

M4 INSIGHT 13A

Student Movements in Missions

Ralph D. Winter

This reading will take us back to the Evangelical Awakening in England. Earlier you read about the Clapham Sect, which was a group of wealthy evangelicals. A number of them were in Parliament, and were involved in all sorts of things. Lord Wilberforce was one of them, and his chief accomplishment was outlawing slavery in England.

Another member was Hannah Moore, who produced what were called “penny tracts.” These were little bits of paper, which taught the poor people of the country how to read, and included moral lessons to raise their idea of how to live in a godly way. The young lawyer who helped Wilberforce prepare for all the battles he faced in Parliament was also connected with the Clapham Sect. They sent him as a common seaman on a slave ship to finally get the data they needed to present to Parliament.

There was another one of the Clapham Sect who became a great writer. They were an amazing group of people!

One of the other things that they got involved in was missions. They decided that it was not right for England to be sending colonial administrators to rule over India without being interested in India’s spiritual welfare. So they put out a request for a volunteer to go to India as a chaplain to the Britishers who were over there.

The young man who volunteered was Henry Martyn, the one who said, “Let me burn out for God!” He was a missionary saint and numerous stories have been written about him! A tremendously brilliant young man, he learned a number of languages in that short period of time. He was never actually a missionary in the sense of working mainly with the indigenous peoples there. But he did do a lot of work on the native languages.

Martyn was a student when he got caught up with this ideal, this goal, and this vision of missions. More than likely he preceded the group of young men who met together periodically, at Williams College in the United States.

The “Ungodly” Years after the Revolutionary War

A book that our second daughter wrote as her senior thesis in history at Caltech is called, “*The Night Cometh: Two Evangelicals Face the Nation*.” The interesting thing about the beginning chapter of this book is that it tells you what it was like in those years; the years just after the American Revolutionary War.

We often think of that point in history as a very godly time, when actually it was just the opposite. At that point the USA was a nation just torn asunder by all sorts of evils.

The thesis reads,

It was 1836. Two brothers, both millionaires and both devout Christians, were under siege. Lewis had only three weeks earlier completed his new home on Rose Street in a quiet, middle-class section of New York City. Now, late at night, in his family’s absence, a mob had converged, hacked his doors, furniture and pictures to pieces and burned them in a huge bonfire. Arthur’s name, meanwhile, was being broadcast far and wide as a wanted man. Almost a million dollars, in today’s currency, was offered for his deliverance, dead or alive, to a New Orleans address. And the owner of the store across the street from his importing company had also offered \$150,000 to anyone who would kill him. Newspapers

reviled them both in issue after issue. Even the police turned their backs and ignored their danger. Arthur and Lewis must have felt utterly alone in their troubles.

Why would two men, so wealthy and so devout, absolutely infuriate so many people? That question begins a long story almost totally forgotten in our day, and believable only if we go back briefly to 1792 to an America we may not recognize, a nation with a new dream and with seemingly impossible problems. Washington, usually imperturbable, was alarmed. So was John Adams. It had been only a few short years since the Revolutionary War had been won, yet liberty had not brought the long sought peace. Like teenagers suddenly aware of their prowess, the newly independent Americans, now having no British authority to resist, resisted the newly established American one. They felt self-sufficient for any crisis, and did not want, nor feel the need for, any centralized leadership. Bad habits, useful in winning the war, proved irksome and even dangerous in establishing a nation (Winter 1977).

She goes on to speak of the privateers who had hassled the British shipping industry and how they still kept on with their pirating. Neither did the soldiers of the Revolution lay down their guns after the war. They now used them against their personal enemies. The whole business of taxation without representation, which had been their battle cry against England, was now being carried over into the American scene. They refused to give any support to any central government.

Part of the problem was economic, but not just economic. In France, right after the American Revolutionary War, it was the time of Lavoisier, d'Alembert, and Voltaire. The students in the American colleges called themselves by these famous names and delighted in being as anti-God as they could possibly be. It was said that in all of the colleges that had been established under Christian principles, as Christian institutes for training ministers, it was hard to find even one person who would admit to being a Christian.

In one school there were three Christian students, who finally had to ask for the president's permission to use his personal office in order to pray. They would lock themselves in because if the other students knew that they were praying, they would mob them.

Timothy Dwight, Jonathan Edwards' grandson, and perhaps one of the greatest of Yale College presidents,

feared that "the great object of democracy was to destroy every trace of civilization in the world, and force man back into a savage state." And Hamilton, when confronted with the idea of a government "by the people" as in France, exploded, "Your people, sir, your people is a great beast!"

There was so much rowdiness and drunkenness on the frontier that it was dangerous to go into Kentucky, for instance, and other such places. The custom of eye-gouging in fights was so common that it was said that hardly anybody in Pennsylvania had more than one eye.

Access to alcohol added to the problem. At a point when the population was 5 million, the United States had 300,000 drunkards and buried 15,000 of them annually. Alcohol was used as part of the pay for working men, even those who were building churches.

