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# AN APPEAL

FOR

## A GREAT EXTENSION OF MISSIONS TO THE HEATHEN;

OR,

## THE CONVERSION OF THE GENTILE NATIONS CHRIST'S PROMISED REWARD:

ARISING OUT OF THE SERVICES ON THE 20TH OF DECEMBER.

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“ It is a small thing,” said He unto Me,  
“ That thou shouldst be My servant,  
To raise up the stems of Jacob  
And to restore the branches of Israel.  
I will even give Thee for a light to the Gentiles,  
To be My salvation to the end of the earth.”

ISAIAH XLIX. 6.

*Dr. Boothroyd's Translation.*

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## INTRODUCTORY WORDS.

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WE have had our day of intercession for Church Missions; sermons, addresses, prayers, collections, gifts. Still, one mighty question has to be put—Are Christian people in this mighty empire of England awake upon the subject? Have not many hearts felt shame in the midst of our movement, that Christian people are not effectually stirred up to paramount interest in behalf of Christ's honour? The powerful voice of the greatest journal in the world says, that something seems to be wanting, and that all our operations seem low and feeble and beneath the mark. As to the English nation as a whole, the charge must at once be confessed to be too true. A tax of 1-240th laid on a portion of the income of Englishmen last year amounted to more than two million and a-quarter sterling, which is about twice as much as that is obtained in these kingdoms for all Foreign Missions. But this is not all. Are Christian people, who do love the Lord Jesus Christ, and who strive to live in obedience to His commands, as much in earnest about fulfilling His missionary command as about the rest? Do they spend their money and themselves in this work in the same proportion as in several other works? With how much zeal did they enter upon the day that is now gone? How many burdened thoughts—how much wrestling with God—how much conference with each other—and what did they give? If that day *leave little result*, it will indeed be a bad sign of our religious condition, and a bad token for the future of Missions. But the results are not yet

necessarily ended. Some arguments urged from the pulpit on that occasion, under the pressure of not a little fear and discouragement, are here circulated in a new form, if, peradventure, they may prove to have the stamp of the Spirit of God upon them, by awakening additional effort and additional prayer in the true people, the peculiar inheritance of the Saviour.

Where there is no life we do not look for fire. Missionary zeal is only to be asked from converted souls. It is as concerning such that these words are printed. It is from you that the effort must come. Gifts, work, thoughts, conversations, and, over all, prayer—earnest, varied, frequent, heartfelt prayer.

I have to add one other introductory word. My name and my residence it matters not to know; but one thing may be mentioned, as a reason why I may feel much anxiety that Missions may now take a great stride forward. This is to recount a peculiar privilege of my infancy. Many years ago, my mother, returning home from a missionary meeting, found me, quite a young child, on my knees in the nursery, with my hands clasped and looking up. I know nothing more. I know nothing of it myself. But it was enough. My mother made me from that day a subscriber of a guinea a year to the Church Missionary Society. I believe she continued it till her death, just before I went to college; and certainly I found good old Simeon there, and I clung to him; and I took up the subscription which is only now different in that it is larger, as I hope my love for Missions for my Saviour's sake is larger also. Committees, meetings, sermons—how many—have left their mark; but not to obliterate this original dedication of me to Missions by my mother.



## APPEAL.

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A FEELING has prevailed almost as long as I can remember, and it stands stereotyped in the minds of numbers, that Missions are not appointed to effect much during the present dispensation. The opinion has been maintained, advocated chiefly on the ground of two texts, which we can presently weigh, together with several others; but I have thought that for about forty years the idea has acted with a damping and repressive influence. It has indeed been often said, "You have the marching orders of the great Captain to go into all the world and to preach the Gospel to every (human) creature"; but man is so constituted that expectation of success doubles the strength of those who "against great odds bear up the war." Else, why has God given us so many prophecies, instead of leaving us simply to the great principle of obedience in spite of everything? If, therefore, little result is generally anticipated from Missions to the Heathen, we are apt to turn our labours to things near at hand, which we see, and which as it were touch us, and to bestow a very disproportionate littleness, I might almost say a minimum of attention and effort upon the need of foreign nations, which we imperfectly know, and whose case seldom crosses our path with anything like force.

Is not this the explanation of guinea subscriptions, and of shillings and half-crowns put into the plate by prosperous persons, except when some stirring appeal has for the time altered their estimate of things? But this topic must recur. Let

us at once enter upon the paramount field of the statements of Scripture, and of the expectations which they intimate or declare.

The verse on our title-page comes from a very notable part of Isaiah's prophecies. It might even be said that they reach a climax in that verse. And I lean upon the high authority of Boothroyd in expressing my conviction that the first thirteen verses of this chapter regard the Gentile nations and Christ. First, they are a prophecy of Christ's success. The title Israel in verse 3, "Thou art my servant, O Israel, in whom I will be glorified," must here be spoken either of the whole nation of Israel, or of Christ who is called Israel (Prince of God, God's Prince); also in Hosea xi., "When Israel was a child, then I loved him, and called my son out of Egypt." Doubtless the first sense is the nation; but St. Matthew ii. 15 claims it as belonging also to Christ. But the fifth verse of this chapter of Isaiah shows that Christ, and not the nation, is meant in it by the word "Israel;" for it says, "He (God) that formed me from the womb to bring *Jacob* again to Him," *i.e.*, the nation; so that He that brings Jacob back, though called Israel, is Christ. But as applied to Christ, what power there is in the first verse, in which not only is Christ said to have been "called," like many others, to God's work, but also to have had his name given to him before he was born! "Listen, O isles, unto me." The isles are the various lands bordering on the Mediterranean Sea; "and hearken ye people from far;" *i.e.*, they that are far off and they that are nigh. "The Lord (Jehovah) hath called me from the womb; from the bowels of my mother" (the Virgin Mary) "hath he made mention of my name" (*i.e.*, by the

angel who said, "He shall be called Jesus, Jehovah-Saviour; for he shall save his people from their sins.") The proof, then, that Christ is spoken to by God as the future deliverer of the Gentile nations is complete; and to show this I begin all words so relating to Christ with a capital initial letter in quoting this Scripture.

