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THE
GREATEST WORK
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THE WORLD.

THE EVANGELIZATION OF ALL PEOPLES IN THE PRESENT CENTURY



BY
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D.D.

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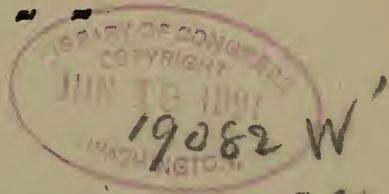
OR

*The Evangelization of all Peoples
in the Present Century.*

BY

ARTHUR T. PIERSON,

*Author of "Crisis of Missions," "Many Infallible
Proofs," &c., &c.*



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THE GREATEST WORK IN THE WORLD.

THE supreme enterprise of the age is the immediate preaching of the Gospel to every creature.

. When Francis Xavier stood before
. the "Walled Kingdom," China, and felt the power of its adamantine exclusiveness and proud self-sufficiency, he exclaimed, "O, Rock! Rock! when wilt thou open to my Master?" If that heroic Jesuit of Navarre, whose grave was made at Goa, in 1552, could, after these nearly three hundred and forty years, see not only that "Rock" opened to his Master, but the whole world flinging wide the long-shut doors; and could he then see the comparative idleness and indifference of the disciples of Christ, who are so slow to enter

and possess the land, he would turn to the Church itself and again cry, "O Rock! Rock! When wilt *thou* open to my Master!"

The great question of the hour is, How can the immediate proclamation of the Gospel to every creature be made a fact? Other preliminary questions have been answered by the very movements of God's providence and the developments of human history. We need no longer to ask how we shall get access to the nations, for the barriers are down; nor need we inquire how we are to reach these uttermost parts of the earth, for the steamship and steam car will bear us to the limits of the globe in less than two months; nor need we search for the implements and instruments for the work of evangelization, for the printing-press offers to make the eye the handmaid of the ear, in the rapid dispersion of the gospel message, and science is really to be the powerful ally of faith in the conquest of the world for Christ. Nor is it a question of adequate force for the field, for the evangelical churches could furnish four hundred thousand missionaries, or one for every two thousand of the unevangelized population, and

yet have about one hundred at home to support every foreign missionary. It is not even a question of adequate means to support a great army of missionaries, for the aggregate wealth which is at the disposal of disciples is so great that one-tenth of it would amply suffice to sustain half a million workmen in the foreign field and to supply all the needed adjuncts and accessories for mission work.

What, then, is the hindrance? We answer, unhesitatingly, that the Church of God is trifling with human souls and with her own duty. The hour has come for plainness of speech. It is no time to put a veil over the face or a gag into the mouth. Christian missions have never yet been taken up by the Reformed Church as an enterprise to be dared and done for God, like any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a King is, there is power." (Eccles. viii:4.) And, "The King's business required haste." (1 Sam. xxi:8). The command of the King of Kings is before us: that implies Divine authority back of our commission, and hence guarantees Divine ability to ful-

fill it. And whatever is the King's business, it demands implicit and immediate attention. To submit to His authority, to believe in the ability divinely assured, to attempt great things for God and expect great things from God—would insure an era of missions so far eclipsing all hitherto done or attempted, that the present activity of the Church would be seen to be as the winking of an eye or the movement of the little finger, in comparison to the energetic action of the whole body in a race for a prize.

What is needed in order to get this enterprise of world-wide evangelization clearly before the church of God and to get disciples fully engaged in this greatest work in the world?

We answer, comprehensively, *We must push for the Regions Beyond.*

The old Greeks were a worldly-wise people. In the Olympic games they showed their sagacity. Three pillars stood in the ancient stadium—respectively at the starting point, midway, and at the goal or turning point. On the first was inscribed a Greek word, whose force was, "Show yourself a man!" "Do your best!" On the last was

a word which might be rendered, "Stop here!" "Arrest your steps!" But, on that midway pillar was the imperative, "Speed you!" "Make haste!"

How much philosophy there was in that! No risk was greater than the risk of overconfidence when success was but half attained. A racer, who at first outran the others, and, at the middle of the course, found himself ahead, would be tempted to relax his efforts; and so some other athlete, who had reserved his strength for the supreme effort at the end of the race, would pass him by and get first to the goal.

Paul was a trained athlete in the spiritual sphere; and the law of his life was, "forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ." Spinoza wisely said that there is no more fatal foe to all progress than self-conceit and the laziness which self-conceit begets. To think and feel that we have already attained or are already perfect, is the narcotic that brings on the sleep of the sluggard and the slothful.

The motto of the great apostle of the Gentiles was, THE REGIONS BEYOND. He would be satisfied with no other man's method of measurement, with no narrow circumference of present attainment. He yearned to evangelize—to preach the Gospel in the Regions Beyond, and not to boast in another man's canon or measure as to territory already embraced in the scheme of labor.

That motto of Paul is the true watchword of the Church in this new age of missions. After all the work of a century, we have only just begun; we cannot claim even to have reached the midway pillar; and God says, "Speed ye! Make Haste! Forget the things behind and push for the Regions Beyond." And this will we do, by the grace of God!

This grand motto suggests various important applications:

1. The Regions Beyond, in the literal sense, of *territory thus far unclaimed and unoccupied for Christ*.

If this great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthusiasm, and come to the bare, hard facts of a world's destitution and degradation. Zeal is good, but

zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is sometimes said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly, that one might wake any morning and find that the whole world had been brought to Christ.

Let us get past and behind this rose-colored cloud, and look at those great bald facts, that, like those stony shafts of eternity, the crags of the mountains, lift their awful forms before us. 1,500,000,000 human beings—enough, if they were moving, single file, past a given point, one every second, to consume fifty years, day and night, in passing—are now living on the earth, and going down to the grave at the rate of more than one every second! Death, three times every century, is sweeping the entire population of the globe into eternity, like chaff from a threshing-floor, to make room for a new generation! And this process has been going on for nineteen centuries, uninterrupted, so that, since Christ was born, nearly sixty generations have lived and died, most of whose

countless millions never heard of Him! What if all that host might be supposed to move in procession at the same rate we have already imagined! It would take over a *thousand years!* And, while we are talking about evangelizing the world, and some enthusiasts are prophesying its speedy conversion, is it not true that there are to-day more unsaved souls in the human family than there were last century, or even last year? With all our missionary effort, is not the world's population advancing faster than the churches of Christ are gathering converts?

