

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.

Christ is the world's answer, the world's remedy, the world's hope, the world's Redeemer. The apostle's one business was to minister Christ to mankind, to tell them of Jesus and bring them into contact with Him who is the desire of the nations and the remedy for all man's wrongs.

All this is without the law and by the free grace of God. "Christ is the end of the law for righteousness to every one that believeth." When we receive Him, we pass from under the condemnation, the claims, the terrors of the law. We do not have to obey a stern commandment as a condition of salvation, but we receive a righteousness, higher than man himself could ever have attained, without a single effort as the free gift of His grace. His merits become ours, and we stand before God in as good a place as if we had never sinned, in as good a place as if we had done everything that He has done and kept every commandment that He has kept. Not only so, we receive Him into our hearts as a living Presence, an efficient Power, a divine Enabling, and united to Him we can relive the life He lived and be even as He in this world.

Such a salvation, so complete, so sufficient, so far-reaching, so free, is enough to set on fire the hearts of angels and to make the men that have received it burn with desire to pass it on to all the race. What a pity that this lost world should be another hour without it.

Then this righteousness is accessible and available to all men. It is not far off, but near. It is not hung high in the heavens where men must painfully climb the heights of virtue and achievement before they can reach it, but it reaches down to the level of the most lost and helpless of men. Its terms are as simple as language can express or love can provide. It says, "Whosoever shall call upon the name of the Lord shall be saved," and there is nothing so easy as to call, to utter a cry of need and know that instantly the love and grace of God will respond. It is not restricted to any class or race. "There is no difference, for the same Lord over all is rich unto all that call upon Him." It is not for moral Jew or cultivated Greek or initiated philosopher, but it is for the common people, it is for the sinful people, it is for "whosoever will."

He uses a beautiful figure to express its accessibility. "Say not in thine heart, Who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep that is to bring Christ up again from the dead, but the word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we speak and if thou shalt confess with thy mouth, the Lord Jesus, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

You do not need to slowly climb to some high experience to be able to know God and become righteous as all ancient philosophers taught. You do not need to go down to some depth of abasement to make yourself worthy of His mercy. All the efforts which heathenism inflicts upon its votaries as a meritorious cause of salvation are foolish and needless. Just where you are this moment, you can meet Him and sing,

"This uttermost salvation,
It reaches me."

Even amid all the wreck of humanity, there is still in every human heart some echo of the voice of God, some sense of need, some responsive touch that the Gospel awakens, meets and satisfies. There is a fine picture in the Book of Exodus of the nearness of God to sinful men. It comes at the close of the 20th chapter and immediately after the sublime and awful picture of Mt. Sinai and the terrors of the ancient law. Just at the foot of that fiery mount of judgment, God erected a little model picture of His grace which is full of the very spirit of the Gospel. It was an altar of earth representing the place where sinful men were to meet the God of this fiery law. Not on the fearful top of Sinai could they meet Him, for that only spoke of judgment, but this altar of earth represented the cross of Calvary and the plan of salvation through the blood of Jesus Christ. There they were to bring their bloody sacrifices and find atonement for the sin which that law so fearfully condemned. But the description of the altar is a very poem of grace.

First it is to be built of earth, not of stone. The commonest, cheapest material within the reach of everybody. Second, if it was to be built of stone it must not be of hewn stone, for God said, "If thou shalt put thy tool upon it, thou hast defiled it." No works of man must mingle with the free grace which insists upon saving us alone.

Again, there were to be no steps leading to it, for He says, "If thou go up thereon thou hast revealed thy nakedness." There is not even a single step needed to raise us to the level where God can meet the sinner, but He meets him on his own level and steps to the lowest place where guilty man lies helpless at the foot-stool of mercy. What a beautiful picture of that full and free salvation which God offers to the most unworthy of our race crying, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat. ... without money and without price."

There is another beautiful picture of the nearness of God's mercy and grace to helpless sinners in the 14th chapter of Leviticus. It is the picture of the poor leper outside the camp, excluded from the fellowship of his brethren by his uncleanness and leprosy. But in infinite tenderness and mercy, God is represented as going out to meet the sinner there; "the priest shall go to him without the camp." Just where he lies in his separation and misery, there God's mercy meets him and supplies all that is necessary for his return and his future way.

Perhaps there never has been a finer illustration of the far-reaching mercy and grace of God to sinful men than that given by a poor Chinaman when asked why he had given up Confucius and Buddha, his native gods, and had accepted Jesus Christ instead. "I was down in a deep pit," he said, "into which I had fallen in my folly and sin through heedlessness and drunkenness. I was sinking in the mire and vainly calling for aid. Suddenly a shadow fell across the mouth of the pit and I looked up, happy that a deliverer had come, and there was Confucius, the teacher of my fathers, with his venerable face and form, looking down and calling to me. I implored him to reach out his hand and help me, but he proceeded calmly to instruct me in the principles of right living, and told me

that if I had only listened to his teaching I would not have been there. After fully impressing this upon me, he closed by saying that if I ever got out to be sure to mind his teachings in the future, and then with cold and heartless indifference, he passed on. It was vain for me to cry, 'Help me, help me now. Your good advice will be useful after I get out, but it is useless until some one delivers me from this pit of death,' for he was gone, and I felt that Confucius could not save me.

"Then I sank deeper in the mire and was about giving up all hope, when another shadow fell upon the opening, and I looked up and there stood Buddha, the religious leader of my people. With the frenzy of despair, I cried to him to save me. But Buddha folded his arms and looked serenely down upon me, and began also to preach a sermon to me. 'My son,' he said, 'be quiet, be patient, be still. Don't mind your troubles, ignore them; the secret of happiness is to die to self and surroundings, to retire to the inward calm and center of your heart; there you shall find Nirvana, eternal rest, and that is the end of all existence,' and so he was about to leave me, but I cried, 'Father, if you will only get me out of this pit, I can do all that you tell me, but how could you be quiet and satisfied sinking in this awful mire.' But he benignantly waved his hands and said, 'my son, be still, be still,' and passed on. And I felt that Buddha could not save me.

"Then indeed I was ready to sink in uttermost despair, and hardly cared to look up again, when a third shadow fell across my vision. At length I ventured to look up once more, hardly daring to hope for help, when I saw a man, like myself, with kind and tender countenance and the marks of tears and blood upon the brow that had been pierced with thorns, and with a voice that broke my heart he cried, 'My child, I have come to save you. Will you let me?' and I cried out in my despair, come, Lord, help me, I perish. In a moment He had leaped down into the pit and put His arms around me, and was lifting me up, and then He placed me on the brink, and taking from me my torn and spattered garments, He washed me and robed me in new raiment, and then He said, 'I have come to save you from your distress, and now if you will follow Me I will never leave you, I will be your Guide and Friend all the way, and will keep you from ever falling again,' and He told me His name was Jesus. Need I say I fell at His feet and said, Lord, I will follow Thee.

"That," said the Chinaman, "is why I became a Christian."

Beloved, this same Jesus who has brought you and me out of a horrible pit and the miry clay and set our feet upon rock and established our goings, is longing to do the same for every lost and helpless child of our fallen race. Oh, how sad, how needless, how terrible that we should leave them to perish without ever knowing Him. How can we be so cruel to them and so heartless to Him. By the love that ransomed us, oh, let us go, like Him, "To seek and save that which was lost." Such is the glorious Gospel which God has provided for this lost world. Let us next look at

III. OUR RESPONSIBILITY FOR GIVING THE GOSPEL TO THE WORLD

There are three links in this chain of responsibility.

I. "How shall they call on Him in whom they have not believed?" That is the responsibility of every sinner. God calls upon every lost man to believe on the Lord Jesus Christ, and call upon Him as Saviour and Lord, and if men refuse to do this, the responsibility for the loss of their souls is their own. They have had their chance and they have made their choice. God cannot save men without their believing in Him. In the very nature of things there must be confidence, there must be consent, there must be a response of the human will and the human heart to the call of God. Salvation is not a mechanical process, but a voluntary one, in which every human effort must cooperate with God. "He that believeth shall be saved, but He that believeth not shall be condemned. He that believeth not is condemned already, because he hath not believed in the only begotten Son of God." Men deserve to be lost forever if they refuse to accept the Saviour that is offered to them. This is the one deciding question for every human being now. No man will perish eternally on account of his sins but only on account of his treatment of Jesus Christ. It is not the sin question but the Son question. Therefore, God wants the message of salvation offered to all mankind, then the responsibility offered to all mankind, then the responsibility rests with them. "Go ye into all the world and preach the Gospel. He that believeth and is baptized shall be saved, he that believeth not shall be condemned."

2. The second link of responsibility. "How shall they believe in Him of whom they have not heard?" "And how shall they hear without a preacher?" This is the next human agency. The agency of the messenger. And so God has ordained human agency in passing on the Gospel of mankind. He might have proclaimed it with trumpet voice, as He doubtless did when He went down into Hades and preached to the spirits in prison. He might have written it in flaring characters upon the sky. He might have sent a thousand angels to declare it among the nations. But He has chosen to give to us the privilege and honor of sharing this glorious work with Him.

"Now we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

Therefore, Christ's first word to His disciples is "go." The call of the heavenly voices is, "whom shall we send and who will go for us?" He is waiting for volunteers, and He will only send volunteers. It is the duty of every one to go who has not a good reason for staying at home. Have we heard this call? Have we weighed our responsibility? Have we waited for our marching orders, and are we where God wants us in this matter? Young men and women, fathers and mothers, students and earnest lives of every name who are standing at the crossroad of life, oh, listen today, while again He calls, "whom shall we send and who will go for us?" God grant that many may answer, even today: "Here am I, Lord, send me."

3. The last link brings the responsibility home to every one of us. "How shall they preach except they be sent?" This is something that we all can do. Certainly, it is God's business first to send a messenger, and the words apostle and missionary just mean sent ones. The

twelve apostles were twelve missionaries, and every missionary should be sent of the Holy Ghost.

But it is our duty to send them too. Therefore, we read in that pattern chapter in the Acts of the Apostles, Acts 12, that before God began the great work of modern missions, He commanded the church at Antioch to separate its two best leaders and send them forth as foreign missionaries, and it is distinctly added, "So they being sent forth by the Holy Ghost departed unto Cyprus." Who is to do the sending? First, the Church, through her officers and missionary boards is called upon to send, and the missionary call should always have two sides, the volunteer's side, as he offers his services, and the Church's side, as she accepts him and stands with him in joint responsibility for his work and for his support.

