

THE
FOREIGN MISSIONARY:

CONTAINING

Particular Accounts of the Foreign Missions

OF THE

PRESBYTERIAN CHURCH,

AND

SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF
 OTHER PROTESTANT CHURCHES.

SEPTEMBER, 1855.

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THE FOREIGN MISSIONARY.

Missions of the Board.

An Interesting and Important Missionary Field.

A three months' tour—Intercourse with the people; reception by them—Discussions.

The Rev. J. H. Morrison, writing at Lahor, on the 1st May, thus speaks of a missionary field that looks to our branch of the Church for laborers:—

I have recently returned from a Tour which lasted nearly three months, but have not been able earlier to give you an account of my journey.

For more than a month from the day I left Lahor, I was travelling over districts of country, and visiting towns and villages never before visited by a missionary—many individuals had heard the Gospel and received books from missionaries at other places, and at Melas. I was several times recognized and reminded of the time and place where I had been preaching and distributing books, &c.; most generally I was treated with respect, and in many instances with kindness, and listened to with interest. Generally I sought out the learned, so as to put them, and their systems of religion, to the test before the common people, and show how little they had to say in their defence. As I went well supplied with their own books to meet them on every point, they generally soon came to the conclusion that they were not learned enough to answer me, but contented themselves that some learned persons at Delhi, or some other distant place, were fully able to do so. Such discussions almost always afforded a good opportunity of exhibiting the reasonableness and suitableness

of the Gospel, in contrast with their own arbitrary and senseless rites and ceremonies, for there is nothing else in their systems.

Notices of the Country and People.

From Lahor my road lay in the direction of about W. by N. to Pindi Bhatia on the Chenáb, and thence in the same direction to Sháhpur on the Jelum; after the second march, the road lies through a jungle, in which a village is seldom seen except the regular halting places. As far as to the Chenáb these halting places are all pretty respectable villages, and afford a fair field for missionary labor; but between the Chenáb and Jelum, the country is one almost unbroken jungle. The road is new, and the stopping places are made by Government, and contain only the few people necessary to provide for the accommodation of travellers; occasionally other travellers may be found there, and thus a little group got together to hear the Gospel, but through all that region very little can yet be done in the way of missionary work. The banks of both rivers are thickly populated, but the country between is a wilderness. The cause of this is the scarcity of water. Between the Ravi and Chenáb in some places the wells are so deep that it requires a team of four of the stoutest well-fed buffaloes to work the Persian wheel for irrigation. Where much land is brought under cultivation, the wheel must be kept at work day and night. This of itself would require twelve to sixteen buffaloes, and three men and three boys. Such expensive irrigation is a great draw back to agriculture, and when enterprise under the most favorable

THE MISSIONARY COMMANDMENT:

A SERMON

PREACHED BY THE APPOINTMENT OF THE PRESBYTERY OF NEW YORK, AT THE ORDINATION OF THE REV. ISADOR LOEWENTHAL AS A MISSIONARY TO INDIA, IN THE FIRST PRESBYTERIAN CHURCH, NEW YORK, JUNE 4, 1855,

BY THE REV. WILLIAM BANNARD,

Minister of the Madison Avenue Presbyterian Church, New York.

Matt. 28: 18-20. "And 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."

This command of our Lord's is as familiar to Christian ears as household words. It is with no expectation, therefore, of throwing fresh light upon its interpretation, nor, indeed, with any purpose of entering into a detailed exposition of its meaning, that I have selected it as the subject of our present meditation. My simple design is to "stir up your pure minds, by way of remembrance" of some of the truths it contains and the duties it imposes.

The text contains the acknowledged commission under which the Church acts in her great work of preaching the Gospel to the nations, and affords ample authority for its undertaking, or, rather, it imposes the solemn obligation of its achievement. It has not, indeed, been always understood in the comprehensive sense in which it is now generally received. The disciples who heard it from the lips of their Divine Master, did not perceive its breadth and grandeur until some time after they were enlightened by the Holy Spirit on the day of Pentecost. And when the zeal and fidelity with which the early Church executed its commission became extinct in the errors and corruptions of the dark ages, it required not only the reformation, but almost two centuries of subsequent instruction and experience, before she again apprehended its sublime truths, or attempted to carry out its godlike work, in a manner at all commensurate with her obligations. For the past fifty years, however, the conviction of its authority and importance has been growing upon the minds of enlightened Christians of every name. It is seen to be eminently in accordance with the character and mission of our divine Redeemer, as interpreted by the prophecies of the old and the teachings of the new dispensations, that his Gospel should be preached to every creature. In the light of his past providences, and especially of the present aspect of the Church and of the world, it is easy to receive this command in all its cogency and comprehensiveness. Vast as are the results it contem-

plates, and stupendous as are the difficulties it encounters, we are satisfied its achievement is no impossibility, under the guidance of Him who has "all power, both in heaven and in earth," while we are impressed with its accordance, also, with His spirit and aims, "who came to seek and to save the lost."

