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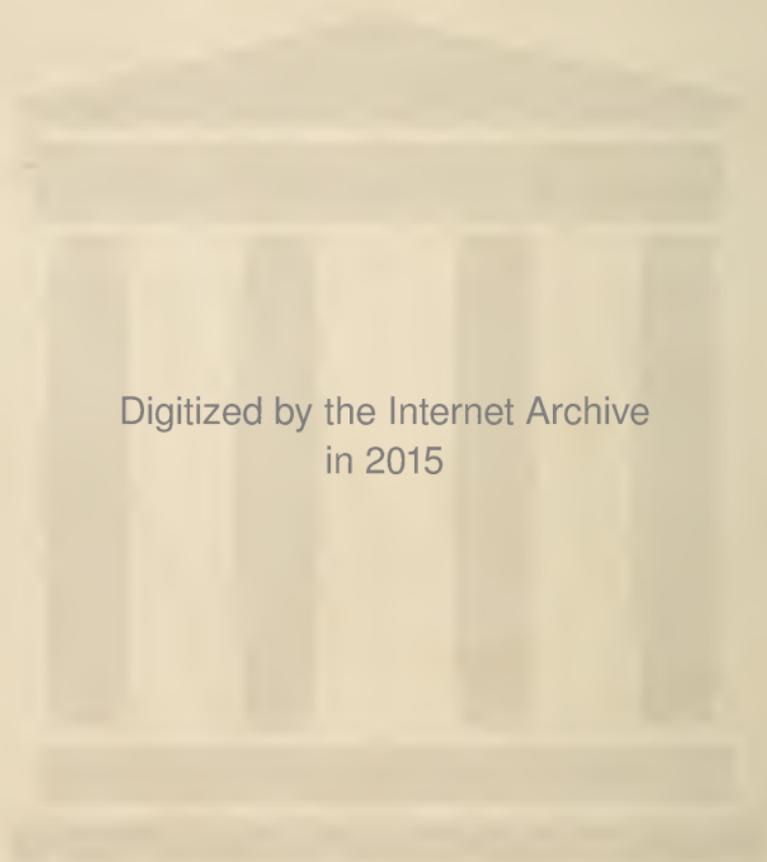


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The Student volunteer



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The Student Volunteer

VOL. I.

NOVEMBER, 1893.

No. 7.

THE STUDENT VOLUNTEER MOVEMENT, A PROVIDENTIAL ONE.

—
REV. W. R. LAMBETH, M. D.
—

Austin Phelps in a paper on Foreign and Home Missions once remarked, "That single statement once made on the platform of the American Board, that in all our seminaries not one man stood pledged to their service, was the blast of a trumpet like that by which the warder of the old mediæval castle used to summon the men-at-arms to the rescue. Every man in the seminaries should heed it, and if he does not respond in person, should be able to show cause."

Thank God that it can no longer be said of our schools and seminaries that not one man offers himself for the foreign work. A legion of stalwart young men and women pledge themselves to the enterprise, and the earnest cry is heard all along the line "Lord, here am I, send me." The missionary conscience of the church has been marvellously quickened during the last decade, and a missionary sentiment created which has given tone to every Christian institution in this land. In no way is this sentiment more clearly demonstrated than by the present attitude of

our ablest Christian workers, who begin to acknowledge their obligation to show good cause why they do not respond to the command—"Go ye into all the world and preach the Gospel."

I believe The Student Volunteer Movement is a providential one and helps not only to mark, but to create an epoch of enlarged evangelistic enterprise. There are three reasons why we must believe this is a God-given movement. It was born of prayer; it came with a revival of Bible study; and it was timed to meet an extraordinary demand from fields thrown wide open to the Gospel.

