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THE SPEEDY BRINGING OF THE
WORLD TO CHRIST

BY
MR. ROBERT E. SPEER

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THE problem of the salvation of the world is a problem in the will of God. It is the will of God that it should not remain so, but that two other wills should be introduced to joint responsibility and privilege;—the will of the Church, to which the gospel has already come, and the will of the world, to which the gospel is yet to go. Midway between the will of the loving God desiring to save the world, and the will of the world needing to be saved, stand the men of the Church who hold in trust the gospel of God given for the salvation of the world. The agency at the disposal of these men in swaying the will of God is prayer. The agency at their disposal in molding the will of the world is the preaching of Jesus Christ. Powerful as is the ministry of prayer in this and in all the activities of the Church when rightly used, it is both a futility and a hypocrisy unless coupled with an effort proportionate to the love of God, the

Church's duty, and the world's need, to take to the world which is in ignorance of the gospel, the knowledge of its only hope and life. For us, accordingly, the problem of the salvation of the world reduces itself to the problem of the prayerful effort speedily to take Jesus Christ to the world.

But can we take him speedily? It might be answered that the question is an irrelevant one. A Church that has always refused to condition responsibility for action upon ability to act when speaking to the unregenerate has no right to raise questions of difficulty when confronted with her own enterprises of duty. It is conceivable that through long disobedience and neglect, the atrophy of her spiritual powers and the enervation due to her selfishness, the Church might have lost the fresh vigor and the fervent faith necessary for the speedy evangelization of the world ; but incapacities self-created cannot constitute exemptions from duty. No difficulty that the most reluctant Christian can invent can suffice to nullify for us the ever-living and imperative obligation to make Jesus Christ known to all mankind.

But frankly, and confronting the problem of the world's evangelization, there is not one of us who dare allege that it is an impossible duty. We are able to make Jesus Christ known to the world at once, so far as the world is concerned. It is open now to the gospel as it never has been before. A few hundred years ago the world paused on the

seacoast of Africa, and its maps of the interior revealed its absolute ignorance of the continent. The Mohammedan world, bigoted and not understood, was without a single Christian missionary. The East India Company pursued the consistent policy of excluding missionaries from its territories in India, and sought to include all India in its territories. The cannon of the Opium War had not yet brought China the blessings of the gospel, and the curse of the traffic which gave its name of infamy to the war. The edicts which prohibited Christian faith still stood by the roadsides in Japan, while the chains of Rome's political sovereignty still bound without exception the Latin states of the Western Hemisphere. The world was a sealed world; as sealed against the gospel as was the heart of the Church against the purpose to proclaim it. Now, we stand before a world with all its gates ajar. We have no right to say of any single country longer that it is barred against the gospel. If we say this still of Afghanistan and Tibet or of any other land, it may be truly answered that the Church has no right to call any door closed which she has had neither faith nor courage to attempt to open and pass through.

To our ability to enter the whole world must be added now our knowledge of the physical conditions under which the mission work must be done, our acquaintance with the opinions and superstitions of its people, our experiences of the

real character of the missionary problem, of the exact difficulties it must meet, and the precise work it has to do ; while the genius of a hundred years of the most fertile intellectual activity of the race has spent itself in devising means and facilities for the use of the Church in the day when she shall awake to perceive the true glory of her mission in the world.

Not alone in taking Jesus Christ to the world at once are there no insuperable hindrances, so far as the world is concerned, but there is nothing in the equipment of the Church to forbid. It was reported at the Ecumenical Conference that there are now five hundred and thirty-seven missionary societies, representing hundreds of branches of the Christian Church. It is a pathetic commentary upon the prayer of our Lord, "That they may be one, even as we are one ; I in them, and thou in me, that they may be perfected into one ; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me," but it is evidence that the Church possesses all the necessary missionary agencies. She has also sufficient agents. It was reported at the Ecumenical Conference that these missionary societies have already at work upon the foreign field, fifteen thousand four hundred and sixty missionaries. It is declared also that in this generation there will go out from our higher institutions of learning two million young men and women. A fraction of this immense