In that kind of society, clergymen were under a great deal of ridicule. Jefferson, in being critical of the church and anything Christian, vied with Thomas Paine, a known atheist, for the role of being the most hated man among conservative Christians. On at least one occasion, a Virginia senator complained that at Jefferson's dinner table (during a discussion of religion) only a Jew would join him in the defense of the character of Jesus.

This was the state of affairs just after the Revolutionary war.

The Haystack Prayer Meeting and The Student Volunteer Movement for Foreign Missions

Williams College was not unlike the rest of the schools already named. It similarly experienced a situation where no one was Christian except for about five young men. Against the status quo these five young men decided to meet for prayer every week. They would go out into the fields where they would not be attacked by the unbelieving students, and they would meet there for prayer.

One day when they were meeting, a huge rainstorm came upon them. So they ran for a haystack close by and crawled in under the hay to finish their prayer meeting. Out of this *Haystack Prayer Meeting*, as it came to be known, was born the first Protestant missionary society in America.

These students themselves were not the ones who set up the "American Board of Commissioners for Foreign

Missions,” but they did go back to their college professors to insist that something be done. There was at least one Christian professor who took them to various church leaders and helped them to press their way through. Adoniram Judson, the famous missionary to Burma, was one of them. Samuel Mills was another. There were several others, such as Luther Rice, who went with Judson.

Dwight L. Moody followed on the heels of Finney, at about the same time as the Civil War. Moody was a shoe salesman in Boston who had an unusual gift. Later he went to Chicago and started a Sunday School class related to a local church. The class got so big that finally he started teaching the young people in an empty warehouse. That was where he learned his evangelistic technique. Moody was quite unlettered in comparison to Finney, but the Lord used him. He went over to England at one point. He was invited to Cambridge to preach, and many questioned how this unlettered guy could pull it off. The state of Christianity in England was about as bad as it was in the United States. But there was something about Moody’s spirit and about his soul, that turned Cambridge University upside down!

A group of young men at Cambridge banded together and started to pray. At the same time, or shortly thereafter, young people in the U.S. colleges began to band together and pray.

One such group consisted of three young men at Princeton. The father of one, Dr. Wilder, was a professor there who had been a missionary in India. His son and his son’s friends met in the home quite often for prayer, asking that the Lord would somehow open up people’s hearts to the need to go as missionaries into the world. Wilder’s sister was as much on fire for missions as he was, but she was not allowed to meet with them for prayer because she was a woman. So she would pray on one side of the wall while they met on the other; and they would all pray.

Then they decided that they had to do more than pray; they had to organize. Moody had been pressured to call a convention of college students to meet in Mt. Hermon in Massachusetts; and they had invited students from all over the United States. There is a book that lists all the students that came to that Mt. Hermon Conference. At that time there were even two young women from California, who were studying in

Maine. Students from all over the States came to that conference. Wilder, his friends, and his sister Ruth went, too.

While there, they started to organize the mission, from which came “The Student Volunteer Movement for Foreign Missions.” It is to Moody’s credit that he did not force, or even encourage this. He himself was not a missionary. His sermons were evangelistic, reaching out to what we call E-0 and E-1 people, but he encouraged these youth in their missionary vision.

The SVMFM (Student Volunteer Movement for Foreign Missions) became probably the most potent force for missions that we have ever known. In about 10 years time, there were 80,000 young people meeting together on a regular basis, praying that the Lord would send forth missionaries into the harvest. Of those 80,000, some 20,000 volunteered to go overseas (and actually went). The other 60,000 stayed home and formed themselves into a group called the *Laymen’s Missionary Movement*. It was composed of male college graduates, who went on to become the businessmen, lawyers, bankers, and doctors of that day. They met regularly to pray for their colleagues who had gone overseas and eventually encouraged the giving of huge sums of money for their support. In fact, between 1907 and 1914, the Laymen’s Missionary Movement quadrupled the amount of money given to missions because of their emphasis and their effort!

One of the people who was caught up in this movement was a young man by the name of Kenneth Scott Latourette. He was a student in Oregon and then went back East to Yale. There he got caught up in this missions movement that was vitally interested in praying that the Lord would send forth laborers. There were so many at Yale that they set up what they called “Yale in China” (a university in China where they would send Yale graduates to staff the university).

A name, which you may recognize from that time is Borden of Yale. There is a book by the same name. Borden was son of the founder of the famous Borden milk company, one of the wealthier companies in the States today. Adlai Stevenson, who ran for the U.S. presidency, came from that Borden family. Borden of Yale volunteered as a missionary and got as far as Egypt, where he became sick and died.

Another interesting thing about the Student Volunteer Movement was the amount of literature they produced.

Huge numbers of books, pamphlets, and charts were put into print and scattered all over. At the same time, the Christian Endeavor Movement began on the high school and grade school levels, picking up the same emphasis on missions, not to mention the missions emphasis in Sunday Schools, with penny banks for collecting money. It was a day when missions was a hot topic.

Reviving a Movement

One of the things that we are trying to do is to start another student volunteer movement. There is a booklet written by John R. Mott called, *The Responsibility of the Young People for the Evangelization of the World*. Mott was one of those youth leaders who received his training in the Student Volunteer Movement and ended up becoming a very important man. One might think that this booklet was written for today. Similarly in a published address, Robert Wilder, one of the young men earlier mentioned, answers all the arguments that people put up for not becoming missionaries. One by one he touches on each concern, shredding any argument to ribbons. That address is as apropos today as it was then.