It has been beautifully said by Tennyson that more things are wrought by prayer than the world dreams of: the Wesleys, the Oxford Holy Club--Methodism; William Carey, the Baptist ministers at Nottingham--Modern Missions; the four students of Williams College, the haystack conference--the American Board of Commissioners for Foreign Missions; and lastly, the Christian Students, the Northfield Meetings--the Student Volunteer Movement for Foreign Missions. May not these be included with that immortal throng "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens"? These are they who obtained a good report through prayer and faith.

It is a curious fact that a great body of devout scholars were engaged in a revision of the Bible just a century after Voltaire had blatantly announced to the civilized world that in a hundred years the Bible would be a forgotten work. The translation of the Bible, Dr. Blaikie says, has in most cases formed an era in the history of the language into which it has been rendered. Green, in his chapter on "England and Puritanism" demonstrates that not in the formation of their language alone, but in the intellectual and social life, and in elevation of personal character, the English people were immediately and profoundly influenced by the translation of the Scriptures in the time of King

James. "The whole nation became a church." Multitudes flocked to St. Paul's to read or hear read the word of God.

While the Revised Version can never mould the thought and language of the Anglo-Saxon as when they were formative and plastic, it has provoked a renewed interest in the study of the Word.

Never has research been so faithfully carried on as now. It is a revival of Bible study. The result is certain. "The entrance of thy word giveth light." A quickened conscience, an energized church, a mobilization of evangelistic forces must follow.

The Student Volunteer Movement was timed to meet the culmination of a series of events which date their inception from the middle of the century. If it is true as Mr. Gladstone says, "that the first fifty years of this century marked more progress than the previous five thousand, in art, science, invention, and discovery;" it is equally true that the last fifty years will record openings, opportunities, and demands for larger and more highly organized evangelistic forces than have ever been presented in all past time.

Japan thrown open in 1854, leads the mighty procession with forty million souls; Siam by the treaty of 1855 follows with ten million more; Mexico with another ten million in 1867 under Juarez confirming the act of religious toleration proclaimed ten years before. In 1858, the "Annus Mirabilis" of Missions, the Chinese Empire with three hundred and fifty million more gives way under the treaty of Tientsin and swells the numbers; while upon the southern slope of the same continent by the fall of the East India Company that self-same year, two hundred and eighty five million more were brought in reach of Gospel privileges as they came under the Christian rule of Victoria, Empress of India. The Dark Continent in 1877 was split in twain as by a wedge of light, and full one hundred million, hitherto unreached, were brought within range of the Gospel. What wonder that the General Conference of Protestant Missionaries in China, assem-

bled in Shanghai in 1890 should sound "An Appeal to all Protestant Churches of Christian Lands for One Thousand Men within five years from this time. We make this appeal in behalf of three hundred million of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them; and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it." Appended are the well known names of J. Hudson Taylor, Wm. Ashmore, H. Corbet, C. W. Mateer and C. F. Reid.

But it is written, "Before they call I will answer; and while they are yet speaking I will hear." It was no accident that at this very time there was developing in almost every Christian institution in our land a nucleus of an evangelistic force which was destined to deliver itself upon the foreign field. God is in this movement. He is in every honest effort to evangelize a lost world. The church is a missionary society. Let every member volunteer. Let every able-bodied Christian show cause why he cannot go to the front. If he cannot go abroad let him show his sincerity by doing missionary work at home. There is work enough for hindered volunteers to do. I close with the concluding words of Dr. Pierson's, "Divine Enterprise of Missions,"

GOD IS MOVING ON.

HIS MARCH IS SWIFT, AND OUR TIME IS SHORT.

NO SUCH AGE HAS EVER BEFORE SHONE ON THIS PLANET.

NO SUCH DOORS EVER BEFORE OPENED TO HIS CHURCH.

WHO WILL FALL INTO LINE WITH GOD,

JOIN IN HIS MAJESTIC MARCH,

AND IN THE SURE ADVANCE OF HIS PLAN

REACH THE GOLDEN FRUITION OF THE AGES?

"I know thy works." "Why call ye me Lord, Lord, and do not the things which I say?"

