

Missionary Messages

By

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With an Introduction by

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INTRODUCTION

Rev. A.B. Simpson, founder of the Christian and Missionary Alliance, has been widely recognized as one of the foremost missionary leaders of the century. His messages were used of God to move the Church of Christ to a new sense of accountability for the neglected people of the world. He was an advocate for the lost before the conscience of Christian America. When pleading for foreign missions, his consecrated powers of expression by tongue and pen were at their best. Those who had the privilege of hearing him and who were won to a partnership in the missionary cause through his burning words will treasure this collection of his stirring addresses. They will revive hallowed memories of the Old Orchard grove and the Tabernacle in New York, enshrined in many loving hearts, and will strengthen the faith of those who have cherished the missionary vision through the years.

The worldwide movement which Dr. Simpson initiated is still going forward with ever increasing momentum. He built so wisely, with Christ rather than self in the foreground, that when his personal leadership was no longer available, the teachings and principles which he enunciated continued to hold his followers together in loyalty to his great objectives. Some of the secrets of this permanent building will be found in these messages. All who would become missionaries of the Cross or sharers by prayer and sacrifice in the world's noblest enterprise will do well to study them carefully.

The sermons herein printed were chosen as being characteristic of this great missionary statesman. In so brief a compass it is manifestly impossible to set forth in any adequate way the scope of the vision which was granted to him.

The chief purpose in sending forth this volume is to pass on the inspiration of these great sermons to a generation which knows them only by repute. May a multitude of lives be offered unto God for His glorious service through these messages, and may many of God's stewards be quickened to a livelier sense of privilege and responsibility!

W.M. TURNBULL.

CHAPTER I THE MISSIONARY EMERGENCY

"Redeeming the time because the days are evil" (Eph. 5: 16).
"I will tarry at Ephesus * * * for a great door and effectual is opened unto me,
and there are many adversaries" (1 Cor. 16:8, 9).

An emergency is a situation of such extreme need as will brook no delay. It is a case of life or death, now or never. When a hundred entombed miners are signalling from the depths of some exploded coal shaft, and wives and children are sobbing and shrieking in dismay, and the rescuers are rushing to the mouth of the shaft for instant relief: that is an emergency. When on the white fields of the northwest the great harvests are perishing for lack of laborers, and almost any price is offered for harvest hands to save the crops that must either be reaped or rot: that is an emergency. When the signal rockets are flashing over some raging surf and revealing a lot of terrified sailors clinging to the rigging of a tossing vessel, and the life-savers of the shore rush to man the lifeboat and pull with all their might through the angry sea if by any means they may save some: that is an emergency. When the call for reinforcements comes from some faltering band struggling to hold a strategic point and hard pressed by outnumbering foes, and the reserves are rushed to their relief, and brave men fight for the honor of having some part in that forlorn hope to save the flag of their country and the fortunes of some decisive battle: that is an emergency. When the firebells ring at the midnight hour, and lurid flames are bursting from roof and windows, and shrieking mothers and children cling to the window sills while the fire ladders leap like magic from curb to cornice, and the firemen seem to fly up the awful ascent to the rescue: that is an emergency. Who would dare to blame these men for their enthusiasm or call them mad? Their names are honored as the heroes of their country, and these stories of sacrifice light up the selfishness of human life with a glorious silver lining.

But there are greater crises and mightier emergencies in the higher world of our spiritual work and warfare, and one of these is the great task of working and praying and sacrificing for the immediate evangelization of the world. This is not merely a duty, but it is the supreme duty of every Christian. This is not merely one of the questions of Christian privilege and responsibility, but it is the one question of Christian obligation. It is not merely an opportunity, but an emergency, and the voice of God concerning it is, "Redeeming the time"—"buying up the opportunity because the days are evil."

1. It is an emergency because of the awful need of lost humanity. This is no mere question of temporal, material, or local interest. It is a question of life and death. It is a question of eternal destiny. It is the question of eternal life or eternal death for a thousand millions of our race. It is that question of which the Master Himself has said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Compared with this tremendous issue the ordinary questions of sanitary improvement, civic reform, municipal government, tariff legislation,

national prosperity, social reform, or even the great question of war or peace are but of transient and trivial importance. These are important, but this is imperative. These are urgent, but this is emergent.

2. It is an emergency because of the vast extent of the need. It concerns the myriads of the human family who if they passed in procession in single file before our eyes would take the lifetime of the oldest living person to complete that progression and hear just once the message of salvation which has been given to us in trust for them. Over those perishing multitudes the heart of the Master yearns with infinite compassion as He cries from age to age, "The harvest is great but the laborers are few." What question can be compared with the question of their need and our responsibility?
3. It is an emergency because these multitudes are swiftly passing beyond our reach. This heathen world of which we speak, while it is ever present in its mass, is ever passing in its individual members, and if we are ever to save our proportion of it, we must save the present generation.

They're passing, passing fast away,
A hundred thousand souls a day;
They're passing to their doom.

4. It is an emergency because of the awful spiritual destitution of the heathen world and the disproportion of their religious opportunities. There are tribes and nations representing more than one hundred millions of people who are yet wholly unevangelized, and the average provision which the Church is making for the heathen populations of the earth would just give one minister each to American cities like Albany, Syracuse, Rochester, Scranton, and Wilmington. Is this fair? Is this loyal to the Master? Is this honesty to our trust? Or is this breach of trust, treason against our Lord, and bloodguiltiness for the souls of men?
5. It is an emergency because of the continual increase of these vast myriads of perishing men. Notwithstanding the rapid progress of Christianity in heathen countries and the greater prorata growth of the converts of Protestant missions as compared even with the population, still the fact remains that while in the past decade the mission church is increased by half a million, yet the heathen population increased by twenty millions, and in a hundred years, Dr. Johnson has told us, the Christless population of the globe has grown two hundred millions greater.
6. It is an emergency because of the increased activity on the part of all the leaders of false religions at this time. The very activity of missions has stimulated the adversary to imitate the missionary crusade. Romanism is conducting propaganda today unparalleled in its history. Mohammedanism is sweeping over Africa and the eastern islands, and even Buddhism is aping the Gospel hymns and open air evangelistic services of our missionaries and evangelists, and on every hand there is a reaction and revival of the forces of evil calling for the most strenuous emergency work on the part of the followers of the Lord.
7. The extraordinary openings which the providence of God has brought about in the last half century create an unequalled opportunity and a real emergency. God has answered the prayers of our fathers to remove the barriers and open the doors. Not

