

PAM.
SERM.

FOREIGN MISSIONS.

S E R M O N

DELIVERED AT THE OPENING

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH

IN THE

United States of America

AT

SARATOGA,

MAY 15th, 1884,

BY

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THE Assembly having been constituted with prayer, Rev. W. H. Roberts, D.D., stepped to the front of the platform and announced that when the last General Assembly adjourned it was with the expectation that this one would be opened with a sermon by Rev. Edwin F. Hatfield, D.D., the moderator of that body. As the Assembly knew, however, that venerable servant of the Divine Master had been summoned to the "General Assembly and Church of the first born, whose names are written in Heaven." "Blessed are they who die in the Lord. They rest from their labors, and their works do follow them." He stated that under the rule, the present General Assembly would be opened with a sermon by Rev. Henry H. Jessup, D.D. of the Presbytery of Lackawanna, Moderator of the General Assembly of 1879, the last moderator present, being a commissioner. After appropriate devotional services, Dr. Jessup delivered the following discourse :

"Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth."

Isa., 43:5, 6.

"Go ye, therefore, and teach all nations, and, lo, I am with you alway, even unto the end of the world."

Matt. 28:19, 20.

FATHERS AND BRETHREN :

The Messianic prophet and the Christ of all the prophets here unite their voices in calling the whole church to the rescue of the whole world. The four quarters of the globe are summoned. The Lord's sons and daughters are to be gathered from the ends of the earth. This is the high, the supreme mission

of the church of Christ. This will remain its supreme mission until "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

I. The solemn circumstances in which we assemble this day, as representatives of one branch of the Christian church, with two offices of this body left vacant, for the first time in its history, by the death of one who was both its Moderator and Stated Clerk, are a solemn reminder of the uncertainty of life, and the imminence of that hour, when we must render an account of our stewardship.

And while we bow reverently to the wise and loving decree of the great Head of the Church, we would renewedly dedicate ourselves to his service, asking only for new opportunities for work, and power from on high that we may do it for his glory.

The great work committed to the church is the rescue of the race. Christianity is pure unselfishness. Christ came to earth on a mission of unselfish love, to those who might reject Him, and could never appreciate or repay Him. His children, by the power of His spirit and example, love all men for His sake. They subordinate self, deny self, forget self and go out of self. The church, in the missionary enterprise, simply goes out of herself for the rescue of the lost.

She would spurn to do it for reward, for glory, or for sectarian prejudice and party zeal. She engages in it from love, pure, devoted, disinterested, unalloyed love. In serving Christ her King, her love is loyalty; in heeding His last command it is obedience, but first and last, her spirit is the subjection of self and the enthronement of love.

II. On this semi-centennial of our foreign missionary labors as a church, after a fifty years' campaign, it is fitting that we review the principles and the scope of our work, the objects and motives of our action. It is well at times to examine the foundation of our foreign work. With what aim and purpose have we wrought in the past? With what aim and hope are we to work in the future?

No church can grow by taking itself as a model. Our past history and achievements are not enough to furnish a standard for the future. The life of Christ, His words and His work, with the deeds and words of His Apostles are our only safe model. We should rise higher than our own plane, ever pressing and reaching toward that of Christ Himself. What we have done in fifty-years ought to make us grateful to Him who has accepted our unworthy services, but should be no criterion for the future.

How little comparatively have we accomplished, at home and abroad, and how much remains to be done!

The whole church as a church needs a higher consecration, a consecration all along the line, of person and property, of life and service, of ourselves and our children, to Him who has bought us with His own blood. Water will not rise higher than its fountain head. A church will not rise higher than the consecration of its individual members.

Our ecclesiastical order and organization are well adapted to missionary activity and progress. The individual, the church, the session, the Presbytery, the Synod, the General Assembly, furnish a gradation of forces, for securing personal liberty, concerted action, widely diffused information, sympathetic co-operation, and that consciousness of strength and efficiency which result from union, which ought to make us a power for good at home and abroad.

But this splendid machinery, whose gearing extends by shafts and wheels over a continent, needs the fire of spiritual life, of personal holiness, of individual consecration through the entire membership of the church, to set it in motion, and make it effective for the salvation of a world.

We need to go out of ourselves, to look upon our church machinery as only a means to an end, and that end the glory of Christ in saving men everywhere.

Our church convocations should bring us into nearer and more inspiring communion with Christ and with one another.

The modern movement toward alliances and reunions in the various branches of our own church, needs the vitalizing of the missionary spirit to prevent its becoming a means of mere self-glorification, or leading to a more intense denominationalism, a display of our ecclesiastical armory, or the widening of a mere theological arena.

A living orthodoxy is a chain binding the church to the living Christ, and insuring growth and progress. A dead orthodoxy is a splendid seal set upon a sepulchre.

The reunion of 1870 has been blessed as a Missionary Reunion, an enlargement of evangelistic work, an increase of benevolent giving and of spiritual power.

In fifty years our branch of the Presbyterian church has founded 29 missions in ten different countries, and now supports 447 American missionaries, men and women, of whom 160 are ordained; with 805 native preachers, helpers and teachers, a total of 1,252 laborers with 20,000 communicants, and 22,000 children and youth are under instruction, and tens of millions of pages of Scriptures and other books are annually printed at our mission presses.

Our expenditure in foreign lands is about *one-twentieth* of our home expenditure in all the departments of church work. The number of ordained missionaries sent abroad is about *one thirty-second* of the ministerial force of the church, or one ordained foreign missionary to every thirty-six churches connected with the General Assembly.

Our corps of laborers is planted in some of the most difficult outposts of the heathen and Mohammedan world; among some of the least impressible and least mobile elements of the earth's population. Yet the success thus far achieved is not inconsiderable.

There is great cause for gratitude, but little for self gratulation in the work of the past. We have only begun to work.

The foundations already laid, the territories explored, the languages mastered, the books translated, the national traits understood, the false religions unveiled, the churches planted, the schools, colleges and seminaries founded, the youth instructed and the confidence gained among kings and their subjects; all these are but a preparation for the great work of evangelization lying before us in the immediate future.

III. Are we right then in theory, and are we faithful in practice, in the foreign missionary work?

We believe that the world is to be brought to Christ through the outpouring of the spirit upon men who have heard the gospel tidings. Faith cometh by hearing, and hearing by the word of God. The gospel must be preached, and preachers must be *sent*. A living church is a preaching church. We are commanded to "go and teach the nations." We are to preach, to found churches, to train and ordain a native ministry, to encourage native self-support, to translate and print the Scriptures to promote education and social elevation.

When we have done our duty in teaching the nations, Christ Himself has promised to do the rest. In one country one form of teaching may be the best—in another country another. In one place a mighty influence will be exerted through the press and the college, in another by the introduction of the simplest agricultural and mechanical arts. In one the common school, in another the extended tour through hundreds of cities and villages. In one place medical missions, in another the work of Christian women. In one the simplest tract, in another the most elaborate Christian literature. In one, the ordaining of peasants familiar with only the rudiments of knowledge, to be the pastors of unlearned peasants; in another, the most careful theological training to fit men to preach to the cultivated, to manage the affairs of metropolitan churches.