STUDIES ON INDIA AND INDIAN MISSIONS.

LUTHER D. WISHARD.

STUDY IV. MISSIONARY AGENCIES.

I. *Educational.* 1, Vernacular Schools; 2, English Schools; 3, True Place of Educational Work in Missions; 4, Effects of Educational Agencies. References: I. E., Chaps. 9, 16; I. M., Chaps. 24, 27; A. D., Vol. 1, Chaps. 5-8, 15; E. M., Art. on India; P. M., Pages 91, 116, 429.

II. *Medical.* 1, Hospitals; 2, Dispensaries; 3, Zenana Practice; 4, Value of Medical Missions. References: I. M., Chap. 28; E. M., Art. on India.

III. *Evangelistic.* 1, Touring and Bazar Preaching; 2, Personal Work in Zenanas; 3, Chapel Services. References: P. M., I. M., A. D., E. M.

STUDY V. EMINENT MISSIONARIES.

I. *William Carey.* "Life of William Carey" by George Smith.

II. *Alexander Duff.* "Life of Alexander Duff" by George Smith.

III. *Bishop Thoburn.* "India and Malaysia" by Bishop Thoburn, Also "My Missionary Apprenticeship" by the same.

IV. *Rev. J. E. Clough.* For special information concerning his remarkable work among the Telegus apply to the American Baptist Missionary Union, Boston.

STUDY VI. THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN INDIA.

I. The Condition of Educated and other Classes of Young Men Calling for this Work.

II. The Call for the Association by Missionaries and Endorsement of the Call by Secretaries of Church Missionary Boards.

III. Organization of the Movement.

IV. Extent and Influence of the Movement.

For information on this subject see the December *Missionary Review*, and apply to the Foreign Secretary of the International Committee of Young Men's Christian Associations, 40 East 23d street, New York.

THE APOSTOLIC CHURCH AND MISSIONS.

ELIZABETH WILSON.

STUDY II. THE THEME IN THE PREACHING OF THE CHURCH.

I. The Theme of the Founder of the Church.

1. Find all the express declarations of what Christ's theme was, and, if possible, a concise statement of it which will include all.
2. What is His theme in the Sermon on the Mount?
3. Is His theme a new one?
4. What is the theme of the message He sent to be preached among all nations?

II. The Theme of the Members of the Church.

1. In general:

- (a) What were the Twelve commissioned to preach?
 - (b) What were the Seventy told to herald?
 - (c) What general commissions were given to all the disciples as to their theme?
 - (d) What qualified the disciples to preach on this theme?
 - (e) What did the disciples actually preach? How does the Resurrection bear upon the Kingdom?
 - (f) Does the world still need the preaching of this theme?
2. Peter's theme: Study his theme in his sermon at Pentecost, on Solomon's porch, before the High Priest, before Cornelius, and in his epistles.
 3. Philip's theme: From the account of his work in three fields, discover his great theme.
 4. Paul's theme: Find it in his preaching and teaching. Look for it in his work at Damascus, Antioch of Pisidia, Thessalonica, Mars' Hill, Ephesus, Rome; also search for it in his epistles.

Personal Questions. In view of the fact that I know what Christ's theme was, what should my daily theme be? Have I the personal experience which qualifies me to witness for Christ? Can I testify to that I do not know? Am I winning souls to Christ now, as I present this theme? Will this present experience fit me to testify to Christ in foreign lands?

THE MONTHLY MISSIONARY MEETING.

—
JOHN R. MOTT.
—

There is no class of topics which is designed to awaken so much interest and to inspire so many lives as those whose treatment brings out in a striking and suggestive manner the dominant facts, forces, and motives in the lives of the leaders of the missionary host. Three different topics of this kind, together with brief suggestions as to their presentation, are given below. Let the missionary committee choose one for the November meeting.