- only are the doors all open, but the hinges are all off, and the walls are all down. The story of Japan, South America, Turkey, Palestine, and above all, China, is a perfect romance of providence. Our God is marching on through every land and opening the way for the entrance of the Gospel.
8. This is all enhanced by the equally wonderful working of the Holy Spirit through the preaching of the Gospel and in the hearts of the heathen. It is an age of missionary revival and marvelous ingatherings. The names of Madagascar, Hawaii, the Telegus, Uganda, Korea, have become household words of spiritual power and glory. We were told the other day that while the population of India increased in the past decade about five per cent, the missionary converts increased fifty-nine per cent. While the churches of England are steadily losing ground, and those of America just holding their own, the labors of the foreign missionary in every heathen country are multiplied tenfold more rapidly. If we would invest our lives and our money where God is working most effectually and marvelously, we shall all be missionaries.
 9. The extraordinary change in the attitude of the heathen mind toward Christianity creates a new opportunity and emergency. The higher classes of India are ceasing to look with scorn upon the foreigner and are now calling for the missionary and his wife to visit their homes and teach them the new religion. The millions of China have turned their back upon their idols and are welcoming everything connected with Western civilization and even with Christianity. A few days later there came from Peking that astounding call for the prayers of the Christian world to help the rulers of China in this crisis of their history. What an opportunity! What an emergency!
 10. But it is a crisis as well as a call. The open doors may suddenly close. The awakened mind of the East calling for bread may be cheated with a serpent and a stone. Western culture is not usually Christian, and if we do not give them Christ, they will soon be found accepting our agnosticism, higher criticism, and cold materialism. The students of Argentine today have almost universally repudiated Romanism which they have tried and found wanting. But they have not accepted Christ. In the University of Tokyo, with five thousand students, a recent census showed less than 150 of them as followers of any of the native religions, and the overwhelming majority avowed agnostics or infidels. The very suddenness of the reaction from the past demands immediate action on the part of the Church of God or the closed door of an unparalleled opportunity. Surely this is a supreme emergency.
 11. The signs of the soon coming of the Lord Jesus intensify the crisis and the emergency. If the preaching of the Gospel unto all nations as a witness be the one urgent condition whose realization will bring the end, surely no more powerful incentive to worldwide evangelization can appeal to our hearts. At best our work is only apprentice work preliminary and preparatory to His great finishing touch, and how we long for the Master to come and bring that touch and climax to our poor, imperfect attempts at service. They tell of a gifted artist who was struggling to express on canvas the great vision that had come to his soul, and how at last, discouraged by his inability to do justice to his own ideal, he left the painting incomplete and wrote in his diary a little cry of self-despair. That night his old

master came in disguise to the studio to which he still retained a pass key, and as he gazed upon the striking outline upon the canvas and thought of the artist whose inmost soul he understood so well, he seemed to enter into his conception, and seizing the brush he finished the painting as only he could have done, and quietly stole away. When the young artist returned to the studio, he gazed in rapt astonishment upon his finished work, and bursting into tears he cried, "No one but the master himself could have done this." So some day He will come and finish our poor 'prentice work with His own glorious touch, and the things which for twenty centuries the struggling Church has been inadequately endeavoring to accomplish, will burst upon the vision of the universe in all the glory of His finished plan. A nation shall be born in a day, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Oh, if it be true that all that the providence of God can do in fulfillment of prophecy, and all that the Holy Ghost has promised in the preparation of the bride, if it be true that these things are in great measure accomplished, and that the advent chariots are only waiting until the last human tribe has heard the message and received the invitation to the marriage of the lamb, surely all this creates an emergency, a responsibility, a supreme incentive sufficient to set our hearts on fire, to redeem the time, and finish our great missionary trust before our generation shall have passed away.

But our second text suggests the response of Christian faith and courage to this great responsibility. "I will tarry," the apostle says, "because there is a great" door of opportunity, and a great mass of opposition. There is a twofold challenge of opportunity and opposition, which calls for immediate and courageous response. The very fact that the work was difficult only awakened a more intense determination on the part of the apostle to face the adversary and finish the fight.

This word "tarry" finely emphasizes the kind of courage and resolution, which the task requires. This work of God calls not for meteoric showers, but fixed stars; not for the forlorn hope merely and the brave advance; but for the men that can stand firm through the battle smoke and flame and be found in their tracks of blood at the end of the fight. A Scottish regiment who held the strategic point through all that dreadful day won the battle of Waterloo. Again and again they asked permission to charge, but the answer came back, "Stand firm." At last the courier who brought the message and took the answer, bowed low to his commander, and said, "You will find us all there." Sure enough, when Waterloo was won, they were all there a mangled pile of bruised and broken bodies, but their rigid fingers were still clinging to their undishonored flag.

The late Dr. Chamberlain, of India, used to tell about a missionary horse on their station that always had to be wound up before he would go steadily. He had a habit of shying, and after many ineffectual attempts, the coachman finally resorted to an ingenious stratagem. He took a long stick with a cord attached, and wound the twine around the horse's ear, drawing it tight by the stick, and then tying it firmly around his head so that the pressure of the cord created a sharp pain which absorbed the whole attention of the animal and drove out of his mind all his nervous sensitiveness about the objects on the road which had disturbed him and caused him to shy. When the winding up reached a

certain stage, the horse pricked up the remaining ear and seemed to take notice, and immediately trotted away in perfect form. He became so accustomed to the process that he used to bend his head to get wound up. Dr. Chamberlain complained that the churches of America never seemed ready to give to missions until they were regularly wound up by the excitement of some missionary appeal or demonstration. Surely, we who know and love the Lord ought to give on principle and make our missionary offerings as systematic and regular as our devotions.

How much our own work has suffered from the failure of our friends to tarry at Ephesus. How many have begun well but like the Galatians have been hindered and turned aside. How sad the trail of wreckage along the way. Lives consecrated to the mission field but soon sidetracked. Stewards assuming the support of some foreign workers, and then dropping their solemn responsibility with perfect impunity. Scores and hundreds have thus turned aside, and only a miracle of providence and grace could have carried our missionary work through these tests and discouragements. God give us the courage that can withstand in the evil day, and having done all, stand; the love that "bears and forbears," and will not tire; the faith that faints not in the hour of trial; and the fidelity that can look in the Master's face and say, "You will find us there when You come."

CHAPTER II

THE NEW TESTAMENT PATTERN OF MISSIONS

"Show the house to the house of Israel, and let them measure the pattern, and if they be ashamed of all that they have done, show them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof" (Ezekiel 43: 10, II).

This was God's command respecting the temple which is yet to rise on Mount Moriah from the wreck of ages. Its deepest significance, however, is to be found in the spiritual temple of which that was but a type, that great house of God's building which consists of ransomed souls, and is built on the foundation of Christ Himself.

This house has a divine pattern. Just as the tabernacle of old was to be constructed strictly according to the pattern that was shown to Moses on the Mount, so the Church of Christ has a divine plan, and should be in every particular constructed accordingly. The failure to do this has been the cause of all the apostasies, declensions and mistakes of the past eighteen centuries, and is the reason that the heathen world is still lying in darkness and crying to God against the unfaithfulness of His people.

