

church of God are inadequate to this great work. All Christendom sends to the foreign field to-day less than *seven thousand workmen*, of whom more than half are unordained laymen and women. The native Christian churches contribute some *thirty-three thousand* more, of whom nine-tenths are laymen. We have, therefore, a total of forty thousand Christian disciples scattered among the millions of Pagan, Papal, and Moslem communities. Were these evenly and equally distributed, it would still give every worker, male or female, native and foreign, ordained and unordained, a parish of 18,750 souls to reach with the gospel in the space of about thirty years, the lifetime of a generation.

"What are these among so many?" And with all the obstacles of foreign language and hoary superstitions to surmount before there could be even an approach or access to them. Our missionary workers—nay, even our missionary stations—are like stars set in the centres of vast vacancies. And, therefore, it is that with over 100 missionary organizations belting the globe, the unevangelized population of the world grows faster than the church; population strides more rapidly than evangelization can keep up with it, and there is to-day a larger number of unsaved souls on earth than during any previous decade of years.

Where lies the core of this difficulty? We have forsaken the standard set up for us by our Lord and adopted by the primitive church. To every human being our Lord's double message is "*Follow me, and preach me.*" The command is representative. The only qualification necessary for preaching the kingdom is to be a subject in it; and every follower of Christ must be a fisher of men.

This is the doctrine of the New Testament, and this was the practice of the New Testament church. Our Lord laid down the law of evangelization: ALL ARE TO GO, AND TO GO TO ALL. The occasion on which, upon that Galilean mountain, He said: "Go make disciples of all nations," was, without doubt, the occasion on which he "was seen of above five hundred brethren at once," commissioning all disciples to make disciples.

And they accepted the commission. The persecution that followed Stephen's martyrdom scattered the disciples abroad, and they went everywhere, preaching the word.* Observe!—not the apostles, for they are expressly excepted, as remaining at Jerusalem. Philip, though only a deacon, not only evangelized but baptized. The careful reader of the "Acts of the Apostles" finds there the acts of a great many beside the Apostles. He finds there a vital truth of Scripture side by side with a vital fact of history. The obvious intent of our Lord was that *every follower* should be also a witness, warrior, worker, winner of souls. The so-called "ministry" properly exists in the interests of law and order, sound doctrine and safe polity; but does not properly exist as

* Acts viii: 1-4; xi: 19-29.