I. FIVE MODEL STUDENT VOLUNTEERS.

1. The following group would afford a strong combination: Brainerd, Martyn, Neesima, Mackay, Kieth-Falconer. They would also stand for work in five different countries.

2. Let the missionary committee select with great care five speakers. Either some one of their number or some other student might act as leader. Each speaker should be limited to a certain time, and should be called down without fail if he is not through when his time has expired.

3. Let the five participants give terse speeches and not read papers. In presenting each character some such outline as this might be helpful: (1) Brainerd's call to missionary service. (2) Chief elements in his preparation. (3) Three of his leading qualifications. (4) His achievements. (5) Chief lesson from his life for students of to-day. Other points can be substituted for any or all of these. Be brief, clear, pointed, suggestive. All this implies very careful preparation.

II. TEN MOMENTOUS DECISIONS.

1. Let ten students give the reasons why the following men decided to become missionaries: Carey, Duff, Morrison, Judson, Livingstone, Moffat, Patteson, Paton, Wilson, Crowther. Changes may be made in this list.

2. Here too each speaker must be limited to two or three minutes.

3. Each speaker had best confine himself to giving the two or three leading reasons or facts which influenced the decision.

4. Wherever possible back up the reasons with exact quotations from the missionary himself, or from his biographer.

III. SECRET OF ENDURING SPIRITUAL INFLUENCE: ILLUSTRATED FROM THE LIVES OF FIVE MISSIONARY LEADERS.

1. Neesima—single, indomitable, unselfish purpose.
2. Paton—instant and constant dependence upon God.
3. Livingstone—a holy life.
4. Judson—individual effort for immortal souls.
5. Paul—living unto God.

IN GENERAL.

1. There should be in every institution the best biography of each of the missionaries named under the above topics as well as of many others, who have not been named. Send to the VOLUNTEER office for list of such books.

2. Thorough preparation is absolutely essential to make possible a successful treatment of these topics. Beyond question it is harder to prepare a short speech, so that it will come with power, than a long one.

3. Time should be jealously reserved at the close of the presentation of either of these topics for prayer—both silent and audible—during which the students will apply to their own lives, by the aid of the Spirit the lessons of the hour.

There is no form of human need at home which would not be thoroughly supplied, simply as a supplementary "twelve baskets full" to the well-equipped, resolute endeavor first of all to feed the hungering millions of heathen lands.—Rev. E. K. Alden.

In every age and every land the greatest and most constraining stimulus to labour and sacrifice in the cause of evangelism is *loving loyalty to Christ*, a sensitive concern for His honor, enthusiasm for the coming of His kingdom, and a determination that His will shall be done on earth even as it is done in heaven.—Rev. James Gall.

AN APPEAL FROM INDIA.

Bombay, January 5th, 1893.

The members of the Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work contrasted with the utterly inadequate supply of workers, earnestly appeal to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "*Give ye them to eat.*" An opportunity and a responsibility never known before confront us.

The work among *the Educated and English-speaking classes* has reached a crisis. The faithful labors of godly men in the Class Room need to be followed up by men of consecrated culture, free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical Missionaries of both sexes are urgently required. We hold up before Medical students and young Doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

The Women of India must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and inquirers already gained that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty millions of *Mohammedans*—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Sunday Schools, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

Industrial Schools are urgently needed to help in developing

a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize but lead them into all Christian living. Most of these people belong to the *Depressed Classes*. They are none the less heirs to our common salvation, and, whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of these unevangelized masses for whom He died we appeal to you to send more laborers at once. May every Church hear the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them!" In every Church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land for whom in this generation you, as well as we, are responsible, we ask, Will you not speedily double the present number of laborers?

Is this too great a demand to make upon the resources of those saved by omnipotent love? At the beginning of another century of Missions in India let us all "Expect great things from God - attempt great things for God."