There are "diversities of gifts, differences of administrations and diversities of operations," but the same spirit, the same God which worketh all in all.

That missionary theory is correct which knows but the one foundation, Jesus Christ, but is willing to utilize all the "gold, silver and precious stones" which our modern Christian civilization can supply in building on that foundation. We may rightly use at home and abroad, in furthering the knowledge of Christ, all the facilities and appliances for printing, teaching and diffusing truth, which the inventive intellect of the nineteenth century has laid at the feet of the church. We no longer send missionaries to China in sailing ships on a 120 days' voyage; nor do we print Bibles for millions of people on a hand press; nor raise up only an illiterate native ministry; nor send abroad as missionaries men who are incapable of success at home.

The modes of preaching the gospel are various; but the gospel to be preached is one. If missionaries open schools and teach, the Bible and the Christian faith must be the foundation of all their teaching. Dana, Dawson, and Guyot are illustrations of teaching the profoundest and the purest science in the reverent spirit of Christian faith. Teaching medicine or science simply for the sake of medicine and science, is not the work of the missionary; but he may teach both in a Christian spirit, and with thorough instruction in the Bible, and thus train Christian physicians and scholars who will be pillars of the church of their native land.

Type casting and book making are mechanic arts, but when done to give the Bible to a nation, as was done by Eli Smith, Van Dyck, Graham, Carey, Marshman, Morrison and Dyer, in giving the Bible to the Arabs, the Hindus and the Chinese, they become a noble form and mode of preaching the gospel. Livingston was teaching when traversing Africa with his Makololo companions; Eli Smith was teaching when he spent weary months in the type founderies of Germany with Hallock, making the metallic punches and matrices for the new, so-called American font of Arabic type in which the Bible was to be printed for sixty millions of Arabic-speaking people; Hamlin was teaching when training the persecuted Armenians to bake bread for the British Crimean army; Dr. Peter Parker, when surrounded by thousands of patients in Canton; Dr. Pratt, when traveling in the Taurus mountains; Dr. Azariah Smith, when organizing the Christians of Aintab into a self supporting community; the Constantinople missionaries, Hamlin and Trowbridge, when caring for hundreds of cholera patients; Dr. Grant, when journeying from village to village among the robber Koords; Whiting in sacrificing his life to save the famine stricken Chinese; Calhoun confided in and trusted by both Druzes and Maronites in the midst of their fierce civil war, when both parties alternately brought their gold and jewels to his unprotected house for safe keeping; the Syria missionaries during the massacres of 1860, when for months they fed and clothed the twenty thousand refugees from Damascus and the Lebanon; Dr. Van Dyck, in translating the Bible and treating thousands of sufferers from the virulent eastern ophthalmia; Dr. Post, in perform-

ing marvelous surgical operations, and in the intervals of leisure making a concordance of the Arabic Bible which cost him and his assistants 15 000 hours of labor; Dr. West, who disarmed the bitter hostility of Armenian ecclesiastics and Turkish Pashas, and won them to friendship by the patient and skillful use of his high medical knowledge; Dr. Osgood, in delivering hundreds of despairing victims from the opium curse in China; Miss Dr. Howard, in successfully treating the wife of Li Hung Chang; Bishop Patten and his colleagues, in teaching the South Sea Islanders the simplest arts of decency in clothing, and of comfort in building their houses; these and multitudes of others in Asia, Africa, Europe, America and the far off isles, have truly obeyed the Saviour's last command, in teaching the gospel, by living the gospel and exhibiting its blessed fruits amid famine and pestilence, want and nakedness, cannibalism and savage ferocity, wars and massacres, relieving suffering, healing disease, instructing ignorance and guiding lost men to a Saviour.

The world needs the gospel and the gospel needs laborers of every kind; and the gospel needed, is

IV. The gospel in its purity and entirety; the pure word of God with its converting and sanctifying power; not a gospel diluted and attenuated to suit an enfeebled sentiment, nor a mutilated gospel, but the gospel of salvation by faith in an atoning Saviour.

An emasculated gospel, robbed of the sanctions of the moral government of God; which denies to the Judge of all the earth, the attributes which it requires in the simplest human magistrate; whose excessive tenderness rejects from the Bible the records of the Noachian deluge, the destruction of Sodom, the overthrow of Pharaoh and his host, and the extermination of the Canaanites, as inconsistent with the character of its effeminate deity; which bends revelation to the reason, though it break in the process, instead of bowing its reason reverently to the revelation of God; which is sure of nothing but the assumption that every man's Bible is just so much of the Scripture, and no more, as suits his own individual reason; which exalts a fallible individual consciousness above the infallible word of the infallible God; we say such a gospel or religion or faith as this, will never believe in missionary work as a rescue of the perishing, at home or abroad.

And we may further insist, that such a gospel is not the gospel to proclaim to the sorrowing, suffering, bond-children of Satan in heathen and Mohammedan lands. It is not the gospel which the world wants.

The world is groaning under the burden of sin. It is full of colossal systems of creature worship, of propitiatory sacrifices, of self-torture, of pilgrimages, of bloody rites, of burnt offerings of human victims, which men, in the dark groping of their unrest, have invented, or amid the wreck of an-

cient traditions have clutched at with the grip of despair, to satisfy the sense of deserved retribution for sin. It is an insult to the moral yearnings of man's nature to offer him such a stone, when he is dying of hunger for bread. Of what use is it to tell the Pagan and the Mohammedan, the "Barbarian and the Scythian," that we have crossed seas and continents burning with zeal to preach to them the glorious gospel of uncertainty: to enlist recruits in the army of mighty doubters; to assure them that there is nothing sure; to tell them to cultivate their consciousness, if, perchance, they may evolve from it a system of faith which will stand the test of the microscope and the crucible.

When human hearts are aching and bleeding over sorrow and sickness, over the bereavements, the broken hopes and racking anxieties of life, and struggling with sin and evil, not knowing whence they came or whither they are going, what mockery to raise their hopes of relief and comfort, and then drive them to a deeper misery, by offering such a diet of despair!

Such revelations as glimmer in the dawn of the "new theologies," have little in common with that "true light which lighteth every man that cometh into the world," that "light from heaven above the brightness of the sun," which buried the image of the glorified Son of God into the soul of Saul of Tarsus, and sent him forth through Asia and Europe, "to open the eyes of the Gentiles, to turn them from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus Christ." (Acts 26:17).

The world is weary with its burden of sin. Hinduism is weary of its funeral pyres and Juggernauts, its shriveled arms, its child widows and ferocious cruelties. Islam is weary of its relentless ritual, its meaningless fasts, its vain repetitions, its decimating pilgrimages to Mecca, its millions of women staggering broken hearted down to a hopeless grave.

