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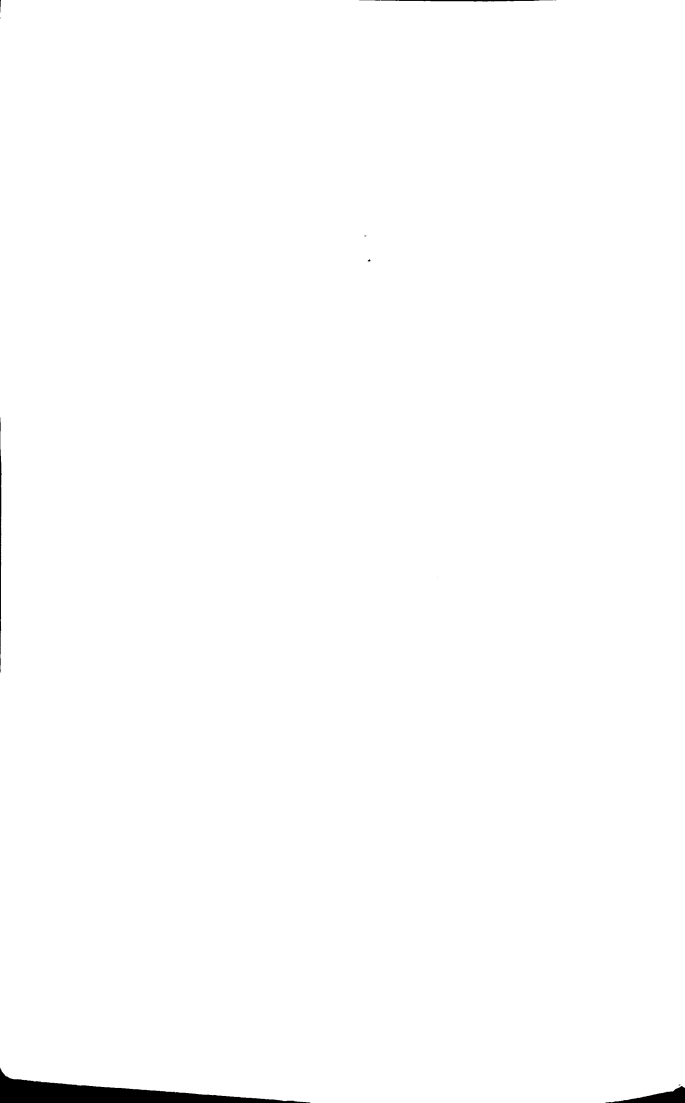
Student Volunteering  
Note

THE  
SUPREME DECISION

—OF THE—

CHRISTIAN STUDENT

Eddy



*Student Volunteer Series, No. 10*

THE  
SUPREME DECISION  
OF THE  
CHRISTIAN STUDENT  
OR  
THE CHOICE OF A LIFE WORK  
BY  
SHERWOOD EDDY

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# THE SUPREME DECISION

OF THE

## CHRISTIAN STUDENT

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### I. THE PRINCIPLE.

A vessel was once wrecked off the Irish coast. The night of the disaster was so clear and the sea so calm that an investigation was made to ascertain the cause of the wreck. When the compass box was brought up the point of a knife blade was found in it, chipped off by some sailor in cleaning the box. That bit of steel had wrecked the vessel. May no self seeking, no smallest particle of ambition deflect us in the choice of a vocation, but may the needle of God's guidance settle along the clear line of direction of His will for our lives.

The choice of a vocation is a momentous question to every student. The wide sea

of life lies before. What shall be the course? Before we can decide we must know our present bearings, the haven to be reached, and our sailing orders.

1. Let us take our bearings. What obligations rest upon us that would condition the choice of a vocation? Let us remember that this life which we call ours is really *God's* life, made anew debtor to him in every breath that we breathe; that as a Father he has a plan for the life of each child. And again we are in God's *world*—a lost world, whose evangelization He has committed to us, and to whose every creature we are bound by ties more close than those of flesh and blood, and more eternally real than bind us to those whom we call brother and sister or father and mother. "A world of sinning and suffering men, each man my brother, calls on me for work, work, work."

And again there is one whom we call Master, who has bought us from bondage and made us free in Him—free, yet bound to Him by ties so close that we owe Him every drop of our heart's blood, the power that comes from every pulse-beat, the joy-

ous service of every moment of our lives. If, then, He be indeed our Master we will have no plan which shall not be well pleasing unto Him.

2. What is our desired haven? What is our real aim or end in life? The vocation is but the means. Behind our choice lies inevitably one of two ends, Self or Christ. Let us clearly and deliberately face this issue. Ask yourself the question, "Am I fully surrendered to Christ?" Until then what hope of clear guidance or surety of right decision? The Master's teaching here is explicit. There is no possible compromise. His one condition of discipleship is entire self-surrender. "Whoso forsaketh not all that he hath cannot be my disciple." He that "hateth not father and mother \* \* yea and his own life also, cannot be my disciple."