Its words, moreover, set forth with unmistakable clearness its significance. It imposes on the Church, not simply the duty of *witness-bearing* but of *evangelization*. "Go," is the command, "teach," that is, *disciple, proselyte, Christianize* "all nations." Communicate to them that knowledge of my Word which shall dispel their ignorance, release them from their sins, and thus fit them to become members of my Church; for it is added, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In other words, they are to be so taught, as to be prepared for and admitted to this *sealing ordinance*, not merely shown the possibility of salvation and warned to flee from the wrath to come. The end to be aimed at is their actual enlightenment and ultimate salvation. For, further, they are to be made, not only nominal subjects of Christ's kingdom, but living branches in Him the true vine; "teaching them," he continues, "to *observe all things whatsoever I have commanded you.*" They must be trained to a life of obedience to Christ, as members of his Church, and thereby for the enjoyment of his everlasting reward; in accordance with the additional words inserted by Mark, "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

It needs no detailed argument to show that this passage, and the whole scope and spirit of the scheme of redemption, forbid that this command should be limited to the simple duty of "preaching the Gospel in all the world, for a *witness* unto all nations." This indeed, is one of its objects; and in another place the Saviour has said it must be accomplished before the end shall come; "but He came into the world, not to condemn the world, but that the world through Him might be saved." And in ascending up on high, and receiving gifts for men, He did not bequeath to his disciples a command and a work whose chief aim should be to render the condemnation of the nations only the more certain and inexorable, but to redeem them from their iniquities, and to make them loyal subjects of his kingdom.

With the time that shall be required for the achievement of this work, and even with its difficulties, we have little to do. "It is not for you," He said, "to know the times and the seasons which the Father has put in his own power;" while we do know that "one day is with the Lord as a thousand years, and a thousand years as one day." Forty centuries passed away before the promise of a Messiah was fulfilled in his advent to our world; and it matters not, so far as it affects our duty, how many ages may, in his inscrutable wisdom, be permitted to elapse before all nations shall submit to his dominion. "I have sworn to myself," is his declaration, "the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear." This is the end pointed at in this command of Christ, and the result, therefore, for which the Church should labor, though its achievement should be long delayed, as it seems to be intimated by the accompanying promise, "Lo! I am with you always, *unto the end of the world.*"

With these brief remarks, then, as expository of the text, let us come at once to the subject they suggest, viz.: *The necessity, the practicability, and the grandeur of the work of evangelizing the nations.*

The other exercises of the evening, even if I had the ability, would not admit of the

extended discussion of this subject. It will be enough, therefore, to glance at its outlines, with the hope that it may deepen our impressions of its magnitude, and our conviction of its imperativeness, as well as of the blessedness of its results.

I. Its *necessity*, then, may be viewed in a two-fold aspect; first, as growing out of the relation of the Church to Christ; and, second, from the condition of the nations themselves.

