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THE INFLUENCE OF CHRISTIAN STUDENT MOVEMENTS  
IN THE  
COLLEGES AND UNIVERSITIES OF CHINA AND JAPAN

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## TABLE OF CONTENTS

## TABLE OF CONTENTS

### INTRODUCTION

A. Statement of the Problem. . . . .	v
B. Importance of the Problem . . . . .	v
C. Sources of Study. . . . .	vi
D. Method of Procedure . . . . .	vii

### CHAPTER I

#### ORIGIN, AND HISTORY OF THE WORLD'S STUDENT CHRISTIAN FEDERATION AND THE INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS

A. Factors in the Growth of International Student Groups. . . . .	1
1. Previously Existing Organizations. . . . .	1
2. Direct Factors Contributing to World Organization . . . . .	3
a. Evidences of locally existing groups. . . . .	3
b. L. D. Wishard and his trip. . . . .	4
3. Establishment of the World's Student Christian Federation . . . . .	5
a. Formal organization at Vadstena, Sweden, 1895 . . . . .	6
b. John R. Mott's organizational trip. . . . .	6
4. Organization of the International Fellowship of Evangelical Students . . . . .	7
a. Background influences . . . . .	7
b. Formal organization in the United States, 1947. . . . .	8
B. Present Day Operations. . . . .	9
1. Purposes and Goals of the World's Student Christian Federation. . . . .	9
2. Purposes and Goals of the International Fellowship of Evangelical Students . . . . .	12
3. Policies of the National Organizations . . . . .	14
C. The Establishment and Growth in China and Japan . . . . .	14
1. Beginnings of the Work in the Orient . . . . .	14

2. Influence of the Trips of L. D. Wishard and J. R. Mott. . . . .	16
3. Epochs in the Organizations Since Their Establishment . . . . .	20
a. The period from 1898-1917. . . . .	20
b. The period from 1917-1935. . . . .	22
c. The modern period from 1935-1947 . . . . .	27
D. Summary and Conclusion. . . . .	33

## CHAPTER II

### METHODS AND TECHNIQUES OF THE WORLD'S STUDENT CHRISTIAN FEDERATION AND THE INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS

A. The National Organization of the Student Movements	37
1. The National Organization of the World's Student Christian Federation and the International Fellowship of Evangelical Students in China. . . .	37
a. The World's Student Christian Federation organization . . . . .	37
b. The International Fellowship of Evangelical Students organization. . . . .	40
2. The National Organization of the World's Student Christian Federation in Japan. . . . .	42
B. The Methods of Operation Used on the Local Campuses. . . . .	43
1. Campus Work in China. . . . .	43
a. The World's Student Christian Federation or The Young Men's and Women's Christian Associations . . . . .	43
b. The International Fellowship of Evangelical Students or The China Inter-Varsity Christian Fellowship. . . . .	46
2. Campus Work in Japan. . . . .	47
a. The World's Student Christian Federation . . . . .	47
b. The International Fellowship of Evangelical Students . . . . .	49
C. Evaluation of the Movements. . . . .	49
1. The World's Student Christian Federation. . . . .	50
2. The International Fellowship of Evangelical Students. . . . .	52
D. Summary and Conclusion . . . . .	54

## CHAPTER III

### COMPETING ORGANIZED FORCES

A. Secular Student Movements in China. . . . .	57
1. Characteristics. . . . .	57
2. Historical Development . . . . .	58
a. The Chinese Renaissance . . . . .	59
b. The "Revolt against Religion" . . . . .	60
c. The "National Revolution" . . . . .	61
d. The "United Front". . . . .	62
3. Impact on the Student Mind . . . . .	64
a. Student Interests . . . . .	65
b. Student Attitudes . . . . .	67
(1) Attitude toward culture . . . . .	67
(2) Attitude toward national politics . . . . .	68
(3) Attitude toward religion. . . . .	69
4. Strengthening of Christian Ranks . . . . .	70
a. Christianity in relation to Student Interests	70
b. Christianity in relation to Student Attitudes	72
B. Student Thought in Japan. . . . .	75
C. Summary and Conclusion. . . . .	76

SUMMARY AND CONCLUSION	78
------------------------	----

BIBLIOGRAPHY	81
--------------	----

## INTRODUCTION

## INTRODUCTION

The college experience unfolds to a young person rich new vistas of knowledge, opportunity, responsibility and challenge. These converging influences cannot but stimulate new ideas and questions in the thought processes of the earnest student. This is a different and unfamiliar world into which he is thrust.

"A man (or woman) enters college at seventeen or eighteen years of age; up to that time he has had very little liberty of thought or action. . . . Now all is changed. . . . There are few students who do not find very contradictory attitudes towards the meaning of the world held by the different teachers whose lectures they attend. . . . The result of new knowledge, the variety of points of view held amongst his teachers, greater freedom and the necessity of choosing for himself, is stimulation, strain, and a good deal of perplexity."<sup>1</sup>

Westernization has made a tremendous impact on the life of Asia, and one of the first, most influential fields in which this force has been recognized is that of higher education. Following a trip to the Orient after World War I, Sherwood Eddy remarked that, ". . . it is evident that education on modern lines has begun in earnest throughout the length and breadth of Asia."<sup>2</sup> However, due to the relatively small number of students in these countries, and their position of influence and leadership, as a result, all

. . . . .

1. Tissington Tatlow: "The Student Christian Movement", in (Modern Evangelistic Movements), p. 140
2. Sherwood Eddy: The Students of Asia, p. 5

factors affecting this group are of accentuated importance and significance.

#### A. Statement of the Problem

In light of the preceding facts, this research will be a consideration of the Christian influence which exists in the student world of China and Japan exerted by Student Christian Movements. These countries are studied together because their relations with each other have been close, and due to race background, geographic proximity, similar influences from the West, their Christian development has been quite similar. Attention will be centered entirely upon national movements which are members of international student organizations, namely the World's Student Christian Federation and the International Fellowship of Evangelical Students. This will exclude from consideration the efforts of the various missionary societies except as they participate in these autonomous student movements. Primary consideration will be given to development in China where Christianity has been less hampered of late, and has shown signs of growth.

#### B. Importance of the Problem

The importance of this study is indicated by the

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1. Cf. *ibid.*, Chapter 1.



strategic position which the Chinese and Japanese students enjoy in these societies. Until recently, the spiritual needs in the schools have been met largely through the organizations which are members of the World's Student Christian Federation (Young Men's Christian Association, Young Women's Christian Association, and the Student Volunteer Movement). There has recently been introduced the International Fellowship of Evangelical Students on these very campuses. What students will they reach, and what needs will they meet which are not resolved by the first group? Is their existence justifiable and necessary? To get a true picture of the student world in China and Japan, as well as the opportunities which open doors in these countries now offer, the roles of these two organizations must be appreciated and understood. The difficulties they encounter will be realized more acutely against the background of rival and unsympathetic trends of modern thought which assail the students.

### C. Sources of Study

The primary sources for this study will be numerous reports, books and periodicals published by the student organizations. An authority on the work of the World's Student Christian Federation, whose books will be used frequently on that which relates to the W.S.C.F. is John R. Mott - its organizer and former General Secretary. A

personal interview with the general secretary for the Far East, Calvin Chao, will contribute information concerning the International Fellowship of Evangelical Students. Another conference with Dr. T. Z. Koo, World Secretary of the World's Student Christian Federation, will yield facts pertaining to both groups. Evaluations will be secured from those who have had first hand contact with campuses. Books relating to the general fields of student activity under consideration will also be consulted.

#### D. Method of Procedure

The study will be introduced by a background account of the World's Student Christian Federation and the International Fellowship of Evangelical Students - their founding, purposes and policies. Establishment in the Orient will then be considered as well as organizational growth during succeeding years. Adaptation of the national structures to the local needs and the methods employed on these campuses will be examined and evaluated in the second chapter. A secular perspective of the student world will highlight negative influences against which the Christian message must fight in chapter three. The study will terminate with a summary and conclusion of the findings.

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This chapter will consider the historical background, organization and spread to the Orient of the World's Student Christian Federation and the International Fellowship of Evangelical Students. The purposes and policies of each of these groups will be studied. Finally, the history of the two organizations as they emerged in the student life of China and Japan and the resulting periods of development to the present day will claim attention.

A. Factors in the Growth of  
International Student Groups

1. Previously Existing Organizations.

The earliest evidence in modern history of organization with spiritual purposes among young people originated with George Williams in London. On June 6, 1844, he met with eleven young men to found a society for the improvement of the spiritual condition of those engaged in the drapery business and other trades. At first religious services were introduced into the factories, patterned largely after the methods of the revivalist C.G. Finney; then a center for fellowship providing a spiritual environ-

ment was added. This plan met with such success that by 1855 similar groups had been established in other countries and an international alliance known as the Young Men's Christian Association was formed. The lasting influence of the founder's spiritual purpose can still be detected in the organization; "because George Williams was deeply imbued with the evangelical spirit, the Movement he created, under God, bears the same impress."<sup>1</sup> Its aim is to meet the spiritual, intellectual and physical needs of young men, and though emphases have changed throughout the years, the original intention is still seen in that an active voting member of the Y.M.C.A. must be from a Protestant Evangelical Church. In North America this organization early included college students in its scope of influence so that by 1888 L.D. Wishard of the American Y.M.C.A. undertook a four year trip with world student needs in mind, the results of which will be seen later.

The impetus for organization manifested itself about this time on the college campuses proper. In England, where many of these movements have originated, there appeared a Student Volunteer Missionary Union, 1892, and a Federation of Christian Union, 1893, which combined a few

. . . . .

1. Arthur K. Yapp: "The Young Men's Christian Association" in (Modern Evangelistic Movements), p.121

years later to form the Student Christian Movement.<sup>1</sup>

## 2. Direct Factors Contributing to World Organization.

The establishment of an international student organization was dependent on certain conditions and as soon as these arose, but not until they did, could there be a sound union. John R. Mott, who was the first to recognize these factors, summarizes the situation thus:

"Not until there had been developed in a number of countries not only strong local student Christian societies but also effective national Christian student movements, not until the leaders of these movements had become acquainted with one another and had learned to appreciate the importance of international action, and not until a number of kindred spirits in different parts of the world had come to realize the possibilities of the students of the world drawn together by Christ and His all-embracing purpose - not until all these conditions had been fulfilled was it possible to establish a world-wide organization of Christian students."<sup>2</sup>

### a. Evidences of locally existing groups.

In a striking way, local Christian student groups arose throughout the world climaxing in the 1880's. The following are evidences which appeared in the Orient of spiritual life among the students. Amazing is this report from Tungchow College in China in 1883, showing signs not only of local strength but of international concern.

"At Tungchow College near Peking there is a band of students whose work, were it known, would be an in-

. . . . .

1. Tislington Tatlow: "The Student Christian Movement" in (Modern Evangelistic Movements), pp. 137-138.
2. John R. Mott: The World's Student Christian Federation, p.1

spiration to the entire college world. Prayer-meetings and Bible classes are maintained, individual work is done in college, and much preaching is carried on in the street chapels. A meeting is held every month to study the progress and pray for the spread of the Kingdom of Christianity throughout the world. Out of their bitter poverty these Chinese students are taking a hand in the evangelization of Africa by educating a boy in a school in Zululand at their own expense."<sup>1</sup>

At the same time the Christian students of Japan banded together.

b. L. D. Wishard and his trip.