There is another book by David Howard called, *Student Power in World Evangelism*. He speaks of some of the students that have been involved in missions. Most adults feel that you have to be an adult to do anything missions-worthy, but the Student Volunteer Movement showed that you do not have to be an adult to start a major movement. One of the things they did show is that organization is very important. Prayer and organization together are vital; and that is what they did.

One of the problems today of starting a successor to the Student Volunteer Movement is that there has not been another organization like it that is exclusively focused on foreign missions—except for one. The full name of the SVM is the Student Volunteer Movement for Foreign Missions (SVMFM); and it was not just a student Christian movement, nor just a campus Christian movement. It was specifically focused on what they called in those days *foreign missions*. The one exception was an organization that worked almost exclusively on Christian college campuses. It was called the *Student Foreign Mission Fellowship* (SFMF). This fellowship was consciously begun as a means of recouping the momentum of the Student Volunteer Movement. It got along fairly well for five or six

years. Then along came InterVarsity from England, to Canada, and then to the United States.

J. Christy Wilson, Jr., when he became the head of the SFMF (called FMF at that time) was able to work with InterVarsity to perform a marriage ceremony between the two organizations.

Now, no one can possibly accuse Christy Wilson (whose father was a missionary to Iran, and who himself grew up in that country) of trying to wreck the student missions movement; but in all honesty, I believe that is what happened. InterVarsity did not solely have the mission fields in its sight. It had other purposes, and added missions to what it was already doing at the time when the FMF joined in. Missions was added as something extra. The third purpose of InterVarsity became, “to promote foreign missions.” This meant that there were other things competing in their structure at the very beginning and in its continuation.

Today InterVarsity and Campus Crusade are about equal in size in terms of the numbers of the campuses and students they are reaching.

Both of them are working very differently and both of them are providing the functions of a denomination. They are sort of like a church away from home, on campus. Both organizations would be mortified and humiliated to hear me say this. They try very hard to avoid any implication that they are competing with the churches. My own feeling is that they are not competing with the churches but rather are going where the churches cannot readily go. Not every church lives next to a campus where 20–30,000 young people are.

The churches cannot go with these students onto campus. The students are simply fortunate that some organizations—Navigators as well as these other two organizations—are working on campuses and helping students with a broad spectrum of spiritual needs.

But, as my daughter found out when she was at UCLA, you cannot emphasize missions very much without overdoing it, in the eyes of some from these organizations. She wanted to start a missions prayer group, and they said, “Oh, no! That would be divisive.”

I am not trying to tell you that this has been the universal policy of InterVarsity and Campus Crusade. My daughter’s InterVarsity group said to her, “Why don’t you edit the InterVarsity Newspaper, and you can edit in stuff about missions if you want. No problem!”

Would you be willing to do that?" So she started to edit the paper called *The Fishwrapper*. Soon they were saying, "Look, you're putting in too much about missions." Toward the end of her final year, she broke down, disobeyed the policies and got together a little group of students—about five—and began to study some missions books.

InterVarsity, working on secular campuses, has little missions emphasis, except once every three years when the Urbana missions convention comes along. They really promote Urbana, and you have to hand it to them that they have held on to that central event. But Urbana no longer has, as far as its function is concerned, a uniquely mission purpose. One of their very top people said to me, "We would promote Urbana whether or not we talked about missions. We cannot let go of it. That is the time when we raise all of our money for our international work for the next three years. There is no way we could stop promoting the Urbana Convention. It is our financial lifeline and it provides our psychological unity."

I do not mean to say that InterVarsity is just doing it for the money, but the fact is that it has other functions to perform, and that missions, while featured at that triennial meeting, is not always the main focus.

It is a perplexing problem, even in InterVarsity, to figure out how a real cogent emphasis on missions can be rescued in their organization. My own opinion is that it is no more difficult to do within InterVarsity than it is within a denomination or congregation.

We are up against a serious problem. How do we, the people of God, the community of the faithful, remain loyal to a specialized concern (missions) within a generalized community structure?

The answer is: We can't.

My opinion, spelled out in everything that I write on the subject of modalities and sodalities, is that we have to have specialized organizations that harmoniously work with, in, through, by, and alongside the churches (the more generalized fellowships). These two types of organizations should not conflict nor compete with one another. If they cooperate, they will both be better off.

As for my daughter, the following summer in 1974 those five, plus four other students, went off to the Wheaton Summer Institute of International Studies (now called *Perspectives*). She had come back from the

first summer's IIS program and was enthusiastic on the subject of missions (you can't imagine what 500 hours of mission studies does to a college student!). She was really on fire, and that was why she had been a problem to InterVarsity. At the end of that next year, then, there were nine students who went off to this program called IIS (Summer Institute of International Studies), carefully disguised as an International Studies Program to facilitate the transfer of credits back to UCLA and other schools.

