

actually gone abroad, many had determined to be missionaries independently of the movement. Others, too, who have been nominally introduced into the missionary ranks by it, would probably have been missionaries without it. We had every reason to expect a constant increase in the number of missionaries from the greater interest of pastors, of church-members generally, and especially of women's missionary societies. We can, then, hardly resist the conclusion that, so far as appreciably adding to the number of those entering the foreign mission service, the Volunteer Movement has disappointed the hopes of its friends.

Another cause of disappointment which returned missionaries have met with in visiting the students in our theological seminaries is an evident estrangement, amounting in some cases almost to antagonism, between those who expect to go abroad and those who do not. In former years interest in missionary addresses was general. Now, in many of our seminaries at least, missionary addresses are attended only by a portion of the students. When asked the reason for this want of sympathy, the reply has been made that it is the natural result of unwarranted assumption and too much pressure on the part of the volunteers. This feeling is shared in by undergraduates in our colleges who are earnest Christians, including sons of missionaries. It found expression last year at a missionary convention in Union Theological Seminary, New York, in a severe arraignment of the Volunteer Movement by one of the students of that institution.

No doubt much of the dissatisfaction referred to above is due to rashness on the part of some of the younger and less experienced volunteers, which is by most of them discouraged and deprecated. I think, however, that some of these unfavorable results are directly attributable to the avowed principles and methods of the volunteers.

The movement assumes that, unless there is sufficient reason to the contrary, every suitable person fitted for the work ought to go to the foreign field, because the greatest need is there, and he can there accomplish the most good. This is by no means necessarily true. Many able and conscientious men can do more for the cause of foreign missions by staying at home than by going abroad. Believing this, they have acted accordingly. We must not put a stigma on such men as wanting in consecration or inferior in piety or devotion to others. This question is, of all others, a personal one. The responsibilities and risks connected with it are too great for any but the one chiefly interested to assume. I have been in the United States on furlough three times, and paid many visits to theological seminaries, with a view to gaining recruits for foreign missions, but have never dared to use the least pressure in urging a student to be a missionary. We may present the claims, the privileges, the pleasures, the encouragements and rewards, the difficulties and trials of missionary work, but the final decision should be left to each man's conscience in the fear of God.

Young men may be and no doubt have been unduly influenced to be-