Buddhism is weary of its dreary philosophy in which is no inspiration of hope, and whose highest aspiration is the wretched negation of non-existence. And no wonder, when its sacred books teach such doctrines as these, that "all vice and virtue are a dream." "True knowledge is attained by doing nothing." "Let the mind do nothing, observe nothing, aim at nothing, hold fast to nothing, that is Buddha." A clod alter countless ages may become a God, and then become a clod again. "Avoid both vice and virtue. He that can do this is a religious man."

Japan is weary of vain prostrations, of calling for ages on deaf and dumb images, without a response or a hope of relief. The millions of Africa are weary of centuries of internecine war, of cannibalism and living burials, of the horrible fears of dark superstition, of the sickening atrocities of slavery and the slave trade, of debasing sensuality, cruelty and crime.

The whole world is weary, and clamors and pleads for rest, for pardon

of sin, for peace of conscience, for a pathway of light out of this prison of darkness.

And what shall we preach to them? What can we preach to them but the glad tidings of salvation through faith in the crucified Son of God?

With what gladness, with what confidence we can teach them the inspiring words, "Come unto Me all ye that labor and are heavy laden and I will give you rest." "I am the light of the world." "If any man thirst let him come unto Me and drink." "The blood of Jesus Christ His son cleanseth us from all sin." "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past—that He might be just and the justifier of him which believeth in Jesus."

On what solid rock do we stand, when preaching such a gospel?

V. Christianity comes to the world as a universal religion. Christ comes as the universal Christ—the Christ of all men—the desire of all the nations.

The Brahmo Somaj call for an Oriental Christ; one fitted especially for India and the Hindus. But in the narrow sense in which the claim is made there is no Oriental Christ. There can be no local, limited, national, tribal Christ. The Christ of God is the Christ of the whole race.

Mohammed came to a tribe, founded a ritual system based on Oriental ideas and Arab national peculiarities. In his character were combined, as has been said, "Oriental dreaminess, Oriental frenzy, Oriental endurance and fortitude, Oriental sensuality, Oriental despotism, with Arab enterprise, Arab vindictiveness and Arab subtlety." His system is Arab and Ishmaelitic. And the best comment on Islam is the moral, intellectual, social and spiritual condition of the Mohammedan world to-day. Gautama Buddha came to a tribe and founded a local tribal system, and the best comment on the so-called Light of Asia, is the moral, social and spiritual darkness of the Asia of to-day.

But in the religion of Christ is no mark of nationality. As Goldwin Smith has so well said, "It was constructed at the confluence of three races, the Jewish, the Roman, and the Greek, each of which had strong national peculiarities of its own. A single touch, a single taint of any one of those peculiarities, and the character would have been national, not universal, transient, not eternal. It might have been the highest character in history, but it would have been disqualified from being the ideal. Supposing it to have been human, the chances were infinite against its escaping any tincture of the fanaticism, formalism and exclusiveness of the Jew, of the political pride of the Roman, of the intellectual pride of the Greek. Yet it has entirely escaped them all." There may be danger, in our modern modes of thought and expression, and our modern system of organized effort, that we present

the Christ to others too much as a foreign Christ, as a part of our civilization, our national manners and customs, as an American, or an English or a European Christ. In founding churches and schools, in translating books, in teaching the young, in forming a literature, we should aim to divest our theology, our thoughts and words, of whatever is purely local and national, and present the gospel to the nations in all its original simplicity, purity and catholicity.

Give India the gospel which is meant for all men. Give China the same gospel, and Africa, Japan and Western Asia, the same gospel, drawn from the very words of the New Testament, with as little of our local coloring and tribal terminology, as is consistent with a clear and accurate expression of the doctrines of Christ.

And are the Reformed churches to carry their minute differences forever into the heathen and Mohammedan world? Are there to be half a dozen or a dozen kinds of Presbyterian Presbyteries gathered in every distant province and empire? Is it not a grievous offence for us to attempt to force upon Asiatics and Africans the hair splitting distinctions wrought out and fought out years ago in Great Britain and America?

Is not one Reformed church enough for India, China, Japan and America?

It is time for comity and co-operation in the missionary work to begin in earnest, at least among the millions of the Presbyterian faith.

A rational solution of the question may be found in leaving the whole matter to the missionaries on the ground. Let each branch of the church encourage co-operation and communion on the part of its missionaries with those of all branches of the Reformed church abroad, and allow all Presbyterian Missions, at least, to unite in foreign lands in a common organization, so as to present to the unevangelized world only their points of agreement, the common "standards," and above all their common standing on the Gospel of a common Saviour.

How it lowers the exalted Son of God to have him understood among the heathen as a Presbyterian Christ, a Methodist, a Baptist, a Congregational or an Episcopal Christ! Let not our Prophet Priest and King be veiled or masked by our peculiar distinctions and names.

Christianity as the divine plan for human redemption has already proved its adaptedness to all men in all lands. It offers free deliverance from sin and death through Christ the Son of God. Unaided by arms and armies, it conquered Greece and Rome, Carthage and Gaul, Britain and Scandinavia. It transformed alike the cultivated Roman and the savage cannibals of Scotland and England. It met the wants and tastes of the Semitic Jews and Arabs, the Japhetic Teutons and the Hamitic Egyptians. It proved itself adapted to East and West, North and South alike. To the Oriental, it met Oriental wants, because Orientals are sinners and need a Saviour. To the

Occidental, it met Occidental wants, because Occidentals are sinners and need a Saviour. There is no greater difference between Hindu and Briton or American to-day, than there were between Syrian and Briton in the first century. Christ is Oriental as the sun is Oriental. He rose in the Orient, but shines all round the world and shines for all and forever.

If the Syrian and the Hindu claim to-day, that because Christ was an Asiatic, they can understand his language and his human life better than we of the West, let us rejoice with them, and pray that they may not be satisfied with the mere external setting of the celestial jewel.

But when a Mozoomdar, whose words touch our very souls by their eloquent pathos and tender longing after Christ, can write a book on the Christ, without one word of "the blood of Jesus, which cleanseth us from all sin;" without one intimation that "Christ once bore our sins in his own body on the tree," or that we are "accepted in the Beloved in whom we have redemption through His blood," we can but long that he may find peace to his troubled spirit in that pardon through the blood of Christ which a Sheshadri, and a hundred thousand others of his own countrymen have found.

VI. Again, we find the missionary spirit a necessity to the vitality and purity of the church.

The Reformation of the sixteenth century lost a great part of its power in the world, by centering its thoughts and efforts upon itself. The mighty intellectual energy awakened to new life and power by the open Bible, soon turned and employed itself in domestic controversy. It spent itself upon itself. The church was torn by dissensions, and the mind of its leaders was spun out into attenuated webs of philosophical hair splitting instead of concentrating itself upon a world's salvation. The result was formalism, fruitless speculation and spiritual death.