Let us look a little at this plan as Christ Himself has unfolded it, especially with reference to the evangelization of the world.

I. The first step in the work of the world's evangelization is to look intelligently at the field. And so the Master says to us, John 4: 35, "Lift up your eyes and look on the fields, for they are white already to harvest."

An intelligent conception of the needs of the world is the foundation of all true Christian work; but how little Christians, as a rule, know or even think about the great outlying world. How many could give an intelligent account of the needs of India, Africa or China? Our own little family circle or our church society absorbs our interest and is more to us than the millions who are perishing abroad. Our eyes are so limited that we cannot see beyond the bounds of our own denomination, and millions and millions of dollars are being wasted in multiplying churches, simply because we feel that we should spread our particular sect, when whole nations are without even a single voice to proclaim the story of Christ and His salvation.

Lift up your eyes, beloved, upon the 400,000,000 of China, the 322,000,000 of India, the 180,000,000 of Africa, the 60,000,000 of Japan, all in heathen darkness. Lift up your eyes upon the 80,000 ministers of the Gospel in America, and the more than 1,000,000 of Christian workers for 110,000,000 of people, and then think of one missionary for every 400,000 heathen, and ask if this is right, if this is God's plan for His house.

And then, the need is an immediate one. Say not, "There are yet four months, and then cometh harvest." The present generation must save the present generation. A celebrated

missionary said that it would take three or four generations to reach the people of Africa, and it could only be done through the children. Our business is with the present generation. A thousand million souls must be saved within twenty-five years, or they never can be saved.

The fields are white, the doors are open, the needs are urgent. Let us understand them. Let us study missionary geography under the burning light of the Holy Ghost, and God will so write on our hearts the names of these peoples, and tribes and tongues, that we cannot rest until we have gone to them with the message of salvation.

2. The second step in the evangelization of the world is prayer. Luke 10: 2, "Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

If we look out on the fields, the most ardent and hopeful heart comes back from the vision utterly discouraged, as we look at the need and the apparent resources. A view of the heathen field, and the results even of one hundred years of missions, while it has many gleams of encouragement, is, upon the whole, heartbreaking. Several millions of souls have been saved from heathenism, but two hundred millions more of heathen are to be found in the world today than a century ago.

As we look at the story of the early century, it seems so different. In a single generation Paul and his associates had planted the Gospel successfully in almost every land. How is this? The answer is very simple. The Almighty God was in their work; there was no machinery, there were no societies, no great missionary offerings nor boards, no railroads, steamboats, telegraphs; and yet God made everything tell, and in a single missionary tour Paul was able to plant the Gospel in the whole of Greece, and lay the foundations of mighty churches for the coming centuries.

We have seen a few touches in our own time of God's mighty power in the mission field. The story of Madagascar, the story of Titus Coan in the Sandwich Islands, the story of Celebes and Fiji, the story of Arnot in Africa, and Paton in the New Hebrides, are apostolic in their marvelous power and glory. They are types of what God would do and can do if we will let Him.

How is it to come about? By a ministry of prayer. The world is to be evangelized by the Church on her knees. God is to take this work in hand, and we are to recognize Him in it, and when His supernatural touch is fully realized, nations will be born in a day.

Beloved, let us pray, and let all our missionary work be divine.

3. The third stage of the New Testament plan of missions was the sending out of the twelve and the seventy. The sending of the twelve was separate and can scarcely be called a precedent; but the sending of the seventy was undoubtedly meant to be a pattern of the work and the workers of the coming centuries, because, as He sent them, He commanded them to pray that others likewise should be sent forth, and they were,

therefore, but the pioneers of the mighty army who were to succeed them in the coming ages. It is very beautiful to notice that they were to precede Him. They were to go to every city whither He himself should come. And so we in our missionary work, but go before Him, and He will follow us and follow up our work, and in a little while He will come in person. We are the pioneers of the Lord's coming.

These early missionaries were to be self-denying and simple in their lives. They were patterns of all true missionaries. They were not to carry any needless baggage nor look for earthly luxuries and comforts. They were light infantry intended to rapidly itinerate and cover the land with the message of His coming.

Oh, that all our missionaries were like them! They were to go two and two, and the Lord still sends His disciples in company; and they were to go armed with the power to tread on serpents and scorpions, and on all the power of the enemy; and yet to count this much less than the fact that their names were written in heaven.

4. The next step is the great public commission which He gave after His resurrection, "Go ye and disciple all nations," Mat. 28:19.

This was His great manifesto as a king. He was about to ascend to His throne and He proclaimed as He did so, that "All power was given to Him both in heaven and in earth." And, therefore, He sends forth His ambassadors to the nations of the earth to call them to His kingdom, and to carry to them His commands, and teach them to observe these commands until the end. The promise with which He accompanies it means more than His personal presence in the hearts of His people. It is the promise of His providential presence in a special sense and manner as the one to whom all power is given in heaven and in earth. It is a presence which carries with it all the omnipotence of the Godhead, and it is a promise that none can claim in its fullness unless they are obeying the command that precedes it.

This great commission has never yet been fully realized. It contemplates a worldwide evangelization so glorious and complete that no nation, nor tribe, nor tongue shall be overlooked. It calls us, especially, to look at the nations rather than the individuals of the race, and to see that the unevangelized peoples are the first objects of our care, and never to rest until this glorious Gospel shall have been proclaimed in every tongue spoken by man, and from every nation there shall be some representatives to herald the coming of the Son of Man.

5. The personal commission. Mark 16: 15, 16, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is His commission to each individual to go to individuals. The former is a commission to nations, but this is to persons. Every member of the human family is to receive an offer of salvation and every one has an equal right to know the way of life. This is not a commission to the Church, but to each one of us. You have as much right to go in obedience to this as I. The world will never be evangelized until every individual Christian recognizes his personal call. Each of us has been called

already, and we must give some answer; and if we cannot go personally, we must see that someone goes to represent us as far as it lies in us.

This is the most solemn and searching word on the subject of missions in the Bible. It will meet each one of us on the judgment day laden with the blood of souls.

Brother! Sister! as you read this page it speaks to you, and neither I nor any church on earth can absolve you from this eternal obligation nor excuse you from your duty. When God thus calls a man he is bound to go, and if all the Boards on earth refuse him, God will open some way for him.

6. The divine order of the Gospel message. Luke 14:16-24. The parable of the great supper is Christ's plan for the evangelization of the world. The first invited guests represent the ordinary hearers of the Gospel. God sends the message to them, but they are too busy with the world and their pleasures to go.

