

threefold aspect : First, evangelization ; second, organization ; and third, co-operation—in other words, to make disciples, to gather them into churches, and then to unite the churches in great world-wide movements. Evangelization includes every method whereby the good news of salvation is extended until every creature is reached. Organization builds up a Christian society into strength and vigor. Co-operation exhibits essential unity amid circumstantial diversity—convergence on essentials not withstanding divergence in non-essentials—and practically combines all our forces to accomplish what, in separation, all churches in the aggregate would fail to effect. The middle section of this threefold work—namely, organization—has been most emphasized, while the others have been neglected. To organize new churches may be the fruit of a mere sectarian zeal. But while evangelization, which is missionary and aggressive, and co-operation, which is its handmaid, are lacking, organization lacks all true life and power. A church may have a name to live while practically dead, or may even be a synagogue of Satan. The social mission is begun in evangelization and carried to completion by co-operation. To proclaim the simple Gospel to man as man is the great commission. To reach this world-wide destitution, to prevent overlapping, waste, and friction in the work, and build up society after a celestial pattern, there must be cordial, sympathetic, universal co-operation among disciples. To rescue from flood or fire, the whole body must move, or vainly will the heart yearn or the hands stretch out to help. The heroism of some members of Christ's body may be hindered and made ineffectual by the inactivity of the rest. Co-operation there must be if this problem is solved. In a recent famine in China nine millions perished, with rice at hand, because no adequate provision was made for its distribution ! Angelic eyes look down on a thousand millions in spiritual famine—destitution and desolation on the one hand, bread enough and to spare on the other ; and, with such open doors of opportunity, the zeal which ought to expend itself on missions, is often absorbed in a symbolism that reminds of calf worship, a sacramentarianism that recalls the worship of the brazen serpent Nehushtan, and a sacerdotalism that revives the homage paid to Gideon's ephod.

Let us thunder away on that truth—that the Church is called out from the world for separation from it, and then sent back into the world for service in it. Its mission specific, salt, to savor and save ; light to witness and illumine ; to displace ignorance and idleness—those handmaids of vice—by intelligence and industry—those handmaids of virtue ; but to do it by, first of all, giving men the Gospel. The Church is a mother, to travail in birth for souls, and every disciple is to share the birth-pangs. All who love Christ are to work together as toward a common centre rather than toward separate points on a common circumference, obeying a centripetal law rather than a centrifugal drift.

In such a mission love is the all-essential force. Self-indulgence must yield to self-sacrifice, love of self to loss of self. Moral atrophy may