On the other hand, the pilgrims of the Mayflower, who turned their faces westward to the heathen continent of America, instead of seeking simply their own ease or even freedom from persecution, laid it down as a fundamental principle that "the first great object of their migration to America was the evangelizing of the American savages." Mr. Morton, brother-in-law of Governor Bradford, says in a preface to the letter of John Robinson, that "the desire of carrying the Gospel of Christ into those foreign parts among those people that as yet have had no knowledge nor test of God," was more important in their minds than "procuring a quiet and comfortable habitation." Robert Cushman, in pleading for reinforcements to the Plymouth colony, stirs up the English people with eloquent missionary appeals. He says:

"A man must not expect only to live and do good to himself, but he should see where he can live to do most good unto others; for as one saith, 'he whose living is but for himself, it is time he were dead.' I know many

who sit here still, with their talent in a napkin, having notable endowments both of body and mind, and might do great good if they were in some places, which here do none, nor can do none, and yet, through fleshly fear, niceness and straitness of heart, sit still and look on, and will not hazard a dram of health, nor a day of pleasure, nor an hour of rest, to further the knowledge and salvation of the sons of Adam in that new world, where a drop of the knowledge of Christ is most precious, which is here not set by. Now what shall we say to such a profession of Christ, to which is joined no more denial of a man's self?

“And seeing we daily pray for the conversion of the heathens, we must consider whether there be not some ordinary means and course for us to take to convert them, or whether prayer for them be only referred to God's extraordinary work from heaven. Now it seemeth unto me we ought also to endeavour to *use the means* to convert them and the means cannot be used, unless we go to them or they come to us. To us they cannot come, our land is lull; to them we may go, their land is empty; as the enterprise is weighty and difficult, so the honor is more worthy—chiefly to display the efficacy and power of the Gospel in zealous preaching, professing and wise walking under it, before the faces of these poor blind infidels.

“As to such an object to the tediousness of the voyage thither, the danger of pirates' robbery, and of the savages' treachery, these are but lions in the way, and it were well for such men if they were in heaven, for who can show them a place in this world where iniquity shall not compass them at the heels; and where they shall have a day without grief or a lease of life for a moment, and who can tell but God what dangers may lie at our doors even in our native country, or when God will ease our sun to go down at noonday,—and in the midst of our peace and security lay upon us some lasting scourge for our so long neglect of his most glorious Gospel.

“I speak nothing about the bitter contention that hath been about religion, by writing, disputing and inveighing earnestly one against another, the heat of which zeal, if it were turned against the rude barbarism of the heathens, might do more good in a day than it hath done here in many years. Neither need I speak of the little love to the Gospel and the little profit which is made by the preachers in most places, which might easily drive the zealous to the heathens who, no doubt, if they had but a drop of that knowledge which here flieth about the streets, would be filled with exceeding joy and gladness.”

This is the missionary spirit of the Pilgrim fathers, and we do not wonder at their success in rearing a moral and spiritual fabric on this continent which has received such manifest tokens of the Divine favor.

Would that the voice of the earnest preacher might have been heard in the councils of the post reformation fathers, that they might have “turned the heat of their zeal against the rude barbarism of the heathen,” instead of inveighing against one another.

The missionary spirit of that age found expression also in the renewal of the missionary charter granted by Cromwell "for promoting and propagating the Gospel in New England," through the influence of Richard Baxter and Lord Chancellor Hyde. The most eminent of their missionaries was John Eliot, who, aided by Hon. Robert Boyle, published the Bible in the Indian language in 1664, stating as the secret of his success, "prayers and pains, through faith in Jesus Christ will do anything." The Colonial seal of Massachusetts in 1628 had the device of an Indian upon it, with a motto in his mouth, "Come over and help us." This is a spirit which is worthy of imitation in all ages. Alas that it has been so feebly imitated in the treatment of the American Aborigines by the descendants of the Pilgrims, and that the Eliots and Brainers, the Wrights and Kingsburys have been so conspicuously few in number!

Never was it more important to bear it in mind than now that life is essential to purity. The chief hope of the Church of Christ in America, in all its branches, lies in its fidelity to a perishing world. As has been well said, "the question now is, not whether the heathen can be saved without the gospel, but whether we can be saved if we do not give them the gospel."

The best remedy for the bitter and aimless controversies which so often rend the church, is personal consecration to the salvation of a lost world.

The church would have been saved the wear and weariness of many an invasion of heresy, were all its ministers laboring in earnest for souls.

Is it not true that the majority of the inventors of new theologies, the assailants of God's word, the troublers of Israel, are men who have no sympathy with the world's evangelization, the progress of Christ's kingdom, and the fulfilment of his last command?

A question like this is always a practical one to the church. The missionary spirit is a necessity to our churches, our colleges, our Theological seminaries, our Ecclesiastical Convocations. The stream, to be kept pure, must be kept flowing. Life and motion are the conditions of purity. Obedience to the will of Christ is essential to doctrinal orthodoxy. Out of the stagnant marshes of selfish indolence arise the poisonous exhalations which stifle the life of the church. "If any man will do His will, he shall know of the doctrine whether it be of God."

VII. And were we disposed to excuse ourselves, we cannot honestly plead the *spent excuses of a past age*. Shall we offer the plea of *impotence*, that we *cannot* send the gospel, that we cannot spare our sons and daughters or raise the means to sustain so vast an undertaking?

The church of Antioch might with some show of reason have pleaded impotence, when amidst its persecutions and feeble numbers, the Holy Ghost bade it "Separate me Barnabas and Saul."

But how can *we* plead it, when there are thousands of individuals in our

churches who have greater financial resources than the entire Christian church of that age, and not a few who might lay a track of Bibles all the way from San Francisco to Jerusalem and then not exhaust half their fortune; when the intellectual, spiritual and physical agencies ready to our hand are well nigh illimitable? Shall we as a Christian nation, plead impotence, when we can span a continent with quadruple bands of steel, adorn our cities with palaces, and attain a scale of social expenditure never equalled; when our fertile fields and orchards, our iron furnaces, our veins of gold and silver, our cotton mills and railways, our banks and commercial establishments are pouring their wealth into the lap of the church, as well as the world?

Nor can we plead that the *heathen do not need the gospel*. This plea might have been urged, before the true condition and character of the heathen were known, or by men who deny the gospel as a means of salvation, or who claim that all religions are equally good and equally bad, or that all men will be saved whether in Christ or out of Christ.

But we who believe the gospel, who believe that all men are under condemnation for sin, that "Christ came to seek and save that which was *lost*," that conscience is a law by which the heathen will be judged and by which they will perish without the gospel; and that the Christ, the son of God, has bidden us go and teach the nations, because without this gospel teaching there is no hope for the nations; that they need the gospel and have a right to the gospel; surely, *we*, as Christians and obedient children of the great Redeemer, can never excuse our own neglect by the plea that *they* do not need what we confess that *we* need, amid all our light and knowledge! We do need it, our children need it, our country needs it, and what then shall we say of 1,000,000,000 who have none of our light or our means of salvation.

