses during January-March, 1959, at locations accessible

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1. Pentecost, op. cit., 9-10. Cf., "News Briefs," op. cit., X, January-February, 1957, 10.
2. You Span the World, op. cit.
3. Young, newsletter, January, 1958.
4. Pache, "From Chile to Mexico," op. cit., 6.
5. "EFMA Missionary News Service," Washington, D.C., Evangelical Foreign Missionary Association, March 3, 1959, p. 3.
6. Young, newsletter, September, 1958.

to the various national movements. The following four countries were chosen: Peru, Brazil, Argentina and the Dominican Republic. The topics anticipated were: The Role of the Holy Spirit in the Believer; Organization on a Scriptural Basis; Knowing our Field--the University; and Techniques of Bible Study Leadership.¹ There has thus far been only one strictly all-Latin American leadership training conference. It was held in Cochabamba, Bolivia in 1958.²

4. Maintenance of Program

Although some support does come from the respective local chapters, and the national group in Mexico is largely self-supporting,³ the responsibility for most of the support--for staff men, national workers, and various programs--is borne almost entirely by North American students.⁴ However, it is hoped that before many years these movements will be able to finance their own programs and staff men.⁵

F. Attitudes

1. Toward the Student Christian Movement

The IVF finds little, if anything, that is worthy of emulation in the SCM. Despite the fact that both groups have as their primary stated objectives the evangelizing and strengthening of university students in the Christian faith, the IVF refuses to co-operate with the SCM except on rare occasions.⁶

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1. You Span the World, op, cit.
2. Young, newsletter, September, 1958.
3. Pache, "From Chile to Mexico," op. cit., 6.
4. You Span the World, op. cit., Cf. Woods, "Inter-Varsity Overseas Advance," His, op. cit., XII, May, 1952, 27.
5. Young, newsletter, September, 1958.
6. Richard White, The Ethical Concerns in the Relationship of an Inter-Varsity Christian Fellowship Chapter to a Student Christian Movement

This refusal to co-operate expresses itself in various attitudes ranging from disinterestedness at one extreme; through conscientious respect for the convictions of another with which one disagrees; to an almost militant hostility at the other extreme.¹

The IVF unequivocally considers itself as "standing in the true traditions of the student Christian circles of the last century."² The SCM, in the eyes of IVF, has moved away from its evangelical moorings and now considers the evangelical doctrinal position as merely one of a number of valid facets of the totality of God's truth.³ The IVF feels that "where there is disagreement on the character and content of the gospel, there can be no real fellowship of effective co-operation."⁴ It is therefore adamantly critical of SCM and WSCF attempts at unity by obscuring theological differences in a conglomerated syncretism. The SCM's "determination to judge the doctrinal disputes of Christendom as the Dodo judged the caucus-race (Everybody has won, and all must have prizes)" seems to show a degree of theological agnosticism and indifference to truth which is, to say the least, disturbing."⁵ This "conglomerate" approach to doctrine is the insurmountable barrier to IVF co-operation with the SCM.

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2. Chapter, unpublished term paper, The Biblical Seminary in New York, New York, January, 1959, pp. 1,6-11. This paper by White, an ex-IVCF staff member, contains the only favorable comments on the SCM which the writer has discovered in IVF sources during the six months of investigation involved in writing this thesis.
1. William McE. Miller, Jr., IVCF staff member, personal interviews, New York, November, 1958-March, 1959. Cf. "Policy," op. cit., Cf. Packer, op. cit., pp. 16-17 and various parts throughout.
2. "Policy," op. cit., p. 37.
3. Ibid.
4. Ibid.
5. Packer, op. cit., pp. 16-18. Italics his.

The IVF's doctrine of the Church is such as to negate movements toward organizational unity which the SCM encourages. The IVF believes there are two, and only two, valid Biblical expressions of the Church: 1) "The whole company of all true believers in heaven and on earth, and 2) The local manifestation which is the gathering in fellowship of all those who are in Christ...."¹ The IVF opposes SCM's belief that our Lord's prayer "That they all may be one..." has not yet been answered, and maintains that there is an ecumenical movement among evangelicals which is providing a true ecumenicity made up of non-dissonant elements. However, IVF states unequivocally that the evangelical ecumenical movement is not planning a "regimented super-church" (which is what they feel the SCM leans toward), but rather a spiritual unity.²

The IVF further criticizes the SCM because it feels that the group has become too concerned with social, political, and economic amelioration to the neglect of the crying spiritual needs which are of not merely temporal, but eternal importance.³ Co-operation with the SCM involves compromising, for in "close co-operation with other bodies of wider theological principles [SCM], the spiritual life of the Evangelical group has deteriorated."⁴ The IVF glories in its "narrow character and purpose" for in this way alone does it re-

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1. "Policy," op. cit., 36.

2. "Since You Asked," His, op. cit., X, February, 1950, 21,33.

3. William McE. Miller, Jr., op. cit., March, 1959.

4. "Policy," op. cit., 37.

main true to its primary task of winning students to Christ.¹

In the mind of the IVF, the SCM is grossly inconsistent in its pleas for co-operation and unity, for, alongside such appeals, the SCM erects barriers of its own against the IVF. A recent example, by no means isolated, was the "series of slanderous rumors" initiated by the Puerto Rican SCM against the new IFES movement on the Island.