But the parent can also send his child. What are you doing as parents? How are you shaping the future of your children? Are you saying, as one of our missionaries once reported an American Christian as saying to him, "Yes, we believe our children should go as missionaries when God calls them, but we do not agitate the question." Is that loyalty to God? Or are you going further? not holding them back as some have done, and like the eagle that stole the lamb of sacrifice from the altar, and found when she reached her nest that she had carried a coal from the fire along with the lamb, which in a moment burned up her nest and her young? Have you found, alas, that in robbing God of some precious life, you have wrecked that life and desolated your own home circle?

But, finally, we can all send as helpers and supporters of those who go. The question of money is today the deciding question in connection with any large advance movement in the missionary field. We can be missionaries at home just as truly as our brethren are missionaries on the field, and God will count our work a partnership with them and we shall share alike in the spoils and recompense when the great harvest home shall come.

Are we doing our part, and shall we do it again today to send the messengers, the missionaries who shall bring the missing link of the touch of a human hand, the sound of a human voice, the Word of God and the voice of love to wake up the faith of the world's lost children?

A gentleman called on a Christian businessman, and finding him intensely busy, asked how many hours he worked daily. "Oh," said the man, "twenty-four." "How is that possible?" asked his friend. "Why, you see it is this way," he replied, "when I was a young man, I gave my life to God for the foreign mission field, but soon after my father died and it became necessary for me to remain at home and carry on the business for the support of my mother and sister. But I have found another way of carrying out my missionary consecration. We have branches of our business in various parts of this country, and this suggested the idea of having a missionary department and branches in various parts of the world. Here, for example, is a map of China, and at that little town in South China is one of our missionary branches. Out in India there is another, another in Africa, etc. So while I am working twelve hours here my representatives in the missionary branches are sleeping, and when I retire at night they begin work on the other

side of the world, and so our business keeps open twenty-four hours in every day, and I find these missionary branches not only give a broader scope to our business but a delightful interest and the very best of all our returns come from them."

That is missionary consecration put in practice. That is the meaning of a missionary pledge. We do not give off-hand something on the impulse of the moment, and then forget it for twelve months, but we enter into a contract that runs over the entire year, and we go back to carry on our business and perform our daily tasks in partnership with the Lord Jesus Christ, and in gaining, saving and sacrificing the fruits of our toil for the spread of the Gospel and the building up of His glorious kingdom.

CHAPTER V CHRISTIANITY'S CRIME

"If thou forbear to deliver them that are drawn unto death and those that are ready to be slain; if thou sayest, Behold, we knew it not; shall not He that pondereth the heart see it and shall not He that keepeth thy soul know it, and shall He not render to every man according to his works?" (Prov. 24:11, 12).

I. We have here a great peril. "Them that are drawn to death, and those that are ready to be slain." This might describe any great danger. Some of us have seen a man overboard at sea, and we remember how quickly the signal was given, and the cry was heard over the ship: "There is a man overboard!" And the engines were reversed, the boats lowered, and every human being on board that vessel intently absorbed in trying to save that man.

Or, greater still, we can recall the catastrophe of a ship lost at sea and all the passengers and crew in peril of their lives. How the multitudes throng the beach to watch the struggle amid the breakers; how the lifeboats are manned and pushed through the wild surf to rescue the sinking men! Or how eagerly on shore the friends and relatives throng the approaches to the steamship offices to learn the latest news of the terrible disaster! Who is there that would not do his best to save one of those previous lives?

Sometimes even more terrible tragedies on a wider scale startle the great of the world, as when in a single moment some town is leveled by the cyclone; some great city is swallowed up by the earthquake, or some valley is deluged by the devastating floods, and thousands of lives in a moment swept away! Oh, how the hearts of men are stirred with sympathy, and their hands are opened wide to relieve and help! What millions were poured out of the generous hands of our people to rescue the victims of the Chicago fire, the Johnstown floods, the Chinese famine and the destitution of millions of starving Russian peasants; and base and ignoble the man would be who would refuse to help his fellow-man in such an hour of need.

But there is another side to human life, not less real because less visible. Every fifteen minutes in yonder heavenly world the awful tidings are reported that a thousand souls have been lost forever. Every morning the news could be heralded through heaven that a city the size of Albany has perished forever, and a hundred thousand souls have passed into eternity with-out a ray of hope. Every New Year's day it could be announced yonder, without exaggeration, that a population as great as the whole of Great Britain has been blotted out of life, and passed to an eternity of darkness and despair.

Perhaps you have sometimes stood in a crowd and seen a man pass by on his way to execution, and you knew that a few minutes later he was passing through the strange horrors of a violent and shameful death. Your heart is sick at the remembrance; but if your eyes were open to see as God sees, you would behold, not one human being, but a procession of men and women long enough to girdle the earth more than thirty times, passing every moment to something worse than death, and every step of their pathway

marked by sin and sorrow, until at last they drop one by one into a hopeless and Christless grave. There are a thousand million of them in that procession today, and when they shall have passed on, another thousand million will be pressing hard behind.

How many do you suppose in the sixty generations of the Christian era have passed on in that procession and are waiting somewhere in the realms of sorrow to meet us at the judgment and say, "Why did you never tell us of salvation?" At the lowest estimate, twenty thousand millions, more than twenty thousand cities like Chicago, and more than twenty million congregations of a thousand persons. Oh, beloved, are they not being drawn to death and ready to be slain; and does there not come to our ears this sad and awful refrain:

Oh, I seem to hear them crying,
As they sink into the grave,
We are dying, we are dying,
Is there none to help and save?

Think, for a moment, of their dreadful sorrows as they pass down to that hopeless grave. As we sit in the comfort and joy of our Christian privileges and hopes, over yonder in India some little girl, the brightest in her village, is being publicly dedicated to a life of shame as a priestess in the temple of her hideous and unholy god. At this very moment some poor child-widow is cursing the dreadful fate that ever made her a woman; some poor, wretched Chinaman is dragging his emaciated form into a lonely cave to die alone, as a victim of the curse of opium.

But all this would be possible to endure, if there was a brighter hope beyond. I have seen a dying mother, whose life had been one long sad story of wrong and cruelty, passing through yonder gates with shouts of victory, and all her earthly anguish was swallowed up in one drop of heaven's hope and joy. But these have no such hope. When they lie down to die, there is nothing but darkness and despair. There is no sweet promise to cheer them; there is no inward illumination to light up the gloom; there is no Comforter to whisper: "Fear not, I am with thee ;" there is no Saviour's bosom on which to lean the dying head and breathe the life out sweetly there. But around them on earth are the horrid rites of paganism, and within the dark heart is naught but the presence of evil spirits and dreadful fears and agonies, and they pass out of a wretched existence, here, into a darker future beyond.

Do you say you do not believe this? that God is too merciful to let them be lost, and there must be some other way of hope and salvation for them? Beloved, this settled unbelief of God's Word is probably the secret of most of our sinful neglect of the heathen world. We are pillowing our consciences on a lie. God has solemnly told us in His Word, that there is no other name under heaven given amongst men whereby we must be saved but the name of Jesus. The tender-est voice that ever spake on earth declared, "Except a man be born again, he cannot enter the Kingdom of God." If God could have saved men in any easier way, He would never have given His Son to the horrors of Calvary.

Beloved, if there be any other way of the heathen being saved, we had better never send them the Gospel, for it only increases their condemnation if they reject it. Better let them live and die in ignorance, and go to heaven through God's mercy without Christ. Ah, there is no such way! The true principle of the Divine government respecting them is given by the prophet in these unmistakable words: "If thou warn not the wicked he shall die in his iniquity, but his blood will I require at the watchman's hands." The meaning is unequivocal. The sinner is lost although he was unwarned; but the faithless watchman is held guilty of his blood. The heathen perish, but the Church of God will be held accountable for their doom. Such is the awful peril of a dying world.

But one more touch needs to be added to the dark coloring; namely, their helplessness.

There is no one in this land of churches and Bibles who may not be saved if he will. But more than half the human race cannot if they would. They have never heard of Jesus; and surely we owe it to them that we should give them at least one chance. Talk not for a moment of the need of home fields in comparison with the heathen world. The darkest pictures in New York or Chicago are as a drop to the ocean compared to India or China, where nearly a thousand millions are drifting into eternity and crying, as they meet their Judge, "No man cared for my soul."

II. A great neglect. We have next the picture of our awful neglect and indifference to the need and peril of a perishing world. "If thou forbear to deliver those that are drawn to death, and those that are ready to be slain," it is not necessary to do anything to be guilty of their blood. It is quite enough to do nothing, but simply let them alone. Yonder switchman needs not to throw a great rock across the track to hurl a hundred lives into eternity. It is enough that he simply neglects to close the sidetrack and the switch at yonder station, and the train itself will rush into ruin with all on board. It is not necessary for the lighthouse keeper to lure the vessel by false beacons upon the reefs and rocks. All that is necessary for him is simply to neglect to light the lamps at sunset in yonder lighthouse, and tomorrow morning a hundred mangled bodies will be lying on the shore.

A few years ago a man under sentence of death was found at the last moment to be innocent, and a messenger was dispatched with a pardon from the governor to the place where he lay awaiting execution the following morning. But the messenger, thinking there was time enough, lingered a little too long on the way, stopping to rest and refresh himself at the wayside inn, and thoughtlessly falling asleep. Waking suddenly, he found his terrible mistake, and that the life of a human being hung upon a thread. Wildly he dashed along that road, renewing horses at every post, until at last, covered with perspiration and foam, he dashed up to the courthouse square, loudly calling out the message of pardon that he had brought; but alas, he was too late! Just one minute before that innocent man had been hurled into eternity. Could he ever forgive himself that crime?

