

the native Christian Churches of China, and make the ten or thousands of native Christians, apart from the foreigner, a mighty power for the evangelization of their own people. God gives his Holy Spirit to them obey Him.

Even if the Churches were unwilling to take it up, are there not five hundred Christian workers in Europe who might go out at their own charges and do this grand work? But still we suppose that the Episcopalians of England, and the Presbyterians of Scotland and Ireland, have not each among them one hundred men and women for this glorious enterprise? that the Methodists of the United Kingdom could not provide another hundred, and the Congregationalist and Baptist Churches could not each supply a similar contingent? We may feel well assured that the United States of America and Canada would not be behind, and that the 1,000 evangelists might easily be forthcoming.

How shall a project like this be translated from a proposition into practice? First, earnest believing prayer was our Saviour's plan, and it has been left on record for our guidance: "The harvest is truly plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." When we sought for the C. M. the seventy and the one hundred in prayer, and accepted them in faith, we received them in due course from His mighty, loving hand.

Then, if there is to be the fullest blessing, there must be the united simultaneous action of the whole body of believers; it is by the effectual working in the measure of every part" of the members of the whole Body that its growth and building up are to be effected.

Third: There must be intelligent co-operation and sub-division of the field that one part have not an undue share of workers while other parts are neglected.

Fourth: There must be Christly giving on the part of individuals and churches of their real treasures to the Lord for His service, and Christly service by those who go forth in His Name. By which is done after Christ's pattern. His service began with emptying Himself involved toil and suffering all along the line, and ended

only with the perfect accomplishment of the object for which He came into the world.

Fifth: There is no time to lose, for if we commence at once millions of those now living in China will have passed away before the message can reach them.

Will each of our readers join us in prayer that God will send out 1,000 evangelists for China very speedily, and personally ask Him the question: "Lord, what wilt Thou have me to do?" Let us not forget that to preach the Gospel to every creature is not a mere human project but a divine command.

The question of the real value of such a single proclamation of the Gospel as is here proposed we hope to consider in a future number.

"The Gospel in the Whole World"

Athens, Ga., United States of America,
April, 1890.

The following article contains the substance of an address delivered before the presbytery of Athens, Ga., by the writer, and is published by him at their request:

SUBJECT:

The Gospel Can and ought to be Preached to the Whole Heathen, Jewish, and Mohammedan World in the Next Ten Years:

To the Officers and Member of the Presbyterian Church in the United States and of all the Evangelical Churches of the World:

DEAR BRETHREN: I undertake to make an appeal to my brethren of all the evangelical churches of the world, so far as God, in his providence, may move upon the hearts of my brethren in America, Europe, and other parts of Christendom, who control newspapers, reviews, missionary magazines, etc., to insert in their columns this effort to arouse the whole Christian world to one combined effort to give the Gospel to the whole heathen, Mohammedan, and Jewish portion of the population of the world in the next ten years.

The command of the Saviour to his Church is, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, he that believeth not shall be damned."

As this is the command of our Lord, and as he has distinctly told us that at the judgment day our acceptance by him will depend upon our having done works for him indicative of saving faith, it is very manifest that we have no rational ground for expecting a place in the heavenly home and the heart of our Lord if we fail to obey *this*, among other commands of his.

Now, since it is our imperative duty and to our highest interest that this command be obeyed, why delay it?

Let us address ourselves to this great and tremendous business (before which all other matters that belong purely to time pale into the utmost insignificance) and accomplish it, with the divine help, in the next ten years at least. Now, can it be done?

In order to accomplish it the men and the money adequate to compassing this end must be supplied by the Church. Two important questions arise: 1. As to how many men would be needed. 2. As to the amount of money. The number of ordained missionaries now employed by different branches of the Protestant Church, according to the most reliable statistics which have come under my observation, amount to about 3,000 ordained missionaries, 700 laymen, and 2,500 women. These laborers have been sent out by the Protestant churches of America, Great Britain, and the Continent of Europe. The amount of money raised by 100 societies in the countries mentioned above to support the European, American, and native agents, amounts each year to about \$12,000,000. Of this amount about \$4,000,000 is raised in America by over fifty missionary societies; \$900,000 from thirty-four societies in different nationalities in Europe; \$4,750,000 by nineteen societies belonging to the Churches of England and Scotland; while twenty societies, independent of the Churches, collect for the most part from the members of the same churches \$750,000.