The IFES staff man writes: they say

we IFES are "anti-denominational" (Pastors are warned to forbid their students to have association with us.), "uncultured" (because we do not sponsor cultural dances, et cetera), "sheep-stealers," and "wooden-headed literalists on Bible interpretation" (because we believe the Bible is the Word of God instead of contains the Word).

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Of course we do not have the time nor the desire to answer these charges. They are self-answering. (One note about sheep-stealing: we were successfully prevented from doing follow-up on the campaign converts in a southern city because there was another group already on campus. As it turned out, this "other group" existed only on paper and had not had one meeting in over a year. So you see, we would be stealing sheep to start a group there.) Since we feel we should let their accusations go by the board, we are writing you to pray for us and let God do our vindicating.²

The crux of the matter is that the IVF prefers not to be hindered by the SCM's appeals for unity and to be free to exercise its God-given

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1. Woods, "What Does IVCF Stand For?" His, op. cit., X, June, 1950, 41, 42. Cf. White, op. cit., pp. 11, 8, White was the only IVF source discovered by the writer who felt that the student's "relation to the political, economic, social and racial situation of his day, is an area that could well stand emphasis by the IVCF," and that "from an ethical point of view the aims of the SCM are more comprehensive and are more wholesome for the individual and the society" [than those of the IVCF].
2. Bragg, newsletter, op. cit., April 7, 1958.

ministry.¹ "Because our basic approach is different from the SCM's, our conclusions will always be different."²

2. Toward the Roman Catholic Church

The doctrinal differences which make co-operation with the SCM impossible present an infinitely more formidable barrier regarding Roman Catholicism. Any thought of regarding the Roman Catholic Church as a genuine Christian church is not to be countenanced.³ The IVF not only rejects the religious aspects of Roman Catholicism, but also opposes clericalism which is prevalent in many Latin American republics.⁴

Missionary newsletters from IFES staff men in Latin America,⁵ as well as articles written by them, reflect the conviction that Roman Catholicism is, for most of its adherents, a corrupt Christianity mixed with superstition and paganism. The IVF is thus thoroughly committed to winning as many Roman Catholics as possible away from their religion to a true, unadulterated worship of Christ as Savior and Lord.⁶ Further substantiation of this attitude toward Roman Catholicism is seen in the IVF's grouping together, as those whom it is seeking to win, the following classes of people: "'Dead Protestant,' Roman Catholic, Greek Orthodox, pagans, skeptics, and freethinkers."⁷

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1. Woods, "What Does IVCF Stand For?" op. cit., 41.
2. Woods, General Secretary of the IFES, personal letter to Richard White, December 18, 1958.
3. "Policy," op. cit., 37.
4. Young, "South American Survey," op. cit., 9.
5. Cf. Bibliography.
6. Pache, "Conclusions from a South American Tour," op. cit., 4. Cf. Young, "South American Survey," op. cit., 8-9. Cf. Edward Pentecost, "Manuel Goes to College," His, op. cit., X, February, 1950, 34-35.
7. You Span the World, op. cit.

G. Present Status

1. Mexico and Central American Countries

The Mexican IVF is one of the strongest groups in Latin America. The group has chapters in Mexico City (headquarters), Puebla, Monterrey, and San Luis Potosi, and is fully indigenous with the exception of the support of Edward Pentecost, the IFES staffman.¹ The group also publishes some of its own literature.²

There is a paucity of printed material regarding the work in Central America. In 1956, a North American student in close fellowship with IFES had organized a small group while studying medicine at the University in Guatemala. Pastors and missionaries in the country were quite eager to learn how to help reach students.³ There are no reports of IFES work in Honduras, Nicaragua, El Salvador, or Panama. Work in Costa Rica was initiated for the first time in 1956, and has continued to grow since then.⁴

2. The Antilles

The three island republics in which the IFES is working are Puerto Rico, Jamaica, and the Dominican Republic.

Work was begun in Puerto Rico in 1957 and in six months time had spread to four universities. Bragg writes that some twenty-five students meet regularly in his home for Bible study, and that approximately seventy attended a conference early in 1958. The group faces

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1. Pache, "From Chile to Mexico," op. cit., 6. Cf. You Span the World, op. cit.
2. Pache, "Conclusions From a South American Tour," op. cit., 5.
3. Pache, "From Chile to Mexico," op. cit., 6.
4. "News Briefs," op. cit., X, January-February, 1957, 10. Cf. Bragg, newsletter, op. cit., April 7, 1958.

problems with the SCM and an active Roman Catholic student group. There is also need for materials in Spanish, and for a center where the students may meet.¹ Support for the IFES staff member comes largely from the United States.²

The Jamaican group, led by an IFES staff man, has some thirty-five students and is growing despite opposition from the SCM.³ The Inter School Christian Fellowship, the high school counterpart of the IVF, also has several thriving groups totalling approximately seventy-five students.⁴ The entire work is financed largely from abroad.⁵ The only available information in print concerning the Dominican Republic is that a leadership training conference was held there in the early months of 1959.⁶

3. Brazil

Work was begun in Brazil in 1957, and now exists in five universities. The groups have already had one national conference (1958) and a leadership training conference (1959). Visits to other university cities are also planned with the idea in mind of encouraging students to form their own groups.⁷

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1. Bragg, newsletter, op. cit., Cf. You Span the World.
2. You Span the World, op. cit.
3. "News Briefs," op. cit., X, January-February, 1957, 11. Cf. Armstrong, Acting Secretary, Jamaica SCM, personal letter to Valdo Galland, October 2, 1958.
4. "News Briefs," op. cit., X, January-February, 1957, 11.
5. You Span the World, op. cit.
6. "News Briefs," op. cit., X, January-February, 1957, 11.
7. Young, "South American Survey," op. cit., Cf. Young, newsletters, January, 1958, and September, 1958. Cf. You Span the World, op. cit.