Then the second call is given: "Go out into the streets and lanes of the city." This is to the neglected at home. This is the work of rescue missions and home missions; it is extremely important, but it is not all. There is a third call: "Go out into the hedges, highways, to the outcasts, to the people beyond the pale of the Church, to the heathen and the lost," and this is what we are seeking to do. God requires no man to spend all his life in reiterating the Gospel to the people that will not receive it. He gives every one a chance; then He would have us pass on. The mistake of the Church has been that she has sat down to convert the whole of one country and is neglecting the great outlying masses that have never had the chance to hear the Gospel.

7. The enduement of power for missionary work. Acts 1: 8. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The mighty undertaking which the Master was committing to their hands was beyond the power of man, and therefore He provided for them the infinite resources of the Holy Ghost. He was to convince the world of sin, of righteousness, and of judgment, and so He did accompany them in their ministry with stupendous power and astonishing results. One sermon on the day of Pentecost brought thousands to conviction. In a single missionary journey the Apostle Paul established Christianity through the province of Asia Minor, and in another tour the great and civilized communities of Greece were led to accept the truth, and powerful churches established in all their leading cities. He tells us how in Thessalonica the truth was proclaimed with the Holy Ghost sent down from heaven, and multitudes turned from idols to serve the living and true God and wait for His Son from heaven. Hearts of men were stirred and persuaded. Even in Corinth he reminds them how his word was not of excellent speech and man's wisdom, but in demonstration of spirit and of power.

This same mighty power is as necessary today in the perfection of ecclesiastical machinery. We are in danger of forgetting it. Modern schools, medical missions,

industrial teaching, and a thousand other things can never take the place of the baptism of the Holy Ghost, and the fullness of this power will never be known except in connection with the world's evangelization. It is for this that Christ especially promised it. As we seek it, that we may be witness unto Him, we may claim it without limitation, and the wider our witness-bearing, the more glorious the power will be. A mighty baptism of the Holy Ghost on all the machinery on the mission field could bring the world's evangelization in a few years.

In the vision of the prophet, there lay a mighty army in the plain that had just been clothed with flesh and skin and had the forms of men, but they were dead. Suddenly there came a call, "Come forth, oh, breath, from the four winds and breathe upon these slain that they may live," and, lo, as the rushing wind swept from every side and thrilled those passive forms with life, they sprang to their feet and stood in ranks, an exceeding great army. So today, a few thousand men and women have stepped out in front of the armies of the living God and are holding the outposts around the globe while back of them lie millions and millions not more than half alive, languidly going through the forms of battle.

Oh, for the trump of God to wake the dead! Oh, for the breath of power to rouse the mighty host! Oh, for thousands of missionaries in every land, all alive with the Holy Ghost! From the workers on the field, from the native converts, from all the little bands pressed and depressed with the weight of Satan's power that fills the very air and paralyzes their spiritual energies, there comes this one cry above all others, "Pray for us that we may be filled with the Holy Ghost." Let us pray for them, and let us impart it to them from overflowing hearts. Let the mighty baptism of a missionary Pentecost begin at home and sweep in waves of fire till it girdles the earth with the mighty evangel, and rolls on to meet the armies of the Advent.

8. The special and supernatural signs which the Lord has promised shall follow the preaching of the Gospel. Mark 16: 17. "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth everywhere and preached the gospel, the Lord working with them and confirming the word with signs following."

This is something that is included in the promise of Acts 1:8, and yet is a distinct part of it. We may have the baptism of the Holy Ghost without the special signs of power promised in this passage. These are given to a particular class; namely, "Those that believe." Dr. Young translates the passage, "Them that believe these things." It is not merely believing the Gospel, but believing for the special promises and signs. We get just what we believe for. Consequently, since the Church has lost her faith in a great measure in the supernatural signs and workings of the Holy Ghost, she has lost the signs also, and the result is that she is compelled to produce conviction upon the minds of the heathen very largely by purely rational and moral considerations and influences, and the direct appeal to the supernatural power of God, which the apostles ever made, is rarely witnessed.

The need, however, for these supernatural evidences among the heathen is as great as ever. The Brahmins of India can reason as well as we. The intellects of China are as profound as ours; the literature of heathen nations is full of subtlety and sophistry that can match all our arguments; but in the touch of God there is something that man cannot answer or explain away. God has been pleased to give these signs in the work at home in these last days. He has shown His supernatural power in the healing of disease and in marvelous answers to prayer, and He is just as willing to do the same things in the sight of the heathen, if we will but believe for these things.

We are not to go abroad to preach the signs, nor to begin with the signs, nor to produce the signs ourselves; our business is not to work miracles and wait until we can do so before telling the story of Jesus. Our work is to tell the simple story of His life and death and His resurrection, and to preach the Gospel in its purity; but to do it expecting the Lord to prove the reality of His power, and to give the signs which He has promised.

Now, in order to do this, there must not only be faith on the part of the isolated missionary, but there must be supporting faith on the part of those who send him. There must be the united expectancy of the missionary abroad and the church at home, reaching across and around the world, and touching heaven with a chain of believing prayer. We must more and more recognize this if we expect our missionaries to be armed with a special supernatural power, and our work abroad to have the very same features as the work at home. Too little have we recognized this, but as we do so more and more, God will meet our expectation, and even the perils of dangerous climates and the difficulties that confront our work will become occasions for yet greater victories for the name of Jesus, and mightier displays of the divine omnipotence.

Beloved, God is calling us in these last days to be the instruments and channels through whom He can speak to the nations, and when we are prepared to understand Him and answer His call, a very few of us will be mightier than millions. God used a Daniel in Babylon, a Nehemiah in Jerusalem, and an Esther in Persia, through simple divine faith in Him, to accomplish more for His glory with great nations and empires than the whole kingdom of Judea had been able to accomplish in many centuries. There are dangers of excess and fanaticism we admit, and by these the enemy will try to destroy that which is true and prejudice that which is genuine; but there is the middle ground of supernatural reality and power, where we may safely stand, as far on one side from the excesses of Irvingism as it is on the other from the coldness of unbelief. We cannot expect the power of God to be manifested at the will and caprice of men as a mere wonder-working power; but where the conditions are properly met in a simple, holy and humble faith, God will not disappoint His trusting children, and will prove, as ever in the past, that "Jesus Christ is the same yesterday, today and forever."

9. The home preparation. In the story of the Acts of the Apostles we have a very instructive illustration of the necessity of the thorough preparation of the home field for the work abroad. God did not immediately begin foreign missions in the first days of the Apostolic Church, because the church itself was not ready. It would not have been possible to start a crusade for the world from Jerusalem—that church was too

conservative and cold. God had to start a new center. Therefore the church in Antioch was raised up.

