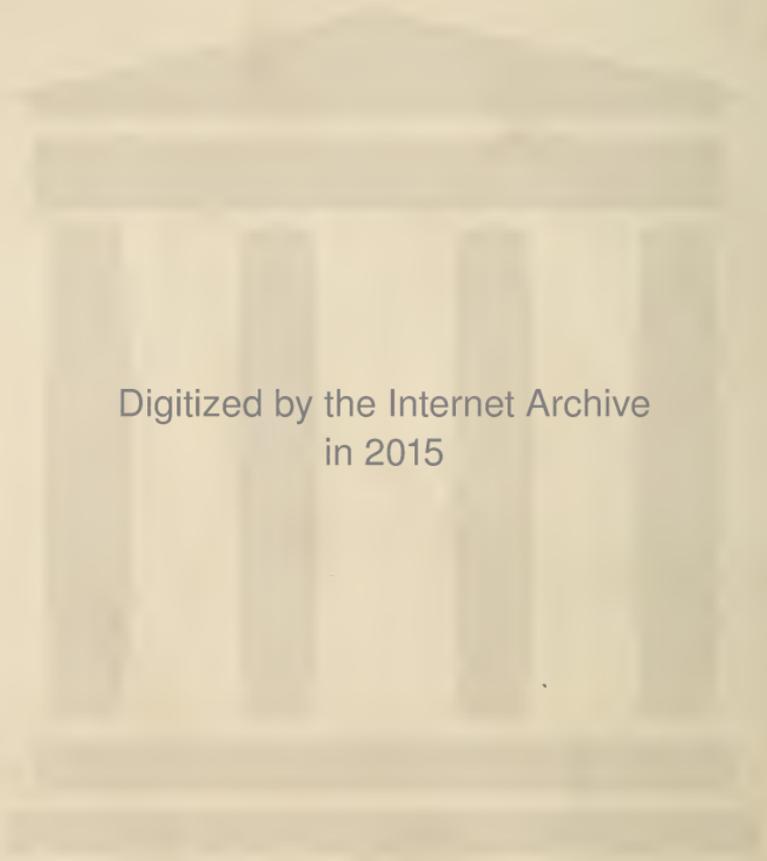




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The Student volunteer



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The Student Volunteer

VOL. III.

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THE OPPORTUNITY AFFORDED BY EDUCATIONAL MISSION WORK FOR EVANGELISTIC EFFORT.

PROFESSOR F. K. SANDERS, PH. D.

It is a well-known fact that a number of colleges have been established on the foreign mission field under the auspices of American missionaries. Few of us probably realize what a high standard of scholarship these institutions maintain, and how important a relation they hold to the work of missions in general. It is not too much to say that their continued efficiency is vital to the rapid and stable progress of mission work. These colleges bring under mission influence many a bright young man who would not otherwise be laid hold of. They are developing the native leadership which insures a rational, national, permanent development of the life of the Christian communities in the future. They are bringing out the latent strength and intelligence of these communities. In India to-day such a thing as a comparison on even intellectual terms of a low-caste Christian and a Brahman is not unknown and will be an every-day affair in the near future. It is the Christian college on mission soil that is enabling the newly-formed communities, so unimportant in point of numbers, to be so forceful and progressive a part of the population of their respective nations.

The continued success of these colleges rests upon two factors of efficiency: scholarship and genuine consecration. It is a mistake to suppose that one who would be unacceptable as

a teacher at home is good enough for a mission college. He will be just as ineffective in one place as in the other. On the other hand, the close relation of these colleges to the mission fields and the fact that they are aiming to turn out men rather than scholars, makes it needful that the teaching staff be able to maintain with unobtrusiveness a genial Christian atmosphere in the class-room and during intercourse with students. To the young man who has scholarly attainments and a hearty interest in his fellow-men, a mission college affords a scope for a grand career.