4. The River Plate Countries

Although contact has been made with one Christian student in Montevideo, Uruguay, no IVF work exists in that country.¹

The IVF has active student groups in the following university cities in Argentina: Buenos Aires, La Plata, Rosario, and Cordoba, but there are four other university cities in which there is no IVF student witness.² The Spanish IFES quarterly for all Latin America is printed in Cordoba.³ Luis Perfetti, former member of the Buenos Aires IVF, is now a full-time staff member with the responsibilities of co-ordinating and establishing student work in Argentina, Uruguay, Chile, and Bolivia.⁴ Both Perfetti and the literature program are currently financed from foreign sources.⁵

5. The Pacific Countries

Nothing is known of the work in Chile, except that at least one group has been meeting in Concepcion since January, 1957,⁶ and that another group was begun by Young shortly after that time.⁷ In the summer of 1958, Enrique Giraldo was appointed a national worker for developing the work in Chile.⁸

The student group in Lima, Peru, is presently made up of students from the Greater University of San Marcos, the Catholic University, the Engineering School, and the Fine Arts Facultad, but plans

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1. Young, newsletter, January, 1958.

2. "News Briefs," op. cit., X, September-October, 1957, 11.

3. Young, newsletter, September, 1958.

4. Ibid.

5. Ibid.

6. Young, newsletter, January, 1958.

7. Bragg, newsletter, April 7, 1958.

8. Young, newsletter, September, 1958.

are being made to spread to the three remaining Peruvian universities: Cuzco, Arequipa, and Trujillo.¹ In 1958, Samuel Escobar was appointed regional secretary to aid the work in Peru, Ecuador and Colombia.²

Student work in Ecuador was begun in 1957, and groups now exist in Quito and Guayaquil.³ Encouraging contacts have recently been made toward the starting of a group at the University of Cuenca.⁴

IVF work was first organized in Colombia in 1958,⁵ but printed information is lacking as to the size or progress of the group. Venezuela still has no organized IVF student witness, although there are several evangelical students who are eager to unite to increase their effectiveness.⁶

6. The Interior Countries

From initial beginnings in Bolivia in 1956, at Cochabamba, the IVF work has now spread to six of the seven universities, and students are hoping to have the first country with groups in all its universities.⁷ The movement has had a full-time national worker since 1958, as well as a regional secretary.⁸

The only group in Paraguay is organized in Asuncion, the capital. The group's history has vacillated from strength to weak-

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1. Young, "South American Survey," op. cit.
2. Young, newsletter, September, 1958.
3. Young, "South American Survey," op. cit.
4. "News Briefs," op. cit., X, Winter, 1957, 13.
5. Inter-Varsity Christian Fellowship, Annual Report, 1958.
6. Young, "South American Survey," op. cit., 10. Cf. Young, newsletter, January, 1958.
7. Young, "South American Survey," op. cit., 8. Cf. Young, newsletters, January and September, 1958.
8. Young, newsletter, September, 1958.

ness.¹ Young, residing in Brazil, is also responsible to aid the Paraguayan group.²

H. Summary

From Cambridge University the Inter-Varsity Fellowship has spread to many parts of the British Empire and to numerous other nations. It unites qualified national movements through the International Fellowship of Evangelical Students. Doctrinally conservative and extremely evangelistic, the group's concentrated efforts in Latin America in the past five years have seen outstanding results. This growth has been achieved despite opposition and problems from various sources and is evidenced by the fact that some of the movements have already produced indigenous full-time leadership. Prospects for continued forward strides are extremely hopeful.

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1. Ibid.
2. Young, newsletter, January, 1958.

CHAPTER III
THE TWO GROUPS COMPARED

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Introduction

In this chapter the SCM and the IVF will be compared and contrasted, employing the following categories: history, theology, aims, organization, program, attitudes, and present status. The chapter will be concluded with a summary of the salient points which emerge from this comparison.

A. History

1. General

The founders of both the SCM and the IVF¹ were deeply evangelistic and missionary minded.² From the first, however, the SCM was situated in two continents--North America and Europe, while the IVF existed only in one British university. The SCM thus occupied an initial position which fostered an organizational world vision; a vision which came to fruition in the IVF only in 1947 (when the IFES was formed)--fifty-three years after the founding of the WSCF. In the spread around the world, similar, yet diver-

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1. Throughout this chapter, the designation IVF will represent both the C.I.C.C.U. and the IVF proper.
2. Rather than footnote every item in each section, the reader will be referred through the use of a general footnote to the appropriate pages which give full documentation. Said footnote will be found at the end of each section.

gent patterns may be noted. Both movements early spread to other parts of the British Empire; however, the IVF expansion typifies this tendency to a much greater degree than does the SCM, which also drew in numerous non-British Empire student movements. Since the formation of the IFES in 1947, sixteen national movements have become members, whereas since 1942, twenty-six movements have joined the WSCF.