The simple command of Christ, the great Head of the Church, lays on her the necessity of fulfilling this work. *Disciples* can shrink from no duty He imposes, much less from a command so explicit, so vital to the prosperity of his kingdom, and sustained by such encouragements and sanctions. The same obligation that rests upon any disciple to preach the Gospel at all, rests upon the whole Church to preach the Gospel to every creature. Paul's language, in reference to himself, is equally applicable to the Church in reference to her duty to the world: "A necessity is laid upon me, yea woe is me if I preach not the Gospel." There is no limitation or restriction in the commission, which is as broad as the world, elsewhere said to be the field to be cultivated, and the harvest for which laborers are to be sought. The same authority, too, that this command gives us to disciple any people or any community, authorizes us, or the Church through her representatives, to disciple all nations. The very work of Christianizing, baptizing, and training in Christ's service, which we should do for any individual or congregation, is to be done for all nations. If we have any authority to preach the Gospel to you, my hearers, by the same authority we are bound to preach it to every creature; limited, of course, only by the providential restrictions of our ability and opportunity. So the apostles not only, but the early Christians, understood their obligation, when "they went everywhere preaching the Word," and so we may say, the providence of God, by persecution and in other ways, taught them to understand it, when they were disposed to remain at Jerusalem preaching the Word, at least to limit their ministrations to the Jews who were dispersed among the nations. However slow, moreover, the Church may be to fulfil the commands of men, there can be no question of the necessity of her obedience to Christ, for a spirit of obedience to Him is essential to discipleship. And though the utmost difficulties and dangers are involved in his command, these are not to be urged against its authority and significance; "For if any man will come after me," he says, "let him deny himself," let him renounce his own will, as well as his own righteousness, and surrender himself entirely to my authority, even taking up his cross daily and following me. If, then, we are not mistaken in the import of this command, we cannot question the *necessity* which is laid upon the Church for its fulfilment, and therefore cannot question her duty, at least, to attempt the evangelization of all nations.

But, again, the *condition* of these nations themselves renders this necessity, if possible, more imperative. They are in ignorance of the gospel, and therefore "in darkness and the shadow of death." Their lives are made bitter by their bondage to the grossest superstitions and vilest crimes. Millions among them have sunk to the lowest abyss of degradation and misery, while such as are at all enlightened, only illustrate the folly of human wisdom, and the impossibility of knowing God—much less of enjoying peace with him—without his Gospel. It is not for us to judge their character or pronounce their doom, but that Word which cannot err, declares their future prospects to be even darker and more terrific than their present condition. "The wicked shall be turned into hell, with all the

nations that forget God." "As many as have sinned without law, shall perish without law."

On the other hand, the Gospel is the appointed and only revealed provision for their salvation. He that believeth its "record, that God hath given us eternal life, and that this life is in his Son, hath everlasting life: he that believeth not the Son, shall not see life, but the wrath of God abideth on him." We can find no authority for the opinion of some modern infidels, who assert that man is by nature a religious being in such a sense; that he, *in fact*, worships the true God in whatever form, or to whatever object his worship is offered. With our views of the Divine Character, as revealed in his word, the sentiment is abhorrent and blasphemous, "that God hears the prayers of men, whether they are uttered in the name of Jehovah, of Brahma, of Pan, or of some unknown deity without any name at all." Each people may indeed have its prophets and its saints, and through the triumphs of the Gospel, but not in the sense that infidelity claims, it is certainly true that "many a swarthy Indian that bowed down to wood and stone, many a grim-faced Calmuck who worshipped the great God of storms, many a Grecian peasant who did homage to Phœbus Apollo, nay, many a savage, his hands smeared all over with human sacrifices, shall come from the east, and the west, to sit down in the kingdom of God with Moses and the prophets, while men who called daily upon the only living God, and paid tribute, and bowed at the name of Jesus, shall be cast out." But the Gospel itself cannot achieve these results, unless it is believed and obeyed. "And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how preach except they be sent?" Our duty, then, is plain, and their necessity imperative. Here is not a single family or community perishing from hunger, or in pressing danger from storm, from conflagration, or from pestilence. Here are 900,000,000 of the human race perishing for lack of vision. They are suffering from a famine of the bread of life. They are wasting with the leprosy of sin. They are dwelling in dark places, full of the habitations of cruelty, and looking forward to an eternity, whose darkness and horrors will only gather intensity from their duration.

In the meantime the message and the means of mercy have been committed to the Church, while she is commanded by her great Head to employ them for their recovery. The glad tidings which have given great joy to us, are equally fitted and intended to give joy to all nations. Our ancestors were as barbarous and degraded as many heathen tribes; but what the Gospel has done for our elevation, it is competent to effect for their improvement and salvation. If the time has gone by when appeals for the relief of their temporal sufferings have lost their power, we ought not to be unmoved by their spiritual degradation and dangers. There may be fewer victims crushed beneath the car of Juggernaut; fewer widows burned upon the funeral pile of their husbands; fewer infants abandoned to perish, or sacrificed to Molock; but the countless myriads of heathen nations move on unenlightened and unrescued to the gates of death. They are still without God and without hope in the world, while their very helplessness and ignorance plead for relief and succor. They are indeed hostile and hardened, but we, too, were once "enemies by wicked works." They are strangers and aliens, but we were once afar off, and it is the province of the Gospel to bring them nigh, as it did us, by the blood of Christ. They are ignorant of their wants and indifferent to their condition, but the *necessity* of their recovery is thereby only demonstrated to be the more imperative and painful. They are remote and unknown, but they are in the world, and therefore within the bounds of the great commission; while, in the light of the Gospel, all men are our neighbors. If it is