Add the interest on investments and the amount expended by the British and Foreign Bible and Tract societies, the Christian Knowledge societies, and many small societies of which no record can be found, and you get the probable amount of money raised in the United Kingdom for evangelizing the heathen and Mohammedan world to be \$7,250,000.

Now, besides the force of 6,230 men and women sent out by the Protestant Churches of Europe, America, and Great Britain, we have 2,500 ordained ministers among the converts, besides some 26,000 native converts who are employed as evangelists, and in addition many volunteer workers who give themselves to evangelistic work.

And further, thousands of professors and teachers are engaged in the important work of teaching the young in schools and colleges.

This being the force employed now, at an expense of about \$12,000,000; which gives an average of one of these 6,230 messengers sent out by the Protestant Churches to every 167,000 persons, and give to each of these workers some five assistants from the 30,000 evangelists and ordained native workers besides.

The probability is, if the Protestant Churches of the world would make their contributions five times as much as they now are—that is, some \$60,000,000, instead of \$12,000,000 that every one of the 1,400,000,000 heathens and Mohammedans would have the Gospel preached to them in the next ten years; for the Protestant Church of Europe and America could send out 31,150 messengers instead of 6,230, besides about 150,000 native pastors and evangelists as soon as converts were made and instructed. And instead of there being 167,000 heathens and Mohammedans to each one of the messengers sent out by the Protestant Church there would be an average of some 33,000 persons to each of these messengers sent by the Churches, each of these messengers being assisted by some five native pastors and evangelists. Or, until these could be trained, the proportion of money which would go to their support could be used to send out an increased number of Christian workers from the Protestant Churches. There would also be a proportionate increase in schools, colleges, etc., which now form a part of the missionary work, besides the volunteer workers that belong to every band of Christians. thus we would have from Europe, America, and Great Britain, one Christian worker to every 33,000 persons, and one native pastor, or evangelist, to between six and seven thousand souls.

Of course, it might be said, this is true provided they were equally

divided out; now there is a very unequal distribution, vast numbers being dependent upon one worker in some sections and comparatively few in others. This is, of course, a difficulty, but not an insurmountable one to God and his people. Good, hard, common sense, and love to God and man, could make it melt away as snow oft-times does under the rays of the sun.

The Lord has broken down the barriers in many places that until recently prevented missionary work. Some 4,700 young men and women in America alone are offering themselves for the work. Let every evangelical Church, and each individual in each Church, determine that the amount of money shall be raised which is necessary to accomplish this work in the next ten years.

Let each minister do his utmost to make his people feel that each Christian is personally responsible for the spread of the Gospel among the heathen, and then present them with statistical reports, missionary intelligence, etc. We have thus seen the amount of money and the number of men needed for preaching the Gospel to "every creature" in the next ten years. Now, shall we make the necessary effort to accomplish this result? or shall the work go on as it is now being done? less than an average of one cent a Sabbath being given now by each Protestant communicant of Christendom for the use of the means to present the Gospel to every creature according to the command of our Lord and redeemer. The next question is, How is this amount of money to be raised to increase the number of workers?

1. "If there is a will there will be a way," and when we remember that an average of less than one cent a Sabbath to the 34,000,000 of Protestant communicants, or an average of less than one fourth of a cent a Sabbath to the 135,000,000 Protestants, embracing communicants and their families, gives the present amount of \$12,000,000, and that five times as much as is now raised by the Protestant Church will be reached by an average of less than five cents per member each Sabbath, it does seem as if the Church ought to awake to this, the greatest of all enterprises of the nineteenth century. It avails not to say that we have but 3,000,000 of converts, including communicants and

adherents, or about that number, from the heathens and Mohammedans; it makes no difference so far as our duty is concerned. The work is ours, the result is with the Lord and those to whom the Gospel is to be preached as a testimony unto them. Besides, they must be left without excuse. "The Gospel is a savor of life unto life, or of death unto death." The number of those that offer to go is beyond the means supplied for sending them. Hence the responsibility of the failure to obey the Master's command given after his resurrection rests upon those who neglect to supply the money necessary to the work.