It was a mixed community—Jews and Gentiles and all social classes. There were some there who belonged to the court of Herod; there was the scholarly Saul of Tarsus; there was the good brother Barnabas, a business man; there was poor Simeon, a black man. It was a cosmopolitan company. It was not formed by ecclesiastical hands. It had just grown up spontaneously and providentially by a few simple words that these men had spoken one to another about this wonderful Gospel. There was a freedom, simplicity, largeness and freshness about this church in Antioch that brought it into touch with the great outlying world, and it was from this center that God sent forth the great missionary movement, from which our own evangelization has come, and which today is broadening into the evangelization of the whole world.

All this has its parallel in the Church of today. It is not possible through a cold, conservative ecclesiasticism to develop a true missionary movement. The work at home will always be reproduced abroad. Therefore, in these last days, God has been raising up in the home field, not a new sect, but a new spiritual movement in all the churches; a sort of church within a church. A spiritual company bound together by in-visible cords and touching hearts and hands in the Holy Ghost. And from these consecrated circles He is calling out a new missionary movement. From them are coming men and women filled with the Holy Ghost to give their lives to the work, and from them are coming, through special self-sacrifice and consecrated business, large and wondrous offerings, that have awakened the attention of all Christians.

People ask us how it is that money can be so easily obtained and in such large sums. Back of it lies a deep, spiritual cause, a work of many years, a glorious movement which has been deepening the life and love of God in Christian hearts, and preparing them to feel that no gift nor sacrifice was worthy for a moment to be compared with the blessing that they had received. It would be impossible to go to an ordinary congregation of even wealthy people and obtain any such offerings unless they had been previously prepared by the Holy Spirit. It is because these people have given themselves and all they have to the Lord, and have found in Him a life and joy which nothing could recompense, and they are glad to give all they possess to send abroad the Gospel and share this blessedness with other hearts. And such a spiritual movement will always produce its counterpart in the foreign field. The work that grows out of such lives, will be a living, supernatural, aggressive and whole-hearted work.

We do not for a moment suggest any invidious comparisons, we recognize the piety and devotedness of the missionaries on the field, but we do say that those that have come from warm and loving churches, and that are supported in the spirit of self-denial, and upheld by believing prayer in the churches at home, will be the highest type of missionaries abroad.

And so, let us not be slothful nor negligent of the work in our midst. Even while laboring for the evangelization of the world, let us consider one another to provoke to love and to good works, and as the tides deepen here they will overflow on every distant shore.

10. The spirit of New Testament Missions is an aggressive one, ever reaching out to regions beyond. 2 Cor. 10:16, "To preach the gospel in the regions beyond and not to build on another man's foundation," this was the spirit of Paul's ministry. Ever reaching out to unoccupied fields, and never satisfied while there was still another land or tribe that had not received the Gospel.

After eighteen centuries there are still boundless fields in the regions beyond for us to reach out to. Of the world's 3,000 languages, 2,200 at least yet remain in which the Gospel has not been preached, and the Bible has not been translated.

Oh, surely every true and noble heart must understand the aspiration of the great apostle, and long to break away from the old trodden paths where so many others are competing for a place, and where there are few that have not some chance of knowing the story of salvation, and claiming whole tribes and nations for our inheritance and our spiritual offspring. There are hundreds competing for the one jewel that you are striving for at home, and when you grasp it you will have to share it with others. There are treasures in dark mines abroad that none can claim with you, but which you and your precious Lord may share together through the ages of glory, as a recompense of your labors.

William Carey might have been the pastor of a little English village, but now he is the apostle of India. Judson might have had a very prominent church in New England, but he is the father of the Karens of Burmah.

Oh, let us realize the honors and opportunities of our life, and despise the sacrifices and the trials through which they must be won.

II. The standpoint of Christian missions. Acts 15:16, 17. "God at the first did visit the Gentiles to take out of them a people for His name." After this, He says, "I will return and build again the tabernacle of David that has fallen down; restoring the ruins that the residue of men may seek after the Lord, and all the Gentiles on whom my name is called saith the Lord that doeth all these things."

Here we have three distinct stages. First, God visits the Gentiles to take out of them a people for his name. This is what He is doing in the missionary work of today. Second, after this, He returns to restore Israel and build again the tabernacle of His ancient people. This is His second coming for which we are looking and waiting. And then, thirdly, after His coming, the residue of men and all the Gentiles will seek and find Him, and in the millennial ages the knowledge of the Lord will cover the earth as the waters cover the sea.

This is all very simple and plain. This is the divine order up to which we are working. God is simply visiting the Gentiles today. It is a passing call. It is a selection of those who

are willing to come. It is a spiritual preparation for His advent. He is gathering an escort which, in every tongue that man has spoken, shall be able to herald the coming King, and stand in glorious ranks around His millennial throne, as the first fruits of the nations.

This is our mighty calling, to find a bride for Him; to gather a people for Him; to invite one and two and three here and there to meet Him. Let us not be surprised if multitudes refuse to come, they are doing it at home, they will do it in the lands abroad, but let us be content if we find His sheep; if we gather His people. Yes, if we even invite them. What an in-finite encouragement this gives to missionary work! We are not depressed if the world refuses to accept its Lord. It has always done so, it will do so till He comes, and seed will still be scattered in every field and furrow, and much of it will be choked with thorns, and plucked up by birds of the air or withered by the stony places; but some will bear fruit and His expectation will not be disappointed.

12. Finally, the end. Matt. 24:14, "This gospel of the kingdom must be preached in all the world for a witness unto all nations and then shall the end come."

This is the consummation. We are preaching the Gospel not for the conversion of the world, but for a witness unto all nations, and when we shall have accomplished this, He will come. He has given to us the key to the future. He has put in our hands the secret of ages. God's great chronometer does not measure time by days and years, but by preparations and conditions, and the hour of the Marriage of the Lamb may be fixed by the bride.

Oh! how this should stir and thrill our hearts with holy energy and aspiration! I cannot understand how any man or woman can believe in the Lord's coming and not be a missionary, or at least committed to the work of missions with every power of his being. There is no mockery more sad and inconsistent than that of believing and speaking of the Blessed Hope with folded hands and selfish heart.

No man can rightly believe in the coming of Jesus without expending all the strength of his being in preparing for it by sending the Gospel to all nations. God is summoning those who hold this hope today to a great missionary crusade, and there are enough of these to make it effectual before the close of the generation, perhaps before the end of the century.

The Master's coming draweth near,
The Son of Man will soon be here,
His kingdom is at hand.
But ere that glorious day can be,
This Gospel of the kingdom we
Must preach in every land.

Oh, let us then His coming haste!
Oh, let us end this awful waste
Of souls that never die!

A thousand millions still are lost,
A Saviour's blood has paid the cost,
Oh, hear their dying cry!

CHAPTER III NEW TESTAMENT MISSIONARY TYPES

"Count me therefore a partner" (Phil. 17).

