

tion. Thirty-two hundred have been led into the ministry; and within nine years, since 1886, when the Student Volunteer Movement began at Mt. Hermon, Mass., over 700 have gone forth to mission lands.

These student volunteers have adopted as their motto the cry of the new crusade which the writer of this article was strangely led to suggest: "*The evangelization of the world in this generation.*" Five hundred institutions, with over 30,000 students, are already embraced in the intercollegiate system, which now reaches out like a banyan tree, and bends down to take root in new soil. Ten years since it reached the University of Berlin, and has started a new Reformation in Germany.

Six years ago God gave signs that so-called heathen nations were to take part in the new crusade. In the summer of 1889 the students, meeting at Northfield, Mass., were startled by a cablegram from the Sunrise Kingdom, in which the Christian students of Japan conveyed this sublime message: "MAKE JESUS KING." Great enthusiasm was kindled, and that message, finding its way to Sweden, where it constrained Scandinavian disciples to call a conference of students in 1890, representing Norway, Sweden, and Denmark, became another war cry of the new crusade.

The students of Great Britain and Ireland have likewise united the university forces of their Western island empire, and the missionary volunteers already number hundreds there also, of whom 90 per cent are in the foreign field.

The awakening among Christian converts in the Orient, as in Japan, naturally suggested a new plan for missions. To students in mission lands the work is one of *home* evangelization. Why not, then, organize in the colleges of lands, yet to us foreign mission fields, a *student volunteer movement for home missions!* And so, while in the Occident we are raising a *foreign* contingent, rely on converted young men in the Orient to supply a *home* contingent, and together push the work of a world's redemption.

The moment that such a plan is, by the very voice of events, suggested, we naturally ask whether any actual work thus far done by such converted young men in heathen lands justifies the hope that they will undertake such home evangelization.

Mr. W. Ward has collated a few very convincing illustrations. For example, the *Sapporo Band*. When President Clark, of the Massachusetts Agricultural College, taught for one year, and through an interpreter, a class for Bible study in the island of Hokkaido, thirty-two students openly confessed Christ and formed a society of "believers in Jesus." Six years since one fourth of the students in the Hokkaido Agricultural College were professed disciples, and the city of Sapporo was permeated by their Christian influence. It was a letter from this body of students to their fellow-students in the Massachusetts college, upon whose model the Japanese was formed, which first prompted the embracing of students in mission lands in the new movement or crusade started in America.

The *Kumamoto Band*, in the southern part of the Island Empire, fur-