

and sounded the gospel trumpet, when the walls fell, and we have but to march straight on and take possession of Satan's strongholds.

God has thus, in answer to prayer, opened the door of access to the nations. Out of the Pillar there comes once more a voice, "Speak unto the children of Israel, that they go forward." And yet the church of God is slow to move in response to the providence of God. Nearly a thousand millions of the human race are yet without the gospel; vast districts are wholly unoccupied. So few are the laborers that, if equally dividing responsibility, each must care for at least one hundred thousand souls. And yet there is abundance of both men and means in the church to give the gospel to every living soul before this century closes. If but ten millions, out of four hundred millions of nominal Christians, would undertake such systematic labor as that each one of that number should, in the course of the next fifteen years, reach one hundred other souls with the gospel message, the whole present population of the globe would have heard the good tidings by the year 1900!

Our Lord's own words are, "Go ye therefore, and disciple all nations;" and "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". Peter exhorts us both to "look for and hasten the coming of the day of God;" and what if our inactivity delays His coming? Christ is waiting to "see of the travail of His soul," and we are impressed that two things are just now of great importance: first, the immediate occupation and evangelization of every destitute district of the earth's population; and, secondly, a new effusion of the Spirit in answer to united prayer.

If at some great centre like London or New York, a great council of evangelical believers could meet, to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of a world's evangelization; and we earnestly commend the suggestion to the careful consideration of the various bodies of Christian believers, and the

various missionary organizations. What a spectacle it would present, both to angels and men, could believers of every name, forgetting all things in which they differ, meet, by chosen representatives, to enter systematically and harmoniously upon the work of sending forth laborers in every part of the world-field!

But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost crowned ten days of united, continued supplication. Every subsequent advance may be directly traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all fellow-disciples to join us and each other in importunate daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth; that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. This is not by might nor by power, but by the Spirit of the Lord, that all true success must be secured. Let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly; for the generation is passing away, and we witness it. Obedient to our marching orders, let us "go into the world, and preach the gospel to every creature," while from our very hearts we pray, "Thy kingdom come."

Grace, mercy, and peace be with you all.

Done in convention at Northfield, Mass., August 14, 1885, D. L. Moody presiding.

Committee:

Arthur T. Pierson, Philadelphia, Presbyterian, Chairman.

A. J. Gordon, Boston, Baptist.

L. W. Munhall, Indianapolis, Methodist.

George F. Pentecost, Brooklyn, Congregationalist.

William Ashmore, Missionary to Swatow, China, Baptist.

J. E. Studd, London, England, Church of England.

Miss E. Dryer, Chicago Avenue Church, Chicago.

"To Every Creature"

By J. Hudson Taylor, from *China's Millions*, December 1889

We are nearing the close of another year, and of an important decade in the history of missions. In our own Mission the last ten years have been especially important; at their commencement the pioneering journeys of Mr. (now Dr.) Cameron and others of our brethren were not yet completed; woman's work in inland China was barely commenced, and not at all in the western provinces; during this period the number of our stations and out-stations has been about doubled, and the number of missionary workers more than trebled, for in the year 1880 we had but ninety-one missionaries including wives, while now it considerably exceeds 300. This decade has witnessed the out-going of the eighty missionaries, whom God gave us in response to our prayers for the seventy, and in the following year of forty others, among whom were the well-known Cambridge band; many prophesied the early return of the members of this band, but we are thankful to know that they are all engaged in diligent service in inland China, and that each one has been blessed and made a blessing.

Then we have to praise God for the 100 missionaries given us in 1887, and for the more than fifty who followed them last year, including the first American party. We rejoice in first fruits gathered in many of the more recent stations, and that over 1000 were added to our native churches by baptism during the years 1887 and 1888, with continued additions during the current year. While some converts have undoubtedly been received prematurely, causing subsequent trial and disappointment (a result which the experience of the oldest missionary cannot always avert), a large proportion are showing by the fruit of the SPIRIT that they have really been born of God. For the eighty little missionary churches now connected with the C.I.M. we give to God unfeigned thanks, as also for all those gathered in other districts by His honoured servants, the missionaries of the various European and American societies.

When we turn however from the total number of Protestant communi-

cants—under 40,000—to think of the population of China the contrast is appalling; double, treble this number to include adherents, and suppose each adherent to be a centre of light to ten of his countrymen, and you reach but one million of China's vast population. The MASTER's words are "to every creature;" how far we are from fulfilling them! In 1877 the Conference of Missionaries assembled in Shanghai appealed to the Christian Church to evangelize China in the present generation, and many hoped it would be accomplished in the present century. More than half the time before the close of the century has passed, and not one-hundredth part of the people have been reached, yet this generation is the last of sixty since our SAVIOUR gave the command, which, as Dr. Pierson has well pointed out, has laid the responsibility on the Church of each successive generation to give the Gospel to each individual living in its own period.