deemed laudable and needful for nations to rush to battle in defence of the weak, and the subjection of the tyrannical, how much more desirable and needful for the Church to rescue the prey from the spoiler, and to resist the dominion of Satan, who leads millions captive at his will?

From what source, moreover, is deliverance to come to the nations, if not through the Church of Christ, in execution of his command to disciple and baptize them in his name? We have no knowledge or promise of any other Messiah, than of Him whom the Lord has raised up, according to his promise, to be a blessing to all nations. The world, by its wisdom of six thousand years, has not known God. The oldest, most populous, and most cultivated heathen nations are as far from discovering the way of life as the most recent and most degraded. The wisdom of their sages and sagacity of their statesmen have not rescued them from their darkness and corruption; and there is literally no hope for them in this world or in the next, but in their reception of the "glorious gospel of the blessed God." Even their contact with civilized nations, if they do not through them receive the word of life, proves their curse, rather than their blessing. They acquire the vices of civilization without its virtues, and either sink to the condition of serfs and slaves like the poor African, or melt away from its presence, as snow before the sun, like the Aborigines of our own country.

The necessity of their evangelization, then, cannot be doubted. Fidelity to Christ, demands from us the sacrifices and labors needful for its accomplishment, while their abject, deplorable, and dangerous condition, cries, as with ten thousand voices, from every dark and degraded land, "Come over and help us."

II. But, in the second place, is their evangelization *practicable*, as well as needful? Is it chimerical, and therefore fanatical, to undertake or to advocate a work of such stupendous magnitude, and beset with such innumerable difficulties? It would, indeed, be impossible for human language to exaggerate, or human reason to grasp the vastness and difficulties of this gigantic work. Merely to *preach* the Gospel in all the world for a *witness* to all nations, would be no trifling undertaking, no child's play, even with resources that the Church commands. But the end to be aimed at is more than their warning, or the affording of them a bare opportunity of hearing its glad tidings. The work to be done contemplates their instruction, conversion, baptism, and training in the Church, and for the service of Christ. They are to be gathered into the fold and made the true subjects of his kingdom. They are to be changed in heart and character, as well as in name and condition; to be made new creatures in Christ Jesus, as well as to be lifted from the ignorance and brutality of their heathenish abominations and miseries.

And here what hinderances and difficulties at once present themselves. Their prejudices and superstitions, their subjection to false religions, in whose doctrines they have been trained from infancy, and whose practices have interwoven themselves into all their social customs and political usages, must all be overcome, sustained as they are by the force of habit, by public opinion, by self-interest, and by a depraved nature. The Gospel must win its way in opposition to the learning of some and the stupidity of other nations. It must encounter the power of civil governments and of religious establishments, with their endowments, their offices, their privileges and their vices. Systems must be overthrown that have survived the convulsions of Empires, and resisted the ravages of time. Practices and sentiments must be refuted and suppressed that have commanded the respect and secured the obedience of the people for generations, of the noble as well as the mean, the

great and learned as well as the ignorant and obscure. Satan must be bearded in his strongholds, the vilest forms of human depravity exposed and corrected, the soul enlightened and elevated, where almost all trace of its divine origin has been obliterated, where scarcely a perception of right and wrong remains, or any faculty or feeling to which the truth may make its appeals. The condition of the heathen, as it is in fact, and as it is drawn by the pen of inspiration, must, in itself considered, render the possibility of their recovery seem hopeless. Vain in their imagination, their foolish heart darkened; fools, though professing themselves wise; ignorant of God, whose glory they have likened to reptiles and creeping things; above all, abandoned of God to the lusts of their own hearts, and to work all uncleanness with greediness; filled with hatred, malice, envy, and every hateful passion; without understanding or natural affection, implacable and unmerciful; covenant-breakers, backbiters, murderers, and equal to and eager for every crime! Who so daring as to expose themselves to their malevolence? Who so romantic as to undertake their reformation? What influences are adequate for their instruction and elevation? What light is strong enough to dispel their darkness?