Surely, it is time the church should fully awake to her responsibility. We act as though we had ages before us in which to preach, and the unsaved had ages before them in which to be reached, whereas our term of service and their term of life must very soon expire.

The China Inland Mission found the germ of its being in the fact that, in Inland China alone, there were eleven great populous provinces where as yet no missionary had gone to reside; and, in ten of the eleven, missionaries are now permanently working. Let the church not shrink from facing the facts; the destitution still unreached is appalling.

What are 800 missionaries in China among 380,000,000 of souls? One missionary to half a million! About the same proportion of missionaries among the 250,000,000 or 300,000,000 of India, one to about 400,000! In Siam, with from 8,000,000 to 10,000,000, about a score of men and women, laboring among the native Siamese and Laos people, every male missionary having an average parish of a million souls, and cities with a population of 200,000 having not even a Bible-reader or native teacher! And these are but a few examples of the general destitution!

Consider Africa's need! How little is it understood. Even missionary journals give currency to the misleading statement that the Dark Continent is "tolerably well supplied with missionaries, as thirty-five missionary societies are now at work there." If you go across Liberia and down the eastern slope of the Kong Mountains, through the three Soudans, of the Niger, Lake Tchad and the Nile, 3,000 miles to the Red Sea; and if, 400 miles north and south of your line of travel you could survey the land, you would find 90,000,000 of people with scarce

one missionary! And, farther south, in the Congo Free State, you might travel from Equatorville, east to the Great Lake stations, and find there another territory 1,000 miles long by half as many broad, whose 40,000,000 of people, when Stanley passed through Uganda, had not yet seen a missionary! Doubtless Africa has to-day at least 200,000,000 people who never saw a Bible or heard the first proclamation of the good news. And yet Africa is "tolerably well supplied with missionaries!"

Is it not manifest that we must get beyond and behind all this illusive glamor of ignorance and imagination? Yes, even beyond evanescent touches of sympathy and passage of resolutions, and *do* something for souls that are dying without Christ.

In all the world we have about six thousand missionaries, representing from 30,000,000 to 40,000,000 Protestant church members—one for every five or six thousand! Whereas, if Protestant churches gave out of their membership only one in three hundred, it would put 100,000 missionaries in the field, exclusive of the native helpers, who have for the last half century outnumbered fourfold

or fivefold the missionaries from Christian lands. These are, doubtless, familiar facts; but Sydney Smith said that for purposes of impression *repetition* is the only figure of speech worth a farthing. These facts must be beaten in by repeated blows. We must not only strike while the iron is hot, but make it hot by striking. Never will the people of God take up the work of missions as they ought, until they both understand and feel the emergency and extremity of a dying world and their own opportunity and obligation and ability with reference to it.

As to opportunity, there was never any such before. We live in days more augustly awful than any in previous history. It is probably a grander privilege to live in this present year, than to have lived when Christ walked the earth. Grand as it would have been to see the Lord in the flesh and to be closely associated with Him, then, this day of grace offers us opportunities of service and privileges of fellowship which, in their way, are even more transcendent.

The Regions Beyond, of the whole world, now lie open before the children of God. Fifty years ago the burden of public and

united prayer for missions was that God would *open the doors of the nations* to the preaching of the Gospel. In those days Japan was like a vessel which for two centuries had been hermetically sealed; China was the walled kingdom, fifteen hundred miles of solid barrier shutting out "the foreign devils"; India was in the selfish clutch of the East India Company; the islands of the sea were held by cannibal savages, and Africa was not even explored. A hundred years ago it seemed as though there was no chance of reaching the vast bulk of the race with the Gospel. A great encircling wall of idolatry, cemented with superstition and prejudice, surrounded the nations, with here and there a solitary breach; now, that whole wall is down, only here and there a fragment remaining to oppose our advance. Let those who see no God in history tell us how changes so stupendous have been brought about inside of one century. No human being, no combination of human elements, could ever have done this. But "one day is with the Lord as a thousand years," and there have been single historic "days" in this period, in which He has wrought the work

that ordinarily would have taken a millennium.

That one year, 1858, may be selected as the *annus mirabilis* of modern missions. During that one year doors were opened giving access to one thousand millions of the human race. In that year, 1858, Great Britain, after two hundred years of exclusion, made her treaty with Japan. In that same year China, by the treaty of Tientsin, threw open not only her ports, but her interior, and provided that any Chinese subject might embrace the Christian faith without molestation or persecution. In that same year India was transferred from the sordid East India Company to the British crown, and Victoria became Empress of the Indies; and Mrs. Elizabeth Sale, of Helensburgh, Scotland, successfully penetrated the zenanas of Hindustan, and led the way in woman's work for woman! In that same year the revolutionary changes in Papal Europe laid the basis of Free Italy. In that same year David Livingstone sailed a second time for South Africa to complete the exploration of his pioneer path for missionaries. In that same year Benito Juarez, in Mexico, overthrew the monastic system,

confiscated the estates and revenues of the Papal Church, and opened the way for Protestant missionaries to enter Central America!

Was there ever another such year as 1858? Within less than a twelve-month doors of approach were opened to from thirty to forty millions in Japan, three hundred to four hundred millions in China, two hundred and fifty to three hundred millions more in India, including all her millions of women and girls, and to from two hundred and fifty to three hundred millions more in Africa, besides the hosts in Papal Italy and Mexico! When Paul and Barnabas came back to Antioch from their first mission tour, "they gathered the Church together and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." But did God ever open doors of access in Apostolic times with such amazing rapidity and on such a scale of grandeur as in your day and mine? Who shall dare say that the days of supernatural working are past, when such miracles of Providence are performed before our very eyes!