The chapter continues, "And He hath made My mouth like a sharp sword;" and a similar use of the figure is made in Heb. iv. 12. "In the shadow of His hand hath He hid Me, and made me a polished shaft; in His quiver hath He hid Me," *i.e.*, till the time appointed (Boothroyd, "laid Me up in store"), "and said unto Me, Thou art My servant, O Israel" (God's Prince in the Hebrew), "in Whom I will be glorified." Then the next verse very touchingly alludes to the apparently small personal results from the three years' ministry of Jesus; and ever since, to this day, many of Christ's truest ministers have seemed to have occasion to pour forth their sorrows in similar words. Hans Egede, for instance, the apostle of Greenland, when deepening age and apparent failure compelled him to retire to his native country, uttered his last message in Greenland in a sermon on this very text, "Then I said, I have laboured in vain, and spent my strength for nought and in vain." Let any one who doubts these terms being fit, for an inspired seer overlooking the map of the future, to put into Christ's mouth, call to mind how on different occasions He showed His human disappointment. Mark vi. 6, "He marvelled because of their unbelief." He cried out, too, on meeting the disciples and the multitude, after coming down from the Mount of Transfiguration, "O faithless and perverse genera-

tion, how long shall I be with you and suffer you! Bring thy son hither." He said also to His disciples, in the conversation about the leaven of the Pharisees, "How is it that ye do not understand?" And lastly, when He was healing the deaf man—as He was touching his ears, and saying, "Ephphatha," He sighed. See Keble's true interpretation—

"The Son of God in doing good  
Was fain to look to heaven and sigh;"

and,

"What boots it gathering one lost leaf  
Out of that sere and withered heap?"

But the chapter next indicates the ground of rest, which Egede had not forgotten; for he included it in his text. "Yet surely My judgment is with Jehovah, and My work with My God"; Boothroyd makes it "the reward of My works is with My God."

The fifth verse gives a prophetic turn of the most encouraging kind,—“And now saith Jehovah, who formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be” (lit. was) “my strength. And he said, It is a light thing that thou shouldst be my servant,” (then Boothroyd, with the Syriac) “to raise up the stems of Jacob and to restore the branches of Israel; I will even give thee for a light to the Gentiles, to be my salvation to the ends of the earth.” An Englishman can hardly avoid thinking that he sees Britain here, “*penitus toto divisos orbe Britannos*,” nor is it candid to deny that the distant Americas, so long hidden between the vast oceans of the West and East, may claim inclusion in the promise. But it is of yet more consequence that “to the ends of the earth” may

well be understood as including yet more, *i.e.*, the intervening nations, which makes the promise of Christ's inheritance universally as well as particularly applicable. But the Spirit of God does not stop here. He, by the prophet, adds, "Thus saith Jehovah, the Redeemer of Israel, his" (*i.e.*, Israel's) "Holy One, to Him" (Christ) "whom man despiseth," to Him, "whom the nation abhorreth?" (literally, abominated of the nation—Dr. Young and Boothroyd; but Montanus strangely makes it, a hated nation), "to a servant of rulers, Kings shall see and arise; Princes also shall worship" (bow themselves) "because of Jehovah, that is faithful, and because of the Holy One of Israel, for he chose thee or hath chosen thee" (Montanus).

We have next, according to both Boothroyd and Weiss, a picture of the renovating influences of the Gospel, even upon the very countries themselves also; and perhaps with some reference to future gatherings of nations on great general religious festivals, and intimating all possible facilities in the mode of passing those great mountains that had long been almost impassable barriers between great nations. "Thus," saith Jehovah, "in an acceptable time have I heard" (lit. answered) "Thee and in a day of salvation have I helped Thee; and I will preserve Thee and give Thee for a covenant of the people" (not of Israel, but the whole body of the nations, *i.e.*, mankind; Gesenius' fifth sense of the word is *universum genus humanum*), "to establish the earth, to cause to inherit the desolate heritages"—*i.e.*, to cause the earth to be more abundantly peopled; and next to bring into community with the rest the most retired and secluded nations—"that Thou mayest say to the prisoners, Go forth; to them that

are in darkness, Shew yourselves." This should be compared with Isaiah xlii., which was read in the day's service, for it gives the same description in a more expanded form. But our chapter continues, "They shall feed in the ways, and their pasture shall be in all high places. They shall not hunger nor thirst" (*i.e.*, in passing through the great deserts), "neither shall the heat nor sun smite them, for He that hath mercy on them shall lead them; by the springs of water shall He guide them." Every detail here seems to bring to view modern methods of safe transit, yet in such words as not to be unsuitable to the methods in use in ancient times. And not least what follows, "And I will make My mountains a way" (mountains seem to be peculiarly God's, as everything that is at once waste and great). In Boothroyd, (and my edition is of 1824), "My high roads shall be raised on high." "Behold, these shall come from far, and lo! these from the north and the west, and these from the land of Sinim." See Dr. W. Smith's Dictionary of the Bible, which says, "The LXX. have 'the Persians'; but it is identified by Gesenius, Hitzig, Knobel, and others, with the classical Sinæ, the inhabitants of the southern part of China;" and he adds, "There is no *à priori* improbability in the name of the Sinæ being known to the inhabitants of Western Asia," &c., &c. And now the prophecy of Christ blessing the Gentile nations concludes in a most appropriate strain: "Sing, O heavens; and be joyful, O earth" (all the terms are general); "and break forth into singing, O mountains, for Jehovah hath comforted his people" (*i.e.*, all are *His*, or else it means the nations that are then *His* people), "and on *His* afflicted will have compassion."