And yet this is the work to be undertaken and accomplished; a work, too, which we boldly and unhesitatingly announce, with all its difficulties, to be practicable, because Christ has commanded it; because He has promised to achieve it; and because it is necessary for the completion of his scheme of redemption, and therefore for the consummation of his glory.

Would Christ mock his Church by commanding her to undertake an impossibility, or pledge his almighty power and infinite resources for the success of a scheme that would baffle his wisdom and thwart his omnipotence? What is necessary for the fulfilment of Christ's command, and the accomplishment of his purpose, must be both possible and practicable. It cannot be in vain that He has constituted his Church, and assigned to it this duty. By the law of its life and the nature of its organization, He has not fitted it for aggression and extension only to fail in its design and disappoint his expectations. He has not limited himself to this particular agency, unless He intends to make it effectual. He has not received the heathen for his inheritance, and the uttermost parts of the earth for his possession, to be wrested from his grasp, or left, as now, to the dominion of Satan. The execution of this command may be delayed; it is not to be asserted that every individual among the nations shall become a true Christian; but that the kingdoms of this world are to become the kingdoms of Jesus Christ, is distinctly revealed, while this great result is to be attained by the preaching of his Gospel, in fulfilment of this commission.

It is a work of faith, but this faith rests upon a sure foundation, the promises and power of Jesus Christ. "In him, the Messiah," it was declared unto Abraham, "*shall all the nations of the earth be blessed.*" "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Him." "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." "For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." "For the earth shall be filled with the knowledge and glory of the Lord, as the waters cover the sea." But why multiply passages? Language

could not express in stronger terms the universality of Christ's kingdom upon earth. However gross its present darkness, there shall not a place be left unvisited with the rays of his glory. For as the waters flow into every nook and crevice of the sea, and cover every spot which they reach, however obscure or remote, so this prediction requires that the earth shall be completely flooded with the knowledge and glory of the Lord. No land or people, no tribe or family, shall be left in ignorance of his gospel.

Nor are these predictions confined to the Old Testament. Their meaning is embodied in the simple but pregnant words of Christ in the New. "And I, if I be lifted up, will draw all men unto me." While the beloved disciple anticipating their fulfilment, or rather witnessing their accomplishment, as his eye ran over the wonders that are revealed to him in vision, exclaims, "There were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Moreover, the certainty that these predictions shall be fulfilled, is founded not merely on the testimony of angels and of men, but on the word and oath of God himself. "I have sworn by myself," he says; "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." However fickle and deceitful man may be, God is immutable and true. He cannot deny himself. And that there might be no doubt or failure respecting the establishment of his kingdom, He swears by himself, since He could swear by no greater. He utters a declaration which he affirms to be in righteousness, and which He will not revoke, that all shall submit to his authority; and as it would seem, from the sentence with which this declaration is preceded, all shall be blessed with his salvation; for He cries, "Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none else."

The magnitude of this work can be no hinderance to its accomplishment, then, because it is in his hands who has "all power in heaven and in earth," and whose purpose cannot be frustrated by any contingency or agency. Christ is exalted head over all things visible and invisible, thrones, principalities, and powers, for this very end, or for the salvation of his "Church, which is his body, the fulness of him who filleth all in all." He who created the universe out of nothing, and who caused the light to shine out of darkness, can new-create dead souls and cause the light of his glory to shine upon them, as it shines in the face of Jesus Christ. If the evangelization of the nations is reduced to a mere question of power, there can be no hesitancy about its achievement. The merest theist must see that it is entirely within the scope of the Divine Omnipotence. And if God has revealed it as his purpose, which is plain from the Scriptures quoted, its execution is as certain as his own existence. Like the resurrection of the dead, it may seem a thing incredible to our unaided reason, but the power that can reanimate with life the dead bodies of the nations, is adequate to enlighten and redeem their souls. Not that their salvation is to be commensurate with their resurrection. But while we have the assurance of a general resurrection, and of the universal establishment of Christ's kingdom, we have also, in each case, analogous evidence of their certainty and completion. Thus the dead have been raised; and if the event has happened, if it is actual, it is not only possible, but may be universal. The same power that raised one dead body, may raise all that are in their graves. So individuals and communities have been evangelized. They have been translated from the grossest degradation and darkness into the marvellous light and liberty of the Gospel. And what Divine Grace has effected for them, the same blessed agency may effect for all the kingdoms of the world. The day of Pentecost demonstrates

with what ease God can bring about the conversion of men; while the prevalence of his Gospel among the nations, through the labors of his apostles and the early Christians, with no prestige or earthly power, and in defiance of reproach, ignorance and persecution, proves that He has but to speak the word, and the throne of the Cæsars not only, but all kings and people, will become subservient to his dominion.

