

Christ and *by* Christ, but it is to be done *through* human agency. And the inadequacy of what we can offer or the littleness of human means is to be no hindrance, for God can make them sufficient. This gospel is to be heralded by no archangel; we are to expect no mutterings from the deep, no new Gospel, no other Savior. We shall hear no new voices from heaven, and no warnings from the lost. This Gospel is to be preached and practised by living men and women, and, if we understand God's purpose at all, it is by such means that His kingdom is to be advanced and established in this world.

(4) It was a provision which *depended for its sufficiency on Christ's blessing*. "Bring them to me," He said, in answer to their objections and fears. "How can we feed so many?" was the question that troubled those good men. "*Bring what you have to Me*," was the divine solution. "Let me touch them," said the Savior. And, commonplace as it may sound to many of you, that is still the solution of the "Missionary Problem" and the secret of power. You say, "My talents are small." "Bring them to Me" is the Master's word. "I am so retiring and timid." "Bring them to Me," says Christ. "My early education was neglected; I have no social influence; Lord, I am a man of slow speech, they will not hearken to me." There is only one answer: "Bring them to me." The Bible is full of proofs of this. Time would fail me to tell of Moses, who had all sorts of disabilities and excuses, but whom God used for the accomplishment of the most gigantic task ever committed to man; of Shamgar, who with his ox-goad turned back a whole regiment of Philistines; of David; of Paul, who has stated the principle which they all exemplify:—"But God hath chosen the foolish things *of the world* to confound the wise; and God hath chosen the weak things *of the world* to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

I may add that all power and usefulness depend on His blessing, and that, with that blessing, the smallest ability is a mighty power.

I may add, too, the oft-forgotten lesson that we are responsible not for *success* but for *fidelity*. God's workers are to hear at last not "Well done, good and *successful* servant," but, "Well done, good and *faithful* servant." And the same is true of the Church. The Church is not responsible for the *conversion* of the world, but for its *evangelization*. Duty is ours, results are God's. Why should we pray, as we often do—"Let not thy word return unto thee void," when God has said: "My word, which goeth forth out of my mouth, *shall not* return unto me void." God will do what he says he will do. Let us do our part. If some of us were half as anxious to be found *faithful* as we are to be accounted *successful*, we would be successful.