multitude added to the force upon the field and properly supported by an army of native agents, would suffice to make Jesus Christ known to every creature before the younger generation represented here this afternoon has passed away. And the Church has ample means. According to the census of 1890, the wealth of this land was \$65,037,091,197. The rate of increase which prevailed in the decade ending with 1890 would make our wealth now \$96,905,265,873, an increase of \$31,868,174,676 in ten years. It is less than a reasonable estimate to say that one-thirtieth of the population of this country is in direct affiliation with our Church. It is notorious that we possess a disproportionate share of the wealth of this land. But assuming only that one-thirtieth of the wealth of this country is in Presbyterian hands, the census of 1900 would indicate that we are worth as a Church, approximately \$3,230,175,529 and that we have added to our wealth over and above all our expenses of living, all that we have lavished on luxury, and all that we have given, away, approximately \$106,227,248 each year since the census of 1890. We have averaged during these same years, an annual contribution toward the evangelization of the heathen world of \$901,262, that is, less than one one-hundredth of the annual increase of the wealth of our Church, and less than one three-thousandth of the Church's total wealth. In the Old Dispensation God asked a tithe and in the New

demanded the whole of our life and possession as his own, and now for the evangelization of the whole unchristian world our Church gives less than a tithe of a tithe, not of its income, but of what it saves out of its income.

Not alone has the Church the agencies, the agents and the means, she has also available omnipotent resources. The power of the Holy Spirit, using her present equipment, would carry at once on the lips of a Church made up of truly earnest men, the gospel of the world's Redeemer to all the multitudes for whom he died. "If we could bring back the Church of Pentecost to earth," said Bishop Thoburn, "or, rather, if we could receive anew universally the spirit of that model Church of all ages, the idea of evangelizing the world in a single generation would no longer appear visionary; but on the other hand it would seem so reasonable, so practicable, and the duty to perform it so imperative, that every one would begin to wonder why any intelligent Christians had ever doubted its possibility, or been content to let weary years go by without a vast universal movement throughout all the Churches of Christendom at once to go forward and complete the task." And what the Church could do if possessed once more by the spirit of the living God, she ought to do. "It is the duty of Christians," as Dr. Joel Parker declared, "to evangelize the whole world immediately. The present generation is competent under God to achieve the work. There

are means enough in the power of the Church to do it. There is money that can be counted in millions that can be spared without producing any serious want. There are men enough for the missionary work." Whatever may have been the Church's position in any earlier day, her position now is one of perfect competence to obey literally the last command of Jesus Christ. As one of our own missionaries, Dr. Mateer, a sober man, has said: "Once the world seemed boundless and the Church was poor and persecuted. No wonder the work of evangelizing the world within a reasonable time seemed hopeless. Now steam and electricity have brought the world together. The Church of God is in the ascendant. She has well within her control the power, the wealth, and the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the spirit of her Leader and a willingness to obey his summons to go forward. The victory may not be easy but it is sure." If this were a human venture men would not be wasting their time in the discussion of its practicability. Men and money in unstinted measure would be poured out if this were a war for the acquisition of territory, for the subjugation of nations, for the suppression of disorder. Difficulties arise before our own country in the Philippines, a small fraction of whose eight million people are in insurrection against authority legitimately established over them. We are already

maintaining in the Philippines an army of 50,000 men, three times the number of all the missionaries sent out by the whole Protestant Church for the evangelization of the world. Two small states resist the power of the British Government and, we must believe, the movement of destiny in South Africa, and Great Britain maintains there an army of 200,000 men, a force four times as great as would be required for the evangelization of the world, maintained at an expenditure that would suffice to support a missionary enterprise as glorious as the slaughter of men who believe they are fighting for their liberties is sad. The Standard Oil Company sends its flickering lights throughout the length and breadth of Asia, and laughs at the difficulties that must be overcome. There will be thousands of households lighted by our oil to-night in the villages of Asia where the true Light has never shined.

My friends, if we were in earnest about it, if we truly believed that it was a great thing to do, a thing that must be done, if Christ were enough to each one of us to make us think it worth while to put him in the reach of our fellow-men, we could evangelize the world speedily with neither difficulty nor sacrifice worthy of the name.