For the reflex blessings to yourselves, as well as for India's sake, we beseech you to "hear what the Spirit saith unto the Churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment -

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

A. MANWARING,

J. L. PHILLIPS, M. D.

Secretaries, Decennial Conference.

THE MISSIONARY ALCOVE.

[Any publications noticed in this magazine will be sent postpaid on receipt of price (Address:—Student Volunteer Movement, 80 Institute Place, Chicago) unless the publisher's address is expressly given, in which case orders must be sent directly to the publisher.]

Gist: A Hand-book of Missionary Information; by Lily Rider Gracey.

This book fills a niche of its own in missionary literature. It is primarily intended for use in Young Women's Circles, but will be of the greatest value to any volunteers. It is a compend of choice missionary facts, sayings, and anecdotes, arranged under the heads of missions; women and missions; the individual mission fields; and missionary gifts. It will be an almost exhaustless store of valuable material to one who wishes to make himself a power for arousing missionary interest. The field it occupies is a distinct one from that of either Liggin's "Great Value and Success of Foreign Missions," or Johnston's "Missionary Points and Pictures." The only criticism we would offer is that it contains no chapter, similar in character, to the others, on prayer and missions. Such a compilation on the subject would be second in value to nothing as a power in stirring the churches. Gist should be in the Alcove of every Band.

It may be obtained through this office. Price 40 cents, postage 6 cents.

We have received a good tract on "China, as a hopeful field of missionary labor" by J. W. M. Williams. It may be obtained at the Maryland Baptist Mission Rooms, 9 West Lexington St Baltimore, Md., price 2 cents.

It is affirmed by those who have been long in China that at least 200,000 babies are brutally killed, in various ways, every year in that empire to get them out of the way.—*Messenger*.

China's teeming millions! Would you like to see them pass, thirty every minute? Then you must stand there, never tiring, never sleeping, closely watching, night and day, week after week and month after month, for more than twenty years.—J. Heywood Horsburgh in *Do Not Say*.

The Student Volunteer

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We are pleased to present to our readers in this issue an article from the pen of Rev. W. R. Lambeth, M. D., who labored for a number of years as a medical and evangelistic missionary in China, the land of his birth, and then was called with his father and another co-worker, in 1886, to open up new work in Japan. Being detained in this country by the ill health of his wife, he is acting as one of the Secretaries of the Board of Missions of the M. E. Church, South.

The weight of a responsibility is gauged by the possibilities of the opportunity. The student volunteer seeing a great need, has given himself for the supplying of that need. He looks over the world field, sees the heathen world shrouded in darkness, with its claims upon Christian people all unheeded, and says, "This claims me, and the work of my life shall be to satisfy its claim."

Is this the position of the volunteer? If so, then, since the need is a present need, the consecration of his life to this cause is a present consecration. Not only does it call him to service upon the field, one, two, or five years from now, and his education

and all his preparation are but a means to more efficient service there, but, if he is a true servant of Christ, under such a consecration, he will also use all present opportunities for the supplying of that need to which he has given his life. Intentions of future service are all right. They count as good intentions count. But in the Master's eyes they cannot stand in lieu of the meeting of present opportunities. It is present service which He expects of us, not future, and in so far as we serve Him to-day, as we meet the present opportunities which He gives us, just in so far as we are faithful to the cause to which as His servants we have consecrated ourselves.

If it is to supply this great need that the volunteer has given himself, he has present opportunities incomparably greater than any he will have when once he is upon the field. He is among the men whose missionary interest will gauge the future missionary interest of the church, and of still greater moment is the fact that from their ranks must come all those who are to be the light-bearers of the church of Christ in heathen lands. Every fellow-student he interests in missions makes a permanent supporter of missions in the home church. Every one whom he may be used of God to turn to the foreign field, doubles his own life's efficient service. No such opportunities for supplying the need will again come to the volunteer. But opportunity means responsibility. As those whom the Master has set apart to this work we are responsible for improving our present great opportunities.