I have seen a man, who, all his life long, walked with a shadow upon his face, and a head bowed with a weight of insupportable gloom, because, by a moment's neglect, he had once taken a human life. Oh, how men and women will go through eternity crushed with

the consciousness that they have ruined human souls by their selfish neglect. When the Johnstown floods were just beginning to pour down the valley of death, a horseman was seen dashing down the little stream, and shouting at the top of his voice, "Escape for your lives! the floods, the floods! to the hills, to the hills!" until at last he, too, was overtaken by the awful deluge of destruction. But he would rather give his noble life than let his fellow beings perish unwarned. Oh, beloved, you will some day wake up to see the awful meaning of what you have not done and might have done!

It was not necessary that David should slay Uriah with his own hand. It was sufficient that he should let him be put in the front of the battle and perish without support, and David was branded as his murderer, and his kingdom was blighted by the awful crime. It was not necessary that Ahab should stab Naboth to the heart and steal his vineyard. It was enough that he should let his wicked wife do it all, while he lay comfortably on his couch, drinking wine and listening to sweetest music. But Naboth's blood stained his wicked soul all the same, and sent him down under the curse of an indignant heaven to a dishonored grave.

It was not necessary that Esther should raise her hand against her countrymen, but Mordecai told her that if she even forbore to risk her life to intercede for them with the king, she and her father's house would be destroyed and she would be held guilty of their destruction. It is not necessary for you to club your brother to death to be a murderer, but you can simply let him drown by your side and not put forth your hand to save him. It is not necessary for you to go to China and Japan and live a profligate life, seducing the poor heathen into the shameful vices of American and English visitors; you can simply stay at home and neglect to help and save them.

The Church of God is like a trustee left with a great inheritance by a wealthy man to be used for the poor of New York, but instead of spending it for the poor, the trustee spends most of it in a luxurious mansion, with horses, carriages, pictures and servants, while the poor children pine in want and die in neglect. What would the world call such conduct? Infamous, too black and shameful to be forgiven by society or justice or law, and such a man would be branded as a criminal and driven from society as an outlaw. And that is just the attitude today of the Church of God in relation to the heathen world. God has given us the Gospel as a trust, and we have been keeping it as a luxury and letting the world perish without it.

Let me show you how the Church of God is neglecting a world that is being drawn to death. In the United States there is one ordained minister, and about a dozen Christian workers, for every seven hundred people. In India there is one ordained minister and a very small handful of Christian workers, sometimes none at all, for every four hundred thousand people, or nearly six hundred times as much provision for the people of America as for the people of India. In China the proportion is nearly the same, perhaps a little better. Does that look like neglecting those that are drawn to death?

Beloved, how far have we been guilty; how much have we left undone that we might have done? How much have we been wasting on work that did not need our help, or on

selfish and needless pleasures, while souls innumerable have been sinking into death, and God has been charging us with their blood?

III. An insufficient excuse: "Behold, we knew it not." This is, perhaps, true. The ignorance of most Christians respecting the world's need is appalling; but this is no excuse. We should have known. If it should be found that a family in some little town had died of starvation, and all around them the people had been living in affluence, and had not even taken the trouble to find out the causes of those children's piteous cries, would not that town be branded by the secular press and the public opinion of the country as inhuman and without excuse? We ought to know the condition of our world, and God will hold us guilty for what we might have known. He has made us trustees for those that have not the gospel, and it is our business to find out the needs of the world and to see that they are supplied. We are our brother's keepers, and in the great day we shall find that our accountability will be coequal with our opportunity.

There are thousands of ministers of the gospel in the United States who know almost nothing of the need of the heathen world, and will scarcely ever present the matter to their people. There are millions of Christians in this land who never read a missionary paper and do not want to hear of this subject. Oh, friends! you will have to look it in the face some day, when thousands of millions of lost ones shall look you in the face in judgment, and God will say: "Who slew these souls," and a voice you cannot drown, will answer: "Thou art the man."

IV. A solemn accountability. "Shall not He that pondereth thy heart see it, and He that keepeth thy soul shall He not know, and shall He not render to every man according to his works?" Dear friends, you can do as you please now. God gives to every one of us a strange and awful freedom to do as we like. Calmly the years go on and no thunderbolts strike us down as we live in selfishness and ease, and spend our lives and means upon ourselves.

In yonder judgment hall the Master stood one day and let those soldiers do their worst, those chief priests and Pharisees have their way, that time-serving governor unjustly condemn Him. They had their day; but long, long ago they have found that all this must come into judgment, and ages of sorrow have been reversing the picture on their wretched heads. You can be selfish if you like, you can spend your money as you please, but God is pondering thy heart and weighing thy life and calmly waiting till you are through, and have shown all that is in your heart. And then, oh, then!

I see two men passing into the judgment. One has spent his life for God. His money has been invested in immortal souls. Hundreds meet him yonder as the fruit of his life. Oh, how he exults that he did not throw away this glorious crown and recompense!

But another comes. He had the same fortune, the same opportunity, but he meets a blank eternity. There is no ransomed soul to greet him. He has nothing from his life. His fortune is gone, but upon himself; and God takes him apart and points him to that glorious picture which greets the other, and I think I hear him say: "My child, all that you, too, might have

had; all that was waiting for you to claim, but all that you blotted out by your selfishness and neglect; and you have not only destroyed your own reward, but you have also destroyed all that company of happy immortal souls that you might have saved. Murderer of immortal spirits, go to thy place and to thy doom, and let the cries of those whom thou hast ruined be thy sufficient punishment!"

But there is a day of judgment now. This word "pondereth" literally means to weigh. God is weighing us and testing us by the way we meet His claims, and determining by our present lives what we are fit for and can be trusted with. When God gives us money, He stands back and watches to see what we will do with it and if He finds a good steward, He will give him more; and if He sees us mean and selfish, we cannot expect Him to give us a higher trust.

As we read these lines He is pondering our hearts and marking us by our very thoughts, purposes or excuses. "Lord, what is man, that thou art mindful of him, or the son of man that thou shouldst set thine heart upon him, for thou dost visit him every morning and try him every moment." Oh, how disappointed He is when He finds us unworthy of His confidence, and unfit to be trusted with the great things which He would love to have us do for His kingdom! Many a business failure, many an earthly sorrow has come because we proved ourselves unworthy of God's great trust for us; and many a great fortune has been given simply because some man was found on whom God could depend as a faithful steward.

"He that keepeth thy soul shall not he know?" Why, my friend, you are dependent on Him for your very life and every blessing of your soul. How can you have the face to go to Him and ask Him for anything, when you know that this very moment He is looking into the face of some poor heathen woman who is dying without the Gospel, and whom you might have saved?

Do you realize that every time you bow at His feet in prayer and expect Him to meet you with such gentleness and peace, His heart is being wrung by the despairing cry of some one of His lost children who might have known His love if you had been faithful! I should be ashamed to pray to Him tonight for His blessing on my head unless I believed that I was doing all in my power to send the Gospel to a dying world. All this we may not realize now; but the day is hastening on when it will meet us and we shall come face-to-face with these men and women that have perished without our aid.

Bishop Taylor tells of a village in Africa where he called for a day with his little missionary boat, but was not able to remain or leave a missionary with them. They were bitterly disappointed and long entreated him to alter his purpose and leave a teacher among them. But it was beyond his power, and he sorrowfully left them. As he sailed up the river he saw them standing on the bank beckoning to him with eager entreaty.

Two days later he returned, sailing down the stream. As they passed the village, the natives were still upon the banks watching for him; and as they saw that he did not intend to land, they became wild in their gesticulations and cries, waving their arms, leaping

high in the air, shouting and trying in every way to attract his attention. He felt the appeal in every fibre of his being, but he could do nothing. He had no one to leave, and as he sailed down the river his heart was broken with the sight.

When at length they passed out of sight of the vil-lage and were hidden by a projecting promontory from their view, he said he heard a great and bitter cry go up from those people, loud and long, until it pierced his very soul, and seemed to go away up to heaven as a protest to God against the cruelty of man. It was the lamentation of the heathen after God. Oh, friends, we shall hear that cry! It will come up in our ears once more in the judgment day. What are we going to do about it now? God help us to stand in that awful hour and say: "I am pure from the blood of all men."

We have called this Christianity's crime. You are not responsible for Christianity's crime, but you are responsible for all that you can do. The day has passed for this work to be done by great corporations. God is going to do His best work today by faithful individuals and often by humble instrumentalities. The few and not the many, the weak and not the great, the lowly and not the illustrious, the little band of Gideon picked out from a picked out people, are to be the deliverers of Israel and the standard-bearers of the last crusade, What can you do? Many of you can go, and go you should, unless God gives you a clearer call to stay, or closes up your way to go. Others of you can send in whole, or in part, some other worker.

One day in Kansas we met a young brother whom God had called to go to Africa. Along with him came another young farmer who lived on a neighboring farm, and who also had wished to go as a missionary; but with great sweetness he said to us: "I have wished very much to go, but I think God is lately calling me to stay at home and support John while he goes." So that those two brothers are joining hands across the sea. The one is going to the Soudan. The other, at even a greater sacrifice, perhaps, is staying at home, and by his hard toil and loving hands is standing back of him in his life work. God is waiting to recruit an army of twenty thousand heroes to go abroad and twenty thousand more to "stay by the stuff" at home, and when the crowning day shall come they shall both divide the spoil.

Beloved, what are you going to do about this matter? Are you going to waste your money any more in the miserable investments which are to perish with the earth, or are you going to turn it into the currency of Heaven and find it yonder in immortal souls that will shine forever in your crown of rejoicing. "What thou doest, do quickly." In a very few years the world that God expects you to save will all be dead and lost. The harvest will not wait. If the Gospel is ever to be given to our generation, it must be done at once.

God save us all from the crime of crimes, the blood of souls, and lead us this very moment, as we end this page, to kneel down upon our knees and honestly confess and thoroughly put away the great and awful wickedness which we have been so long content to have go on without compunction, neglect of our trust and forgetfulness of the dying charges of our glorious Redeemer, and of the awful peril of a perishing world.

CHAPTER VI TWENTY-ONE REASONS

"Which is your reasonable service?" (Rom. 12:1.)

We propose to discuss seven reasons which many people plead as excuses for neglecting the work of foreign missions; seven reasons which really explain their neglect; and finally, seven reasons why we should make this work the supreme business of our lives.