But what we do we mean by "speedily." How speedily must Jesus Christ be made known to the world? The missionaries in China, sensible men, misled by no hallucination and pursuing no

fanciful illusion, gave us their reply twenty-five years ago: "We want China emancipated from the thralldom of sin in this generation. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God can do it, if she be only faithful to her great commission. . . . Standing on the borders of this vast empire, we, therefore, one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead, with one voice, calling upon the whole Church of God for more laborers. And we will as earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all to whom this appeal comes, to cry, 'Lord, what wilt thou have me to do?' And may this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty." What evangelization can there be that is not immediate? If I were a heathen man, the evangelization that did not reach me in my lifetime would be no evangelization at all. And the world in which we as Christians are to preach the gospel is this present world, with its

now living multitudes of men and women for whom Jesus Christ died. As the missionaries in the Sandwich Islands declared in their appeal more than two generations ago, "It is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith, or works; and to commit to them our share of preaching Christ crucified to the heathen is like committing to them the love due from us to God and our neighbor. The Lord will require of us that which is committed to us."

Yet there will creep about in our hearts, lurking where the light cannot reach, the unchristian doubt: "Is it necessary for us to concern ourselves with this thing? Suppose we can evangelize the world, why should we? In the providential ordering of history, eighteen hundred years have passed by and the thing has not been done. What is there to show that a duty that lay dormant for these centuries by the will of God, is acute and pressing now?" One hundred years ago men talked this way. "Let us pray that Christ's kingdom may come," said Alexander Carlyle, opposing the establishment of foreign missions in the General Assembly of the Church of Scotland in 1796, "as we are sure it shall come in the course of providence." That was the tone of that day. That view is intelligible on the lips of unconverted men whether in or out of the Church, but it is not intelligible on the lips of Christians. If the world has no

need of Christ, we have no need of him. If the evangelization of China must be left to providence unaided by the Church, the evangelization of America and the support of Christian ministers here may be left to the same kindly unaided beneficence. Whatever Christ is to me he can be to every man in this world. If I cannot live without him, no other man can live without him. As he only has healed our lives, comforted our hearts, broken the chains of our sins, and given us assured hope of what lies beyond, he only can do these things for all mankind. And not only does the world need him now, but we need to give him now to the world. The world will not more surely die without him, than we will die with him if we refuse to obey him, and look with careless, Christless hearts upon the world that waits for him. The Lambeth Conference touched the profound Christian truth when it declared, "The fulfillment of our Lord's great commission to evangelize all nations is a necessary and constant element in the spiritual life of the Church and of each member of it." Can you conceive of anything more fatal, more monstrous, more immoral than a doctrine which declares men lost without Christ, and then refuses to make Christ known to them? The Church that proclaims its belief in the Lord of all, and declares that there is none other name under heaven given among men whereby we must be saved than the name of Christ, and does not at once make it its supreme business to make Jesus

Christ known to the whole world, is either insincere in its professions of belief, or it presents a spectacle of a debased sense of moral integrity than which I can conceive of nothing more despicable and loathsome. It will not do for us to cover the want of present missionary impulse with the excuse of prospective missionary purpose. As Mr. Eugene Stock has said: "For whom are we responsible to give them the gospel? Certainly not for past generations. They are beyond our reach. Nor for future generations primarily, although what we do now may have great influence upon them. But for the present generation we are surely responsible. Every living African or Persian or Chinaman has a right to the good news of salvation. They are for him; and as a Chinaman once said to Robert Stewart, 'we break the eighth commandment if we keep them back from him.' So if we vary the form of the phrase and simply say the evangelization of this generation, this appears to be a plain and elementary duty. We may not have the expressed command of Christ for it, but we have the general command to make the gospel known to those who know it not. There seems no escape from the conclusion that the duty to make it known to all, that is, to all now alive, lies in the nature of the case. This doubtless should be our honest and definite aim." And if the world needs the gospel and we need at once to give the world the gospel, Christ also needs the immediate preaching of his gospel to

the world. Our delay is not alone the source of loss and death to ourselves and to men; it prolongs the travail of the soul of Christ, and defers the long expected day of his triumph.

“The restless millions wait
The light whose dawning maketh all things new,”

is only a half truth;

“Christ also waits, but men are slow and late.”