3. To Him as Master we turn for direction as to the principle from which we may find our calling—one by which we shall most glorify God, best serve our fellow men and be well pleasing in His sight. We find it in the text of His great sermon on life, the epitome indeed of all His

teaching, "Seek ye first the kingdom of God."

## II. THE OPPORTUNITY.

In the light of this principle let us try the various vocations and see which presents the largest opportunity for advancing God's kingdom on earth. Let us remember, however, that all are not called to the same work. Let us only ask "Where can I best advance the kingdom? Where is the largest opportunity for me?"

**THE LAW:** What are its possibilities? To seek justice for our fellowmen, and to live Christ before men of the world. On its worldly side it offers a position of social influence, the praise of the world to a man's talents, and to his ambition, a stepping-stone to political life. Granting its ideal possibilities, which appeals to you, if you contemplate this profession, its spiritual opportunities or its practical advantages? In entering the law, are you burning to seek justice for your fellow men, or, is your dominant motive to gain your own end and *secondarily* to advance the kingdom? This question may seem unfair. As the thought



occurred, it was resolved to make a test, if possible, of a young man who was approaching at the moment, whose plans for life were entirely unknown. "What do you expect to do after college?" "Going into the law," was the answer. "Why do you choose that profession?" "Oh, I like it best, and it gives one a chance for advancement." "What principle do you think should guide a man in choosing his life-work?" "Why, a man should choose what is most congenial to him." "Are you a Christian?" "Yes." "Don't you think then that one ought to choose the work in which he can best advance God's kingdom?" "Yes—I suppose that's so." Here was a man, typical of a large class of college men, who was going to decide the whole course of his life, with all its opportunities and responsibilities, without seeking God's guidance, and without any reference to the advancement of His Kingdom.

Which offers the larger opportunity, to give men their rights in the possessions of this world, or to give them "an inheritance incorruptible;" to enter a crowded profession in this country, or to stand in the

breach for some neglected nation, not as the representative of man's laws, but of God's; not to plead before an earthly judge for men's temporal rights, but before "Him that judgeth righteously" for men's eternal interests? Even were the spiritual opportunities offered by the two professions equal, the proportion of lawyers to the population at home, compared to missionaries to the population of heathen countries, is over three hundred to one. Said a justice of the United States Supreme Court, when asked concerning the relative opportunity in the law and foreign missions, for a young man considering the two: "There are certainly enough lawyers in the country to supply all demands. There are not enough foreign missionaries. The need for more laborers in the foreign field is evident." A leading lawyer in St. Louis said recently, "I have no doubt that there are at present in the United States, twice as many lawyers as are needed to conduct the law business of the country. Unquestionably God needs foreign missionaries more than He needs lawyers." After Charles Finney's conversion he would not plead even the case for

which he was engaged, but left the law for what he considered the larger opportunity of direct work for the Kingdom. He might have remained a Christian lawyer, but his energy might then have been expended in maintaining his own Christian life in the midst of his professional duties, instead of shaking this country from end to end, as the father of modern evangelists. Finney said he had a retainer from the Lord Jesus Christ. Have you a retainer from Him? If you have, what time have you to see that the children of the earth get their own toys, when you have a life-giving gospel to give to dying men?

**MEDICINE:** Its opportunity is to heal men's bodies, and to make the physical ministration an avenue for spiritual help. Practically, however, it means to enter a crowded profession where one must toil long and wait patiently; and when at last men come to you to be treated, what service do you render them that many another would not gladly perform? If you are concerned for men's *bodies*, shall you stay in a country where the rich have competing physicians and even the poor have

free hospitals and dispensaries, or go to those dark lands where they have no medical treatment or worse and are under the torture of ignorance and superstition? Shall you go to America that can pay you well to attend to the dyspepsia that arises from its high living, or to Africa, "the open sore of the world?" Is there a larger opportunity in the United States where there are virtually physicians within call of every house, or in heathen countries where there are so few, that, if we had the same proportion, there would not be a doctor in the whole state of Massachusetts? Indeed, only New York, Pennsylvania, Illinois and Ohio could lay claim to a physician of their own. (See Appendix A). If you are concerned for men's *souls*, what of the millions who will have nothing to pay you but gratitude, but who will not take it as a breach of etiquette if you speak to them of Christ, and whom you may send away with the Healer Himself in their hearts? If you but heal men's bodies, you are only the carpenter who patches up the houses they live in.

Not merely is there a greater numerical

need for physicians abroad. The chart on page 43 fairly represents the relative physical condition of Christian and heathen countries. Mrs. Bishop, the celebrated world-traveler, converted to missions after careful study of their need and work, says: "Sickness means with us tenderness all about us, the hushed footfall in the house, the skill of doctors ready to alleviate every symptom. \* \* Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, poorly fed and rarely visited; or, the medicine men or wizards assemble beating big drums and gongs. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered and then throw him into cold water. In some regions they carry the chronic sufferer to a mountain top, placing barley balls and water beside him, and leave him to die alone. I could tell you things that would make it scarcely possible for any one beginning life without a fixed

purpose, to avoid going into training as a medical missionary.”

