

lations we must not forget our humiliation, for while completing the first century of modern missions, it is *only the first*. Christ has patiently waited for nearly 1900 years to see of the travail of His soul. The evangelistic activity of the first centuries gave place to secularism and selfishness. A thousand years of the dark ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolic activity and evangelism. The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their *individual responsibility* for the lost. We do work by *proxy*. We erect great societies and boards, and by them girdle the world with a network of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women, while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry and silver plate, to carry the gospel round the world in ten years. During the nineteen centuries that have passed away, not less than *fifty* entire generations have perished, and these have included not less than an aggregate 30,000,000,000 souls, or twenty times the present population of the globe.

The question is, Can the problem be solved, of reaching with the gospel the unsaved millions of the race? Of course it must be solvable; for our Lord never would commit to His people an impossible task. If we study the gospels we shall find God's way of solving the problem outlined. It embraces some important factors, which we have comparatively failed to emphasize. Two of them I desire to make very prominent: first, *individual* call to direct labor for the unsaved; and secondly, the *supernatural power of God*. Had these been as prominent in the life of the church as they should be, the work of the evangelization might already have overtaken the population of our globe.

In my address at Exeter Hall I dwelt upon these two necessary requisites to the successful prosecution of mission work. We must return to the primitive conception—*every believer a herald*. In the 13th chapter of Matthew, our Lord gives us two parables of the kingdom. In the first He teaches us that the *seed is the Word of God*; in the second that the *good seed are the children of the kingdom*. Only as we take both together do we get the whole truth. If we would sow the world-field, we must scatter side by side with the seed of the Word the seed of Christian lives, the Word made flesh and dwelling among men, as the Master did. The world will never be brought to the knowledge of Christ by the Bible alone—but the Bible with the man and woman beside it. We must send forth colonies of disciples to plant Christian homes amid the dark places of the earth.

And, secondly, we must have hearty confidence in the *supernatural* factor in missions. We have had a book on "Natural Law in the Spiritual World;" let us have another on Supernatural Law in the Natural World. In these days of naturalism we are in danger of practically denying the direct Divine hand in history. Nothing more attracted me to the study and advocacy of missions than the manifest interpositions of superhuman, supernatural power. Nothing short of God's own hand ever opened within one generation the door of all these kingdoms, shut and sealed a century ago. The children of Israel, led by the pillar of cloud, had no plainer proof of God's presence than the ordinary missionary band. The parting of the Red Sea and the Jordan, the route of Amalek,

and the falling of Jericho's walls, were not more conspicuous signs of God's power than the marvels wrought in modern missions.

The Conference ought to yield two permanent results. First, it ought to revive in our hearts *the sense of the supernatural, and drive us to importunate prayer*. All our machinery, our organizations and agencies, even the multiplication of money and men and means, can accomplish nothing without the providence and Spirit of God. This we must not only acknowledge, but realize and feel. The greatest lack in modern missions is, after all, the lack of *believing prayer*. All great results for the kingdom have been and will continue to be wrought in answer to the prayer of faith.

The other result should be energetic and enterprising *action*. We should forget that in which we differ and emphasize that in which we agree. Our tribal standards should be set up about the Ark of God, and we should move together about that ark. The King's business requireth haste. A soldier of Queen Victoria, being asked how long it would take for the army and navy to carry a proclamation round the world and publish it everywhere, answered, "I think we could do it in about eighteen months." In the days of Esther, the decree of Ahasuerus was translated into every language spoken in the empire, and borne through the whole hundred and twenty-seven provinces, from the Bosphorus and Nile to the Indus and Ganges, in less than nine months! What might we not do with the help of the printing-press, steam navigation, the telegraph, and all the appliances of modern invention, if the church would but give herself to the glorious work! We might publish the gospel to all living peoples before the end of the present century!

Sounding the imperial clarion of advance along the whole line of battle, moving as one host, let us pierce the very centre of the adversary, turn his staggering wings, and unfurl the flag of the Cross upon the parapet of every stronghold of the Devil.

## THE WORK ABROAD.

Bobbili.

The May number of the LINK has just come, with my last letter in it telling of our Christmas enjoyments, etc. Now, it seems to me we have had another Christmas of late, in the middle of the year this time, instead of at the end of it. If a happy time, and a number of presents from dear friends, can make a Christmas, then we have had one since the arrival of that "wonderful" box from our dear N. S. sisters. I wonder if they expected to make us so happy as they did. Happy, not only in the receipt of so many useful, beautiful articles, to delight the eye, the palate, and the mind, but happy in the assurance of love, which each article brought with it. May the Lord abundantly bless each who had a hand in getting up said box, and if any one of these good people, whose eye falls on this, has not heard from me directly, just here, I will write my sincerest thanks for what she sent. Everything was appreciated and enjoyed, and we shall go on enjoying till the last tin is opened, and the last dried fruit eaten. Even then our enjoyment will not cease, for many things sent will continue to give pleasure for years to come, and the remembrance of the pleasure given us by our dear sisters will last long, giving enjoyment in the retrospect.

George and I took a trip to Binlilpatam, to get our share of the contents of the box, and to spend a couple of weeks by the sea, so I have had a little unexpected holiday, and enjoyed it very much, with our friends at Binlilpatam. We have had an uncommonly hot season, and the sea air was a