I. SEVEN EXCUSES FOR THE NEGLECT OF THE HEATHEN

1. The oldest excuse which we find in the Bible is Jonah. When God sent him to Nineveh, which then represented the heathen world, he tried to beg off because of his national and religious selfishness. He was such a bigot that he did not want Nineveh to be blessed or the heathen saved. When at last God compelled him to go and blessed his ministry beyond all precedent, he got so angry that God had to leave him under his withered gourd as a warning to future ages against selfishness, bigotry and exclusiveness.

2. The oldest excuse we read of in modern church history for neglecting the heathen comes down from the ancient Presbyterian Church of Scotland. It is said that when a young and zealous minister arose in the General Assembly in the days of the Erskines and moved that a committee be appointed to consider the practicability of beginning a mission to the heathen, the aged Moderator pointed his finger emphatically at the young presumer and cried, "Young man, sit down, and mind your own business. When the Lord sees fit to send the Gospel to the heathen in His wise foreordination, He will do it without your interference."

3. The next excuse is the old plea, "There is enough to do at home." This is really a pretext rather than a plea, because it is a fact that the people that are doing most for missions are doing most for the work at home and the people that beg off from foreign missions are as ready to be excused when the collection basket is passed for home work. So obvious was this to a shrewd solicitor for city mission work in London, that when he started out to ask his wealthy constituency for donations for home missions, he always wisely began with foreign missions. And when he was turned down in his plea for the heathen, he brought out the other book which he had from the beginning really meant to present and said, "Well, my friend, I am so pleased to find that you are deeply interested in home mission work, for I have also brought along with me a report of our city mission and one of their subscription books, and it will give me great pleasure to accommodate you in your preference for your home field."

4. One of the saddest and most common salves for guilty consciences on this line is the plea of the New Theology, and we fear the great mass of those who like to call themselves liberal Christians, that the heathen are really in no great danger after all, for

God is too merciful to let them perish through the neglect of others in sending them the Gospel, and that there really is some other hope for them apart from the cross of Christ and God's plan of redemption. This is really an insult to the precious blood and the loving heart of Jesus Christ. If any less costly way of saving men would have sufficed, God would never have allowed His only begotten Son to be crucified. "There is no other name under heaven given amongst men whereby we must be saved."

5. Modern culture and the study of Oriental religions have brought out a very popular plea along this line of which we have been hearing a great deal for a quarter of a century; namely, that the old religions of heathen nations are good enough for them and in some respects just as good as Christianity. Buddhism has been quoted as "The Light of Asia." Confucianism has been praised as the highest code of ethics and worthy of comparison with the Sermon on the Mount. And Hinduism has been actually imported into this Country by weak and silly Americans as a more ancient and profound system of spiritual truth than even the Bible. All we need to say in answer to these foolish and extravagant attempts of a few brilliant people to attract attention by startling theories that will not bear the slightest investigation, is to point to the land where these religious systems have left their impress for thousands of years. What has Buddhism done for Tibet, its greatest stronghold and the very last of the countries of the world to open its doors even to civilization? What has Hinduism done for India, with its enfeebled national spirit, where three hundred millions are held subject to foreign rule, with its child-wives, wretched widows and enslaving bonds of caste and superstition? What of China notwithstanding its moral teaching? China, that has stood still since the days of Abraham and only really begun to move forward since the vital touch of Christianity has stirred its veins in the last fifty years. And Mohammedanism, can we find a better proof of its blighting curse than the Turkey and Arabia of today? And as for Africa, Polynesia, and other barbarous and pagan lands, let the tragic story of the witch-doctor and his victims and all the horrors of slavery and cannibalism be the test between Christianity and idolatry.

6. They are not worth saving. These swarming myriads of stupid, ignorant and brutal heathenism are just the offscouring, the scum, the vermin of society, and are better left to their inevitable fate to be swept away by the stronger tides of human life on the principle of the "survival of the fittest." Like the Indians of our own continent let them die out as inferior races, they are not worth our pains or trouble to save. That is the brutal argument of many heartless, selfish men and women today. Not worth saving! Then why did Jesus tell the story of the prodigal's welcome, of the woman of Syrophenicia, of the dying thief, of the chief of sinners? Not worth saving! Then how will you explain the story of such noble lives as the martyrs of the Boxer rebellion in China, the splendid trophies of Christian missions in Central Africa and Polynesia, the glorious men and women that adorn the native church of India today. Yes, and the cultured, consecrated and ransomed men and women of our own race who themselves would have been barbarians still had not Christian missions found their fathers and brought them to the light when they were wild Celts, Britons, Goths or Vandals, worshipping at the bloody altars of paganism and offering their very children in human sacrifice. Worth saving? Then please explain what our most far-seeing statesmen meant when they told us that China in a little while is bound to be the leading nation of the world, as Japan already threatens to become.

7. The most sordid of all mean excuses is that which some have the honesty to admit and which probably most who are guilty of this sin of admission would really admit if they were honest. It is, "We can't afford to give back to the God that gave us all, a little acknowledgment of his own bounty. Can't afford to trust the Lord of all worlds and all wealth to make up to you what you invest in His gracious hands? "It is He that giveth thee power to get wealth," and one withering touch of His hand would take everything away. When His chosen people of old were faithful to the obligation of giving to Him, they were doubly prosperous, and when they were too mean and stingy to give the one year in every seven as a Sabbatic year when the land should have rest from all crops and its Sons from all servile toil, they lost what they foolishly tried to save, the labor of the other years was fruitless, the rain ceased to fall, the fertility of the land departed, and God collected the back taxes which they owed Him by giving it rest seventy years during their long captivity in lieu of the Sabbatic years which they had stolen from Him centuries before.

II. BUT LET US TURN FROM THIS DISGUSTING AND TRIFLING LINE OF THOUGHT AND LOOK AT THE REAL REASONS WHY PEOPLE NEGLECT THIS SACRED TRUST.

1. The first cause is undoubtedly the neglect of the Christian ministry to press this matter upon their congregations. The shepherds of Israel have the blood of the perishing heathen chiefly upon their hands. Blindly and foolishly considering their own churchly interest, they have really lost the strength and support that God would have surely given in the home work had they been faithful in this great trust. It is an appalling fact that thousands of Protestant churches of America every year fail to contribute a single dollar for the evangelization of the world. This is as foolish and blind as it is sinful and negligent.

2. The next reason why Christians fail to work for foreign missions is their ignorance and lack of education in regard to this great subject. Bishop Taylor Smith of England has said that the three things which the Church needs to bring the missionary revival, are "to know, to glow and to go." The first is to know.

We need to know God's plan for His church in this age. How ignorant most Christians are concerning it. We need to know the needs of our perishing brethren and the fearful conditions of the heathen world. You would have no business to plead ignorance if a neighbor were starving next door. You ought to know. And we need to know the facts concerning missions, the story of missionary sacrifice and achievement, the lives that have suffered and labored so nobly and left such inspiring examples to call us on in their footsteps. Do you know these things? Do you try to know them? Do you read about them? Do you love to hear of them? Do you take some missionary periodical and read its stirring pages with interest and delight? Every Christian who fails to do so on the pretext of poverty ought to be ashamed. The past quarter of a century has witnessed a marvelous revival in the spread of missionary intelligence and literature and even a greater increase in consequence in missionary results.

3. A low spiritual life is perhaps the most general and fruitful cause of missionary indifference. Barely saved, multitudes of Christians just squeeze through life with just enough of religion to hang on to the world and get as much out of it as they can while they stay in it. The secret of missionary consecration is a consecrated heart and a Spirit-filled life. Until Christ gets His true place in the center of your being you will not be good either for missionary enthusiasm or any other work. Therefore, in our conventions our first work is to get God's children wholly yielded to Him in practical consecration and filled and fired with the heart of Christ and the spirit of love and power. You that are without this experience are not going to take any practical interest in this message. God knows better than to expect anything from you, and you ought to know better than to expect much from Him. You will find in the end that you have had the worst bargain of the two. Let me warn you to repent of your selfishness, worldliness and worthlessness, and to give Him the life that He redeemed and claims, and then let Him give back to you power and love and service and with it His own exceeding great reward.

4. Worldliness and Self-indulgence. This is the prolific cause of the neglect of every form of Christian beneficence. Christian men and women today are increasingly abandoned to pleasure, indulgence and extravagance. There has been vast increase of wealth in this land, but no such proportionate increase in giving to God. Where does the money go? To the theater, the summer outing, the automobile, the furnishing of your home or many homes, your style of living, your dress, foreign travel, the innumerable things that modern social life has added to its necessities, comforts and luxuries. Will you please sit down and compare what you have paid during the past year for dress, for amusement, for recreation, for novels, magazines and light literature, for pleasure travel, for art and furniture for yourself and your children, and then put up against it the amount of your missionary pledge last year of perhaps a paltry five dollars or what you thought of giving today and see if you will not be ashamed to look it squarely in the face.

5. Religious selfishness is quite as bad and quite as common. By this I mean the care, expense and interest we give to the architecture and adorning of our churches, to the multiplying of churches for denominational success or pride, to the musical services of fashionable congregations, and to religious endowments, investments, enterprises, that are even at the best in no sense missionary or benevolent. Again, put down what you paid for your own church and its manifold homework, for higher education, for religious books, Bibles, and helps in your own Christian life, for the pleasures of going to conventions and getting spiritual help, and then put over against this your little gift for the perishing heathen and see how the comparison will look in God's sight and in yours.

