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## The Y.M.C.A. and What It Stands For

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The Y.M.C.A. has not received due support from the students of the University this year and it is thought that possibly one reason for this state of affairs is that the real worth and meaning of the Association may not be fully appreciated.

We shall endeavor in this article to touch on a few of its many features that claim the hearty support of every student and member of the Faculty.

The subject is too vast for anything like a complete exposition of it and so we shall try to confine ourselves to a few of the more salient phases of the work.

It will be unnecessary for us to dwell on the work that this Association is doing in the larger centres of population and among the young men of mining camps and railroads, grand and alluring though this feature of the movement may be. We, however, are more particularly interested in the Y.M.C.A. in so far as it has to do with student activity, and accordingly we shall deal with this part of the subject only.

The Student Y.M.C.A. Movement is one of the largest and oldest Christian student movements in the world. It has united the students of over thirty nations in eleven national and international movements, with a membership of 100,000 students and professors in 1,500 institutions. In North America it now includes nearly every college and university, denominational and otherwise, and is more extensive than any other inter-collegiate organization—athletic, literary, fraternal, political, or religious. It embraces about 1,200 student centres, with an enrolment of nearly 200,000. Of these 51,000 are members of the Association.

The immediate objects of the movement are "to lead students to become intelligent and loyal disciples of Jesus Christ as their Saviour and Lord; to help them in the battle with the many and subtle temptations of student life; to build up strong Christian faith and symmetrical Christian character; to train students in individual and associated Christian work in order that they may be most useful in the Church; to place upon them a burden of responsibility for the extension and upbuilding of the Kingdom of Christ throughout the world, and to influence them to place their lives where they can best serve their generation."

Every student has three separate needs—mental, physical, and moral. The first two are, of course, well attended in every institution, of learning, but, in the case of the last, there would be a gap were it not for the existence of the Y.

M.C.A. A student's moral needs, more especially in a non-denominational institution, can be attended to only by a non-denominational organization and such the Y.M.C.A. is. It is the principal factor and, in many cases, the only factor which stands for the cultivation of the moral and religious in the institutions of higher learning.

These institutions are assuming an increasingly important place in national life. With their rapid growth in equipment and prestige the problem of the development of those moral and spiritual forces which will deepen and strengthen character has become more complex. Students need direction and motive for the highest life service as much as they need technical and cultural training. Most institutions have committed the cultivation of these higher ends to the students themselves, and the answer of the students has been the organization and development of the Student Young Men's Christian Association in practically every institution in the country. When we consider what a very important part those who are now students are destined to take in national life, we can understand how great and how serious is the work of the Y.M.C.A. among them. Thanks to them Christian manhood is becoming more and more in evidence in the higher positions of life.

In the institutions of higher education the Association is largely rendering the service which the Church renders to the whole community, but which it alone could not perform for these centres of learning because of their undenominational character. The Church has, of course, done much good work even here, but it is generally recognized that Associations, managed by the students themselves, have constituted the chief influence for the promotion of the Kingdom of Christ in the lives of the students. The Presidents of even distinctively denominational institutions testify that the Y.M.C.A. has been of great value in promoting the religious life of the colleges. Because of changing conditions many Christian professors are not taking so active a part in promoting the religious and moral life of the students as formerly. This gap has been filled by the Association and it is now indispensable. Ex-President Patton, of Princeton, says: "The Y.M.C.A. has well nigh the monopoly of the religious culture of our universities and colleges."

Formerly the religious forces of the students were narrow in influence, scattered, and loosely organized into independent societies. Now these forces have been organized by the Y.M.C.A. into one powerful body. The societies worked largely