The IIS summer intensive program is an outstanding, wide-ranging program. For speakers, there may be thirty professors from all the leading schools in the country, as well as different mission executives. But while it has been successful, simply educating young people (as essential and as good as it is) is not the whole answer. At the US Center for World Mission, we have gone out on a limb to buy a whole campus in order to become a prototype for similar experiments as the IIS program, but there is something else that is necessary. What is needed is *a movement*.

Kenneth Scott Latourette is the chief example of someone caught up in a movement. Read his autobiography. He was a reluctant missionary. He was not a person who, against the crowd, decided to become a missionary and so went overseas. He went with the crowd.

You may say, "Well, we don't want missionaries like that." Most missionaries are ordinary human beings. You certainly have to have some ordinary human beings in missions. You cannot have all eccentric, non-constructible, strong-willed individuals. There are too many of those kinds of persons in missions, precisely because the selection process, due to the attitude of society, is so adverse. How will we get the middle spectrum of fine, solid, balanced people, who are not always trying to do things differently from others? You all know missionaries characterized by the fact that they always think of things differently, to which it is very hard to get other missionaries to agree.

The Student Volunteer Movement allowed many "normal" people to say, "Yes, this is a good idea," and to go out and do a fabulous missionary job. You cannot say that Kenneth Scott Latourette was a failure, even though, due to his health, he did not stay in China. The fact is that one's being swept up in a movement is a very normal thing. The Church, the people of God, is a movement.

We are studying *people movements*. I believe that the seminary level is an excellent place to begin. However, I think that Fuller Seminary, for instance, is less likely to see a student movement for world missions simply because the School of World Mission is there. Young people are reluctant to get really excited and do things for themselves, when they have the looming, monstrous hulk of one hundred gray-haired missionaries all around.

We professionals in missions have to realize that we are sitting on a limb that is being sawed off. We have got to re-create and to do as they did in the earlier days: Seek and pray and work toward the goal of a *movement*.

How does a movement start? More than likely it is not possible to predict exactly what to do and how to do it, but if we have any real mandate to organize, then why not organize a movement, a sodality? Let us not hold back, thinking that there has to be some holy, heavenly revelation to do what obviously needs to be done.

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The Responsibility of the Young People for the Evangelization of the World

John R. Mott

It is a most inspiring fact that the young people of this generation do not apologize for world-wide missions. It would seem that that Christian who in these days would apologize for missions is either ignorant or thoughtless, because a man who apologizes for missions apologizes for all enduring religion; for, as Max Muller has said, "The non-Christian religions are either dying or are dead." He apologizes manifestly for Christianity, because that is essentially a missionary enterprise. He apologizes for the Bible, because missions constitute its central theme. He apologizes for the prayer of his Lord and for the Apostles' Creed; and he need only repeat their familiar phrases to be humiliated with the thought. He apologizes for the fatherhood of God, and in doing so also for the brotherhood of man. If he is a Christian, he apologizes for every whit of spiritual life that is in himself; and, worst of all, he apologizes for Jesus Christ, who is the Propitiation not for our sins only but for the sins of the world. I repeat, he is either ignorant or thoughtless.

Grounds of Belief in World Evangelization

Not only do the students and other young people of our day, however, not apologize for this world-wide enterprise, but they believe in it as has no preceding generation of young people. They are believing in it with a depth of conviction, and manifesting their belief with a practical sympathy and purpose and action, such as has never been witnessed in any preceding age in the history of the Church. If you ask me tonight to give you the grounds of their belief, and in this way to define their responsibility for the world's evangelization,

I would place at the threshold the fundamental reason that they feel their obligation to preach Christ because all people need Christ.

All People Need Christ

The need of the non-Christian world is an extensive need. South of this country we have not less than fifty millions of people in Mexico, the West Indies, Central America, and the South American republics. In the Levant there are tens of millions of others. In the Dark Continent, at the most conservative estimate, there are over one hundred and fifty millions; in the East Indies and the other islands of the Southern seas, fifty millions more; in India, Burma, Ceylon, and Siam, not less than three hundred millions; in the Sunrise Kingdom of Japan, over forty millions; and not less than four hundred millions in China and the states that fringe upon her, Korea, Manchuria, Mongolia, and Tibet.

Over one thousand millions! Can we grasp the number? No, indeed! It is indeed an extensive need. It is not only an extensive need, but it is an intensive one; and the intensive need of the non-Christian world is indescribably great. The Scriptures maintain this much. They show us most vividly the condition of men apart from Jesus Christ. They present today, as every world traveler will tell you, an unexaggerated picture of the moral and spiritual condition of over two-thirds of the human race. Not only the Scriptures but scientific observation proves to be a demonstration that those peoples without Christ have a need which is very deep. Think of them tonight, living in darkness and ignorance, steeped in superstition and idolatry, in degradation and corruption; see them, under what a load of shame and sorrow and sin and pain and suffering, as

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they live and move on in silence to the tomb; notice the fearful inroads and onslaughts of the forces of evil. And remind yourselves that they do not have those powers of resistance which we have as the result of Christian heredity, Christian environment, and the domination of Christian ideas and ideals. They fight a losing battle. If I could take every one of you on a long journey of nearly two years, through those great sections of the non-Christian world, that you might see what I have seen, that you might hear what I have heard, that you might feel what I have felt, the last iota of skepticism which may linger in the mind of anyone here as to the need of these people of knowing Christ would vanish. Truly their need is indescribably great. It comes back to haunt me in the watches of the night; and if God spares my life and my plans can be properly shaped, I want in a few months hence to put my life once more alongside those young men who are fighting their losing fight.

