

**The
Student Volunteer Movement
After Twenty-five Years**

1886-1911

The Twenty-fifth Anniversary of the
Student Volunteer Movement

Student Volunteer Movement for Foreign Missions

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The Twenty-fifth Anniversary of the
STUDENT VOLUNTEER MOVEMENT

ADDRESSES GIVEN AT THE TWENTY-FIFTH
ANNIVERSARY OF THE ORIGIN OF THE STU-
DENT VOLUNTEER MOVEMENT FOR FOREIGN
MISSIONS AT MOUNT HERMON, MASSACHUSETTS,
SUNDAY, SEPTEMBER 10, 1911

STUDENT VOLUNTEER MOVEMENT

125 EAST 27TH STREET, NEW YORK CITY

INTRODUCTORY NOTE

THE Student Volunteer Movement had its origin at the first Student Conference held at the Mount Hermon School, Mount Hermon, Massachusetts, during July, 1886. Since it was not possible to observe the Twenty-fifth Anniversary of the Movement's origin during that month, it was decided to do so during the annual meeting of the Executive Committee and Secretaries, which has been held for several years at Northfield about the middle of September. The meeting was therefore arranged for Sunday, September 10th, at the Mount Hermon School, Mount Hermon, Massachusetts.

Through the generosity of a friend of the Movement, a stenographic report of the addresses is published.

FENNELL P. TURNER,
General Secretary.

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THE BEGINNINGS OF THE STUDENT VOLUNTEER MOVEMENT

JOHN R. MOTT, LL.D.

(In the chapel of the Mount Hermon School, Sunday morning,
September 10, 1911)

WE meet on historic ground; we meet on sacred ground as we gather here to-day at Mount Hermon. Here originated one of the most wonderful of all the spiritual movements in the history of the Christian Church. Here was the fountain head of a stream which has brought more blessings to the universities and colleges of the world than any which has gushed out in any nation under the life-giving influence of the Spirit of God. A friend of mine, Mr. Luther D. Wishard, the first college secretary of the International Committee of the Young Men's Christian Association, went down South to see Mr. Moody in the year 1885, some twenty-six years ago, to take counsel with him as to giving larger opportunities for workers in the Christian Associations to receive preparation for Christian service. Mr. Moody had had it on his mind that there might be held here in this valley,

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either at Mount Hermon or Northfield, a Bible study conference for Young Men's Christian Association secretaries. Mr. Wishard felt that we already had a good many conferences of one kind and another, and that something was needed even more than such a gathering of Association workers. He said to Mr. Moody, "One of the things most needed is a gathering which will do for the college students what you have been doing here at Northfield for Christian workers in general." Mr. Moody was interested and pleased by the suggestion, and said that he would gladly have the invitation go out to bring together for Bible study the students from the different colleges and schools. Mr. Wishard pressed him to allow his name to be used, and also to have it stated that he, Mr. Moody, would preside at such a conference. Mr. Moody shrank from that, although he was not a shrinking man. It is interesting that the man who in Great Britain had moved Oxford and Cambridge as no man in recent times has moved them, that the man who gathered under his leadership fine, intellectual spirits like Henry Drummond, that the man who deeply stirred Yale and Princeton, that the man who had many more invitations from the American colleges than he could accept, seriously doubted whether he could interest, instruct, and inspire college students. But happily he was prevailed upon to accept the presidency of the first intercollegiate Christian

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conference ever held on a national or international scale.

So the invitation went out to the colleges of North America, and there was a splendid response. There came together here at Mount Hermon in the month of July, 1886, just twenty-five years ago last summer, two hundred and fifty-one student delegates. We came from eighty-nine different universities and colleges. I say *we*, because I had that never-to-be-forgotten privilege of being one of the undergraduate student delegates. With nine of my fellow-students I came from one of the Eastern universities. The leading universities of Canada were represented, likewise every section of the United States, unless it was the Pacific Coast. There were some quite large delegations, especially from Dartmouth, Amherst, Yale, Cornell, and Randolph-Macon, one of the colleges of Virginia. As I recall, the State which had the largest number of colleges represented was Iowa, there being represented ten of its colleges located over twelve hundred miles away.

Among the delegates were a few professors and teachers, but speaking generally, it was an undergraduate gathering. We met for a period of four weeks. The more recent conferences, some of which you have attended, and like the one held here last June and July, have continued in session for but ten days. The larger period made possible

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some things that we do not find possible in gatherings in these days. It made possible unhurried opportunities for meditation, for personal intercourse, for fellowship, for cultivating friendships with the leaders, for discussing at great length personal and college problems. We have missed much of that in the more rushing, intense student conferences of later years. That conference was somewhat simple in its scheme in contrast with the modern gatherings. We had one platform meeting each day, which was what we might call a double-header or a triple-header. Mr. Moody would very seldom let a meeting go with one speaker. He would call for an address at short notice. I have often heard him say to the speaker, "Now give us the best thing you have got." Sometimes he would call on a man with no further notice than the time required for the opening exercises. Sometimes he would have us sing several hymns to get the audience thoroughly in tune. When he asked a man for his best, we usually got it. He conducted the meetings without a great deal of conventionality. He sent men to the divine resources. He threw them back on what was uppermost in their minds, on that which was their strongest conviction. Although these ideas may not have come out in as orderly a way as they otherwise would, they represented deep thinking and genuine heart experience.

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Another feature of the daily programme was the little company—little, I say, although before the conference was over it included nearly every delegate—which met for an hour every morning to discuss methods of carrying on work among our fellow students in the schools and colleges. Mr. Wishard took charge of this hour. He had a little blue-covered pamphlet from which he read extracts which formed the basis of our discussion. At that time, it was one of only two pamphlets in the world bearing upon the work of Christ among students. The other day in Constantinople I witnessed an exhibit in connection with the World's Student Christian Federation Conference where there were over eight hundred books and pamphlets bearing upon subjects relating to the Christian Student Movement. Mr. Wishard would read, for example, a few extracts on individual work in the leading of fellow students to Christ, and then he would call upon delegates to give their testimonies as to what they had seen or done in their different colleges; or he would read extracts upon the religious meetings of college Associations, and then we would discuss plans to arouse interest among the students in the college; or he would read a few pages or paragraphs on the neighborhood work that should be carried on by students while doing their studying, in order to bring blessing to the villages and cities in the vicinity of the colleges; or he would take up

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something with regard to the foreign missionary activities of students; or he would take up our intercollege relations—that is, how the Association of any college or school should keep in touch with similar Associations throughout the country. These were practical discussions. In them were kindled fires of interest and enthusiasm that led to great movements in the colleges in the years that followed.

Another feature that was noticed, not in its early days, but before the conference closed, was a Bible class that was prophetic of the many Bible circles, classes, and discussions that we now have on such an elaborate scale in our different conferences. In those days we did not have a single course of Bible study adapted to work in colleges and college Associations. Now we have literally scores of courses prepared by college professors, ministers, and laymen, men who believe in relating students to the great work of Christ in the world and preparing them for it. These were three features that characterized that conference. Some of you who have attended more recent student gatherings remember that we now have a curriculum that is very elaborate, a curriculum that reminds us somewhat of our college courses. We almost need to have a guide to show men how to make the most of the many features presented in the modern conferences.

There were other things that characterized the practice of the students in that conference which

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meant as much as anything I have mentioned. One was our custom of gathering around preachers and teachers in the long afternoons and in the early evening, often beneath these beautiful trees, in order that we might ply them with questions regarding the presentations or addresses they had made in the morning. As I drove over here this morning, I reminded those in the carriage of this and that old tree under which we had memorable discussions. I remember some of those discussions about the superhuman work of Christ in conversion, about the principles that should guide one in choosing a life work, about the second coming of our Lord. As a result of these many discussions under the trees, possibly even more than through public addresses, men's doubts were dissipated, their views on religious subjects made clear, and their faith became a reality; so that they rested on rock-ribbed conviction which nothing could shake.

Another feature was the opportunity for personal fellowship. We roamed up and down this side of the river, and we crossed the river and climbed along the sides of the distant hills. We would devote entire afternoons to this purpose. Sometimes a man would go alone, again there would be two men; at times a little larger company—it might be an entire college delegation. The evenings also were memorable, for then we would go out for the special purpose of meditation upon

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what had been presented in public addresses and discussed in conferences and interviews.

I have in my library at home a book that I value very highly indeed. It is a leather-bound notebook in which I wrote down very carefully full notes on all the sermons and addresses and discussions of those four wonderful weeks. I first took them down roughly, and then during the afternoons I copied them in ink, underlining with red ink the points that had most laid hold on me. It is a book that I have not shown much to other people, but it represents a great revolution in my own life with reference to religious questions and my personal responsibility to Christ and His Kingdom. Many delegates worked over their notes, not only copying them but applying them, reflecting upon them, saying, "What does this mean to me? What does this mean to others through me?" It is not the number of sermons we hear, it is not the number of books we read, but it is the question as to how much time we spend in thinking about the sermons we hear and the books we read which leads to transformation of character.