L. D. Wishard paved the way for international union by proving its importance and by himself becoming the first link between the national groups. He was the pioneering travelling secretary of the first national student movement, that of the Y.M.C.A. in North America. To him came the vision of a universal student Christian movement and he conceived the following plan to accomplish this great purpose. First he would fuse the Christian students of North America into a strong force, then extend the Association movement to other lands and to that end he contacted missionaries to stimulate the formation in the non-Christian world of Y.M.C.A.'s among students.<sup>2</sup> In other words, he desired the federation of students abroad "through the extension of the American Student Young Men's Christian Association in other lands."<sup>3</sup>

. . . . .

1. Clarence P. Shedd: Two Centuries of Student Christian Movements, (quotation, unknown source), p. 324
2. Mott, op. cit., p.2
3. Shedd, op. cit., p. 326 (underlining added)

In the outworking of this plan he introduced such men as J. E. Studd, Professor Henry Drummond and Dwight L. Moody<sup>1</sup> to the American students and the spiritual results were great. Wishard then took a four year trip, 1888-1892, of the principal mission lands of Asia, studying the problems of the student field. "It would be difficult to overstate the importance of the foundation work accomplished during these years of laborious effort . . ."<sup>2</sup>, although the time was not yet ripe for organization, for the national movements were not fully stable. This was the first impetus, however, to the establishment of the World's Student Christian Federation and directly resulted in the formation of the Student Volunteer Movement and the foreign work of the Y.M.C.A.<sup>3</sup>

### 3. Establishment of the WORLD'S STUDENT CHRISTIAN FEDERATION

The year 1895 was deemed the propitious time for organization, but Dr. Mott proposed a different plan than that set forth by Mr. Wishard. He stated it thus:

"...instead of attempting to organize the Christian students under any one name and according to any one plan of organization, it would be better to encourage the Christian students in each country to develop national Christian student movements of their own, adapted in name, organization and activities to their particular genius and character, and then to link these together in

. . . . .

1. Mott, op. cit., p. 2

2. Ibid., p. 3

3. Shedd, op. cit., p. 336



some simple yet effective federation."<sup>1</sup>

Thus, instead of a world-wide Y.M.C.A. there would be maintained independence and individuality of the autonomous national movements according to their needs.

a. Formal organization at Vadstena, Sweden, 1895.

Thus, in 1895, six men gathered at Vadstena to establish the World's Student Christian Federation and later results prove that "this was the most potential event in the entire religious history of universities and colleges."<sup>2</sup> It comprised at that time, five Christian student movements - the Intercollegiate Young Men's Christian Association Movement of the United States and Canada, the British College Christian Union, the German University Christian Alliance, the Scandinavian University Christian Movement and the Student Christian Movement in Mission Lands, the latter consisting of the local Christian societies of students throughout the non-Christian world.<sup>3</sup>

b. John R. Mott's organizational trip.

Following this event, John R. Mott took a twenty month trip around the world upon the request of the students, with the purpose of effecting this union of Christian students. As a result, the following other national or international Christian students' movements were organized and

. . . . .

1. Mott, op. cit., p. 4

2. Ibid, p. 1

3. Ibid, p. 7

received into the Federation - the Student Christian Movements of India and Ceylon; of Australia and New Zealand; of China<sup>1</sup>, Korea and Hongkong; and of the Japanese Empire. Thousands of students flocked to the evangelistic meetings and more than five hundred "accepted Christ".<sup>1</sup>

The W.S.C.F. has grown from strength to strength since its organization.

"Its 25 years of history might be broken into 3 periods: the period of world-wide extension, 1895 to 1900; the period of internal development, 1901 to 1913; the period of severe testing and of readjustment to radically changed conditions, from 1914."<sup>2</sup>

#### 4. Organization of the INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS.

##### a. Background influences.

For many years the World's Student Christian Federation maintained the sole Protestant world student witness. However, in recent years separate groups have arisen in various countries - Great Britain, Canada, the United States, and China - forming strong national organizations, calling themselves evangelical student movements.<sup>3</sup> They have been established because it was felt that the W.S.C.F. was not meeting all the spiritual needs of the young people. In reviewing the factors necessary for the

. . . . .

1. John R. Mott: Strategic Points in the World's Conquest, p. 210
2. John R. Mott: The World's Student Christian Federation, p. 7
3. "Inter-Varsity Goes International", His, 7:18-20, Oct. 1947

development of an international student organization as<sup>1</sup> set forth by John R. Mott, it is interesting to realize that these new groups have passed through the same steps of growth as the W.S.C.F. some years previously and are well on the way to sound union. Cooperation has existed for some time between the national movements called the Inter-Varsity Christian Fellowship. International fellowship first took form at Stockholm, 1935, in an "International Conference of Evangelical Students". Finally, in April 1946, this relationship was found to be so profitable that a temporary constitution was drawn up at a conference held at Oxford.

b. Formal organization in the United States, 1947.

"The experience of the year convinced the leaders of the various national groups that it was right to take this further step"<sup>2</sup> and the movement was formally established in August 22, 1947 at Harvard. Ten countries were represented and became members of the International Fellowship of Evangelical Students - Australia, Canada, China, France, Great Britain, Holland, New Zealand, Norway, Switzerland,<sup>3</sup> and the United States.

Although this group is still very young, its importance in this study cannot be ignored because of the

. . . . .

1. Ante, p. 3

2. "Inter-Varsity Goes International", His, 7:18-20, Oct. 1947.

3. Ibid, p. 19

size and strength of the national movement in China.<sup>1</sup> It is reported that,

"...the China I.V.F. has spread like wild-fire throughout the China Universities, increasing to over 60 groups within two years. Some number over 100 members, or a greater proportion in the College . . . (than) Church-goers to the total population of the States."<sup>2</sup>

This is some indication of its significance in the student field. Its leaders have learned from the experience of the W.S.C.F. and have expressed organizational plans which<sup>3</sup> are strikingly similar to those of John R. Mott:

"It is not the thought of the leaders of the I.F.E.S. to launch an international organization with stereotyped methods and much direction from the international leaders. Indeed, a study of the history of evangelical Christianity in the universities has led to an organization of loosely-knit autonomous groups. What is desired is a truly Christian fellowship to bring together the existing free movements which possess the same doctrinal basis and evangelistic outlook."<sup>4</sup>

## B. Present Day Operations

### 1. Purposes and Goals of the WORLD'S STUDENT CHRISTIAN FEDERATION

The objectives of the Federation as originally formulated were as follows:

. . . . .

1. Calvin Chao: Personal Interview, October 14, 1947.  
The latest figures reported 64 official chapters of I.V.F.; 3,000 students were members having signed cards indicating that they were Christians, and 3,000 signed cards indicating interest.
2. Frank Harris: Written Report, January 1948.
3. Ante, p. 5
4. "Inter-Varsity Goes International", His, 7:18-20, Oct.1947

- "1. To unite student Christian movements or organizations throughout the world.
2. To collect information regarding the religious condition of the students of all lands.
3. To promote the following lines of activity:
  - (a) To lead students to become disciples of Jesus Christ, as only Saviour and as God.
  - (b) To deepen the spiritual life of students.
  - (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."<sup>1</sup>

It is interesting to note that though the theological implications of this first set of objectives were quite clear, the following changes have been made:

- "3. To promote the following lines of activity:
  - a. 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.
  - b. To deepen the spiritual life of students and to promote earnest study of the Scriptures amongst them.
  - c. To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.
  - d. To bring students of 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.
  - e. To further either directly or indirectly those efforts on behalf of the welfare of students in body, mind, and spirit which are in harmony with the Christian purpose."<sup>2</sup>

The latter innovations, it will be noted, are far less arbitrary and leave much to personal interpretation so far as doctrinal belief is concerned. Thus, the Federation could well include those of all schools -

. . . . .

1. John R. Mott: The World's Student Christian Federation, p. 6 (underlining added)
2. Constitution of the World's Student Christian Federation. Article II. Objects. (underlining added)

liberal and conservative. In a recent publication it was said,

"It's an international movement of Christian students from almost every Protestant and Orthodox background. Still, WSCF draws its life from its autonomous national movements. Where convictions differ it has learned to hold them in the movement in rich diversity. And where common conviction emerges, WSCF acts with surprising effectiveness."<sup>1</sup>

Its primary concern is with the spiritual welfare of the individual students and the implications of this in his social and economic environment; and to serve national Christian movements, promoting helpful relations between them. The social emphasis arose after the Versailles Conference in 1900 and has increased creating "a vigorous social conscience" in the Federation.

The W.S.C.F. has developed an efficient international organization to carry out its purposes, and some of its methods of operation are listed as follows:

"-holds conferences

- a. local conferences are the training grounds for voluntary religious forces at work among students.
- b. international conferences have created a sense of world unity.
- sends staff (secretaries and special agents) to visit national movements.
- aids in reconstruction of war-ravaged movements.
- helps start SCM's in some countries.
- subsidizes student Christian work in several countries.
- gives help and advice to all movements.
- publishes news sheet, journal (The Student World) and Grey Books.
- gives international leadership in Bible study.

. . . . .

1. United Christian Council: "Know Your WSCF"

- pioneers in developing the Christian critique of the University.
- sponsors international Day of Prayer for Students.
- co-sponsors international student relief."<sup>1</sup>

## 2. Purposes and Goals of the INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS

The Fellowship is implicit in its objectives, which are listed as follows in the constitution:

"To create an international fellowship of national student Evangelical Unions or Fellowships . . . for the purpose of:

- (a) Seeking to awaken and deepen personal faith in the Lord Jesus Christ and to further evangelistic work among students throughout the world.
- (b) Strengthening the National Evangelical Unions and providing for fellowship on a world-wide and regional basis."<sup>2</sup>

It also has a very carefully defined doctrinal basis of the "fundamental truths of Christianity",<sup>3</sup> given as follows:

- "(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.
- (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

. . . . .

1. Ibid.
2. Constitution of the International Fellowship of Evangelical Students. Clause 2. Objects.
3. Ibid, Clause 4. Doctrinal Basis.

- 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."<sup>1</sup>

Though this is an interdenominational group, these beliefs are strictly adhered to, and must be accepted not only by the officers, but also by the individual movements. It thus represents a direct position on specific theological points in the Christian message. The primary concern of the organization is "to give the utmost possible assistance to evangelical students who desire to take the gospel of Christ to the universities of the world."<sup>2</sup> There is plainly an emphasis on an Evangelical Gospel message.

Since the organization is still in a state of formation, its plans for carrying out these aims, are by no means complete or perfected. The constitution states that "at regular intervals united and regional international conferences" will be held.<sup>3</sup> Staff members have gone out

. . . . .

- 1. Ibid.
- 2. "Inter-Varsity Goes International", His, 7:18-30, Oct. 1947.
- 3. Constitution of the International Fellowship of Evangelical Students. Clause 2 - (c)



from America and Britain to give assistance both in China and Japan, and funds have been sent to needy national movements.

### 3. Policies of the National Organizations.

Both organizations recognize the independence, individuality and autonomy of their constituent national movements, thus the local organizations are indigenous with an interdependence for mutual help, sharing and encouragement. The role of the international administration is advisory, as liason, and to give assistance where necessary.

The W.S.C.F. does not admit a national organization ". . . until after preparation and testing, and until it gives promise of real strength and permanence."<sup>1</sup> The I.F.E.S. demands that the national group have a doctrinal basis in accord with that set forth in their constitution as a prerequisite to affiliation.

