

own tongues, the wonderful works of God. Then came the death of Stephen, and a persecution which scattered the brotherhood of believers to spread the good news. Then came Peter's vision and call to the Gentiles, and the unfolding to the church of the lesson so long and plainly taught, yet so slowly learned, that "God had also to the Gentiles granted repentance unto life." Finally, Paul's missionary journeys actually bore the message of redemption to every nation under heaven, and it is supposed to Gaul and Britain. To us, in these latter days, new worlds have been thrown open by the discoveries of the explorer and the enterprise of the merchant. The area of civilization is doubled, trebled, quadrupled, and all this vast territory is crowded with the race involved in the same ruin, interested in the same rescue. If to Paul and Peter Christ's last words came with mighty force, how shall we measure the momentum which that command has acquired in the sweep of eighteen centuries of invention, discovery and human progress? Behold the area of *our* "world!" the extent of the race in our day! How shall we ever overtake the march of the centuries unless we bestir ourselves and begirt ourselves for giant strides?

This great commission also contains a charge for every believer. Examination will show that these marching orders are not more universal as to the unbelievers they comprehend than to the believers they commission. Christ appeared unto the eleven as they sat at meat, and said unto them: "Go YE." This commission was special, but not exclusive. The whole world was dying; the grace was world-embracing; the message short and plain. It was natural and needful that every believer should have part in spreading the good news. The infant church, like an army of raw recruits, must, however, have organizers and leaders; and the eleven, commissioned directly by Christ, constituted those leaders; but only leaders. The rank and file were to do the work.

They were commanded and commissioned to "*go*" and "*preach*." A positive duty and responsibility was laid upon disciples, as such. To stay at Jerusalem, build a grand mother church of the world like St. Peter's at Rome—" *Omniū urbis et orbis ecclesiarum, mater et caput*," though they might indeed let the gentiles in when they sought entrance, would not do. Christ made all believers heralds of grace, bidding them go forth and tell the good news, and compel the nations, whom they had despised as barbarians, to come in. They were to seek others and not wait for others to seek them, giving the gospel even to the un-asking and unwilling! To lose sight of this *aggressive* feature of evangelism is to leave out its most emphatic and distinctive characteristic. The world will never come to the church, save to corrupt it and conform it to itself; the church must go to the world and constrain even reluctant ears to hear. The attitude of rejection makes the word of witness no less our duty. And as in the apostolic days, so now; no class