

5.26.'03.

From the Library of
Professor William Henry Green
Bequeathed by him to
the Library of
Princeton Theological Seminary

SCC
2262
v. 10

Mr. Henry Green

Philadelphia

March 1851

TRACTS
OF THE
AMERICAN TRACT SOCIETY.

General Series.



VOL. X.

PRINTED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK

LIVE FOR THE WORLD.

“BY THE GRACE OF GOD, I WILL HENCEFORTH LIVE FOR THE WORLD.”

THAT is a strange and bold avowal. Very few men form such a purpose, and still fewer live according to it. A man ought to be careful how he promises; for “it is better not to vow, than to vow and not pay.” To act agreeably to such a purpose would make one very singular. It will also be expensive. I shall not be able to lay up much, if any thing. Neither shall I be able to call any thing my own. And I shall be worn out with constant care and labor for the benefit of others. I shall not have a day for myself in the whole year. What did I say? “*I will henceforth live for the world?*” The world is very large. This is a great deal to undertake. I must give my reasons for such a resolution.

The fact that *God made the world* is a reason why I should feel an interest in it according to his design in creating it. I will regard the operation of his hands. The same God who made me, made all men. Why should I not seek the good of all? Having a common Creator and Father of all, we ought to have a common interest.

All men are mortal, yet immortal. They will soon be dead, yet shall they live for ever. Time is but an introduction to eternity. Life is the first link in immortality. Men shall henceforth exist as long as the God that made them. This is the destiny of all. All men, therefore, are worth living for. Jesus Christ, who knew the worth of souls, declared *one* of more value than all the treasures of earth. How can I then decline living for a world of souls?

The world *needs help*, for the whole of it lies in wickedness. Men’s dwellings are on fire, and they are sunk into

sound sleep. They have lost their way. They have lost their vision. They have a race to run, yet they cannot walk. Unless they hear, their souls shall not live, and yet their ears are dull of hearing. 'Tis enough to break one's heart to see how much is justly required of men, and yet how unprepared they are to meet any requirement—to think how much they have to do, and how long and late they are in beginning any duty. "The whole creation groaneth until now." Its wailings and its crimes wrung the heart of the incarnate God. Unless its present tribes be speedily saved, they will for ever writhe under the fell gnaw of the undying worm. I know not that the cry of despair has in it one more melting or piercing note, than has the cry of the perishing millions of earth. Necessities could not be more urgent.

Besides, in all the earth are *some souls willing to be helped*. Everywhere the sighing of the prisoner is heard, and to him the preaching of "the acceptable year of the Lord" would be music. The shivering Greenlander, the fair Georgian, the bloody Tartar, the caste-ridden Hindoo, the inhabitant of the freezing and of the burning zones, the wild man and the polished citizen in many lands,

"Call us to deliver
Their souls from error's chain."

I will live for the world because *many are living against it*. There is "that old serpent the Devil, and Satan, who deceiveth the whole world." And besides him, "many deceivers are entered into the world." Wherever on all the earth there are souls, there also are wicked men and wicked angels plotting and essaying their ruin. Doth Satan accuse them before God? I will intercede with God for them. Do wicked men disseminate writings and sentiments to draw them down to the pit? I will send them books and speak to them words whereby they may be saved. Shall the malicious never tire in deeds and plans of darkness and death, and shall I grow weary in works of love and devices of

mercy? Doth Satan go to and fro, seeking whom he may devour? Then I will imitate Him who, bruising Satan under him, "went about doing good." Where there is much zeal for evil, indifference to good is a great crime.

Many of those whose care for others might avail, *live wholly unto themselves*; therefore I must do my part in filling up this lack of service. If others hold back, I will go forward. If others linger, why should I become a pillar of salt? Because there was no man like-minded, who would naturally care for the Ephesian converts, therefore Timothy must be their pastor. If others *would* not, he *must* care for them. All the good that is done in this world is done by a few. By the grace of God, I will be one of the little company.

