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Miscellaneous Articles.

VOICES FROM THE HEATHEN WORLD.*

"And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us."—ACTS 16 : 9.

DURING his personal ministry, our Saviour taught in the plainest terms that his Gospel was intended for all mankind. He declared that he had come to seek and to save the lost; that whosoever believeth in him should not perish, but have everlasting life. In unfolding the design and scope of his mission, he employed language which forbids all limitation or restriction. "*I am come a light into the world that whosoever believeth in me should not abide in darkness.*" "Come unto me *all ye* that labour and are heavy laden." "If *any man* thirst, let him come and drink." His offers of salvation were as broad as human nature, as universal as the disease and curse of sin. After his resurrection from the dead, and before his final departure from the world and assumption of all power both in heaven and upon earth, as our Kingly Mediator, he commissioned his disciples to *carry his Gospel to every creature*. According to the record of Matthew, Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." According to Mark, he said unto them, "Go ye into all the world,

* A Discourse, preached at Harrisburg, Pa., by the Rev. ASHBEL GREEN SIMONTON, Missionary to Brazil, S. A., before the Presbytery of Carlisle, on April 14th, 1859; and now published by request. This was Mr. S.'s "*Trial Sermon.*"

and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." According to Luke, he said unto them, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

It is surprising that this command, so explicit in its terms—so full of authority, as coming from the King of heaven and earth, conferring so much honour and dignity upon his disciples, given under such peculiar and impressive circumstances, just before his final departure, by one who was to them more than a master, more than a friend, more than a brother, who was all these, and their God—it is surprising that this command was so imperfectly understood and obeyed. The strongest motives which move the springs of human action and affection seem to conspire in giving to these last words of Jesus a power of resistless authority and persuasion. As his disciples descended the slope of Olivet and returned to Jerusalem, is it possible that they could speak or think of anything else than their risen and ascended Saviour, and his last words of blessing and command? How natural for them to treasure up in memory every word that he uttered, every tone of his voice, his every look and gesture, and the slightest circumstance of his leaving-taking and departure from their sight, borne upon a white cloud. We know the binding force of the mere wish of a dying friend. What a sacred treasure are the last memories of him. Eagerly we catch his last words. Through the embalming power of affection they are first invested with a meaning and sweetness which is not their own, and then deposited as a holy trust in the secret chambers of memory, safe from the intrusion and profanation of a rude and careless world. But these last words of Jesus are not only the words of a friend who had loved them even unto death, but of their sovereign Lord and Master. They bind the conscience as well as the affections. They demand services arising from loyalty to him as a King, as well as devotion as a friend. His language is that of command. His honour is concerned in their obedience. The accomplishment of that purpose which brought him to earth, which induced him to stoop to assume the form of a servant and to endure untold suffering and humiliation, involved the faithfulness of his disciples. They, and they only, were the chosen instruments for subjecting the world to the dominion of Jesus, and causing every knee to bow at his name.

And yet, as a matter of fact, they did not understand and obey this command according to its simple and broad import. They did not see that the Gospel of Christ was as free to all, Jew and Gentile and Barbarian, as the pure air of heaven; that in Christ every limitation and restriction had been removed, and that the way of access to the God of Abraham and Isaac and Jacob was