A line is usually drawn between such work and the work of a preaching missionary. Many are deterred from it for fear that they will have little or no opportunity for evangelistic work with the masses. There is a measure of truth in this position. Touring will not be very feasible for a missionary who is set apart for educational work. His field will be more limited than that of his fellow missionary who is responsible for a number of stations. But consider the richness of his natural field of work! He has a number of the brightest minds in the community under his personal influence with the opportunity of molding them for the future. These men respond to his suggestions with far greater readiness than students are accustomed to show to their teachers here at home. He is probably in a position to see the immediate fruitage of his labors, for his best pupils will be in great demand, and even his poorest ones will find their place. Thus the possibilities and the triumphs of such work are very great. They furnish a wonderful incentive to the constant and devoted out-pouring of one's best self.

In regard to the evangelistic opportunities beyond the college walls, I may be pardoned for introducing a personal illustration. During my four years of experience as a teacher in Jaffna College, Ceylon, I found countless opportunities along three distinct lines of Christian activity:—with the students personally, discussing with them the claims of Christianity; with the Christian students as a body, encouraging them and aiding them to reorganize and

extend their multiform Christian activities; and with the Christian community. I was often asked to go and make evangelistic addresses in the surrounding villages; I occasionally spoke in a native church; I frequently took part in some gathering of native Christians. Such missionary activity as this is easily within the ordinary reach of a college instructor. The principal limit imposed upon it is the limit of distance.

In fairness to educational missions it should be said that not all general missionaries spend the principal share of their time in touring among villages. As a rule they make at the outside two or three such trips a year. There are some who have an especial fitness for such street and village preaching and lay much stress upon it. But a mission is an organization with considerable machinery, which must be kept in running order. Most missionaries in charge of stations are book-keepers, clerks, trustees, directors, superintendents of schools, architects, and a little of everything else practical, as well as pastors and evangelists. Their time is liable to be taken up by an infinite number of petty details. He is exceptionally placed who can give half of his working time to preaching or visitation.

Thus in the long run there is comparatively little difference between the character of the work of the general missionary and that of the educational missionary, when the latter is a thoroughly earnest Christian scholar. He has a work for the few as over against that for the many. He focuses his patient attention upon picked men instead of seeking to arouse the germs of spiritual life in people at large.

There are often men who desire to give their lives to mission service, who are conscious of having gifts as teachers. Such may look forward to congenial opportunities. They are not so frequent as to be certain, nor so unexacting that a poorly prepared man need expect to receive such an assignment by his mission, but a man conspicuously fit for such work is quite likely to find it. Many mission colleges are in the habit of securing recent graduates for a term of three or four years of service, after which they

are free to return home for further study. Even such brief service is a great privilege to any young man. It broadens him, makes him more catholic in spirit and gives him a rare opportunity to be a maker of history. His pupils are the men of the immediate future. His life is multiplied astonishingly. Whether he returns to the foreign field or is forced to remain at home, he will ever be a true missionary, carrying out in life the true spirit of his Lord's command.

SACRIFICE AS A PRINCIPLE IN GIVING.

BY HENRY W. LUCE.

Comparatively few give serious thought to the vital relation of their money to the Kingdom of God; and fewer still permit any real thought of sacrifice to enter into their giving. We believe the volunteer's message to the Church must be one of sacrifice, stimulating all to an individual solution of the perplexing problem of the right standard of giving.

I. *Some factors in the problem.* How and to what extent shall we sacrifice? Certainly sacrifice is not measured by the amount we actually give. A Brooklyn ferry-hand gave \$10.00 to his church missionary fund, while a man in the same church worth \$500,000 gave \$5.00. The measure is seen in what we leave in our pockets rather than in what we take out. And this leads to a multitude of questions: How much shall we keep? One man, being asked to give to some benevolent object, in refusing, answered: "Why, do you know I've got \$500,000 in the Suffolk bank and it isn't drawing a cent of interest!" Another, with a large capital, agrees to give to missions all above plain living expenses. Why, then, should a man with small or no capital, give anything, but rather save the increase for far greater future giving? In other words, what capital is it right to hold in the face of pressing and urgent demands, when investment in missions to-day might return compound interest in souls of men?