And further, his *providences* for the past half century are hardly less marked in this particular than in the early history of the Church. What an array of agencies and influences has, within that period, sprung into existence! and how rapid has been the spread, and how great the triumphs, of his Gospel! Commerce and the arts, with every department of human activity and enterprise, have been brought under contribution to this work. A highway has been cast up for the Gospel, and a door opened for its entrance among all nations. The interests and energies of the Church have been aroused; organizations in great numbers, and of great efficiency, have been formed; the hostility of governments has been overcome; barriers of prejudice, opposition and hatred on the part of the heathen themselves, have been thrown down. Over two thousand preachers of the Word—to say nothing of assistants, native helpers and others—have been sent forth since the era of Foreign Missions; or, on an average, more than forty such laborers a year. The Bible has been translated into numerous tongues, printing presses established, and many millions of copies of the Word of God, and of religious books, circulated, while every year adds to their number and their influence. Vast numbers, too, of Christian schools have been gathered, and more than a thousand Christian churches formed on heathen ground. Most of the commanding and influential cities and places in heathen lands have been seized upon as centres of operation; while the seed that has been sown, and which requires time for its maturity, is beginning to yield a rich harvest. In the case of the Sandwich Islands, for example, we have the spectacle of a degraded heathen nation elevated to the rank and condition of a civilized and Christian people. Almost the entire Eastern world, with its teeming millions—India, Burmah, Siam, and China—are open to Christian labors, and many churches and communities among them have already become obedient to the faith. In China, we see the extraordinary spectacle of a revolution that promises to flood that populous nation with the Word of God, and thereby, as we trust, to remove all barriers to its evangelization. The Turkish power is almost extinct, and the stronghold of Mohammedanism is becoming the focus of Western civilization, and even of Gospel truth; while from the shores of our own Pacific the light is already streaming upon the islands and nations beyond. It is, indeed, a time of convulsion and uncertainty. Men's hearts are failing them for fear, and God's judgments are abroad upon the earth; but, as many run to and fro, knowledge is increased. Wars and earthquakes, pestilence and famine, are foretold as the heralds of the Saviour's coming. The signs of the times indicate the progress of his kingdom; and if only as much is accomplished the next fifty years, in proportion to the means employed, as has been achieved during the past half century, faith will be almost exchanged for sight. The prediction of the angel will have become matter of history: "The kingdoms of this world will, indeed, become the kingdoms of our Lord and of his Christ."

Still, it is not to be denied that these indications may be fallacious. There is very much land yet to be possessed. There is a dark as well as a bright side to the events of Providence, and especially to the engagedness and activity of the Church. But one thing is certain: the promise and the oath of God can never fail. Heaven and earth may pass away, the nations themselves be annihilated, but his Word must endure, his

purpose must be executed. Upon God, therefore, we fall back. Upon his assurance of its success, and his arrangements for its completion, we rely with confidence. This work must triumph, because it is his work, and no weapon formed against it can prosper. His scheme of redemption finds its perfection in its achievement, because Christ was lifted upon the cross to draw all men unto Him. His covenant engages Him to fulfil it, because He has undertaken to redeem all whom the Father hath given Him—even the innumerable company from every nation, tribe and kindred—and because in their salvation He is to see of the travail of his soul, and to be satisfied.

There is no ground, therefore, to doubt its practicability, or to be disheartened by its difficulties and delays. In his own time and way He will bring it to pass, though we are not to forget or to neglect the agencies He has appointed. He has the hearts of all men in his hand, and can raise up laborers for his harvest, as well as turn the nations to his testimonies. The silver and the gold are the Lord's, as well as all power in heaven and on earth; rather, they are part of the power He will employ; and we are not, therefore, to withhold ourselves or our possessions from his service. Though the work and its success are his, the Church is the instrument of its achievement; and though it is practicable, in view of his purpose and resources, it is to become actual by her diligence and self-denial. While we trust in God, therefore, we must also go forward in this work. We must fulfil his command, not as if embarked in a forlorn hope, nor yet as if our agency was needless, but as those certain of success, and yet summoned to the utmost exertion. Every dollar given, every prayer offered, every life consecrated to this work, contributes to its progress and triumph, as every drop increases the torrent which sweeps all impediments from its path and swells the volume of the ocean. Every prayer offered, too, and every sacrifice made for its success, will be remembered and rewarded in the day of his glorious appearing.

