

light of divine truth goes out, the church is driven into the wilderness, and the witnesses cannot even prophecy in sackcloth and ashes. God has made us for society and not isolation, and has given to man an important part in the salvation of his fellowmen. The history of the church is that the denomination that ceases to preach the Gospel eventually ceases to exist. And it matters not whether that system be a true or false one.

The *Evangelist* has well said in a recent issue "Though there be gods many and as many religions as gods, there are only three of the great faiths of earth that show at this time a vitality that seems to promise long life. These are Mahometanism, once seeking to force the Koran upon all nations by the sword, but now seeking the same end by means of its Ulemas; Buddhism, which has propagated itself over all southern Asia by means of its teachers; and Christianity, whose founder has left his eternal charge to his followers: "Go into all the world and preach the Gospel to every creature." The other religions, religions of a race or class, narrow and selfish, not seeking to convey their Gospel to the whole of mankind, are either dead or they are waxing feebler and feebler, and doomed to perish. The examination may be extended to all religions and sects, but it would only serve to emphasize the conclusion that the religion which lacks the missionary spirit is doomed to weaken, decay, and die. The religions that are aggressive, and seek to become universal, are, other things being equal, destined to the most prolonged and vigorous existence. About the beginning of the century, the anti mission Baptists were as strong as their missionary brethren, but with each succeeding census their numbers have lessened, and, at the present time, have become almost unknown. Upon the other hand, the missionary Baptists have grown to be a mighty host, numbering two million. The churches of John Wesley and George Fox were issued into existence in England. That of Fox was the older, but it carried its principles of peace to such an extent that it did not aggressively seek universal dominion. On the other hand, the Methodist church has been intensely active, and has sought every field of conquest. To-day, the Friends are just learning the lesson, that their life as a body depends on missionary activity, and find themselves to number not more than 100,000 in all the earth, while the centenary of Methodism, enabled this enterprising people to make a count of millions. Notwithstanding the absurdities of Mormonism, our own country is a witness to its vigor and tenacity of life. Driven in succession from Ohio, Missouri and Illinois, divided by schism and odious to civilization, it has still thriven and shows no signs of decay.

Repulsive as are some of its features when missionaries are sent forth from Utah by hundreds, and are found in England, Wales, Germany, Switzerland, Norway, Sweden, the Sandwich Islands, and various States of the Union, none will deny its intensely missionary character or fail to find in this feature, an explanation of its vigorous life. The church is not simply a social organization designed for enjoyment, or profit, or improvement of its members, but it is an army enlisted and organized for conquest. The very law that has authorized its existence proclaims that it is its purpose to march upon the world. Had the commission of the risen Savior never been spoken, it would be a question whether there was any authority for a Gentile church, but the very beginning and the end, the sum and substance of that commission is to "Go and preach the Gospel to every creature." It was under this charter and for this object that the church of Christ was given an existence. The Gospel is for all, and the church must send it to all. God is as much the Creator of the Hottentot as of the Anglo-Saxon. He is the God alike of the Jew and Gentile, Caucasian and Negro, prince and peasant, and no respecter of race, caste, or social distinction. He has hung the sun in the heavens to shine alike on every mortal, just and unjust." And by being kind and a blessing to all we become children of (or like) our Father in heaven. There is no use in this world of sin and sorrow, for a people as professed followers of Christ who will not carry the blessing of the Gospel of Christ to their fellowmen.

When Jesus began his public ministry he gave his whole time and energies to his work. His disciples supplied his temporal wants. During his earthly life he sent out his disciples, with the injunction to make no provision for their temporal needs, these things were to be given them through human agency when practicable, by divine means when necessary. When his kingdom was set up he sent forth his Apostles as special ambassadors—these taught and sent others, and in one instance we have a whole church preaching the word. But as a rule chosen ones were taught and sent out. These were exhorted to "study to show themselves approved unto God, workmen who need not be ashamed, rightly dividing the word of truth." "To give themselves wholly to the ministry that their advancement may appear to all." "To not enlarge themselves with the things of this life." "To commit this Gospel to others that they may lead others also. And God hath also ordained that "they that preach the Gospel shall live by the Gospel," "that the laborer is worthy of his hire." "That if the minister of the Gospel minister unto the people spiritual things, they al-