Think of the most needy medical field which this country presents, and compare its need with that of opening up a province like Hunan with twenty-one millions of people inaccessible as yet to the missionary. Conceive yourself to have already attained the most influential and honored position which the profession can offer you in this country, and contrast its opportunity with that of a medical missionary, breaking down prejudice by his professional skill and opening up new regions, not merely to his own Christian influence, but to modern medical science and the effort of the Christian Church. Perhaps no work so nearly approaches and repeats the life of Christ. Perhaps none presents so pitiful a need and so glorious an opportunity.

**TEACHING:** The profession of teaching offers the opportunity of molding the mind of the rising generation; and better still, of influencing men for Christ as only a teacher can. Moreover, it offers a congenial occupation which will develop your own mind and place you in an intellectual

environment. But *where* shall you teach? Shall you seek some coveted professor's chair that many another would gladly occupy, or will you go to the thousands of dark but eager minds, who, but for you, will have no advantages intellectually or spiritually? And *what* shall you teach? Is it of infinite importance to the Kingdom that your life be spent in showing the fine shades of thought of some classic author, or that your strength should exhaust itself upon the abstruse problems of higher mathematics? The languages and mathematics offer noble fields of effort, but they are mill-stones about our necks, if they keep us from giving men the light. The life of millions is not hanging upon these things. "My people *die* for want of knowledge." What is the most important thing to teach as long as there are men who do not know of Him who is *the* Truth, who is the one abiding possession that this earth offers to unsatisfied hearts, and whom to know is life eternal? The man who pulls down his mental storehouses to build greater for self-gratification or self-advancement is as foolish and as criminal as he

who piles up money or goods to his own destruction. Even supposing every foreign missionary to be a teacher, the professors and teachers of all grades among our sixty-five millions outnumber those whom we have sent to the thousand millions of the non-Christian world nearly fifty times. Many countries, almost inaccessible to the evangelistic missionary, may be successfully reached by the Christian teacher, influencing and molding the rising generation for Christ. So large is this opportunity that professors all over the country have told secretaries of the Movement that had this opportunity been presented when they were students they would have gone to the foreign field. College presidents have said the same. Indeed several are even now contemplating leaving their important work for the even larger opportunity abroad.

**BUSINESS:** Its opportunity; first, to carry Christ into mercantile life and to witness for Him before men of the world. Second, to be stewards for the Kingdom of God and use our wealth for its advancement. If God bids you make business



your life work, go in His strength. This is your opportunity for evangelizing the world. If, however, there is the least self-seeking in your purpose, what hope is there, that in the years when the money comes so slowly and must be carefully saved, it shall not gain a hold upon your already divided heart, and it shall possess you instead of your possessing it. Do not add yourself to the increasing number of those, who have not left all to follow Him, but like the young ruler have left Him sorrowfully, because they had great possessions. Let us hesitate before we enter this work unless He clearly bids us. Think of His plain words,—“Labor not for the meat which perisheth;” “Lay not up for yourselves treasures on earth.” Dare a man for his own sake even, lightly place his life “among the thorns,” where “the care of the world, and the deceitfulness of riches choke the word, and he becometh unfruitful?” “How hardly shall they that have riches enter into the Kingdom of God.” And why? Because riches tend to make us independent of God instead of humbly dependent upon Him. Because, again,

they have the power of sending the gospel to men, of giving them life; and if we *have* the riches they *haven't* the life, and the rust of our gold shall cry out against us. Make sure that it is money God wants from you before you go into business. Thousands of offered dollars will not make up for an unconsecrated heart. God wants human hearts, not Gold. If the hearts were His, fortunes would be cast at His feet and there would be competition in giving that which may be only a snare to us, but may be a means of blessing to others. It was the disciple who kept the bag that became a thief, and it was for money he sold his Lord. John might have reasoned of his opportunity about Galilee. His father had hired servants—was perhaps the leading man on the lake. John might have said, "I can use my position and even my business opportunity here at home for His work." But he left it—left all, to find his interest widening from the petty margin of Galilee, until he took in the world in his love, and inherited all Asia Minor among his spiritual children. There may be an Asia Minor waiting for you in spite of your

influence and opportunity at home. And Matthew, again. Christ called him to leave his business enterprise and follow Him—to drop all his plans and seek the Kingdom. He might have said to himself that the apostles would need money. He might have remained at his counting table and yet have been a Christian. He might have been known as “Matthew the Christian business man.” He could even have attended the meetings of the Apostles when business did not interfere; but we would never have heard of him; nor could we have known Christ quite so well without the first Gospel; while many would not have known Him at all, because he failed in his opportunity. Do you sit in Matthew’s seat?

**THE MINISTRY:** Measure its opportunity! To labor for men’s eternal welfare instead of their temporal interests; to help solve the momentous social problems of the day in the light of God’s word; to renovate the city slum or aid in shaping the multiplying population of the newer portions of the country, and to give one’s entire time to the absorbing interests of Christian work.

