

Sight emphasizes *numbers*. Hear what God says : " One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares ; He would rather have one consecrated man or woman than a thousand who are half-hearted in His service ; so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice " three hundred" with whom He can do mighty works.

Sight emphasizes *power*. See how sublimely indifferent God is to power. While we are seeking the patronage of great, or rich, or mighty men, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to nought the things that are something.

Fellow-believers, we have to take possession of this region of unclaimed promises ; and, inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew : " Go, . . . make disciples of all nations. All power is given unto Me in heaven and in earth. *Lo, I am with you alway, even unto the end of the age.*" That is His promise. Then, in Luke, He says : " Behold, I send the *promise of My Father* upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

THE PROMISE OF CHRIST AND THE PROMISE OF THE FATHER are not the same thing. Christ's promise is the promise of His personal presence, and the exercise of His omnipotent power in behalf of His missionary band. The promise of the Father is the promise of a descending Holy Spirit to break down internal barriers in the minds and the hearts of men, and to endue His own disciples with the wondrous unction from above. Now, these are two promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said, challenging him, " Art thou for us or against us ?" This strange personage said, " Nay, but as Captain of the host of the Lord am I now come : " and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands ; and, in accordance with the precise directions that He gave, Joshua moved round that city once a day for six days, and seven times on the seventh day ; and then, without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but an historic allegory in the Old Testament illustrating the facts of the New ? When the Acts of the Apostles opens, which corresponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, with the trumpet-blast, the preaching of the Gospel, and on that day also without a carnal blow