6. Lack of training in Scriptural giving. Much of the neglect of which we have been speaking is due to the fact that very few Christians really know how to give. Their education has been neglected. It is like a taste for certain fruits. It needs to be acquired by practice and then it becomes intense. God has given us a simple plan in His Word of laying by us systematically as He has prospered us, a certain proportion of the means He entrusts to us and then regard this as His portion and using it faithfully for Him. This has the advantage of giving to us at all times a certain fund which is absolutely for religious purposes and the only question we have to determine is what proportion we will spend on

each particular object. The money is there and it is the Lord's, and it just needs a sound judgment and a true heart to divide it justly and fairly between the various interests concerned. For example, you have fifty dollars of the Lord's money, and instead of giving all that or most of it for a church organ, or a high soprano, or even your minister's salary, you make a fair distribution and see that God's perishing lambs on the dark mountains are not forgotten. Here today you can make a reasonable estimate of your probable income during the coming year. Say that it will be the very low estimate of five hundred dollars. The very least proportion of that that you could think of giving to God is one tenth, that is ancient benevolence, and in fact less than the Jewish tithe, for the Jews gave nearly three tenths. So you have fifty dollars to distribute in advance. Suppose one half of it be reserved for the work at home and the other half dedicated to the immensely vaster field and greater need abroad. That gives you twenty-five dollars for your missionary card today. Now take that to God for a moment of silent prayer and ask Him how much more you may dare to add to that on the score of faith from unknown sources that you can trust Him for. I should not be surprised if that would double the twenty-five dollars. Then bow your head again and ask Him how much more you can add to it by some real sacrifices the next twelve months, and if this works with you as it has with some of our people, I am quite sure that the twenty-five dollars you have already determined to put on your card will grow to a hundred before you get it signed. That is God's method of Christian giving, a fair proportion, stretched to larger proportions by faith and loving sacrifice.

7. The last reason we will assign mingles with all the others and explains everything that may need explanation. It is the lack of a true love for Christ. If you have a great love in your heart for any one it will stop at nothing. It will overcome any obstacle. It will find a way through any combination of difficulties and if you have no love for the one concerned, anything and everything will be difficult and trying. Dear friends, you have got to stop giving for missions, giving for your church, giving for the heathen and see only one thorn-crowned face and hear only one name, and listen to only one plea, "Lovest thou Me?"

But we hasten finally to consider:

III. SEVEN REASONS WHY WE SHOULD MAKE THE WORK OF MISSIONS THE SUPREME BUSINESS OF OUR LIVES.

1. Duty. "I am debtor," is the terse, homely and practical sentence in which Paul sums it all up. It is not sentiment. It is not a notion. It is not a fad. It is a debt, a matter of common honesty. It is a debt because my Master has commanded me to give the Gospel to all the world. It is a debt because the Gospel has been committed to me as a trust and not as a personal selfish luxury. It is a debt because someone brought it to my fathers and I owe it to other races to pass it on to them. It is the supreme duty of every Christian to give to every human being in the present generation a chance for salvation. Not to do it is the crime of Christianity, the unpardonable sin of the Church of Christ. It is the sin of breach of trust. It is the sin of disobedience to the Lord's last command. It is the sin of soul-murder and blood-guiltiness. Is it your sin?

2. Compassion. The condition of the heathen world is utterly hopeless, sad, despairing. There is no such condition in any homeland. There is no such need for any homework. There is nobody in this land but can hear of Christ in some way. Perhaps one person in a thousand here is outside the pale of Christianity. The figures are reversed in heathen lands. There is one thousand outside to every one within. They have none of the things that you hold most dear. Your sweet Christian Sabbath, your precious Holy Bible, your beloved sanctuary and church home, your Sunday School with its hallowed associations of childhood, your sweet peace through the blood of Christ and blessed hope of heaven above, your blessed memorial of deathbeds where father, mother, wife and little children have passed through the gates with beckoning hands and the parting was forgotten in the joyful hope of meeting to part no more; all this is utterly unknown to the men, the women, the little children of scores of Christless lands. And oh, what right have you to have these blessings for yourself alone. Then add to this the horrors of slavery, opium, the witch doctor, the child widow and wife, and the cruel rites of their very religions, and how can you dare to tell your Master that there is nothing you can do to brighten that black picture and help and save those perishing ones.

"They tell me of lands of sin and shame,
And of hearts that break and tire,
But I know of a name, a name, a name,
That will set those lands on fire."

3. The Results. Does it pay? Listen, the census of India shows that the Christian population has increased five times as fast as the native population in the last ten years, and that at the present ratio India will be a Christian land in less than a century. Missionary statistics prove that the rate of conversions in our foreign missions is many times greater than the average of our churches at home. Results follow with great rapidity. It is but a few years since the King of Uganda was burning Christian boys at the stake because they would not prostitute themselves to sin. Today the Gospel is scattered over all that land and hundreds of thousands of souls are members in the church of Christ. It was only yesterday that the hostile province of Hunan permitted missionaries to reside within its borders. Today that great province, with twenty-two millions of people is being evangelized in all its centers. Korea has only been known to us with any particular advance for a few years, but already Korea has been swept by revival and is rapidly becoming a Christian land. The same might be said of many other heathen lands. There is no Christian work in which a little enterprise, a little seedsowing so quickly blossoms into a mighty harvest.

4. God's mighty workings in heathen lands summon us to be workers together with God. There was a day when Isaiah heard the heavenly seraphim talking about earth and heaven and this was what they said of Jehovah, "The whole earth is full of His glory." But if that were true three thousand years ago, how much more is it true today of the bigger earth we know and the mighty God that fills it. Even in the New Testament we find such a bold and startling sentence as this about the angels that we call the angels of heaven. But if the verse be true they are rather angels of earth. "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation." You will notice that the

sentence is in the plural. They minister not only to the actual heirs, but to the prospective heirs. They are ministering today to many a heathen soul that shall yet be an heir of salvation. And in their ministering they are bringing the light to the heathen and the heathen to the light. How mightily God is working in every heathen land. Nothing like it is occurring among us here. God seems to have grown weary of the children of light and civilization, and today all the forces of Divine providence are converging in the earth's darkest lands. Every year has witnessed miracles of providence in every corner of the globe. China is one continuous miracle of providence, a sort of living picture on an endless chain of new wonders. Arabia has been penetrated with a railway to its very bosom. The longsuffering Congo has been transferred from the hands of a private tyrant to a responsible government. And within the present century transformations of equal or greater importance have taken place in almost every other heathen land. All these are in the direction of the opening up of the world for the entrance of the Gospel of Christ. And at the same time the Holy Spirit has been poured out as never before upon all flesh. India has had an unprecedented Pentecostal outpouring. Manchuria, Korea and China have passed through mighty revivals. Our missionary reports tell us of many accessions to the churches of Christ in thousands of mission stations around the globe. God is pouring floods upon the dry ground and the latter rain is falling upon the soil of heathendom. Surely, it is the time to work with God when God Himself is so mightily marching on.

5. The work of missions will hasten as nothing else the personal return of the Lord Jesus Christ. It appears to be the one yet unfulfilled condition of preparation. It marks on the dial of the ages the hour when the clock of destiny will strike and sound the knell of the old dispensation and the advent of the new. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." If then we would be in the line of the providence and the purposes of God, the line of opportunity and emergency, the line that leads up to the marriage supper of the Lamb and the kingdom of our God and His Christ, let us be and do our best for the immediate evangelization of the world.

6. The Love of Christ. We have already spoken of the lack of that love as the cause of unfaithfulness, but only love can inspire and sustain a true and lasting missionary zeal. Once more let all others pass and let us see no man save Jesus only. He is the man of Macedonia that is crying, "Come over and help us." He is the sad Shepherd who is looking out upon the perishing and plaintively asking, "Lovest thou me? Shepherd my sheep, feed my lambs." You were lost, and He loved and sought and found you. By that love, by all that His cross and precious blood has ever meant to you, by all that that glorious heaven and that yet more glorious advent mean to your faith and hope, by all that His blessing has brought to your heart of sweetness and preciousness and grace, go forth to seek and save the lost. Oh, will your heart answer true to this His loudest call, "Go ye into all the world and preach the Gospel unto every creature."

7. The reflect blessings which this will bring. There is only one way to be a happy triumphant Christian and that is to live out the cross of Christ yourself for others and to give forth the love, the grace and the great salvation which Christ has given to you.

If Christ were here today His willing feet would go to these dark, sad, lost lands. If Christ were here today His hands would be stretched out to the perishing heathen as they were stretched out on earth to the suffering and the lost. If Christ were here today His voice would cry once more in the ears of all the weary and the heavy laden, "Come unto me and I will give you rest." But Christ is not here today in literal flesh and blood. Christ has passed within those heavenly gates and His hands and His voice are lifted up before the throne for you and me. But He is asking for your feet, for your hands, for your voice. Oh, will you be feet for Him to go upon the mountains of darkness and sin? Will you be hands for Him to feed the perishing multitudes for whom His heart is moved with compassion? Will you be a tongue for Him to tell of His love, His mercy and His precious blood? Will you take the cross that has redeemed you and pass it on to your perishing brother? Will you take the cup of salvation which has quenched your burning thirst and hand it to the famishing children of the heathen world? Will you lay up in store this mighty recompense, some glorious day when He shall say, "I could not go, but you went for Me. I could not speak, but you spoke for Me. Inasmuch as ye did it unto them, ye did it unto Me."

CHAPTER VII THE HEART OF MISSIONS

"For God so loved the world, that He gave His only be-gotten Son,
that whosoever believeth in Him should not perish,
but have everlasting life" (John 3: 16).

This is the greatest text in the Bible, and one shrinks from trying to breach from it, it is so transcendently greater than the highest human thought. To many it has been a message of salvation. Today let it speak to us as a missionary message. There are three thoughts in it, that are very plain and emphatic.

1. This is the God the world needs to know.
2. This is the Gospel the world needs to hear.
3. This is the Love the world needs to see.

Here we have the platform of missions in the God of love, the gospel of Christ, and in your love and mine, His love in us sacrificing, serving, sending, going, praying. God give us that love today, and make this morning meeting an illustration of it that will crown the feeble efforts which we shall take to make it plain.

I. THIS IS THE GOD THE WORLD NEEDS TO KNOW

The world has no such God. The world has had many gods. The devil has taken pains to provide mankind with abundant religious privileges. He loves to play God himself, and to be the counterfeit of our heavenly Father, and he has his priesthood and rites in every land and in every tribe.

From the very beginning we find worship among all peoples. Going back no earlier than the Egyptians, their deities were of the most gross, absurd and revolting type; bugs, beetles, serpents and crawling repulsive things were the images to them of the great omnipotent and loving Father that we know. Their mythology teems with pictures of the future world at once ridiculous, revolting and terrible. They knew something of justice in the heavenly world and the awards of the future life; but nothing of love and grace.

The deities of the Phoenicians and the Sidonians were worshipped by the vilest representations, Baal and Ashteroth. These stood for the male and female principles of life, and their worship was an orgy of abominable sensuality.