open to every child of Adam. To teach this lesson to the disciples, and to confirm them in their belief in it, three extraordinary and supernatural visions were necessary at different times. The first was seen by Peter, when he fell into a trance at Joppa, and saw a curtain let down from heaven full of clean and unclean beasts. He also heard a voice rebuking him for calling those things unclean which God had cleansed. By the illumination of the Holy Spirit, Peter understood the meaning of this vision, and perceived of a truth that God was no respecter of persons. And *still* the Gospel made little progress among the Gentiles. Most of the Apostles confined their preaching to the Jews. An Apostle was needed expressly for the Gentiles; one of broad views and catholic spirit, and free from legal and Jewish prejudices. Such an one Saul of Tarsus became by the grace of God. He was expressly commissioned as the Apostle of the Gentiles by a direct and supernatural revelation from heaven. My text is the third extraordinary call directing the Apostles to go to the heathen world. In the course of his missionary tour, Paul was approaching the boundaries, the extreme western boundaries of Asia. Twice he attempted to turn his course to the northward, in order probably to return to Antioch, as he had come. Even Paul was probably influenced by the natural inclination to stay at home. He might well have argued as we do now, that there were heathen enough at home, and that it would be early enough to go to Europe when Asia was converted. But the Spirit would not suffer Paul to turn aside into Asia. He was led directly forward, until he was now in Troas, the renowned Troy of Epic verse. Paul, the Christian hero, was in Troy. And in the night he saw a vision of a man of Macedonia, which lay right opposite Troas, standing and praying him, saying, "Come over into Macedonia and help us." This was Paul's call to Europe. The Gospel had never been preached there. Our forefathers were then Pagans in the heart of Europe. They worshipped the gods of Thunder and of War. They delighted in cruelty, and practised the barbarities of heathenism. We ought, therefore, to recognize in that man of Macedonia standing and appealing to Paul for help, a man pleading for our fathers, and for us. In his cry, Come over and help us, we should owe our appeal for the great boon of salvation. If Paul had neglected or disobeyed this call,—if he had never entered Europe, and carried the Gospel to Rome,—if the civilization and learning and power of the Roman Empire had not been conquered, and made tributary to the Gospel, where would we be to-day? Do we owe nothing to missions? To Paul the missionary? Does it become us to debate the duty or propriety of missions? Methinks if we will only look to the hole of the pit whence we were digged,—to the forests of Germany, or the bleak hills of Britain, and see our forefathers of 1800 years ago returned from a successful foray, devouring raw flesh, and paying their vows to

the god of War, feasting him with many a human victim, and regaling his ears with rude and deafening music, it is argument enough for missions, plain enough to be understood, and conclusive enough to produce conviction in the minds of all. And yet, in spite of the incongruity of such an attempt, and by us, as to prove the duty of our Church to send the Gospel to the heathen, it is yet necessary to be done. The Church now, just as in Paul's day, is so prone to conclude that her work is at home, and only at home,—so prone to abuse the injunction to begin at Jerusalem,—so loth to cross the narrow straits which separate one continent from another, that she will not do her duty, she will not obey her Master's plain command in his Word, until she hears extraordinary voices and visions, until her ministers are thrown into trances, or find every attempt to turn aside from that course which leads directly to the heathen world hindered by a drawn sword in the way, until they hear, under extraordinary circumstances, the pitiful cry of the heathen, Come over and help us.

It is my purpose to show that such an extraordinary call does now actually come to us from the heathen world. Not in trances or visions—by sights or sounds—not by bodily appearances or spiritual mediums—the day of miracles is past—but by other modes equally convincing and conclusive. I fully believe that God in his Word, by his Providence and by his Spirit, is now making as clear to his Church its duty to send the Gospel to the heathen, as he did to Paul in Troas that it was his duty to go over into Macedonia.

I. God's Word gives us a clear call to preach to the heathen. It does not give the slightest authority for the broad discrimination usually made between the home and foreign field. It tells us that Christ Jesus came to save sinners—that his Gospel is adapted for man—for mankind of every nation or tribe, colour or complexion; that it is designed for all, and that it has been given to a few *in trust for all*. Christ said unto his disciples: Ye are the light of the world, ye are the salt of the earth—go preach my Gospel to every creature. This is the broad seal and stamp that authenticates every commission to preach the Gospel. It is as plainly legible upon the commission of the missionary in the heart of Africa as upon that of any home pastor. There is no antecedent probability against the claims of the foreign field—if men would only listen and let God speak. If we could only really come to the Word of God with the simple purpose of being taught of Him, how would our boasted wisdom in choosing between fields of labour—in lavishing care and labour and expense upon one little corner of the Master's vineyard—sending a single labourer there and withholding all attention from a large extent of the whole—be seen to be our folly and sin. Can we tell whether this planting shall prosper, or that, or whether both shall be alike good? Are we to interpret his commands, given in the most absolute terms,