At the beginning of this conference nobody had thought of it as being a missionary conference. Several days had passed before the word missions was mentioned. If I remember correctly, over two weeks had passed before that great theme was suggested on the platform. But there were causes

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lying back. For example, a certain returned missionary had his home at Princeton while some of his children received their education in the college, and in that home it was customary to have missionary prayer meetings. Under the influence of that home, missionary fires were made to burn brightly among the undergraduates at Princeton. When that band heard of the conference which Mr. Moody was to hold at Mount Hermon, some one had vision enough to see that there might be God's opportunity. Among the very first to see this with a clear eye was a young woman who went to her reward a few months ago, Miss Grace Wilder. She discerned that conditions were going to be furnished at Mount Hermon that might make possible the generation of a great movement, and she laid upon her brother, Robert Wilder, and upon some of the other Princeton men who were to attend the conference the burden of prayer and expectation, and charged them before God to persevere in prayer and effort that this Mount Hermon gathering might not close without the inauguration of a missionary movement that in some sense would be worthy of the wonderful situation then confronting the Church on the foreign field. So Robert Wilder and his associates came to Mount Hermon. He was a quiet and modest young man, but he had intense spiritual passion. His great desire was for the world's evangelization. From the very first day

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at Mount Hermon he began to search for and find kindred spirits. He discovered Tewksbury, of Harvard, and Clark, of Oberlin, and one or two others who came there with a definite missionary purpose. He found others and brought them together daily for united prayer. They had this meeting with the one object that missionary fires might be kindled in the conference. As they found sympathetic spirits, their number grew. They did not confine their meeting to those who had decided to be missionaries, but added others who were thinking seriously about the subject and who honestly wanted to face the facts. In these meetings many men prayed through the great question of their life work. Finally they ceased to make it a secret meeting in the sense of having the fact of its being held unknown. They began to have it announced from the platform that the missionary volunteers and others interested in missions were meeting for prayer, and others began to come in. The men who attended those meetings found it impossible to pray without work. They could not pray for the world's evangelization without dealing with the question of the missionary call. So a network of personal intercourse spread over the conference. You could hardly go anywhere without somebody crossing your path and presenting this great missionary message. Wherever you went you heard them talking about it. I remember that even when in

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swimming you would hear conversation about this great subject. But it was impossible to pray and spend over two weeks in honest study of the Christian writings without having the missionary spirit begin to move within the breasts of those who studied; so quite apart from the personal conversations this influence became one of the efficient causes for generating the missionary spirit.

Finally some of the student volunteers—if we may call them such, although that word was not used in the beginning of the movement—went to Dr. Pierson, who was known to be a great advocate of missions, and urged him to give a missionary address. “Well,” he said, “I don’t suppose that will be a popular subject here.” But they prevailed upon him to do what they wished. One evening this meeting was held. To the surprise of everybody the room was full. Apparently every delegate was there. He gave a very striking address. I can remember it to this day. He took as his thesis “All should go and go to all.” He summed up in that sentence a message that is quite common nowadays but which came as a revelation in those days when most Christians had a fractional view of the Kingdom of God and of the responsibilities of the subjects of the Kingdom for its extension. That address set many a man to thinking. A little later Dr. Ashmore, one of the great missionaries of the Chinese Mission of the Ameri-

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can Baptist Missionary Society, on his way across the United States coming home on furlough, read in the papers about this student conference in session. He was burdened with the sense of the need of more missionaries in China. He said, "Possibly that is the best recruiting ground I can find." He changed his plans and came to Mount Hermon, and while there was called upon to give an address. It was a masterly address. He worthily set forth that greatest missionary field in the world, China with its four hundred millions. I can remember as though it were yesterday how he marshaled province after province and made each one seem to us like a great populous nation. I remember how he dilated upon the strength of the Chinese people, and above all pressed upon us what even then he called an urgent situation. Remember that was in the days when the missionaries were largely confined to the fringe of the country, when the total number of Protestant Christians was possibly less than thirty thousand. It seems incredible that a man in those days should have had a vision of that empire and its possibilities such as he brought before us. He knew how to get hold of college men. I will tell you the way to do it, and that is to place something before them which is tremendously difficult. He presented missions as a war of conquest and not as a mere wrecking expedition. It appealed to the strong college athletes and other fine

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spirits of the colleges because of its very difficulty. They wanted to hear more about it. The number of interviews greatly multiplied.

Then came a meeting that I suppose did more to influence decisions than anything which happened in those memorable days. There was held what is now known, although it is a misnomer, as the meeting of the ten nations. Hastily ten men were found to represent ten nations. Here was a son of a missionary in China, a son of a missionary in India, a son of a missionary in Persia. Besides these there were a North American Indian, a German from Germany, a Dane from Denmark, a Norwegian from Norway. We also had a Japanese, a native from Armenia and a Siamese, Boon Itt, who afterwards became one of the great powers of the Christian Church in Siam. That was a night which those of us who were there will never forget. The speeches were short, not averaging more than three minutes in length. Each speaker made one point, the need in the country which he represented, the need for Christianity, the need for men to come out to help meet the crisis. Men were moved to the depths of their souls. We went out of that meeting not discussing the speeches. Everybody was quiet. We scattered among the groves. I have heard of nights of prayer. That was one of them. I know many men who prayed on into the late watches of the night.

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The grove back there on the ridge was the scene that night of battles in which the unselfish and heroic in men won the victory. Men surrendered themselves to the great plan of Jesus Christ of conquering this whole world and including it in His Kingdom.

The conference was drawing to a close when another meeting was held of which we do not talk much. It was too sacred. I hesitate even now to say much about it. One of our good friends who is with us, Mr. McWilliams, was this morning talking about this meeting to which I refer. It was held in the old Crossley Hall. We were meeting there in the dusk. Man after man arose and told the reason why he had decided to become a volunteer. God spoke through reality. There was a lack of hypocrisy and of speaking for effect which gave God His opportunity to break through and give a message that men would hear. It was not strange, therefore, that during the closing hours of that memorable conference the number of volunteers greatly increased. At the beginning of the Mount Hermon Conference less than half a dozen students were expecting to be missionaries. By the last day ninety-nine had decided and had signed a paper that read, "We are willing and desirous"—that is the old language; we now have better language—"God permitting, to become foreign missionaries." The present language is, "It is

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my purpose, if God permit, to become a foreign missionary." The old form meant complete consecration, but it was not as definite as in these days. Ninety-nine had signed that paper. Mr. Wilder has the old record.

The conference closed, but the next morning those ninety-nine met for a farewell meeting of prayer. As I recall, it was in a room in Recitation Hall. There were not seats enough and some had to stand. We knelt, however, all of us, and while we were kneeling in that closing period of heart-burning prayer the hundredth man came in and knelt with us. So of two hundred and fifty-one delegates, one hundred decided that they were willing and desirous, God permitting, to give themselves to this great work of giving all men an opportunity to know Christ.

Some of us saw that here was a fire that should spread, and one afternoon a number took a walk over the hills and Mr. Charles K. Ober suggested the idea that a deputation of possibly four men from those who had volunteered should go through the colleges. It turned out that only one of the four appointed, Mr. Wilder, could go. But in the autumn, John Foreman, also a graduate of Princeton, consented to join Wilder. They went through the colleges like flames of fire. It was a wonderful year. Hundreds and hundreds of the best college men and women in the United States and Canada

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signed the Student Volunteer declaration in its original form. The Movement spread like a prairie fire. It was attended with all the perils that attend movements proceeding without restraint and without conservative administration. But people stood in awe and saw that God was in the Movement, judged by its effects. It was not until 1888 that the Movement took the present name of the Student Volunteer Movement for Foreign Missions. It was that year organized under that name and adopted as its watchword, "The evangelization of the world in this generation." It was not until a few years later that the wording of the declaration was changed to read, "It is my purpose, if God permit, to become a foreign missionary." But from the days of organization in 1888 the Movement has steadily, and in some years rapidly, spread.

Now notice a few, among many, things which have been accomplished. The Movement has carried with greater or less efficiency the missionary message to over one thousand institutions in North America. It has developed what is known as the Missionary Department of the Young Men's Christian Association and the Young Women's Christian Association until it is the most productive department of those associations. It has waged a great educational campaign, keeping in the field each year for this purpose from one to ten traveling secretaries, holding each year possibly a

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score of institutes, as well as district and state conferences, convening every four years a great continental convention attended by from three to four thousand students and professors from over seven hundred institutions. It has built up its literature until it now has nearly one hundred books and pamphlets designed for its propaganda. It has inaugurated a thorough educational campaign for the study of missions. Whereas in 1893 there were only about two hundred students in the United States and Canada in mission study, there were last year over thirty-four thousand in mission study classes of this Movement. It did the pioneering work for the Young People's Missionary Movement, now known as the Missionary Education Movement, and it also led the way for the organization of the Laymen's Missionary Movement, which its founder said was suggested to his mind in the midst of the sessions of the Nashville Convention of the Student Volunteer Movement. It has given rise to all these great tributary agencies for the Church.