After this nothing could add more to the support of all this interpretation than the new strain which the prophet next takes up—in the most pathetic contrast, describing the natural remonstrance of Israel—“the elder son” of Christ’s parable. “But Zion said, Jehovah hath forsaken *me*, and my Lord had forgotten *me* ;” and then comes God’s most tender, and perhaps unequalled, reply: “Can a woman forget her sucking child, and feel no tenderness for the son of her womb?” Such is Boothroyd; but it is not better than our own Bibles—“That she should not have compassion on the son of her womb? Yea, they may forget” (such instances have been), “yet will not I forget thee,” &c. But Boothroyd makes the 17th verse very striking—“They that destroyed thee *shall soon be thy builders*,” &c., &c. “All these are gathered together. They come to thee,” &c., &c.; and verse 22, “Thus saith the Lord Jehovah, Behold, I will lift up my hand to the nations, and to the peoples will I exalt my signal, and they shall bring thy sons in their bosom, and thy daughters shall be borne on their shoulders”—these seem to be the Eastern palanquin-bearers—“and kings shall be thy foster-fathers, and their queens thy nursing mothers,” &c. I am tempted here to say that, whether Israel will be brought back in an unconverted state or no, one can hardly help inferring that very many Gentiles must have learned obedience and love to God, before they will show so much kindness, and do such service to God’s ancient people. Not, however, all; for enemies are spoken of in verses 24, 25: “I will contend with him that contendeth with thee, and will save thy children,” &c., &c.; “and all flesh shall know that I, Jehovah, am thy Saviour, and that thy Redeemer is the Holy One of Israel.”

There we must needs stop, and two things must be recognised in this chapter: one, that Christ is to do wonderful things for the Gentile nations; and the other, that their future blessings are singularly interwoven with the future restoration of Israel.

Perhaps the 102nd Psalm claims our next attention, which that Jewish theologian, Weiss, in his excellent chronological explanation of the Psalms, makes the 150th, *i.e.*, the last in order of time; considering that both it and the 137th, beginning, "By the waters of Babylon we sat down and wept when we remembered thee, O Zion," &c., were written by Jeremiah during the captivity in Babylon: and he notes how great the similarity of the first eleven verses of the 102nd Psalm to the Lamentations of Jeremiah. It was a singular coincidence that this Psalm was the first to be recited according to the Calendar on the 20th, the day of the month of our Special Intercession. From its 13th verse to its 20th verse we have a singularly parallel passage to Isaiah xlix. It begins, "Thou wilt arise and have mercy on Zion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and (B) show tender regard to her very dust." And that time of good to Israel is also the time of good to the heathen; for the next verse is (B), "Then shall the nations fear thy name, Jehovah, and *all* the kings of the earth thy glory." David asserts what Isaiah does not—the universality of the good influence on the sovereigns of that time. And then more specifically regarding both the date of the favour to the heathen, *viz.*, *after* they have brought Israel back to Canaan, and *after* Israel has rebuilt its metropolis on its ancient site. "When Jehovah hath rebuilt Zion he will appear in his own glory. When he hath



regarded the prayers of the destitute, and shall no more despise their petition, this shall be written for the generation to come; and the people which shall be created (born) shall praise Jehovah." And David continues with language yet more closely identical with the strain of Isaiah. Verse 18 is from our Bible translation, only putting "Jehovah" in its place. After that, Boothroyd is more significant. "Because he hath looked from his high sanctuary. From the heavens hath Jehovah beheld the earth" (the past tense poetically put for the future), "to attend to the groaning of (the) prisoners, to release those who were doomed to death; that Jehovah's name may be declared in Zion, and his praise again sounded in Jerusalem, where *the peoples* shall be assembled together and the kingdoms to serve Jehovah." The interpretation of Isaiah's prophecy and the interpretation of David's are one; and Isaiah must have felt himself on David's ground. Both prophets in concert sing of great favour to the Gentile nations and their kings; and both connect it with the recovery and restoration of Israel. We saw in Isaiah that much must have been done among many in the Gentiles to make them obedient to take such part in bringing back the Jews and all Israel: but from David we learn that the fulness of the blessing to the heathen will not be vouchsafed till after the rebuilding of the chief city Zion, and *in it*, no doubt, of the temple also.

We might rest on these two plain and weighty declarations that Christian missions to the Gentiles are to issue in glorious success: but so general has been the hesitation, the discouragement, the lowering of expectation to very narrow limits, that it seems desirable to show somewhat of the general concurrence of both Testaments on that point.

First, then, regarding the teaching of Christ in His parables, the 13th of Matthew has seven, and all regarding His kingdom—the kingdom of heaven upon earth: and some of these are repeated in the 13th of St. Luke. First comes the parable of the sower who cast his seed on four kinds of ground—a parable of spiritual things; of which we have only to notice that one kind of ground is to bear a hundred-fold, and the next sort sixty. The next parable shows that there is another sower also who sows seed of an opposite kind; and that both sowers will continue working in antagonism, probably in every field, until the end. But the third grapples at once with the subject of success. The beginning of the kingdom is to be very small indeed, but from that one particularly minute seed is to grow a plant so large that it brings to mind the tree in the vision of Nebuchadnezzar, for it is to be the greatest of similar things. It becometh a tree, with the fowls tabernacling in its branches. The fourth parable expressly asserts that Christ's kingdom on earth is to be "like leaven set by a woman in meal, which works on it" till the "whole is leavened." I pause to say that this feature of the parable proves that in this one case, as some also of the ancient fathers affirm, leaven bears a good sense; for if you make it bear a bad sense here, you make the whole of Christ's Church bad. As the whole is to be leavened, you make the gates of hell prevail over Christ's Church, which Jesus declared they never should do. On the contrary, all the rest of the seven parables speak of good growth of the Church. Nor can anyone represent leaven as always bad under the law; for (Lev. xxiii. 17) the two wave-loaves of first-fruits were commanded to be made "*with leaven.*" It was only in the Passover that the children of Israel put

away leaven, *i.e.*, for eight days, in exception to all the rest of the year. So that it is natural to suppose the shew bread (Exodus xxvii. 10) made like the ordinary loaves of Israel, *i.e.*, *leavened*, except in the eight days of the Passover. So little ground is there for making the woman in this parable the Roman Church, and its spirit of Antichrist the leaven. But now of the rest of these parables of Jesus. The treasure hid in the field is chiefly spiritual, and so is the one pearl of great price; but the net getting good and bad (*i.e.*, uneatable) fishes has the same scope as the second parable, that of the tares and the wheat.

