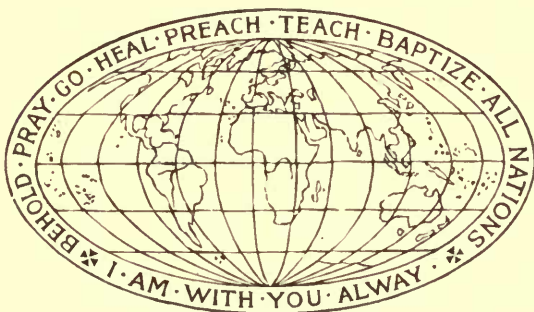


WORLD-WIDE EVANGELIZATION

THE URGENT BUSINESS OF THE CHURCH

ADDRESSES DELIVERED BEFORE THE FOURTH
INTERNATIONAL CONVENTION OF THE STUDENT
VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS
TORONTO, CANADA, FEBRUARY 26-MARCH 2, 1902



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CLOSING MESSAGES OF THE CONVENTION

A Message of Gratitude

Words of Appreciation from Toronto

A Larger Missionary Program in the Colleges

Our Present Duty

After-Convention Temptations

Messages from Student Movements of Other Lands

An Appeal for Volunteers

An Appeal for Prayer

A Parting Message

Prayer for Missionaries on Land and Sea

Significance of the Convention to the Editors

Significance of the Convention to the Mission Boards

The Sinews of War Indispensable for Advance

Farewell Messages from Those soon to Sail

Oneness with the Triune God

Field unknown, but to save dying men from sin.

Mr. Mott then said:

We would like to hear from all the others, but we will not take the time. I am going to ask you to remain standing, and for all the rest of us to bow in prayer as we commend these dear ones to their life work. Mrs. Howard Taylor will lead us.

Lord of the harvest, we bring now in love and faith each one of these to Thee. Thou hast called them and Thou goest before them. We pray Thee to take them from this hour into Thy deeper fellowship and closer to Thee. And as Thou dost take them far hence, may it be to reveal Thyself in each one of them. Grant, O Lord, to them and to us, that it may be our supreme expectation and our most earnest hope, that Thou mayest be magnified in our bodies, whether by life or by death. And take not these only. O Lord, look into all the young hearts here now in Thy presence to whom Thou hast spoken and art speaking. Speak again; call multitudes from this assemblage, we beseech Thee, to join the ranks. Give us of grace, as Thou shalt guide us, each one to follow in Thy train. We ask it for Thy name's sake. Amen.

ONENESS WITH THE TRIUNE GOD

MR. ROBERT E. SPEER, M.A., NEW YORK

I AM sure that without any words, all our thoughts are turning just where they would turn if we were praying now, — toward our Lord Jesus Christ Himself. I do not wonder that it took the message of the two men in white to call back to the earth the vision of the eleven as they stood watching the Savior being caught up from their sight into heaven. And surely the Bible ends just as it should when, barring the last brief benediction, it comes to a close with the two words, "Lord Jesus." We do not want to think of anything at the close of this Convention but Christ Himself and our personal relations to Him. And I want to recall two words which He Himself spoke, that will suggest to us something more of the privilege that is to be ours as His followers and His representatives.

One is a brief word which in His last and most intimate talk with His disciples He spoke to them, just a little while before He went out for His great prayer and then down to the agony of Gethsemane: "The Holy Spirit will come," He said, and when he is come "he shall testify of me, and ye also bear witness, because ye have been with me." That is to be our life now. You remember that it was in such terms that our Lord phrased the great

commission before the clouds caught Him up out of the sight of men, "Ye shall be witnesses unto me." If we are to witness to Him, it must be because we have been with Him and know Him. "Ye also bear witness, because ye have been with me."

It was by no chance but with true insight, that that little company, left alone and yet not desolate, when they chose one to take the apostleship which was vacant because Judas went to his own place, determined that they must select one from among those who had companied with them during all the days that the Lord Jesus had gone out and come in among them from the first day until the Resurrection. If you and I are going to bear witness of Jesus Christ, it must be because we have been with Him, because we can say, "I saw Him, I know Him. He did rise, for He appeared first of all to these and these and these and then, as to one born out of due time, he appeared unto Paul, and last of all He appeared unto me."

As we go out now into our life it is to bear witness of the One with whom we have been, by whose presence we have been smitten into seriousness, by whose love henceforth we are to walk and speak, so that men shall take knowledge of us that we have been with Him. It is a strange thing that He should endure us, that He should be able still to tolerate our presence with Him and to abide with us. A verse that comes back to me again and again is from the hymn of Faber that the quartet sang last evening:

"I thought His love would weaken
As more and more He knew me;
But it burneth like a beacon,
And its light and heat go through me.

"And still I hear Him say,
As He goes along His way,
Wandering souls, Oh, do come near me,
My sheep should never, never fear Me,
I am the Shepherd true,
I am the Shepherd true."

That He should be willing that I should walk with Him still, I do not understand that; but that He is willing I know. And henceforth, because we have been with Him and are still with Him, we are to bear witness of what we have seen and heard and of what our hands have handled of the Word of life.

And the other word is a deeper word even than this: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." "He that eateth my flesh and drinketh my blood hath eternal life." In a phrase in the great prayer of our Lord's He embodied this truth, "I in them, and thou in me, that they may be perfected into one." I do not understand why He should have been willing to speak so; why He was willing thus to bury Him-

self in our life, as food is made a part of us; why He should have chosen a metaphor of such incorporation of life as this. But henceforth Christ is to become a part of me as my food has become a part of me, — therefore an unconscious part of me, — so that henceforth He works Himself out through my life unconsciously without my needing every moment to check myself and say, "This is not I but Christ." So that it does become possible to speak in such language as Paul used, "For to me to live is Christ." And just as with Paul, the sight of Jesus meant testimony to Jesus, so with him all this inner possession of Christ meant the outer expression of Christ. It pleased Him to reveal His Son in me, that I might preach Him among the Gentiles.

And eating His flesh and drinking His blood meant just this to Christ, too. I used to wonder what in the world Jesus meant. Trying to translate those metaphors into actual reality — what was it that He meant? How could I eat His flesh and drink His blood? "As the loving Father hath sent me and I live by the Father, so he that eateth me, even he shall live by me." What it meant to Jesus to be sent by the Father, that it means to me to eat Jesus. What it meant to Him to come into this world in the unity of the Father's life, in a unity of perfect emotion, suffering and sacrifice and service with the Father, that eating Christ and drinking Christ is to be to me, to each one of us, — a unity of life finding expression in a perfect unity of service, a perfect unity of sympathy, a perfect unity of suffering and of sacrifice; so that henceforward He is mine and I am His; so that I may lie down to sleep to-night resting myself upon this certainty, that I am His and He is mine and to-morrow may wake in the same divine and perfect peace.

I know that I shall change, that the circumstances round about my life will change. He changes not; the same yesterday, when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; when He said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work"; when He said, "Ye shall be witnesses unto me unto the uttermost parts of the earth"; the same to-day, dear, close, intimate and trusting; the same to-morrow and until that day when we lay down at last upon His dear head the crown of all men's love!