### C. The Establishment and Growth in China and Japan.

#### 1. Beginnings of the Work in the Orient.

The Christian influence was first borne to the students and young people of Asia by the Y.M.C.A. In a report of this organization written in 1894, the need and

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1. Mott, op. cit., p. 9

opportunity represented by the student world were already clearly realized and a few steps had been made in contact so that after but three years they reported:

"During the three years spent in association with the students in Asia, we became convinced that they as a body are favourably disposed to Christianity. In fact, through the spread of education, their religious beliefs are becoming gradually undermined."<sup>1</sup>

This became increasingly a typical description of the students of Japan and China and of the door which was opening ever wider and wider to the influence of Christianity. The message presented to them was a Gospel appeal of Christ as Lord and Saviour and the responses were great - 130 being received into the church after careful examination in one day.<sup>2</sup> At this time the Y.M.C.A. was the only Christian endeavor which was tolerated in government schools.

The first college Christian Association of Japan was organized in 1876 by Dr. Clark who had been asked to develop an agricultural college in Sapporo. They called themselves "Believers in Jesus" and a letter from them to American students first aroused Wishard's interest in a world student movement.

The earliest indigenous college association arose in 1888 when the students of the First Government College of Tokyo organized a small group of fellow-students into a

. . . . .

1. (Y.M.C.A.): Fifty Years' Work Among Young Men in All Lands, 1844-1894, p. 315
2. Ibid, p. 316

Student Y.M.C.A. Many of the early Y.M.C.A.'s were Student Associations, and though interested in all young men, the "Y" worked mainly with students. By 1894 the college associations numbered 19 with a membership of 505; 15 of these groups were in government schools.<sup>1</sup>

In China, the first student Y.M.C.A.'s were organized in the Anglo-Chinese college at Foochow, and the North China College T'ungchou, in 1885. Due to the fact that few government schools were in existence, the "Y"'s were all in mission schools. Thus the impact of their spiritual influence was not felt as strongly as in Japan where groups were in a non-religious environment. Furthermore, foreign missions were still opposed quite strongly by the literati and the students, the opposition to which climaxed in 1900 in the Boxer Rebellion.

## 2. Influence of the Trips of L. D. Wishard and J. R. Mott.

In 1889, L. D. Wishard spent nine months of his world-wide trip in Japan, and the results were encouraging and rewarding. He travelled to all the chief cities, meeting student groups and challenging them with the rich spiritual experiences of the students of North America. The Japanese students responded with great interest, desiring to see the same results in their own country. It brought

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1. Ibid, p. 237

great amazement to Mr. Wishard when 500 delegates from 25 government and Christian colleges met at Doshisha University, Kyoto for the first national student gathering of any kind.<sup>1</sup> From this conference came the challenge to American students to join them in "making Jesus King", which had been their theme. "From that gathering seventy-five young men went out to spend the entire summer in proclaiming Christ in the cities, villages and country places of many of the provinces."<sup>2</sup> This was the first Student Conference held outside of the United States and also the beginning of yearly summer conferences of the students in Japan. Thus, though little was accomplished organizationally, a foundation was set and the Japanese students were stirred spiritually and challenged to seek service for Christ. From that time forward John Swift took up full time Association work in Japan.

Much less spectacular were the results of Mr. Wishard's visit to China, because that country was not ripe for organization. Most of the time was spent in personal conferences.

In 1896 the foundations laid by Wishard were established and strengthened by the world-wide trip of John R. Mott. He came as the general secretary of the newly

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1. Shedd, op. cit., p. 330
2. Ibid.

formed World's Student Christian Federation, and his ministry was very effective, to which the following testimony bears witness.

"Yet as truly as was John Wesley in the British Isles or as the Apostle Paul on his missionary journeys, Mott in his time was the greatest evangelist of the free and unfettered gospel of Christ in the university centers of the entire world."<sup>1</sup>

In Japan, he visited all the main cities and schools and his efforts were rewarded by a nation-wide student awakening. There was an increase in the number of Associations, and measures for organization were planned. This movement was completed in January, 1897, at a constitutional convention in Tokyo, attended by fifteen colleges and universities, resulting in the formation of the "Student Young Men's Christian Association Union of Japan." Immediately there was an increase in the number of member associations to 29 by April, 1898.<sup>2</sup> The same year this national movement was represented at the conference of the World's Student Christian Federation in the United States, and admitted into its membership.

In 1898, Galen Fisher became the National Secretary of the Union, and "The later development of the Student Christian Movement in Japan was due largely to

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1. Sherwood Eddy: A Century with Youth, p. 79
2. Dean Leeper: "The Japanese Student Christian Movement," 1888 to 1945 (unpublished term paper, Yale Divinity School, New Haven), p. 9-10

his tact and wisdom.<sup>1</sup> Rapid growth resulted. The Union convention in 1898 met jointly with the eleventh summer conference, and the former took over the management of the conference. Also a periodical called "The Student YMCA" was published. It was reported that though the Christian students were a minority, they were a very lively one.

In China, Mott visited all the institutions of higher learning resulting in an increase of student associations from five to twenty-seven. The response was large to his message, the purpose of which was to enrich the spiritual life of the students. These conferences were held in four strategic places - Chee-foo, Peking, Shanghai, and Foochow, and were attended by 3,000 delegates. November, 1896, it was decided to organize nationally, thus a conference was held at Shanghai. Opposition to foreigners in China made it advisable for the foundations of the national society to be set by the leaders of the different colleges. The movement gained the support of seventeen leading college presidents, and thus was inaugurated the "College Young Men's Christian Association of China", with twenty-seven member societies. Having complied with all conditions, this new organization was immediately admitted to the fold of the World's Student Christian Federation. A missionary

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1. J. S. Motoda: "Beginning of the Student Christian Movement in Japan", The Student World, pp. 14-20, July, 1923.

department of this movement was formed and called the Student Volunteer Movement of China, whose purpose it was to recruit a trained ministry for the Chinese Church. Thus a firm foundation undergirded this Chinese student enterprise.

### 3. Epochs in the Organizations Since Their Establishment.

a. The period from 1898-1917 - Christianity obtains a foothold and becomes popular.

In Japan, the first peak of development came in 1907 when the leaders from forty-two nations assembled for the convention of the World's Student Christian Federation in Tokyo. Following this gathering, Mr. Mott and some of the delegates toured the nation in evangelistic campaigns and the resulting influence upon the thinking of the Japanese was significant. There was a realization of the universality and oneness of Christianity which broke through many of the remaining prejudices against the name of Christ. The college men began to comprehend that they were one with the students of the world, and actual participants in an international movement for the Cause of Christ.

The same year was significant for the Chinese student population in Tokyo which had grown from about 100 in 1900, to 15,000 in 1907. The moral and social conditions under which they suffered were demoralizing and often ruinous to their health. Chinese "Y" secretaries established

two large Chinese Student Y.M.C.A.'s with the purpose of leading young men to a personal acceptance of Christ if possible, or at least to arouse sympathy in them toward Christianity.

"It was felt that the key to China was in Japan in this group of future Chinese leaders and much was done to break the way for Christian advance in China by this instance of cooperation between the YMCA's of the two countries."<sup>1</sup>

In 1908 hostels were set up in Tokyo for a limited number of students. These were especially helpful in the lives of young Christians, and provided a center for the development of Christian activities and influence.

The movement continued to grow. In 1915 there was the first meeting on a University campus with public prayer and singing of hymns. Student evangelistic bands from the Imperial Universities spoke in many cities, and there were two special evangelistic campaigns among the students of Tokyo. There was even newspaper evangelism in the metropolitan press. By this time the Young Women's Christian Association was also firmly established and boasted twenty-three student associations.

Having been encouraged by the response of the Chinese students in Tokyo, Fletcher Brockman felt that those in China must be ready for the Christian message. Thus in 1907, he went to that land, and "for the next three

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1. Leeper, op. cit., p. 14.



decades, China became probably the greatest field in student evangelism that the world has ever known.<sup>1</sup> Crowds of from one to five thousand students a day in twenty cities attended the meetings in the nation-wide evangelistic campaigns, and there was effective follow-up work done in the organization of many Bible classes taught by Chinese Christian leaders. Thus the Christian message was gradually and effectively spreading throughout the student world of China.

b. The period from 1917-1935.

This is the period of growth, tempered with reverses, struggling against materialism, accompanied with a change in emphases.

Following the first world war Christianity became unpopular in Japan because of the seeming injustice of the Christian nations in the peace treaty and political inequalities at Geneva.

The year 1923 brought an earthquake and a fire to Japan with accompanying destruction. The Christian students were outstanding for the assistance which they extended to the afflicted, helping them physically and also finding opportunities to preach the Gospel. The National Committee of the Y.M.C.A. felt a need for an evangelistic campaign in Japan with special reference to post-earthquake

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1. Eddy, op. cit., p. 96.

conditions, with the aim of deepening the spiritual life of the people in an attempt to counteract a growing materialism.

In 1929 there arose a Communist ferment among the students. It was felt that Christianity no longer appealed to the best young men because it made no stand against the social and economic evils which prevailed in society, and thus lacked spiritual dynamic.

To meet this need a "Social Christian Movement" was formed in 1930 by certain young Christian professors and students, growing out of the Y.M.C.A. movement. Their purpose was to challenge the churches which seemed powerless against the growing influence of Communism, but the clerical groups emphasized that their task was to "save souls". There were two trends in this new organization. Either the Communistic theory of benefit for the masses was accepted along with Christianity and finally produced Communists, or there was complete denunciation of Communism and its anti-Christian stand. Thus by 1932 the Social Christian Movement was defunct and the communistic, social emphasis dwindled.

By 1935, there were two dominant trends of Christian thought in Japan - social Christianity, which soon lost its appeal, and Dialectical Theology, which came to the fore as communism died out. "With the popularity of German philosophy among the students and being in a

skeptical mood besides, this theology began to gain<sup>1</sup> favor." The situation was summarized thus:

"What kind of Christianity is attracting students . . .? Not, says a Japanese student, Dr. Ebina with his adaptation of nationalistic thought and liberal Christianity; not either, Mr. Kanzo Uchimura with his "Bible and Bible only" evangelism - these two who used to draw the largest student audiences. Rather, the two kinds of churches interesting to students now are the ones that preach Barthian theology with the old-time Calvinistic zeal, and those where Catholic or Catholic-like services are held."<sup>2</sup>

Since the national student movement reflected united student opinion - all these reactions would become quite evident in their ideas, programs and emphases. Throughout this period we find a new perspective developing among the students, from the simplicity of their belief and zeal in evangelism, as evidenced after the 1923 earthquake experience, and their intellectual restlessness evident after the Communist stir of 1929.

As the world conference in Tokyo had given great impetus to the student movement in Japan, so the awareness of a national student Christian movement<sup>3</sup> resulted from

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1. Leeper, op. cit., p. 21
2. Ibid, p. 22
3. Kiang Wen-Han: "The Ideological Background of the Chinese Student Movement" (unpublished Doctor's thesis, Union Theological Seminary, New York, 1947) p. 247, footnote.  
"The Chinese Student Christian Movement is composed of Student YMCA's, Student YWCA's, and Student Christian Fellowship groups in the different colleges and senior middle schools in China. Organizationally, the Student Division of the National Committee Y.M.C.A. and the Student Department of the National Committee Y.W.C.A. in Shanghai jointly represent the Chinese Student Christian Movement in the World's Student Christian Federation."

the gathering of the World's Student Christian Federation in China in 1922.