The apathy and lethargy of the Church of Jesus Christ are alarming, for they suggest a

deadenings of sensibility. We are like those that walk amid a glare and glare and flare, and whose eyes and ears are dazed and dulled by the glory of the scenes in the midst of which they are moving. That year, 1858, was not the only wonderful year in modern missionary history. In 1878, there was such a mighty movement of God's grace in India that sixty thousand people turned from idols in Tinnevely and the Telugu country within six months! And it was in that same year that some twenty persons gave upwards of \$4,000,000 to missions, as though God would show what on the one hand His grace could do among the heathen, and, on the other hand, among disciples in prompting a higher Christian liberality.

The Regions Beyond, thus marvelously opened to the Church, are a perpetual challenge to us to *occupy* till He comes. We need to get down on our faces before God for a greater Pentecostal baptism than the Church has ever yet known. All our efforts lack unity and harmony and business methods. On some mission fields a score of different denominations will sometimes be found, working side by side, in a comparatively small

district, while in the Regions Beyond millions are without a single missionary. And our home fields are often overstocked in comparison. When in Scotland, on my mission tour, I found in one village, of perhaps 1,200 people, five fine church buildings with as many educated pastors; the entire church-going population could have been accommodated in one of those buildings and cared for by one of those ministers, while the other four preachers, with the money that the other buildings cost, might have been evangelizing the interior of China, India or Africa, where each man might have a parish of from one million to ten million souls! There is something wrong in the Christian Church when denominational zeal outstrips that nobler zeal for the evangelization of the vast multitudes that are absolutely uncared for. It would seem that something is wrong, even in the *basis* of our missionary work, when the Church of God can calmly look on eight hundred millions of human beings that, even yet, after nineteen centuries, have not so much as heard whether there be a Christ or no!

When Rev. Geo. W. Chamberlain first went to Brazil, he found 10,000,000 of people

in a nominally Papal land, who scarcely knew what a Bible was. One old patriarch of four-score years, to whom he gave a Portuguese New Testament, and explained salvation by faith, said to him: "Young man, this is what I have long been waiting to hear. But where was your father when my father was alive that he never came to tell my father how to be saved?" Some such question as that we must all answer, if not before we die, at the judgment seat of Christ.

These Regions Beyond—this territory unclaimed and unoccupied for Christ—should at once be possessed. Christ distinctly outlined for His Church her missionary policy: *it is not concentration but diffusion.* We cannot too often ring out this truth. Some have urged the American Board to concentrate its forces largely upon Turkey, and then, when Turkey is thoroughly evangelized, it will, they say, furnish evangelists for the Regions Beyond. A similar policy has been urged upon the Presbyterian Board in New York as to Japan, and the Church Missionary Society as to India. The argument is that our forces should be massed upon a limited field, till it is thoroughly Christianized, and then we should

make the newly converted people an evangelizing force to push on to the farthest limits of the earth.

This looks well and sounds well at first suggestion; but is it scriptural? Our Master made no such discrimination. "Go ye into all the world," "unto the uttermost parts of the earth," and "make disciples of all nations," and "preach the Gospel to every creature." Those are our marching orders. The policy of concentration more or less limits the area of the work of the Church. To follow such a policy is not to go into the Regions Beyond. We are tempted to choose fields comparatively near, attractive, promising; fields offering prospect of large and quick harvests; and thus to leave the more distant, destitute, degraded races of mankind to utter neglect. While we are concentrating on Turkey, Japan or India, what is to become of the millions of mankind in other regions, who have only one lifetime in which to hear the Gospel?

Again we would peal out in the dull ears of a sluggish Church the signal of opportunity and obligation! We are to take whatever men and women we can get, and what-

ever money and other means we can gather, and do just as our Master bade us—go everywhere and to every creature with the Gospel, and do it at once. And when the Church of God will do her simple duty with faith in her Lord, the miracle of the loaves and fishes will be repeated on a larger scale in human history. The small provision, which seems nothing amid such a vast multitude of hungry souls, will, when brought to the Master and used along the lines of His command, again illustrate the miraculous mathematics of God. As we subtract from our supply, He will add to our resources. As we divide, He will multiply; and He will increase for distribution what we decrease by distribution.

We write it solemnly and with profound conviction and deep emotion: Christ waits to see the travail of faith in the souls of His people, before He can see the travail of His own soul in the redemption of the race! Never will that largest and last blessing come to our mission work, until we emphasize evangelization for which we are responsible, rather than conversion for which we are not responsible; until we abandon

our worldly-wise centralization and concentration and adopt the divine policy of universal extension and diffusion, going with all speed even to the uttermost parts of the earth and bearing among all nations our witness to our Lord and His cross. From His cradle to His tomb, and from His sermon on the Galilean Mount, to His last commission, pronounced perhaps upon the same Mount, we seem to see but one commanding signal: it is a Divine Hand pointing

 TO THE REGIONS BEYOND.

2. Beside the literal ground, unoccupied for Christ, there is the unclaimed, untrodden, territory of *Divine promises*. What did God say to Joshua? "Every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua i:3), and then He draws the outlines of the Land of Promise—all theirs, on one condition: that they shall *march through the length and breadth of it*, and measure it off by their own feet. They never did that to more than one-third of the property, and consequently they never *had* more than one-third; they had just what they measured off, and no more. If we turn now to the New Testament, in the Second

Epistle of Peter we read about that other "Land of Promise" that is opened up to us: "Whereby are given unto us *exceeding great and precious promises*, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's true Land of Promise, "exceeding great," "exceeding precious;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the Divine nature, and escaping that corruption which is in the world through lust, and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Let us look at some of these promises. How marvelous they are! How many of us have ever even imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the Name of Jesus Christ? Here is a magnificent territory for faith to lay hold on and march through the length and

breadth of, and faith has never yet done it. The faith of the Church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in "the regions beyond," of unclaimed, unappropriated blessing.

We are too often limited by *sight*, which makes a great deal of the *visible* and *temporal*; and unbelieving disciples prefer that which is tangible and material to that which is unseen and eternal.