The 13th of Luke repeats the mustard seed and the leaven; the two parables that most strongly bear on our subject, and that teach of great success.

But there is another parable in Mark like to the two first of these in that it is of a man sowing; but it extends itself step by step, so that Isaac Taylor, in his "Ancient Christianity" (Vol. I.), sees in it a history of the Church of Christ, as to its nature and mode and circumstances of growth, in a more detailed manner. It begins (St. Mark, iv. 26), "So is the kingdom of God, as if a man cast the seed into the ground, and should sleep and rise night and day" (*i.e.*, many days), "and the seed should spring and grow long (lengthen) he knoweth not how." The explanation of this last clause follows. "For the earth bringeth forth fruit of herself" (lit., of her own accord, spontaneously); and it seems here to carry the meaning that the Church of Christ, though watched over continually and aided and preserved by its Heavenly Head and King, is yet in His and the Father's wisdom subjected to earthly influences and dependent on human instrumentali-

ties, for good or evil, that spring up in itself. Then we have the history of it in the whole of its periods. "First blade, then ear, after that, full corn in the ear." Here is gradual, and possibly varying, but, on the whole, *continuous growth* of the principles of the Christian life in human society, and that to the end; for it continues,—“But when the fruit stoops, gives itself, droops with weight, *παραδῶ*, immediately he sendeth in the sickle because the harvest is come.” How much in four verses! Here is no dying Church, and no failing at the end. On the contrary, advancement, varying with weather and other circumstances, but yielding its fruit in its season. There is not, indeed, room on the canvas to depict the lot of particular Churches. It gives the general history. Heavenly influences working onward, till the fruit of the field is completed; and then, without delay, the dispensation ends. There is no other new parable in that chapter.

But it is perhaps now time to notice the one parable which, as it has been now very widely for about forty years interpreted, has done more to prevent large hopefulness in the adherents of the missionary cause than any Scripture except one. It is in Luke xviii.—the oppressed woman crying to an unjust judge against her adversary in court, *ἀντίδικος*, and the judge, not by fear of God, or through any great regard of men, is driven by her repeated urgings to grant her a decision in her favour. And the powerful inference is drawn, that since God's elect go on crying aloud to Him without ceasing for the overthrow of the powers of earth that oppose the growth of His kingdom and that oppress His people, God will surely some day do for them what they ask, though it may be a long time before He

interferes. The only thing that the parable thus far predicts is that the true kingdom of living believers will not come to earthly power early; but it is implied that judgment will be given to the saints, and that they shall get superiority at last, referring perhaps to the one thousand years, seven times defined, in Rev. xx. and to Daniel. But it is the closing and additional thought that remains to be considered which runs thus word by word. "But the Son of Man, having come (*i.e.*, when He has come), surely shall find the faith on the earth." These words have always been taken interrogatively, but upon no authority: I mean with no grammatical reason. (See Hoogeveen on ἀρα.) They lead us to the notion that, though so oppressed, "*the faith*," ἡ πίστις, surely shall not have died out, so as not to be found by the Son of Man. In this way it is but another utterance of the truth, Hell's gates not prevailing against Christ's Church, so as to cause it to cease to be. And certainly the crying out aloud seems very little like extinction. It indicates, indeed, oppression, repression, suffering, but certainly some strength, some endurance, some *hope*.

Not that the same meaning cannot come from the clause when put interrogatively. For it *cannot* mean that Christ will not find "*the faith*," the Christian faith, at all on earth then. It can only mean that it will not be yet delivered from its foes, nor raised to supreme power, nor made a majority on earth; but hated, misunderstood, thwarted, fought against still. But this does not necessitate the belief that the true spiritual Church will not by that time have attained to much growth, much extension, yea, multiplication.

Let us also draw a little from the parable of the

ten virgins. Why ten? Why not seven? Where else is the number ten, but in the ten kingdoms of Christendom? Is the allusion to them? If so, five are not dead; which is half of the whole. Sleeping, they hear the cry that Christ is coming, and it stirs them to new efforts. "They arose and trimmed their lamps." The length of the time that intervenes between the first cry that Christ was coming, and His actual appearing to the virgins who shall exactly determine? From the beginning of the parable to Christ's actual appearing is 2,000 years. May not the interval between the first cry, and the presence of the Master represent a certain time? Not enough, indeed, for the purposes of lifeless Churches, but enough for those which had but slumbered and slept? But we must leave the parables.

Some more of the express declarations must come under consideration. We may first take the other of the two passages, on which a discouraging stress has been laid; but we need not be long upon it. It is from the closing speech of St. James, as president of the Church Council held at Jerusalem. Acts xv.: "Simon set forth how God did first visit (us) or looked upon (us), to take out of the Gentiles a people for His Name." See, say some, it is said it is a dispensation of election, not of general salvation. With this *every one* would agree, if by general be understood universal: but when this has been carried to a further inference that God has shut up them that are to turn and be saved to a small number comparatively, we reply that the contrary is just as possible for anything that is said here. An elect people may be many as well as few. And certainly the passage from Amos ix., as quoted by

St. James, leads to no such discouraging view. "After these things I will return and will rebuild the tent of David, which had fallen, and will rebuild the things that have been digged up to the foundation, and will set it up straight, that *the rest of men may seek the Lord*, and *all the Gentiles*, upon whom My Name has been called upon them, saith the Lord, He that doeth all these things." We should hardly search for a stronger expression of blessed hope for the Gentile nations, to confirm the Scriptures on which we have already dwelt. It is as well, however, to state that Boothroyd quotes and follows Kennicott in believing that St. James gives the *genuine* text of Amos, and that "possess the remnant of Edom," as in our Old Testament, is not the true text.