"From then on, the Chinese Student Christian Movement began to take shape as a united national body comprising all the voluntary student Christian organizations in the colleges and middle schools of the country."<sup>1</sup>

There was one Christian association in about every eight schools, and one in eight of the students in these institutions was a member of a Christian Association.

The new increase in government schools introduced a new element in the type of local groups. Though there had been a demand as far back as 1902 for a national educational system in China, the real growth in these institutions accompanied the "New Civilization Movement" in China following the first world war.<sup>2</sup> The mission schools being privately owned were more expensive so that they were attended usually by the wealthy non-Christian, but many of the Christians shifted to government schools which were cheaper and often had better faculties. This tendency resulted in the growth of S.C.M. in non-Christian institutions. It was found that the groups which developed in this environment displayed more vitality because of the constant spirit of struggle.

By 1936 there were more than 200 S.C.M. unit

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1. Ibid, p. 249-250

2. Alice H. Gregg: China and Educational Autonomy, p. 73

associations throughout the country, which were locally organized into city or regional unions meeting annually in more than a dozen summer conferences.

Accompanying all these new influences there is noted also a change in emphasis which is summarized thus by a "Y" Executive Secretary in China,

"Its nature was gradually expanded from the narrow scope of Bible-study and religious fellowship to a more out-reaching program of character-building and social service . . ."1

In this period was also introduced the problem of relations between the Christian movements of China and Japan in light of diplomatic strain between the two countries, and the possibility of war. There was a strong basis of contact through mutual sharing - Chinese students who had studied in Tokyo; personal friendships which had arisen at W.S.C.F. conferences; Inter-Movement visitation; exchange of Secretaries; and quarterly news-letters.

In 1931 was the first open break in the Sino-Japanese relations. However, contacts were kept open by interchange of letters; the visit of outside representatives - 1932, the Chairman of the Federation visited both countries, and in 1933, two American students came to assist; and the interchange of delegates. Further plans for maintaining mutual understanding were made at the Java con-

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1. Kiang, op. cit., p. 100

ference in 1933 and a gathering of some Chinese and Japanese leaders was effected in 1934. Such contacts succeeded until 1936 at which time hostilities broke out in North China and open communication was impossible.

c. The modern period from 1935 to 1947 - increasing nationalism.

Most interesting and significant during the war period were the attempts at maintaining Christian love between the Chinese and Japanese movements. One observer stated, "There can be no question that the Chinese and Japanese movements have been doing pioneer work in Christian unity in time of war."<sup>1</sup> They were given some assistance in this by a Federation representative, who was sent as a "special secretary for a critical area", according to the new policy inaugurated by the W.S.C.F., and whose purpose was to try to "interpret the thinking and Christian concerns of one group to the other."<sup>2</sup>

Two events in the academic year 1938-1939, were especially significant and helpful for these inter-relations. The first was a conference of leaders at Alwaye, in India at which time the delegates of both countries were able to discuss openly the problems of their respective S.C.M.'s. The other is "One of the unique things which has come into

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1. (W.S.C.F.): The S.C.M. in the Far Eastern Conflict, p. 1
2. Ibid., p. 40

the life of the Federation from the Far East. . . the period of common prayer between Movements in warring countries."<sup>1</sup> However, as the war progressed such contacts were almost impossible. Throughout, there was a paradoxical closeness between Christians in the two countries and an interest in the spiritual brother, though an enemy.

"A Westerner coming to the Far East could not help being struck by the extraordinary sense which Christians in both countries had of belonging to each other. . . sharing a common faith, loyalty, and task."<sup>2</sup>

This period, in Japan, is characterized by an intense increase in nationalistic feeling and pressure from the government. There was strict control of speech, consequently the student world appeared calm and uncritical but in many instances there was basically deep spiritual agony at the demand of conduct inconsistent with belief. The Christians drew together very closely against the impact of this rising tide, which created many problems for them - "How can we save our home country? Is it possible to combine Christian gospel with these traditional religious ideas?"<sup>3</sup> What should be done where faith contradicts national faith? It was a critical time for these isolated Christians in a "stilted atmosphere of uncertainty and fear and suppression in Japan."<sup>4</sup>

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1. Ibid, p. 43
2. Ibid, p. 31
3. Ibid, p. 53
4. Ibid, p. 29

S.C.M. post-war plans are still vague due to the great disintegration of organization during the war. The summer conferences have been resumed since 1943 and response is very encouraging. The National Committee in its 1947 meeting decided upon the following lines of action - nation-wide outreach with a "Read the Bible Movement" to meet the widespread craving for Christianity; restoration of the war affected Y.M.C.A.'s; development of High School groups to cope with the situation created by the democratization of the educational system, and to prepare a foundation for the future student work in colleges and Universities.<sup>1</sup> The S.C.M. in Japan is just emerging from the great conflict which submerged it for some ten years. Local groups of the International Fellowship of Evangelical Students have gained the approval of the national government to the extent of receiving official recognition as a national organization in 1948. It must now prove itself in operation. Due to the increasing interest in Christianity and the recent difficult war experiences much will be demanded of that which calls itself a Christian movement.

In contrast to the unhappy atmosphere of suppression which prevailed in Japan at this time, China was awakening to a new and challenging national self-consciousness,

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1. Student Department, YMCA, Japan: Written Report, September 3-7, 1947. (report on the 56th Summer School Conference)



hope and power. This was regarded as a "people's war" and thus the students were united behind the efforts of their government. The Chinese S.C.M. took special action to break down all barriers and become part of the "United Front", a combined student movement for national liberation. Christianity gained universal respect, and under such stimuli it is to be expected that a Student Christian movement would grow. The questions of the student mind were whether the Christian forces could satisfy the great spiritual hunger which had arisen, and a desire for a rediscovery of the basic meaning of our Christian faith.

An active work was carried on by the movement during the war - "Youth and Religion" evangelistic campaigns were carried on; new Christian fellowships formed; summer conferences were held as before; but the biggest task of the S.C.M. was the administration of student relief.

The student world itself suffered many hardships such as the dislocation of the schools moving from East to West before the advance of the enemy, and the resulting lack of essentials for a comfortable and healthy life.

Accompanying the greatly increased interest in spiritual truths there developed on the previously united Protestant student front a restlessness and groups appeared with variations of emphases. In 1935 there was formed a "League of Evangelical Students" whose stress was in accord with its title. However, it disappeared at the outbreak

of the war lacking adequate workers and the right kind of leadership.

During the Westward trek in 1937 the students experienced a deep consciousness of their responsibility for the creation of a new China. Following a conference in 1939 a few began to pray for the Student Dedication Movement and in 1940 specific plans were made - a red card signed would signify life-long service in the Church; the white card promising prayer and support for Christian work. In 1941 seventy-two students had signed cards<sup>1</sup> and the numbers increased as Mr. Chiang and others devoted their time to it.

As has been seen the hardships of war had prepared the hearts of these students for the Gospel message. In 1944, a student conference was held on a campus near Chungking with a program of Bible study, devotional meetings and the discussion of practical problems. Many Biblical teachings, such as the centrality of Christ and His atonement for sin, as well as the unique place of importance given to the Scriptures as the only infallible rule of faith were new to the students. As these young people returned to their local campuses, a new element appeared in the Christian union and this presented a problem. Desiring a program of Bible study and prayer, and encountering considerable opposition, the

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1. Newton Chiang: "The Student Dedication Movement of China", Missionary Digest, 6:7-9, March, 1945

new unions met separately. In 1945, Calvin Chao had the vision of a nation-wide student conference for these students, and to the amazement of the leaders, 169 delegates<sup>1</sup> were present from 40 Universities, suggesting the universality of this movement. At the end of this conference the students suggested the organization of a Chinese Inter-Varsity Christian Fellowship, and thereupon contacted the groups in Britain and the United States. The organization was formed in the West by the young people who had been evacuated from occupied areas and has since been carried back to the old centers. Upon the establishment of the International Fellowship of Evangelical Students, the Chinese movement became a charter member.

Their program is one of aggressive evangelism presenting a plain Gospel message, encouraging Bible study and prayer. Their emphasis is on a transformed, powerful Christian life rather than on social service and activities. This movement has increased rapidly in numbers and influence as a result of the wide reception of their challenge.

China, too, represents a wide open door of opportunity accentuated by manifest interest among the people, in the Christian forces of the world.

#### D. Summary and Conclusion

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1. Calvin Chao: Personal Interview, October 14, 1947.

As an outgrowth of group interest, mutual welfare and expert guidance under the leadership of John R. Mott, the Christian students of the world were united in 1895, into the organization of the World's Student Christian Federation. It was a group developing from a conservative, evangelistic basis and purpose, becoming as a result of many influences and circumstances more liberal in its beliefs and social in its outworking. Concerning such a change in position their own founder had said,

"The corner-stone principle is the recognition of the supremacy and the universality of the Lord Jesus Christ and of His work as the only sufficient Saviour. Wherever there has been any compromising or obscuring of this central principle, the association or movement concerned has wandered over comparatively barren wastes. It is highly significant that by far the largest, most comprehensive and most powerful organization of students and professors is this one grounded upon the Divine personality of our Lord."<sup>1</sup>

In light of this evaluation, it is not surprising to see a group arise which once more fulfills those conditions. Thus, more recently, in 1947, there has been organized the "International Fellowship of Evangelical Students" with an uncompromisingly conservative basis and strong evangelistic purpose.

The World's Student Christian Federation was established in the Orient under the organization of the Young Men's Christian Association. In both China and Japan, the

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1. Mott, op. cit., p. 9

trip of L. D. Wishard prepared a foundation upon which John R. Mott, shortly thereafter, built solid national student movements.

In the period from 1898-1917, this Christian organization obtained a firm foothold in Japan growing in numbers and influence, and contacting very effectively the Chinese population studying in Tokyo as well. This period in China was one of evangelism and elementary orientation as far as organization was concerned.

From 1917-1935 the groups experienced both advances and internal ferments, fighting also a spirit of materialism which prevailed. In Japan a communistic movement among students had its effect on many for awhile and as they emerged from its influence there could be seen a desire for a more critical theology. In China, there was a new consciousness of national unity and organization following the W.S.C.F. Conference there in 1922. The movement spread, thence, to the non-Christian campuses and here too was noted a shift to a social emphasis. Great efforts were made by the Chinese and Japanese students in spite of diplomatic strain between the two countries to maintain close harmony and a knowledge of their respective work.

1935 to 1945 was a period of war in both countries and remarkable is the interest maintained in each of the Christian movements for the other. In Japan there was suppression and a disruption of the national organizations

though local groups continued to meet. In China there was a new national consciousness and a union of all student forces to win the war. The Christian influences were very active and at this time there appeared new groups on the horizon representing a conservative point of view, such as the Student Dedication Movement. The strongest and largest of these was the Chinese Inter-Varsity Christian Fellowship, a member of the International Fellowship of Evangelical Students, established in 1945 and which has spread widely throughout China since then.

CHAPTER II

METHODS AND TECHNIQUES  
OF THE  
WORLD'S STUDENT CHRISTIAN FEDERATION  
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The operation of the World's Student Christian Federation and the International Fellowship of Evangelical Students specifically in the countries of China and Japan will be the consideration of this chapter. The national structure of these groups will be examined first, in light of their administrative procedures, national gatherings, and policies. Attention will next be centered upon the local chapters - programs, emphases, and methods of accomplishing their aims. Finally, evaluations will be presented by men from both organizations, as well as those unaffiliated with either group, concerning the work of these movements.

A. The National Organization of the  
Student Movements.

1. The National organization of the World's Student Christian Federation and the International Fellowship of Evangelical Students in China.

a. The WORLD'S STUDENT CHRISTIAN FEDERATION organization.