Sight emphasizes *numbers*. Hear what God says: "One of you shall chase a thousand, and two put ten thousand to flight." That is God's arithmetic. Twice one thousand is two thousand, in our mathematics, but in God's arithmetic twice one thousand is ten thousand. God is sublimely indifferent to numbers. It is not quantity but quality for which God cares; He would rather have one consecrated man or woman than a thousand who are half hearted in His service; and so He keeps sifting down, and down, and down, just as He did Gideon's great multitude, till He gets the choice "three hundred" with whom He can do mighty works.

Sight emphasizes *power*. See how sub-

limely indifferent God is to power. While we are seeking the patronage of the great, or rich, or mighty, God is taking up the poor and the weak, and the despised and the base, and the things that are nothing, and with them bringing to nought the things that are something.

Fellow-believers, we have to take possession of this region of unclaimed promises; and, inasmuch as we are applying this truth especially in the interest of missions, let us give our attention to a most important distinction. Christ says, in Matthew: "Go ye . . . make disciples of all nations. All power is given unto Me in heaven and in earth. *Lo, I am with you alway, even unto the end of the age.*" That is His promise. Then, in Luke, He says: "Behold, I send the *promise of My Father* upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high."

THE PROMISE OF CHRIST AND THE PROMISE OF THE FATHER are therefore not the same thing. Christ's promise is the promise of His personal presence, and of the exercise of His omnipotent power in behalf of His missionary band in removing external

hindrances. The promise of the Father is the promise of a descending Holy Spirit, to break down internal barriers in the minds and the hearts of men, and to endue His own disciples with the wondrous unction from above. These are two of these promises—not to speak of any others. Think of them in their bearing on Christian missions.

When Joshua saw a man standing in the neighborhood of the city of Jericho, he said; challenging him, "Art thou for us or against us?" This strange personage said, "Nay, but as Captain of the Host of the Lord am I now come;" and Joshua perceived that He was the Angel of the Lord, and took off his own shoes in reverence, and waited for His commands; and, in accordance with the precise directions that He gave, Joshua moved round that city once a day for six days, and seven times on the seventh day; and then, without a blow being struck, the walls fell, and they went into Jericho and took captive all that were within it. What is that but an historic allegory in the Old Testament, illustrating the facts of the New? When the Acts of the Apostles opens, which corre-

sponds, in the New Testament, to the book of Joshua in the Old, we have there the hosts of God on the Day of Pentecost simply surrounding the fortress of Jewish prejudice, superstition, and alienation from God, and blowing the trumpet blast—the preaching of the Gospel—and on that day also without a carnal blow being struck, without any human philosophy to account for it, three thousand were pricked in their hearts, and said, “What shall we do?” and were taken captive for God. What is all this but the Captain of the Lord’s Host, going before the missionary band, and repeating the miracle of Jericho? Walls fall at once that might have stood for a thousand years but for His presence. All human calculation is disappointed when the Captain of the Lord’s Host appears on the scene.

The promise of the Holy Ghost is a further assurance of special grace bestowed from above on teachers and preachers; and then also on those that hear the Word; as, in the house of Cornelius, the Spirit of God became *converting* grace to the hearers, as He had been *anointing* grace to him who spoke the word.

Look at this territory of promise. Suppose that the church should pass all that has been attained, overleap all barriers, disregard the measure of past human attainment, and march in faith over the length and breadth of these promises, claim the presence of the Captain of the Lord's host, claim His intervention, the fulfillment of His word, "Lo, I am with you alway, even unto the end of the age," claim the prostration of barriers that no man could overthrow without the power of His presence and influence! Suppose, moreover, that the Christian Church should get down on her face before God to-day, and boldly pray the Captain of the Lord's host to remove the obstacles that prevent our going into Thibet, that has stood there on her heights, walled about by her mountains, and thus far defied even the Moravians to obtain access to the shrine of the grand Lama worship—what might we not see in this very year, if we believed that this Jericho, that could not be taken by the power of man, can be taken by the simple fiat of the Captain of the Lord's Host!

Suppose that there was likewise this believing appropriation of the Promised

Spirit in anointing power on teachers and preachers, and in converting power on audiences that hear the Word in the communities in the midst of which these men are laboring, what new things might we see! It is very noticeable that Peter did not say, on the Day of Pentecost, that this was *the fulfillment* of what had been spoken by the prophet Joel. The more minutely we study the Book of God the more we shall believe in the inspiration of the very *words* of Holy Scripture. There is no mistaking the language which Peter uses here. Instead of saying, "This is the fulfillment of what Joel said," he simply says, "This is *that which was spoken* by the prophet Joel." In other words, "This is not spirituous intoxication, but spiritual exhilaration. It is indeed new wine, but it is the new wine of the kingdom, even as Joel foretold." That first Pentecost was a *foretaste*; the *fulfillment* of Joel's words is *yet to come*. There is to be a greater Pentecost, to which that was only like the first few drops that indicate the mighty rain that is to come down on the mown grass and refresh the earth; and we ought to pray to-day for, and claim from God, a Pentecost so much

greater than the first Pentecost, that it should at last begin to fill up to *the full* the language that Joel uses in that remarkable prophecy.

3. This suggests regions beyond even the promises that faith has not taken possession of—namely, the advanced territory that *prevailing prayer is yet to tread*. Faith and prayer are so intimately associated that we cannot speak of one without at least implying the other. But let us mark that there are *different levels of prayer*. If we follow our blessed Lord, as He teaches His disciples, we find that He goes from one rung in the ladder to another, and lifts them with Him, higher and higher, to a sublimer level of prayer.

Our Lord's first lesson on prayer was, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But then, as we go on in Matthew and come to chapters xvii and xxi, a new element is emphasized: "Whatsoever ye shall *ask in prayer, believing*, ye shall receive." Here is an advanced lesson: not simply asking, but asking in faith and receiving according to faith. But, when we come to the Gospel of John, we read, in chap.

xvi, 23-26, the most marvelous words which our Lord ever spoke on prayer, in the New Testament: "*Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. Whatsoever ye shall ask the Father in My Name He will give it you.*" This is something beyond simple *asking*; beyond even asking *in faith*. This is asking by virtue of, and because of *our identification with the Lord Jesus Christ. His Name is His person.* To ask in His Name is therefore to ask by virtue of our identity with Him, our individuality being merged into His personality in the sight of God, so that God does not look on us as we are, in ourselves, but looks on us as we are *in Jesus Christ*. Here is a "region beyond," in the matter of prayer, of which one man or woman in a thousand has scarce dreamed. When any one presents a request in behalf of another, and in his name, it is really *that other person* who asks the favor; and, when I go to the Father in Jesus' Name—reverently let me say it—*Christ is the suppliant rather than myself*; and, because the Father can deny the Son nothing that He wants, it is certain that what I ask in His Name I shall receive—nay, I have al-

ready received it; and it is my privilege to believe that I have received that which I ask, so certain is the answer.