not according to their plain import, but according to expediency? limiting what is unlimited, and discriminating where he has put no difference—saying, Stay here, and Go not there, when He says, Go everywhere? But besides the constant call of God's Word proclaiming from age to age the universality of the Gospel offer, and binding the ministers of Christ equally to preach it everywhere, it contains in another form a call like the voice of a war trumpet sounding for battle, waxing louder and louder as time rolls on. This call is found in the voice of prophecy. It discriminates in favour of the heathen world. That voice speaks of a day when "Zion shall be the joy of all the earth." When "the glory of God shall rise upon her, and the Gentiles shall come to her light, and kings to the brightness of her rising." "A little one shall become a thousand, and a small one a strong nation." "At the name of Jesus every knee shall bow and every tongue confess" Him as Lord. Before this can take place we are assured that the Gospel must be published among all nations. But the knowledge of God cannot fill the earth unless Christ be everywhere preached; for how can they know unless they hear, how can they hear without a preacher, and how can any one preach unless he be sent? How urgent, then, our duty to prepare for our Lord's coming. He tarrys because the world is not ready for his coming. His gracious purposes wait in the sluggish movements of his Church. One age rolls down the accumulated burden of its undischarged obligations upon the next age. The past is urgent upon the present. If the Church has slumbered long after the sun had risen in the east—if the day is already far spent and the greater part of the field an unbroken wilderness or dense jungle, it is time to awake—to redeem the time—to do in the present the work of the past. The very difficulties of the work—the length of time which must probably elapse before the preaching of the Gospel, among the heathens, will be fruitful in conversions—the necessity which exists for a long work of preparation—felling the trees and clearing out the jungles, become, in the light of prophecy, the most urgent arguments for an immediate commencement of the labour. It must be done. It shall be successfully done. To delay is only to defer the day when the desert shall rejoice, and the wilderness shall blossom as a rose. When the harvest is finally reaped, the sower and reaper shall share the reward—they who lay the foundations in faith down in deep darkness live to see no more, shall rejoice with them who lay the topmost stone.

It is, therefore, to the Christian student of prophecy the most cheering sign of the times that in one after another of the nations of the earth, lights are being rapidly kindled. These are to him harbingers of better days. Though these lights glimmer feebly in the dark, they are beacons signalling the King's coming. They are the first faint streaks of dawn, heralding the coming king of day in the full splendours of his majesty. There may be a long

delay—the ways of God are inscrutable, and He often has wise delays—but He comes—we see his coming and are glad. We pray “thy kingdom come”—we pray for the heathen, not vaguely, not with eye turned on empty space, not oppressed by the conviction that according to the plan and purpose of God, by which faith cometh by hearing and hearing by the Word of God, that it is impossible for our prayers to be answered until the Church sends the Gospel to the heathen by the living teacher. We pray with our faces to the east, towards the rising sun, and rejoicing in the confidence that God does nothing in part, nothing in vain. Having begun the work he will finish it, according to his promise and to the glory of his name.

II. The consideration which I have presented as giving urgency to the call of the heathen world from the Gospel, appeals to the motive of loyalty to Christ as our King—the true mainspring of missions. The next addresses that other virtuous principle lying at the basis of the second table of the law—*our love and sympathy for perishing souls.*

It is a matter for profound astonishment that Christians are so little affected by the condition of the heathen world. It is surprising that a knowledge of the fact that 700,000,000 of their fellow-men are ignorant, brutish, degraded, and abominable in their lives, and without hope in their death; having never heard a mention of the only name given under heaven among men whereby we must be saved, is so powerless to awaken concern or sympathy for their awful condition! Remember they are men. They have souls of priceless value. There is redemption for them. Christ has had compassion for them, because “they perish as sheep without a shepherd.” He died that they might live. He came as a “light into the world” that they “should not abide in darkness.” Nor is this all he has done for them. He has constituted us their keepers. He has committed his Word, the word of life, *in trust* for them. We may reject that Word if we please. We may refuse the boon of life for ourselves. We may remain in the service of Satan. We may continue enemies of Christ. But if we accept the Gospel for ourselves—if we take Christ as our Saviour and Redeemer—we instantly come under this fearful responsibility. We take Christ as our Master. We espouse his cause, and engage to obey his commands. He says to every one of his disciples, Ye are the light of the world. Go preach my Gospel to every creature. Go work in my vineyard. The field is the world. Look over that immense field—embracing not empires but whole continents teeming with human life. See the thick, standing grain, white already to the harvest. Christians, you are the divinely appointed husbandmen of that crop of priceless immortal souls. The last command of your ascending Saviour imposed this duty upon you. But one step from his eternal throne in the heavens, he uttered this command. To-day he repeats it. Think not that the harvest will always await