We need not to be world travelers; we need not to be missionaries; no, we need not to be profound students of the Bible to be convinced that men need Christ. Look only into your own heart. If you and I know that we need Jesus Christ, that he has been and is essential to us, is it not presumptuous to suppose that people living in less favored lands, without the ennobling and inspiring forces and associations with which we are familiar, can get along without him? Moreover, it should be emphasized that the non-Christian religions are inadequate to meet this need. Over fifteen thousand four hundred Protestant missionaries, scattered throughout the world, present a united front on this question. There is no division of opinion among them. Standing face to face with the need itself, and, therefore, in a position to make a thorough study of the problem, they say with one voice that, unless Christ is borne to these regions, these people are without hope. I used to doubt that, Mr. Chairman, when I was studying comparative religion, and when I went as a delegate to the Parliament of Religions in Chicago several years ago. But when I had opportunity to make a scientific study of the problem (and a scientific study takes account of all the facts, and not simply of theories) all my skepticism vanished. As I went up and down densely populated provinces and presidencies and native states, as I conversed with over thirteen hundred missionaries, representing some eighty missionary societies (and I know of no university education that means more to a man

than to sit at the feet of missionaries), as I talked with hundreds of civilians and native students and priests, as I visited countless shrines and temples and holy places, as I witnessed the superstitions, the abominations, the cruelties, the injustices, within the immediate confines of these sacred places, so called, the conviction became ever deeper and stronger that these nations without Christ are without hope. Yes, I believe to the core of my being that Christ some day must have sway over this whole world. He is not going to divide the World with Buddhism and Confucianism and Hinduism and Mohammedanism; he is going to have complete sway. It takes no prophet in our time to see that that Church which conquered the Roman Empire, which cast the spell of the matchless Christ over the nations of Western and Northern Europe, which has moved with giant strides among the nations and is shaking them today—that that Church will prevail. He shall reign from sea to sea. When He girds on his conquering sword all the ends of the earth shall see the salvation of our God.

We Owe Christ to All Men

I would note also that this obligation which is felt so deeply by the young people of our day is intensified by a further consideration, not only that all men need Christ, but that we owe Christ to all men. To have a knowledge of Christ is to incur a tremendous responsibility to those that have it not. You and I have received this great heritage, not to appropriate it to our own exclusive use, but to pass it on to others. It concerns all men. We are trustees of the gospel, and in no sense sole proprietors. Every Chinese, every East Indian, every inhabitant of the Southern seas, has the right to know of the mission of Jesus Christ; and you and I violate the eighth commandment if we keep this knowledge from them. You may show me the very best disciple of anyone of these religions—and I have seen men living noble lives who are devotees of those religions—I say he has a right to know of the life and death and resurrection of Jesus Christ, and of his mission to mankind. What a colossal crime against two-thirds of the human race to withhold this surpassing knowledge!

The weight of responsibility becomes still greater when we stop to ask ourselves the question: If we do not take this knowledge of Christ to these people, who will? What should move us, fellow young men, and what should move the young women here, and those whom we all represent, to fling ourselves into this enterprise and bear Christ to these people? It would seem that

the claims of our common humanity and of universal brotherhood would be sufficient to inspire us to go ourselves or to send substitutes. If that is not sufficient, the golden rule of Jesus Christ, by which I take it every one of us desires to fashion conscientiously his life, would lead us logically and irresistibly to do so. If that does not move us, the example of our Lord in this practical age ought to stir us to action, because those who say they abide in him ought themselves so to walk even as he walked. If that does not move us, then every thoughtful and reflecting person, it would seem, should be moved by the Great Commission or the marching orders of the Church of God. The last commandment of Christ is operative until it is repealed. We have had no intimation that it has been repealed. It is not optional, as some would assume, but obligatory. It awaits its fulfillment by a generation which shall have the requisite faith and courage, and audacity and the purpose of heart, to do their duty to the whole world. It would seem to me that every Christian who is a Christian or reality ought to be a missionary Christian; for, as Archbishop Whately has said—mark his language, note it well: “If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it.” There is no middle ground; wither abandon my religion or be a missionary in spirit.

World evangelization essential to our own best life

There is yet a third consideration; and that is, that the young people of our day should seek to evangelize the world because it is essential to their own best life. If all men need Christ, and if we owe a knowledge of Christ to all men, manifestly it is our duty to take that knowledge to them. To know our duty and to do it not is sin. Continuance in the sin of neglect and disobedience necessarily weakens the life and arrests the growth. What loss of spiritual life, what loss of energy and of faith, the Church of Christ has already suffered from a fractional obedience to the last command of our Lord!