Let me present to you a group of New Testament missionaries which stand out in bold relief in the story of early Christianity. These we will find are types of character and represent some special feature of missionary life and service.

I. PHILIP, THE MISSIONARY EVANGELIST

Philip had been greatly honored of God as a soul-winner and an evangelist. In the City of Samaria he was in the very height of a great revival and thousands of souls were being added to the Church, but suddenly there came a call to him to leave his fruitful work and go down to the desert road that leads from Jerusalem to Gaza. If ever a man could have been excused for staying at home and taking care of an over-flowing harvest of souls it was he. Not a moment did he hesitate, but promptly left his work and started out like Abraham, not knowing whither he went. Suddenly a cloud of dust on the distant horizon betokened a coming cavalcade, and soon he was facing the chariot of a great Ethiopian prince who was returning from Jerusalem to his distant home with a hungry and disappointed heart. He had sought in vain in the great metropolis of the religious world to find a healing balm for his broken heart. He had the Book of God, but he needed a living voice to interpret it. "For how shall they believe in Him of whom they have not heard and how shall they hear without a preacher?" We need more than even the Bible to evangelize the world. The good seed is, not the principles of the kingdom, but the children of the kingdom. It is not a long interview, but how momentous and decisive. A simple question, a simple sermon to a single hearer and all about Jesus, a simple confession of faith, and then the solemn act of baptism, and, lo, the first heathen convert of the ages has been won and not only won but sent on his way rejoicing to the millions of Africa.

That is the first picture of the missionary page of Church history. How much it expresses. How many its lessons. These are some of them: the need of a missionary call, prompt obedience when it comes, faith even if it seems to lead into the wilderness and the darkness, courage and discernment to meet the opportunity when it comes, personal work for souls, the Word of God and the story of Jesus as the instrument of our missionary work, personal work for the winning of souls, gathering them one by one, hand-to-hand and heart-to-heart, and then when they are won, trusting them to the Lord and leaving them to go on their way rejoicing.

But above all other lessons, the chief lesson of Philip's story is the supreme claim of foreign mission work above all other work, all other claims, all other calls, all other needs, a claim so supreme that Philip was justified in leaving the greatest work of the home field for the sake of a single soul down yonder on the desert way groping in darkness and seeking after God. In the light of this example, is there anything so

important, so supreme, so transcendent, so overshadowing all other obligations, occupations and commissions as the evangelization of the heathen world?

II. BARNABAS, THE CONSECRATED BUSINESS MAN

We have sufficient glimpses of the personal circumstances of this noble Christian missionary to justify us in concluding that he was probably a successful businessman, certainly a man of wealth and property. Our first introduction to him tells us that, "having land he sold it and brought the money and laid it down at the apostles' feet." The first fruit of his consecration was the giving of his means to the cause of Christ. How gloriously God honored him by not only taking his gifts but himself and making him a little later the friend of Paul and the first missionary sent out by the Church in Antioch to inaugurate the great works of foreign missions. Philip had gone as an individual pioneer, but it was the mission of Barnabas and Paul to begin the first organized missionary work of the Church. Barnabas stands, therefore, for all that is most practical and devoted in the work of the Christian layman.

How God had used such men in every age in the Church. It takes more than ministers to constitute the missionary army. Philip of Saxony was as necessary to the Reformation as Martin Luther. Robert and Alexander Haldane were as essential figures in the Lord's work as Knox and Peden. Lord Shaftsbury, Wilberforce and Count Zinzendorf were as much the anointed of the Lord as Wesley, Baxter and Spurgeon. Today, many of the most useful and honored missionaries in foreign lands are men that have gone abroad from secular callings and taken into the Master's work the strength and sterling qualities and the practical experience and wisdom which a business life teaches to earnest men. Some one has said with great truth, that the greatest thing in our modern commercial life is not so much the colossal fortunes of our wealthy men as the splendid genius and force that have accumulated and invested these fortunes. The chief assets of a successful businessman are not his money but himself. Barnabas, the Lord Jesus wants you even more than your money. He wants your ability, energy, wisdom, influence, and experience in the counsels of His kingdom. The chief value of the gift of your means to Him lies in the fact that it is the proof that you belong to him unreservedly and completely. Beloved brethren of the world, captains of industry and business, are you doing your best for your Redeemer and the cause of the world's evangelization? "The Lord hath need of you."

III. GAIUS, THE MISSIONARY HOST

There is no more attractive figure than the noble Christian gentleman whom the Apostle John introduces to us in his third epistle. He tells us in these strong and striking words what kind of a man he was. "The brethren testified of the truth that is in thee, even as thou walkest in the truth. Thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church." Then we have a glimpse of the relation of this good man to the missionaries of Christ. "For his name's sake they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we may be fellow helpers to the truth." This evidently refers to the early Christian missionaries who had gone forth in a spirit of self-sacrifice and faith in God, asking

nothing from the heathen to whom they carried the message of the Gospel. But now the apostle reminds good Gaius of the duty of the brethren to such missionaries, "Whom if thou bring forward on their journey after a godly sort, thou shalt do well. We therefore ought to receive such, that we might be fellow-helpers to the truth." This is a fine picture of the duty of the home church and Christian to the foreign missionary. Their part is to go forth in self-sacrificing love and simple faith in God "taking nothing of the Gentiles," our part is to "receive such" to be "fellow-helpers" and to "bring them forward on their journey after a godly sort." This is what we do when we help an earnest consecrated student through his training course on his way to the field and then supply his outfit, his transportation and support. This is what is meant by "tarrying by the stuff," not to grab all the stuff ourselves and stick it in a saving bank or stock company, but to pass it on to our brother and help him on his journey after a godly sort. Surely this is plain and practical enough for a plain businessman to understand. This is the trust which the Lord has committed to the great body of His people in home-lands. Are we fulfilling it like the beloved Gaius, the missionaries' host, fellow-helper and supporting friend?