your sickle. Even now while you gaze, the face of that field is changing. The unseen hands of busy reapers are there. Death and his angels, with flashing scythes, are laying low those serried ranks, gathering and binding sheaves for his garner. The whole face of that field changes in a few years through his busy and unremitting reaping. Instead of the fathers, the children shall arise. And still the work goes on. Oh, what a harvest for death! What a harvest for Christian labour! Will you not dispute the field with him? What other place so suitable as the vast plains of India or China, where millions of millions have lived and died to proclaim the Gospel of the grace of Christ, and to cause to arise its glorious song of triumph.—Death is swallowed up in victory. “Oh! death, where is thy sting! Oh! grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be unto God which giveth us the victory through our Lord Jesus Christ.” If misery may have a voice; if the heathen, in their degradation, have not lost the rights of men, and all claims to our sympathies; if their relative numbers, and utter destitution of the Gospel, give any strength or urgency to their call upon us for help, there is little room left for debate. If the unconscious misery and woe of seven hundred millions of Pagans has any voice for us, it has a right to be heard. If we can do anything to help them, we should desire with all our heart to do it without delay. If the stupendous horror of their condition is such that we cannot realize it, and we find ourselves strangely unaffected by what is most moving and terrible, it is duty still to act.

It would surely be a refinement of cruelty to do nothing, because we cannot feel enough. Because our judgments are divorced from feeling, and it is possible for us to contemplate with some composure, a world, lost, dying of hunger, while we hold in our hands the bread of life—enough for us and for them—intended for them as well as for us—given to us for them—because we can do this, surely is no reason why we ought to continue to do it. What we cannot realize is yet real. What we do not feel is yet fearful. The call which comes to us from the heathen world, and is unheard in the midst of the bustling activities and busy engagements which interest and absorb our time and attention at home, nevertheless is calling. Though the home field—embracing at the most twenty-five millions of souls—receives all our attention and labour, receives the benefit of every new expenditure of men and means, our Master whose yoke we profess to bear is still saying, “The field is the world.” “Go preach my Gospel to every creature.” Our rule of action and judgment is not the true standard. Things are not always as they seem to be. The relative claims of the heathen world are not what they seem to be. When the merest pittance of men and means is doled out for missions by our Church with fear and trembling lest some home interest may suffer, she has not fulfilled her commission. When the great mass of the ministers of

our Church never contemplate the bare possibility that their field of labour may lie beyond the limits of a few States, they are not giving due heed to either their Master's voice or the call of the heathen. And when our church members in their contributions to foreign missions average little more than fifty cents yearly, and think by such liberality to cancel the claims upon them of the perishing heathen, they do not discharge their debt. The Macedonian cry is still, Come over and help us.

III. God, in his Providence, is in our day calling loudly upon the Church to be a missionary Church. The history of modern missions dates back no further than the end of the last century. Nearly every important missionary movement of the Protestant Church has taken its rise within the last half century. It is now natural and fair to judge of the favour or disfavour with which God regards these efforts, from his Providence towards them. He does not leave himself without a witness. He himself interprets his Word in his Providence.

It would be a most interesting and instructive task to review the great events of the last fifty years, which have effected a permanent change upon the condition of the nations of the earth, with this single point in view,—their present and prospective bearing upon missions. I do not believe that any other end can be conceived which will so explain and harmonize these great movements as God's design to have the Gospel of his Son carried everywhere. This is the golden thread running through the most dark and intricate providences, leading us to discover order and unity in seeming confusion. The most diverse agencies all tend to accomplish this end. The new inventions and appliances for the diffusion of knowledge and for the promotion of civilization, the universal thirst for adventure and discovery, the explorations of scientific men, the most awful and desolating wars, the grasping avarice of the great commercial nations, the vast accumulation of wealth and influence in the lap of England and America, the standard-bearers of a free and pure Gospel, even the horrid slave trade, darker in every other aspect than its missionary one, all these events have a common tendency to promote missions. It is very doubtful whether they could be made to harmonize upon any other single end.