The young people’s movements of our day, like our own Epworth League, the Baptist Young People’s Union, the Young People’s Society of Christian Endeavor, the St. Andrew’s Brotherhood, the Young Men’s and the Young Women’s Christian Associations, need nothing so much as some mighty objective to call out the best energies of mind and heart. We find precisely such an objective in the sublime enterprise of filling the earth with a knowledge of the Lord as the waters cover the

deep. If we would save our Christian young people’s movements from their perils of ease and luxury and selfishness and slothfulness and unreality, we must necessarily take up some great and scriptural object like this, and give ourselves to it with holy abandon.

This point comes to mean more when we remember that the largest manifestation of the presence of Christ is to those that are obedient to his missionary command. Have you ever reflected upon it that the baptism of the Holy Spirit is invariably associated with testimony and witness-bearing? Therefore we can do nothing which will mean so much to the home Church as to develop this foreign missionary spirit. If we would have the Holy Spirit working with mighty power in all our communities—and is this not our greatest need?—we shall have this experience as we walk in the pathway of our missionary Leader in obedience to his command.

An Urgent Obligation

The obligation to evangelize the world, which presses in upon the young people of our day, is also a most urgent obligation. The Christians who are now living must preach Christ to the non-Christians who are now alive, if they are ever to hear of Christ. The Christians of a past generation cannot do it; they are dead and gone. The Christians of the next generation cannot do it; by that time the present non-Christians will be dead and gone. Obviously, each generation of Christians must make Christ known to its own generation of non-Christians, if they are to have the knowledge of Christ. But we might just as well get the Christians who come after us to love God for us, or get them to love our neighbors for us, as to be obedient for us. Moreover (and I am now speaking to those of my own generation), we are living in a time of unexampled crisis. It is also a time of marvelous opportunity. The world is better known and more accessible than in any other generation which has ever lived. The need of the world is more articulate and intelligible than it has ever been, and the resources of the Church are far greater today, as well as her ability to enter these open doors, than has been the case in any preceding generation. It would seem that this would impose a great burden of responsibility upon our generation; greater than upon any other generation. You and I cannot excuse ourselves by doing what our fathers did. The world is smaller today to us than this country was to our fathers. We have the opportunity to do larger things,

and we are going to be judged by our talents and the use of them. God forbid that we should lack vision in these days to take advantage of the tide that is rising to sweep multitudes into the all-embracing kingdom of Jesus Christ.

The forces of evil are not putting off their work until the next generation. When I was in Japan I found that militarism and materialism said: "Let us engulf Japan in this generation, and we shall not be so much concerned about subsequent generations." Commerce and avarice and international jealousies say: "Give us China in this generation." In India I discovered that rationalism said: "Let us have the right of way in the Indian universities for this one generation, and we will hold that great continent for several generations." In the Turkish Empire lust and cruelty said: "Let us go unchecked in this generation." Why should not the Church of God rise in her might, and give herself to this task as no preceding generation has done?

Examples of Heroism and Consecration

It would seem that the enterprises of a secular or non-Christian character might stir us from our lethargy and inspire us to undertake larger things. The different governments of the world have recently united to make a magnetic survey of the whole world and complete their survey by the year 1910.

Stanley, before starting on his last trip to Africa, wanted some thirty European helpers, and advertised for that number. They were to go into the most deadly parts of Africa. Within two weeks, how many responded? Over twelve hundred young men, ready to face African fever and other perils known and unknown, that they might extend the domain of knowledge. We have read of the great rushes for gold in the Northwest in the last two or three years. You remember that there went over the difficult passes (and they were very difficult in the early days) within fourteen months over one thousand young men to the Klondike. It meant not only a great risk to them, but in a great number of cases death—and all for the love of gold. Down in the Philippines we have had at one time over sixty thousand troops. They have gone, regiment after regiment, without any particular strain upon the country. And when these regiments have returned they have met with a constant ovation from the Golden

Gate until they passed to the different sections of the North, South, or East to which they were journeying. In South Africa the British army has grown steadily until now they have there not less than 250,000 men, and they have blocked off that part of the world into squares, and are sweeping over those squares every few days in their work of cornering up the forces of the Boers. We have been impressed with the wonderful spectacle presented of the unity and loyalty of the British Empire. Doubtless we were even more impressed to see not only the young men, but also the old men and the boys, go out from the two little mountain republics to fight the battles of their country. In recent months an international army has been assembled in China from Europe and Asia and America. But the world takes it as a matter of course. They say that these are precisely the things to do if certain purposes are to be accomplished. And yet when somebody suggests that a few tens of thousand of young men and young women living in this favored generation rise up and, in obedience to the last command of Christ, go out into the places where he has not been named, we are told that it would be too great a strain on the resources of the Church, and that it would handicap the activities of the Church at home. They forget the law of God: "There is that scattereth, and yet increaseth; and there is that holdeth more than is meet, but it tendeth to poverty" (Proverbs 11:34).

The Mormon Church has 250,000 members, and they have over 1,700 missionaries—that is, men working outside of the Mormon community proselyting. They also have a law by which they can increase their number of workers to between seven and eight thousand if they so desire, and their young men respond obediently whenever the call comes for a larger reinforcement.