The character of the SCM as compared with that of the IVF provides the greatest contrast in the history of the two movements. The SCM was thoroughly ecumenical in its goals, and, consequently, in its doctrinal outlook and basis for membership. The IVF, on the other hand, was evangelical to the exclusion of ecumenical concerns. The world-wide scope of the SCM, coupled with its concern for the mission of the Church, which mission included social service, caused it to feel keenly social and economic responsibilities precipitated by two world wars. Thus the SCM's character changed to include deep concern for the physical as well as for the spiritual needs of humanity. The IVF, however, was never exposed to these concerns to the same degree as was the SCM, and its emphasis has remained constant in its negation of virtually all non-"spiritual" responsibility.¹

2. Latin American

Although the SCM's penetration into Latin America antedates that of IVF by almost forty years, the SCM began intensive work there only three years prior to the IVF. The progress of both movements in attracting students is basically similar, at least as regards geog-

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1. Ante., pp. 8-12, 44-47.

raphy and quantity. Both movements are weakest in the Central American republics; the SCM is strongest in Brazil and the IVF in Mexico. There seems to be no small degree of friction between the two movements, generally speaking, and each has usually hindered the work of the other where they have existed side by side.¹

B. Theology

1. Historical Influences

Similar historical influences have helped to produce widely differing theological outlooks in the SCM and the IVF. Both groups were nurtured in their youth on evangelicalism and evangelism. However, because the SCM's ecumenical leanings exposed it to the liberalism of the churches, it imbibed deeply of this trend. The IVF, with no desire to reflect the views of the Church at large, barred itself from these influences, even to the extent of severing connections with the SCM. The IVF's die was cast; it was thereafter committed to a defensive role which it has unswervingly maintained until the present. When World War I and Barth shattered liberalism, the theological complexion of the SCM changed again, now mirroring a militant neo-orthodoxy. In conclusion it may be stated that the SCM has consistently reflected the latest theological trend, while the IVF has consistently resisted suggested theological change of any kind.²

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1. Ante., pp. 8-12, 44-47.

2. Ante., pp. 12-15, 47-49.

2. Basic Content

The basic content of the theology of the SCM and the IVF bears the indelible marks of other presuppositions. The SCM's ecumenical character precludes its forming, or desiring to form, any concrete doctrinal basis. The IVF, however, finding its right to separate existence largely in its distinctive theological views, is of necessity virtually committed to formulating a definite list of doctrines to which one must adhere. Both groups have thus been consistent: the SCM has no doctrinal basis; and the IVF has, particularly in the case of the IFES, a basis of faith which admits of almost no latitude in belief. The content of SCM theology is dynamic, while that of the IVF is static.¹

C. Aims

1. Relating to the Academic World

Many of the aims of the SCM and the IVF are quite similar, viz.: evangelism, Christian growth through Bible study and fellowship with other Christians, the submitting to the Lordship of Christ as regards one's vocational decisions (with stress upon foreign missions), and the drawing together of other likeminded student groups. Notwithstanding the similarities of these aims, the emphasis which particular aims receive varies with the two groups, e.g.: both state evangelism as an aim, but this receives much greater priority in the IVF than it does in the SCM; conversely, the drawing together

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1. Ante., pp. 15-16, 49-50.

of likeminded student groups looms much larger in the thinking of the SCM than in that of the IVF. Other particulars could be cited.¹

2. Relating to the Church

Beyond the varying emphases which the above stated aims receive, the SCM has several aims which find little or no counterpart in the aims of the IVF. One of these aims has to do with the Church.

The SCM explicitly seeks to be an arm of the churches and to strengthen them. Consistent emphasis is placed upon the student's responsibility to participate conscientiously in the work of his own church. However, it is true that the SCM in Latin America sometimes complains because of the small amount of time which the student who is active in his church is able to devote to the campus ministry of the SCM.² This problem is also common to the IVF,³ which often solves the tension by first securing the primary organizational loyalty of the student, and then by giving little or no attention to the strengthening of the local churches. This may not be true of all of the IVF groups, but the occurrence "seems to be common." While it is true that the IVF ministry fits many students to serve in the churches upon graduation, it also unfits others.⁴ This prob-

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1. Ante., pp. 17-18, 50-51.

2. Lopez, 1957 Report, op. cit., p. 6. Cf. Federation News Sheet, op. cit., XI, September-October, 1951, 109-110. Cf. Federation News Sheet, op. cit., XIII, September-October, 1953, 100.

3. Hummel, op. cit., pp. 52, 56.

4. Arthur C. Hill, "IVF and/or The Church," *His*, op. cit., XII, June, 1952, 14-16.

lem of unfitting students to feel at home in the churches is not lacking in the SCM,¹ but by the very nature of the attitudes of the two organizations toward the churches, the IVF produces a greater number of ill-adjusted graduates.²

3. Relating to the World

Another aim of the SCM which has no counterpart in the IVF, relates to the social, political, economic and racial responsibilities of the Christian student in a complex world. The aims of the IVF are exclusively designed to achieve "spiritual" goals, whereas those of the SCM are geared to touch the total life of a student in all "secular" and "sacred" areas. The aims of the SCM are "community-directed," while those of the IVF are "individual-directed," i.e., the SCM is deeply concerned about an individual's relation to others and to the world, as well as to God, but the IVF is concerned primarily and almost entirely with the individual's Godward relationship and his "spiritual" ministry to others.