Its distinctive mission, however, has been in its appeal for life. Thousands have responded to that appeal, and you will be glad to know that already nearly five thousand students of North America have gone out as Student Volunteers under the regular missionary societies to the foreign missionary fields. Just think of it! I read this morning,

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“A handful of corn dropped in the earth on the top of the mountain, the fruit thereof shall shake like Lebanon.” These five thousand are scattered in nearly fifty different nations on every continent of the world. They have already raised up through direct and indirect influence hundreds of thousands of converts. They have communicated their vision to the sons and daughters of the soil. The Spirit of the living God is working with mighty power through them.

This Movement has not been confined to the North American students. Its central idea has been transplanted from our own to other lands until now Student Volunteer Movements are found in one form or another among the students of the British Isles, Holland, Germany, Norway, Sweden, Denmark, Finland, Switzerland, the Protestant part of France, South Africa, and Australasia. What does this mean? It means that the Movement covers all Protestant Christendom. But it does not stop there. It has still later been transplanted to Christian bands of students in the Turkish Empire, down the Nile Valley, among the Japanese Islands, through the great valleys of China, over the plains of India. Let me mention but one example. Last year the Movement had reached such strength in China that they organized what is known as the Student Volunteer Movement for China. Their watchword is “The evangelization of China and of

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the world in this generation." They already have over six hundred Chinese volunteers. In one Presbyterian college one hundred and twenty out of three hundred became volunteers. In another institution one hundred and fifty out of four hundred and fifty declared themselves. It is as though a thousand men were to volunteer in Yale. In one medical college in Peking twenty students out of their small student body volunteered. It is as though six hundred had volunteered from College of Physicians and Surgeons in New York. In another small college eighty out of one hundred and fifty have volunteered. They have said, "We will spend our lives preaching Christ to our own countrymen."

Think of it, you who are favored in being students here at Mount Hermon. It is fitting that we are permitted to meet in your midst this morning, in this School, the most cosmopolitan boys' school in the United States, for here I meet boys from more parts of the world than in any other boys' school I visit, a school which has always given boys hard work to do, and which to my mind, therefore, is to be congratulated. In these days when there is so much tendency to luxury and softness in the schools as well as in the colleges of America, in this School it is fitting, I repeat, that this Movement which makes its appeal to the heroic, should here have its anniversary. Here in this School, always loyal to

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Jesus Christ and His plans, we meet, and I would pause to say to the boys who are students in this School those words of Archbishop Whateley: "If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it." If you have professed a falsehood in calling yourselves Christians, you have nothing more important to do than to change your faith and adopt some other religion; but if you have professed the truth—and I see boys here this morning who would die rather than give up their faith in Christ—then I say to you, do as many of your predecessors have done—be logical, be courageous, be honest, and dedicate your lives solemnly, on the twenty-fifth anniversary of this wonderful student missionary uprising, to the greatest work in the world, the work to which the founder of this School gave his life of unwearied, unselfish, and wonderful devotion, this great unselfish service of making Christ's Kingdom spread all over this world in our generation. And I say to all of the leaders of this and associated movements who are permitted to meet with you, let us hark back to the days of that conference, and let there be a fresh dedication on our part this morning to that devotion, that heroism, that obedience, and that vicariousness which filled the students at Mount Hermon in '86, that this Movement may be carried from strength to strength.

THE CONTRIBUTION OF THE STUDENT VOLUNTEER MOVEMENT FROM THE VIEWPOINT OF THE FOREIGN MISSION BOARDS

The Rev. ARTHUR J. BROWN, D.D.

(In the chapel of the Mount Hermon School, Sunday morning,
September 10, 1911)

WE have all been moved by the clear and powerful recital of Dr. Mott. Such tremendous facts so tremendously stated stir our blood. The boards of foreign missions of the United States and Canada share your solemn and reverent gratitude to Almighty God for the marvelous achievement of this quarter century. It may well be that the future historian will count the Student Volunteer Movement as one of the most remarkable and significant movements in the history of the Church of God, and that in coming generations multitudes of visitors from distant lands may seek Mount Hermon as the place where this historic Movement was born. For the Student Volunteer Movement stands for the united and resolute response of the Christian young men and women of the United States and Canada to the new world conditions, and to the consequent call of our Lord.

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Let us remind ourselves briefly of the conditions which gave occasion for the Movement. Twenty-five years ago, the torpor in which the non-Christian world had lain for uncounted centuries was just beginning to be broken. Diplomatic and consular representatives, the making of treaties, visiting war-ships, the development of international relations of various kinds, had begun to acquaint the peoples of Asia with the political ideas of the West. A period of reconstruction was beginning, a period whose full significance we hardly yet comprehend but which has already assumed enormous proportions. Finding its first expression in Japan, it has swept over China, Korea, Siam, and now even Persia and Turkey—lands which a decade ago no one would have suspected of such a transformation, are bringing themselves into line with modern conditions.

Not only was there political upheaval, but commercial upheaval as well. Christian traders had carried into non-Christian lands the products of western fields and factories. Homes in Asia were beginning to be illuminated with kerosene oil and to have those conveniences which add so much to domestic life. Labor saving machinery was being introduced, railways were under construction and electrical apparatus was becoming known. Now trade relations between Asia and western nations have assumed enormous proportions. Trunk lines

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of railway are piercing the remotest interiors. Telegraphs flash the news of the world to every part of non-Christian lands. The changes which were brought about by the introduction of labor saving machinery and the building of trans-continental railways in America are taking place on a vaster scale in Asia.

Other changes on a stupendous scale were occurring. Missionaries had translated books, founded schools, and given the non-Christian world the Holy Scriptures in the vernacular of the people. This had resulted in an intellectual awakening. It would be difficult to exaggerate the significance of that awakening. Think of it! Japan to-day has a public school system which enrolls ninety-six per cent of the children of school age, so that the boys and girls of the Sunrise Kingdom are learning practically what our children are learning. China has undertaken an educational programme which calls for one school for every four hundred families in the empire within five years, with accommodations for forty-five million pupils in ten years. A dozen years ago there were no newspapers in China in the vernacular; to-day there are over two hundred.

All Asia was about to change. New wants were being created; new ambitions stirred. There is nothing in all the history of the race comparable to that transformation. We can only think of the

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changes which followed the Crusades and which resulted in the rise of modern Europe. But those changes appear small in comparison with the transformations which we are now considering.

“The rudiments of empire here
Are plastic yet and warm,
The chaos of a mighty world
Is rounding into form.”

Not least significant was the change in the attitude of Asia towards the West. Asia was finding out more about Europe and America than it had known before. We could no longer pose before the non-Christian world as so superior as we had imagined ourselves to be. Our crimes and vices were read about in Persia, Japan, and China. The peoples of the East had heard of our political corruption and our commercial greed. Asiatic gentlemen visited America and returned to tell their astonished countrymen about the Sunday desecration, the saloons, and the brothels of this alleged most Christian nation. Infidel books were republished in India. The unjust treatment of the Chinese in the United States deeply irritated the Chinese of China.

Throughout Asia a new spirit of defiance was manifest. We were not facing a cringing world but one conscious of growing unity and power. If you will substitute heathen for Jew in Shylock's defiance, you will have a vivid expression of the

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situation: "Hath not a heathen eyes? hath not a heathen hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?" So Asia, Oh, the shame of it! was finding it necessary to arm itself against the alleged Christian nations of the world. We were teaching Asiatics to kill one another more scientifically than they had ever known how to kill before. We had placed in their hands the weapons of our modern civilization until their military power was becoming a menace to the peace of the world. We had sent over our prostitutes, our gamblers, our intoxicating liquors until it began to be a serious question whether the new contact between the East and the West would not still further debauch the East.

Then we were witnessing a revival of the non-Christian faiths. We like to say in our vainglorious way that these faiths are melting away under new conditions. There are indeed signs that they are weakening; but let us not solace ourselves by the thought that we have seen the last of Hinduism, Buddhism and Confucianism. Let us not be so foolish as to underestimate the power of supersti-

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tion. Even if these faiths should pass away, it does not follow that their adherents will become Christians. There is no non-Christian religion established in the United States, and yet there is probably no other place in the world where iniquity is more vile.

