

go earnestly to work. As many men, as much money would be easily raised were English national honour, or American union, or German independence, or Swiss liberties at stake. At present the people of Great Britain, Germany, and the United States raise less than £1,500,000 a year for Missions, while any one of the three countries spends many times as much on tobacco and strong drink. Yes; nominal Christians expend a hundred times as much on their lusts as on the grand enterprize of evangelizing the nations.

There need be no fear regarding the claims of the Home field. The very energy which would be roused to carry on the glorious foreign crusade would quicken the pulse of every home agency; just as foreign wars awaken patriotic feeling at home. The disproportion between Home and Foreign agency at present is immense. There are more evangelizing agencies in London alone than in the whole heathen world; there are more ministers in New York than have been sent to the Foreign Field by all the churches of America.

The enterprize is a hopeful one. Dr. Angus states that the success of the Gospel in the last 100 is great than in any previous 250 years. More has been done in the last century to give the Bible to the world than in the first ten centuries of our era. Twenty versions at most were made in the first 1,000 years; in the last one hundred years a hundred and twenty have been made—in languages spoken by more than half the globe. There are more conversions from heathenism in proportion to the number of preachers, than there are at home. It costs more per man to make a Christian in London or in New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians of the Empire were fewer than one fifteenth of the population of the entire globe. Nominal Christians now form one fifth. Each generation of the modern world consists of 30,000,000, of children, and they have to be Christianized individually one by one. Of these 30,000,000, 6,000,000 (one-fifth) become nominally Christians, and a con-

siderable portion of them really Christians. In the Roman Empire there were not 3,000,000 of nominal Christians out of every 30,000,000; while for the whole world the nominal Christians were only about 500,000 out of every 30,000,000. The work to be done is announce the great truths of salvation to men in words that they can understand. Many men would be found of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business labours of many modern missionaries—good plain men, full of faith and of the Holy Ghost. Nay might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term. What enormous anxieties would be spared us in connection with mission buildings and churches and schools, the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands, but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, "to God and to the word of His grace." A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

Is not some such comprehensive plan needed, moreover, to strengthen the faith of the Church, and to prove to the world that we believe what we profess? We say, indeed, that the Gospel is God's remedy for man's sinfulness and misery; we say beside that it is the honour and business of the church to make it known. Every one sees, however, that our present agencies, with their million a year for the evangelization of 800,000,000 people do not mean business; and there is in consequence widespread infidelity in relation to the Gospel, and in relation to the sincerity of the Christian Church herself. If evangelical Chr