IV. EPAPHRAS, OR THE MINISTRY OF PRAYER

What a fine picture we have of this man in Col. 4: 12-13. There is no missionary force more prevailing than prayer. The great art of prayer in all the fullness of its power has been learned only by a few. God has His priests and priestesses who stand with holy hands at the footstool of the throne, sharing the intercession of the great High Priest, and some day it will be found that these are the greatest missionaries of all. The language used about Epaphras is extremely strong. There are several Greek words used for prayer, but the one used about his prayer is the strongest of all. It expresses the kind of entreaty which presses its suit until it has "prayed through" the most difficult situation. "Laboring fervently for you in prayers" is the strong language used to describe this importunate prayer. Beloved, have you found your place at the throne of intercession? It was the Master's special commission to His disciples, "pray ye the Lord of the harvest that he would thrust forth laborers into his harvest." This is the ministry which will bring workers of the right kind, which will bring means for consecrated hearts and hands, which will open the doors of every land and the hearts of every race, and which will send down the latter rain in floods upon the dry ground. This is a ministry from which none may be barred. You may be too old to go to the field, you may be too poor to give much, but if you will dedicate your heart to Christ for the priesthood of prayer, you may bring blessings upon the world that will make your single life worth a thousand lives. Charles Finney tells us of an old man in Ohio who had finished his public ministry and was laid aside by infirmity, but who received a baptism of the Holy Ghost which took the special form of prayer for the world and the work of God. It was his custom to take up individual congregations, ministers and mission fields in turn and pray for a special revival to be sent to each. He kept a diary of these seasons of prayer, and, after his death, it was found that a wave of revival had traveled around the world in the exact order of his recorded prayers. Oh, Epaphras, the Lord hath need of thee. Some modest maiden, some aged mother, some wornout preacher, some humble illiterate disciple you may be, but to you it may be given to touch the wire that will set the world on fire and bring back our returning Lord.

V. LUKE, OR OUR MISSIONARY LITERATURE

There is no more effective instrumentality today for awakening missionary interest for summoning the workers to the harvest field than the printed page and the consecrated pen. The past quarter of a century has almost created the present splendid array of missionary periodicals. Luke was the pioneer of the missionary press. It was he that gave us the Acts of the Apostles, and after he had written twenty-eight glowing chapters he left the book unfinished for us to add in coming generations the remaining chapters of this story, not so much of the acts of the apostles as the acts of the Holy Ghost and the ascended Christ. Do not take refuge with the mean fellow who had only one talent, in the fact that you are not gifted as a writer. We do not want writers so much as readers. It is the missionary reader that creates the missionary literature. You can perform no greater service for the cause of missions than to take several missionary periodicals, if for no other reason than to encourage and sustain them in their fruitful ministry in calling candidates and gathering means for the work of evangelization. Better still, you can circulate these periodicals and pass them on to others to whom they may prove as great a blessing as they have to you. A few months ago a fragment of one of our Alliance papers, floating by the roadside, was picked up by a plain Christian man who was hungering for the sort of truth that page contained. This led to his subscribing for the paper, and this in turn brought several thousand dollars from his grateful heart into the treasury of our work. A few months before a quiet Christian lady in the far South, who had never heard of our work before, picked up a little leaflet, describing the work, and this was used of God to lead her to contribute to the work within the next few days an amount sufficient to support two missionaries for a whole year. Beloved, are you doing your part in the beautiful ministry of the missionary press to publish the Gospel and scatter the leaves of the Tree of Life for the healing of the nations.

VI. AQUILA AND PRISCILLA, OR THE CONSECRATION OF HOME LIFE TO MISSIONS

These two people are in a class of their own. They were not sent by any society; they were not dependent upon support by the churches; they were just plain business people who took care of themselves, and as the providence of God moved them from city to city and land to land, they just let their light shine wherever they happened to be, and the result was a glorious fruition in the living of other lives and the calling of some of the most honored of the servants of Christ to their holy ministry. It was through them that Apollos, second only to Paul in his splendid gifts, was led into the fullness of Jesus. Speaking of them Paul says that they had "for him laid down their necks and that, not only he, but the whole Church of Christ gave thanks to them." They represent what we might call the self-supporting missionary and the Christian family transported to the heathen world, and there reflecting the beauty and glory of Christ to all around. When Commander Perry was asked by some one what he thought of missionaries, he answered, "I myself am a missionary." We do not need holy orders to set us apart for God. The orders of the Holy Spirit are enough. It would be a glorious ministry for the Gospel and the world if a large number of men and women who have ample means for their own support and no pressing need to remain in the homeland, would simply move out to the

heathen world and live there as wit-nesses for Christ at their own expense. It was something like this that Pastor Harms and Gosner initiated when they sent out a colony of several hundred farmers, blacksmiths and other artisans to the heathen world, just to live their holy lives among these people, and present to them the object lesson of a Christian family and a Christian society. The result today appears in a great multitude of souls gathered around the name of Jesus in these stations and forming self-supporting missions in Africa and India.

VII. TIMOTHY, THE HUMBLE HELPER

Timothy was not a principal but willing to go second and be a humble helper of his greater master Paul. When Marshman offered himself to China, his uncouth mien and his clodhopper boots dismayed the committee, and they told him he was not enough of a gentleman to be a missionary. Then they ventured to ask if he was willing to go out as a servant. He was only too glad of the opportunity, and as the servant of Doctor Morrison, that illustrious career, in which he rose ere long to as high a place of service and honor as his leader and master. There are too many captains around. God wants more private soldiers who are willing to follow in the ranks and take the lowest place. Only such men can be leaders themselves, "for he that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

VIII. EPAPHRODITUS, THE MESSENGER

Paul gives this fine description of this noble missionary in Phil. 2:25, 26, 30, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants.

"For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

"Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

He was one of those all-round workers that was ready for any ministry that was most needed, not only to preach the Gospel, but to go and hunt up a suffering prisoner in a Roman dungeon and wait upon him with his own hands. So unselfish was he that when he himself became ill through exposure and over-exertion, instead of asking for sympathy, his one concern was to keep his friends from finding out, lest they should be unduly anxious about him. How much we need, upon the mission field, these all-round people that can turn their hands and adjust their hearts to wait by the sick bed of a suffering missionary, to minister to a heathen child, to help in the housekeeping of the station, to assist in the building of the mission premises, and to be "general utility man or woman" wherever the need is greatest. God give us more of the Epaphroditus' type of missionaries.

IX. MARK, OR THE BACKSLIDER RESTORED

Mark was one of those ardent and enthusiastic young fellows who are eager to go under the first impulse of his heart, but when the real difficulties of the field confronted him was just as eager to get home to his mother. He stands for such people in every age. We get discouraged and sometimes disgusted with these missionary failures, and like Paul with Mark, feel like letting them go as worthless materials. But the story of Mark is instructive and reminds us that we must be as patient as Barnabas, as patient as Christ, and some day, like even Paul himself, we shall be glad to take Mark back again and say, "he is profitable to me for the ministry." There are some of us who never learn anything well until we have failed and started again at the bottom. It takes a good tumble to bring us to the bottom, and the second chance is sometimes the best. Thank God there is a second chance for a humble heart.