And what are God's present dealings with us designed to teach us if not that he is ready to do great things? As Dr. Wilder used to say: “The largeness of God's blessing on the puny efforts already made for evangelizing the heathen, demonstrates beyond the possibility of a doubt, that we are well able to evangelize the *whole* world in a single generation.” Bishop Moule, of Hangchow, told me when in China, that when he came to Hangchow there were forty Protestant Christians in the Chinese Empire. He has seen in his lifetime the Protestant Church in China multiplied two hundred and fifty thousand per cent., and penetrate to almost every prefecture of the Empire. Of the great province of Manchuria, a barren field twenty years ago, Dr. Ross, of the Scotch Presbyterian Church, now declares: “The gospel is speedily gaining such a rapid diffusion that we may anticipate at no distant date its contact with every village and town in the country.” While there is

nothing in God to bar our seeing all over the world repetitions of the triumph which George Pilkington describes in Uganda: "A hundred thousand souls brought into close contact with the gospel, half of them able to read for themselves; two hundred buildings raised by native Christians in which to worship God and read his word; two hundred native evangelists and teachers entirely supported by the native Church; ten thousand copies of the New Testament in circulation; six thousand souls eagerly seeking daily instruction; statistics of baptism, of confirmation, of adherents, of teachers, more than doubling yearly for the last six or seven years, ever since the return of the Christians from exile; the power of God shown by changed lives; and all this in the center of the thickest spiritual darkness in the world! . . . 'The world to be evangelized in this generation'—can it be done? Kyagwe, a province fifty miles square, has had the gospel preached, by lip and life, through almost every village in the space of one short year, by some seventy native evangelists, under the supervision of only two Europeans! The teacher on Busi has by this time probably accomplished his purpose of visiting every house in that island with the message of salvation on his lips. Soon we may hope that there will be no house left in Uganda that has not had God's message brought thus to its very threshold." We need to recall in this matter that it is for God that we

are working. I said a moment ago, that if this were a human enterprise men would scorn to waste time in discussing its feasibility. Shall we have less faith in God than men have in themselves? If the work of evangelizing the world at once as a human enterprise is practicable, does it become impracticable when we realize that it is a divine enterprise? We keep falling back upon this fallacy in our thoughts about it. We need to remind ourselves of the question with which Sojourner Truth rebuked Frederick Douglass, when in one of his moods of despair as to his people;—the question alleged to have been addressed by his wife to Martin Luther also: "Frederick, is God dead?" My friends, who set us this work to do? On whose errand is it that we are going? Whose kingdom is to be established? It was the Lord of heaven and earth to whom power was given, and nothing is impossible with him, who, when he said, "Go ye," said in the same breath, "And I am with you."

Now, if we can, and we ought, shall we? The general duty of world-evangelization the Church has acknowledged for years, and neglected. Is this not the hour to acknowledge our duty once again, and perform? But men say, is it not God's rule to work by slow and unperceived change, lodging in human life principles which creep imperceptibly outward until at last great changes are wrought before men are aware? Do not Schmidt and Lecky and a hundred more demon-

strate "that social emancipation has been far more the result of the indirect than of the direct action of Christianity. Even slavery was allowed to exist within the borders of the Church until the leaven of the Christian spirit had so operated that slavery became impossible. Great changes come slowly." This is true; but it was in a cataclysm of heroic wrath against the iniquity of human slavery, and of noble pity for the human slave, that at last the chains of that iniquity were broken. It is true that the forces of God work quietly and imperceptibly until the hour of judgment strikes. There were the long expectant years of prophecy borne with the agony of hope deferred, but then at last there came a man sent from God, whose name was John, and on his heels the Messiah broke upon the nation. The long centuries we call the Dark Ages threw their black shadows over the world, and the forces of God wrought silently and unperceived beneath; but at last the thunders of the Reformation tore the sky, and great lies were slain in an hour that had worn crowns and held scepters and damned men.

" 'Tis first the night, stern night of storm and war,
Long night of heavy clouds and veiled skies;
Then the far sparkle of the morning star
That bids the saints awake, and dawn arise."