Broadly speaking, it is the men who have given their whole time to the work that have most advanced the Kingdom of God—from Moses and the Prophets of the old dispensation, to Paul and John of the new; from Bernard and Francis of the Middle Ages, to Spurgeon and Moody of our own day. We do not plead for the foreign field in *opposition* to the home field. No part of the Kingdom is advanced at the expense of another. The field is one. But it is because the field *is* one, that we plead for the neglected portion of that field with its even larger opportunity, yet far smaller supply of workers. (See Appendix B.) If He says stay in the home field, you have gone “into all the world” as much as the man who goes into the heart of Africa. But if He would have you in the foreign field, and you disobey Him, or do not seek His guidance, or look only for reasons for staying at home, and force yourself into work of your own choosing, you have missed the mark! Though you get the largest church in New York city; though your pews be filled to overflowing; let your choir sing ever so sweetly; and be your steeple ever

so high—there will be men beyond the sea who will go through life without the knowledge of Christ because *you* would not let Him send you to them. Can we hope to work reforms in this country if we ourselves are running away from God's purpose?

In one of the leading missionary colleges of New England, it was found that in the last five years, the law had taken a third of its students, business another third, medicine, teaching and the ministry the other third; and that less than one per cent. were preparing for the foreign field. Can you find a field in this country which will certainly not be occupied if you do not go to it? One of our best known theological professors estimates that many of even our present force of ministers might be spared for the needier work abroad, if denominational competition were given up, and the present force were fairly apportioned. Dr. McKenzie, of Cambridge, says: "If there were not a single clergyman added to those in New England in twenty-five years, we should have enough." Speaking at a meeting of the ministry and churches in a Southern city, a prominent minister said:

“Brethren, I am ashamed that there are so many of us in this country;” another says: “John Talmage urged me to accompany him to China. I wanted a more direct call. I was the brightest man in my class. I thought I must preach to intellectual people! In not going I made the great mistake of my life.” After a recent meeting of the Inter-Seminary Missionary Alliance a young pastor wrote on a slip of paper in a thoughtful moment: “If such a meeting had been held when I was a student I would have gone as a missionary.” Spurgeon, the most successful minister of the century, points beyond the work of the home ministry to the greater opportunity in the foreign field. “I should not like you if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a missionary, that you should drivel down into a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ, with the special honor of building for Christ, not on another man’s foundation, but of preaching Christ’s gospel

in regions far beyond? I reckon him to be a man honored of men who can do a foreign work for Christ."

FOREIGN MISSIONS: And what are the opportunities in this vocation? To go to a nation whose very springs are corrupted, whose government is unstable, social conditions debased, economic problems unsolved; a people drinking the dregs of immorality; to go to them with all the little brain we possess, but vastly more important, with a gospel that will solve every problem and transform every evil; to establish light centers, to train the native ministry, to guide a growing church, to mold a nation's life! To know that even in the face of apparent present failure, ultimate success is assured; that, "to the missionary the future is as certain as if he touched it. He expects long toil and many disasters, but he looks, as surely as he looks for sunrise after nights of tempest and of lingering dawn, for the ultimate illumination of the world." To be successors of the prophets! and not merely to prophecy but to fulfil. To *bring* the day the prophets saw; to fill the earth with His

glory. And more, to be "an apostle separated unto the gospel of God, \*\* unto obedience of faith among all the nations." Best of all, to repeat the life of Christ to a nation that has not known Him; privileged, perhaps, even to be misunderstood, rejected, crucified. "Because to you it hath been granted in the behalf of Christ, not only to believe in Him, but also to suffer in His behalf." Have all the ages offered angels or men a greater glory than to carry on the work "which Jesus began?" Hear Livingstone from the heart of Africa, "I have never ceased to rejoice that God has appointed me to such an office;" and Moffat, "It was a glorious work." Hear Samuel Dyer, "If I thought that anything could prevent my dying for China, the thought would crush me;" and Stanley Smith, stroke oar of the Cambridge crew, "If I had a thousand lives I would give them all for China." Read the message of the Cambridge Band, written from Inland-China—"Not one of us regrets having come out here. Not one of us would retrace a step to-day. If we had a dozen lives we should wish that they might be so



invested." Hear old Dr. Tyler, white haired after forty years among the Zulus, saying, with the enthusiasm of a boy of twenty: "Would that the doctors, would that the Board, would that my children, would let me go back. I would return as a boy, bounding from school, rushes to his vacation."

A century ago our fathers' blood flowed fast to gain the nation's liberty. Is our pulse stagnant for a world's redemption? Think not of time but of eternity. Look not at self but at Christ, and ask "Where is the largest opportunity for me to advance His kingdom?" "The call of God is not so often a personal call, but the call of an opportunity."

### III. THE NEED.

Let us turn now from the opportunities offered in the various vocations to the relative needs of the principal fields.