Look, too, at the great events of the last few years. It is very remarkable that they nearly all concern the great centres of Paganism, and tend to overthrow Brahma and Buddha and Mahomet. The war in Turkey, resulting in toleration to Christianity—the mutiny of India, tending to overthrow caste and to lead the Queen's Government to be more favourable to Christianity—the war with China and the treaties with Japan, throwing open a wide door to one-third of the human race—and the interesting explorations made in Africa, attracting the eyes and interest of the Christian world to that continent as a missionary field—and I must add, the revival of the American Church increasing the ability and

willingness of the Church to give both men and means—are not these wonderful events in favour of missions? We should remember that these powerful agencies have not always been at work. Until the Church discovered a missionary spirit and prepared herself to take advantage of doors of usefulness thrown open to her, there was comparative quiet in the earth. It is only within the last half century that these great changes have been so rapid in their occurrence. More important and permanent revolutions have been wrought in the great heathen nations since the first missionary society was established, than had occurred for thousands of years before. Asia, the centre of the chief movements of our day, has been from the earliest times singular for her hoary and gigantic superstitions and her petrified civilization. From a fabulous antiquity centuries and generations had passed away, but there stood Brahma, Buddh, and Confucius—their temples and orders of priests; there stood intact the traditions, customs, and arts of a primitive age; *there stood Asia*, with her sphynx-like features, unchanged and seemingly unchangeable. But a mightier power is now at work, and already her gods totter and her superstitions crumble. It is perfectly plain that God, by his providence, is aiding his Church—is throwing up a highway and bidding her to go forward in the sure prospect of a glorious victory. The pillar of cloud and of fire, by day and night, is leading on the host of the Lord to the conquest of the land promised to Christ and his Church as their inheritance and everlasting possession.

IV. The last consideration I will mention, as enforcing the call of the Church to send the Gospel to those who are destitute and perishing for lack of it, is the actual results of missionary labour. When Peter and the other Apostles saw that the Holy Spirit was poured out upon the Gentiles as well as the Jews, it was conclusive proof that God had also chosen them unto salvation. It will, I suppose, always be popular to judge of the propriety of missions from the success which has attended efforts of this kind already put forth by the Church. Whether this is a fair criterion or not, however doubtful the propriety and dangerous the practice of interpreting a direct command of our Lord and Saviour according to our views of expediency, yet men have always done this—are now doing so, and there is every reason to believe will persevere in this course. This method of argumentation is a favourite, because not only are its steps so few and short, and its processes so simple that all can apprehend them, but it is justly considered the safest of all arguments in the common affairs of life. It belongs to the Baconian method of inquiring what has been, in order to determine what is likely to be, rather than to make the attempt by speculating on the supposed laws of being which are hidden from our immediate investigation.

Are we, then, assured that the work of missions is dear to the Great Head of the Church, not only from his positive commands

to engage in it, from his kind providences promoting it, but from its actual results by the blessing of his Spirit? Has his name been thereby glorified among the heathen?