How are WE going to treat the Lord Jesus Christ in reference to this command? Shall we definitely drop the title Lord as applied to Him, and take the ground that we are quite willing to recognise Him as our Saviour Jesus, so far as the eternal penalty of sin is concerned, but are not prepared to recognise ourselves as bought with a price, or Him as having any claim to our unquestioning obedience? Shall we say that we are our own masters, willing to recognise something as His due, who bought us with His blood, provided He do not ask too much; our lives, our loved ones, our possessions are our own, not His; we will give Him what we think fit, and obey any of His commands that do not demand too great a sacrifice? To be taken to heaven by Jesus Christ we are more than willing, but we will not have this Man to reign over us.

The heart of every true Christian will unhesitatingly reject this proposition when so formulated, but have not countless lives in each generation been lived as though it were a proper ground to take? How few of the Lord's people have recognised the truth that Christ is either Lord of all, or is not Lord at all! If we can judge God's Word instead of being judged by the Word; if we can give to God as much or as little as we like, then we are lords, and He the indebted one, to be grateful for our

dole, obliged by our compliance with His wishes: if on the other hand He is Lord let us treat Him as such; "Why call ye me Lord, Lord, do not the things which I say?" "If you love Me keep My commandments." Thank God, an increasing number of His children are truly seeking to crown Him Lord of all, and are searching the Scriptures daily that they may know His will, in order to do it, praying continually, "Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end."

To all such the Master's command, "to every creature," will come with great power; knowing it to be His will that every living being shall be evangelized, everything that prayer and effort can do towards its accomplishment will be felt to be a privilege as well as a duty; each will ask himself, "What wilt Thou have me to do?" Will not the very youngest believers pray and give, and interest their young companions? and what mighty power there is in the simple, trustful faith of a little child who believes in Jesus! Will not those who are older recognise the probability of their being personally called to missionary labour and make definite preparation for it, that if permitted a share in this holy enterprise they may be the better fitted? Shall it not become a holy ambition to all who have health and youth to court the Master's approval and tread in His steps, in seeking to save a lost world? and shall not Christian parents encourage their enthusiasm, feeling that they have nothing too precious for their Lord who gave Himself for them?

There is no impossibility in our Master's command. Were the Government of England to determine on the conquest of a distant land they would think it a small matter to land 10,000 troops in any part of the world's circumference; and the Church of God to-day could easily, within the next five years, effect the evangelization of every one of China's millions. No very great effort was needed in America to secure the signature of over 3,000 college students to a pledge that if God opened the way they would devote themselves to missionary enterprise. Were the enthusiasm and devotion of all our churches aroused, and not merely that of a few individuals, more than that number of effective workers might easily be found on each side of the

Atlantic for China alone. But no such numbers are needed in order that every man, woman, and child in China should hear the Gospel once, at least. If, in addition to the workers now in the field, one thousand whole-hearted evangelists, male and female, were set free and kept free for this special work, they might reach the whole number of China's millions before the end of the year 1895, and this allowing two years of the five for study of the language and preparation for the work. Estimating the population of China as we do at 250 millions, there will be about 50 millions of families; if fifty families were reached daily for 1,000 days by each of the 1,000 evangelists, every creature in China could be reached in three years' time, leaving the evangelists two or three Sundays for rest each month. If it be said that unexpected hindrances would be sure to arise, it should be noted that this calculation takes no account of the help to be given by the 1,000 missionary workers now in China, mainly devoted to pastoral work, to shepherding and feeding the converts; and it takes no account of the help to be given by native Christians, which would of course be immense and invaluable. Shall a work which 1,000 workers might accomplish in three years of steady work, after two years of preparation, be thought of as chimerical, and beyond the resources of the Christian Church?

But is it reasonable to suppose that a missionary evangelist could reach on an average fifty families a day, and this all over China? In reply we may draw attention to the fact that a large proportion of the Chinese live in courts or quadrangles containing from four to ten families each; were five the average, then to take the Gospel to ten such courts would accomplish the necessity task. And this would not need to be done unaided, for each missionary evangelist would easily secure the companionship of one or more native Christians as helpers. There are, it is true, a few (though but a few) parts of China where the people are so hostile that we can scarcely call them now open to this kind of effort; but it must not be forgotten that the OPENER, who still holds the key of David, has given His Word of promise to be with such workers "all the days." And no such effort could be made without an outpouring of the Holy Spirit on the Church universal, which would include

the native Christian Churches of China, and make the ten of 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 shall we suppose that the Episcopalians of England, and the Presbyterians of Scotland and Ireland, have not each among them one hundred men and women fit 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 thus the 1,000 evangelists might easily be forthcoming.

How shall a project like this be translated from proposition into practice? First, by earnest believing prayer; this 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. I. 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 such division and subdivision 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, 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 the request:

SUBJECT:

The Gospel Can and ought to be Preached to the Whole Heavens, 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 Churches, "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 you 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 \$50,000.

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 a probable amount of money raised in the United Kingdom for evangelizing the heathen and Mohammedan world to be \$7,250,000.