Moreover, God "hath *made of one blood all nations of men* to dwell on the face of the earth." If all are of *one* blood, it is as great an honor to save the soul of a slave as that of a prince. All men are bone of my bone, and flesh of my flesh. And no man ever yet hated his own flesh. But he who does not love, hates; and he who loves all he does know, loves all he does not know. And "he that dwelleth in love, dwelleth in God."

I will live for all, because *all are my neighbors*. So Christ Jesus has taught me by a most beautiful parable. Difference in manners, complexion, age, rank, fortune, nation, politics, or religion, shall' never chill my charity. Every sinner who is not in hell is my neighbor. If I can reach him in no other way, I may by prayer. I must love my neighbor as myself, or dwell with everlasting burnings.

To live for all would *make me like the best men*. One said, "Oh, let the wickedness of the wicked come, to an end—rivers of water run down my eyes, because they keep not thy law." Another said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Another saw an angel with an inkhorn at his side, putting

a mark on all that did sigh and cry for all the abominations done in the land. Afterwards, when the middle wall of partition was broken down, Paul said, "Who is weak, and I am not weak? Who is offended, and I burn not? I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Richard Baxter said, "There is nothing in the world that lies so heavy upon my heart, as the thought of the miserable nations of the earth. I cannot be affected so much with the calamities of my own relations, or of the land of my nativity, as with the case of the heathen, Mahommedan, ignorant nations of the earth. No part of my prayers is so deeply serious, as that for the infidel and ungodly world." Dr. Nevins, as he was falling asleep in Jesus, said, "I would like to have it known, that the nearer I get to heaven, the dearer is the cause of missions to my heart."

"Oh that on me with rays divine
His countenance would turn;
I too would then arise and shine,
Arise and shine and burn!"

To keep my resolutions, will make me *like God*; for "he is not willing that any should perish, and he will have all men to be saved. God so loved *the world*, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." Shall I not be "a follower of God," especially when commanded to be? Did God love the world, and shall I love none but myself? Rather let my benevolence run round the earth. If God gave his Son, shall I withhold the fruit of my body? And if with his Son he freely giveth all things, then

"I'll love my God with zeal so great,
That I will give him all."

I will henceforth live for the world, because I have *hitherto lived very much to unworthy ends and objects*. Much of my time has been spent in sin, much in folly, much in

unproductive efforts to do good. "The time past may suffice for" these things. The time to come I will devote, little as it may be, to the glory of God in the salvation of the world.

I will keep my resolution, because *Christ prayed for the salvation of the world*; yea, he is in heaven "from henceforth expecting" until all the earth shall bow to his gracious sceptre, and all the dying be filled with his saving health. If my Lord prays for it, shall not I? If he expects it, may I not dare to look for it?

There is sufficient *merit in Christ to save all*; then will I seek the salvation of all. "The Lamb of God taketh away the sin of the world. He is a propitiation for the sins of the whole world." If Christ has made such ample provision, I cannot keep silence until all know it. I must seek to bring all to Christ, whom he is ready and able to save.

God calls on all to be saved. "Ho, every one that thirsteth." "Whosoever will"—"Look unto me and be ye saved, all the ends of the earth." Who dares to limit this invitation? "Let him that heareth" it, "say, Come!" If Jehovah calls all, I will call all too, and I will call on Jehovah in behalf of all.

It is promised, that the *heathen shall be Christ's inheritance*, and the uttermost parts of the earth his possession. Yea, God hath sworn, and he will not repent, "that all the earth shall be filled with his glory." Of this none may safely doubt, for "the mouth of the Lord hath spoken it." I may therefore properly live for an object which shall assuredly be gained. My purpose shall be accomplished in the fulfilment of God's word and oath. There is no fanaticism in believing all that God has spoken and sworn to, for his word and oath are "two immutable things."

I must act on my resolution, for the only *commission* under which I may attempt any thing demands the *most enlarged action*. The very texts which authorize any efforts to save souls, command to "preach the Gospel to every

creature—to the end of the world.” He who wilfully acts on but half his commission, is unfit to hold it.

Unless such be my constant aim, there will be a sad *discrepancy between my prayers and my life*. Every day I ask that God’s will may “be done on earth as it is in heaven”—that there may be rebellion in no part of earth. Unless my benevolent plans and efforts correspond to this prayer, I am a hypocrite. And unless I sincerely *use* the Lord’s prayer now, he will not *hear* my prayer in the day of my distress.