Nothing more hideous could be produced than the god of the Moabites and the Ammonites, that frightful Molok, worshiped by the human sacrifices of helpless little children; a great brazen furnace of fire filled with burning coals, heated red hot, opening his arms and taking the children into that fiery bosom, while bands of music played to drown their fearful cries. That was the god they worshipped, and for whom even Solomon set up a shrine on one of the heights that looked upon Jerusalem.

What shall we say of the mythology of the Greeks and the Romans? Their religion was but the reproduction of human passions and vices on a higher scale. What was Venus but the impersonation of lust? What was Jupiter, but a type of the same despotic power which Nero and Domitian exhibited in their own despotic lives?

As we come down the ages we find our Druid forefathers offering human sacrifices. Going to Africa we find a fetish worship in which the lowest and most senseless things are set apart as deities for the worship of their votaries. Go through China and look at their images, and you will find the same revolting phase of image worship, and the most cruel traditions in connection with the future punishments of the dead. They have no name for love. They have no name for sin. To them God is just the representation of the human heart, "and they that make them are like unto them."

When we turn to the picture that Jesus gives us of God, how simple, how holy, how attractive!

1. The unity of God—one God.
2. The purity and holiness of God, but along with this the infinite mercy, gentleness, love and compassion of the Father's heart.
3. The presence of God, the immanence of God, the nearness of God, the God of every one of His suffering children, the God that comes near and meets our need and speaks to our heart and becomes our Comforter, our Friend and our everlasting portion. There is not the faintest approximation to this sublime picture of God to be found in any human religion. We find some shadows of the unity of God in Mohammedanism, some suggestion of the omnipresence of God in Pantheism, but how cold and hard and comfortless. It was Jesus who gave to us the God who is at once just and merciful, holy and beneficent, majestic, and yet "our Father who art in heaven." The world has no such God. And it is our business to tell them of our God, our Father, our King of love. Their hearts are feeling after Him, trying to find Him.

And this is the first message that the Father has for us to tell; tell them of your God—they have no such God. The best they have is the unknown God. Terrific things are their idols, and their most fearful sufferings are from their religions. Shall we go to them and tell them of our God? Shall we give them our God and the love that will make Him as real to them as He has been to us?

II. THIS IS THE GOSPEL THE WORLD NEEDS TO HEAR

This Gospel of John 3:16; this Gospel of "whosoever will"; this Gospel of everlasting love; this Gospel of full and free salvation through Jesus Christ our Lord is what the world needs to know. The word Gospel means "good news," "glad tidings." Turn to the joyless faces of heathenism and you have an object lesson of the devil's religions. The most profound impression a traveler brings back with him is the down look of their faces, the dead, passive misery that is stamped upon those myriads that tramp, tramp in monotonous despair from the cradle to the grave. There are no glad tidings. There is no happy girlhood. There is no joyful, radiant beauty, but darkness and despair. But God brings us glad tidings.

Some one has said there are ten false religions. They can be classified under ten different heads. They are all alike in their failure.

Idolatry, the worship of images has innumerable phases. India has 300,000,000 of them, one for every one of her subjects. How degrading, how unsatisfying, how repulsive, those foul things with a splash of red upon them.

Then we have Brahmanism, with the system of Indian caste which it has produced, the greatest curse of the world, which condemns men and women to hopeless despair and consigns them to their grade and plans from which they can never rise. There is no hope for them here, and in the world to come the only prospect is a progressive incarnation from bug to insect, insect to beast, etc., until ages hence there is a faint hope they may be born a man. That is woman's hope.

Buddhism is a dream; comfort your hearts and ignore your misery, cease to recognize it and you will not find the evil there. That is all right when things are going nicely, quite comfortably for a dirty fat priest who has everything he wants, but there is no lift for a crushed and brokenhearted world.

Confucianism is a system of morals, of culture. It teaches obedience to parents, but it knows nothing of God. It will help man as long as he does right, but when he falls it has no arm reached out to help him. These religions can talk, but they cannot give power.

Mohammedanism is consecrated lust and lies, and its fearful shadow which has fallen on one-sixth of the world lets us know what its spirit and nature is.

Judaism is a scaffolding, God's scaffolding, that is all. It is not the temple and Israel has gone off with the planks and left the building, and she has nothing. Judaism leads up to Christianity. Without Christianity it is the builders' platform. It tells you what you ought to do, but does not enable you to do it.

Oriental religions, Dr. Baedeker tells us, are dead and more corrupt than Romanism. He tells of the people taking a drunken priest from the roadside, stripping him of his robes

and beating him nearly to death. Then they put his priestly robes on again and worship him.

What of Romanism? that anti-Christ that has usurped the place of Jesus Christ and which today has left so large a part of the world in a bondage perhaps worse than heathenism itself. Let our missionaries from South America and Mexico tell us of the sweet and virtuous women that have had to fly from the confessional of unholy priests for self-protection; of men and women going insane in their endeavor to find Christ; they were seeking for bread and found only a stone.

What shall we say of Theosophy and Spiritualism, which is counterfeiting the Holy Ghost and misleading a lot of silly Americans to the worship of the devil pure and simple!

And Materialism. We need no better evidence of the materialism of the day than the last testimony of Herbert Spencer, the great leader of modern philosophy, given just before he died. "It is all dark and uncertain to me," and taking back a good many of the things he had said, wrote to a friend: "I may not see another springtime. All that I can say is that I have this conviction left after all my researches that somewhere in this universe there is a force of some kind that is moving things, but it is all blind and dark to me, and my philosophy gives me no consolation as I look into my own grave." That is what agnosticism can do for man.

What about the latest religion imported to this benighted land, Christian Science? It is the silly ostrich hiding its foolish head behind a leaf and saying, "There is no hunter there because I don't see him." Christian Science hides its head behind a lie and says: "There is no sickness, hell or sin. Just make up your mind there isn't anything, not even you, and you will be in the Buddhist's heaven."

The religions of the world have no ideals of morals, no high standards of goodness and righteousness and spirituality and unpolluted conduct and character and no pattern to lift us. Read the mythology of Vishnu, the popular god of India; just a vile, sensual wretch that could not compare with a common tramp. Our missionaries meet Hinduism by telling the story of Vishnu till they laugh and sneak away. There is no power to lift them up if they had an ideal. The worst thing about sin is that the sinner cannot be good. Some ask, will not God be merciful to these people if they do the best they know how? They have no power to obey their conscience. What the Gospel does for us is to give us power to be good, a holy power to rise above sin. That is salvation. The heathen have no power, no Holy Ghost, no living Christ, no love.

Then, there is no remedy for the guilty conscience. There is no provision for this deep sense of sin. Every heart knows that sense of sin, and they have no answer for a guilty conscience, but they go down to death with their sins upon their head in eternal despair, and they know their sins and they know they are lost. There is no hope of the future, no bright heaven, no waiting loved ones to greet them there, but darkness, uncertainty, or transmigration of souls, dark as eternal despair.

Someone has well said: "The difference between Christian and heathen lands is this: that men do wrong here in spite of their religion; men do wrong there in the name of their religion. Their religion sanctions wrong. If you are a wicked man it is in spite of what your mother taught. If a man is wicked in India it is apt to be because his mother, his priest and his religion taught him to be wicked.

Beloved, that is the gospel the world has. This is the Gospel you have, "whosoever believeth in Him shall not perish, but have everlasting life," a salvation that meets your eternal need, opens the gates of heaven, a salvation that answers to your conscience, answers to the claims of God, answers to the demands of the law and tells you that you have satisfied God and that He satisfies you; a religion that makes it natural for you to be good as once it was natural for you to be bad; a religion that brings the omnipotence of God into a man's heart and life, puts in him a causing power for right. "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep My judgments and do them." It is a religion that opens to us the gates of heaven as by a mighty telephone, and we can walk in the light of the city, and talk to the Father, and know where our departed ones have gone, and look forward to a happiness of which no human poetry or imagination ever dreamed; a religion that remedies the wrongs of society by making not society good, but individual men good, which takes them up one by one and then reforms society by reforming the individual; a religion that is not going to stop until all evils are banished from this globe and

"He shall make this blighted earth
His own fair world again."

III. THE LOVE WHICH THE WORLD NEEDS TO SEE

"God so loved that He gave." "He gave His only begotten Son." He gave His best. He gave His all. He gave it to worthless men and women. He gave it to the world because He so loved. And if we are to give it to the world it is because we so love. It needs our love. The American advertiser can write the names of his wares on the rocks of the Himalayan Mountains, and I have seen them all blazing there. But God does not write His Gospel on the rocks or on the sky. He wants a sympathetic medium. He wants a heart that has been touched by it and that can communicate and reveal His own heart and His own love. The burning glass may be made of ice and may converge the solar rays to a flame. God does not kindle hearts that way. The medium must itself be on fire and we must love our fallen brother as God loved us before this gospel can go forth as He meant it should. He waits. He might send a thousand angels. He might write it on the stars; but He waits for us to so love and to so go. Our missionaries go to China, and one of them told me a few years ago that he had been five years in his station before the Chinese would look at him. As we walked down the streets of one of the cities one day I saw a man nod to him. "This," he said, "is the first year they ever bowed to me. They thought I came here for some selfish purpose. We have lived here now for five years. They see we love them. They believe in our unselfish purpose. They now speak to us. They now begin to take our gospel."

They tell about a little fellow who was in a hospital, and some good people were calling and leaving flowers and saying nice things. The little fellow had a boy's heart and he wanted something else. "They talk a lot about it, but I would like to see a little of their love." The next day some one gave him some fruit and then he could understand their love. The world needs to see our love and then it will understand the love of our God. So He wants to put His own love in us and make it a passion and a delight and a necessity of our nature to bless others. When Christ comes into our heart this always comes to pass and it should become the first business of our life.

One of the brightest Christian women in this country, the head of a great school which has sent out many missionaries, said not long ago in speaking to young people: "I sat down one evening in my room to ponder a text. I determined to devote the evening to it until it took hold of me. The text I took was John 3:16. I sat there for two hours and I got no further than these three words: 'God so loved.' It grew so big and glorious that it just filled my soul and I could not get any further. I wrote the three words in my diary. 'God so loved,' and underlined them and covered them with my tears. It was three months before I could go back to that text. I took up my Bible then and I got three words farther on, 'that He gave.' I spent the whole evening over those three words, until I had to take my pen and write:

"God so loved that He gave.
I so love that I give."