The First International Convention of the Student Volunteer Movement held at Cleveland, February 26th to March 1st, marked an epoch in the development of this great missionary organization. The large and abiding results which have followed prove that it was a Spirit-filled convention. The key-notes struck at Cleveland have been resounded at the student centers all over this Continent, and in Great Britain and Scandinavia, and are being realized in a score of mission lands.

So powerful and fruitful was this first convention that it is not strange that there has been a strong desire manifested for a

similar gathering during each subsequent year. It has, however, been the judgment of the leaders of the Movement and of the missionary societies that an annual convention was neither necessary nor advisable—especially since missionary institutes have been conducted at the student summer schools. But the demand for another convention has become so imperative and so widespread that it has been decided to hold one during the coming winter. This demand comes not only from volunteers, but from missionary secretaries and missionary workers everywhere.

The object of the convention will be to bring together for conference, discussion, instruction, inspiration, and mutual helpfulness, volunteers for foreign missions, missionary secretaries, missionaries from all lands, and others who are specially concerned in the immediate evangelization of the world.

The convention will be held February 28th to March 4th—just three years to a week from the time the first one was held. It will last five days instead of four in order to afford more time between sessions for special conferences, and for a study of the educational exhibit. This date has been chosen after thorough investigation as the one which will accommodate the largest number of elements in the personnel of the convention. The place will be Detroit, Michigan. All the Christian organizations of the city have united in a most cordial invitation. A careful study of the railroad maps of the United States and Canada, together with the location of the colleges and seminaries having volunteers, will show that there is no place more central and accessible.

The plans and details of the convention will be announced in the next three numbers of *THE STUDENT VOLUNTEER*, and in special circulars. Only five facts need be stated now: *First*, The attendance will be larger and more representative than it was at Cleveland. This means a great deal, for that was the largest and most representative student or missionary convention ever held in America. *Second*, The program will be much more elaborate, comprehensive, and practical. It requires faith to

make this statement, and it will require works to make it real, but a knowledge of inside plans abundantly justifies it. *Third*, The most complete educational exhibit ever made at a missionary convention will be made at Detroit. This will be the equivalent of a convention in itself. *Fourth*, Volunteers should begin at once, and leave no stone unturned in their efforts to attend. Determination and sacrifice will make this possible. *Fifth*, If the coming convention is to be the great spiritual force that the last one was (and would it not please Christ that it be even greater?) it must during the next four months occupy a large place in the daily prayers of the volunteers and friends of the Movement who realize in some measure what is at stake.

Two different ideas in regard to missions seem to prevail as a result of the "Parliament of Religions," which for seventeen days in September, attracted large audiences to its morning, afternoon, and evening sessions.

One idea is this: that God has revealed himself equally well through Buddha, Mohammed and Jesus Christ: that "the spinal cord of missions has been cut," and that the American people are beginning to see their folly in trying to convert a world, which they have heretofore called "heathen." This view is held largely by people who have previously had little interest in missions, either foreign or city.

The other opinion is this: that the oriental religions, while magnifying "love to man" as the supreme religious purpose, still fail to present as satisfactory results attained in this direction, as the Christian religion presents. Thus they fail when measured by their self-imposed standards.

The apostles of the Non-Christian religions spoke much of their reverence for the Universal Father, but to Him who was with God from the beginning, and even before the foundation of the world, and who said of himself "He that honoreth not the Son, honoreth not the Father" they gave reverence as but to a fellow man. Since there is no other name under heaven given among men whereby we must be saved, save the name of Christ,

He must be the reconciler of men under any religion, and in his exaltation, not his degradation, unity will be made possible.

The "Parliament of Religions" has brought out even more clearly, the fact that Christ is the only Saviour of *sinful* men. Every missionary volunteer present at this gathering has a more intelligent and a deeper conviction of the need of immediately testifying of his Redeemer to those who have not yet known Him.