Hope is a great spring of action; and if the Christian world could be persuaded to hope and believe that in ten years the Gospel could be preached to every creature by a combination of effort on their part, and that an average of between four and five cents a Sabbath to each Protestant communicant, or a little over one cent each Sabbath to the communicants and their families, would provide the means of support for the work necessary to be done to reach this end, might not a strong hope and expectation be entertained that this average would be reached by the Protestant Churches of America, Europe, and Great Britain? And a stronger hope still might be indulged if the professors of the Christian religion were impressed with the fact which the Lord Jesus Christ declared—that if they loved him they must keep his commandments—and realized that failure to comply with his commands would make his decision at the judgment day adverse to their entering the heavenly home because of his own utterance in the Gospel—in reference to his mode of procedure at the last great day of decision in regard to the destiny of each person of the human race—wherein he makes it appear that failure to have exhibited love to our fellow-men in distress will be considered by him as barring the gate to our entrance into the heavenly Jerusalem. As those who had no compassion on the sin-sick souls of earth will make it perfectly plain to him that they loved him not, and loved not their fellow-men, and hence they must necessarily miss being with him in the state of the blessed.

Again, will it do to plead ignorance of the facts connected with this matter, when there is so much light on every

hand? Are not sins of willful ignorance with regard to facts which would stimulate to greater energy in the individual to evangelize the world, sins of presumption? Is it not also an imperative duty on the part of any who are in a measure awake to this great matter to exhort one another, and so much the more as we see the day approaching? Should not the Church of Christ awake to this command of its risen Redeemer to preach the Gospel to every creature and obey it at once; that in the next ten years, at least, every moral and accountable being shall often have heard the way to the Father through the Son? And O! pray earnestly, church of Christ, for the Holy Ghost to regenerate, and lead, through Jesus's blood, the millions that are now engulfed in a black, dark, and

awful night, into the light of the religion of our Redeemer.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Your brother in Christ,

Rev. J. L. Stevens,

Of the Presbytery of Athens of the Synod of Georgia, of the Presbyterian church in the United States.

P.S.—The writer earnestly entreats all secular and religious papers favorable to this, the most important undertaking of the nineteenth century, to publish the article I send in full, if possible, in their papers or magazines;

and those not receiving it directly, to publish from other papers, as it would be a matter of great difficulty and considerable expense to the writer to send a copy by mail to every paper and magazine in the world favorable to our obeying the great command of our Lord to which our attention is called. Every paper and magazine publishing will greatly oblige the writer by sending him a copy of paper or magazine containing article. Please publish postscript as well as article.

Rev. J. L. Stevens.

Post-office, Athens, Ga., U.S.A.

Today's Resources for World Mission: Unlocking the Storehouses for the needs of World A

By the Lausanne Statistics Task Force

As the next diagram in our series we choose the one that says the most about human resources and the resources of the church. Since 100 years ago, the resources in the church have greatly increased. This is primarily due to the rapid spread of Christianity in Africa and Latin America since the turn of the century. Like the 1890's these resources are being spent primarily on the Christian world. If we are going to see the world evangelized there must be a major redirecting of these resources to the unevangelized world.

Global Diagram 14 takes us to the heart of our analysis from the Christian point of view. It presents a 3-tier or 3-world model of our globe. In this 3-world model, we divided the globe into 3 tiers, layers, or slices for purposes of illustration and understanding. At the bottom is World C, which consists of all persons across the globe who individually are Christians. Worlds A and B then consist of all persons, individually who are non-Christians. World A stands for those who in addition have never heard the gospel or heard about Jesus. We call

these people the Unevangelized World. World B by contrast consists of those who have heard the gospel (this means those who have heard, with understanding, sufficient about Christianity, Christ, and the gospel to be termed evangelized non-Christians although they have not, or not yet, accepted it or become disciples of Christ).

For purposes of illustration, we have added names of countries to A, B, and C. On our 3-tier division, countries or metropolises or people do not easily fit because each is composed of a mixture of unevangelized persons, evangelized non-Christians, and Christians. Countries are assigned on the following clear definitions: World A contains 30 countries with E measuring 50% or less, which means half evangelized or less or over half unevangelized, i.e. over half of whose population are unevangelized. World B contains 76 countries which are over half evangelized ($E > 50\%$, i.e. E greater than 50%) in which, in addition, church members number less than 60%. World C contains 145 countries whose church members number 60% or more of the

population; it can also be seen that for all these countries $E \geq 95\%$ (% is greater than or equal to 95%). This gives a useful typology of countries, shown for all countries in Appendix 4, column 8 in *Our Globe and How to Reach It*, Barrett, D. B. and Johnson, T. M., Birmingham, AL: New Hope, 1990. ■

The Lausanne Statistics Task Force has 22 members from all around the world who currently publish statistics and world evangelization research. These diagrams are a result of several months of collaboration.