When I was in the little island of Ceylon I reviewed its history, and was deeply stirred as I thought that from that little island there went forth, centuries ago, not hundreds but thousands of Buddhist missionaries. They stormed the Whole Asiatic coast; and as the result, largely of their labors, there are today hundreds of millions of adherents to that great incomplete and false religion.

When I was in Cairo I visited the famous university of El Azar. As I remember, there are some three hundred and seventy pillars, and around many of them I found classes of Mohammedan students seated on the pavement with a teacher in the center of each group. One

of the students said to me: "We have between eight and nine thousand students here." I asked him what books they were studying, and he said that they were studying only one and the commentaries on it—the Koran. I said, "What is your object?" and he said, "We are all studying here to go out as missionaries of Mohammed." These men had come from regions reaching all the way from the Pillars of Hercules down to the island of the East Indies to prepare themselves to be emissaries of the false prophet.

As we think of examples like these, are not our hearts moved within us? I am looking day by day for young men and young women of like heroism and of greater consecration, touched by the spirit of the ascended Christ, who will show like loyalty in carrying out his final wishes with reference to the world for which he died.

Keep Ourselves Informed

How can the young men and young women of our day best discharge their obligation to the world's evangelization? Well, manifestly we must keep ourselves informed concerning the great enterprise of world-wide missions.

The words of Christ, in an entirely different connection, suggest themselves to me now: "Ye do err, not knowing the Scriptures, nor the power of God." If there is any place where the power of God is being manifested today more than elsewhere, it is in the non-Christian world where the arm of God has been made bare and where we are witnessing such marvelous triumphs of the gospel of the Son of God.

We do ourselves an injustice if we do not keep in vivid touch with this wonderful missionary movement. To do the will of God, we must know the needs of man. I fail to see how any young men or young women can be perfectly sure that they are doing what God wants them to do, if they are not carrying on a thorough study of this great world. Every young Christian in the Church ought to have an ambition to know the kingdom of Jesus Christ, its great fields, its marvelous triumphs, its problems, its inspiring opportunities, and its transcendent resources. We can have no better creed than the creed of St. Augustine: "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish." Let us be satisfied with nothing less than the world-wide horizon of Jesus Christ our Lord.

Each band of young people should also be a center for disseminating information concerning the work of God in the world. There is a shocking amount of ignorance and of flimsy excuses and objections concerning world-wide missions, which will be banished only by an educational campaign. Therefore, let me endorse with strong conviction everything that has been said on this platform from this morning until tonight, and which has been so ably stated by the different advocates, on the inestimable importance of educating on missions beginning even with the child at the mother's knee, reaching up through the Sunday school and the Junior Department of the Epworth League, and the Senior Department, up to the ministrations of the pastor, so that we will have a generation who will have knowledge adequate to meet the opportunity that confronts this generation. There is no subject, unless it be the study of the Life of Christ, the study of which is more broadening, more deepening, more elevating, more inspiring than the subject of world-wide missions. No subject more broadening; it embraces all mankind. No subject more deepening; it takes us down to the very depths of the designs of God. Surely no subject more elevating. I can think of nothing that so lifts a man out of himself. And can anything be more inspiring than that enterprise which commanded the life and death and resurrection of our Lord? I repeat it, therefore, that we do our fellow young men and young women in the Epworth League, the Sunday school, and Churches a grave injustice if we keep out of their lives this sublime enterprise as a special study.

Bands of Intercession and Sacrifice

Each one of our bands of young people, whether it be large or small, should also be a band of intercession. There is an old Jewish proverb that "He prays not at all in whose prayers there is no mention of the kingdom of God." Everything vital to missions hinges upon prayer. This is one of my strongest convictions, but I pass it at this time, as I shall have an opportunity to enlarge upon it fully tomorrow night.

Every one of our organizations of young people should be a school of self-sacrifice. Believe me, there is need in our day of more heroic and self-denying giving. We need to teach young men and young women that they are the stewards, not simply of a tenth, but of all they possess, and that we are responsible, not alone for the good use of our money, whether it be little or great, but

for its best possible use. Let every one of us be guided by that scriptural principle which governed the life of Livingstone, that we will place no value upon anything we have or may possess, except in its relation to the kingdom of God. This would revolutionize the habits of giving of the Christian Church. Wesley at one time received a salary of sixty pounds (\$300) a year, and was able to live upon it and to give quite a little of it to Christian work. As his salary and income increased, he still lived on less than sixty pounds, and gave all the remainder to the extension of Christ's kingdom. Not many months ago a young man in Canada (not a very wealthy young man, you would not count him wealthy at all if I could give you the estimated figures of his possessions, but a young man prosperous in his business) came to me and said that he would like to support a representative on the foreign field, and he gave \$1,200 toward the salary and expenses of a foreign worker. A few weeks ago, when I was at Princeton College, I received a message telling me that I should go to New York City and see this young man. He was to take the boat on the following day for Europe. When I met him in New York he said: "I have been so much blessed by helping to support that man in Japan that I should like to have a hand, if you can find an equally good man, in supporting another." I did not find it very difficult to suggest a man equally good. I held out before him two men. I said, "Here is one man that it will take about \$1,200 to send, and this one about \$800;" and he decided that he would improve the \$1,200 opportunity. He took his boat, and less than two days ago, since I have been at this Conference, I received a letter from him, written in England, saying that as he was praying about it on the ocean he decided that he wanted to take the \$800 man also. He said: "God has prospered me in my business, and as I extend my business I want to enlarge my cooperation in the propagation of the gospel of Jesus Christ. I do not need any more expensive house or furniture." That man has the idea of Christ; and if that idea can take possession of a sufficient number of young men, we shall have money sufficient to evangelize the world in a generation, with ease so far as money is concerned.