The IVF reacted so strongly against the "social gospel" of liberalism and of the SCM that it is still fearful of expressing concern for the temporal needs of man, lest the more important "spiritual" goals be neglected, and lest its conservative members and backers withdraw support for fear that now the IVF is going "off the rails." In the previously-cited issue of "His"³ which carried sev-

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1. Federation News Sheet, op. cit., X, March-April, 1950, 56.
2. Ante., pp. 17,52.
3. His, op. cit., XV, March, 1955.

eral articles of social, political, and racial significance, the editor felt called upon to devote that month's editorial to the justification for his preoccupation with temporal issues. He anticipated that the reaction of some of the readers would be to exclaim, "This is dangerously close to the social gospel."¹ After stating his belief in the equality of the Negro with the white, he stated: "Along about this time one of three remarks is sure to be made about the editor (probably all three!) (1) He's off his rocker. (2) Would he want his daughter to marry a Negro? (3) He's probably a communist."² This editorial reveals the appalling lack of concern of the majority of the IVF constituency for problems common to every society, while at the same time showing that there are within the IVF those who are sensitive to the total implications of the Gospel.³

D. Organization

1. Guiding Principles

A number of the guiding principles in the organization of the WSCF and the IFES are identical. Both groups are very sensitive to the need for each co-operating national movement to be independent, autonomous and free to develop indigenously. Both organizations seek to relate themselves to these various movements only in

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1. Bayly, Joseph T., "Christian Neutralism," *His, op. cit.*, XV, March, 1955, 33.
2. *Ibid.*, 31.
3. *Ante.*, pp. 18-19, 51-52.

advisory and inspirational capacities, rather than to govern or direct their internal affairs. Both groups repeatedly avow that the national movements must be led by students themselves, rather than by any appointed executives or others. All of these principles are in keeping with the best missionary tactics.

Several of the organizational principles are quite different, however. Both groups state that they are "interdenominational," yet the relationship which they sustain to the churches is so antithetical that it is impossible for both groups to use the word with the same meaning. The WSCF adds to its claim to be "interdenominational" the words "and interconfessional." The WSCF is thus able to truly incorporate, and be incorporated by denominations whose creeds are quite different at many points. This fact fits the WSCF to be interdenominational in the generally accepted sense of the term, since it is actively embraced and supported by many denominations, per se. The IFES, however, does not use the term "interdenominational" to mean also "interconfessional." Rather its interdenominationalism consists in the fact that certain individuals, while belonging to various denominations, also support actively the IFES program. The IFES does not have the endorsement nor the active support of denominations, per se, but rather of individual members, and in some instances, of individual churches within a given denomination. It is impossible for the writer to distinguish between the "interdenominational" character of the IFES and the character of other groups who are avowedly "non-denominational." (When the writer

states that the IFES is "non-denominational" this does not necessarily imply that it is "anti-denominational.")

A further difference, previously intimated, deals with the basis for organizational unity. The WSCF finds this basis in the "unity in Christ" which all the national movements possess, but the IFES finds grounds for this unity only in verbal doctrinal agreement. Since many denominational bodies cannot subscribe to every point of this doctrinal basis as it is interpreted by the IFES, it is impossible for them to be affiliated with the movement. This is an absolute negation of the IFES's supposed "interdenominational" character. In reality the IFES is doctrinally monolithic in its basis for organization.

Another important way in which the organizational principles of the IFES differ from those of the WSCF is that the former specifically declares itself to be independent. Conversely, the WSCF, as has been pointed out, prides itself on being a "laboratory of ecumenism."¹

2. Composition

The organizations are almost parallel in their requirements for membership, with the exception that the SCM does not require its members to sign any doctrinal statement.²

3. Governing Bodies

The governing bodies of the two groups function similarly,

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1. Ante., pp. 19-20, 52-54.

2. Ante., pp. 20-21, 54.

with the exception that the IFES possesses a Council of Reference. One of the primary purposes of a council of reference is to provide identification for those outside the particular organization to the effect that it is a stable, responsible group, reflecting the general theological views of those on its council. A council of reference may often be employed by independent religious groups because of the prestige factors involved.¹

4. Organization of Latin American Movements

The organization of Latin American SCMs and IVF groups is similar in most respects, and both are employing an increasing number of full-time national workers. One of the primary differences is that the IVF groups are related on a continental basis, as well as through the IFES, while the SCMs are related to one another only through the WSCF. An organizational difference which is of greater importance, however, is seen in the fact that the SCM admits and welcomes Roman Catholic students as members,² while this is unthinkable to the IVF.³

E. Program

1. General

The programs of the SCM and the IVF in Latin America are quite similar; one of the most significant emphases common to both

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1. Ante., pp. 21-22, 54-55.
2. The writer is here referring to Roman Catholic students who are thorough-going, convinced Catholics; not to students who merely retain nominal membership in a Roman Catholic Church. This difference will receive more detailed consideration in the section: "Attitudes: Toward Roman Catholicism," p. 34.
3. Ante., pp. 22-23, 55-56.

being the great stress placed on leadership training conferences. The SCM alone, however, has held training conferences for seminary students. The topics dealt with at the various leadership training conferences reflect the aims of the two organizations as discussed above.¹

2. Literature

Both groups feel a great sense of inadequacy regarding Spanish and Portuguese literature for students. Each has initiated the publication of some material for general consumption and for its own following. The major organs of the respective groups, "The Student World" and "His" are also available. The appeal of these two periodicals is slanted specifically to the college student, and the information contained in each is well selected to meet his needs. "The Student World" would appeal more to the "intellectual" student. Articles are frequently written from a scholarly, impersonal standpoint, and often show a depth and profundity of insight which "His" lacks. However, "His" has a more colorful format, and employs a popular presentation of common personal problems. The writer feels that "His" is far more helpful in dealing with every-day spiritual problems, and is more likely to be read by the average university student.²

3. Maintenance of Program

The WSCF and the IFES subsidize their respective works in

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1. Ante., pp. 23-26, 56-60.