We may have no need to build larger store-houses, with our great store-houses already built and filled. Are others dependent on us? Then how much should be laid up for a rainy day? or may we claim Phil. 4:19 in the assurance that, though there may be dark days, there would be no real rainy ones? To what extent should we adorn our walls with paintings, our rooms with hangings and sculpture, and with valuable yet costly books? What is plain living? how much should we spend on table luxuries; how much on personal adornment? Should we wear rings on our fingers, diamonds in our ears; or carry a gold watch when a less expensive one would do? How far should we intensify our culture? Should children receive skilled training in music and painting when the parent is thus largely prevented from giving to missions? How far shall we deprive ourselves of concerts, of lectures, of excursions? Shall we go to the next football or baseball game?—all this and much more, when seven and a half cents a day will keep a native-worker telling to those who never heard it, that old, sweet story of Jesus and His love.

II. *Special sacrifice is necessary* because of the need of *funds* and of *examples*. In spite of an open world, of wider fields white unto the harvest, of unprecedented possibilities which measure our responsibilities, of needed advance and retrenching Boards, we are giving proportionately less than our fathers. The Christians of our country lay up annually above every expense five times as much as they have given for missions in a century; yet should they tithe their luxuries the financial part of a world's evangelization would be solved. The money is in the hands of the Christians; and were they to share the burden evenly, no sacrifice of comfort or legitimate desires would be required. But this is not being done; and moreover, is not likely to be done, until those who realize the pressing needs, by bearing the greater weight furnish stimulating *examples* of sacrifice. Actual facts show us that lives thus emphasizing the necessity of giving have intensified giving in others. Mere knowledge of missionary facts is not enough; truth intensified in life is the only truth that takes

hold of most men, and to arouse those who do not realize that they have given only a part of "their ownelves to the Lord," we must bear a stronger testimony by giving like the Corinthians, not only "according to our power" but "*beyond* our power."

III. *The motives leading to sacrifice.* Every true motive in giving will lead us to sacrifice; and these are stated in the summary commandments—love God and thy neighbor as thyself. We do all in our power to satisfy the desires of those whom we love, and strive to love the same things they love. God's great desire is shown in that He *so* loved the *world* that He gave, even at infinite sacrifice. If we love God, if we *so* love the world, we too shall give our treasures in sacrifice, even as we would wish the heathen to do were our positions reversed. Further, love to God implies trust; and the extent of our sacrifice in giving will be conditioned by the measure of meaning we give to those words of Paul: "My God shall fulfill every need of yours." Growing out of these is a further motive—love to Christ. One of the most wonderful Bible truths is Christ's identity with His earthly children. "Inasmuch as ye did it unto the least of these"—what a motive power! With what trembling and eager haste would our treasure be sacrificed, did we but realize that Christ was ahunger in India, that Christ was athirst in China, in bondage in Africa! But all this we *must* realize, and until the church is touched with the thought of sacrifice for the soul hunger, the soul thirst, the soul bondage of these distant lands—ininitely more than is aroused so easily by Russia's famine and Nebraska's drought—the world will never be evangelized.

IV. *The Principle of sacrifice.* The application of the principle, inasmuch as it is not a *rule*, will vary with the individual, with the individual's grasp of the factors of the problem resulting from a careful scrutiny of our personal economies; it will vary with our appreciation of the present and urgent necessity; with our love toward God and His world, and the Christ who is identical with the world. All these are variable, yet in proportion as we appreciate and realize them in our lives, in just such pro-

portion will we apply the principle of sacrifice—a principle which may be defined as giving so that we *feel it* and feel it *deeply*; giving until it cuts right down into our very life, and we are prayerfully conscious, not that it is costing us *much*, but that it is costing us the *utmost*.

This is the message we as volunteers must deliver to the churches. Standing on the vantage-ground of service-sacrifice we shall plead powerfully for treasure-sacrifice; and thus, while we strive to give an answer to the demand for workers, we shall also bear a large part in solving this complementary financial problem of a world's evangelization.

THE MONTHLY MISSIONARY MEETING.

JOHN R. MOTT.