MEXICO: "Superstition" may not seem a wrong adjective to characterize *it* when it is said that "Romanism is as gross an idolatry in Mexico to-day as paganism is in India." A church that has left six

of every seven of her people in absolute illiteracy, that has paralyzed her industries by two hundred feast days in the year and her spiritual life by leaving eight of her eleven millions without having seen the inside of a Bible, can scarcely be said to have Christianized Mexico. "Abused, neglected, needy Mexico," with her capital removed from ours by less than six days' journey, yet left more than six centuries behind us in spiritual growth. Rapid social changes that are taking place show her possibilities. Her sluggish pulse is quickening. Only the life-blood of a pure gospel is needed to throw off her disease and corruption.

SOUTH AMERICA is synonymous with "Neglect." Left without the Bible for centuries, religion has been a whited sepulchre, having the outward pomp of religious ceremony, but within darkness and corruption. Having thrown off the grave clothes that bound them under the foreign yoke, seven of her young republics stand forth in social and religious freedom. They are in a state of transition. Each a nation trembling in the balance. "Opportunity" is written large above their open

portals. Fathom their need in the light of the future. Our new West is needy, but what of Ecuador, with half of her people born in illegitimacy, with a population equal to Kansas and without a missionary? What of Bolivia with a population as large as New Jersey or California, only one per cent. of which is in schools and without a herald of anything that can be called a gospel? We know what a Christian foundation meant to our own country. The South America of the future is being molded to-day. What shall that future be with thirty-three of her present thirty-seven millions wholly unevangelized?

AFRICA: "Slavery." Fettered in soul, manacled in mind, enslaved in body, Africa lies prostrate before the rapine and avarice of the world. Dragged captive by the Mohammedan, crazed by the intoxicants of Christian nations, made murderous by their fire-arms, "Africa is bleeding out her life-blood at every pore." In the great heart of the dark continent, that must be very near to the heart of Him who came to set the captive free, are seventy-five million souls unsought by a single missionary.

The needs of our Home mission fields are great, yet there are more Christian workers among the eight million negroes of the South than among the one hundred and sixty millions of Africa.

INDIA: "Crisis" seems but too weak to picture its tragic need. Pack into the word the death struggle of convulsed heathenism on the one hand and the tightening grip of growing infidelity on the other; make it pregnant with the need of millions of to-day and the multiplied millions of the future. Said the greatest Hindoo of the century, "I fear for my countrymen that they will fall from the hell of heathenism into the deeper hell of infidelity." While Bishop Westcott, speaking of India, says: "The prize is noble and the hope is great, but the time is short and cannot return. Never was there an occasion when more seemed imperiled in the faith, the energy, the devotion of a generation." The present decades may mean more for India than coming centuries. And in this crucial hour how is India occupied for Christ? There are more Christian workers in New York City than in all India with five times the

population of the United States. India presents every phase of need. Think of the fifteen million graduates from her educational institutions! One of our volunteers, working almost alone among their university men, has had hundreds more applications for interviews upon the subject of personal Christianity than he has been able to meet. Large numbers of these men are accessible in our own tongue, yet have not the gospel given to them. Or, if you cannot meet these needs, what of the great depressed classes? Think of the forty millions that will lie down in India to-night hungry upon a mud floor! People depressed and degraded because of their false religious systems, who have been wonderfully uplifted spiritually and socially where they have been given the gospel; and who need only the simple life of Christ lived among them, yet have it not.

CHINA: "Death" will characterize it. In spite of her glorious possibilities, religiously, socially and politically, she is steeped in opium, chained to the religion of her ancestors, and dead in sin. There are a thousand walled cities in China, cities

that are centers of government, of learning, and of influence; the pivotal points of teeming provinces. Think of her student population, said to be the largest of its kind in the world, yet almost no effort being made to reach them. If we had the same proportion of ministers in this country that they have foreign missionaries in China, there would be but one minister for Boston and less than two for Brooklyn.

To sum up, we find (1) that half the world has never even heard the name of Christ, (2) that there are more heathen in the world to-day than ever before, (3) and that the heathen are still increasing faster than our converts, because those at home who profess to be His followers have sought first their own petty interests instead of His glorious Kingdom.

#### IV. THE DECISION.

I. THE PROBLEM STATED: We have decided our principle shall be to seek first the Kingdom of God. We have seen that the greatest opportunity and the greatest need coincide abroad. We may

now ask, "What should I do?" "Where should I go?"

In deciding *what* you should do, does not the presumption lie in favor of the largest opportunity? If your choice lay between hod-carrying and a professor's chair, the presumption would be in favor of the professor's chair because of its larger opportunity. If your choice lay between a secular professor's chair and the ministry, the presumption would be in favor of the latter, from the standpoint of the Kingdom, because of the larger opportunity of those who devote their whole time to the direct work of the Kingdom. If now you were fitted to meet the larger opportunity, the world would have a claim upon you for the larger work.