At home, too, great changes were taking place. Americans were beginning to have wider knowledge of the non-Christian world. Books and magazines were dispelling the mystery of the Orient. The halo which people supposed to be about the head of the foreign missionary was dissolving. Travelers were returning from visits to non-Christian lands and giving accounts of what they had seen. Men were reading in their morning papers of important events that occurred the day before in Peking and Tokyo. Race prejudice was still strong; but there was growing a new respect for the peoples of the non-Christian world. We were beginning to talk of the chivalry and courage of the Japanese. We were beginning to understand that the Chinese are one of the most virile peoples in the world, and that they have contributed much to the stock of the world's knowledge—the arch, the mariner's compass, the printing press, methods of banking, artificial inland waterways, and many other useful things. We were marveling over the fact that India had a voluminous written literature and had studied the heavens accurately enough to cal-

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culate the solar year 2000 B.C., had worked out a science of mathematics, a scheme of philosophy, and an art of music with its seven notes 500 B.C.; a Sanskrit grammar, still used by scholars, 350 B.C. We were humbled by the fact that when America was a wilderness and the Pilgrim Fathers were beginning their struggle to subdue it, the Emperor Shah Jehan had built the magnificent Palace-Fort at Delhi with the wonderful Pearl Mosque and the Audience Hall with the Peacock Throne adorned with emeralds, sapphires, rubies and diamonds which the jeweler Tavernier valued at thirty-five million dollars; and that when his favorite wife died, he had twenty thousand workmen toil seventeen years at a cost of ten million dollars to build her tomb, a tomb before which the artists and architects of the twentieth century stand in wonder, delight and awe, a dream in marble and precious stones, the most beautiful structure this world has ever seen—the Taj Mahal. We were beginning to get a new conception of the worth and dignity of man as man, to understand that those qualities which have given preëminence to the white race have been wrought into it by centuries of Christian teaching. Some were imitating Catherine of Sienna who asked and received of God the gift of seeing the possible loveliness of humanity even in its ruins, many were seeing new meaning in the majestic declaration of the Apostle Paul, that God hath made

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of one blood all nations of men, and we were realizing that every one on this planet is

“Heir of the same inheritance,
Child of the self-same God,
Who hath but stumbled in the path
We have in weakness trod.”

When the Student Volunteer Movement was born, this great conception, comparatively new to men's understanding then, but simply the correct interpretation of the teaching of Christ, was beginning to be understood. Men felt that they ought to become foreign missionaries, not because the peoples of Asia or Africa were inferior to them but because they were brother men, of like passions with ourselves and needing the same transforming and guiding power that we need.

A change of motive was also taking place. It was a period of sharp contrasts. These contrasts have been intensified until we are now facing conditions which appall us. Such wealth and luxury as dissolute Rome never knew confront bitter poverty and want. The conflict between labor and capital was never so alarming in all the history of the world as it is to-day. The rotten vice which disintegrated Babylon is rampant in New York and London. Iniquity was never so foul, materialism never so hard and cynical, opposition to God never so vehement as now. On the other hand, the forces of

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righteousness were never so strong. If it is a time of deep shadows, it is also a time of bright lights. The recent exposures of commercial and political corruption and the punishment visited upon wrongdoers indicate an aroused public conscience that will not tolerate some things that were tolerated before. I read a little while ago a symposium on the question whether there is not a decay of faith, whether religion is not losing its hold. Does a decadent faith produce movements like the Woman's Missionary Movement, the Student Volunteer Movement, the Laymen's Missionary Movement? Could a decadent faith develop a Young Men's Christian Association and a Young Women's Christian Association? Would a decadent faith spend thirty million dollars a year to propagate itself among non-Christian peoples and prompt twelve hundred of its strongest leaders to journey over oceans and continents to Edinburgh to consider how the interests of the Kingdom of God might be more effectively advanced? Altogether this is an era of unprecedented character. The conflict between right and wrong, between order and disorder, between heaven and hell, has assumed appalling proportions. Need have we of the wisdom and power of God, for such a crisis.

Twenty-five years ago it became evident to a few farseeing men that these changes were coming, that we were passing out of the era of provincialism into the era of cosmopolitanism. It was evident that the

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Church was not prepared for the new era and that many even of its ministers did not realize the significance of the signs of the times. It was clear, too, that the old methods were not adequate to the new situation. The boards of foreign missions were doing what they could in their respective denominations to meet the new conditions. But they were hampered by a lack of candidates, hampered, too, by a lack of intelligent and sympathetic coöperation on the part of many educated men at home. The time demanded breadth of vision, statesmanship of plan, unity of movement, the enlistment of the best and ablest forces of the churches. Above all, it demanded magnificent faith. For this imperial opportunity, God raised up the Student Volunteer Movement, to help the Church, and to help the boards grapple with the tremendous problems of the opening world. People had been praying that the world might be opened, and it was opened. Then they began to pray that God would raise up men who would go forth to the work. The Student Volunteer Movement was the answer to that prayer. As I think of the origin of this great Movement twenty-five years ago, I cannot but feel, in the words of Mordecai to Esther: "Who knoweth whether thou are not come to the kingdom for such a time as this?"

The founders of the Student Volunteer Movement were prominent among those who saw the sig-

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nificance of the new era and realized what must be done adequately to meet it. With splendid zeal and courage they went up and down the land proclaiming the new crusade in the colleges and universities of the country. At first they encountered much indifference and some opposition. Even among the boards there were those who looked askance at the zealous young prophets. Such men as Dr. Warneck of Germany, Dr. John Nevius of China, Dr. John Gillespie of my own Board, and Dr. Gracey of Rochester, while recognizing the possibilities for good, could not conceal their misgivings. The interdenominational spirit was not as strong as it is now, and there were fears that an independent movement, uncontrolled by the churches or by their boards, might run into vagaries of doctrine or method. But it soon became apparent that this thing was of God. After more than sixteen years' observation as a board secretary who has had opportunity to see the practical working of this Movement at close range, I can give unqualified testimony to the sanity and wisdom of the methods which have been adopted, and to the superbly constructive leadership which the Movement has enjoyed and which it still enjoys. The boards and societies of foreign missions of the United States and Canada have come to regard the Student Volunteer Movement as an indispensable auxiliary of large value and to have unqualified confidence in

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the men whom God is so wonderfully using as its leaders.

May I enumerate very briefly some of the things which the Student Volunteer Movement is doing for us and for the whole cause of Christ?

It is furnishing the boards with a large majority of their very best missionaries. Dr. Mott has made the statement that of the eight thousand foreign missionaries who have gone to the field from the United States and Canada, five thousand have been Student Volunteers. Of the one hundred new missionaries sent out this year by the Board which I represent, a large majority were Student Volunteers. As a result of the Student Volunteer Movement, our boards to-day are getting the picked men from the colleges and universities. We do not have to take commonplace men; we can get the best.

The Student Volunteer Movement has infused the missionary spirit into thousands of students who have stayed at home and become pastors, laymen and supporters of missions. This result alone has been of enormous value. It means a more intelligent and sympathetic home constituency. Some of our most influential pastors and some of our largest givers are men who came under the influence of the Student Volunteer Movement during their college days but who were not able to get to the field.

The Student Volunteer Movement has empha-

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sized the essential unity of the people of God. It has understood that the new era is not the time for a narrow sectarianism. It has insisted that in the presence of the supreme opportunity to which God has called us, we must stand shoulder to shoulder for the great work of the Kingdom of God.

The Student Volunteer Movement has emphasized the virile elements of our faith. It is not a timid apologetic. It does not stand on the defensive. It has declared the great central teachings of our holy faith: the sovereignty and fatherhood of God, the deity and atoning work of our Lord Jesus Christ, the regenerating and sanctifying power of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the necessity of faith and repentance, of salvation and service. It has proclaimed no emasculated message, but the sufficient gospel of the Divine Son of God. The Student Volunteer Movement has gone forth in absolute confidence that Jesus Christ is adequate to these new conditions, and that nothing else is adequate. These stupendous transformations call for more than human resources. Only God can deal with them, but God can. There are three words that stir my blood in hours when I might otherwise be discouraged: "HE IS ABLE,"—"able to save them to the uttermost that come unto God by Him;" "able to subdue all things unto Himself;" "able to make all grace abound;" "able to do exceeding abundantly

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above all that we ask or think." "Believe ye that I am able to do this? According to your faith, be it unto you."

The Student Volunteer Movement has summoned the Christian young men and women of our colleges to heroic service. It has made no offer of ease or money. In an age when young men are eager to acquire wealth, the Student Volunteer Movement only offers six or eight hundred dollars a year and room rent. In an age of luxurious self-indulgence, the Student Volunteer Movement promises loneliness and hard work. But if a man desires to make his life tell for humanity and for God, if he wants to face the big task of his generation and to do the big work of the world, the Student Volunteer Movement gives him that supreme privilege.

And it has shown the world anew in these latter days the inspiring example of absolute consecration. Again we have men and women who can say with Henry Martyn: "I am born for God only;" with Zinzendorf: "I have one passion, and that is Christ;" with James Calvert: "Where Christ commands and directs, I cheerfully go;" with David Brainerd: "It is no matter when or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will;" with David Livingstone as he wrote in his journal on the next to the last birthday

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of his life: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee!"