so shall minister unto him of their temporal things. Thus there came to be a class giving themselves wholly to the preaching of the Gospel and the remainder sustaining them by supplying their temporal wants, as well as to uphold them morally and by their prayers in their behalf. We find in many instances the Apostles and other evangelists were sent out by the church, sometimes to other churches, and sometimes to the world, to both preach the Gospel to the world and teach the church all things pertaining to life and Godliness vide, Acts. 11:22-26 13:1-3, &c. These ordained elders in the churches they established and reported to the churches sending them, vide, Acts. 14:26-28. They also carried disputed questions before the oldest churches and Apostles, Acts. 15:1-5, &c. Sometimes however it appears these evangelists and teachers went out to this work of their own accord, Acts. 15:36-41. But even in such cases they were recommended to the grace of God by the brethren. In this work they took such as they saw fit, with them, being recommended by the brethren, Acts. 16:1-3. But in all cases they were provided for with reference to their temporal wants, from some source. Sometimes from the churches that were under obligations to provide for them, sometimes from such churches as were under no obligation (except by the law of love) Paul says he robbed churches by taking wages from them to do other churches service. Sometimes, lest the Gospel might be hindered they worked with their own hands to supply their own wants. They were willing to labor much and suffer much, and endure any and all things, that the Gospel of Jesus might be preached, the people saved, and that the ministry might not be blamed; consequently they gave no offense in anything, 2 Cor. 6. Now I would ask what moral obligation there is in this matter that does not rest as heavily on the church as the preacher. Upon what ground do we arrive at the conclusion that he who can preach, must preach, while he who can pay for the preaching need not do so. No, brethren, the duty rests upon all alike, and as we have opportunity let us do good unto all men, especially unto the household of faith. But God does not require anything of us, excepting in accordance with our ability; but our ability often seems much less than it really is. If we appreciated the stewardship that God has entrusted to us, it would be like when the temple was built. The people would have to be restrained in their offerings. If the Jew could give the tenth of his gross income and much more besides, ought we not with the fullness of the Gospel of Christ to do even much more? If what was foolishly spent were gathered into the Lord's treasury we could soon evangelize the world. I presume

enough has been spent by delegates coming to this meeting to keep a good evangelist in the State at work during the whole of the year to come. I am heartily sick of the poor month put up by many who profess to be trying "to keep house," for the Lord, when in many cases one member of the congregation could support a preacher and his business interests not suffer therefrom. But where this is not the case, and the congregation is really poor, it can do something, and where a real true interest, is felt it will do much, and those more favorably situated should help these weaker churches. As there are not many congregations able to send out a preacher of themselves, we should combine our strength, and thus cooperating together, do a work that could not otherwise be done. You will find this, also, to be true, that the congregation that is doing most at home, will do most abroad; and the congregation that does the least at home will do the least abroad. There is a false economy, also, in securing preachers, whether for pastoral or evangelizing work; it being often thought that the preacher who can be obtained for the least money, offers to the church the best inducement. This is a mistaken notion. The best is always the cheapest. And the preacher should be paid as much as his ability would command in other occupations or professions of life. For while we have a few heroic self-sacrificing men who are giving themselves to the ministry at a sacrifice, the rank and file of the ministry will be filled with incompetent men, who are receiving just as much as they could otherwise acquire, and the cause is suffering in consequence. Many churches are dying, others are dead because of the leanness of the diet upon which they have been fed. The empty pews are often the result of this fact, that people can often be better entertained and profited by reading papers and books at home, than by attending upon the teaching in many churches. But as the work of preaching the Gospel, building churches, &c., calls for benevolence upon the part of God's people, I desire to call attention to its necessity and beauty. "Two hundred years ago, in England a benevolent man died, and ordered in his will that the following epitaph should be engraven on his tomb. It is there to-day. Three short lines:

"What I Spent I kept,
What I saved I lost,
What I gave I have."

It is the philosophy of experience, only, that which you give, you keep. It is God's law. We ask, when a wealthy man dies, who has spent his substance on himself, "how much was he worth?" and angels answer, "Worth! worth nothing, his money was worth something; his body was worth something to fertilize the soil, but he was worth nothing." Then we vary the ques-