I. TOPIC: THE CHRISTIAN STUDENT'S CHOICE OF A LIFE-WORK.

II. PRESENTATION OF THE TOPIC.

1. Let the first speaker set forth and illustrate two or more of the following *principles which should govern the Christian student in deciding upon his life-work*: (1) His life-work should be in harmony with the example of Christ. See John 20: 21, also 1 John 2: 6. (2) It should be in line with the commands and instructions of Christ; e. g., Matt. 6: 33; Acts 1: 8. (3) It should be in accord with the will of God. (4) It should glorify God. (5) It should please Christ. See John 8: 29. (6) It should not be contrary to the leadings of providence. (7) It should command the highest and best use of his energies of mind and heart. (8) It should be such as will enable him to be most useful to his generation and to Christ. (9) It should be that the thought of which causes him most satisfaction at the times when he is nearest God.

2. The second speaker should emphasize the *means to be employed in reaching a right decision upon one's life-work*. He might dwell upon such of the following means as in his judgment are most helpful: (1) Definite and expectant prayer. (2) Practical and devotional Bible study. (3) Reading of such books

as will show him the needs of all parts of the world. (4) Advice of persons who know him best. (5) Earnest and conclusive thinking upon the various lines of work, his own qualifications, and the principles which should actuate him. (6) A written record of his thinking upon the subject. (7) Engaging actively in the Christian work of his institution that he may better test himself. (8) Dependence upon the Holy Spirit for guidance. (9) Obedience to providential leadings as soon as they are recognized—even if they do not reveal the end.

3. If time permits a third speaker might briefly call attention to *hindrances in the way of arriving at a right decision about one's life-work*. Such hindrances as the following will naturally suggest themselves: Selfish ambition; undue influence of relatives and friends who are actuated by unspiritual motives; narrow horizon; indolence, showing itself in not taking time to read, confer, think and pray; indecision; Satan; disobedience to voice of conscience, to the Word of God, and to heavenly visions.

4. Let the meeting close with fervent prayers that none present may be satisfied until they have come to "*understand what the will of the Lord is,*" with reference to what their life-work is to be, and where it is to be.

III. ADDITIONAL SUGGESTIONS.

1. It will add greatly to the interest of the speeches if the points are enforced by facts entering into the life-work decisions of men and women who have best served their generation.

2. The most satisfactory book references, on such a topic, therefore, are the best Christian biographies.

3. It would be a splendid investment if the missionary committee would purchase a few dozen of Mr. Sherwood Eddy's pamphlet on "*The Supreme Decision of the Christian Student,*" and give them out at the close of the meeting.

In her infancy the Church gave all her apostles, except James, to the foreign work, leaving the home work to be carried on by other laborers.—*Rev. E. G. Wesley.*

THE APPEAL FROM CHINA OF 1890.

Just five years ago this month the great conference of missionaries in China was in session. A memorable appeal was sent out addressed, "To all Protestant Churches in Christian Lands," for one thousand more men within five years.

The total number of missionaries in China has increased about fifty per cent. since this call was issued, making the net increase in the number of missionaries (men and women) only about 700. Not over 300 of these are men. Whose lack of faith has prevented the pouring out of this great blessing for which the band of warriors at the front has been praying for these sixty months? Have I been guilty? Let the question be personally applied by each one as he again reads the burning words of this appeal:

"We, the General Conference of Protestant Missionaries in China, * * * do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls, ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

"We make this appeal in behalf of three hundred millions 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.

"On behalf of the Conference,

<i>Committee</i>	{	J. HUDSON TAYLOR,
		WM. ASHMORE,
		H. CORBETT,
		C. W. MATEER,
		C. F. REID.

"*Shanghai, May, 1890.*"

The Student Volunteer

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KEY-VERSE FOR '94-'95: "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE SEND FORTH LABORERS INTO HIS HARVEST."

From his position as Woolsey Professor of the English Bible in Yale University, and from his frequent attendance at students' conventions and summer schools, Dr. Sanders is already very widely known among the colleges of America. Having spent four years as an educational missionary at Jaffna College, Ceylon, and being in constant personal communication with many missionary teachers all over the world, he is peculiarly qualified to write upon the theme which he presents in the leading article of this month. His words deserve a careful reading.