I would that I had time to pay adequate tribute on behalf of the boards of the United States and Canada to the men and women who have already gone to the field. They are "the far-flung battle line" of the Church of God. I grant that the physical hardships of the missionary's life are not so great as they were a generation ago; but there are still privations to be endured and, as the newspaper despatches tell us from day to day, perils to be faced. I grant that missionaries are not perfect men. There are no perfect men, even among the critics of the missionary enterprise. But I believe that taking them as a class, foreign missionaries average higher than any other class I know, in education, in culture, in courage, and in absolute consecration to God and man. With devotion unflagging, with fortitude superb, they stand at their posts. As I sit in my office and read the letters that come to me from the ends of the earth, strange scenes often rise to my vision. A medical missionary in Persia refuses a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." An educator in China declines the high salaried presidency of an imperial university, giving as his reason: "I want to translate the Bible and to preach the gospel and to train up Christian minis-

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ters." An old man in Syria rides horseback eight hours in a wintry storm to administer the communion in a mountain village. Another in Siam pushes his little boat up lonely rivers swarming with crocodiles, and tramps through snake and tiger-infested jungles that he may preach Christ to people whom no one else seeks. Another in Laos forgets his threescore and ten years and makes a solitary six months' journey that he may take to other neglected towns the tidings of the gospel. Twenty-six days he is drenched with dew and rain, ten times he has to swim his pony across rivers, four days he wearily tramps because his horse is too jaded to bear him. A young woman in India walks painfully from house to house under a blazing sun, but writes: "This is delightful work, it is good to be footsore in such a cause." A physician in Syria stands in a little gallery of a room containing about ten people, besides cows and goats; the mud floor reeking with dampness, the roof dripping tiny waterfalls of rain, the air heavy with smoke, the missionary herself racked with cough and flushed with fever; but tenderly treating two hundred patients a week and writing: "I am very thankful to record God's goodness to me; I do not believe that ever before in one person's life came such opportunities as I enjoy." A physician in Korea cleanses loathsome ulcers, opens the eyes of the blind and makes the lame to walk. A refined woman in China makes regular

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visits to a leper colony and lovingly ministers to repulsive sufferers with sightless eyes and rotting limbs, seeing the glory of the human soul even in them.

And then the scene changes, and a sick husband in Asiatic Turkey asks that the photograph of his wife and children may be hung close to his bed, that he may yearningly gaze into the faces of far-off dear ones whom he never expects to see again in the flesh. Alfred Marling, seventy miles from a physician, dies in the furnace of African fever, singing:

“How sweet the name of Jesus sounds!”

Mrs. William Jessup in a Syrian shed lines a rude box, places in it the still form of her child, sends it away for distant burial, and then goes back to her sick husband and tries to keep up a brave face and not let him know that her heart is breaking. Such missionaries have what James Lane Allen calls that “stark audacity of faith,” that “burning spiritual heroism” which inspire men to wander through the wilderness, “carrying from cabin to cabin, through darkness and snow and storm, the lonely banner of the Christ, and preaching the gospel of everlasting peace to those who had never known any peace on earth.”

Why did they go? Why does the Student Volunteer Movement still call for volunteers from

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the students of the United States and Canada? Why? Because they have caught a vision, a vision of the world with its dire need, a vision of One who left His home in heaven, breathed the foul atmosphere of earth, came in contact with its sin and misery, staggered with bleeding feet through the stony streets of Jerusalem, and gave up His life upon "the bitter Cross." They go because they have heard a voice—would that we might hear it to-day in this historic place—the voice of Him Who still speaks to His disciples: "As the Father hath sent me into the world, so send I you into the world:" "other sheep I have that are not of this fold, them also I must bring;" and then in that clear, categorical imperative: "Go ye into the world and preach the gospel to the whole creation." And the Student Volunteers have responded: "Yea, Lord, Thou knowest that I love Thee!" "Here am I; send me!" What do they reckon of trying climate, physical hardships, or the doubts and fears which some express? The average Volunteer would meet their criticism as Richard Watson Gilder represents a converted pagan speaking of Jesus when his faith had been sneeringly called in question:

"If Jesus Christ is a man,
And only a man, I say
That of all mankind, I cleave to Him,
And to Him will I cleave alway.

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“If Jesus Christ is God,
And the only God, I swear
I will follow Him through Heaven and Hell,
The earth, the sea and the air.”

To a like consecration this memorable occasion now summons us. It is an era of unprecedented opportunity. Think not that the work is near completion. It has been only begun. We talk with thanksgiving of a Japanese church of seventy-five thousand members, but there are fifty-three million people in Japan. We rejoice that there are now two hundred and sixty-two thousand Christian communicants in China, but there are four hundred and forty-six million people in China. We praise God that throughout the non-Christian world there is now a Christian community of over six million souls, but what are they among one thousand millions? The urgent call is for more men and women who will catch the vision of our Lord and the vision of the world, who will hear the summons of their risen Redeemer and their fellow-men and go forth as the Student Volunteers who have already gone, some of whom, like Horace Pitkin and Courtlandt Hodge and Eleanor Chesnut, have sealed their testimony with their blood. As we think of them to-day, shall we not make our own the immortal words of Lincoln at Gettysburg: “We should here be dedicated to the great task remaining before us, that from these honored dead we take

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increased devotion to that cause for which they gave the last full measure of devotion, that we were highly resolved that the dead shall not have died in vain."

"And who knoweth whether thou art not come to the Kingdom for such a time as this?"

THE CONTRIBUTION OF THE STUDENT VOLUNTEER MOVEMENT TO THE HOME CHURCH

The Rev. J. ROSS STEVENSON, D.D.

(In Recitation Hall, Mount Hermon School, Sunday afternoon,
September 10, 1911)

THE task which has been assigned to me this afternoon must ever remain an unfinished one, because I am firmly convinced that the contribution of this Movement to the missionary life of the Church in the home land is simply incalculable, and that the best I can do is to indicate a few main considerations which it might be well for us to remember on this anniversary occasion, assembled as we are in this room so full of hallowed associations. Twenty-five years ago the recruits needed for the work abroad were not forthcoming. No adequate appeal was being made to those who might go as foreign missionaries; and no means were being employed to conserve the life purpose of those who expected to go. The force that was generated here at that first student conference was turned directly on the church in the home land, or rather upon those who were destined to be the

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leaders of the Church of God at home and abroad. For, while this Movement had and has as its ultimate objective securing student volunteers for the foreign field, it can only reach that consummation by passing, not by the home church, but literally through it. It is well for us to remember that all the agents and agencies employed by this Movement from the beginning have expended their efforts in trying to awaken the Church to that interest and to that sense of obligation which she ought to have in order that there may be a sufficient number of well-qualified missionaries to go abroad, and that the means adequate for their support may be provided.

We have often stated that this Movement is not a missionary board, that it has never sent out a missionary, and never expects to. But so far as the Church at home is concerned, all of our traveling secretaries are really home missionaries. In the last quarter century an equivalent of two hundred and fifty spirit-filled men and women have given the best portion of a year's time to service right here in the home church. Those of us who heard the brief statements made last night by the secretaries, regarding the past year's work, and what it means for a traveling secretary to visit an institution, have some conception of the service that has been rendered to the colleges of our country. More than that, all student volunteers practically, to the num-

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ber of thousands now, have, during the past twenty-five years, put in a probationary term of service here at home. When I was a student in the theological seminary, the influence for missions that told most strongly upon me was not the appeal of the secretary of the foreign mission board, or even of the traveling secretary of the Movement; it was the quiet, consistent, pervading influence of men who had become student volunteers.

In addition to that, we must remember that literally tons of literature prepared by the Movement for the fertilization of the missionary idea have been scattered broadcast over all our land through the colleges as distributing centers. For example, thousands of copies of Dr. Mott's books—"The Pastor and Modern Missions" and "The Evangelization of the World in this Generation"—have been sent to the ministers and Christian leaders at home.

More than this, conventions, so marvelous in their spirit, and widely representative in their character, so irresistible in their influence, have been held at great strategic centers where they could touch the largest amount of Christian life. Because of these, not to mention other circumstances, I think I am safe in saying that the large majority of Christian students during the past twenty-five years, have through the Movement been brought into vital touch with the great missionary enterprise, and there is scarcely a church at home in touch with

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the student world that has not felt the pulse beat of this Movement. We know that the Young People's Missionary Movement, now the Missionary Education Movement, is the direct fruitage of this. The founder of the Laymen's Missionary Movement has told us that the conception of this great missionary movement among laymen came to him as the result of the influence of the Student Volunteer Convention at Nashville in 1906.

In addition to this, there are entire denominations that have undertaken great forward movements for missions, and have used the watchword of the Movement as a challenge to the people of the Church, and the student work as their strongest appeal. We must not leave out of account the hindered volunteers, and those who have gone to the mission field, but have been compelled to return, most of whom have been at work here in the home church. It may surprise you to be told that from between forty and fifty of the board secretaries of the different denominations in this country belong to this class, and that in the Missionary Education Movement of which I have spoken, practically all the leaders have had their training in connection with the Student Volunteer Movement. And that holds true in large part in the Laymen's Movement, not to indicate other movements, such as the United Mission Study Movement among the women's boards of this country. That was originally a

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project suggested by the educational plans of this Movement. Then we think, too, of those hindered volunteers who as secretaries of Christian Associations in colleges, professors in the theological seminaries and colleges have been kindling the missionary fires; to say nothing of those secretaries of whom we heard last night, who, having occupied important intercollegiate positions prior to their going out as missionaries, exerted tremendous influence. Because of the influence of the Movement, especially as manifested in the spirit of our conventions, some of our religious journals have become more enthusiastic and more persistent in their advocacy of foreign missions. This does not speak of the ministers, many of them hindered volunteers who have determined that here at home in their missionary policy they will exert, if possible, the equivalent of the influence which they would have done had they been permitted to go abroad. Nor does it include those in remote districts who, it may be, only attended a convention, who have perhaps heard only a single appeal, or read a book, or been enrolled in a mission study class and have received a missionary baptism. I know a young woman who did not believe in foreign missions when she went to one of our conventions. She always refused to take any part in missionary societies that had under consideration the foreign field. Upon her return from the conven-

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tion, being a woman of wealth, she offered herself to one of the boards as a missionary to go out at her own expense. Declined on account of ill health, as president of the missionary society in her home church, she brought that society up to an efficiency that led two members of that society to become student volunteers. Three or four wealthy young women in the society undertook the individual support of missionaries. Not only was that true with regard to the foreign missionary interest, but a revival of home mission interest also occurred and that society became the center of spiritual life in the whole church.