Nor can we enter the plea of *geographical ignorance*. The apostles with their limited knowledge of geography might have begged to be excused from entering the vast *terra incognita* outside the Roman Empire, or even from essaying to reach the limits of the Empire itself, so vast, so varied, so well nigh unintelligible to the Jews of Palestine. But no. Athens and Rome, Egypt and Syria, Macedonia and India, Arabia and the Black Sea provinces were visited in turn by those whose feet were beautiful alike on the mountains and the plains in bearing the glad tidings of peace.

And even in later ages, ignorance might have been urged by those who had never heard of the remote parts of Asia and Africa, the Isles of the Sea and the Western Continent. But on this question our mouths are stopped. All continents are now known and largely explored. We know too much for our own peace of conscience. Our morning journals epitomize the news of the world, and publish for a nation of readers, maps, charts and statistics, more accurate and extensive than anything known to the scientific world a hundred years ago.

Our school children will describe the languages, religious customs and

populations of countries in a manner to astonish a Copernicus or a Kepler.

We know where the heathen and Mohammedans live, what they believe, their numbers, their deep degradation and their spiritual needs. We know that they are numerous enough to give every church a vast field of labor, and degraded enough, to awaken our sympathies and our zeal.

We cannot plead *preoccupation*. The infant churches of Syria and Asia Minor might have pleaded it, with the fires of persecution burning around them and the hungry lions ready to tear them in pieces in the amphitheatres of a hundred cities.

The Reformers of the 16th century might have urged it, hemmed in between the fanatical hatred of an unscrupulous hierarchy, and the well-trained armies of princes and emperors. But the apostolic churches testified in the midst of the flames and preached the Gospel of peace to its persecutors, bursting the barriers by an unquenchable zeal, and overflowing the whole Roman Empire. Whatever may be said in extenuation of the neglect by the Reformers, of a missionary zeal for the "dark places of the earth," they had far more to preoccupy them than has any church in this 19th century. But the plea of preoccupation is exhausted. Its day is spent. The command "Go and teach all nations," never came to a people better equipped for work, with a larger available Christian army, of greater mobility and facility of action, or with ampler resources, than the American church of today. It is free to act, untrammelled by any alliance with the political states, unfettered by hierarchical dictation, unrestrained by the barriers of internal dissension, or the pressure of a great work at home undone and with no one to do it.

Our own tribe in Israel, "by their generations, after their families, by the house of their fathers, according to the number of the names, all that are able to go forth to war" in the service of Christ our King, are six hundred thousand church members, and a constituency of millions. And out of this mighty host, we have sent abroad 160 ordained missionaries and 287 lay missionaries male and female. Can it be said that we are so preoccupied with ourselves, in caring for our children, our neighbors, our countrymen, that these 447 are all our church can spare to labor for 1,000,000,000 of our race who are sitting in darkness?

Let the time past suffice for us and our fathers to have wrought out such excuses as this. Nehemiah was doing a great work among the ruins of Jerusalem, and "could not come down." We are doing a greater work than Nehemiah in our own Zion, but we *can* come down, or rather *come up* to the dignity and honor and privilege of this great work committed to us by the Prince of the House of David. We cannot afford to be preoccupied, to the exclusion of the first great duty of the church. "The time of waiting in Jerusalem has passed. The church has already been endued with power from on

high. It is now the time to go and *do* the blessed work of saving a world.

Preoccupied, when Christ the Lord is calling! Preoccupied, when earth's millions are calling! Is there more pressing business than the business of the King? And are we to hope for salvation to ourselves, or our churches, or our nation, if we neglect the last command of the ascending King of Kings?

VIII. Missions are the church's unpaid debt to the heathen world. The great apostle declared himself a debtor both to the Greeks and to the Barbarians. They had done nothing for him, but Christ's work for him made him a debtor to all. And this debt was to be paid. No claims of the Israelitish nation, no ties of blood relationship, no charms of the society and glory of the holy city Jerusalem, no associations of the sacred spot where the Lord of glory was crucified, and ascended to Heaven, could free the great apostle from that debt of love and service which he owed to the heathen world. Paul felt and knew, and *acted* as if he felt and knew, that this debt must be paid, that he owed it to Christ, and to men for Christ's sake. He did his part. He spent and was spent. He preached in Asia and opened the gates of Europe. But what was Paul's debt, was the debt of the whole church and is the debt of the whole church to-day. It is your debt. It is mine. It is the debt of every Christian believer in every land, in every town and city, every hamlet and farm house, whether old or young, strong or weak, rich or poor. We owe it to Him who bought us with His own blood and hath made us heirs of an heavenly inheritance, that we pay our debt of love and gratitude, by giving the gospel news to all the children of Adam.

No claims of our own favored and exalted nation, no anxiety about our country's future, no love for our noble Republican institutions, no attachment to the land of our heroic fathers, no desire for ease or pleasure, or the repose of civilized life and society, and no amount of labor and expense and self-denial bestowed upon home evangelization in its manifold forms can absolve us from the solemn and awful and ever-accumulating debt we owe to those who are sitting in the region and shadow of death.

IX. It is sometimes asked in a spirit of human calculation, does it pay? Has it paid the church to embark in the great work of Christian Missions; to send its sons and daughters away from home and country, to live and die in heathen and Mohammedan empires? To fall victims to deadly climates, to be massacred by Chinese pirates and Moslem fanatics, to struggle with difficult languages, to spend their lives in laying, in obscurity, the foundations of the Church and a Christian civilization among the barbarians of Africa, and the haughty and hardened populations of Asia? Has it paid our church to set aside so great a sum of money annually to be sent out of the country, and

to consume so much of our time and energies upon an object so remote, for the sake of people whom we have never seen, and from whom we may never in this world receive one word of thanks or one message of approbation? There may be those who would bid us ask ourselves to-day whether, in the process of our higher spiritual arithmetic, we are satisfied that this laborious, expensive and ever-growing and ever-exacting enterprise has turned out to our advantage; and whether, on the whole, we might not better abandon the work and apply ourselves to labors more near at hand, more cheaply performed, requiring less sacrifice, and giving more visible and tangibly profitable results.

Fathers and bretheren, the mere mention of such a question, the measuring of such a celestial work by such a low and terrestrial scale, seems a profanation.

The work of saving a lost world is a work of unselfish Christian love. It repudiates the process of cold calculation. It gives with no thought of receiving. It is a necessity of the Christian life. It must be and cannot help being. It is the irrepressible fire in the soul of the Christian disciple. It will work and suffer, and find delight in labor, and joy in its sufferings. It is born of communion with Christ, and has caught his self-giving, world-loving Spirit.

Enter the room of a loving mother, as she bears in her arms her sick child, afflicted, it may be, with loathsome disease; note her tender patient care through midnight hours, as worn and weary, she watches on, hopes on and suffers on with her suffering child; and would you dare to ask her coolly, mother, does it pay?

Would you ask the shepherd, seeking his lost sheep, does it pay?

Would you ask the apostle, shipwrecked, scourged, stoned, persecuted, hated, robbed, imprisoned and betrayed for Christ sake—does it pay?

Love is its own reward. Our estimate of this work is that of Christ our Lord. He came to seek and to save, to rescue the lost, and the work of the rescue is to continue as long as there are lost ones to be rescued. All we need to know of heathen lands is, "are there *men* there?"