Let us now bring into view some of the strong texts in favour of God's coming mercies to the Gentile nations. Isaiah xlix. says, "All flesh;" and men have always dwelt upon the opening of Psalm lxxv., "O, thou that hearest prayer, to thee *shall all flesh come*." And what does God say by Isaiah just at the end of the last chapter?—"And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before me, saith the Lord." But Joel ii. is at once the strongest and most in detail of these passages that have this expression, "all flesh." After promises to Israel, ending verse 27, verse 28 is, "And it shall come to pass *afterward*, I will pour out my Spirit *upon all flesh*; and your sons and your daughters shall prophesy; your old men shall see visions, and your young men shall dream dreams; and also upon the servants and the handmaids in those days will I pour out of My Spirit," &c., &c. V. 32.

“And it shall come to pass, that *whosoever* shall call on the name of the Lord *shall be saved*, for in Mount Zion and in Jerusalem shall be deliverance, and in the survivors” (those that remain alive, *i.e.*, after the judgments and slaughters, such is Montanus’ exact rendering), “whom the Lord shall call.” No doubt these are “the remnant,” “the election of grace;” but these words have a very wide meaning. They range over the whole compass of the Gospel period—the product of the whole of which is certainly to bring in “a multitude which no man can number” at last; and more still, for that expression in the Revelation (c. vii., v. 9) applies to a time long before the final end, *i.e.*, if we are right in accepting, in its general features, Elliott’s historical interpretation of the Revelation—that chapter vii. with this expression is synchronous with Alaric, Genseric, and Attila, *i.e.*, the time of Cyprian’s martyrdom in the fourth century. Then what will be the amount of saved Gentiles by the end of this dispensation?

But in connexion with the pouring out of God’s Spirit must we not mention one more of the many passages that might be cited—*viz.*, Isaiah xxxii.? The palace forsaken, the populous city left; Ophel and the watch-tower, dens for wild asses and flocks, “till” (verse 15) “the Spirit from on high be poured upon us, and the wilderness become a fruitful field, and the” (present) “fruitful field be esteemed a forest,” and so to the end of the chapter. It is for Israel; but will it lead to nothing for the Gentiles?

And may not the same be said of that sweepingly comprehensive promise in Jeremiah xxxi., describing the happy effects of the new covenant so often insisted upon and dwelt on by St. Paul, particularly



verses 33 and 34? It extends, however, really from verse 31 to the end of the chapter. "God's law in their inward parts, and written in their hearts;" and the ultimate consequence, no "Arabs" in their cities, no Pagans in their fields—at least as regards "*the knowledge of God.*" "They *all* shall know Me, both the lowest and the greatest, saith Jehovah, for I will pardon their iniquity, and their sin I will remember no more." Is the Gentile world to have no benefit accrue from this "life from the dead" in Israel? St. Paul does not think so. In Heb. viii. 8—12, he quotes all this of the establishment of the second or Christian covenant, whose blessings are common to all, Gentile and Jew.

And what can pass the 11th chapter of the Epistle to the Romans? In verse 12, "The fall of the Jews the riches of the Gentiles;" and the "fulness of all Israel much more so;" and that strong saying, "If the first fruit" (Is it Israel?) "be holy, the lump" (Is this the world, at least its converted portion?) "is also holy;" and if the root be holy so are *the branches.*" Let brethren most conversant with Israel's interests tell us if the branches are not *Gentile* converts. Grant that "the fulness of the Gentiles" is those that are to be gathered from the Gentiles *before*, yet are there no fresh blessings to spring *after* Israel's recovery and renewed glory before the 1,000 years?

What, too, is the great stone in Daniel ii. which is to become "a great mountain and fill the whole earth"? What is Messiah's "kingdom" given to Him by "the Ancient of Days," on His ascension, that "*all peoples, nations, and languages* should serve Him"? And what is the Messiah's appointed inheritance spoken of in Psalm ii. 8, 9, "Ask of Me,

and I will give Thee the heathen for Thine inheritance, and the ends of the earth " (Boothroyd) " for Thy possession? " a verse which brings up again some of our thoughts on the 49th of Isaiah and the 102nd Psalm.

Turn to yet one more Scripture, Habakkuk ii. 13, 14, " Art not these things from Jehovah, that peoples shall labour for the very fire; and that nations weary themselves for a vain thing? Surely shall *the earth be filled* with the knowledge of the glory of Jehovah as the waters cover the depths of the sea."

If any add to this St. Paul's frequent and reiterated citations of the Old Testament, as when in Romans iv. 25, 26, he cites Hosea's mystic Scripture, ii. 23, as bearing upon it, " I will have mercy on Lo-ruhamah " (them that had not obtained mercy), " and I will say to Lo-ammi " (those that were not my people) " Thou art my people, and they shall say Thou art our God."

The LXX. version is, " And I will have pity upon her that has not been pitied; and I will say to that which was not My people, Thou art My people; and it shall say, Thou art my Lord God." But St. Paul's rendering is, " I will call that which was not My people, My people; and that which has not been beloved, beloved; and it shall be, in the place where it was said to them, Ye are not My people, there shall they be called sons of the living God."

What a mass of Scripture! and it might be much increased—all leading us to hope for a vast enlargement of mercy to all the Gentile nations, and many most definitely predicting it. How well it seems all to harmonize with that prophecy of Jesus, Matt. xxiv. 14, " This Gospel of the kingdom shall be

heralded in the whole world for a testimony to all the Gentiles, *lit. to all the nations.*”

What a loud call sounds in all these Scriptures to Englishmen who boast that the sun never sets on the empire of our beloved Queen; and that, at the rising of the Sabbath sun, he marks, as he rolls onward in apparent course, country after country, in an unbroken chain, unceasingly repeating the one Liturgy of our National Church till his whole circuit is done! What nation should feel for other Gentile nations like England, for whom God has done and is doing so much!