There have been so many influences at work during the past twenty-five years that it is a difficult matter to estimate the spiritual importance of any one of them. I am sure we all would agree that during the last quarter century there has been the most marvelous advance in the Kingdom of God that the Church has ever witnessed, surely surpassing any that was accomplished in the centuries that preceded. As Dr. Brown reminded us this morning, the Student Volunteer Movement came into existence at a most opportune time, when there were synchronizing mighty forces at home and abroad which made this work necessary, and made it easier of accomplishment. I do not need to speak of such things as international relationships, whereby to-day kings and presidents are advocates of

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foreign policies, nor of commercial enterprises, which see the advantage of foreign trade, nor of the means of communication that make it possible to announce in any city the news from the ends of the earth that is only a few minutes old. When we take all of these things into account, it seems to me that the Student Volunteer Movement has been a dominating factor in bringing to pass the following results. I can scarcely more than enumerate them.

First of all, I think there has been this contribution, the comprehension of a stupendous enterprise as being feasible. When the watchword was adopted it exposed the Student Volunteer Movement to a vast amount of criticism. When I was first invited to become a member of the Executive Committee, the first meeting held spent a day in the study of the criticism of the watchword that had appeared in a book written by a prominent pastor recently returned from a trip around the world. These criticisms of the watchword compelled the Executive Committee to study anew the resources of the Church and the obstacles abroad in order to ascertain whether or not it was feasible to give every living creature an intelligent opportunity to know Christ as Saviour and Lord, and to do it within a generation. As a result of this study, we were confirmed in our belief that the Movement's watchword as a definition of missionary obligation was right, but yet in those days there was a great

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deal of criticism; and the watchword was rejected by a great many missionary leaders. Now what has taken place in twenty-five years? If you will read Volume III on "The Home Base" in the report of the World Missionary Conference, Edinburgh, 1910, you will find that Commission III, made up of a body of missionary experts from many different communions, and from all parts of the world, which for a long time had been studying the home field, the resources of the Church and what reasonably might be expected of the Church, records its conclusion, that the resources of the Church, material, mental and spiritual, if properly conserved and directed, are ample for the speedy accomplishment of the evangelization of the entire world; and therefore I say that that which in the beginning was criticized as being a futile dream of a few enthusiasts, has really come to be the established policy of the whole Church as defining our missionary obligation.

And then there has been the restoration of the cross, not only as an emblem, but as a real factor in Christian service. This watchword not only challenges young men and young women to consider what justification they can have for remaining in their home land when there is so much to do abroad, but it also reminds them that if circumstances prevent their going abroad, they ought to be willing to make as great a sacrifice at home as those who go

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abroad. I think as a rule that our hindered volunteers have carried this spirit not only into the colleges but out into their service in the home land. Reminded as they constantly are of what their classmates and friends are doing abroad they have been summoned to do all the greater things here in the home land. Evidence of this is seen in the fact that the contributions from students during the past twenty years have grown in a marvelous way, also that there have been during this period the largest contributions to foreign missions ever known, the largest individual contributions, and contributions that represent the largest amount of sacrifice. There was a time, even after this Movement began, when board secretaries visiting the churches would have had something of the experience that one of their number did, after he had made the best missionary address he could. The minister at the close got up and said that he was so impressed that he had determined to give a dollar for the cause, and he thought there were some there who could give some of their pin money and never feel it. For a long time, and even to this day in some congregations there is that idea of giving; so much so that some of our churches resort to anæsthetic expedients in order that the coin imbedded in a man's system may be extracted without pain. It seems to me this Movement, challenging the Church, has made service heroic, has called upon

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people at home to take up the cross, to first give themselves, and to equal consecration of those who are willing to go abroad.

And then in connection with this, there has been a summons to aggressive evangelism that, I think, has affected the whole life of the Church. The evangelization of the world means the evangelization of any locality. Wherever a student volunteer has been temporarily placed, there the obligation has been impressed upon him to be an ardent soul-winner, not a few years hence, but at once among those whose lives he touches. A large proportion of our student volunteers, there may not be perhaps as many as we should like, have got the spirit of George Whitefield, who could say: "I have but one passion, and that Christ; but one aim, the salvation of souls." Evidence of this is seen in the fact that during the past twenty-five years there have been the largest ingatherings of students into the Kingdom of God. And that has been true of the colleges of our country. For, as we were reminded by one of the Student Volunteer secretaries last night, when a representative of the Movement goes to a college, his aim is not only to secure volunteers, but in order then to bring students into vital relationship with Christ—His presence and His work, and this means a spiritual awakening; so that we do not wonder that the president of a college recently wanted the Student Volunteer secretary to remain

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because a revival of religion was imminent. I think that experience could be duplicated over and over again, so that it has been possible for the Student Volunteer Movement to do through the past twenty-five years what it has been blessed in doing under God in the salvation of so many because of the introduction of this missionary idea.

Another contribution has been a mighty quickening of the Christian faith, that centers in the authority of Christ—the authority which is demonstrated by that presence and power promised to those who fulfill His commission. Therefore it is not surprising that in many instances where students had lost their faith entirely, and could say that they really believed nothing, not even the existence of God, when they were brought face to face with this question of service and the fact that after all the vital question is willingness to do God's will, and that a surrender must be made, their faith came back to them. I honestly think that the service of the Movement in maintaining the Christian faith of our institutions of higher learning, and through them in the entire church, has simply been immeasurable, and that the whole Church owes a debt to the Movement in this particular that is incalculable, and without which the missionary enterprise could not be carried on.

And, not to take too much of your time, it seems to me that another great contribution that this

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Movement has made to the missionary life of the home church has been the promotion of real Christian unity. We know what a factor foreign missions have been in this direction, and that the most marvelous demonstrations of Christian unity have been given out on the foreign field. But in contributing in this direction, the Movement has done great service in bringing the churches together. The first time I ever came into contact with the Movement was at the Student Volunteer Convention held in Detroit some eighteen years ago, and among the many lasting impressions was that of the oneness of the Church when enlisted as one great enterprise.

The Movement has by these conventions, by frequent conferences, and by holding up before the church the one great missionary objective, made a large contribution toward the realization of Christ's intercessory prayer. As one who attended the great World Missionary Conference at Edinburgh in 1910, I am convinced that the Student Volunteer Movement contributed its weight of influence even there. That marvelous exhibition of Christian unity, impressing everyone who was present, and still impressing the whole world, not only through the conference itself, but through the constitution of the Continuation Committee, would not have been possible, I am confident, had it not been for the influence preceding the conference, due in

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no small measure to the service rendered by the Student Volunteer Movement in Christian lands and in the mission field during the past twenty-five years.

Surely, it is the Lord's doing, and it is marvelous in our eyes.

It seems to me that the service of this Student Volunteer Movement is one of the highest multiplying powers. We are dealing with the prospective leaders who are to have part in a service which is destined, I believe, under God during the next quarter century to be the greatest one that has ever been witnessed in the history of the Kingdom of God. I knew a man who reproached his pastor for allowing him to remain in ignorance so long regarding this greatest of all enterprises because of what he had missed; and when we think of the young men and young women in our colleges who may have this marvelous privilege, if we do our part, who may also upbraid us if through any failure of ours we do not bring this matter sufficiently to their attention, I am sure it should stimulate us to greater efforts this coming year than we have ever made before. When we think of that little woman to whom Dr. Mott alluded this morning, Miss Grace Wilder, who has now gained the crown of glory, who in her earnestness of purpose prayed for that first student conference before the students came together, and was engaged in prayer all the time

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they were here, and think of the multiplying influence of that prayer life, and what joy must be hers now as she looks back over the intervening years amid the cloud of witnesses, it gives us some conception of the service which we may render for our King, in connection with this particular work.

I know it has been a joy to those who have contributed to its support to think that in making possible the work of the Student Volunteer secretaries they have been sending into the institutions of higher learning, agents who are raising up recruits who will represent them in the ends of the earth. And all of us who are here, more or less in touch with the Movement, may have that same joy in connection with the efforts we put forth, realizing that prayer with faith in Jesus Christ can do anything, and will do everything, if we give Christ His rightful place.

CONDITIONS AT THE MOUNT HER-
MON CONFERENCE WHICH MADE
POSSIBLE THE GENERATION
OF THE STUDENT VOLUN-
TEER MOVEMENT

JOHN R. MOTT, LL.D.