Acting thus, I shall best secure *my own religious comfort and growth*. “The liberal soul deviseth liberal things, and by liberal things shall he stand. The liberal soul shall be made fat. He that soweth bountifully, shall reap also bountifully.” Much exercise of religious graces will impart great vigor, which is but another name for great happiness. Walking in the ways of God’s commands, is soon followed by leaping and praising God. To work righteousness is to rejoice.

I will live for the world, because in this way alone can I *avoid a twofold curse*. The people shall curse him who withholds corn in the time of famine; and shall not they curse him who withholds the bread of life from the famishing, the cup of the wine of consolation from the dying, the water of life from lips parched with the fever of sin, and “goodness from such as are bound in affliction and iron?” Yea, God himself will send a curse, the bitter curse of Me-roz, on all who come not to the help of the Lord against the mighty.

I will take large views, because *if I attempt but little, I shall probably do less*. Even if small plans are *fully* accomplished, and small expectations *fully* realized, but few are benefited. My soul must dilate with love until it comprehends the human race. Then, if I attempt much, I shall probably do more. Nothing is more common than for men of expanded views and warm hearts to accomplish

more than they at first thought of. Read the history of every modern device of love. "We are able, if we think so," was the motto under which the whole world was conquered to the sceptre of the Cæsars. "I can do all things through Christ which strengtheneth me," is a far better and more potent motto, by which we shall subdue the earth to Christ the King.

I should be *more criminal* for declining such a resolution *than my fathers were*, for "all things are now ready." We have the books, the translations, the missionaries, the ships, the facilities of every kind. Even political changes are favorable. Every invention is auxiliary. Whatever is done for the world prospers. The most sottish and barbarous, the most cruel and superstitious, are proved to be within the renovating grasp of God's benevolence. A nation is wellnigh born in a day. The ploughman overtakes the reaper. Before we call, God answers; and while we are yet speaking, he hears. The prophecies are big with unborn blessings. Even the heathen are expecting a change. Every system of error is in its dotage, and is sinking under accumulated infirmities. And the sound of a going is heard in the tops of the mulberry-trees.

I will live for all, because *all must go to the judgment*. God will "judge the world in righteousness. We must all appear before the judgment-seat of Christ." As we shall all have a Judge, we shall all need an Advocate. What would I not do or suffer in the last great day, if thereby I might save one soul of those on whom I shall see the vials of wrath poured out? I will now do and suffer all I can, that may tend to save souls, ere it is too late. A soul saved now, will be saved for ever.

For these reasons I conclude, that my resolution, though to many it seem strange and bold, is not rash. It can be justified. There are the best reasons for it, and many of them. I have assigned more than twenty. Others can add to the number. My conscience is satisfied; yea more,

she is firmly and sweetly bound. Thanks be to God for putting such a thought into my mind, and for giving me grace to shape it into a solemn purpose.

And now, lest I should spoil the whole, I will record what I mean. I mean, that I will not be selfish, idle, taking narrow views, and having narrow feelings. I mean, that I will not live for pleasure, for gain, for ease, for honor. I mean, that I will not delude myself by romantic notions of some good I may do, I know not how. My charity shall *begin* at home—in my family, and with my neighbors; for if I love not my brother whom I have seen, how can I love my brother whom I have not seen? But my charity shall not *end* at home. I will day and night seek the salvation of others more remote. Yea, I will inquire for avenues of sending light and love to the ends of the earth. I will inform myself of the wants and miseries of the world. I will cordially listen to every appeal in behalf of every good object. I will then do all I can, by money, time, influence, prayer, example, and personal effort. This is what I mean by my resolution.

“Lord, can a feeble, helpless worm
Fulfil a task so hard?

Thy grace must all the work perform,
And give the free reward.”

O for grace to redeem my pledge. Lord Jesus, increase my faith, enlarge my heart, fortify my determination, be thou my strength, out of weakness make me mighty, let me not basely fail and flee: thine shall be the glory through eternal ages.