But what are we doing with the power among the nations which God has entrusted to us, and with the wealth which He has poured into the national and private treasuries of the English people at home and in the colonies? The latest estimate is that of our Queen's premier-minister, who has just said at Liverpool, that more money has been made in England and Scotland in this century than from the times of Julius Cæsar to the year 1800; and more in the last 20 years than in the half century from 1800 to 1850! How much of our great riches have we, as yet, given?

I have already stated that a tax laid on incomes, which excepts vast classes from paying to it, and suffers those just above them to pay at reduced rates, I say that this tax, levied at the rate of 1 in 240, or a penny in the pound, is now producing, in spite of fraudulent evasions, two millions and a-quarter sterling. And I now read that the revenue from the excise duty on beer and spirits is now producing above £24,000,000, and is rapidly rising to twenty-five millions a-year!

What proportion, then, of the vast income of such a

nation is bestowed by Christian zeal on sending Christian teachers and on establishing Christian churches and Christian schools, and on printing and spreading vernacular Bibles in every Gentile nation that has not yet obtained such spiritual provision? In what ratio to our income does our great nation contribute? Two hundred and forty-times two million and a quarter, or £559,686,120 is the *income* of Great Britain alone that paid income-tax in 1871-2. The whole national income must be vastly greater if the large excepted classes and all our colonies are taken in. But what is the sum of our gifts by all various religious societies to foreign Missions? The "Colonial Church Chronicle," Dec. 1872, gives 884,097*l.* 7*s.* 5*d.*, *i.e.*, about 9-10ths of a million: and 2-10ths of a million nearly, is raised in missionary lands themselves; being in all about one-half of the sum paid as a penny on a pound of the income of Great Britain alone, which was £2,332,025 (April 5, 1872).

We rejoice before God in this amount, £1,100,000. It is a token that many hearts are moved by genuine pity to those that had been unpitied, and by genuine love to the Master whose love many are tasting that had not been beloved.

But what are the numbers of the nations left destitute of Christian light, and love, and holiness? How is the world's population divided? In what proportions are the men of different religions claimants for such spiritual aid? In an account of the world's population, published by the Useful Knowledge Society, I find Brahminists set down as 70 millions, Boudhists at 365 millions, and idolaters at 160 millions, which gives in all 5 millions under 600,000,000 for these three descriptions of mankind; then Mahomedans reckon for 100 millions more,

and Christians for 270 millions. If we set Jews at 35 millions, we shall have the whole population 1,000 millions as the basis of calculation. Some compute it at one-fifth more; but *the true proportion* of the men of different beliefs is our aim.

By this calculation, then, we get, in rough numbers, the following results: 595, *i.e.*, about 600 millions (*i.e.*, six-tenths) are Boudhists, Brahminists, or idolaters, who receive not a single book even of the Bible-histories; who do not acknowledge Jesus or even Abraham. The remaining four-tenths, *i.e.*, 405 (*i.e.*, about 400 millions), acknowledge either both Testaments or the Old only, or the Koran—the Arabian imitation of the Bible. Thus, more than half, 3 out of 5 (or 6 out of 10) *know nothing*, or at least *receive nothing*, of God as He has made Himself known to men; and of the rest, one-tenth accept only Mahomed's profane travesty of God's book. So that seven out of every ten upon this earth either do not accept or have not heard of God or God's will *in the words which He has caused to be written* by men inspired of the Spirit for them all.

Here stands the case. It is now above eighteen centuries since Jerusalem was destroyed and Christianity had the world given to it, to show to it that Christians had in hand the only present will of God to His creature man; and now at the end of 1,800 years of work, Christians have nominally gained over only *three* in every ten. Seven out of every ten accept no part of the Bible. *Seven in every ten* are quite out of that way of being saved, which God by Christ has made known.

How astonishing this issue! Is it to be believed? What a specious argument for infidels to use, *i.e.*, those who do not accept the Christian faith and the

Book of God! Is it wonderful if pride in their own reason drives them to be simple Deists, just retaining the belief in a God in nature? Atheists I do not see how they can be. Pantheism, viz., that God is the one and only vitality in all animated nature, seems too groundless a dream for poets, and far too fanciful for any philosopher.

But that seven in ten of mankind are not brought to accept either the New Testament or the Old after eighteen centuries, given for Christ's disciples to go into all the world and preach the Gospel to every creature, is *a fact*. Seven-tenths is the amount of the Devil's success at the end of not far from 2,000 years! He has only lost *three-tenths*! That is the amount of Christian victory in that time. Two millennaries of years! how long! And three-tenths! how small a proportion after such a length of time!

The cause is matter of history. I have read, and I believe it to be mainly the corruption of practice and doctrine during and near the end of the great fourth century—great, because of its galaxy of great divines, but chargeable with all that ensued for ten centuries, because of the corruptions that they admitted before A.D. 450, in the truths they were created to guard and keep.

But we are looking at the result as we find it in our own days. We in Britain, and our brethren, in language and race, in America, and in our and their colonies, as well as the Christians and the Jews too in other nations, find not one of our sacred books accepted by *seven-tenths* of the human race! What a ground for a new outburst of missionary zeal!

But now, what is being done to change the state of the world? I am long since a member of both

the great Church Societies; but as may be imagined from the opening of this appeal, and for other reasons, I prefer to take the Church Missionary Society as my instance in the following calculation. It has 153 stations in Africa, India, Japan, New Zealand, the Mediterranean, and the American Indians. In these are settled 335 clergy, 131 of whom are natives of the country in which they work; and there are 2,032 lay-workers, 325 of whom are females. The number of converts (living) is 100,282, of whom 20,475 are communicants. The number of baptisms of adults and infants in the year was 5,500. The number of stated hearers is hard to reckon; that of occasional listeners it is impossible to give even by an approximating estimate.

The one item I take from this is that of the converts; not much above 100,000.