(On the campus of the Mount Hermon School, Sunday afternoon,
September 10, 1911)

I HAVE been asked to answer the question: What were the conditions at the Mount Hermon Conference which made possible the generating of a great spiritual movement like the Student Volunteer Movement? I have been searching my memory upon that question, and also trying to recall the lessons of church history. What are the conditions which explain the marvelous manifestations of God in certain places, which account for the great releasing of His power from time to time, and which explain why, as it were, He breaks out in a way that it is recognized as unmistakably the manifestation of the living God? Certainly that could be said of the movement which had its origin here at Mount Hermon. Judged by immediate indications as well as by subsequent results, God indeed manifested Himself here on these hills in the summer of 1886.

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One condition which made possible the generation of such a movement was the fact that the body of student delegates here assembled had presented to them a colossal task and an heroic appeal. What is the secret of all great enthusiasm? It is a great undertaking and a great plan. Reflect upon the triumphant enthusiasms of the world, especially those that have strongly taken hold of young men, and you will find that they were caused in part by a great enterprise, something in which men were submerged and absorbed, and a plan of such greatness that they felt drawn to it like a magnet. During those days, we had unfolded to us by able Bible students and teachers the great plan of the universal kingdom of Jesus Christ. It was laid before us in all its comprehensiveness, massiveness, and grandeur; and it appealed to thoughtful men who had been schooled in the use of the scientific method in weighing evidence. Other men who appeared before us emphasized the great plans of God in our present generation. Some have assumed that the watchword, "The evangelization of the world in this generation," was originated by the Student Volunteer Movement. Not so. It was very appropriate on the part of Mr. Speer in the recent service for honoring the memory of that servant of God, Dr. Pierson, to call attention to the fact that he, twenty-five years ago, sounded out with clearness and with contagious force this identical watchword,

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“The evangelization of the world in this generation.” Dr. Pierson has told me that that which led this idea to take strong hold upon him was not only his study of apostolic teaching, but also the reading of a remarkable sermon of Dr. Angus, an English Baptist minister, who gave a striking presentation of the last command of our Lord Jesus Christ, showing that strictly speaking it involved an effort to make Christ known to the then known and accessible world. Some missionaries in the Sandwich Islands over a generation before that also had the same idea. But I make bold to say that on these grounds for the first time in the history of the world there was proclaimed with lucidity and comprehensiveness this wonderful conception, this great plan to give to all people living at a certain time an adequate opportunity to know the meaning of the mission of Jesus Christ. You see from the reading of this watchword, “The evangelization of the world in this generation,” that it presents a colossal task. It means nothing less than bringing home to all living human beings, men and women, the meaning of Christ’s coming to this world and to them in particular. The Edinburgh Conference and the reports of its commissions have familiarized the Christians of our day with this idea of looking steadily at the world as a whole, of confronting the world as a unit by the Christian Church as a unit. Those ideas have become common, but it was not

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so twenty-five years ago. So one of the conditions which made possible the calling into being of this great Movement was the lodging in the minds of strong young men in the colleges of the whole continent a conception and plan nothing less than bringing before the entire human race within their generation the meaning of the mission of Jesus Christ to them.

Another condition which was afforded by this Mount Hermon Conference was the presence of a body of men sufficiently large, sufficiently representative, and sufficiently potent to make possible their bearing these great ideas and these impulses from God Himself back to the university world as a whole. A movement like this would have been impossible even a few years before the calling of the Mount Hermon meeting, for the simple reason that even a few years prior to that time, there was no movement or organization uniting the colleges of the United States and Canada, and therefore there was no machinery in existence that would have made possible the bringing together of delegates from all of our principal seats of learning, and that in turn made it possible for these delegates to return to the colleges and get the ear of the tens of thousands of men they represented. The presence of two hundred and fifty-one men from eighty-nine colleges, representing twenty-five States and Provinces of North America, furnished one of the con-

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ditions which, I say, in turn made it possible to bear back into these centers of learning to tens of thousands of men simultaneously the great idea of their responsibility to the whole world, and in turn also furnished conditions which made it easy for a delegation to go from college to college and kindle new fires, thus generating not merely scattered flames of enthusiasm but a united and extensive movement.

The atmosphere and the activities of intercession which characterized the Mount Hermon Conference constituted another favoring condition. We had leaders who believed in God, who had unshakable convictions about the objective fact of transformations wrought by prayer apart from the man who prays. They had no doubt whatever on that point. I remember some discussions on this question about the mystery and reality of prayer. We had leaders who had studied the problem deeply; not only in the Word of God but in actual experience, men who spoke out of experience rich with blessing. That helped to furnish the atmosphere of belief in God, which made it increasingly easy to pray.

These leaders not only believed; they practised what they preached. They were constantly calling us apart for prayer. Much time was given in public meetings to prayer. A most familiar scene on these grounds during the twenty-eight days of the

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Conference was the sight of little groups of students going apart to pray, or to see larger groups under the trees kneeling in prayer, or little companies standing with uncovered heads bowed in prayer. If you came suddenly into a man's room in Crossley Hall you might find a little group of men in prayer. We were not too busy to pray in those days. Men who were acquainted with intercession learned a new lesson in the school of experience. This is most sacred ground. The hill back of those buildings has been hallowed by communion with God. There is hardly a section in the surrounding groves which is not associated with some meeting for intercession. As the Conference drew to a close, the plan of delegation meetings was put into larger use. It was quite a usual experience for delegations to unite in intercession. And I reminded you this morning there were rivulets leading up to the great stream that issued forth from Mount Hermon. I mentioned only one, that from Princeton. I think of another place, Cornell University, in New York State, where a band of men, for weeks before their delegation started for Mount Hermon, united in the definite prayer that God might mightily use the Conference in starting a great missionary movement. In the annual report of the Cornell Association, which was printed weeks before the Mount Hermon Conference, can be seen in the closing paragraph the expression of the hope

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that God would answer that prayer and raise up a student missionary movement. God is a great God, and, as Dean Bosworth has said, He has the ability to put a thought into the mind of any one of His children. It was not strange to find men in widely separated places and unacquainted with each other and out of touch with each other into whose minds God had put the same thought. Those were men with great expectation, men who believed in Him as an efficient cause. These rivulets flowed forth and converged at Mount Hermon. We had, therefore, conditions favorable for a great manifestation of the power of God in this atmosphere and in these activities of prayer. Balfour has pointed out that there is such a thing as an atmosphere of belief, that there are people in whose presence we find it easy to believe in things that at other times would stagger us, people who have a great God, and a confidence in their God that nothing can shake. In the presence of such people belief becomes contagious. It was so at Mount Hermon.

There is another cause which helps us to understand the origin of this Movement—the presence of a group of men with triumphant faith and courage. It does not need to be a great company. The little band that met at the haystack at Williams College was not large, but it had a firm grasp of faith, triumphant faith. It was so in case of the

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Holy Club of Oxford. It was a little band that led in the great Reformation in Europe. So a little band led in the formation of the Society of Jesus. Whatever we may think of their errors of belief and their methods—I am not speaking of this now—we should not forget that the early success of their movement was due to a small group with a passionate devotion and unwavering faith. So a little band in the early days of this Conference thought of it as being the recruiting ground for world conquest. They had that quality of faith which does not shrink from difficulties, that quality of faith which is rather stimulated by difficulties, which looks upon difficulties as the climax in the argument why they should give themselves to a true cause. So it was at Mount Hermon. I shall not forget the members of that band and what they meant to me in those days, and to what they summoned the students of North America. I say it reverently, they gave God His chance. You have often heard me quote that word of the Old Testament which represents God as searching, looking up and down the world, trying to find here and there a man whose heart is right toward Him in order that He may show Himself strong toward that man. I think God found a little group like that at Mount Hermon. Why does He not find them more frequently and in more places? This is a question that may well engage the thoughts of us

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who are going out this year to be traveling secretaries in the universities and colleges of America. We ought to be students of this question of the secret of the hiding of His power, and not only of the hiding of His power, but of the making manifest of His power.

One more condition was supplied, and that was absolute faith in the authority of the Christian Scriptures and in the Christ therein set forth. We had a group of leaders who, say what we may about their doubts on other questions, had no doubt whatever as to the supremacy and complete adequacy of these writings of Christianity. I recall Mr. Moody himself, who was a mighty bulwark on this point of the place and unique authority of the Christian writings. I refer to that great tower of strength—I can see him now—Dr. James H. Brookes, of St. Louis. I see him standing with his arm erect moving like some great giant crane, massing the Scriptures without the use of notes or Bible, quoting with exactness and aptness not only in the familiar version but at times in the original and in various translations. I have noted over a hundred and fifty references, some of them of large extent, in one address, thus massing the Scriptures in convincing proof of his position. He always had seven points. He called it the sacred number. I think of another man of saintly character, Major Whittle, who, with true ring, passed on the mes-

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sage of God that found hearts as well as minds. I think of a modest man, Dr. W. R. Clark, of Brooklyn. He came here to give us out of careful reflection and with great conscientiousness the mind of these writings, these wonderful writings, the like of which there are none other to be found in the world, that are absolutely sufficient to meet every need of every individual and of the human race. Then I think of that splendid layman, H. M. Moore, a flame of fire himself, who could kindle a fire whenever he spoke. People like these, not to mention other faithful men, without any mental reservation, without any hesitation, with great courage, and in a most direct way set forth the authority of these writings, and I must always say the Christ of these writings, so that there was generated on these grounds an atmosphere of belief.