God's method in history is to prepare, but it is also, having prepared, to strike; and his method

we must believe in the world's evangelization is the same. "Many persons mistake the way in which the conversion of India will be brought about," said Sir Charles Trevelyan. "I believe it will take place wholesale, just as our own ancestors were converted. The country will have Christian instruction infused into it in every way by direct missionary education, and indirectly by books of various sorts, through the public papers, through conversations with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge, and public opinion has taken a decided turn that way, they will come over by thousands." But just when India, or any other land is ready to swing over to Christ, we may not tell. That this is the day when the trial should be made and the opportunity given, we dare not doubt. For one hundred years the forces which are pouring into the world still from the pierced hands of Christ have been fashioning in heathen lands the thoughts of men, shattering their superstitions, cutting away old restraints, and shaping the whole course of their unresting movement. But all this so to speak indirect evangelization is but preparatory to that supreme discharge of her duty by the Christian Church, which shall show to the whole world that God has been making it ready to become the kingdom of his Son. To do this thing now is the duty of this generation. "The

world has too long been under the influence," as the Sandwich Islands missionaries said, "of the scheme of committing the heathen to the next generation." "I regard the idea of the evangelization of the world," says one of our own missionaries, Dr. J. C. R. Ewing, "in this generation as entirely scriptural. There is not a hint in the Word to lead us to adopt the popular theory that it is the Church's task to strive, generation after generation, to gather out the few. 'The gospel to every creature'—that means to every man and woman living now. It is the fault of the Church if from amongst the present living generation any advance to old age without hearing of Christ and his salvation."

Some such noble idea as this is the vital need of the Christian Church. There was a time when the Church had to fight doctrinally for her life; when heresy after heresy, involving the most fundamental issues in the evangelical faith assailed her, and so hedged her in that the mere struggle for existence consumed all her strength. That day went by long ago. For the Church now to spend her whole strength on that battlefield is to war with phantoms, save as the neglect of personal living duty will furnish the very soil in which fresh heresies will grow. Let her hear the call of the Lord of the harvest bidding her go out now into the highways and the hedges and the ungarnered fields, and compel men to come in. A Church wholly surrendered to Christ's personal leadership,

utterly bent upon the largest human service, filled with the passion of a great and divine love, will escape heresy by subduing unbelief. Oh, my friends, our Church needs a supreme world purpose, such as this of which I have been speaking, that will forbid our trifling away the time of God, playing with details while men die. And if you wish to lay hold upon the hearts of the young men and the young women, without whom the Church cannot live, you must offer them some such masterful mission as this. It was this that thrilled the early Church. "Yea, so have I been ambitious," said Paul, "to preach the gospel not where Christ was already named, lest I should build on another man's foundation; but as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand." You must win young men and young women by offering them the glory of a great service, which is also a great sacrifice. I know their hearts, and I tell you they are lost to the Church that does not look out upon the world with the very eyes of Christ, and hunger for it with his hunger, and teach its children to live for it and to die for it with devotion like his.

It cannot be denied that the work is enormous. But its difficulties are its glory. "I will tarry at Ephesus until Pentecost," said Paul in one of his Epistles, "for a great door and effectual is open unto me, *and* there are many adversaries." We should have said "*but*." But no such thought pol-

luted Paul's spirit; "*and* adversaries;"—they constituted his opportunity; they did not qualify it. They made Ephesus a field of work which he could not resist. When Xavier looked from San-cian toward the barred gates of China, and cried, "O rock, rock, when wilt thou open to my Master?" he called every heroic heart in the Christian Church to give itself to the evangelization of that sealed land. Of all the mission fields in the world to-day, is there one which stirs the hearts of true men and kindles in their souls again the ardor of the Crusades and the zeal of Raymond Lull, as Islam? Christianity from the beginning has "relished tasks for their bigness," as Stanley said of Glave, "and greeted hard labor with a fierce joy." "I am happy," wrote Neesima, "in a meditation on the marvelous growth of Christianity in the world, and believe that if it finds any obstacles it will advance still faster and swifter, as the stream does run faster when it does find any hindrances on the course."

I have purposely said this to suggest and make room for all the objections which lack of faith and lack of love can bring to birth in our hearts. The immediate evangelization of the world, men say, would involve superficial work; let us be slow and thorough. Slow and thorough is one thing; slow and stagnant is another. Superficial work! Who proposed that the world should be superficially evangelized? I have been quoting our own mis-

sionaries this afternoon, men like Dr. Mateer and Dr. Ewing, who are engaged in educational work in the most thorough educational institutions in China and North India, for the purpose of showing that men who are doing the most solid and substantial mission work in the world are not blinded thereby to the Church's immediate duty to make Jesus Christ known to every creature. Superficial work! I suppose that in our Lord's parable that husbandman escaped this peril who wrapped his pound in a napkin and hid it in the ground. But the Lord gave his commendation to the man who, having five pounds, traded with them superficially, on the face of the ground, and made with them five other pounds. We have betrayed our Lord under the pretense of doing thoroughly his work in this land, where we have sown the seed over and over again in ground already sowed, while two-thirds of the human race have been allowed to live and die in ignorance of the fact that there is a Saviour or any love of God. And in our folly we have forfeited the richest spiritual blessing at home by deliberately transgressing the plainest divine law, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Or, it is said that the project of evangelizing the world, practical enough theoretically, is actually impracticable. Men are too much engrossed, it is said, in the pursuit of gain.