The World's Congress of Missions held in Chicago, Sept. 28th to Oct. 5th accomplished a great work. The committee aimed to make Co-operation in Missions the key-note of the entire Congress. That theme ran through all their deliberations. If through this gathering together of the missionary leaders of the church, and the influence of the printed report which shall be issued, the various missionary agencies of the church are brought to some form of systematic co-operation, a mighty stride will have been taken towards the evangelization of the world. No greater single, dominant purpose could have guided the deliberations of the Congress.

The President of every college or seminary Association, or Society should read carefully the article on another page regarding "The Volunteer Band." Each President should feel as much responsibility for the success of the Band as for the success of any other of his regular committees. Let us not forget that the Volunteer Band is an organic part of the college Young Men's and Young Women's Christian Associations, and of the Canadian Inter-collegiate and American Inter-seminary Missionary Alliances.

It has doubtless been noted that there were no issues of the *STUDENT VOLUNTEER* for the months of July, August and September. Some inquiries have been received on the subject. The *VOLUNTEER* was to be published only during the nine months of the college year, as will be seen by referring to the prospectus in the first issue. In view of the fact that work is relaxed, addresses changed, and forces scattered, it was deemed advisable to suspend the issue of the paper during the months of the summer vacation.

METHODS.

THE VOLUNTEER BAND.

D. WILLARD LYON.

I. *The purpose of the Volunteer Band.*

In general, of course, the one great purpose of the existence of the Band is to help in realizing the watch-cry of the Movement, "The Evangelization of the World in this Generation." But what are the specific lines in which it should operate in the accomplishment of this object?

1. The first line is suggested by recalling what the first Volunteer Band did. Before that band of Twelve Apostles was sent forth to evangelize the cities of Palestine, it was commanded by their Leader to pray. One object—shall we not say the greatest object?—is *to promote prayer*, united prayer, that the Lord may thrust forth laborers of His own choosing in the great harvest field.

2. In order to show the sincerity of its prayers another duty of the Volunteer Band is *to prepare* its members to be missionaries. This it seeks to do by educating them in the needs, methods, and demands of missionary service, and in the fundamental principles of Scriptural evangelization.

3. Some have stopped at this point. Should not the Band, however, go farther and seek *to propel* its members into the foreign field as soon as they are ready to go, unless an unmistakable Providence should indicate that it was not God's will for them to go? Are there not, for instance, some volunteers formerly connected with your Band, who have already finished their courses of preparation but are yet lingering in this country? Let every Band see to it that its alumni are not growing cold in their missionary zeal and that they all make an honest attempt to fulfill their declarations of purpose to be foreign missionaries.

4. The Band also has a duty with reference to its own future. As Mr. White used frequently to urge on us, it ought *to perpetuate* itself by seeking to enroll others who will make the

volunteer's declaration of purpose their purpose. If God has led us to take this step and has made us so happy in our decision, may He not call others of our college-mates to the same privilege of offering themselves for the glorious work of preaching the gospel to the heathen?

5. Another line of work which the Band should carry on is to *propagate* missionary information among the students and others. If "facts are the fuel with which missionary fervor is fired and fed" let us spread the facts?

II. *The officers of the Volunteer Band.*

The simpler the organization, consistent with its effectiveness, the better. There should be a Leader, nominated by the Band, whose nomination should be ratified by the President of each of the two Associations, if there be two, in college. This Leader should appoint the Committees, unless already appointed by a vote of the Band, and should preside at the business meetings. He should see that none of the work of the Band is neglected. A Secretary, or Correspondent, should also be elected whose duties would be the keeping of the Band records and minutes, and the conducting of the correspondence with other Bands and with the headquarters of the Movement.

III. *The meetings of the Band.*

They should be held weekly if possible. At least one meeting each month might profitably be devoted to the study of some missionary Bible course. In most places the remaining three meetings would well be given to the carrying out of some such course of study as is outlined in THE STUDENT VOLUNTEER.