The question arises, by what figure this work must be multiplied to represent the Christian missionary work in all the world. There is to be reckoned the portion of work done among the heathen by the Society for the Propagation of the Gospel. Then there is the entire work of the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, and 25 others. Then the entire work of the Scotch Missionary Societies, the American, the Danish, Swedish, German, and others. And the work of the Italian de Propaganda Fide may be added. But there is peculiar pleasure in referring to such precious new Institutions as the Christian Vernacular Society for improving native vernacular schools, and Societies for teaching the native ladies of India, and I may add innumerable other little movements in Egypt, &c., &c., and then the Bible Societies' and the Tract Societies' foreign

operations; though the last two descriptions are not commonly directly Missionary Societies as they send books chiefly rather than men.

But the multiplier—what is it to be? We may add the heathen work of the Society for the Propagation of the Gospel to the whole of that of the Wesleyan Missionary Society to make a second unit; and the London Missionary Society and the Baptist Missionary Society and the United Presbyterian Missionary Society to give a third unit; and the Scotch, and all other British movements, including other Methodist movements, for a fourth.\* We have elsewhere a basis on which we may lay a calculation for the missionary work arising from other Protestant countries; for at the time of the Church Missionary Society's Jubilee, it was found that England supplied *seven-tenths* of the money spent in missionary work throughout the world. This included, I think, all the work of the Moravian Church, but omitted that of the Roman Propaganda. We will do the same. Instead of three-tenths to be added to seven-tenths, we may reckon two-sixths to be added to four-sixths; or two additional units for Missions from other Protestant countries, to be added to the four units for British Missions to the Heathen. We have then six units, *i.e.*, six times the work of the Church

\* It is curious how nearly this ratio of 4 to 1 approaches to the fact. In the "Colonial Church Chronicle" the whole expenditure of a directly Missionary character, and British origination, adds up to 627,553*l.* 13*s.* 6*d.* (putting the purely missionary, *i.e.*, heathen work of the Society for the Propagation of the Gospel at one-half of the whole). Four times the Church Missionary Society expenditure in the same columns is 628,531*l.* 3*s.* 4*d.* The year taken is the one completed, which is called A.D. 1871, meaning that which ends March, 1872. The exact table is given in the P.S.



Missionary Society, to represent the entire Protestant missionary work done in the heathen world. Then as the Church Missionary Society has 100,000 living converts, we shall set down 600,000 as the whole sum of converts to the Christian faith *now living* in the world, *i.e.*, besides those that have "died in faith."

And now we can make a comparison between population and success. First Boudhists, Brahminists, and idolaters, making together  $365 + 70 + 160$ , or, in all 595; or, roughly, 600 millions, may be compared with the sum total of Christian converts from these three forms of heathen religion. And we get 600,000 living converts out of 600,000,000, or *one in a thousand*. Making every allowance for a considerably wider influence extending beyond the narrow pale of our actual harvest, this is the amount of the harvest itself in about seventy years since this kind of missionary work began. We have received into God's religion *one*; and 999 yet cling to their own false and wicked and wretched and degrading religions. That is, 999 of every 1,000 (Boudhists and Brahminists, chiefly in China and in India, and other idolaters everywhere) call on us to vastly increase our missionary agencies! 599,400,000 cry aloud in vision, "Come over and help us!" And what is our answer to this cry in money, the best test of earnestness?

It has been shown that Britain and its colonies give about nine-tenths of one million, out of 559 millions, which was the income of that part of our population that paid income-tax in Britain in 1872. Britain, then, with the aid of the colonies, contributes to Foreign Missions a little less than 1-559th part of the income of a portion of Britain's

population alone; and with this sum succeeds in bringing to the Christian faith one out of a thousand of the heathen. And this leaves out the claims of 100,000,000 Mahomedans, besides Jews, to say nothing now of the claims that corrupt Christian Churches have on Churches of a purer Christian faith. Of course our efforts for our home heathen stand quite outside of all this calculation.

But giving as a great nation considerably less than 1-500th part of our annual income, we are instrumental in converting, with the aid of other Protestant countries, one in one thousand of pure heathens; and though a certain small portion of the other 999 have heard the Gospel preached at our missionary stations, or have talked with a Christian, or have read the Bible, or a Christian book or tract, how large the proportion in each heathen thousand that has never thus far touched light and life! and, after all, only one in each 1,000 has consented to leave the world for Christ. And they that have not, if they continue in sin, will perish in it eternally. Do I say this, or St. Paul? See Romans ii., "We are sure that the judgment of God is according to truth against them that commit such things;" *i.e.*, such as Romans i. describes.

Granted that if a heathen becomes sober, pure, truthful, honest, kind, and godly, he is to be spoken of after a different manner, where are the missionaries who find more than one now and then of such cases? and these I am told are mostly traceable to something they have heard about Christianity. The rest are sunk in those sins, and, as it is so, perish by their own laws of conscience, according to the declaration of Scripture. As to heathens convinced in conscience for years, and refusing to confess Christ,

the case of Samuel Das, in Mr. Leupolt's book, should be read and meditated upon.

We, then, as a nation, supply less (I cannot calculate how much less) than one pound in five hundred of annual income to save the heathen, three-fifths (six-tenths) of the world, and the 100,000,000 Mohammedans. But, perhaps, were all non-payments to the Income-tax allowed for and represented in the calculation, we should find that only one-half of this proportion is given by this empire of England to recover the heathen in the world.

Only give them churches, and schools, and Bibles, and call out native missionaries and teachers, and, for a time, a few Europeans to superintend, as English officers in a native Indian army, and we should have attended to Christ's command. Christ asks for this. But how far are we from having given out of our great wealth enough, with the aid of Christians of other nations, to do this?

Our success is in proportion great. Henry Venn—now but an honoured name here—published at the end of a sermon preached at the consecration of a bishop, a comparison of results of our missions, with the computed result of missions in the Church's early ages; and the comparison was to the advantage of ours.