Veins of gold and silver and deposits of diamonds will draw men in thousands, to endure exposure and hardship, encamp in the wilderness amid snow and ice, and with marvelous patience and perseverance build up cities and states. Gold will draw men anywhere and always. But in the history of the church, men draw the gold from willing givers. A newly opened door to men on the Congo opens the coffers of the church, and draws not only the gifts but the givers of self and life, to the rescue of Africa's newly discovered millions.

The world says, I will go, there are millions of money in it. The church says, I will go, for there are millions of *men* to be saved. The one is moved by cold calculation; the other by uncalculating resistless love.

X The church should send the gospel to the heathen world because *it believes in the future triumph of the gospel.*

The church of Christ is not leading a forlorn hope. It moves forward, full of the inspiration of a buoyant, joyous faith in the inherent power of the gospel to conquer the world. It holds no pessimist philosophy, no depressing conviction that we are in a hopeless struggle against overwhelming odds.

Holding in its hand the imperial commission to disciple all nations, with the promise of the omnipotent, transforming power of the Holy Spirit to change the hearts of men, with the Word of God, which is quick and powerful to penetrate the darkest minds; with the assurance of the King of kings Himself that in going to evangelize the nations He will be with us always unto the end of the world; with the past history of Christian missions to stimulate its zeal, with the knowledge that the present age is the brightest since the days of the apostles, in respect to the prevalence of pure religion, in the faithful study of the Word of God, in the distribution of 250,000,000 copies of the scriptures in 250 languages; in personal consecration, in increasing liberality, in self-sacrifice for Christ, in enlarged plans and labors for new missionary enterprises in the new enlistment of the consecrated womanhood of the church, giving a new meaning to the 68th Psalm vs. 11: "The Lord giveth the word, and the women that publish the glad tidings are a great host," until 25 women's boards of missions have become a mighty power in the world; in the rapidly increasing facilities of intercourse between the nations and tribes of the earth; in the growing power and influence of Christian nations, and the waning power of Paganism and Mohammedanism, in the steady crumbling of the walls and the gates which had barred the entrance of Christian missions for ages and in the full equipment of all the great evangelical Christian churches of all continents for a general aggressive movement upon the whole unevangelized world, the Church of Christ, which "He hath purchased with his own blood," moves forward, "fair as the moon, clear as the sun, and terrible as an army with banners."

We will not, we cannot believe, that the dispensation of the Holy Spirit has been, or is, or is to be a failure. The work of the Spirit is to reprove the world, to guide men into all truth, to show men things to come, to take of what is Christ's and show it unto men, and testify of Christ to men. He began to reveal his mighty regenerating and transforming power at the Pentecost, displayed it more and more in the Apostolic age, showing that the words of the prophet Joel were beginning to be fulfilled: "I will pour out my spirit upon *all flesh.*" Men were born of the spirit and sanctified by the spirit, and at times through all the ages, the work of the spirit has been manifest in reformations, revivals, spiritual awakenings and marvelous spiritual transformations.

Is anything too hard for the Lord? Are there human hearts harder or

viler or fiercer or more seemingly hopeless than thousands of those already transformed by his wondrous grace? Are there nations more debased than those already brought by the Spirit's work from the most revolting and savage barbarism to the peace and light of Christian life and character, than the Fiji Islanders so recently blood-thirsty cannibals, now rejoicing in 900 Christian churches?

Is the command to disciple the nations limited to a mere minority of the race? Or does the command to preach the gospel mean simply the formal utterance of set gospel phrases for a brief period by a transient herald, as if the preaching "for a testimony" meant simply to shout in the ears of a few individuals in each tribe or people the tidings of their inevitable doom?

Not such was the testimony of Paul who in one city, for the space of three years, ceased not to warn every one night and day with tears.

The great commission extends from the ascension of our Lord to the end of the world. It is positive, honest and obligatory. It is *positive* as enjoying distinct, clearly defined duties. It is to preach the gospel to every creature. It leaves no discretion to the church, as to what is to be done. The gospel is to be preached, and to all. It is an *honest* commission. It means what it says. The gospel is to be preached thoroughly, clearly, patiently, in faith that it is meant to be the power of God unto salvation. It is not a sham gospel, nor is it to be preached in a half hearted despairing way. Our Lord gave His command in awful earnest, and intended that His gospel should be preached as a living, real witness of salvation through faith in Him. It was not given to a close corporation, nor meant for a close corporation, but given to the world. It is to be honestly preached, as if meant for human salvation, and not simply as the knell of a condemned world. "God sent not His son into the world to condemn the world, but that the world through Him might be saved."

It is an honest proclamation to be honestly carried to mankind. It is to be repeated and repeated and impressed upon the world, and renewed generation after generation.

It is an *obligatory* commission—not to be evaded or shirked. It is backed by Supreme authority. It allows of no excuses. It must be obeyed and obeyed by all the church of Christ. We must do it or be found unfaithful.

The question is not, shall it be done? but how can *we* do our part in the work?

The Gospel is still the "power of God unto salvation." It has not become weakness, nor is it dependent upon the weakness of man.

Its power rests not upon any temporary enactment or transient system or feeble human agency. It is founded on Infinite Power, and as such it is irresistible.

Christ Himself is working through the gospel in the midst of His church.

As the God of Providence He guides the affairs of nations, of men in masses ; as the God of Grace, He transforms the hearts and lives of individuals.

We cannot conceive of any new element to be hereafter introduced into the Christian economy which is to add to that power already infinite, which is armed and engaged in behalf of human salvation.

New appliances and means on *our* part may be devised and put into operation, in the elucidation and application of the existing truth of the gospel. But let it be understood that these are only means to an end. We may devise no new gospel. We may add nothing to the gospel and take nothing from it. It was adapted to Asia, Africa and Europe in the Apostolic age, and is adapted to these and all other lands to day. The gospel which transformed the Roman empire can transform the empires of India, China and Japan.

And we may reverently and confidently say that there is no evidence to prove that, even the personal presence of our Divine Lord Himself in the flesh on earth again, would add anything to that tremendous vitalizing spiritual energy with which in the work of the Omnipotent Spirit, He has clothed the gospel of a crucified and risen Redeemer.

It was expedient for the church and the world that He should go away, to send the mighty enlightener, the Spirit of truth. And that Spirit has wrought mightily, is still working mightily and will still work mightily in the future salvation of the world.

The weakness, the halting, the loss of power and efficiency, are all in the human instruments, in the slackness of the church, in unbelief, in indifference, in narrowness of vision. The triumphal chariot of His Kingly Majesty will move onward, whether we ride upon it or be crushed beneath it, or be left far behind. And even were it supposed that our Lord might return and dwell on earth again in human form, what does the supposition involve? Nothing less than a second humiliation. His humiliation preceded His exaltation, and the exaltation necessarily followed in the law of the Divine economy, the humiliation. For the kingdom of God is a growth, an advance, a progress from lower to higher, from foundation to topstone, from seed to fruit, from type to anti-type, from promise and prophecy to glorious fulfilment. It is not a retrogression, a return to beggarly elements and scaffoldings after the glorious temple is once completed with triumphal shouts of "grace, grace unto it."