In China, the operating members of the World's Student Christian Federation are the Student Division of the National Committees of the Young Men's Christian Association



and of the Young Women's Christian Association of which the Student Volunteer is an organic part. They are the uniting factor, and directing force of a large Chinese student Christian movement. The vital import of their work is realized in the following functions which the National Committees perform:

- "1. To establish, nurture and direct local Student Young Men's Christian Association and Student Christian Fellowship in universities and middle schools.
2. To build up a national Student Movement consciousness among the Student Associations and Student workers.
3. To represent the Student Association in their collective relationship with other national and international organizations.
4. To cooperate with the Churches and YWCA, in promoting and strengthening the Christian work on an inter-denominational basis among students in isolated Government Universities.
- . . .
7. In cooperation with the Student Department of National YWCA to meet the essential, material and physical needs of poor students affected by the war and enable them to continue their study by jointly sponsoring national and local student relief programs."<sup>1</sup>

These functions are worked out in the activities of this division which are too numerous to list, however, the following are of more vital import:

- "1. Service to local Student Association:
  - a. Visitation - Student Staff regularly cover field.
  - b. Literature - Student Bulletin - special study courses - standard programs published - reports, etc.
  - c. Correspondence - constant touch with individual students and faculty leaders by letter.
  - d. Training - sectional and local officers training

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1. Student Division of the National Committee of the China Y.M.C.A.: Official Papers on the "Function of the Student Division.

- conferences - summer conferences.
- e. Special campaigns - evangelistic and otherwise in individual schools.
- f. Collection of reports - statistical and otherwise - classification of data for publication.
- 2. Service to unorganized groups:
  - a. Stimulation, through correspondence and visitation, of preparatory organization within the schools where groups are ready.
  - b. Careful study of organizations applying for Student Association charters, with assistance in such adjustments as are required.
  - c. Recommendation to the Executive Board of the National Committee of new Student Association to be recognized."<sup>1</sup>

It is thus seen that the national organization has a vital relationship with the local groups. Other duties which it performs are the encouragement of Evangelism in Government Universities, very active assistance in National Student Relief work; also the compiling of annual reports for the World's Student Christian Federation, and correspondence with other national movements.

The link between the central organization and the local groups is through the staff members or secretaries, appointed by the National Committee. This office is now looked on as a profession, and training centers provide experience with veterans for the candidates.

Within the national structure, the city associations and student associations are autonomous units controlled by their basic members, and the "Y" operates through them. However, as a result of the isolation of the govern-

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1. Ibid.

ment universities during the war, and the great need which they represented, a different approach in the form of the "Student Center" was inaugurated to reach them. These "Centers" have no organizational affiliation with the Associations, seeking, however, to strengthen them where they already exist; but they are ". . . establishments of and controlled by the National Office through the secretaries sent out by the National Office and responsible to the Student Division of the National Office."<sup>1</sup> This has become a joint project of the various denominational mission boards, the National Christian Council and the "Y"'s, whose representatives form the "Committee on Student Evangelism in Government Universities", which handles the administration of this new movement. Local supervision, advice and support, is guaranteed by the Student Center Committees, consisting of nine to fifteen leaders from local churches, the university and the city YMCA and YWCA as appointed by the National Student Divisions of the "Y". Their responsibilities to the Center involve the raising of funds, cooperation in the selection of the secretaries, and giving advice in the program and activities of the Center.

b. The INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS organization.

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1. Yu, Pei-Wen: "The Organization and Administration of the Student Center in Chinese Government Universities", (unpublished term paper, Union Theological Seminary, New York), p. 14.

This international movement operates in China through the Chinese Inter-Varsity Christian Fellowship. Being still a young group its administration is quite simple, and its organizational structure can hardly be compared with that of the aforementioned "Y".

The basic organization is in the local college fellowships which are autonomous, governing themselves with the aid of an advisor, and the assistance of the secretary. One delegate is sent from each local group yearly to form the General Committee which considers yearly reports, and elects seven members to the Standing Committee. This, in turn, is made up of five appointees by the Advisory Board, the General Secretary, and the seven chosen delegates. It becomes the ruling body having final authority over the staff secretaries, and direction of the national organization. It is quite evident that the students have an important voice in the formulation of policies and plans. The secretaries are the representatives and leaders sent to the local campuses, as professional workers. Missions have also cooperated in this enterprise lending their members as secretaries, but the majority of the staff are Chinese.

A very vital feature of the national program is the yearly conference, lasting eight days, with the purpose of deepening the spiritual life of the students. It was from such a conference that the movement developed, and it has since become an integral part of it.

The students are also being provided with excellent literature to assist in the educational process.

2. The national organization of the WORLD'S STUDENT CHRISTIAN FEDERATION in Japan.

The organ of operation of the W.S.C.F. in Japan as in China is the YMCA and the YWCA. On the whole the work in the two countries is quite similar, and general methods were adapted to Japanese needs. The basis of organization since its beginning has been the Central Committee of fifteen appointed for supervision of the work, operating through the "Y" Associations. However, the national organizational structure was disrupted for some ten years during the Sino-Japanese war and it is thus impossible at the present time to see a well-defined frame work, and detailed functions at work as in China.

The Student Christian Movement in Japan is making a new start. A new national committee has been formed consisting of ten members - ministers, professors and leaders of student work. Locally, the representatives from each campus will form Student Council Committees in different areas of the country, and these united will create a strong national movement.

A traditionally vital part of the Japanese national program is the Summer School Conference, which fosters spiritual growth, national consciousness, and unity.

B. The Methods of Operation Used on the  
Local Campuses.

1. Campus Work in China.

a. The WORLD'S STUDENT CHRISTIAN FEDERATION or The  
Young Men's and Women's Christian Associations.

Two eras are distinguishable in the methods of student work in China, as carried out by these organizations. The first includes the period up to World War II, and to a great extent its techniques of working through the local Associations are still continuing. The new period, which developed during the war, due to the isolation of Government Universities, is characterized by the "Student Center."

On the whole, the YMCA program has been,

" . . . not along the line of greatest resistance in the bare, doctrinal, or sectarian preaching chapel of a crowded street, but by the way of least resistance and of maximum practical help in the complete work for personal and social betterment offered by a modern city Association building in the Orient."<sup>1</sup>

In this setting there has been a definite spiritual stress.

Probably the most universally characteristic meeting is the Bible study and it has been called the "most important item in the work for these students. ."<sup>2</sup> The Bible class is usually conducted in English, and response<sup>3</sup> to it has been large among the Chinese students. Accompany-

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1. Eddy, op. cit., p. 95.

2. Y. T. Wu: "The Chinese Student Christian Movement", The Chinese Recorder, Vol. 54, August, 1923.

3. Mott, op. cit., p. 38

ing this many students have undertaken to keep the morning watch.

In discussing various aspects of Student Evangelism in China, the former General Secretary, David Yui, mentioned the following meetings as characteristic of the "Y"<sup>1</sup> program. The prayer meetings not only accompany special evangelistic efforts, but are a regular part of the program. Also there are various kinds of evangelistic meetings used among the students. The "Harvest Meetings" are held once or twice a year for the members of one school, to bring those non-Christians to decision who have been much prepared by previous contact with Christians. Evangelistic campaigns include the students of an entire city, and seek to bring them to Christ through the work of the Evangelist. Very successful in engendering genuine commitments are the "Week-end Retreats" at which time 20 to 30 gather for a few days in some quiet place, enjoying fellowship, and benefiting by discussions. These are quite practical involving little expense, no machinery and usually permanent results, so they are widely used. Vital throughout the entire evangelistic effort is the follow-up work whereby the convert is immediately introduced to the pastor of his choice, and given encouragement to live as a true Christian.

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1. Cf. David Yui: "Some Aspects of Student Evangelism in China", The Student World, April, 1921.

Another important phase of the S.C.M. program is<sup>1</sup> the Summer conference of which there were 15 in 1922. This has become a means of spiritual culture for the students, and of training for campus leaders.

A rather significant trend is the increased interest in social service by the students.<sup>2</sup>

A new phase of student work has as its core the "Student Center" which is a building functioning as the center of recreation, Bible study, student relief and other activities.

"It is thus the outward expression of a new technique in student work. . . It is a campus-centered approach and the work - partly, but not only, because of the exigencies of student relief - is much more closely related to the material life of the students."<sup>3</sup>

There is an ensuing closer tie with the educational institution. Those of all denominations may come and hold their meetings in the building. The program is based on a two-fold policy - first it is undenominational; and secondly it is open to all students, Christian and non-Christian, but it is primarily for the activities of the University Christian Association. The elements in the activities of the center are worship, Bible Study, service projects, lectures, study groups, recreation and socials. It serves the students,

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1. Cf. Wu, op. cit., p. 469.

2. Ibid.

3. D. M. Paton: "Christian Work in Chinese Government Universities", The International Review of Missions, 33:152-162, April 1944, p. 155.



but is not controlled by them. If conditions remain as they have been, ". . . we shall be faced with a situation in which the student center church type of work. . . will<sup>1</sup> be necessary and may become the norm."

b. The INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS or The China Inter-Varsity Christian Fellowship.

Upon superficial examination, that which would most distinguish the program of this group from that of the "Y" is the singleness of their evangelistic purpose, followed by a strong emphasis on deeper spiritual growth, apart from any social and recreational setting. The beginning in war-torn Chungking resembled the old-time Welsh revival<sup>2</sup> with much confession of sin, and a great burden of prayer.

In many instances the group has its start as a few keen Christians gather for a regular prayer meeting, and this remains as the "back-bone" of the program. Daily prayer meetings are usually in small groups, and often not organized with audible petitions but are a means of encouraging the students by companionship to have a personal quiet time. Intercession becomes the purpose of the larger Wednesday prayer meetings.

Another characteristically vital part of the campus program is the English Bible study, usually conducted

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1. Ibid, p. 162

2. Frank Harris: Written Report, January 1948.

by a guest speaker. There are also smaller Chinese Bible classes for the more interested ones, taught by the staff member with an evangelistic emphasis. Sometimes there are "Bible readings" in which devotional thoughts are shared. It is evident from this variety of gatherings, that the Bible is prominent in the campus program.

Evangelistic services, varying in number and approach, are held for the entire campus. There are Sunday services which meet the student need for worship where no churches exist, as well as informal fellowship meetings occasionally for singing, prayer and testimonies. Retreats and district conferences also give opportunity for fellowship and instruction.

The role of the staff member becomes almost that of a pastor, for the local churches often do not meet the needs of the students where the pastor is uneducated and immature spiritually. The secretary is resident, and in some cases is a member of the University faculty, which increases his contacts and opportunities. Throughout the entire program there is a devotional approach to the presentation of the Gospel and a strong evangelical emphasis.

## 2. Campus work in Japan.

a. The WORLD'S STUDENT CHRISTIAN FEDERATION or the Y.M.C.A. and the Y.W.C.A.

As in China, the local "Y" program was centered

in the Associations. "Nearly all the Associations had started as a Bible study group, and for many this continued to be the main and sometimes only activity."<sup>1</sup> In the larger groups there developed various other activities such as English and Japanese Bible classes, English classes, deputation teams, with students visiting country districts over weekends, along with different types of social service, observance of the Day of Prayer, the circulation of literature, lectures and addresses. Results from Evangelistic campaigns were very rewarding. The typical program has been characterized as "Bible-centered. . .with evangelistic meetings and some social service."<sup>2</sup> Following the communist and social gospel stirrings after the first world war, emphases altered gradually to include social responsibilities and problems.

