

periods that you might see what great things God has done. Take from 1878 to 1892, and I reverently say there was nothing in the original Pentecostal days to exceed what fourteen years have seen among the Telugus. In one day in 1878 there were 2222 baptized. In six weeks there were 5000 baptized, and in ten months 10,000, and in the last current year 10,000 more. The largest church on earth to-day is not the Metropolitan Tabernacle in London; it is the humble church in Ongole, among the Telugus, for that has between 30,000 and 40,000 members, and yet missions are a failure! Go and read the story of those seven years with William Johnson in Sierra Leone, and of the thirty-seven tribes of slaves in that colony rescued from slavery. See him laboring there to preach the Gospel among those people that had no language to converse with each other, unless it was a little bastard English; living in promiscuous concubinage; warring on each other; committing every crime; having no respectable trade. Johnson died in seven years, but left a model State, with no remains of heathen orgies, with every trade and respectable calling represented; just as William Duncan, among the North American Indians, established his model State, and one of your most accomplished statesmen, a Governor-General of Canada, the master of eight different languages, went over there, and said he could not find any terms in any language he knew to describe the greatness and glory of the Gospel triumphs in Metlakatla. But we may come down to shorter periods even than these. You can find within one single year in the history of missions triumphs that equal, if they do not transcend, the triumphs of the Day of Pentecost and the days immediately succeeding. Oh, for a believing Church! Oh, for a Church that knows the facts, and is inspired by the knowledge of them!

Now, as I draw this discourse to a close, I desire only to add that there are two little sentences in this impressive text that ought to furnish the motto of the new century. Carey did not emphasize them, but I want to emphasize them: "GRUDGE NOT," "FEAR NOT." The two obstacles to the missionary progress and triumph of the Church to-day—I appeal to you that know most about it—are they not these?—a spirit of unbelief on the one hand, that fears to do great things for God; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God would cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring, and like to inhabit the same house with them, what great and mighty things might be done for God! I proclaim my confidence that this Gospel is a supernatural Gospel, and, therefore, it must have a supernatural Spirit, for conversion is a supernatural work. Conversion is not reformation. The Word of God is not inspired as Milton was inspired, or as any other man was inspired, or his writings. The Holy Ghost is not a mere influence, but a person, and when you will give men this supernatural Gospel enforced by the supernatural Spirit, you will have the supernatural work of conversion. And we must have absolute confidence in God, and so