2. Ante., pp. 26-27, 58-59.

Latin America to a large degree. Both note progress on the part of the Latin American movements to become more self-supporting, and this is the ultimate financial goal of both organizations.¹

F. Attitudes

1. Toward One Another

The SCM has made continual overtures for reconciliation with the IVF, feeling that the latter has no valid right to a separate existence--particularly since the SCM has once again become more Biblically-based. The IVF, however, is extremely sceptical of any real return to Biblical theology, although it does recognize the presence of "compromise formulae," which are designed to blur the truth for the sake of achieving "agreement" and "unity."²

The SCM greatly admires the evangelistic fervor and spiritual devotion of the members of the IVF, and admits openly its need for greater emphasis in these areas. It feels that the IVF has much to contribute to the SCM, and the SCM to the IVF, if the latter would only cease to stand aloof. But the IVF is jealous for its evangelistic fervor, concurring that it has a contribution to make to the cause of Christ. It feels that this contribution can be made only as it remains independent of alliances which would rob it of the very contribution it seeks to make. The IVF, generally speaking, does not feel that the SCM has insights or emphases which could help

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1. Ante., pp. 26-27, 60.

2. Packer, "Fundamentalism Controversy," *His, op. cit.*, XIX, January, 1959, 31.

the IVF do a more effective job of winning students, much less think of re-entering the SCM fold.

Despite statements on the part of the SCM to the effect that their emphasis could easily include the IVF, and statements on the part of the IVF to the effect that friendly relations exist between the groups, friction is almost certain to ensue whenever the two groups work side by side in the same area. The writer views this as a tragedy; the two groups can neither come together, nor can they respect the convictions of the other.¹

2. Toward the Roman Catholic Church

The Latin American SCM and IVF concur precisely in their estimate that the spirituality of that continent's Roman Catholicism is almost totally apostate. Some of the members of the SCM, however, feel that the only hope for the Christianization of Latin America is in a purification of the Roman Catholic Church--not in a mass conversion to Protestantism. Others side with the IVF in believing that the Roman Catholic Church is so corrupt that any reformation of this magnitude is impossible, and, therefore, that the only hope lies in a mass conversion to the Christ of Protestantism. Notwithstanding, there is agreement in the SCM ranks that the way to purify the Roman Catholic Church, or, as the others feel, to save people from it, is by a militant evangelism. They also concur that evangelism on this continent is fully consonant with their ecumenical calling. Thus the SCM and the IVF are both committed to full-scale evangelism.

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1. Ante., pp. 27-34, 60-64.

It is because of their estimate of Roman Catholicism that the IVF refuses to admit Roman Catholic students to full membership in its movement--feeling that their non-Christian influence would weaken the outreach of the group. Those in the SCM defend the practice of according full membership to Roman Catholic students on two different grounds, depending on their estimate of the quality of spirituality of the Roman Catholic Church: 1) some maintain that the Roman Catholic students may make valuable contributions to the SCM's fulfilling of its mission, and 2) others insist that this is the best way to bring Roman Catholic students under the repeated proclamation of the Gospel, thus increasing the probability that they will pass from death to life.¹

G. Present Status

The two organizations may best be compared under the following categories: 1) geographical distribution, 2) numerical strength, 3) spiritual vitality, and 4) future vision.

Geographically, the SCM has penetrated a number of countries in which the IVF has no work, e.g., Honduras, Nicaragua, Cuba, Uruguay, and Venezuela. Costa Rica is the only country in which the IVF is active where there is no SCM.

Numerically, the SCM far outweighs the IVF. The SCM has seven groups in Mexico compared to the IVF with four. In Puerto Rico there are six SCM groups; the IVF has four. There are twenty-

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1. Ante., pp. 34-36, 64.

six SCMs in Jamaica and only four IVF groups. Brazil boasts fifty-six SCM groups, whereas the IVF has but five.

Spiritually, both organizations are blessed with movements which are continually strong and healthy. For the SCM these are Brazil, Jamaica and Guatemala; for the IVF, Mexico, Argentina and Bolivia. Each organization also has its weak, vacillating movements: Argentina and Bolivia in the case of the SCM and Paraguay in the case of the IVF.

Both groups have the same vision for the future: evangelism, leadership training, and the establishment of indigenous groups in every Latin American university.¹

H. Summary

The SCM and the IVF are similar in many respects, yet divergent in others. Their histories are progressive and conservative, respectively. One is doctrinally broad and the other narrow. Both seek the spiritual welfare of students, yet the SCM transcends this excellent but inadequate goal. One group is organizationally inclusive, the other exclusive. Similar programs propagate the respective emphases. Peaceful co-existence side by side is unusual. They concur that Roman Catholics must be evangelized but disagree as to their membership status in the respective movements. Geographically and numerically the SCM is the stronger group in Latin America. It is impossible to judge the spiritual vitality of either group from this distance. Their visions for the future are the same.