"And there I left a blank, and God talked to me. He said: 'Gave what?' I thought, God gave His best, His all, His only begotten Son. Then I wrote in that blank, 'I so love that I give my best, my all.'"

Beloved, this is what this text means. It comes back to you and me. Oh, will you take that blank and fill the blank. I so love that I give—something real, something definite.

Oh, it is so easy to give when we love!

One Christmastide in the Soudan the missionary asked the native girls to bring an offering for Jesus. They each brought some little thing. With some it was a little flower or some toy that had been given them by the passing traders. One dark-skinned girl, with deep-set eyes, and a face transfigured, handed the missionary a little bundle, which when he opened it he found to contain eighty-five cents. That for a poor girl in the Sudan was as much as for you to give \$85,000. It was a fortune for a poor heathen girl to give. He called her to him and said, "My child, how could you do this?" "Jesus gave Himself for me and I thought I would give myself for Him. I went and sold myself for the rest of my life to a planter. I gave him the right to use me in his field at the hardest toil, and he gave me eighty-five cents and he let me have this one day, so I could bring the money to you." The missionary was overwhelmed with what this sacrifice might mean—sixty years of drudgery, unrequited toil in the burning fields of Africa, with no freedom, she might never love anybody for herself, or have anything of her own, her whole life mortgaged to a man that she might have eighty-five cents to give to Jesus Christ. That is what God's

love can do. Let it speak to you. Let it control your heart. Let it become a passion in your soul, and God will see the travail of His Son's soul and be satisfied.

May God give us the love that sacrifices till nothing can hurt. That is the way He loved and that is what He is asking of us, too.

How can we thus love people that we don't like?

I. We can love them because they are dear to Him; because He cares for them. Do you remember the story of the boy who called at a farmer's door in Illinois. The farmer's wife turned him away and the farmer said he had no place for tramps. With trembling hands the man pulled out a scraggly looking piece of paper. The farmer read it. "Dear Father and Mother, this was my friend, and when I laid down to die he loved me, waited on me, closed my eyes. Love him for my sake.—Tom." Oh, I tell you, that mother's arms flew open, that father's tears began to flow. That tramp became a son for Tom's sake.

Oh, Jesus today presents these sad-faced, brokenhearted, hopeless people. "I loved them," He says, "well enough to die for them. They are dear to me. I died for you when you were no better. Love them for my sake."

The poet Montgomery tells of meeting a stranger who asked help, and as he gave it, it seemed as if he himself were restored and all his own wounds were healed and his heart was made glad. He wondered who the stranger could be.

"Then in a moment to my view,
The stranger turned from his disguise.
The tokens in His hands I knew,
My Saviour stood before my eyes.
He spoke, and my poor name He named,
Of Me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst it unto Me."

2. Then, again, you can love them because they can be so noble and so good. When they become Christians they become such glorious Christians.

Two Africans stood by David Livingstone till he died, and then they carried his body in their arms through the swamps of Africa, wrapped in cotton, through perils of wild beasts and wicked men; took it to the coast to be buried in Westminster Abbey. That is the way the African can love and sacrifice.

When Polhill Turner was sentenced to be beaten in China because he tried to go into Tibet, two natives instead bared their backs to the rods—and the scars remained ten years afterwards. Mr. Stephenson told how those men went showing the scars, counting it a great privilege to suffer something for Jesus Christ. That is the kind of Christians they can be.

3. We can love them with the love of pity. We can love them because they need the compassion of Jesus Christ.

Take a piece of paper and put a dot down every second, keep on for an hour and there will be 3,600 dots, and in that hour 3,600 souls died without Christ in the dark lost world. With every breath a soul is perishing without Christ. Oh, how sad and dark the life!

A Chinaman was found on a mountain where pilgrims go to worship. "What are you seeking?" he was asked. "I am trying to find the door of heaven, and I feel and feel and feel, but I cannot find it." "Feeling after God, if haply they might find Him."

A missionary gave this picture that flashed and remained. Once she heard a little lamb in the dark night bleating, bleating, bleating so pitifully, and she wanted to go to it, for she heard the jackals away back in the jungle, and it bleated and bleated till her heart was ready to break. Suddenly, she said she heard the shepherd's answering call. He had heard it, and he seemed to be saying, "I am coming, coming, coming," and the poor little lamb got still, because the shepherd had heard its cry. Oh, they are crying in the night. We will hear it some day perhaps too late. He heard it and came. Beloved, who will go?

CHAPTER VIII THE GRACE OF GIVING

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

The overflow of our blessing is always the doubling of it. After we have been receiving the fullness of the Spirit, our hearts are always glad for the opportunity of giving expression to our love to God and our fellowmen, and we hear the Master saying, "freely ye have received, freely give." Some one has said that the export trade of a country must properly balance its import trade, and the reason for the extraordinary prosperity of this land is because it sends out more than it takes in, and so in Christian life there must be a balance of trade. There must be a proper equilibrium between ourselves and our service and ministry, and the reason many are stalled and dead is because they have become stagnant pools. The missionary side of our work has been unspeakably blessed, and it has done more for us than we have done for the heathen, and I think it very important that we should, from time to time, take our Bibles and see what God has told us about the principles, and motives, and the true methods of giving. The hearts of the people are so full that they will scarcely give for anything else.

There are seven ways of giving, somebody has said. The first is the careless way, giving something to everything that comes along, giving to get rid of the nuisance of the appeal. The second way is the impulsive way of giving, giving when you feel like it, when your emotions are stirred. Then there is the lazy way of giving. Get somebody to get up a fair, or festival, or an ice cream social, or a broomdrill. That is the lazy way of giving, and it is the most expensive in the end. Then there is the selfish way of giving, giving for your organ, for your Sunday school, for your preacher, for something that you are to receive from it. There are churches in this land that spend more in a single year on frescoes than in a hundred years for missions. Then there is the systematic way, setting aside a certain per cent of our means, and I am glad to say that this is growing among intelligent Christians. Then there is what we might call the fair way of giving, giving as much for the Lord as we use upon ourselves. And finally, there is the heroic way, the self-sacrificing way, giving more than you can, giving until it hurts, and then giving until it does not hurt. God, however, has given us clear teaching on the subject of Christian beneficence. I cannot begin to touch the whole field today. These Corinthian Epistles are the Church Epistles. They were written to regulate the doctrine, the discipline and government of the Christian Church. They are the manuals of the Church of Jesus Christ throughout the Christian age, and you will find almost everything you need to know regarding the direction of the work of God in the first and second Epistles to the Corinthians.

First, we are taught in this chapter that giving is a grace. It is not a work. It is not something you have to do, but it is something God will do if you will let Him, so we read

in the sixth and seventh verses of this chapter about it as a grace. "I would have you know the grace of God bestowed in the churches of Macedonia." What is grace? Why, grace is something given us, not something we give, but something we get. God does not require you to give as a hard exercise. He wants to give you the spirit of giving; something you must do in the power of the Holy Ghost, something you must take as a divine gift, a grace of the Holy Ghost. Therefore it belongs to the essential qualities of holiness and right living, and without it you cannot call yourself a truly sanctified child of God. Now then, if giving is a grace it is in the power of everybody.

The second point that we are to learn here is that giving is a privilege of the poor. The very poorest may give, and God will enable them to give. It is not for the wealthy and for the millionaire, but for the humble and the poor, those of the smallest resources and the humblest means. So we read in this eighth chapter and the second verse, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." God requires the poor to give because it is a grace. It is God's doing, not man's, therefore God chooses the weakest of the people to do it. So you find that when He wanted to honor a servant of His in the Old Testament, He laid upon the poor widow the support of the prophet Elijah. He sent His servant down to this poor widow, who had but a handful of meal and a drop of oil, and He required of her that she undertake the support of God's messenger, just because she was poor. God required her to give simply because it was His grace that enabled her to give. Then we find Him commending the poor widow, who cast in her two mites, above all the rest. Because there was more love in it, more motive in it, more of God in it, it was the larger. It outweighed all the wealth that was poured into the treasury. On the other hand, it was the man that was poorest that took refuge in his poverty, because he could do so little. I heard of a minister who said to a very humble congregation of saints, that he did not believe that there was a person in it, so poor, man, woman, or child, but could give something to the Lord. One poor woman went home and had a good cry over it. "I am so poor I cannot give anything." After she had cried a little while, the Lord began to talk to her, and He said, "You cannot give like other people, but you can give like a child. You can begin and put aside a penny," and do you know, that when that year ended that poor woman had \$21 to give. It was the largest gift in that entire congregation. It was a congregation of working people and she was the poorest woman in it. I remember taking up a collection once in Boston, in starting our mission there on Tremont Street, one afternoon some years ago. The largest gift was twenty-five dollars. I asked who the twenty-five dollar man was, and was introduced to him at the close of the meeting. He was a poor shoemaker and had a little shop. When I spoke to him about his gift he said, "If you only knew what the Lord has given me you would not wonder at all." I have come to know him better since. Every time I go to Boston there he is shouting his hallelujahs. He was converted many years ago, but could not get any joy. He was hungry for something better and tried to find the deeper life, but the members of the church said to him that it was all nonsense. "You must be contented to sin like the rest of us." And he went back into the world and for several years he kept a saloon in Boston and went on in sin, but hungry all the time, longing for the better way, and one Thursday he stumbled into our Alliance meeting in Boston, and heard them telling about the riches of Christ's grace, and before the afternoon was over he had received the Holy Ghost. He went home and pitched his whiskey into the sea. He

did not sell it to somebody else, but closed his saloon, and went back to his little shop where he makes shoes for a living, and where he preaches the Gospel all the day long to the customers. That was the man who gave the twenty-five dollars. It was the gift that God enabled and that God impelled, by the fullness of the Spirit, and the overflow of His grace.