The hostels in Japan, quite comparable to the Student Center in China somewhat later, became the nuclei for Association work and activities on campus by 1908. Their main purpose was to provide a Christian environment for the "Y" program and a residence for those recently converted and needing such an influence. The core of the activities in the Hostel centered in the Bible classes both in English and Japanese, and the early morning prayer meetings.

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1. Leeper, op. cit., p. 16
2. Ibid, p. 17

During the war there was no national organization, and no inter-school communication or gathering. However, the various campus groups carried on a modified program meeting in small numbers for devotionals and personal evangelistic efforts.

The new generation of students must in a new way understand the "Y" program, and a period of reorientation is now under way out of which may well come a program quite similar to that which characterized the Japan "Y" previously.

b. The INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS or Inter-Varsity Christian Fellowship.

The work, being still in its infancy, is limited to a handful of chapters which have daily prayer meetings and weekly Bible studies. The I.V.F. has been granted official recognition by the Military Government as a national organization, but at present its program, like that of the "Y", is restricted somewhat by the Government order that there be no religious teaching in any government school.

#### C. Evaluation of the Movements

The program is but a skeleton. The flesh around the bones indicates the type and quality of the being, and may be compared to the program in action. This analyzed, will give a picture of that which breathes through the meetings, and makes an impression on the students. Outlined procedures may appear the same, but the results in specific

instances are quite different, thus these men appraise the programs.

1. The WORLD'S STUDENT CHRISTIAN FEDERATION or the Y.M.C.A.

The general program of the S.C.M.<sup>1</sup> is evaluated by two of its staff members. Dr. T. Z. Koo, now a General Secretary of the World's Student Christian Federation, thinks that the S.C.M. message has a great appeal to the majority of Chinese students whose interests are primarily on social justice, and only eventually with the individual. The student has a pragmatic and social point of view. S.C.M. is characterized as meeting the needs of the intellectual and open-minded students. It has no credal system, and membership is based on personal faith in Christ - "accept Jesus Christ, and the Spirit of His Life." There is no blind faith, but an attempt to reason through the Bible, and an appreciation of the "new reasoning".<sup>2</sup>

Concerning the over-all approach, Kiang Wen-Han, national Secretary of the Y.M.C.A. of China, feels that S.C.M. is helping the students meet their mental struggles by its intellectual approach and harmony of the Christian religion with modern science. Furthermore, its evangelistic program has been wholesome, in his estimation, because it

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1. Ante, footnote, p. 24

2. T. Z. Koo: Personal Interview, December 1947.

is "centered on Christ and the emphasis is not otherworldly."<sup>1</sup>

A local program in operation was analyzed by one studying on a Government University campus, and whose contact with the group is recent and first hand.

"The S.C.M. is not committed to an aggressive evangelical faith nor to an aggressive evangelism. . . The faith about which they speak is not so much an objective reality of clearly postulated truths of revelation, but <sup>2</sup> rather an ethical emphasis of subjective value only."

His impression is that though their emphasis is not evangelistic, "their work is good in stressing the ethical realities of Christianity as something which must be faced in contemporary culture."<sup>3</sup>

Other first hand contacts point out some lacks in the S.C.M. program. Y. T. Wu, a former "Y" leader, criticized it as having "not grown except in numbers"<sup>4</sup> as non-Christian students have taken the lead and Christians lagged far behind, for S.C.M. operated largely in Mission schools, and the stultified form of religion presented there did not appeal to them. In his estimation the greatest need was for student expression and initiative because the national movements "<sup>5</sup> . . . has almost been a secretarial movement."

Concerning the social atmosphere surrounding the S.C.M. program, a professor and staff member of the Inter-

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1. Kiang, op. cit., p. 255-256
2. Ralph Covell: Written report, November 1947.
3. Ibid.
4. Wu, loc. cit.
5. Ibid.

Varsity made this report.

"Mission University Fellowships, often sponsored by the Y.M.C.A., are openly criticized by Christian and non-Christian students alike as being meeting-places for boys and girls, pleasant social gatherings for making friends. . .and adding a happy intellectual facade by inviting men with plenty of degrees but not much Christian faith to lecture."<sup>1</sup>

In looking at the results, Leslie T. Lyall, of Cambridge University, who is closely acquainted with the situation indicates that among the young people who have participated in a local "Y" program it is usually hard to discern any "who betrayed any evidence of spiritual life."<sup>2</sup>

The picture as presented in these evaluations is of a student movement with an elaborate organization, which meets the young person on an intellectual level in harmony with his scholastic background, making him conscious also of the implications of national and social problems but often failing to create a vital, life changing Christian experience.

## 2. The INTERNATIONAL FELLOWSHIP OF EVANGELICAL STUDENTS or the Inter-Varsity Christian Fellowship

In evaluating the general approach of I.V.F. to student work, Dr. Koo, of the W.S.C.F., concludes that it appeals to a different type of person than does the S.C.M.

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1. Harris, loc. cit.

2. Leslie Lyall: "Behind the Scenes in China", His, 6:29-31, January 1946.

It is more dogmatic, distinctly setting forth the religious beliefs to be accepted such as literal acceptance of the Bible, and their credal statement in absolute faith. He<sup>1</sup> characterizes this group as "more devout".

The impressions of the local chapter in operation on one who is outside of the group were as follows,

"The evangelistic emphasis is excellent. They are also developing fine literature and having good material translated for educational purposes. . . . I think it would be better if the students could do<sup>2</sup> more teaching of their own in the Bible study groups."

In his criticism of the national movement, Calvin Chao, the General Secretary of the China I.V.F. said that the greatest weakness is the lack of intellectual foundation to the faith of the new converts, so that the Christians often cannot answer questions put to them concerning their belief.

The common reaction to the Inter-Varsity Christian Fellowship recognizes its strong devotional approach which often results in deep spiritual decision producing evidence of transformation in the life of the students, but that it now lacks the intellectual background leading to<sup>3</sup> spiritual stability.

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1. Koo, loc. cit.

2. Covell, loc. cit.

3. Elton Trueblood: Alternative to Futility.

In this book Mr. Trueblood evaluates the "Y" and the Inter-Varsity in the United States, and as the emphases of the international movements are consistent throughout the world, this opinion is significant to this study. "In our colleges and universities the liberal forces often count for very little, because they are so lacking in



Due to the great disruption of program in Japan it is impossible to appraise fairly the student witness there. The similarity in program and approach between the Chinese S.C.M. and the Japanese S.C.M., as well as the general organizational policies, may give us some idea of the student work done in Japan.

#### D. Summary and Conclusion

In China there are two national organizations, the Student Christian Movement, with an established and effective national committee working through local Associations and newly formed Student Centers so as to reach most of China's students with their program; and the Inter-Varsity Christian Fellowship which, being a young group, has a simple structure of autonomous local groups and a representative national

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either courage or vigor, while some other groups, with not a tenth as many members, make their influence felt in a remarkable way. A well-informed and highly intelligent counselor, writing from a campus occupied by more than ten thousand students, presents this contrast in the following trenchant words: "Speaking bluntly, almost the only Protestant student group on the campus that takes its calling seriously enough to have a defined membership, articulate a position and pay the price in practical discipline, is the local Inter-Varsity Christian Fellowship. The kindly way of well bred people who welcome all in their company who have a sense of humor and don't raise their voices when they talk - seems an inadequate basis of maintaining membership in a movement which claims to be revolutionary in its impact." p. 83

"The way in which we have sold our brithright is by secularizing, in order to achieve "success" or win members. The steady secularization of the Y.M.C.A. is a case in point, long noted by all observers. ." p. 85

committee and whose success has been widespread in reaching many Chinese students.

An examination of the local methods of operation in the "Y" indicate that in the setting of informal and social programs a specific spiritual emphasis is presented. The core centers around the Bible study and evangelistic efforts on an intellectual level, combined with a large stress on social service and national consciousness.

The Inter-Varsity Christian Fellowship presents a spiritual program of Bible study, Evangelistic meetings and so forth, apart from any social background. There is a strong devotional approach to the presentation of the Gospel and a stress on personal spiritual growth.

In Japan, the "Y" conducted a program very similar to that in China with Bible study and varying types of meetings along with the social surroundings of the "Y" center. However, during the war the organization and established program were disrupted and at the present time there is a period of orientation. The Inter-Varsity Christian Fellowship has begun to establish itself in Japan, having introduced Bible study and daily prayer groups to several campuses. The particular trend and emphasis of the work remains to be seen.

These two international groups, as evaluated through the outworking of their programs, represent two different approaches in the presentation of the Christian

message - the S.C.M. takes a firm intellectual point of view, but is lacking in a vitalizing Christian experience, whereas the I.V.F. is characterized by many as emotional pietism resulting in conversions through deep conviction, but needing a stronger intellectual foundation.

CHAPTER III  
COMPETING ORGANIZED FORCES

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#### COMPETING ORGANIZED FORCES

The effectiveness of the Christian Student Movement in China can best be determined in the larger setting of total organized student activity. To this end, the consideration of this chapter will be the secular student movements of China, the cause of their origin and their historical development. In light of this heritage, the student point of view will be seen indicating major interests and attitudes. This, in turn, will point up areas of weakness in the program of the Christian Student Movements. A brief view will be taken of Japan, where the problem is less complex.

#### A. Secular Student Movements in China

##### 1. Characteristics.

"...the well-known Chinese Student Movement is really a series of Movements in which the students have rallied together for some collective action with the purpose of making articulate the sentiments of the people."<sup>1</sup>

Students have become China's "political barometer" as a result of their unusual role of influence in that society. Various factors have contributed to this powerful position: being young, adventurous and carefree they were

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1. Kiang, op. cit., p. 1.

willing to take risks; increasing success of student demonstrations encouraged them; having a select and honored position among the people gave them distinction; and being a highly organized group they had power.<sup>1</sup> Although much of their action has found political expression, it actually indicates an intellectual awakening, whose fundamental tendency is a new critical point of view in regard to traditional customs, religion and any conventional forms of belief and action.<sup>2</sup> Various tendencies have characterized the procedures of the Youth Movement in all its stages. The starting point of these revolutions has primarily been discontented students whose rebellion has rapidly become national in scope, finding some direction and impetus among emancipated teachers. Their purpose has been a new life and culture with freedom, democracy and humanity as an ideal, and political action as the most immediate and practical method of attack.

## 2. Historical Development.

The first influential student group was the "Tung Men Hui" whose fervor and faithful work was "mainly instrumental in the downfall of the Manchu dynasty."<sup>3</sup> Many of

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1. In each school there is a Student Union, which in turn is part of a larger Federation, belonging to the National Organization.
2. Cf. Tsi C. Wang: The Youth Movement in China, p. 6
3. T.Z. Koo: "Education and Student Life", in China Today Through Chinese Eyes, p. 92

these young people scattered abroad, following this overthrow, to further their education in Europe and America. Their attempts, upon return to Westernize China, begin the story of the great modern Chinese Student Movement.

a. The Chinese Renaissance.