Let us suppose that the Christian Church should get hold of this power of prayer, and get above the level of simply asking, or even of asking in faith, and realize her identity with her Lord and the privilege of praying in the Name of Jesus; then, keeping in fellowship with Christ, nourishing and cherishing this daily walk with Him, and therefore having, within, the motions that His Spirit creates, the groanings unutterable awakened by the Holy Ghost—these, presented in the golden censer of Christ before the throne, would certainly be heard and heeded by the Father. And so without doubt the greatest need of missions to-day is NEW PRAYER—prayer *on the highest level of prayer*.

4. There is yet another “region beyond,” that has not been taken possession of, and that is the region of *sanctified giving*. We are coming now to a very practical matter. There is a whole world of promise and of power to be taken possession of in the matter of consecrated money. The Church of God is doing nothing to-day in comparison to

what might be done and ought to be done. We feel ashamed, however, to treat giving as a *duty*, because it grows on our convictions more and more that if we abide in Christ we shall lose sight of it as a *duty*, and think of it only as a transcendent *privilege*. There is something in love that takes off the asperities of duty. "I delight to do thy will, O my God." That is the atmosphere of service—not the *law* atmosphere—"I *ought* to do this thing"—but the *love* atmosphere, "My *meat* is to do the will of Him that sent me, and to finish His work." In this unclaimed and untrodden region with regard to giving, there are three or four things to which it is well to call special attention.

In the first place, *individual* giving is a region beyond, which is yet to be reached by the Church of God. "*Let everyone* of you lay him in store." God's principle is not that the rich should give only, nor that the poor should give only, but that rich and poor should alike give; and every man, woman, and child thus have part in this consecration of substance.

Then we need *systematic* giving. "*Upon the first day of the week* let every one of you

lay by in store ;” at stated times, with regularity, as a matter of habit, so that, just as regularly as the week comes round, there should be an account with God that is audited, corrected, adjusted, to see that there be no failure in this part of our holy living. Just as we are to bring a certain portion of our time and set it entirely apart to God, so we are to bring a certain portion of our substance, statedly and habitually offering it to the Lord.

Then there must be *proportionate* giving. We must give, first, *according to our ability*, and, secondly, “*as God hath prospered us.*” And this law of proportion must never be overlooked. One difficulty with the Church to-day is that, too often, we are calculating how little we can give to satisfy the claims of conscience, whereas we ought to ask, “How much can I give to God, and how little can I reserve for myself, and yet satisfy my absolute necessities, my own reasonable wants?” We ought thus to turn the rule of our giving entirely round, and give to the Lord the first portion, not the last— give to the Lord the largest portion, not the least.

Then there ought to be *self-denying* giving,

which lies still farther beyond in this untrodden territory. I knew a woman who went round in a church to get small offerings from the women of the congregation for foreign missions, and her uniform plea was, "You can give this, and you will *not feel it a bit.*" That was the most damaging recommendation. Here is one grand deficiency in our offerings: we give and we do *not* feel it; neither does the world feel it very much! Nor can we conceive how God can take much pleasure in a gift that costs us nothing; and let us pray God never to let us use such an argument as that. Rather let us give until we *do* feel it.

Much is said from time to time about the "generous giving" of disciples. There are thirty or forty millions of Protestant Church-members to-day, and twelve millions of dollars is the utmost aggregate sum that is given to foreign missions by these Christians; whereas, if every one of them gave one cent a day, it would amount to over one hundred millions, and if every one of them gave three cents a day, it would yield over three hundred and twenty-five millions a year! There is something wrong when, in the coffers of American and British Christians, there lie twenty-five

thousand millions of dollars, and God cannot get for the whole work of foreign evangelization more than twelve millions of that immense sum!

At the same time, individual examples of giving show us what is possible. There was Sarah Hosmer, of Lowell, Mass., a poor woman living in an attic, and working with her needle. She saved, on six different occasions, fifty dollars, and sent it to educate a native preacher in Oriental countries; and, when she was borne to her rest, six men were preaching in foreign lands, whom she had helped into the ministry.

Travelers in Scotland, pass by the estates of Airthrie, formerly owned by Robert Haldane, in the neighborhood of the Bridge of Allan; and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the \$175,000 that they yielded, to establish in Benares, the center of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed abroad all through that country, and people pass those estates not without a reverent thought of

Robert Haldane, and a grateful recognition of the power of a consecrated life.

Then, in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, "That is David Paton. He has given his entire fortune—\$1,000,000—to missions, and he is living now on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him \$1,250 more, which he gave the next day, and subsequently sent yet another \$2,000.

There was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps \$350 a year—yet he annually gave to the United Presbyterian Church \$100, or nearly *one-third of his entire income*. And when, in 1887, there was a special call made by the Synod for \$100,000 for missions, that poor man furnished *one-hundredth part* of the amount. He sent \$1,000, one-half of the savings that he had made all through his lifetime. And, after

his death, his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

Well may we feel that we have never denied ourselves anything for our Master when we read the story of such a man as that, living seventy-one years with slender income, and in that frugal fashion, that he might be one of the noblest givers in all Scotland, giving unobtrusively and quietly "as to the Lord, and not unto men."

God showed the church in that *annus mirabilis*, 1878, to which we have referred, what could be done by a few consecrated givers. In that one year there was given to the Lord, on the altar of missions, by less than twenty individuals in the United States and in Great Britain, nearly one million pounds sterling, or \$5,000,000! Thus God who first shewed his people in 1858, what wonders He can do in *opening the way* before His Church, again in 1878, showed both

what wonders He can do in *giving large harvests* from the seed sown, and what other wonders He can do in *moving His people* to come forward, like Barnabas at Cyprus, to lay the proceeds of their estates on the altars of Christian missions.