In the next place, we can give beyond our power. If giving is a grace it is always beyond our power. Now, we do not understand this naturally. We go about holiness supernaturally, but we go about giving as a matter of business. God wants you to go about your giving as you do about your blessing, in faith. "For I bear them record that to their power, yea, and beyond their power, they were willing of themselves." They gave more than they were able to give just because it was a grace. Grace means what God can do, not what you can do. Give, believing that He can supply even more than you can see of resources and ability. Believe that He can save for you, and enable you to do in this as in other things more than you could in yourself, even beyond your power.

Again, their giving was voluntary, it was willing giving. They did not have to be pressed, but they had to be held back, for he says, "Praying us with much entreaty that we would receive the gift." They begged us to take it. They were like the children of Israel when the tabernacle was built. Moses had to stop the offerings. That is God's standard of giving. The secret of it is given in the next point.

Personal consecration to God. "This they did, first they gave themselves to the Lord, and then to us by the will of God." First they gave themselves, then it was easy to give anything, to give everything. All true giving begins with consecration. I might talk to ten thousand ordinary people and not get ten dollars from them for missions. And I would not attempt it unless their hearts were prepared. We have seen the spectacle of a great missionary meeting, and the offering of these thousands, representing millions of capital, just a few paltry dollars, and we have seen a poor, humble congregation give thousands of dollars. People came to me often when our missionary offerings came to be talked about in the sensational press, and agents of great societies came to me to ask me the secret of it, and to explain how it was, what sort of hypnotism it was, or what sort of new auctioneering style I had discovered. They would scarcely believe me when I told them that we had no magnetism, that we used no arts, but that the secret of it was that these people were so filled with the Holy Spirit and joy of the Lord that they could not keep anything back from Christ. When we give ourselves to the Lord then everything is given. Your clothes, your food, the support of your family, all of these are consecrated for the Lord. Holiness unto the Lord is written upon everything you do. It is not merely what you put in the plate. When the cords of self are cut, then it is a joy to give everything to Him.

Let me call your attention to another point that is often overlooked. They not only gave themselves to the Lord first, but they then gave themselves to the cause, to the special cause, the great missionary campaign that Paul and his associate workers represented. He says, "But ye gave yourselves to the Lord and then to us by the will of God. David's men of old were of one heart to make him king, men that knew their place and "kept rank," men that were true to their fellow soldiers. And the Lord Jesus has not only called us to

be true to Him, but in Him to be true to our fellow workers so that we can be people that can be depended upon, and have not lost the human heart, even though we have received the Holy Ghost. God wants this true touch of loyal service in every great movement to bring back the King and hasten on the cause of our Lord and Master Jesus Christ. So it happens that we are bound together in a fellowship that reaches around the world, and that we have grown together in a sort of mutual relationship, and that we stand heart-to-heart, and shoulder-to-shoulder, and hand-to-hand in the great and solemn trust which God has committed to you as much as He has to me. God has called us into it and He expects us to be true to our trust as well as to our God. As we are true and loyal to Him, God can make us terrible as an army with banners in carrying out the great commission for the evangelization of the world. Now, God is always raising up, in His providence, special spiritual movements. Such a movement was the Reformation, and it was because they stood shoulder to shoulder, Luther and the Elector of Saxony, and the reformers in Switzerland, and in Scotland and England, that they gave us the Bible and the Gospel. So again God was pleased to raise up the men of the 17th and 18th centuries, leaders of those deep spiritual movements, men like the Whitfields, and Wesleys, and Doddridge, and through their union they became a force and they witnessed for the things that have come to us as heritages of blessing today, to gather around them a body of spiritual men and women who have become our leaders and missionaries in many a field of Christian testimony. And when God called me to know Him in His fullness, He was coming to you at the same time with the same blessing in your bodies, the same hope of His coming, the same longing to give the whole Gospel to the whole world. Man was not marshalling this army. It was the living God. That is the cause. It is not my cause, it is His cause. It is a special movement that has arisen out of special conditions. I will lose my blessing if I grow careless or lukewarm or faithless to this trust. I shall lose what God has given to me. He holds me true to the truth that has blessed me, true to the world that needs me, and he holds you too. Let us remember this double consecration. First, to give yourself to Him and then to give yourself in fellowship with your brethren to the great cause of witnessing for Jesus in His fullness and of giving the Gospel in the present generation to the uttermost parts of the earth. There are many people that are spoiled for the old worldly methods of Christian work, and we do thank God for the loyalty and the fellowship and the unity, not by the bonds of human, but by the bonds of divine love. He has held this work together so long, and through influences that would have wrecked anything that was not supernatural and divine, and so I plead today, in His name, for loyal fidelity to the great trust committed to our hands, to the great trust of standing true for full salvation and for the evangelization of the world. There are millions of Christians that will do the other things, but God has only you to do this thing. There are millions of people that will work for social reform, but He has only you to depend upon for this great cause, so God does not allow me to spend any time in the lesser lines of usefulness, in the reform movements, in the educational movements, in the political movements of the age, all right in their place all right for those that are called to them, but if God has given you something better, He gave it to you that you might pass it on to others, and He holds you true to that sacred trust with your brethren in the Lord. And so the hundreds of brethren that have gone to the heathen world, that are standing in perilous places and in the darkness today, they belong to you, there they are and men and God expect us to stand true to them. They have gone down beneath the waves and we must hold the ropes while

they go down, and I believe God wants a spirit of magnificent loyalty to possess us in these days. Yonder in Peking are your gentle sisters looking a fate in the face far worse than a thousand deaths, standing bravely there through these hot Summer days, and days of danger, and God will hold us responsible to stand up to them. They all belong to us, by love and by prayer and by sacrifice and by everything in our power, and if we get careless and let any little trifle chill our faithfulness and zeal, their blood will some day rest upon our heads,

But, again, we have some light here on pledging for missionary offerings. I am very glad to find this thing. It has been a help to some questioning minds. Have we Scriptural warrant for making an estimate of what we will give in the coming year for the cause of missions? Or must it be just to give as we can and make no pledge? Is this pledging system Scriptural? And I am glad to tell you that I find it right here in my Bible, in the tenth verse of this chapter. Paul says: "For this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now then, by the help of God, honestly and honorably meet it. Again in the ninth chapter of 2 Cor. and the second verse we read: "For I know the forwardness of your mind, for which I boasted of you to them of Macedonia that Achaia was ready a year ago; and your zeal hath provoked very many." You made your pledges in advance. You did it in meekness and gentleness of spirit, and it went abroad through the churches. It reached Macedonia, and it inspired them to do likewise. It provoked very many of them, and it was a blessing even before a single cent was paid. The pledging was a blessing, and it was undoubtedly acceptable to God. God was pleased with your planning; God is still pleased when you come to give at such a time as this, and reviewing our mercies and blessings, looking out upon the world, desiring to form plans, we sit down together, and say, God helping us we will endeavor to do so much for the spread of the Gospel this year, We do not pledge it as a promissory note. These pledges will never be called for by the treasurer. They will never be asked for by a dun. They are simply endeavors. They are just like what the Corinthians were forward in doing, and dear friends, when we enter upon this undertaking, it gives us something to live for. It sends us home to take Christ into partnership in our business; it sends us home to sacrifice and save. There is an object to live up to, and it has an uplifting, inspiring influence, which makes our business sacred; it takes it out of the plane of mere secular business, and makes it a partnership with the world and for the Lord. I have heard of a little fellow who was selling papers on the street who had a lame brother. A gentleman said to him, you would be more comfortable if you did not have your little brother to help." And he looked up as if he had been hit, and said, "What's the use of saving if you haven't any-body to share it with. I tell you I've got Jim to live for and it helps a lot." It is that which nerves the hand of toil in every circle, and when we go home to live for Jesus, and the lost world, every stroke of work reaches to the uttermost corners of the world, and it even has a sacredness about it, and a sweetness about it, that mere selfish labor could never give. Come, then, friends, and go forth into every place of toil and take the Master with you and into every plan of business for the year to come, and you will find, like Jim, that it is something to lay up for and it will be a blessing to you.

Again, we find the performance as well as the pledging pointed out here. Here we much need the keeping power of the Holy Ghost, the watchfulness of the Spirit upon our little

indulgences. How much danger there is that, like the little boy who got two pennies, and who was to give one of them to the missionary cause, and who lost one of them. His mother said to him, "You have lost one of your pennies. You will have to do without your candy." "Oh," he says, "Mamma, it was the missionary penny I lost." How often it is the Lord's end that suffers. A colored man rented a farm on the principle of giving one-third of what he raised to the owner and keeping two-thirds for himself. The season passed and the owner received nothing. He spoke to the man about it. He said to him, "How is this, you were to give one-third of what you raised to me and keep two-thirds for yourself." The colored man said, "That is so, but there were only two-thirds. When I came to gather up the harvest I 'lowed there would be three loads and there were only two." How often we get money for the special journey, or for the emergency that comes up unexpectedly. How much better, systematically, on principle, to count the Lord's part first, and to take the Lord to enable us to meet it and be honest and faithful to His service.

But once again, we find here great comfort for us if we are not able to meet our pledge. There was a poor old Chinese Christian once who would not be baptized, though she was converted and she went to the missionary to talk about it. He said, "Why don't you get baptized." "Why," she said, "I feel that I am not worthy to be a disciple of Jesus Christ. I love Him and trust Him, but He tells me in His Book, that His disciples must go into all the world and preach the Gospel. Now," she said, "I can go to my family, and to two or three villages near me, and I have gone to them, but I never can go to all the world." And the missionary said, "Dear child, you do not need to do more than you can do. He takes the larger will for the lesser deed." That is the principle laid down here. "If there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not." God wants your will and sets it down as if it were accomplished. Now, if God has withheld the power to make it good, after every honest, earnest and faithful effort on your part, it is not your responsibility. God will take the will for the deed. And you are accepted even if you are not able to meet all your pledge. Do not let it hang on you as a millstone. Leave it behind and start again, and God will take your will for the deed just as He did David's when he wanted to build the temple. Take that old missionary motto, "Attempt great things for God, and expect great things from God," and then go forth and trust Him, and in His strength do your best.

Finally then note the spirit of true giving.

First, it should be in faith. This is the thought in the apostle's mind when he says: "God is able to make all grace abound toward you so that ye, always having all-sufficiency in all things, may abound unto every good work."

Next, it should be joyful, "For God loveth a cheerful giver."

And it should be inspired by love. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye, through His poverty might be rich."