III. And this brings us, in the third place, to the *GRANDEUR* of this enterprise, which cannot be described in words, nor conceived of by our minds until we witness the blessedness and share in the glory of its completion. It has in it those elements of greatness for which the scheme of redemption itself is conspicuous. It illustrates, on a stupendous scale, and with a crystal clearness, the goodness and compassion of God, while it affords the Church an opportunity to emulate the toils and sacrifices of the Divine Redeemer in its prosecution. When Moses desired to see the glory of God, He promised that his goodness should pass before him, showing that no greatness can equal in excellence that which consists in benevolence and holiness. And we have, in this scheme, the outflowings of the Divine love and compassion for our guilty race. It requires the most benighted and criminal nations to be Christianized, if not wholly redeemed. The whole earth must be rescued from its thralldom to Satan, and welcomed to the liberty of the sons of God. For Hottentot and Hindoo, for the swarthy Indian and sable African, for Esquimaux and Caffre, as well as for the most enlightened people, was the blood of Christ shed, as of a lamb without spot or blemish. To all kindreds and tribes must his message of mercy be proclaimed, as for some at least from among their number, mansions of glory are already prepared in his Father's house.

On the part of the Church, this work rises to a sublimity that no other enterprise can equal. It commits her to the effort to leaven all the nations of the earth with the influences, and elevate them with the blessings, of the Gospel. It turns and overturns, in its

progress, thrones and dominions, principalities and powers, when they are built on injustice, or sustained by oppression. It scatters their darkness before a blaze of spiritual light. It strikes the fetters from the soul, as well as from the body. It opens the prison doors to the captive, and gives peace and hope to the despairing children of affliction. It brings life and immortality to light, and aims to qualify a great multitude of every name for the joys and glories of heaven.

And in this vast and blessed undertaking the Church is animated, not by selfishness, but by love. These myriads of suffering and degraded fellow beings are personally unknown to most Christians, who never expect to meet them face to face on earth. They have nothing in their characters to command their affection, or in their treatment of Christian labors to win respect. They can here bring neither revenue nor praise to those who seek their conversion, even if the name of one in ten thousand of them is ever spoken in their ears. And yet the Church is called—and to some extent she responds to the call—to give her money, her children, her prayers and sympathies, for their salvation. Not with the energy and self-denial that shall one day mark her conduct, and of which her Saviour has set her the example; yet with a forgetfulness of self, and a faith in her living Head, which distinguish her from the world and from every spurious religious organization, she has gone forward in this enterprise, and thereby exhibited an excellence and heroism that are surpassed only by the grandeur of its results and the glory of its rewards.

Whether measured, therefore, by its consequences, or by the spirit with which it is animated, there is no work which can compare in magnitude or grandeur with the work of Foreign Missions. We speak of the Christianization of our own country as a stupendous undertaking and most praiseworthy achievement; and, situated as it is between the Eastern and Western civilization of the Old World; destined, as it is, to be the home of countless millions, and to become the arbiter, perhaps, of a world's destiny, there is hardly any project that can commend itself so forcibly to the Christian and the patriot. But the millions that shall people this continent shall yet be but a moiety of the human family. The trophies that the Gospel shall win here may be abundantly eclipsed in other lands and among other nations whose sky is as clear, whose soil is as fertile, and where the bounties of Providence have been as lavishly dispensed; while its miscarriage or success here may retard or facilitate, but cannot defeat, its extension and triumph over all the earth.