5. We notice one more region that lies beyond—namely, the region of *holy living*. That is the most important region of all. We must not measure ourselves by ourselves, or compare ourselves among ourselves, or stop where others have stopped, or where we have now attained; but we must go on, if this world is to be evangelized, to a life of which very few know much. We compress all that we would say on this point into one maxim: "*A holy life is a life in a supernatural realm—a walk with God.*" That is strong language, but that of the New Testament is stronger: "He that dwelleth in love dwelleth in God, and God in him." Notice the expression that Jude uses —"*praying in the Holy Ghost*"—as though the Holy Ghost were a divine atmosphere or element in which the praying disciple moves, which he breathes, which exhilarates him, which nerves him to duty, which vitalizes him, which strengthens him!

And that is exactly the truth. A man that is a truly holy man is breathing the Holy Ghost as a sacred atmosphere ; and that Spirit is the spirit of missions.

The thing that, perhaps, more than anything else, has led the writer to devote himself to the advocacy of missions, has been that he has recognized in the working of missions the nearest approach to the repetition of all the supernatural occurrences of the Old Testament and of the period of the Acts of the Apostles. There is the Pillar of cloud and fire, going before God's people, causing Red Seas to present a passage on dry ground, causing fortress walls to fall instantaneously without a blow being struck, causing the enemy, like Amalek, to be defeated as long as the arm of faith and prayer is extended. When Christ says, "I am with you," He means omnipotent power ; He means guidance, guardianship, government. Jesus Christ is with us in every sense that is most precious, when we seek to proclaim the Gospel to a dying world.

We must learn to look for DIVINE INTERPOSITION. In Psalm ii, the kings of the earth are represented as conspiring together to

break the bands of Jehovah, and cast away the cords of His dear Son. What does God say to them? "Yet have I set My King upon My holy hill of Zion;" and He says to His King, "Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." That text has been preached from a great many times as a missionary text, but it has been interpreted as though it referred to the *conversion* of the whole world. But the next verse adds: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." This Psalm is indeed for the encouragement of the Church of God, but not in the direction of the harvests that are to come from the sowing. There are abundant such encouragements elsewhere in the word of God; but here the encouragement given is that, although the kings of the earth conspire and rulers take counsel to obstruct the work of missions, to defeat the plans of the great King Himself, He who has even His enemies as His inheritance, and the hostile territories of conspiring kings with which to do as He wills, shall dash the foes of the faith in pieces

like a potter's vessel, and break them with the iron rod of His just rule.

Missionaries of the Cross have seen many such interpositions of God. We refer again to two, as examples of many.

In Turkey, in 1839, at the crisis of missions, the Sultan Mahmoud said, "There shall not a representative of the Christian religion remain in the empire." And Dr. Hamlin came into the house of Dr. Goodell, and said, "Doctor, it is all over with us—we shall have to leave; the American Consul and British Ambassador both say that it is of no use to meet, with antagonism, this violent and vindictive monarch." Dr. Goodell heard the news with undisturbed serenity, and quietly said, "Dr. Hamlin, *the Sultan of the Universe*, in answer to prayer, *can change that decree.*" And they gave themselves to prayer, and the next day the Sultan Mahmoud *died*, and the decree has never since been mentioned, save as a matter of history. There a ruler conspired against the King of Zion to defeat the plan of evangelizing His empire, and to expel His missionaries; but He stretched forth His rod of iron and instantly dashed him "in pieces, like a potter's vessel."

In Siam, in the crisis of missions, in 1851, when another hostile king would not even allow the missionaries to get premises in which to live, or ground upon which to build, and would scarcely suffer them to obtain a lodging; and when they were only waiting for a vessel to bear them away from the harbor of Bangkok, believing that their work was all in vain; meanwhile they called upon Almighty God to interpose, and again the King of Zion stretched forth His rod and smote that monarch, and broke him likewise "in pieces, like a potter's vessel." And when his corpse was borne to burial, the question came up, "Who is to be his successor?" and again God was besought to interpose. The man that was selected was the only man in the empire that had *ever been trained by a Christian missionary*. Though not himself a Christian, in studying language and philosophy and history and political economy with that missionary, he had imbibed tolerant and catholic principles and impulses, and he inaugurated in the Empire of Siam the most aggressive and the most liberal policy in all Asia; and his successor, Chulalongkorn, is today the most enlightened sovereign on that

continent. He and his wife are nursing father and nursing mother of Christian missions. Only two years ago they made munificent presents to our American missionaries to enlarge the borders of their hospital and dispensary work, as they have again done more recently.

Verily, A NEW STANDARD OF HOLY LIVING IS NEEDED. These "regions beyond" must be entered. Faith must enter the unclaimed territory of promise. Prayer must enter the unclaimed territory of divine power in the divine presence. We must get a new standard of giving, that shall be individual, that shall be systematic, that shall be proportionate, that shall be cheerful, and that shall be self-denying. And we must get a new standard of living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost, that shall recognize the word of our Master, "Lo, I am with you always, even unto the end of the world," and the word of the Father that the Holy Ghost shall come down to anoint disciples, and bring the unconverted to the knowledge of Christ. Yes, we must enter this unclaimed and untrodden

territory, and then it may be permitted to some of us to see the glorious day come, when the Gospel, having been preached as a witness among all nations, the King himself shall come in His beauty, and those that have looked long for Him, with fainting desire, shall be permitted to share in the glory of His enthronement and coronation!

Thus far we have looked at the regions beyond, which must be entered for our Lord. But, there are yet some other and kindred thoughts which demand our attention. And, out of all that claims treatment, we select but one, the BASIS FOR MISSIONARY WORK.

How are the regions beyond to be entered and possessed for God? We do not deny that the work is immense and the task gigantic. To reach eight hundred millions of unevangelized souls with the bread of life is an enterprise that will tax our utmost faith, patience, enterprise and endeavor. What basis is there for the prosecution of such a work?

