

not, "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centres—too much blood around the educational centres of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centres, the home churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen, and infidel. "In union is strength," the world's maxim; "in diffusion is strength" is the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "*foundations*" on which such learned professors as Wellhausen and Kuenen and Pfleiderer and their American sympathizers have rested, while they have undermined the authority of that Bible which they are employed to teach? And if the endowments of their chairs could be capitalized for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek or systematic theology. Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries and the artistic choirs and the sumptuous adornments of our modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance against the apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The church which is not a missionary church must now become a missing church. The foundations which our fathers laid in faith