We have need to learn that prayer is the mightiest force that man can wield. Human power was baffled before the demoniac boy; no human skill could heal him. Coming down from the mount of His Transfiguration, the Master firmly and forcibly reminded His disciples that "this kind can come out by nothing, save by prayer." It was the supremacy of faith which He was teaching them. The human mind is capable of great triumphs; the skill of man can invent and control mighty forces; organization will accomplish wonders; but to all of these there is a limit.

Prayer is the only power that has no limit. It connects weakness with omnipotence. Are we applying it to the solution of the difficulties and problems that confront us now? "Pray ye therefore the Lord of the harvest, *that HE send forth laborers into His harvest.*"

It has become a recognized necessity in our colleges that every Volunteer Band be represented at one of the student summer schools. The plans which have been matured for those of the coming season warrant us in believing that, if the delegates are faithful in their prayers before and during the sessions of the conferences, these will prove the best that have yet been held. The general plans for each of the six summer schools may be learned from the announcements which have been published by the International Committee of Young Men's Christian Associations (40 E. 23d St., New York) and by the International Committee of Young Women's Christian Association (1004 Champlain Building, Chicago). The dates of the several conferences are given on page 153 of this issue.

The plans for the missionary department in these summer schools have been thoroughly laid. There will be the following missionary features: (1) The Missionary Institute, conducted by the secretaries of the Volunteer Movement. The value of this daily hour cannot be overestimated. The most vital and practical matters relating to the work of the Volunteer Band and to the maintenance of the missionary interest in college will be carefully discussed. (2) A special training conference for those who expect to spend the summer, or a part of it, in speaking among the churches with a view to increasing their contributions to foreign missions. This is an entirely new feature and is introduced because of the pre-eminent need of the year for an increased financial support of missions on the part of those who cannot personally become foreign missionaries. It will be open only to those who will actually give some of their time during the coming summer to such work among the churches. (3) Conferences for volun-

teers. Here the distinctive work of the Volunteer Band and the personal life and preparation of the individual volunteer will be discussed. (4) The life-work conferences. While these are intended to present the opportunities which open up to students in various religious callings, yet several of the meetings will be given over to those who will present the special claims of foreign missions. In the past years these twilight meetings have been a rich blessing to all who have been present. (5) Personal interviews with missionaries and Board secretaries. This will be a rare opportunity to get into the very inner life of those whose hearts are in the work of foreign missions and to feel the same impulses and motives which they feel. Many in previous years have greatly regretted after leaving the summer school grounds that they did not make more of these wonderful opportunities for becoming personally acquainted with the missionaries.

No pains will be spared by the volunteers and missionary committeemen all over the country to see that each institution is fully represented at these gatherings. Let us remind ourselves of the marvelous answers to prayer that were given when delegations were being worked up for the Detroit Convention a year ago. If in a time of financial embarrassment everywhere, and in the midst of one of the busiest seasons of student life, it was possible for nearly three hundred institutions to be represented at that gathering, surely it will be equally possible for any institution, no matter how small, to have at least one volunteer or missionary-interested delegate at one of these summer schools. Let a committee be set to work at once to devise ways and means for making possible a good sized delegation. To invest money in summer school delegations is to deal not with simple, but with compound interest; it is multiplication, not addition. If added to the "pains" we may also have many "prayers," greater things than we yet believe will be accomplished in the securing of delegations and in the results which will follow their attendance at the conferences. "Prayers and pains through faith in Jesus Christ will do anything."

The course of studies on South America has proven to be a great stimulus to the missionary life wherever it has been undertaken. The studies on China are also being entered upon very enthusiastically by many classes. No class should relax its efforts simply because the spring term has begun. Let the closing weeks be the best weeks of the year in missionary study. Habits may thus be formed which will be continued throughout the whole summer by those who have been in the classes. From present indications we believe that there will be an even larger number of classes formed in the "Studies on China as a Mission Field," than undertook "South America." What more intensely interesting field at the present time to study and pray for? Let us all have a knowledge of, and a share in, the Lord's work in that mighty empire.