It may be safely said that the power of grace has been nowhere more signally displayed than upon heathen and missionary ground. From this quarter have come to us some of the brightest evidences and clearest confirmations of the truth and power of the Gospel; of the reality of the convincing and regenerating work of the Spirit; of the ability and willingness of Christ to save unto the uttermost all that come unto him, to open the eyes of the blind, to cause the deaf to hear, to open the prison doors to those bound, and to make the dead to live. No one is better convinced than the foreign missionary that the Gospel is "the wisdom of God and the power of God" for salvation. Even Christians at home have had their faith and hopes strengthened by the remarkable results of the simple preaching of the Cross, and of the way of salvation through faith in Christ. And infidels who scoffed at everything which pretended to be supernatural in Christian lands, have been confounded by such phenomena as have been well established in the history of missions. The converting power of the Holy Spirit has been most manifest where no other possible agencies could have contributed to the result. The same blessed and powerful agent who, at the creation, moved upon the face of the waters when the earth was without form and void, bringing light out of darkness, and order out of confusion, has, within our memory and is now doing, a mightier work upon the face of the heathen world, giving light and life to those long wrapped in spiritual darkness and death. Read the description which Paul gave of the Pagans of his day, in the first chapter of Romans—so true to the reality still, that intelligent heathens have charged missionaries with having sketched it from life—and conceive such men made pure and holy and meek and merciful; temples for the Spirit of God, and heirs of the glory of Jesus Christ. Does not such a change illustrate in a most conspicuous manner the power and preciousness of Christ as a Saviour unto the uttermost, the sovereign love of God in choosing unto eternal life the vile and abominable, and the efficacy of the work of the Holy Spirit in regenerating and making meet for heaven the degraded slaves of sin and Satan? That such results have attended faithful missionary labour, it is needless to prove. The memory of every one will serve him for this purpose. Greenland, the great nations of the East, Africa, and the islands of the sea, have borne convincing testimony to the power of the Gospel of Christ to change the hearts and purify the lives of men of every kindred and nation and tribe. God *has* been glorified among the heathen by missions. And at the present, it is said by those who have the means of knowing, that the number of admissions to mission churches, yearly, is as great proportionately as in Christian countries. And if, instead of taking the

number of labourers as the basis of the proportion, the money expended is considered, the results in heathen lands are far greater. A single church in New York, with its single minister, expends for religious purposes enough to plant and sustain a whole station in a heathen land. Here is a loud call to missionary effort. It is the voice of the Spirit bidding the Church to obey the cry of the heathen for help. It is a convincing proof that it is as binding upon us to preach the Gospel to the heathen as to our friends and neighbours, unless we suppose they need it less. It is clearly shown from the event that they who obey the command of the Saviour, to go and preach, do enjoy his presence and his highest blessings in their persons and upon their labours.

But in drawing encouragements from the past, and summing up the actual results of missionary labour, it would not be doing justice to the subject to stop here. To measure the success of the efforts already put forth by the Church for the conversion of the world, by the number of native converts in the rolls of mission churches, would be just as rational as for the farmer to stop at the end of his first swath of lying grain, and estimate the results of all his past toil, at the market value of that single swath of ripe grain, while the whole field was standing ripe to the harvest, and only the labour of reaping was left. It is here that we err, and come to wrong conclusions, in arguing from results attained. Not so much because this method of arguing is incorrect in itself, as that it is incorrectly applied. Too many in using it, only take into account what is visible, palpable, and external. But this is a very partial and superficial view of such a subject. The man who cannot look beneath the surface of things, and detect the secret causes of outward movements, is no better qualified to judge of the moral or religious progress of a people, than would be a mole to observe the movement of the stars. The unseen and secret working of the truth; the uprooting and undermining of the superstitions of ages; the invisible process of diffusion and leavening,—these things are more important when we enlarge our view to take in the whole work to be done, its perfection and consummation, than even the actual conversions which have taken place. And yet these cannot be detected, weighed, computed, and embodied in a tabular statement of the condition of our missions, which will speak to the eye of every careless reader. Then, again, there is another set of results bearing upon the future of the missionary enterprise, which are tangible. The languages acquired, systematized, and the helps prepared for their future acquisition, the translations of the Bible and other religious books, the education of the young, the confidence of the nations which has been earned, the introduction of Christian comforts and usages, the abolition of many cruel and abominable rites and ceremonies, the knowledge acquired of the habits of the people, and the diseases which are most prevalent and fatal,—all these things, and many others, ought to enter into any

sober estimate of what has been really effected towards the evangelization of the world. The criterion of success *may* be applied to missions. It is felt and acknowledged by all who have been engaged in this work, that their feeble and doubting efforts have been prospered beyond all expectation. This very fact humbles them, and reproves their past neglect of this work, and is a loud and imperative call to the Church to be more faithful for the future. In the light of the past we cannot be too confident for the future. The proofs of God's wisdom, goodness, and power, so evident in the history of missions for the last fifty years, teach us that as nothing is too hard for Him, neither will He withhold anything from those who prayerfully and laboriously seek his glory in the salvation of the ends of the earth. The promise: Lo I am with you even unto the end of the world, is true in all times and places; and where Christ is, there God's name is glorified; there man is saved; there it is good for us to be.