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1. Ante., pp. 36-41, 65-69.

CHAPTER IV

SUMMARY AND CONCLUSION

CHAPTER IV

SUMMARY AND CONCLUSIONS

In this chapter the summary and conclusions of the writer's investigation will be stated.

A. Summary

The essence of the writer's summary has been implicit in the preceding chapter, and it merely remains to state that both the Student Christian Movement and the Inter-Varsity Fellowship have been greatly used by God throughout the decades of their existence for the extension of the Kingdom of God and for the nurturing of Christians within it. The vision of both organizations is constantly upon the world--the whole world--which they seek to lay at the feet of Jesus Christ. Their recent thrusts into Latin America are evidence of this fact.

B. Conclusions

The path of the eclectic is always fraught with greater difficulty than the path of him who chooses to adopt en toto any one of several given points of view. The writer has come to the settled conviction that there is much that is praiseworthy in each organization, and also that there are areas in each group which merit constructive criticism. The strengths of both organizations should be combined in the life of each Christian, and their weaknesses avoided.

1. Ecumenicity

Every Christian would do well to cultivate the ecumenical spirit of the SCM. Although one is not prepared to go to the extreme of insisting upon an organizational unity of all Christendom, yet the narrow, un-co-operative aloofness of the IVF must be heartily disavowed. The writer concurs with the IVF in the belief that dissonant elements cannot work together harmoniously, yet he is extremely reticent to classify the SCM as a dissonant element. One accepts the principles of both unity and separation within limits, neither unreservedly.

2. Temporal Concerns

The Christian must affirm the importance and necessity of developing a sensitive, thorough-going concern for the temporal needs of humanity as well as for the eternal; though the latter should never be allowed to lose their primacy. The negation by the IVF of non-"spiritual" responsibility leads irresistably to the conclusion that all truly dedicated Christians must abandon social, political, economic and racial concerns to the non-Christian elements of society. This savors too much of Medieval monasticism to be palatable.

3. The Church

The Christian must stress the importance of the Church (in its local and world-wide visible expressions) in a tangible way, not merely pay lip service to it. One places greater emphasis upon the Church than does the IVF; but he does not subscribe to the attitude of the SCM, which comes dangerously close to making the Church, rather than the Scriptures, the believer's supreme authority (both, of course, subject to God).

4. Biblical Authority

The writer admires the central and fully authoritative position which the Scriptures occupy in the IVF. However, he feels that an equally authoritative use may be made of Scripture apart from the IVF's high view of inspiration, and further, that a deep loyalty to Scripture cannot be equated with the IVF's policy of non-co-operation. While it is true that the SCM has again become more biblically-oriented, it would do well to become even more so. Nevertheless, one feels that the increasing use of biblical terminology by the SCM reflects the presence of a significant return to biblical theology, rather than being mere "compromise formulae," as the IVF has accused.

5. Evangelism and "Conversion"

The writer concurs heartily with the evangelistic emphasis of the IVF as to the general need for a definite "conversion" among college-age non-Christians. It is manifestly true that there are countless children who have trusted Christ from earliest recollection and have never had a "conversion" experience. But it is a totally unrealistic appraisal of personality development for the SCM to minimize or deny that "conversion" is the quite valid and common experience of the majority of college students who trust Christ for the first time. Decisions of all kinds are by this time being made with full self-consciousness, and it is natural that the commitment to Christ should be no different. This does not mean that an individual's "conversion" must be of a highly emotional nature, nor that he be able to date it precisely. However, it does indicate that in most cases one will at least be aware that over a period of time a defi-

nite re-orientation and transformation has taken place, and that he now acknowledges Christ as his Savior, whereas previously he did not.

6. Attitudes

The Christian must seek to avoid at all costs the two outstanding tragedies which this inquiry reveals: 1) the inability or unwillingness to learn from one's Christian brothers, and 2) the inability or unwillingness to demonstrate love to those Christian brothers with whom one disagrees.

The writer has come to the conclusion that he must follow the ancient admonitions: "...test everything; hold fast what is good." "Above all, hold unfailing love for one another, since love covers a multitude of sins."

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APPENDIX

APPENDIX A

NATIONAL STUDENT CHRISTIAN MOVEMENTS RELATED TO THE WORLD'S STUDENT CHRISTIAN FEDERATION, 1957-1958¹

Argentina	Germany	Nigeria
Australia	Gold Coast	Norway
Austria	Great Britain	Pakistan
Belgium	Greece	Paraguay
Bolivia	Guatemala	Peru
Brazil	Hungary	Philippine Islands
Burma	India	Puerto Rico
Canada	Indonesia	Russia
Ceylon	Iran	Sierra Leone
Chile	Ireland	South Africa
China	Italy	Spain
Colombia	Jamaica	Sweden
Cuba	Japan	Switzerland
Czechoslovakia	Korea	Thailand
Denmark	Lebanon	Uganda
Dominican Republic	Malaya	United States of America
Egypt	Mexico	Uruguay
Finland	Netherlands	Venezuela
France	New Zealand	Viet Nam

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1. A More Than Human Fellowship, pamphlet, United Student Christian Federation.