IV. *The Band Committees.*

Their number will vary according to the size of the Bands. Every one of the five objects of the Band's existence should be promoted. In many institutions there should be four Committees. (1) Band Meeting Committee, to arrange for the Band meetings. (2) Correspondence Committee, to carry out the third object of the Band named above, and to correspond with volunteers and missionaries on the foreign field. (3) Literature

Committee, to increase the size of the missionary alcove in the college library, to see that missionary books are read by volunteers and other students, to secure and circulate helpful pamphlets on missions, and to make, or get made, good missionary charts and maps. (4) Visitation Committee, to seek and arrange for opportunities for volunteers to present the claims of foreign missions to young people's societies and churches.

V. *Relation of the Band to the college Associations.*

1. It should be an organic part of the Associations. (1) The volunteers should be members of the Associations. (2) The nomination for Leader of the Band should be ratified by the Presidents of the Associations. (3) The Chairmen of the Missionary Committees of the Associations should usually be volunteers. (4) The Associations should require reports of the Volunteer Band through the chairmen of their Missionary Committees.

2. The Band should seek to promote the missionary interest in the Associations.

There are 29,000,000 idolaters in North China, with one missionary to every million. China annually gives a sum equal to \$300,000,000 for idolatry, while the whole world of Protestant Christianity gives \$12,000,000 a year to extend Christ's kingdom.—*Gist.*

People do not appreciate what staunch Christians the majority of converts from heathenism make. Scores in China have been persecuted, exiled, cruelly beaten, and partially starved. "I have seen men," says Mr. Taylor of China, "who have lost their literary degree; men who have been beaten openly by the mandarins, and put to shame for Christ's sake." Another man who had abandoned his idols had to endure great hardships. His relatives beat him unmercifully; they threatened to take from him his house and land, and they said: "If you do not give up this Jesus we will kill you." Said he: "You can take my house, you can take my land, you can take my life, if you will; but I will never give up Christ! I will never give up Christ!"

SAILED.

Rev. Courtney H. Fenn sailed for Peking, China, September 18th, under the care of the Presbyterian Board of Foreign Missions. Mr. Fenn attended the first Mt. Hermon Students' Conference and volunteered during the next winter at Hamilton Col., under the influence of the meetings held by Messrs. Wilder and Forman. He is a graduate of Hamilton Col., '87, and of Auburn Theological Seminary '90. He has since been filling a pastorate at Tonawanda, N. Y.

We have heard that Rev. Charles Edward Ewing, and Rev. George Henry Ewing, twin brothers, both graduates of Amherst, class of '90, and of Yale Divinity School, class of '93, have sailed for Peking, under the care of the American Board. They were volunteers of the first year of the Movement, 1886.

Miss Mary W. Harris, of Delaware, Ohio, a volunteer of '88, and Miss Lulu Frey, of Bellefontaine, Ohio, a volunteer of '90, both of Ohio Wesleyan University, sailed for Korea in September. They will labor under the Cincinnati Branch of the Woman's Foreign Missionary Society of the M. E. Church.

Rev. George A. Grillbootzer and wife sailed for Brazil, to labor under the Foreign Board of the Presbyterian Church, South. Mr. Grillbootzer was a volunteer of '91, and graduated from Union Theological Seminary, Va., in '93. They were accompanied by Miss Wenona Evans, a volunteer of the Synodical Female College, of Missouri.

W. H. Venable, M. D., of Danville, Va., sailed on August 31st, for China. He goes under the direction of the Board of Foreign Missions of the Presbyterian Church, South, and is supported by the Woodland Street Church of Nashville. [Dr. Venable was a volunteer of '89.

Miss Kate Boude, of Pleasant Hill, Mo., sailed on the same date. She goes under the Woman's Board of the Presbyterian Church, South, and will work in the Woman's Bible Training School, in Kochi, Japan. Miss Boude was a volunteer of '89.

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