X. PERSIS, OR THE MINISTRY OF WOMEN

We must not forget the women. The only person that gets a double mark of commendation in Paul's catalogue of his friends at Rome is "the beloved Persis who labored much in the Lord." The others labored, but she labored much. It is usually a woman who reaches the superlative degree. Beginning with Mary Magdalene, the first missionary of the cross, what a glorious chain of loving, consecrated women leads on through the ages. We might pick out Mary of Jerusalem, the mother of Mark and sister of Barnabas, who seemed to have been the hostess of the Apostolic Church. We could not pass by Priscilla, the spiritual mother of Apollos and the trusted friend of Paul. We also find in this glorious company Lydia of Philippi, little Rhoda, Phebe of Cenchrea, Mary of Rome and many others. Thank God, the race is not extinguished, but the missionary work of women is wider, deeper and more glorious today than ever before. No one can do more in promoting the idea of missions at home, no one can be such a recruiting agent for volunteers, especially in her own family, and no one can give and sacrifice as women do. God help you, "beloved Persis," still to "labor much in the Lord."

XI. PAUL, THE PIONEER MISSIONARY

How shall we in a few sentences attempt to picture this prince of missionaries who summed up in himself all qualities, characteristics and types of spiritual power and missionary service. The one feature on which alone we have time to dwell is the fact that he, above all others, was a missionary pioneer. He was the great Pathfinder in an unexplored realm in the heathen world. It was his to blaze a road through the dark recesses of earth's benighted regions. His one intense and instinctive impulse was to preach the Gospel "where Christ had not been named" and to press on to the regions beyond. He had no time to linger with cherished friends or in congenial surroundings so long as there was a human being within his reach to whom the story of Jesus had never been told. It is almost amusing to hear him say to the Romans, "having now no more place in these parts, whensoever I take my journey into Spain, I will come to you." He could not take the time even to go to Rome until he had the heathen field immediate around him and could say, "from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ." What a glorious type for the young men of today, when God is opening up new worlds for the soldiers of the cross to conquer and the voice of a

sublime ambition is summoning us as never before to march on behind His banner and occupy the world's open doors for the last campaign of the Christian age and the final triumph of the Lamb. This is the one theme in connection with which the apostle uses the word "ambition." All other ambition had been counted loss for Christ, but this ambition lures him on like a great and shining star, "having an ambition to preach the gospel in the regions beyond." God fire the young men and women of today with this noble ambition and make us missionary pioneers and heroic pathfinders through all the neglected wilds of this dark world of sin and sorrow.

CHAPTER IV THE LOGIC OF MISSIONS

"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things" (Rom. 10:14-15).

This chain of inexorable logic sums up the whole practical side of missions and brings home the guilt of the world's moral, spiritual and eternal ruin to the conscience of every man and woman who is not doing his best to send the Gospel of Jesus Christ to all mankind.

There is no sentiment about this. It is stern, inexorable logic, and it brings every one of us, by an irresistible argument, face-to-face with the responsibility of the world's ruin or redemption. It tells us that God has provided a remedy sufficient and completely fitted for all the wants of our fallen race. He has given us a salvation that is adequate, adapted and designed for all the world. He has put the simple conditions of it within the reach of every man who hears the Gospel and now, to use an expressive colloquial phrase, "it is up to you" and me whether men shall be lost or saved. Let us look at this magnificent argument.

It begins heart foremost as Paul always begins. It starts with a great burst of love for his lost brethren, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." This is the motive power of missionary work, a heart aflame with love for souls and longing and praying to lead men to Christ.

I. THE GOSPEL FOR THE WORLD

But mere sentiment cannot save a lost world. The tenderest love and most self-denying sacrifices cannot lift our lost humanity from the fearful effects of the fall. It needs a divine remedy, a gospel of super-human power as well as divine compassion.

The Apostle Paul had discovered such a gospel and had been commissioned to declare to men such a remedy, and this remedy and this gospel were so incomparably superior to all that the world had found that he was enthusiastic in his desire and ambition to pro-claim it to all men.

He had found a panacea for all human sin and sorrow and it was so good that he could not bear to have a single human being miss it. He expressed it by one great word which was a favorite of his and which we find again in his epistle to the Romans. It is the word "righteousness." In a well-known passage in the epistle he had said, "But now the righteousness of God without the law is revealed." Here he expressed the same idea in the verse, "Christ is the end of the law for righteousness to every one that believeth." That

fine expression "righteousness" just means rightness, and the idea is that God has provided a plan for righting every wrong of humanity. It was said of the apostles, "these men that have turned the world upside down have come hither." There is a fine story told of an eccentric English evangelist who took that text for one of his open air sermons in a new place, and began by saying, "First, the world is wrong side up. Second, the world must be turned upside down. Third, we are the men to set it right." In its quaint phrase, this is really the purpose and effect of the Gospel. It is God's way of making things right.

Things are wrong between the world and God. They do not know Him. They do not love Him. They do not trust Him. They cannot stand before Him with acceptance. Their sins have separated them and the sense of sin is bearing them down to deeper sin and a dark eternal hell. But God has sent Jesus Christ to make this right. He has become a Man and so rep-resents the fallen human family. As the great representative Man, He has taken upon Himself man's sins, man's obligations, man's wrongs against God. He has met the issue, He has paid the penalty, He has lived up to the requirements of God's most perfect law and has thus wrought out a righteousness that is perfect and sufficient to cover all the guilt of fallen man and forever to settle the salvation of every sinner who will accept this settlement. This is the Gospel of salvation through the blood and righteousness of Jesus Christ. It is the only remedy for a guilty conscience and a sinful heart. It is the power of God unto salvation to every one that believeth and it was Paul's delight to sweep around the world and tell sinful men of the glorious righteousness of God.

But it is more than this. It is also God's provision for taking away the sin of the human heart and giving to weak, fallen man the power to be right toward God and toward all men. The worst thing in our fallen state is not our guilt and our liability to eternal punishment, but our helplessness to do right or even want to do right. Men tell us that the heathen will be saved if they will live up to the light they have. We do not stop to question this, for God will surely do right by every righteous man, but the difficulty is that the heathen cannot do right of themselves. We cannot do right. Human nature is helpless and the very essence of the Gospel is that it gives the power to choose and do the right. It takes away the love of sin, it makes us love the things that God loves and hate the things He hates. It has power to cleanse, purify and uplift human nature. It is a divine force placed within the human breast, causing us to walk in His statutes and keep His commandments to do them. This is the very thing we are called to give to a lost world, the righteousness of God. This is the glory of the Gospel, and with such a remedy for the dark stains of humanity, what a cruel crime it is to keep it back from our struggling and sinking fellow men.

II. ALL THIS COMES THROUGH CHRIST

It is not a character slowly built up. It is not mere merit painfully attained as the Buddhist tried to attain it, but it is a Person, a living, loving, real Man, Christ, our Brother, our Saviour, our living Head, who has wrought it all out for us and who waits to give it to us the moment we accept Him. It is not a struggle to be good in our own strength, but a simple act of confidence in a loving Redeemer who undertakes the whole task for us and makes us a free gift of righteousness the moment we accept Him.