These are a few of the "many voices" which call upon the Church of our day to be a missionary Church. They have no uncertain sound or signification. They summon us to a mighty conflict, but not to a doubtful one. There may be alternations of hope and fear, defeat and victory, but the final issue is not uncertain. The word and oath of God put this beyond a peradventure. In the language of prophecy, and therefore of promise, Jehovah declares to his Church: "I am God, and there is none beside me. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear." Is. 45. That word by which the pillars of the earth are propped, by which suns and stars are guided and controlled in their orbits through the boundless tracts of time and space; that almighty word, sanctioned by the oath of Him who can swear by none greater than himself, renders the event doubly sure. At the name of Jesus, that blessed name, unknown to hundreds of millions; known to multitudes only as a name for blasphemy, but like precious ointment to those who believe and hope in his mercy; at the name of Jesus every knee both in heaven and in earth shall bow, and every tongue shall confess that he is Lord, to the glory of God the Father. Upon this high ground of prophecy and sure promise we stand to-day. The time of performance is evidently drawing nigh. We behold the signs of his coming. Many are "running to and fro," "knowledge is greatly increased," "wars and rumours of wars" are thick; many are expecting, and are making preparations for their Lord's coming. Blessed will be that Church which anticipates and is foremost to welcome him, which does most to cast up a highway for him among the nations. With that Church will he deal bountifully. He will enrich her; support, strengthen, and defend her. But upon that Church which saw the signs of his coming and believed not, which sat at her ease, which refused to go up to the help of the Lord

against the mighty, He will send barrenness of soul, he will remove her candlestick and write "Desolation" upon the walls. What portion shall we choose for our Church—for ourselves? The heathen are crying, "Come over and help us." God is saying to us, "Whom shall I send, and who will go for us?" May the Spirit of God teach us to reply, "Oh Lord, here am I—send me."

"THE TRUE PSALMODY."

A BOOK on the above subject, prepared, chiefly "from existing treatises," by a committee of clergymen, appointed by the ministers and elders of the Reformed and United Presbyterian Churches of Philadelphia, has lately been issued from the press. The position assumed is that the Bible Psalms are "the Church's only manual of praise." To use the language of the Committee, it is "a work in favour of the exclusive use of the Scripture Psalmody as the matter of the Church's praise."

A work on so important a subject, prepared with great ability, by a committee of learned and pious ministers, representing not only a large number of orthodox churches in the city of Philadelphia, but two large Presbyterian bodies of the most unquestionable soundness in the faith once delivered to the saints, deserves more than a passing notice, from those who are agreed with them on almost all other matters. If, as is manifest (Ephes. 4 : 11–13), the ministry has been given for the edification of the body of Christians, and with a view to its ultimate unity—if unity be the goal, and the ministry the instrumentality to aid the body in attaining it, then it must be obvious that it is one great part of our ministerial work to bring that body, now lying in scattered fragments among different denominations, together, and bind it with the triple bands of doctrine, worship, and government. I am persuaded that this was the motive which impelled to the preparation and publication of the book in question, and I trust that the same motive shall control the present attempt to examine a portion of its contents.

The portion referred to will be found pp. 141–144. It consists of the statement and review of an argument in defence of uninspired hymns. The argument is thus stated by the Committee:—

It has been supposed and urged that the singing of the Psalms of Scripture, in a New Testament sense,—“with our hearts and minds full of the New Testament Commentary,” is somehow a warrant for the making and using of hymns : and this upon the principle that “it cannot be wrong to express in words, in the worship of God, what it is right to conceive in thought.” It has also been stated, in this connection, that “the most rigid advocates of an Old Testament Psalmody, first comment, and at the