An Offering of Young People

We need not only more money, but also more of our best young men and young women for this work.

We were all impressed by the magnificent offering of

\$50,000 by the delegates here last night. But there is still needed, in order to make this convention reach its highest climax, a great offering of the most consecrated young men and women of this convention, and, through the many pastors who shall go back from here, hundreds of equally consecrated young men and young women in the different spiritual centers of the South. This is needed because of the great opportunity before us. I was told by Dr. Lambuth tonight that the Missionary Society of the Methodist Episcopal Church, South, have decided that with God's blessing they will send out the next five years one hundred new missionaries. This is a direct leading of the Spirit of God, who leads us to do large things. Where are all these missionaries coming from? I cannot conceive of any riper harvest field than the one right here, prepared by many months of patient prayerfulness. Here we have hundreds of consecrated Christians from all over this favored Church. Where have we the right to look with greater confidence for reinforcements? May we not have many here who, as the result of fighting to the end of self, shall say with glad abandonment of self: "Here am I, send me"? Remember the German proverb: "The good is the enemy of the best." Let us be satisfied with nothing else than leaving the deepest mark on our generation. And remember also that if it is a good thing to go where we are needed, it is more Christlike to go where we are needed the most. Is there anything which reason and conscience can summon which would take issue with that position? God grant that we may step into the footsteps of our Lord, to go to the most destitute fields of our own country and the great open places beyond! May God move the parents here tonight not only not to interfere and hinder, but rather to facilitate the favorable decision of our own sons and daughters to enter upon this exalted service! O, it is a solemn responsibility for any father or mother in these days to do anything by word, or other expression or attitude, to keep a son or daughter who is qualified from entering upon this unutterably important work of preaching Christ where he is not known. What a responsibility! I misinterpret the spirit of this gathering if there is any father or mother here who would do this. Rather, in the spirit of God, who spared not his only Son, but delivered him up for us all, we shall be willing to make this sacrifice for the sake of Christ, who has done so much for us.

Each Congregation a Force to Be Wielded

I have one word of appeal to the pastors here. You have a unique opportunity to go back and influence the young men and the young women in your Churches to devote their lives to foreign missionary service. When I was in England last year I learned of a Church of three hundred members that within ten years had furnished thirty-two missionary volunteers, and of that number twenty had finished preparation and were already on the mission field, while others were still preparing themselves. I envied their pastor. Think how he has multiplied his life. Think what we also may do to help support missionaries and to influence individual members in our congregations to go to those much burdened secretaries but Mission Boards, our dearly beloved brothers, with gifts to the Lord of a thousand dollars, or five hundred dollars, or any other amount they are able to give to the cause to build up the fight on monetary lines as well as on lines of offering for life service.

Let each pastor have the true conception of his Church as not merely a field to be cultivated, but also as a force to be wielded on behalf of the world's evangelization. And my final word is to us all. Whether God calls us to go or to stay, O my friends, let each one of us resolve that he will act as if he were the only Christian to act. That has never led the Christian into error. Act in such a way that if a sufficient number of men and women would do the same thing we could take the knowledge of Christ with faithfulness and thoroughness to the hearing of every creature on this earth. Let each one act for himself. Forget the others. If you feel the pressure of the facts and the pulse of

the spirit of the living God, be serious and be obedient. It is a great thing to have dealings with the living God. Responsibility is individual, untransferable, urgent. Some day every man of us must pass before the judgment seat of Christ, and at that time we shall be judged not by what some one else did, but by what we did to serve our own generation by the will of God. Responsibility is not only individual and untransferable; it is urgent.

The work which centuries might have done
Must crowd the hour of setting sun.

Live or Die for the Evangelization of the World

I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Therefore, friends, in view of the awful need of men who tonight are living without Christ; in view of the infinite possibilities of the life related to Christ as mighty Saviour and risen Lord; in view of the magnitude of the task which confronts the Church of this generation; in view of the impending crisis and the urgency of the situation; in view of the conditions which favor a great onward movement within the Church of God, in view of the dangers of anything less than a great onward movement; in view of the great cloud of witnesses who gathered around us last night, of those who subdued kingdoms and wrought righteousness—yes, in view of the constraining memories of the Cross of Christ and the love wherewith he hath loved us, let us rise and resolve, at whatever cost of self-denial, that live or die, we shall live or die for the evangelization of the world in our day.