One such leader was Chen Tu-seu, the Dean of the National University of Peking, who published the magazine "La Jeunesse" and whose first article, "My Solemn Appeal to Youth" in 1915 marks the beginning of the Youth Movement.<sup>1</sup> This "intellectual awakening of the people" manifested itself in two ways. First there came the criticism of old Chinese culture with attacks upon the old Confuscan morality, and "Revolutions" against all the old institutions of China. A wholesale importation of Western ideas accompanied this movement under the influence of the "Renaissance Society", 1918, which endeavored to introduce to China the "thought-tide of the world" and the "Literary Renaissance" which brought in a social literature using the vernacular as a literary tool. Thus ". . . young China broke loose from tradition and authority. . . the new spirit was a liberation of the individual."<sup>2</sup> The most striking phase of this new movement came on May 9th, 1919 in the open demonstration against militarism, as the students once again indicated

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1. Wang, op. cit., p. 98
2. Kiang, op. cit., p. 267

their political disapproval of dishonest officials in Peking who were signing away certain rights to the Japanese as well as being dissatisfied with the loss of Shantung. Political demonstrations and riots blazed like a raging fire all over the country until the government ceded to their desires. As a result of this joint action, the students were forged together into a "National Students' Union" which "stretched across all barriers of political faction and extended into every province."<sup>1</sup> Thus did the Chinese youth realize his great strength, as well as his great responsibility in public affairs.

b. The "Revolt against Religion"

The sequel to the Renaissance Movement in which Confucianism was overthrown was the revolt of 1922 whose real target was Christianity and the Mission Schools. The "intellectuals considered it (Christianity) a danger because of aggressive evangelism".<sup>2</sup> This great unruly tempest was set off by a special number of the "Association Progress" in which the World's Student Christian Federation and its world-wide convention at Peiping were the object of discussion. The formation of a "Non-Christian Student Federation" was hailed, and it is significant that its organizers in Shanghai were Communist students, this being one of the

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1. Gregg, op. cit., p. 103
2. Kiang, op. cit., p. 209



first evidences of the newly established Chinese Communist Party.<sup>1</sup> Thus was this new leaven dramatically introduced on the Chinese school scene growing rapidly in size and influence through its auxiliary group called the "Communist Youth", by means of Communistic literature presenting the philosophy of dialectic materialism, and by the planting of student agitators on the campus to spread propaganda both true and false.

As for the national movement against Christianity, its program and emphasis were moderated by wise professors at Peking who held for freedom of religion and expression, thus the organization adopted the broader name of the "Anti-Religion Movement."

Though the activities of this group soon diminished, its influence upon the minds of the students is still effective.

"It is also generally admitted that as yet no clearly defined system of new morality has been worked out to take the place of the old. Therefore, ethically speaking, the students in China are still in a great transitional period."<sup>2</sup>

#### c. The "Nationalist Revolution"

At this point the political welfare of the nation again came to the fore, claiming the attention and concerns of the students. Under the leadership of the Kuomintang,

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1. Cf. Gregg, op. cit., p. 103
2. Kiang, op. cit., p. 209.

which turned temporarily to Russia for help, "nationalism" became the watchword with two main emphases represented by the slogans - "Down with Imperialism" and "Down with Militarism". Dr. Sun Yat Sen and his "Three People's Principles" became the ideal of the people. The May Thirtieth Student Movement of 1925 brought about mass support to this Nationalist Revolution, and thus the circle of the reactionary tide expanded.

"The liberation of the nation from the domination of imperialism. . . thus followed the Renaissance emphasis on the intellectual liberation of the individual."<sup>1</sup>

In 1934 the students acquired leadership in the "New Life Movement" which had some counteractive effect on Communism, but whose main emphasis was to put country<sup>2</sup> before family in a national regeneration.

#### d. The "United Front"

Again the prominent need of the hour was a challenge to the student group which joined whole-heartedly in the unifying objective of resisting Japanese invasion. This joint action was achieved on the basis of cessation of civil strife between the Kuomintang and the Chinese Communist Party, as well as the cooperation of all political parties against Japan. The majority of the student groups including the Student Christian Movement, submitted to this

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1. Kiang, op. cit., p. 273
2. Cf. Gregg, op. cit., p. 150.

great effort.

A part of this program, related to the Young People 16-25, was organized by the Kuomintang in 1938, as the Youth Corps, a branch of which was on every college campus. It mobilized and organized into "an articulate body the youth of the land for effective service in national reconstruction and defense."<sup>1</sup> Workers were sent out into the war areas to train the masses for the experience of war. The purpose of this group, however, was not just military, "but (was) also an organized moral force in the life of a youth."<sup>2</sup>

Now that the war has ceased, internal hostilities have resumed between the Kuomintang and the Communist Party. Martin Ebon has said that "The battle for China is a fight to the finish."<sup>3</sup> The Chinese Communist Party claims about 210,000 members<sup>4</sup>, and though the extent of student participation cannot be determined, the Communist "ideological influence among students cannot be underestimated."<sup>5</sup> It has become a divisive issue in the Chinese student world, and in the opinion of Calvin Chao, a national leader among them, there has been a tendency to communism among the young people since the war. The party has established its own educational

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1. Y. Y. Tsu: "The Youth Movement", China Christian Year Book 1938-39, p. 65
2. Ibid., p. 67
3. Martin Ebon: World Communism Today, p. 365
4. Kiang, op. cit., p. 239
5. Ibid.

institutions in the North West, with headquarters at Yen-an during the war years, and in the first years of the Sino-Japanese conflict there was an "impressive trek of students" to this section. Missionaries report that as the Communists have captured territory they have completely revised the educational system according to a Marxist curriculum.<sup>1</sup> The importance of this crisis for the student world has been summarized as follows:

"It is clear that both the Kuomintang and the Chinese Communist Party are exerting an immense ideological influence on Chinese students. The future development of the Chinese student movement and in fact the future of China depends on how these two major political parties will resolve their differences on the issue of democracy."<sup>2</sup>

It is significant that when the student world of China has been stirred by the realization of a great national problem, it has upon its own initiative arisen to action and yielded itself with tremendous fervor. If the Chinese students could to the same extent realize the potency of Christianity, in terms of present day needs, what an impact their zeal would make. Such a movement must come spontaneously from within, however, and cannot be artificially imposed.

### 3. Impact on the Student Mind.

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1. Earle J. Woodberry: Personal Interview, March 6, 1948.
2. Kiang, op. cit., pp. 243-244.

Each of the movements mentioned above has been part of the student world heritage, in some way molding, directing and contributing to the position and outlook of today's students. What are their needs and what is their perspective on life?

A view of the student mind will be presented first of all in light of interests both personal and national, followed by a summary of attitudes.

An over all impression of the average young person's personality has been interestingly depicted in this description,

"...a young man full of serious inclinations, strong inhibitions, intense enthusiasms and untested theories; withal of innate culture inherited from his Confusian forebears and ultra modern social habits learned too well from the West."<sup>1</sup>

a. Student Interests.

In the changing ideologies of the time, along with critical circumstances of life, many problems arise in the minds of the students which seem to divide into two categories - his personal needs and national interests. Dr. Koo, through his broad contact with youth, summarized some of these individual needs specifically as follows:

- "1. School life and the formation of character: the problem of the cultivation of the personal life.
2. Social intercourse between the sexes: the problem of marriage, free love, etc.

. . . . .

1. Lyall, op. cit., p. 29.

3. Transformation of the family organization: the problem of relationship of parents, family responsibility, individual homes, etc.
4. Life-work after graduation: the problem of earning a living. There are many jobs which provide work students like to do but to which no rice bowls are attached.
8. The personal economic problem.
10. The meaning of life: the problem of religion, materialism, spiritual experience, and culture of the race."<sup>1</sup>

There has of late been a strong emphasis on the building of character in the program of the Youth Corps, leading to an industrious, disciplined life given in service. Great suffering during the war, and present deprivation may well lead to deep questioning concerning life and its purpose. But, the interests of the Chinese Student are for a good, meaningful life in accord with the new ideas imported from the West.

National interests, as will be seen in the study of attitudes, have attracted a large portion of student thought. Some of these specific concerns as observed by Dr. Koo are:

- "5. National Poverty: the problem of population, its regulation and distribution, birth control, capitalism, industrialism, etc.
6. Christianity and Imperialism: the problem of Christianity and foreign influence.
7. Students and politics: the problem of fighting evil forces in the country, resisting external aggression, militarists, bandits, Kuo Ming Tang principles, communism, nationalism etc.
9. China and the World: the problem of war, economic impact between nations, nationalism and internationalism."<sup>2</sup>

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1. Koo, op. cit., p. 102
2. Ibid.

The Chinese student is vitally interested in his country, sensing personal responsibility in the welfare of his nation. This feeling was fully proven in the many student demonstrations expressive of disapproval of current policy. He is still restive.

b. Student Attitudes.

An understanding of the student mind as revealed in its attitudes must be "determined by the interplay of the present currents of thought."<sup>1</sup> As these have crystallized, having been exemplified and expressed through the previous student movements, three major tendencies come to the fore - Liberalism, Nationalism, and Communism.<sup>2</sup> The philosophies represented by these three trends have determined the varied response in the fields of culture, religion and politics.

(1) Attitude toward culture.

Before the war a growing national pride had done away with the "old inferiority complex" and resulted in increased interest in national culture.<sup>3</sup> This became evident in the schools by the use of the Chinese language in classrooms and the replacement of the Chinese robe for Western attire.

A diversity of opinion has increased in which the

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1. Kiang, op. cit., p. 275

2. Cf. Ibid.

3. Ida Treat: "Young China Plans for the Future", Travel, 68:16-18, November 1936.

Liberal would encourage and adopt complete Westernization. In contrast, the Nationalist and Communist would accept science from the West but prefer to build up China's own heritage as a characteristic to unify the nation.

(2) Attitude toward national politics.

"For the present, the political struggle dominates the minds of the Chinese students."<sup>1</sup> It presents a very discouraging and critical picture to the seriously minded and discerning student. A corrupt government, and continued internal strife bring little hope for the future; consequently there is nothing to live for and one must manage<sup>2</sup> to make out as well as possible for himself.

In this field Liberalism is not an organized movement, and exerts its greatest influence through minor parties such as the Democratic League against "despotism, conservatism, doctrinairism and regimentation of thought."<sup>3</sup> The heart of the political problem, however, lies in the irreconcilable conflict of the ideologies as represented in the struggle between the Kuomintang and the Chinese Communist Party. In light of wide student interest and support of Communism, the government has endeavored to counteract this influence by providing more government colleges, and paying the expenses of education. Thus the

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1. Kiang, op. cit., p. 288

2. Cf. Calvin Chao: Personal Interview, October 14, 1947.

3. Kiang, loc. cit.



gap grows deeper, and the clash of ideas more intense.

(3) Attitude toward religion.

At this point is focused the greatest interest of Christians, and there is just cause for concern. Earlier anti-Christian influence has borne fruit in the present generation of students. The spiritual status of the youth is described thus, "The revolt against religion has created a "Spiritual vacuum" among the Chinese intellectual . . .<sup>1</sup> (and) the only faith acceptable to them is based on reason." Ethics has been the religion of the past and there is a widespread indifference to religion, which is judged, not by its theological affirmations, but by its practical results.

Liberals reject religion as contradictory to their naturalist, pragmatic philosophy. Communists oppose it philosophically, as being idealistic rather than materialistic, and socially as the "opiate of the people". The Nationalists, on the whole, are quite indifferent having both Christians and anti-religionists in their ranks.

From this survey, it is quite obvious that the course of Christianity has many obstacles and little encouragement. This is the spiritual atmosphere under which the students now consider these issues.

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1. Kiang, op. cit., p. 288.

#### 4. Strengthening of Christian Ranks.

The approach of Christianity to these students will have its greatest impact as it is related to these needs and matters of primary concern to the young people.