There has been a widespread desire that something be published containing sample schemes for missionary charts. We are pleased to know that a book is soon to appear with plans for some fifty striking and valuable missionary charts of different kinds. The book is to be entitled "The Missionary Pastor," and is jointly compiled by James Edward Adams and Robert J. Kellogg. It will be gotten out in an inexpensive form and will become a valuable hand-book to chart committees in the Volunteer Bands. A fuller announcement regarding it will appear next month, when the book will be ready for sale.

STUDENT SUMMER SCHOOLS FOR 1895.

College Young Men's Christian Associations:

Northfield, Mass., June 28th—July 7th.

Lake Geneva, Wis., June 21st—30th.

Knoxville, Tenn., June 14th—23d.

College Young Women's Christian Associations:

Northfield, Mass., July 20th—30th.

Lake Geneva, Wis., July 2d—16th.

Rogersville, Tenn., June 7th—17th.

SECRETARIES' CORNER.

A word to the leaders in Christian and missionary work who leave college life behind this year: These closing days present to you a unique opportunity for service. From your position you overlook the college field as no one else can. You see that which has been already attained in the true perspective, while the possibilities of attainment stretch before you in endless vistas. Your successors look naturally to you to set the standards of attainment for next year. Set them high. You can inspire those who follow with loftier ideals than you had when you stood in their places. You can bring them to a stronger faith than was yours then. Do it! You can save them the useless expenditure of much energy in climbing by giving them your hand. Do it! Don't leave them to learn by hard experience what you can teach them. Tell them all the practical things they need to know. Caution them in regard to possible perils. In every possible way, equip them, and inspire them. This is an opportunity of a lifetime. Don't neglect it. I know you are busy, but this is a part of your business.

A. M. L.

* * * * *

We volunteers need especial guidance of the Holy Spirit when approaching our college commencement. A volunteer has stood, for years it may be, as one planning to enter missionary service, should God permit. Perhaps his education is completed, yet family and financial reasons must temporarily detain him at home. Maybe he has some years still of graduate work on which he cannot immediately enter because of finances. Shall he boldly tell his fellow students his position? Here many a volunteer makes a mistake. He simply says nothing and quietly slips away. Silence suggests guilt. From that moment he throws himself open to all manner of unjust criticism whereby in future years he, and the Movement through him, may be seriously harmed.

How much better, should every graduating volunteer state plainly and frankly in one of the final student meetings his pres-

ent position and future expectations, making full profession of his fixed determination and ambition to enter the foreign field whenever God should permit. Supposing he be seriously hindered such affirmation may be used of God for others in mightily strengthening weak decisions and in leading to new formed purposes. Our last testimony! Shall we not ring it out for His glory, every volunteer who graduates this year!

H. T. P.

* * * * *

The full power of cumulative experience has yet to be realized by the leaders of Christian work in college; and much Christian effort to-day fails of its fullest attainment because those to whom work is entrusted fail to raise up successors and pass on to them the experience resulting from their work. Many a college association president, and many association committees could be cited as examples of this. The missionary committee, from the character of its work, has probably suffered more than any other. We believe at least one old man should be on the new committee; while the greatest care should be taken by the outgoing chairman to instruct him in the *details* of the work and the plans to be carried out the following year.

Volunteers, who have been leading the college missionary interests, need especially to exercise caution and foresight in the matter. A certain eastern college, which three years ago led in missionary spirit, fell in less than a year to a place far below the average. The cause was very evident. A strong, forceful volunteer had carried all the work on his own broad shoulders. Every one, even the volunteers, soon looked to him to attend to all missionary matters; and when he went to the foreign field, thus withdrawing his vigorous individual influence, the work soon became scattered, unspirited and weak. This example, which is by no means a solitary one, shows evident lack of generalship. We are to be leaders in the foreign field, and the first qualification of a leader is to train up other leaders.