On the other hand, what is done here, though wisely and lovingly done, is yet, in a sense, done for ourselves. We may be actuated by patriotism as much as by religion; by zeal for our own kindred, or interests, or posterity, as well as by the love of souls and the love of Christ. Labors for the heathen world, however, are not only projected on a vaster scale, and contemplate grander results, but they are freer from that selfishness which is the bane of our nature, and which mars the excellence of so much of our religion. Not that they are always or necessarily disinterested and free from all imperfections; but, to be permanent, they *must* be animated by the love of Christ. They are, in fact, bestowed on objects with whom we have no immediate or personal concern, and whose spiritual improvement is a prominent end we contemplate. In this aspect of the work, there is a grandeur that elevates it to an enviable distinction among the labors of mankind. The world may not see it; the ungodly may scout it as visionary, or rebuke it as inconsistent, because it seeks to benefit the degraded of

other lands, while sin and misery abound at home. But when it is viewed in the light of Christ's example and command; when the vastness and blessedness of its results are considered; and the spirit which it invokes, and which is requisite to its prosecution, is exhibited, what Christian can be insensible to its dignity, or lukewarm in its defence? What work can compare with it in grandeur, or bear so thorough an investigation of its merits?

We have, moreover, the testimony of our Saviour himself to its excellence, not only in his sanctions and encouragements for its undertaking, but also in his assurances of reward for its success. It is those who go at his command to teach the nations, that He promises especially to accompany and sustain by his presence. "Lo! I am with you always," is the incentive by which he would cheer and encourage them in their toils and trials. It is they who leave father and mother, country and kindred—which is the peculiarity of the foreign missionary, since he alone of his brethren is generally called to this literal sacrifice—to whom He promises a hundred-fold more in this world, and in the world to come life everlasting; while they who are preëminent in sacrifices and sufferings for his sake, we are also assured, shall be elevated to a peculiar glory in his kingdom. They shall walk with Him in white, for they are worthy. They have come up out of great tribulation, and there shall be given them, therefore, palms of victory and crowns of glory. Not that the distinction of suffering is the peculiar privilege of the missionary: but, beyond the lot of most Christians, and more like the martyrs and confessors of Jesus in hostile lands and in other times, he has the *opportunity* to sustain suffering and sacrifice for his sake; while these are often, though not always, *forced* upon him to an extent to which his brethren elsewhere are strangers.

In the light of Christ's encouragements and rewards, therefore, this work rises upon our vision as one of peculiar and increasing grandeur. Here may the strength of our love to Him be tested, and the most distinguished trophies of his favor won. They who are called to its personal conflicts and trials, as the brother before us this evening, so far from receiving the sympathy, claim, rather the congratulation of their Christian friends. Though the leader of the host encounters greater perils than his followers, his success is more conspicuous, and his reward more glorious; while, in this warfare, the battle, though bloody, must be brief. They who go forth in the name of Christ for the conquest of the nations, may soon sink beneath the dangers and hardships of the way; they may be wasted by the breath of the pestilence, or die, exhausted by their labors, far from kindred or friends; but One is with them whose friendship is closer than a brother's, while their transition to his unveiled presence will be all the more welcome and glorious from the toils and struggles for which it is exchanged. Since the devoted missionary is yet to be found who has regretted his consecration to this work—who, indeed, has not rather rejoiced and gloried in his calling—we may bid God-speed, with a cheerful and bounding heart, to all who feel constrained to undertake its responsibilities, and to wrestle for its rewards.

And, in conclusion, with what feelings should all believers regard this work, though they are permitted to be only hewers of wood and drawers of water for it? though they stand afar off, and witness, but do not personally labor in, the erection of this temple? So far from holding back, or grudging our prayers, or our offerings, our children or our influence, we should count it an honor and a privilege to contribute in any degree to its success. Are we subjects of Christ's kingdom, and must we not, of all things, desire its extension? Do we enjoy its benefits, and shall we restrict them to ourselves

and our families? Do we expect its rewards, and shall we not toil for their attainment? The establishment of his kingdom is as much superior to every other enterprise as that kingdom itself is superior to all the empires and interests of the world. For its completion and dominion the world itself groans, being burdened; while it is upheld by his power, and controlled by his providence, for its universal triumph. When everything else shall have passed away, and the earth, with all its contents, shall be burned up, that kingdom shall endure: for it is an everlasting kingdom, and his dominion shall have no end. Shall we not, then, identify ourselves with its interests, and labor for its progress? Shall we not give to it our property and prayers, our influence and our sympathies, while we have them to bestow, or until prayer and toils shall end? If we have hitherto been lukewarm, shall we not henceforth be zealous, and make it our endeavour both to hasten its triumph, and to secure for ourselves its rewards?