“ By other sounds the world is won
Than that which wails from Macedon ;
The roar of gain is round it rolled,
Or men unto themselves are sold,
And cannot list the alien cry,
‘ Oh, hear and help us lest we die ! ’ ”

But what is this but the confession that we cannot do our duty because we will not? Or, it is said that the immediate evangelization of the world is a visionary and childlike project. I think it is. And where there is no vision, the people perish; “and except ye be converted and become as little children, ye cannot see the kingdom of God.” It is a project of childlike faith and of glorious vision. And these are the visions of it: A Church obedient to her Head, warm with the glow of a great love, and thrilled with all the activities of a perfect service; a redeemed world free from the bondage of its sin, and worshiping with glad hearts; and in innumerable homes, and with hearts and homes alike purified, adoring the world’s Redeemer; and a reigning Saviour crowned at last, rejoicing in the love of his Church, and satisfied with the success of his work for the world. These are the visions which the evangelization of the world lifts before our eyes. Is there anything to shrink from in them? Could there be visions more enticing?

Let us go up at once to complete this work. Whether or not the whole Church of Christ will awake to her duty, at least let us not be asleep to

ours. Whether the whole Church can evangelize the whole world or not, we can evangelize the fields for which we are immediately responsible. What Mr. Moffett says of Korea, is essentially true of all of them. "Korea can be evangelized within a generation, but in order to accomplish it there is needed an added force of forty thoroughly qualified missionaries of enthusiastic, victorious faith in God and his message. It would also be necessary to have on the home field, a Church willing to send them and to stand back of them in prayer, led by pastors who will influence their people to appreciate the privilege as well as the duty of the Church to perform its God-given office of world-wide evangelization." There are many things for which we are not responsible, which sweep out beyond the reach of our influence or direction. But for this one thing we are. As the appeal of the Ecumenical Conference to the Christian Church declared: "Entrusting to him the certain guidance of the great tides of influence and life which are beyond our control, it is for us to keep the commandments of his Son, and carry to those for whom he lived and died and rose again the message of the goodness and love of their Father and ours. We who live now and have this message must carry it to those who live now and are without it. It is the duty of each generation of Christians to make Jesus Christ known to their fellow-creatures. It is our duty through our preachers and those forces and institutions which

grow up where the gospel prevails, to attempt now the speedy evangelization of the whole world. We believe this to be God's present call, 'Whom shall I send, and who will go for us?' We appeal to all Christian ministers set by divine appointment as leaders of the people, to hear this call and speak it to the Church, and we appeal to all God's people to answer as with one voice, 'Lord, here am I, send me.'"

I have ventured to speak of this great duty in other terms than those employed in the assigned subject, "The speedy bringing of the world to Christ." The speedy bringing of the world to Christ is a consequence; the speedy bringing of Christ to the world is the necessary preliminary. The world can never be brought to Christ until Christ is first brought to the world. It is vain for us to ask God for one, until we have done the other. If we bring Christ to the world, God will bring the world to Christ. And the fact that God has bidden us to do this thing, lifts our duty at once above all cavil and excuse. Let us persuade ourselves of this once for all by these three great testimonies: "During the latter part of these eighteen centuries," said the Earl of Shaftesbury, at the Liverpool Missionary Conference, "it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe fifty times over." "It is my deep conviction," said Simeon Calhoun,

the Saint of Lebanon, as the Syrians called him, in his dying words, "and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross will be uttered in the ears of every living man." And the testimony of One greater than either of these, whose name is above every other name, who, in the days of his flesh, sat wearied by Jacob's well, and lifting up his eyes and looking upon the people as they came to him from the village, drawn by the testimony of the woman that he was the Christ, said to his disciples, "Say not ye there are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest." The fields that were white then, are white now, if we had but eyes to see, and hearts to heed.