Just so when we come to consider *where* we shall go, the presumption is in favor of the greatest need. And where is the greatest need? (See appendices A. and B.) Remember that of every four thousand Christians, three thousand nine hundred and ninety-nine are remaining in this country; that of every thousand of our Christian young people who are more free

to go, nine hundred and ninety-nine are staying at home; that even of those who have been specially fitted to go by a college training, more than ninety-nine of every hundred are staying in this country; and that, although we have so many thousands of Christian laymen pouring from our colleges to meet the needs at home, sixty-four of every sixty-five even of our ordained ministers are staying in this country that already has the most light. Is it fair? If you can meet this pitifully greater and yet unrealized and unmet need abroad, has not the world and God a claim upon you for this needier work? A claim that is intensified when we consider that they are "heathen by necessity." Was it not this that spurred Paul on to the regions beyond? Was it not for this that our Lord pressed on to other cities also? Did He not teach that the preference was in favor of the lost sheep? He taught to leave the ninety and nine in the fold and to go out in the wilderness and find the one, but we leave the ninety and nine in the wilderness and crowd to the fold to feed the one.

In deciding the questions of "what" and



“where,” there is a second element to be considered—our personal qualifications or the ability to meet the opportunity or need. And it is just here that all the trouble comes in. Moses granted the need of Israel; but when it came to *his* going, he said, “Lord, who am I that *I* should go?” Every talent and circumstance and prejudice seems to turn us from the more difficult work. Does a man feel that he has great gifts? They cannot be spared from this country. Has he little talent? He cannot go. Has he had little experience in Christian work and is his heart cold? Those distant millions do not appeal to him. Or, if he has had success in work here, it is a call to stay in this country. Is he poor? He must stay and take care of his family. Is he rich? He must stay and take care of his money. There are a thousand excuses one can find if he wants to find them; but there can be no permanent obstacle, and hence no valid excuse, for the man whom God would have in the foreign field. Even when we consider our personal qualifications, the presumption will still probably be in favor of the foreign field; for, taken as

they go, fitted and unfitted, the average foreign missionary, according to the statistics of the leading denominations, wins twice as many souls as the average home minister, in spite of the prejudice with which the missionary has to contend and the lack of backing which he receives. And not only this: a soul won there means a center of light in darkness, the nucleus of a future church. A Christian in Jerusalem meant much, but a Christian in Ephesus meant the church of Ephesus, meant in time all Asia Minor for Christ. We usually feel peculiarly qualified for work at home, yet may we not like Paul, who seemed peculiarly fitted for work in Jerusalem, advance the Kingdom more by working in the needier fields, even though under a handicap? Virgin soil usually yields the largest increase for a given quantity of labor and seed. Remember that the qualifications needed are not unusual. The ability to succeed at home is the best guaranty of success abroad. And remember, again, that the need abroad is as various as the need at home. All kinds of men are wanted. Teachers, evan-

gelist, medical men, organizers, personal workers.

2. A PRESENT PROBLEM: It is said that there is plenty of time to decide. Great as is the need abroad the need seems almost greater for men who will decide to go, realizing that they may be *missionaries now*, who will plead the need of those millions here, multiply their lives by winning others to go, and awaken the church to give. You see the distant need abroad. Do you not see in your own life and the lives of all about you the dormant forces that might be aroused to meet that need, if you were decided now? Half the world is drowning, the other half drifting. The great needs in our colleges from a missionary standpoint seem to be *consecration* and *decision*. Oh for men willing to do God's will! Oh for men seeking to know it! "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." The day of decision will open boundless opportunities to you. "Now is the nick of time in matters that reach into eternity." "Look therefore carefully how you walk, not as unwise but

as wise; redeeming the time (Greek, buying up the opportunity) because the days are evil. Wherefore, be ye not foolish, but understand what the will of the Lord is." Indecision will never prepare you for this great work nor induce others to go. Will you not face this question with definite study, conclusive thinking, and prevailing prayer, until God says "yes" or "no," until you *understand* what the will of the *Lord* is?

A man is sitting in his study. A friend comes in—"There is a family starving in a house right across the way!" "Yes, so I have heard; but I have a brother here at home who needs food too. He is obstinate. He has locked himself in his room and will not eat." "But can not the rest of your family feed him?" "Yes, but I have influence with him. I am preparing a series of sermons and shall read them to him every Sunday before his door. I am going to show him how unreasonable he is." "But, man, these people are *starving*. They are starving *now!*" "But really I do not feel called. I am not drawn to them, somehow." "Have you ever

looked into their need and found out about them? Come over and look into their hungry faces and you will feel called." "Well, I will consider it. I am willing to go—I hope—but—" "Oh, my friend, come now. 'You may live willing and die willing,' but it will not give them bread. Will you go?" Yes, across this broad, enlightened continent there are men in almost every college and seminary, who admit the need, admit they could meet it, but who let some possible future question postpone the issue. "Will the Boards send?" *God* will send. "Will the way open up?" There was no open way to the Promised Land, but the waters parted when the priests stepped into them in faith. The lions in Pilgrim's way were found to be chained when he tried to pass them. Doubt sees impassable mountains in its way, but faith says: "Be removed and cast into the sea."