There will be no second humiliation of our Lord. And what conceivable condition in which He could reign on earth in bodily visible form in this present world, with all that such reigning involves, could be other than a humiliation as compared with the transcendent glory in which He now reigns on high as King of kings and Lord of lords? To appear on earth in His glory would smite with blindness every human beholder, and to reign in any circumstances on an earthly localized material throne, would involve the very conditions of

limitation as to space and time, from which the mission of the Holy Spirit was intended to free His church and the world forever.

It has been gravely urged, and that by Christian writers, that we are not to expect the conversion of the world from any increase of our present means of evangelizing the nations, nor by any working of the Divine Spirit, but "by a stupendous display of Divine wrath upon all the apostate and ungodly." "The universal church is to be established, not by gradual conversion more or less rapid, under this dispensation, but by the personal advent of our Lord Himself; not by an extension of the gospel, the labors of ministers, or any gracious instrumentality now at work, but by the angels of God." Again, "the world is not growing better, but worse, under all human efforts." "The power of Christ in a new moral system, is to complete what His grace has failed to accomplish in this." These quotations would indicate that the work of evangelizing the world is a hopeless task: that in attempting to fulfill Christ's command we are "feeding the church upon unauthorized speculations," and that the only true course for the church is to fold its arms in fatalistic melancholy, and await those awful scenes of desolation which are to sweep away the pagan nations, and by unparalleled judgments, purge the earth for the abode of God's elect.

It is urged that prophecy abounds in predictions of dire events and judgments which are to precede and accompany the final triumph of the church.

But is the destruction of the unbelieving nations the only possible service to be rendered by Divine judgments in the history of the church and the world? Have not the revolutions and convulsions the wars and upturnings of the past 2,000 years proved mighty auxiliaries to the advancing kingdom of our God? Were those who preached the gospel to Europe, and to our pagan ancestors in the British Isles, and by whose labors whole nations were Christianized, utterly mistaken in their principles and modes of operation? If it was right to Christianize one nation, why not all nations, especially when the Lord has bidden us disciple them all. Have not the judgments of God proved to be the ploughshare by which the soil has been upturned to receive the good seed of the Word?

God, even our God, is on the throne. He will overturn and overturn in the future as He did in the past, when He prepared the way for the coming of the Messiah to the world, and opened the way for Jews and Gentiles to receive the gospel.

Have we not seen in our own lifetime the workings of God's mighty hand, in great political and social overturnings in China and India, in Japan and Madagascar, in Africa and continental Europe, in European and Asiatic Turkey, which for the time being have seemed to threaten the very existence of the church in those lands, and yet have turned out to its actual growth and

advancement? Without alluding in detail to the Tae Ping revolt, which in twenty years is estimated to have caused the death of 200 millions of human beings, the Sepoy rebellion, which shed so much of innocent blood, the Japanese political revolution, the upheaving in Madagascar, the American civil war, the European wars terminating in Solferino, Sadowa and Sedan, all of which broke the power of hoary systems of wrong or complicity with wrong, and the most of which gave a new impulse to human liberty; let us glance briefly at the four convulsions which have shaken the Ottoman Empire within thirty years, as an illustration of the fact that the cause of truth and of righteousness in the world gains some of its noblest victories through the agency of blood and terror, of massacre and revolution.

The Crimean War, which for a season convulsed the whole Turkish Empire, exciting latent Mohammedan fanaticism and threatening to roll backward the rising tide of light and liberty, resulted in guaranteeing protection and a civil autonomy to the evangelical communities in Turkey. The Sultan governs his Empire through the various religious hierarchies. The Patriarchs and bishops are responsible to the government for the payment of the taxes of the Christian sects, and the heads of other religious sects for theirs. When evangelical Christianity suddenly appeared in all parts of the Empire its adherents had no political status or recognition. They were outlawed by all and preyed upon by all. False tax levies and forged claims were followed by persecution and imprisonment, and there was no relief.

The Crimean war gave Christian England the right to insist upon protection to the evangelical communities. They were organized under wakeels corresponding to the religious heads of the older sects, and thus the gospel for the first time had a fair chance to grow and extend under the protection of the Sultan himself. And twenty years later, a prominent Mohammedan gentleman of Constantinople wrote to an American friend as follows: "These educational and missionary enterprises of your countrymen have convinced me, (1) that Christian philanthropy is something we Moslems neither know nor practice. (2) That the religion which produces such fruit is adapted to the wants of man. (3) That your countrymen are the best friends of Turkey, if friendship is measured by what it does. (4) That their work in this country is already too strong to be destroyed by any human power, and (5) is as sure to advance as a tree is to grow. It has vitality in it. (6) That they work on a principle exactly opposite to that of our government. Our theory is that the people exist for the government and the country for the capital. But your countrymen believe in work for the people. They are opening up oases all over our desert. When the day shall come that our people shall be educated in your schools, when our intellectual and moral life shall be molded by your teachings and actual religious freedom makes it possible for us to seek for all the elements of power in the institutions your country has given ours, then indeed will there be occasion for universal rejoicing."

The Syrian massacres of 1860 illustrate the same subordination of the wildest outbreaks of human passion to the Divine plan for the advancement of Christ's kingdom in the world. Previous to 1860 ignorance and fanaticism, with hostility to education and evangelical Christianity, prevailed throughout Syria. The masses looked on the Bible as a forbidden book, and the missionaries as enemies of the human race. The city of Damascus was the citadel of Mohammedan bigotry. As one of the sacred cities with Mecca and Jerusalem it was exempt from taxation and military conscription. The code of the Khalif Omar for the humiliation of the Christian Zimmehs was still in force. Christians could dress only in black and were forbidden to ride on horseback in the streets. In every way they were treated with contempt and kept in subjection, and haughty Damascus looked down on the Christian world as infidels and outcasts.

On the 9th of July, 1860, the Moslem populace, aided by Druzes, Turkish regulars, Kurds and Bedouin Arabs, began the work of pillage, massacre and burning. Already thousands of Christians had been massacred in Deir-el-komer, Hasbciya and Jezzin. Scores of towns and villages were in ashes mingled with the blood of the slain.

The whole Christian quarter of Damascus was plundered and burned, 6,000 Christians massacred, and women and girls were carried off to Mohammedan harems. But for the noble interposition of Abdul-Kadir, the Algerine prince, not a Christian would have escaped. He rescued 12,000 men, women and children and guarded them in the fortress until relief came from Beirut.

All Syria was in terror and tears. The missionary work seemed at an end. Churches and schools were destroyed and Christians massacred or left widows or orphans. The labor of years seemed lost, and darkness settled over the land. But out of that darkness came light.