1. God has certainly supplied a *material basis* for this stupendous achievement. Three things amaze and overwhelm the thoughtful observer: First, this is the age of *world-wide openings*. From Japan, at the sunrise, across

the whole track of the monarch of day to his sunset pavilion on Pacific shores, he looks down on scarcely one land that still shuts out the Gospel. Secondly, God has given us *world-wide facilities*. What implements and instruments! The Marquis of Worcester called the sixteenth century "the century of inventions," and Dryden named the year 1666 the *annus mirabilis*. But the nineteenth century might crowd the achievements of the sixteenth into a decade, and, as we have seen, the years 1858 and 1878 were years that were in themselves as wonderful as almost any century previous to the sixteenth. Imagination can scarce paint any means of travel, transportation, communication and contact, which are not now supplied; and another quarter of a century may see the human race navigating the air as they now do the waters, and telegraphing without wires, and driving mail matter through pneumatic tubes. Again, this is the age of *worldwide enterprises*. Everything moves with a rapid foot, and time and space are annihilated. With a swiftness, credible only when witnessed, men push to the confines of the globe to find treasures or to bear inventions. The church

of God alone moves slowly! Kerosene lamps and sewing-machines, parlor organs and glass beads are carried ahead of the Bread of Life.

Now what is the *natural* basis of a world's evangelization? What, humanly speaking, constitutes man's responsibility in this work? We answer again, Three factors enter into the problem—men, money, and methods. The gospel needs a voice; a book will not do. Behind the Bible must be a believer, behind the Gospel a gopeller or herald. God wants witnesses who speak what they know. These the church must supply. At present the exact number of missionaries is stated as 5,994. But for the native laborers who outnumber ours almost six times (35,343) our work would almost come to a standstill, with one missionary on the average to 166,000 unevangelized. The church of God should robe herself in sackcloth at the remembrance of the fact that in the nineteenth century it takes nearly 6,000 Protestant church members to supply one missionary! At the same rate of supply we should have had but a force of 8,000 to 10,000 to bring into the field in the late war of the rebellion! We do

nothing else with so little zeal, self-sacrifice and energy as we do the Lord's work; and no fact is more humiliating!

There is also in this missionary problem the factor of *money*—for there is a financial basis of evangelization. The whole church membership in Protestant churches of America and Europe raise \$11,429,588 a year—an average of less than thirty cents a member—less than one-tenth of a cent a day! These are no new facts, but they need to be beaten in by repeated blows—like truths *inculcated*—trodden in by the heel.

Our superfluities and luxuries absolutely unnecessary, save as made so by a luxurious and extravagant taste, reach an aggregate which is at the lowest estimate at least \$4,000,000,000. Suppose that only one-tenth of these was sacrificed. We should have 400,000,000 dollars at once for the Lord's work! Our comforts and conveniences aggregate fully as much more. Suppose we should give one-twentieth of them to the Lord; we should have an aggregate of \$200,000,000 more; a total of \$600,000,000. And yet we have not supposed our self-sacrifice to touch our necessities, but even these, accord-

ing to John Howard's maxim, should yield no small percentage in view of the extremities of the poor and the lost.

Consider what new power would accrue to missions if to-day self-sacrifice, even without touching our actual *needs*, should thus begin by a tithe of our luxuries and a half tithe of our conveniences! Let us have a new Order of the Iron Cross, and lay our jewels on the altar of God, as those patriotic Germans laid them on the altar of their country in the Napoleonic wars!

Then there is the factor of *method*. We need a careful and systematic method for districting the field and distributing the force. We have so much ground to be covered, and we have so much material of men and money to meet the need; well, then, let us so map out the world field and so divide and distribute all available workmen and contributions, that no part of the world shall be unsupplied. If the workmen are scattered, better one than none; and better to supply the whole field inadequately than leave whole districts absolutely destitute. We must look on the world as our field, and see that however limited our available supply of

men and money, our method is apostolic and leaves no part absolutely destitute.

But we must emphasize that *supernatural* basis of missions, wherein the solution of this problem really lies. This work is God's work, and we are only co-operating with the Father, going into all the world as His ambassadors; co-operating with the Son, in the cross-bearing of self-sacrifice for souls; co-operating with the Spirit in witnessing to His power to save and sanctify. God's work may demand haste, but never hurry and worry. And because it is His work, it can be done if done in His way and in His strength. If we do not believe this we may well give up all effort henceforth. The church will never do this work until, however complete our basis in men, money and methods, we rise to a higher reliance and dependence on the Providence of God, on prayer in Jesus' name, and on the power of the Spirit. The natural basis is only efficient when beneath it lies the solid, immovable rock of Divine Power.

1. The supernatural basis of missions is The Divine Command. The word of the King is the assurance of authority and ability: "Whatsoever He saith unto you, do it." We

have not bread enough for so great a multitude; but He says, "Give ye them to eat," and our means are permitted to be inadequate because He intends to work a new "Miracle of the Loaves." We have not men enough to go into all the world; but He says, "Preach the Gospel to every creature;" and He allows the supply to be inadequate that in answer to prayer He may "thrust forth laborers into His harvest." We have but to go and do as He bids us, and we shall find God is with us, supplying all lack both of men and money. Our very deficiencies are a challenge to faith. To find such a command in the Holy Scriptures is sufficient. No questions need be asked and no doubts should be entertained. God does not mock our helplessness by putting before us the impossible. He stands ready to become to us all-sufficiency.

2. Again, the supernatural basis is found in the promised power of Christ. In missions we bear our cross—not crosses—after Christ. We join Him in self-abnegation. We consent to die that others may live—to be buried as seed in the soil of society, that others may be garnered, a harvest for the kingdom. Now Christ is both the Captain

of the Lord's Host, on the battle-field, guiding the movements of his army ; and is King of Kings, on the throne, administering government. Hence come two grand confidences: first, that the battle is bound to issue in victory ; and, secondly, that our work must be a success, because Omnipotence is on our side. To open shut doors we need only to appeal to Him ; to meet all threatening dangers, we have only to rest in His power ; and, to secure all necessary workmen, money and means for His work, we have only to appeal in believing prayer to Him who will refuse us nothing which we ask in Jesus' name.