3. THE MOTIVE AND THE CALL: Let us turn for our motive to the Father's love, the world's need, and the thought of loyalty to the Master who entrusted the world's evangelization to us. We have

spoken of continents and of millions, but if we knew the value of the tiniest island of the sea, if we knew the preciousness of one soul, if we could weigh the heaviness of one heart with its growing burden of sin, as it must appeal to the Father's heart of love, we might then be able to think out over this great, throbbing, sin-scarred world and begin to know its need, till mind and heart drew back bewildered and crushed. Does this lost world make no appeal to *His* feelings? "My sheep were scattered upon all the face of the earth, and there were none that did search or seek for them." "But when He saw the multitudes He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." "I have seen the affliction of my people, and have heard their cry. I know their sorrows."

Patiently, painfully He led the stubborn children of Israel who had stoned His prophets and delayed His Kingdom. But He so loved the world that at last He gave His only son. In Him His own soul was poured forth. He did not send His Son to

be immersed in earth's sorrow and then retire to bliss. The moment on Calvary showed the eternal heart of the Father ever throbbing for the Heart of suffering humanity.

But it was the moment of travail of the gospel's birth. The last shackle of restriction and apparent partiality to the Jews had been thrown off. At last, oh, at last, the love of God had burst past the narrow confines of Judaism, in the glad message "To all the world."

A generation passed, another, and another. New millions lifted their load of sin and these in turn passed on the yoke, until fifty-seven generations have lived beneath the Father's eye and have not been told Christ died for them. And the fifty-eighth? The world is open, the opportunity is ripe, the Spirit is ready—and you? Oh, remember that the same eye that patiently awaits our full surrender, sees the dreary lengthening of the lives He loves and longs to save through us, while the empty days of opportunity slip by unheeded. Oh, the centuries of weary waiting! Oh, the preciousness of the

message! Oh, the joy in telling it to heavy hearts: and yet the sluggish apathy with which we treat it! If we hold our peace 'tis strange that the very stones do not cry out. If the world knew its need, it would turn trembling and beseeching to us who have the breath of life. There would be the cry of men in the bondage of sin, of women in shame and suffering, the appeal of the blind, "Have mercy on us;" and of the hungry, "Give us the bread of life." The cry of the world's bruised and lame and halt, "Come over and help us." Men of Macedonia are calling to-day from every shore. Hear the call from Africa in the last message of the brave Alexander Mackay: "Here is a field for your energies. Bring with you your highest education and your greatest talents; you will find scope for them all. I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field." Listen to the call from India, in the united voice of the Calcutta Conference: "From all parts of the Indian Empire the cry is heard that there are abundant openings for



labor, but no laborers to take it up. In the great Master's name, with all the emphasis in our power, we urge the necessity of every effort being made to send forth a largely increased number of laborers into this field, which is already white unto the harvest." Hear the call from China, from four hundred and thirty missionaries assembled at Shanghai: "Seeing as we do, the utter destitution and helplessness of these millions, we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not 'Why should I go,' but 'Why should I not go?'"

If you stood, now, beneath those hands outstretched toward the tired world; if you could look but once into His face, lighted with an unutterable love for the world for which He died; if you turned from Him with a heart burning with that same love and longing only to cast your one short life where it would count most for Him,— would your first glance be toward this country where already one in every five were His followers and the other four had heard the story again and again, or would

you turn with a longing look toward those regions beyond where only one in eleven hundred had found Him, and of the other ten hundred and ninety-nine but very few had even heard His name? You are in His presence. To you He gives His commission, "As the Father hath sent me, even so send I you." Will you go as He went? Will you go where He sends you? Will you ask Him now?

## APPENDICES

## APPENDIX A.

### TWO MEDICAL FIELDS.

The squares on the opposite page each represent 2,500,000 people. The white dot in the black square represents the one medical missionary to every 2,500,000 in heathen lands. The dots in the white square represent the 4,000 physicians to the same number of people in the United States.

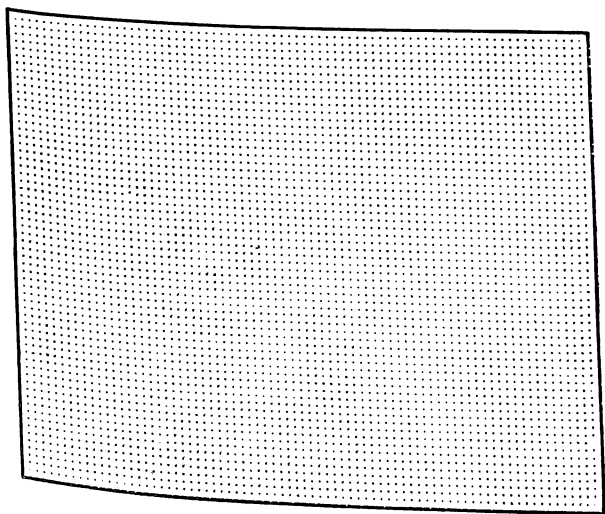
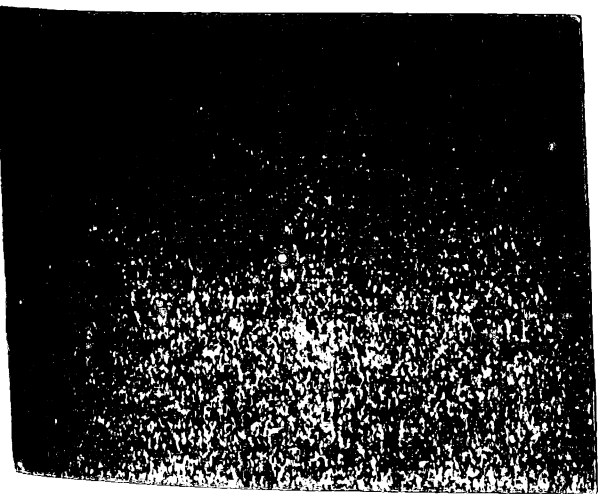
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“The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.”

“Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?” “Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto me.”

“Preach the Kingdom of God.”

“Heal the sick.”



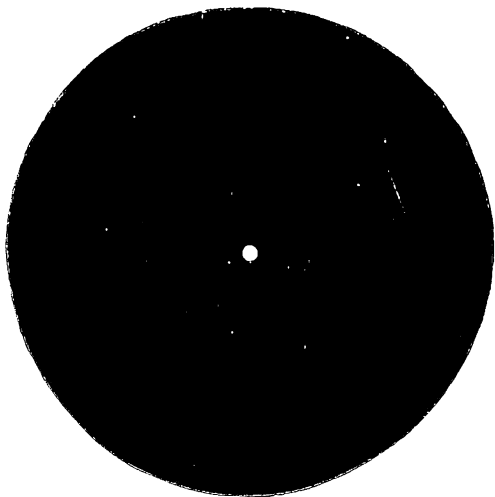
**APPENDIX B.****TWO PARISHES.**

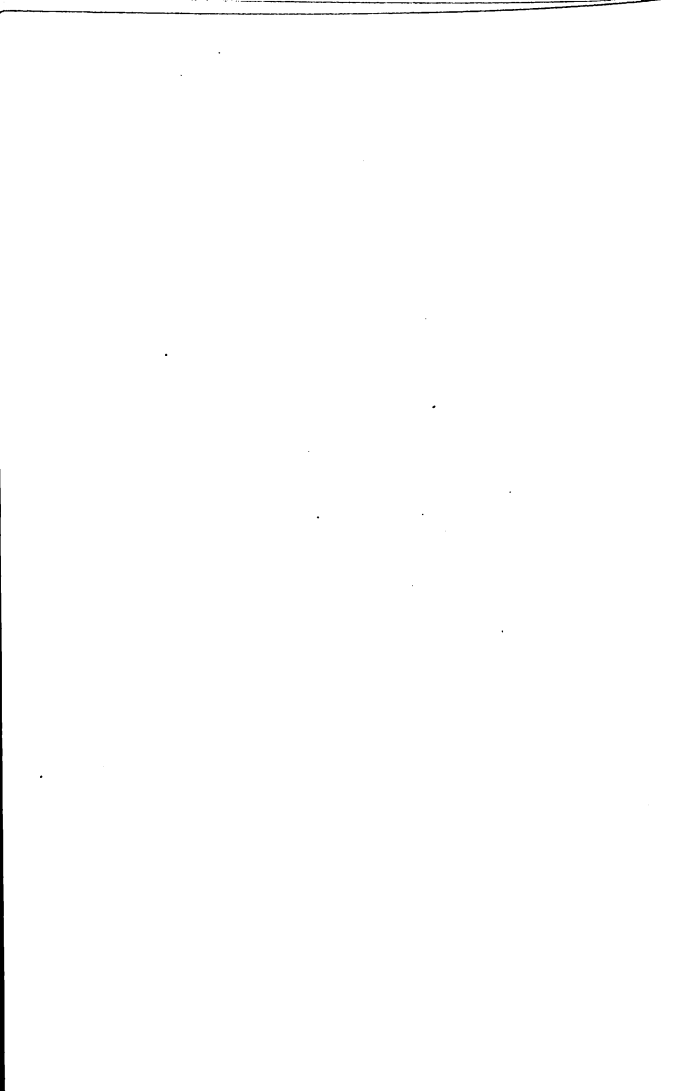
The chart on opposite page shows the relative size of the home and foreign parishes. The large circle represents 200,000 people to each ordained foreign missionary in heathen and Mohammedan lands. The small white center represents one eleven-hundredth converted (181 persons).

The small circle represents 700 persons to each ordained home minister and its white center the one-fifth converted (140 persons). Remember that nearly every one, in the small black ring below, has heard the gospel again and again, while in the black surface above but very few have even heard His name.

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“This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations.” “Ye shall be my witnesses . . . unto the uttermost part of the earth.” “All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations.”







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