H. W. L.

The year is drawing to a close. The time of our fruit-bearing is at hand. Does the Master find "nothing but leaves?" We are accustomed to look back when all is over, when it is too late. Why not look now? If we would judge ourselves we should not be judged. Let us weigh our missionary life for this year in the balances. Every day has possibilities of world-wide influence; what has my life as a volunteer meant to my friend, to my class, to my institution, to the heathen world? The *true* leaven *must* spread; how many men have decided to go as the result of my prayer and effort this year? Fire burns out, and without continued study there is no continued interest; how many missionary books have I read this year? The church's gifts to missions are measured by its knowledge of missions; how much have my efforts increased those gifts?

Every volunteer is responsible for the missionary department; have I built up that department this year?

If I have not done these things is it too late to do them now? Should they be done? Shall they be done? S. E.

STUDIES ON CHINA AS A MISSION FIELD.

BY THE EDUCATIONAL SECRETARY.

Study IV. The History of Wider Missionary Occupation.

Required reading: Lyon's Sketch of the History of Protestant Missions in China, secs. iv-vi.

1. The period of occupation of coast provinces, 1860-1877: how the field was made accessible; to what extent it was occupied; size of the missionary force; strength of the native church; the new societies at work.

2. The period of co-operation and occupation of inland provinces, 1877-1890: key-words of the Shanghai Conference of 1877; wider occupation of the field; increased missionary force; growth of the native church; the new societies at work.

3. The period of extension and development, 1890—the present time: present total force of workers; number male

missionaries; number missionaries' wives; number unmarried women missionaries; proportion of each sent out by the American societies; figures compared with those of 1890.

Study V. The Character of the Converts.

Required reading: Gracey's China, pp. 35-55.

1. The difficulties which confront the missionary in trying to win the Chinese to Christ.
2. The obstacles which the Chinaman must meet if he becomes a Christian.
3. Illustrations of the power of the gospel in transforming the lives of men and women in China.
4. Illustrations of the steadfastness of the Chinese convert in enduring persecution.
5. The liberality of the converts.
6. Encouragements to attempt larger things in the evangelization of China.

Study VI. Some of China's Prominent Missionaries.

Note: There being no single book containing sketches of the lives of the leading missionaries of China, it is suggested that the following characters be assigned to different members of the class to be studied and reported on before the whole class. The books of reference are noted below after each name.

1. Robert Morrison. See Life by W. J. Townsend.
2. John Kenneth Mackenzie. See Life by Mrs. Mary I. Bryson.
3. Griffith John. See Life by William Robson.
4. James Gilmour. See Life by Richard Lovett.
5. S. Wells Williams. See Life by Frederick Wells Williams.

Where is the Christian who has developed while concentrated on self? Where the individual church? Where the denomination? Expansion — breaking forth — enlargement — stretching forth—lengthening—strengthening, thus and only thus can the Church of Christ hope to inherit the exceeding great and precious promises of her Lord.—*Rev. E. G. Wesley.*

MISSIONARY ALCOVE.

MODERN MISSIONS IN THE EAST: Their Methods, Successes and Limitations. By Edward A. Lawrence, D.D. New York. Harper and Bros. 12mo. Cloth, pp. 329. Price \$1.75. At S. V. M. office, \$1.30; postage, 15 cents.

This book contains the results of the observation and careful study of the late Dr. Lawrence, of Baltimore, who spent twenty months in visiting the great missionary fields of the East. A great deal more is included than the title of the book indicates. Of special interest and value is the chapter on "The Principles of Missions, the mission aim, scope, motive, call, fitness, and fitting." The book is to be highly commended as a valuable manual on the science of missions, and a copy of it should be in the hands of every volunteer.

THE RELIGIONS OF JAPAN: From the Dawn of History to the Era of Meiji. By William Elliot Griffis, D.D. New York. Charles Scribner's Sons. 1895. pp. xiii., 457. 12mo. Cloth. Price, \$2.00. At S. V. M. office, \$1.47; postage, 18 cents.