Forced by Christian Europe, Fuad Pasha hastened from Constantinople with an army. French troops held Beirut, and a British fleet of 25 line of battle ships anchored in the harbor. Fuad Pasha, by forced marches, reached Damascus. The guilty Pasha who had presided at the massacre with the Ulema, the Mufti, Kadi, and leading civil and military officers came out to meet him. They were thrown into irons and imprisoned. Within a few hours 120 officers and men, including the Pasha, were shot, and fifty-six of the leading citizens, men of rank, learning and wealth, were hung. The best Moslem house was turned into a Greek church. The wretched refugees were lodged temporarily in Moslem houses, and then sent to Beirut and fed at government expense.

The Christian quarter was rebuilt at Moslem expense and heavy taxes laid on all Mohammedans. Every young man between the ages of 18 and 40 was drafted into the Turkish army, and sent, with his hands in wooden

stocks, to Beirut, and thence transported to some remote part of the empire.

Haughty Damascus had made a holocaust of Christian victims, but was itself humbled in the dust. Taxes and the conscription serve as a perpetual reminder of its departed glory. The Mount Lebanon province was reorganized under a Christian Pasha, and from that time to this has enjoyed the best system of government in the whole Turkish Empire.

The 20,000 refugees in Beirut, fed and clothed for four months by the charity of Protestant England, America and Germany, at the hands of missionaries, learned to respect and esteem them as their best friends.

The Arabic Testament just completed was ready to be carried by them all over the land. Schools were in demand. All the leading literary and religious institutions of Syria date back to that era of upheaval and change. Then began in fact the new life of modern Syria. The hand of God was breaking up the old and preparing for the new. Seminaries, colleges, hospitals, printing presses and journals began to appear in the reconstructed towns and cities of that year of massacre and ruin, and the popular mind was awakened from the sleep of ages.

In the Bulgarian war of 1877, when fiendish atrocities of every kind had revealed again the frenzy of Mohammedan fanaticism, the Turkish power was once more humbled, Mohammedan political prestige greatly lessened, and millions of Christian subjects freed from the Moslem yoke forever. New guarantees for liberty of conscience were exacted from the Porte, and reforms promised, whose execution will be insisted upon by Christian Europe, even though temporarily delayed.

In 1882, the wild spirit of Mohammedan bigotry broke out once more, and the streets of Alexandria ran with Christian blood. The revolt of Arabi Pasha threatened the lives of the Christian population and the destruction of religious liberty in Egypt, with a return to the cruelties of the bastinado and the worst features of Egyptian rule.

The interposition of England, the defeat of Arabi, the check upon rising Moslem frenzy, and the shattering of the Pan Islamic league which had become a menace to progress and civilization in the East, all revealed again the working of that hand which makes no mistakes, and that wise and glorious Providence of God, which overrules all things for His own glory.

Truly, though the heathen rage and the people imagine a vain thing. "He that sitteth in the heavens shall laugh." "When the judgments of God are in the earth, the inhabitants of the world will learn righteousness." Isa. 26. "Come, behold the works of the Lord, what desolations he hath made in the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the heathen; I will be exalted in the earth." Ps. 46.

We are not then shut up to interpret the prophecies of divine judgments

as necessarily involving the destruction of the heathen nations, and the failure of the Christian dispensation to meet the wants of the world. The wrath of man will praise the Lord. Every revolution leads sooner or later to reconstruction. Every upturning of the soil uproots old evils and fits the earth for the blessed seed sowing of the truth.

The Gospel is fitted for men and all men. The Lord's sons are coming from far; and his daughters from the ends of the earth.

The Holy Spirit has wrought and is still working and will yet work more and more potently for the regeneration of the world.

The world is not growing worse. The Church is gaining on the world. In this land, it grows almost two and a-half times faster than the population. The history of modern missions is a history of growing, shining and ever increasing light.

When Carey proposed as a topic of discussion 100 years ago the conversion of the heathen, Dr. Ryland, the presiding officer, said "Young man sit down. When God pleases to convert the heathen, He will do it without your aid or mine."

And when, in 1796, two overtures in behalf of foreign missions were laid before the General Assembly of the Church of Scotland, the scheme was denounced as "highly dangerous to the good order of society," and rejected on the ground "that it was improper and absurd to propagate the gospel abroad while there remained a single individual at home without the means of religious knowledge."

In the light and missionary conviction of this generation, we can hardly credit the existence of such ignorance and selfishness. Thank God, the church has swept on in its course out of that dark moral eclipse.

Thank God that no officer of any respectable religious assembly in our day would venture to suppress advocacy of the missionary work.

The church is outstripping the world in its onward movement. The foundations of the past have not been laid in vain. With millions of youths studying the word of God, history will not repeat itself in another Romish apostacy.

We need not the ministry of angels, the gift of miracles. Miracles alone never converted men. Let us not question or doubt the power of the gospel, attended by the power of the Holy Spirit.

We need consecrated lives, devout hearts, working hands, united effort, a recognition of our stewardship of the Lord's property.

Let us be patient while we toil on and pray on, "Thy kingdom come." Let us not be betrayed into the impatient demand, "Let Him hasten His work that we may see it, and let the counsel of the Holy One draw nigh that *we* may know it." (Isa. 5:19.)

The work goes on in spite of low views and superficial knowledge of the

work among Christians; pessimist theories of the church; secular misrepresentations of missionary work; the feebleness and mistakes of the instruments used; neglect of missions in so many Sabbath schools; the appetite for exaggerated statistics; the evil influence of ungodly foreigners in heathen lands; the inadequate manning of so many fields already occupied; the difficulty of carrying on work in a foreign language; the skepticism of some as to men's need of the gospel; the dreadful licentiousness in heathen lands; the power of resistance of hoary systems of error, and the sleepless vigilance of the devil and his angels.

The cause of missions cannot fail, will not fail, *must* not fail. Let us as individuals and as a church, here in this great assembly, in view of the promises and the past mercies of God, conscious of our own short-comings and infirmities, and yet strong through Christ who strengtheneth us, renewedly consecrate ourselves this day to Christ our King and Lord, and resolve that, so far as our personal efforts or sufferings, our toils and prayers and sacrifices can avail, the cause of missions shall never fail.

We are committed to it for life. However severe or protracted the conflict, we are enlisted for the war. We will not count our property as our own nor our lives dear unto us, nor withhold our children from this blessed service. Nothing that we can do shall be left undone. And the work will go on with ever accumulating depth and power. It will cross new seas, penetrate new continents, gladden new hearts, and bring new trophies to Christ our King and Saviour.

Wondrous vision, when Christ himself shall see of the travail of his soul and be satisfied! Not yet is the Lord Christ satisfied. Not yet has the world received all His fulness. Not yet are His commands obeyed, His promises fulfilled, His desires accomplished. He died for all. He is waiting for the "fulness of the Gentiles" to come in. Who can describe that glorious spectacle, when all shall be Christ's—East, West, North, South—when all the sons and daughters are brought in. He will then be satisfied. His church will have fought and won. Peace and joy, holiness and love will prevail, until at length shall be heard great voices in Heaven saying: "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."