3. Once more the supernatural basis is found in the Co-witness of the Holy Ghost. In the mouth of this Divine confirming witness every word of ours shall be established. The conditions of spiritual blessing are plainly indicated in the word of God :

(a) *Anointed Disciples.* "Ye shall receive the power of the Holy Ghost coming upon you." It is "not by might nor by power, but by the Spirit of the Lord." It is something more than human words and witness that

brings men to Christ, something that cannot be defined, but can only be felt.

(b) *Scattered Vessels.* We are the chosen vessels, vehicles of conveyance. There is here a truth which few seem to have grasped. The Holy Ghost is represented as coming to, dwelling in, and working through, disciples, but never as sustaining either of these relations to ungodly souls, who cannot perceive, receive or know the Holy Ghost. It is God's plan that believers shall be everywhere scattered in order to provide avenues of spiritual communication. The Holy Spirit has never yet been known to come down upon, and work in, a community where there *were no believers*. In the entire history of missions, the intervention of some one or more believing disciples has been the condition of His outpouring. Hence, as water can be conveyed only in vessels or channels, the believer must become the means of communication, impression and salvation to unbelievers. Therefore, Christ waits to see of the travail of his soul, and the Spirit waits to pour out blessing, until the believing church scatters everywhere the witnesses of the cross, who are to

be the nuclei of all spiritual reformation. This thought is one of the most important in the whole range of Scriptural truth. The grand duty of the hour is, therefore, as plain as an unclouded sun at its zenith: faith in the duty and so the possibility of doing it; energy of action, courageously and promptly doing the King's business; and prayer for power from above. Give us these, and before this generation passes away, the world shall hear the Gospel!

God makes special appeal to young men! With many of us life's sun has passed the zenith and is moving toward its setting, and with not a few the sunset already reddens the sky. You, young men and women, have life before you. Your sun has yet to mount from dawn to zenith. In this age, on ages telling, when into every year is compressed the eventfulness of a century you are to live. God is marching on, the signal guns are sounding; the battle grows hot, and every hour is critical and pivotal. Who of you will fall into the ranks and take up the grand march? The open door of the ages is before you, and the clock of the ages has already struck the golden hour of all history.

All along the lines let there be one simultaneous advance—A GRAND CRUSADE FOR CHRIST! So shall the church at last do this GREATEST WORK IN THE WORLD!

To this argument and appeal we desire to add the full combined text of

THE GREAT COMMISSION.

The four Gospel narratives have, at the close of each, and the Acts of the Apostles, which has been well called the "Fifth Gospel," has, at its beginning, words which are intended to instruct and guide disciples as to the great mission and commission entrusted to the Church. Each differs from the other, yet each presents something essential to the full and complete knowledge of the Lord's will and our duty. And as in a composite photograph we get various facial forms and features blended in one portrait which combines individual peculiarities in a collective result, so, if we carefully project these five forms of the commission upon one sensitive plate and get a composite picture, we shall see at a glance the mutual relations of each special word of

instruction, and the completeness of the grand total. While we reverently seek to combine these five fragments, we do not mean to imply that they were all thus blended in our Lord's own teaching, nor to assume to settle either their logical or chronological order; our aim is simply to present a summary from which nothing shall be omitted which belongs to any one narrative, and to group together words of instruction or promise which seem by closer affinity to belong together. The attempt so to arrange and combine has been attended with such profit to the writer that he hopes it may prove no less a blessing to the reader. The obvious parallelism of the thought we seek also to represent.

I.

Jesus came and spake unto them, saying:

“Peace be unto you!”

And, when He had so said,

He shewed unto them His hands and His side.

Then were the disciples glad when they saw the Lord.

Then said Jesus to them again:

“Peace be unto you!”

II.

“All power is given unto Me
In heaven and in earth.
As My Father hath sent Me
Even so send I you.”

III.

Then opened He their understanding
That they might understand the Scriptures;
And said unto them,
“Thus it is written,
And thus it behooved Christ to suffer,
And to rise from the dead the third day ;
And that repentance and remission of sins
Should be preached in His name
Among all nations,
Beginning at Jerusalem :
And ye are witnesses of these things.

IV.

Go ye, therefore, into all the world,
Make disciples of all nations,
And preach the Gospel to every creature :
Baptizing them in the name of the Father,

And of the Son, and of the Holy Ghost;
Teaching them to observe all things
Whatsoever I have commanded you :
He that believeth and is baptized shall be saved ;
But he that believeth not shall be damned.

V.

And behold I send the promise of my Father upon you
Depart not from Jerusalem
But wait for the promise of the Father,
Which ye have heard of Me.
For John truly baptized with water,
But ye shall be baptized with the Holy Ghost
Not many days hence.
Tarry ye in the city of Jerusalem
Until ye be endued with power from on high.
Ye shall receive the power of the Holy Ghost
Coming upon you ;
And ye shall be witnesses unto Me,
Both in Jerusalem and in all Judea,
And in Samaria
And unto the uttermost parts of the earth.”
And He breathed on them, and saith unto them
“ Receive ye the Holy Ghost ! ”

VI.

“And lo I am with you alway
Even unto the end of age.
And these signs shall follow them that believe:
In My name shall they cast out demons;
They shall speak with new tongues;
They shall take up serpents;
And if they drink any deadly thing it shall not hurt
them;
They shall lay hands on the sick
And they shall recover.”

VII.

So then, after the Lord had spoken unto them,
He led them out as far as to Bethany;
And He lifted up His hands and blessed them,
And it came to pass, while He blessed them,
He was parted from them;
And while they beheld, He was taken up
And a cloud received Him out of their sight.
And He was carried up and received up into heaven;
And they worshiped Him,
And returned to Jerusalem with great joy;
And were continually in the temple
Praising and blessing God.

62 *The Greatest Work in the World.*

And they went forth and preached everywhere,
The Lord working with them
And confirming the word
With signs following. Amen!



Handwritten signature or initials in the top right corner.