Dr. Griffis has written a book that is worthy of the heartiest commendation. He was well qualified for his task by reason of his thorough acquaintance with the literature of the subject, as well as by a residence of several years in the country whose religions he here describes. His work is, therefore, the result of personal observation and research as well as of wide reading. The author treats in the first chapter of the superstitions of the Japanese, which are not organically parts of the "book-religions." In subsequent chapters he expounds Shinto, Confucianism and Buddhism in all its manifold forms. We scarcely know where any one would find a better treatment in the same compass of this last topic. Buddhism in its historical development on Japanese soil is not an easy subject to deal with, and Dr. Griffis deserves our thanks for his clear exposition. The book is closed with an account of the history of Christianity in Japan and the story of the political and social development of the country even down to the outbreak of hostilities with China a few months ago.

LETTERS AND SKETCHES FROM THE NEW HEBRIDES. By Maggie Whitecross Paton (Mrs. Dr. John G. Paton, of Aniwa). Edited by her brother-in-law, Rev. James Paton, B. A. 8vo. Cloth, pp. 382. New York. A. C. Armstrong & Son. 1895. Price at S. V. M. office, \$1.30; postage, 15 cents.

This book contains the letters written by Mrs. Paton to the family circle at home, and gives a woman's view of missionary life. Being gifted with a natural grace in writing and having rich experiences to relate, Mrs. Paton will find that her "family circle" has enlarged until it truly reaches round the world. Although these letters were not meant for publication, yet they will prove greatly interesting, especially to all the thousands who have enjoyed the privilege of reading Dr. Paton's Autobiography.

"Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This word of the ascending Master, as with hands outstretched in benediction He vanishes from the vision of His disciples, abides the watchword of the Church until He comes again. Each generation must receive it, each associated company of believers must receive it, or prove recreant to a sacred trust.—*Rev. E. K. Alden, D. D.*

Business men run much risk when they venture very far beyond their resources, but can the Church of the living God ever run the least risk as long as she does not go beyond the promise of the Lord, who has said, "I will open the windows of heaven and pour out a blessing until there shall be no more"? When we have exhausted the resources of our God, then it will be time to talk about retrenchment.—*Rev. E. G. Wesley.*

On the Clock of History the Hour for Missions has sounded. The Church, the Family, and the Individual, who do not place the Duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position.—*R. N. Cust.*

SAILED.

Rev. M. W. Graham, of the volunteers of '87, sailed from New York, Dec. 5th, '94; under the Board of Foreign Missions of the Presbyterian Church (North). He joins the Bogota Mission.

Under the same auspices, Miss Georgiana E. Whiting embarked from Vancouver for Seoul, Korea, on March 4th. Miss Whiting volunteered in 1890 and is a graduate of Northfield Seminary, '90; of Woman's Medical College, Philadelphia, '94. She enters upon hospital duties immediately.

Another volunteer of '90, C. H. Denman, M. D., also under this board, sailed last July from New York for the Laos Mission.

Rev. Ernest B. Saure of Cincinnati, a graduate from the German Presbyterian Theological Seminary of Bloomfield, New Jersey, and who volunteered in 1892, sailed from Tacoma for China, to labor under the direction of the China Inland Mission. Mr. Saure was one of a party of four young men, all volunteers. The other members were Messrs. F. C. H. Dreyer, J. S. Dooley, and R. B. Whittlesey. They sailed January 16th.

Rev. W. R. Weakley, who volunteered in '92 and graduated from Central College, Fayette, Mo., in '93, sailed for Japan on Feb. 4th, under the auspices of the Methodist Episcopal Church, South. He has been an active worker as a volunteer.

Rev. J. M. Carvell of Des Moines College, Iowa, sailed Nov. 21st, 1894, from New York for Assam. Mr. Carvell volunteered in 1892. He was sent out by the American Baptist Missionary Union and will work with Rev. Penn Moore of Nowgong.

Dr. R. H. Glover of the New York Medical Training School, a volunteer of 1892, sailed from Tacoma on Jan. 16th to labor in China under the International Missionary Alliance.

“He who is not willing to go anywhere for Christ is fit to go nowhere for Him.”

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