Now there was the time when I revolted from this, but I have come to see the strength of the position. I have come to see that if we do not have absolute and complete authority for the great missionary designs in the writings which God has given, and in the word of Jesus Christ, we do not have it anywhere, and we do not have an adequate basis for a movement that is to conquer the world. Cut that out, and, if we are logical, we do not have sufficient foundation upon which to build a movement which will dominate mankind. That leader whom I heard the other day was right; it is back,

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back to Christ and His redeeming blood, or it is on, onward to despair. I am not now giving a word of personal dogmatism, but of my reflection and study of this and kindred movements. I find without question that it is one of the generating causes.

Now to my mind, and I speak especially of those going out to carry forward this Movement to far reaches of achievement in this and other nations, and to the friends who wish to do all they can to help us in our larger programme, far greater responsibility rests upon us than we have ever realized. If the little band separating at Mount Hermon that last morning had a responsibility resting upon them, what shall we not say about ourselves?

In the first place, we face an absolutely unprecedented world situation. Dr. Brown spoke of this this morning. It is a situation that is unprecedented in opportunity, in danger, and in urgency. The situation twenty-five years ago—why, if that could move students, should not you and I be moved to the very depths of our souls by a time when simultaneously in the Far East and Near East, in Southern Asia and Central Asia, in every section of the African continent—yes, in Latin America and the Greek lands of Europe, the cause of Christ is confronted by such a crisis. Simultaneously, I say. There have been times when in one part of the world the crisis was as grave as it is at present; but I wish to reiterate with force

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to-day that never, not twenty-five years ago, not ten years ago, not even at the close of the Japanese and Russian War, have we had simultaneously confronting us grave crises in all these sections of the world, and that carries with it the home base as well. This puts upon us a tremendous responsibility. If the Mount Hermon hundred rose up and said, "We will lend ourselves to His plans," I take it that we and others whom we will influence this year are called upon to blend our wills with His will to meet this decisive situation. Professor Warneck of Germany was the greatest modern authority on foreign missions. The last time I saw him he was almost tottering to the grave. He urged me in an interview and in one of his late letters to make this the controlling factor in my use of time and influence. He was more particular than that. He said he wished I would go to Japan soon and spend one whole year. According to his own judgment, from a very intimate study of the whole world situation, the Church stood at the time of a crisis such as it had never confronted and Japan was the most influential point on which to concentrate if the non-Christian world were to be influenced.

There is a second reason why there is more responsibility resting upon us than we may have realized, and that is because we have larger resources than they had. The wealth of the United States and Canada has more than doubled since

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the Mount Hermon meeting. The population of the universities and colleges of the United States and Canada has nearly doubled in twenty-five years. The resources, therefore, in money and men, are approximately double what they were then. We have got larger power in our hands than they had. Moreover, the missionary forces are organized in a way that seemed incredible twenty-five years ago. We now have our Conference of Foreign Mission Boards; we have a Committee of Reference and Counsel which is much more than a name. Moreover we have our Continuation Committee, and what does that suggest? That for the first time in the history of Christian missions all of the missionary forces of North America, of the British Isles, of the Continent of Europe, of Australasia, and South Africa are united not only for investigation, but for coöperative action in meeting a stern situation. Besides this, we have those wonderful coöperating movements to which different speakers to-day have referred: the Laymen's Missionary Movement, the Missionary Education Movement, the United Mission Study Movement among Women's Boards, and allied societies on both sides of the Atlantic. This does not mean so many names, simply so much piling up of statistics, but latent energies that make possible the meeting of this unprecedented, absolutely unique world situation. What a responsibility does it not impose

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upon a company like those of us gathered under these trees who are permitted to touch the springs of the universities and seminaries from which are to come the leaders of the forces, the leaders both lay and clerical of the aggressive bodies of Christianity.

Then our resources include the linking of ourselves to the students of the other nations of the world. That idea was simply undreamed of in the days which we now commemorate. Nobody at the Mount Hermon Conference believed he would live to see the time when the students of North America and the rest of the world would be linked together as they now are in the World's Student Christian Federation, working for the conquest of the world.

Another reason why a greater responsibility rests upon us than upon those who met here at Mount Hermon twenty-five years ago, on the principle of whomsoever much is given, of him shall much be required, is the fact that we have larger knowledge. Think of seeing the whole world. Twenty-five years ago they did not see it. It was not the fault of Dr. Pierson that they did not see it. It was simply due to the fact that it was impossible twenty-five years ago to know the world. But we now know the whole world. We know our forces. They have been studied with great care, so that this is not merely a guess-work matter that we are talking about to-day. Moreover, we are beginning to know the science of missions. What is a science? It

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is the gathering of all the facts relating to a common subject. That was impossible before the Edinburgh Conference. We also have a larger knowledge of strategy. I like to think of this great work of Christ now as commanding far more and better strategists than ever before in the history of the world. We also have a larger Christ. Our Christ is so great that He requires all the nations and all of the races through which to express adequately His excellencies and to communicate His power. We cannot begin to know what a power Christ can be in our own lives until He has had an opportunity to show what He can do in the whole world. The mightiest apologetic we are going to wield against rationalism is this wonder-working power of Christ over all the world. Now for these reasons we have larger knowledge, and therefore larger responsibilities. Let us, therefore, go from the hallowed ground of Mount Hermon out into the student communities of North America as wise guides, as spiritual engineers, seeking to show those to whom God directs us how to furnish conditions in each of the colleges, conditions like those furnished in 1886 here at Mount Hermon, conditions, I repeat, which make possible the manifestation of God and His power, for, believe me, He is not through working in this way. The Mount Hermon Conference was not His last opportunity.

A REMINISCENCE

(Mount Hermon Campus, Sunday afternoon, September 10, 1911)

MR. D. W. McWILLIAMS

[Introducing Mr. McWilliams, Mr. Mott said : "When it came to sending this delegation through the colleges, Mr. Wilder and Mr. Foreman, it was our good friend Mr. McWilliams who, without any appeal, indicated his wish to bear all the expense of that memorable tour, and I always feel when people are giving credit to Wilder and Foreman for kindling the fires that led to the offering of so many hundreds of lives that year, that just as truly in the sight of God our good friend Mr. McWilliams was His instrument."]

I THINK it is no exaggeration to say that the influences that have gone out from these school grounds on which we are gathered this afternoon in some respects have changed the history of the world. You cannot write history any more as it was written fifty or twenty-five years ago. It is no more simply an account of battles. Greene could not write the history of the English people without putting in a page or two concerning the Young Men's Christian Association and its allied agencies. He could not write it without putting

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in something of Robert Raikes and the Sunday-school. And I do not think the history of the past twenty-five years can be written without putting in it something about the Student Volunteer Movement which originated here at Mount Hermon.

When I was a mere boy—I came across a beautiful passage in the Old Testament which speaks of a vine whose branches ran over the wall and was a blessing to those who passed along the highway. Going out from this Movement there are branches. We have not mentioned them today because our minds are on the larger things. But the branches have run over the wall in many directions. One simple incident comes to my mind. It was my privilege, it was my honor to be in that room in Crossley Hall on the night Mr. Mott referred to a few minutes ago. Those who had decided to become missionaries were arranged around the four sides of the room, facing each other. They were answering the question “What has led you to volunteer to become a foreign missionary if God permit?” Among the delegates in that room was the son of a devoted faithful missionary to China. After twenty-five years of devoted service for Christ in that land he had laid down his life about two months before the Mount Hermon Conference. When that boy was called upon he arose and said, “I am going to China to carry on the work

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that my father has laid down." That short speech was enough for some persons for that evening. The next day when I started down to the city, only one other person was in my car. He came to me and said, "Mr. McWilliams, I am going down to the city today because of what that young Volunteer—the Chinese missionary's son—said last night. I am going down to win souls for Jesus Christ." That man plunged into the Master's service in the home land. He became one of the most noted evangelists in this country. I doubt not that that man led thousands of souls to the Lord Jesus Christ. He got his inspiration from the sentence or two which a son of the missionary from China said. One branch had run over the wall. Whenever we throw ourselves with unselfish devotion to any part of the Lord's service we can never predict the influence we will have on those working in some other part of the Lord's harvest field.

Those of us who were present in that meeting, can never forget the impression of that hour. And what a blessing it has been, what a blessing that meeting has been to me down to the very present time.

I want you who are going to work in the colleges to know that we are following you with our prayers. We are interested in what you are doing. We bear you on our hearts. You are touching the best life of these nations, I believe. We will try to

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lift up your hands. We will do what we can to help you. We will follow you, though unseen to you; we will follow you in your travels, in your sacrifices, away from home. Our prayers go with you constantly.