##### a. Christianity in relation to student interests.

Examination of the personal problems of the students - the formation of character, social intercourse, family organization, life work, and the meaning of life - points to that which is lacking in their lives - a norm and guide to give impetus and direction to these young people. Yet they are keenly interested in acquiring a good character and a sound philosophy of <sup>1</sup>life. The following description is but a typical one, of a young man who sought a personal interview.

"The long account that he gave of his past experience revealed, in some measure, the frustration and dissatisfaction which characterizes the lives of so many young people in China today. Driven almost to despair by the political, moral and spiritual darkness which seemed to surround him, he turned to the New Testament."<sup>2</sup>

It has been stated that among the intellectuals, there is a "Spiritual vacuum" which in turn produces inner conflict and confusion. As a result ". . .there is also a new recognition of the need for personal religion" and a <sup>3</sup>feeling of powerlessness before evil material forces.

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1. Cf. Kiang, op. cit., p. 102.
2. David Adeney: "China IVCF Invades Peiping", His, 7:24-27, February 1947.
3. Stanton Lautenschlager: "Evangelism Among Students in China", China Christian Year Book 1938-39, p. 162

The students are primarily interested in that which will produce a change in them providing real spiritual power. Their only evaluation of Christianity is in the lives of those who profess belief and the negative reactions which they have given against Religion have been in appraisal of alleged Christian character.

Often they can see no discernible difference between the life of a Christian student and that of a non-Christian, so why bother with it at all? In appraising the program of Christian colleges they have expressed resentment of the "rice Christians", the poor religious services which speak ill of Chinese culture, the great compulsion in religion and the lack of real personal interest in individuals.<sup>1</sup>

Christianity, in these instances, has failed to apply its message specifically in terms of the vital, personal needs of the young people. At times, a strong individualistic approach has not made plain the significance of Christianity in the national life and problems of China. But primarily, to make Christianity appealing, it is necessary to have revitalized representatives who exemplify its claims. Furthermore, the presentation of the faith must be convincingly necessary, life changing and life directing.

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1. Cf. Koo, op. cit., pp. 108-109

b. Christianity in relation to student attitudes.

Christianity has too long maintained its identity as a Western importation into Chinese culture, thus it suffers with the fluctuation of feeling toward these foreign elements. It must become a part of Chinese life itself, "a native plant, growing in Chinese soil".<sup>1</sup> In practical application this will mean that a large part of the leadership should be assumed by the Chinese. Bible instruction might well be carried on in the native tongue. The following is an evaluation of the S.C.M. program on a local campus, by a missionary student.

"The approach through English I feel is definitely bad. Some say you can get good results, but to my mind English is just a bait to get students and has little lasting results."<sup>2</sup>

Furthermore Christianity must become increasingly indigenous in China. Such a movement has begun, and the more it is encouraged in the student world, the more permanent will be the spiritual results.

"Significantly the China-for-Christ Movement under Chinese leadership, was organized in December, 1919, and the National Christian Council. . . was organized in 1922. As 'patriotism' became a new word in common parlance in these years, so, in Christian circles, the word 'indigenous' was on every tongue. . . Christianity could never become indigenous under missionary leadership. It could only be naturalized under Chinese leadership."<sup>3</sup>

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1. Gregg, op. cit., p. 106
2. Ralph Covell: Written Report, November 1947.
3. Gregg, op. cit., p. 107

The students must be met where they are "by Christian leaders who can 'speak their language' and present the Christian Faith to them in terms which take account of their scientific and philosophical training."<sup>1</sup> This will call for well-education, trained, and understanding secretaries in the Christian student movements.

"The Chinese students want a gospel that has in it the power and the programme to change the social order and international politics, as well as individuals",<sup>2</sup> an attitude which is well in accord with the national consciousness which has been evidenced in their history. Thus, following a vital personal experience, the Christian faith must be broadened by relating it to national problems, for some Christians have been prone to withdraw into a small circle of interests. Dr. C. Y. Cheng, a leader of the Chinese Christian forces after World War I, outlined the "special function of the Christian Church to serve as a guide to the public conscience",<sup>3</sup> in his defense of the Christian students for their participation in the May 9th movement.

"We do not believe that the church should mix itself up with party politics . . . but when it comes to questions of national righteousness and justice, the Christian Church has a duty to perform. ."<sup>4</sup>

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1. World's Student Christian Federation: Federation News Sheet, October 1947.
2. Lautenschlager, op. cit., pp. 181-182.
3. Gregg, op. cit., p. 106
4. Quoted by Gregg, loc. cit.

Thus, an awareness of national problems, in light of a spiritual perspective, rather than an "other-worldly" attitude towards life, is the healthy approach for the Christian movements.

The greatest threat to Christianity in China at the present time is the growing strength of Communism wherein "The millenium-old struggle for human security forms the economic-emotional basis of . . . appeal."<sup>1</sup> What a keynote of understanding such a program must strike with the poverty-stricken people of China! Its adherents not only hope for economic emancipation, but find in it the dynamic, emotional appeal of a new religion. In light of previously stated interests and needs, the appeal of Communism to the student world is convincing, and attractive.

"It is the need to find a way out of the labyrinth of conflicting human needs. It is the hope to discover a short cut to salvation from misery and want. It is the fear of being alone, of being crushed by the impersonal juggernaut of events beyond individual control. . . . Or it is the desire to atone for well-being; the need for companionship; the desire for power; or the desperate wish to find a purpose in what seems confusion and emptiness."<sup>2</sup>

The effective weapon against Communism is a security which can make these fears obsolete. In such an environment the basis of the Christian appeal must likewise be in that which supremely meets individual needs, provides a spiritual

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1. Ebon, op. cit., p. 433

2. Ibid., p. 444

fellowship, and gives meaning to life. Communist assaults are insidious for its results seem to be immediate and tangible, but it is security at the price of freedom. The student must be challenged to true liberty.

Martin Ebon makes the following suggestion in the struggle against Communism,

"Religious leaders need to reexamine their work as it extends beyond worship into the field of social relations, so that true faith may again take the place of emptiness and frustration."<sup>1</sup>

The Christian student movements may profit from self-examination with such a faith as the standard, for it alone can resist the powers of Communism.

#### B. Student Thought in Japan

The history of the student world in Japan is hardly as spectacular as that of the adventuresome Chinese. However, they were great scholars and played an important role as leaders in the Westernization of Japan, and in the reorganization of the modern educational system. The educational institutions were established by the Japanese government and were always controlled effectively by it. As nationalism grew, freedom of expression faded, and the following description portrays Japanese education under militarist control.

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1. Ibid, p. 481.

". . . education was highly regimented. It was made to nourish loyalty to the state. What were termed 'dangerous thoughts', notably those of a social, economic or political nature, were prohibited. . . . Except in technical fields of engineering and natural science, independent thinking was discouraged."<sup>1</sup>

Student needs and interests are quite well exemplified in those of the Chinese student. At present there is a conflict of ideologies through defeat. Who is right? What will happen to Japan? Christianity has much to answer for, being brought from a conquering nation. Quite evidently an indigenous work is most desirable, as well as a vital faith which will supercede that ideology which has been lost through the defeat. Communism must also be dealt with in this land, though its influence is not yet so great.

Christianity must overcome the confusion, give spiritual hope to the disillusioned and be vitally related to the needs of the Japanese student as something real to him rather than an importation from the West.

### C. Summary and Conclusion

The students of China have acquired much power through Revolts in which they have represented public opinion and directed government action. This has developed from an intellectual awakening of the nation, and a new critical perspective on the part of the educated. At present

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1. Kenneth Latourette: The History of Japan, pp. 227-228.



there is division in student opinion in line with the struggle between the Kuomintang and the Communist Party.

The youth himself is controlled by personal and national interests which are the basis of that which he seeks in Christianity. Three major trends are prominent in his attitudes - Liberalism, Nationalism and Communism, none of which lend support to the cause of religion, but with which the Christian leader must contend.

In response to these challenges the strength of the Christian message is innately in its power to meet the needs of the individual. In conveying it three primary suggestions will aid in the enhancement of its meaning. First, give the students individual attention and interest. Secondly, encourage student initiative and expression. Finally, be sure that the life of the leader exemplifies<sup>1</sup> his words in absolute devotion to Christ.

Japan's students also have felt the brunt of Westernization and conflict of ideologies with the added disillusionment of defeat. A Faith put into action and related to the needs of these people is the best means of introduction to the Christian message.

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1. Cf. Koo, op. cit., pp. 117-120.

## SUMMARY AND CONCLUSION

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As a result of much effort on the part of L. D. Wishard and John R. Mott, and because of growing international interest the students of the world were potentially united in a Christian fellowship under the World's Student Christian Federation, formally introduced in 1895. In its early emphasis and methods, the W.S.C.F. was clearly conservative and evangelical becoming gradually more liberal in its beliefs and socially minded in its approach. Into the vacuum which ensued a new organization has been born, the International Fellowship of Evangelical Students, officially recognized in 1947, which firmly upholds the orthodox position and whose outreach is evangelistic.

The World's Student Christian Federation was imported by the Orient under the structure of the Y.M.C.A. Its establishment and growth there has fallen into three historical periods. Elementary beginnings and hesitating growth characterize 1898-1917. Great advances in numbers were made from 1917 to 1935, but the impact of new ideas produced Communistic infiltration followed by an interest in critical theology in Japan; whereas the Chinese movement spread from the mission schools to government colleges and acquired a social perspective. The war era, 1935-1945, impaired startling growth because of diversified effort. In

Japan, the Student organization was suppressed. The Chinese student submitted willingly to the "United Front" war effort but the spiritual needs accentuated by the conflict gave impetus to the establishment of the Inter-Varsity Christian Fellowship (representative of the Fellowship of Evangelical Students) whose growth has been rapid.

Examination of these two groups as they function on the campus reveals a varied approach. Both carry on a program of Bible studies, prayer meetings and so forth, but the "Y" presents its spiritual message in an informal social atmosphere whose outworking is in social service and national consciousness. It represents an intellectual approach to the students which often fails to produce a vitalized faith.

The Inter-Varsity stresses the spiritual message and program almost to the exclusion of any social fringe, and through its devotional emphases appears to result in  
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genuine conversions.

The "Y" should, therefore, strengthen its program by the clear presentation of a vital transforming faith in Christ. The I.V.F. on the other hand would profit by establishing a firm intellectual foundation to the beliefs of its members in order to stem effectively the influence of modern thought, and also to give encouragement

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1. Ralph Covell: Written Report, November 1947.

to an expression of this faith in terms of the needs which surround them.

The final test of the virility of a Student Christian Movement program, is its resistance and its power to counteract the forces which endeavor to obliterate the Christian message - Liberalism, Communism and Nationalism, at times. These three trends have found expression in the great national student movements of China, whereby the educated youth have become leaders of the populace to the extent of influencing even the government. These same young people, however, are faced with many personal problems and a strong sense of national responsibility. It is upon these terms that the Gospel message can make its strongest impact.

There is a renewed interest in national culture and thus it is necessary for Christianity to become indigenous - a part of their very life. Communism has a wide appeal at the present time because it appears to prove the easiest and quickest answers to the national and individual problems made acute as a result of the war. Only by presenting a vital faith, exemplifying its results in the lives of its exponents can an impression be made with the Gospel message. The students want "something that works".

Thus has I.V.F. with the zeal of its native leaders and new converts, adding warmth and conviction to the program, had a wide reception. The "Y" on the other hand has a well established program, a broad perspective, but needs to know that which will transform experience.

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