

What, then, is the hindrance? We answer unhesitatingly that the Church of God is trifling with human souls and with her own duty. The time has come for plainness of speech. It is no time to put a veil over the face, or a gag into the mouth. Christian missions have never yet been taken up by the Reformed Church as an enterprise to be dared and done for God, like any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a king is, there is power" (Eccles. 8 : 4), and, "the king's business requireth haste" (1 Sam. 21 : 8). The command of the King of kings is before us; that implies divine authority back of our commission, and hence guarantees divine ability to fulfil it. And whatever is the King's business it demands implicit and immediate attention. To submit to His authority, to believe in the ability divinely assured, to attempt great things for God, and expect great things from God, would insure an era of missions so far eclipsing all hitherto done or attempted, that the present activity of the Church would be seen to be like the winking of an eye, or the movement of the little finger, in comparison to the energetic action of the whole body in a race for a prize.

The question is asked, How can the evangelization of the world in our generation be made a fact?

God has certainly supplied a material basis for this stupendous achievement. Three things amaze and overwhelm the thoughtful observer: First, this is the age of *world-wide openings*. From Japan, at the sunrise, across the whole track of the monarch of day to his sunset pavilion on Pacific shores, he looks down on scarcely one land that still shuts out the Gospel. Second, God has given us *world-wide facilities*. What implements and instruments! The Marquis of Worcester called the sixteenth century the century of inventions, and Dryden named the year 1666 the *annus mirabilis*. But the nineteenth century might crowd the achievements of the sixteenth into a decade, and the years 1858 and 1878 were years that were in themselves as wonderful as almost any century previous to the sixteenth. Imagination can scarce paint any means of travel, transportation, communication and contact, which are not now supplied; and another quarter of a century may see the human race navigating the air as they now do the waters, and telegraphing without wires, and driving mail matter through pneumatic tubes. Again, this is the age of *world-wide enterprises*. Everything moves with a rapid foot, and time and space are annihilated. With a swiftness, credible only when witnessed, men push to the confines of the globe to find treasures, or to bear inventions. The Church of God alone moves slowly! Kerosene lamps and sewing-machines, parlor organs and glass beads are carried ahead of the Bread of Life.

Now, what is the *natural* basis of a world's evangelization? What, humanly speaking, constitutes man's responsibility in this work? We answer again: Three factors enter into the problem—men, money, and methods. The Gospel needs a voice—a book will not do. Behind the