APPENDIX B

STUDENT CHRISTIAN MOVEMENTS IN THE UNITED STATES
RELATED TO THE WORLD'S STUDENT CHRISTIAN FEDERATION
THROUGH THE UNITED STUDENT CHRISTIAN COUNCIL¹

Baptist Student Movement

Disciples Student Fellowship

Student Council of Evangelical United Brethren

Lutheran Student Association of America

Methodist Student Movement

National Canterbury Association

National Student Council of the Young Men's Christian Association

National Student Council of the Young Women's Christian Association

United Student Fellowship

Westminster Fellowship

Interseminary Movement

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1. A More Than Human Fellowship, pamphlet, United Student Christian Council.

APPENDIX C

STATEMENT ON THE RELATIONSHIP OF THE WORLD'S STUDENT CHRISTIAN FEDERATION WITH THE INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS¹

(Official policy statement adopted by the Federation General Committee, Tutzing, 1956.)

I. International bodies

The WSCF, in its relation with IFES, should:

- a) continue to examine itself penitently in the light of IFES's existence, as it began to do at the Ecumenical Consultation at Bossey in 1956;
- b) include, in its intercession list, some occasion for prayer about IFES, giving particular intentions, not simply a list of dates and names;
- c) investigate the possibility of organizing a joint consultation between IFES and WSCF on some subjects of common concern, for example, evangelism, understanding of the Bible, life in the Church, etc.
- d) try to arrange an informal retreat for Bible study, prayer and personal conversations between two or three officers or leaders from each of the two organizations;
- e) try to arrange occasional conversations on a wider scale between members of the staff of the two organizations;
- f) plan, in the coming triennial, another WSCF consultation on IFES to which several IFES leaders should be invited; IFES leaders might be consulted in the planning of the program of this consultation;
- g) exchange observers at important meetings wherever possible; in particular, the Executive Committee should consider the possibility of inviting IFES observers to the next meeting of the General Committee;

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1. The Relationships of the World's Student Christian Federation and Student Christian Movements with the International Fellowship of Evangelical Students and Inter-Varsity Fellowships, WSCF, Geneva, 1957, pp. 10-11.

- h) nominate a particular member of the Federation staff to keep in close touch with developments in IFES, and be ready to attend IFES meetings, if invited;
- i) continue exchanges of literature, information, greetings, etc.
- j) examine again, in its next General Committee, these questions and proposals, in the light of the experience of another three years;
- k) list IFES among international organizations in the WSCF directory;
- l) communicate the substance of these resolutions to the IFES in such terms as may be thought wise.

II. National Movements and local branches in their relations to IVFs

It is emphasized that, in view of widely different situations, national and local initiative must find its own best way. However, any of the following recommendations which may seem appropriate can be adapted to national and local situations.

It should be noted that local IVF-SCM co-operation has been effectively achieved in the past at local levels:

- a) Bible and doctrinal studies;
- b) joint prayer meetings in connection with university missions;
- c) arrangements for opening and graduation services;
- d) WUS projects;
- e) attendance at Universal Day of Prayer services by IVF members;
- f) dual membership in a few places;
- g) friendly personal contacts;
- h) joint preparation for conferences such as the American SVM conference on Ecumenical Mission, 1955.

Other possibilities for the future could be noted:

- a) invitation to IFES to participate in university missions;
- b) invitation to SCM study groups, or arrangements of joint study groups outside the organization of both movements;
- c) prayer for IVF members on a personal basis.

III. Policy for the guidance of Federation staff and of national Movements, especially in pioneering areas where consequences of competition are likely to be most damaging.

- a) It is the duty of the Federation to give every assistance (including information through its literature) to young Movements and, where necessary, to ensure that they are aware of the reasons for the existing divisions between WSCF and IFES.

Nevertheless, in countries where it is possible to preserve Christian unity among students only if both WSCF and IFES withhold the establishment of formal relations with the national Movement, the Federation should be willing to do so, after testing local opinion. Such abstention would not preclude informal contacts between either of the international organizations and the Christian student community in that country.

- b) In situations where it seems at present impossible to achieve either unity or any considerable measure of cooperation, the SCM should carry on its work separately, as it understands that work in the light of the Gospel. But it must also remain open to any possibility of establishing a better relationship with IVF, patiently seeking the power of the Holy Scriptures to heal misunderstanding and division.

APPENDIX D

THE ATTITUDE OF THE STUDENT CHRISTIAN MOVEMENT TOWARD ROMAN CATHOLIC STUDENTS¹

Our message to Roman Catholic students is Jesus Christ--whom they claim to recognize as God and Saviour--and our point of departure, therefore, is the common doctrine of the divinity of Christ, of His Lordship over the Church and His authority according to the Scriptures. In presenting this message to them we should not approach them in the spirit of controversy, attacking points of doctrine or practice; but, studying the Scriptures with them, we must challenge them personally to accept Jesus Christ as Lord and Saviour...

The practical result of the witness of the S.C.M. to the necessity of a church relationship, confronts the Roman Catholic student who has come to a personal acceptance of Jesus Christ as Lord and Saviour with the need for deciding between two possible attitudes:

- a) To remain within his church, working for its reformation and renewal; or
- b) to leave it in order to join another church.

We recognize that because of the low spiritual state of the Roman Catholic Church in Latin American countries, its departure from a Christocentric emphasis, and its rigid hierarchical control, the latter will be the normal consequence.

The choice between these two attitudes is not the responsibility of the S.C.M. but of the individual Roman Catholic student, sustained in his struggle by the fellowship of the S.C.M.

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1. Galland, Sao Paulo Conference, op. cit., p. 46.