Again, the parish of Islington, where the Church Missionary Society's Training Institute is, and the parish of St. Bride's, Fleet-street, in which our Church Missionary Society's house stands, were compared with missionary districts in Sierra Leone and New Zealand; and, in respect of all Church work and Church results, the foreign districts were in no respect behind the English parishes. Again, in Sierra Leone, there are about twelve, and in Tinnevely many Churches that almost support themselves

under native teachers, and ask but little from the Church Missionary Society, but, on the contrary, make missionary collections in its behalf, as well as to maintain missionaries of their own. We have one black Bishop who is at home with his Greek Testament, and administers his diocese of the Niger with zeal and judgment, like any bishop in England. I have a precious photographic picture of him and his son, his chaplain, in the midst of their Evangelical work. Perhaps some or many of the African fathers were of the same colour.

As to books, let any read "Carey, Marshman, and Ward," by Mr. Marshman, of London; or Leupolt, or Ragland, or Weitbrecht, or the Religious Tract Society's "Missionary Records," vol. West Africa. The judge of one district of liberated Africans found that in one of the towns not one offence was reported for the past year, and he let all on the list for jurymen from that town return to their homes. Many modern missionary volumes are the richest records to be found. Let any one peruse the account of Mr. Duncan's work in the Metlakatlah. If he be a man of tender emotions, he will have often to wipe his eyes as he reads, and will bless God, and will wish many parts of his own country similarly Evangelized.

Who has not read of Schwartz, Buchanan, Heber, Corrie, D. Wilson? But the time would fail me. Our missionary success is *great* in proportion to our means. It is our means that are so small. Did ever a man in farming scratch with a rake a corner of a field, and drop in a little seed there, and expect a crop to spring beauteous and full over the whole field? That is literally what we have done. The question is, Are we now going to raise the work to

proper dimensions, in its length and breadth? Are we resolved to do all we can to move the English nation, by God's help, to gird itself to the fulfilment of the Saviour's orders?

But an impression has been made that the societies just now want *men* rather than more money. Let two facts taken from the Church Missionary Society Paper issued for the Day of Intercession, and entitled, "Is there not a Cause?" clear up this mistake. In the Sierra Leone Mission stands a Missionary College at Fourah Bay. It is made for forty students. *It has only nine.* The managers do not think it right to fill the Institution, which they might do, because the Church Missionary Society cannot give them money to send forth more than about these nine. And again, our Missionary Institution at Islington could receive forty-three students. *It has only seventeen.* Why? Because the Society *has found* that it has been unable to send forth the men, lately trained, to new missionary posts, without taking away a part of the payments from the older missions, and so actually crippling them exceedingly.

In the meantime, the appeal of the good diocesan of Sierra Leone for more labourers, more helpers, though most touching, is but one among many in asking for power and leave to extend their missions.

Money not wanted! Let any one read these pathetic appeals and number these glorious openings. It is a high privilege to live in an age when such calls *can be made.* Will Christians arise? Will they meet them? Will they live in less splendour that they may give more? This is the question. It must be shocking in God's sight for Christians, by sermons, in speeches, with conversa-

tion, and in other ways, to show great zeal, and not to do what lies in their power to push on Missionary triumphs. There must be prayer with money; but O, to hear much said about praying, when the actual sacrifice is withholden—when the purse and the check-book bear scanty witness to reality! O, what must Christ think of every such Christian?

What if the Societies should ask their local Committees at once, without delay, affectionately to urge that the duty of commensurate giving be much more earnestly advocated in sermons, meetings, and circulars, and then to have every several district *canvassed throughout*, from the richest to the operative, yea, to the widow—giving to every one the opportunity—issuing, I say, new and stirring circulars beforehand? “Is there not a cause?” Would it be at all more than the case urgently required? Would not the Master smile on it?

The world must think us too cold on the subject to be sincere. It, doubtless, talks of us as *not in earnest*. It says, “They cannot be, or they would do more to advance the cause they represent. They would themselves spend more on it and less upon themselves.” Thus, no doubt, the world speaks and thinks. But, for the Master’s sake, and for the Master’s approval, and from love of the Master, are many—are all—about to begin anew? The Day of Intercession was a hopeful sign. How much is to follow? Some have begun to move.

The forms that are taken by a renewed and awakened zeal are many and various. Some startle and surprise the beholder. They are so unusual. But wisdom is justified of all. It is reasonable that they should greatly differ. The fish swims, the reptile glides, the children of the land mostly run,

those of the air fly; but where real zeal is up, all quicken their paces to reach their points of attraction; and nothing is impossible to earnest zeal.

Nothing do I find more humbling than to observe in my own past history and in that of others that whatever has been followed up with deep and inventive determination has been won; for it shows us how few good things we have determinately set our hearts upon.

Will the Church of Christ now say regarding a general preaching of Christ to the heathen, "*Aut inveniam viam aut faciam*"? By God's help a way *shall be found*. Shall the old saying, "It is the will of God," be sounded forth on every side, with better meaning and higher aims than in the Crusades? Shall we have a spiritual crusade? Is the Lord about to smile on new zeal, and to hear more sincere prayer, and Himself to give the word, "Great shall be the company of My preachers"?

What will each one of us do for it? Will millionaires open their treasures and give *proportionate* offerings? sell fields and estates, and lay the produce at the feet of God? Is a spirit of liberal giving about to seize the whole land, such as to prove that every class is in earnest in its prayers that the world may be evangelized—may be brought, at least, to our point of evangelization—every soul with a Christian pastor and a church, and every child a school and a Bible? I repeat, that Christ asks this from us.

We shall learn much in such a movement from all past experience, even though we go ever so much beyond it. At any rate we can only present examples from past advances, *i.e.*, every one what he has seen and known, and done or joined in doing. Fresh zeal is to be for every method and in every

movement. The inspired opening of Scripture from the place of power, *as it has often been*—I mean the pulpit—from which new Chrysostoms and Augustines and Bernards must stir the people! Awakening meetings, in which laymen, too, may call aloud, “whose hearts God has touched.” The press must labour with winged appeals, long or short, carefully reasoned, or popularly telling, but none dull. Thus gifts are to flow in, and a general canvass, to gather in the reticent and retiring. Infinite and illimitable is the spirit of invention. To invent is but to find a hidden capability. Persons will learn the art of giving, and the art of patient and loving collectings, as unto the Lord, and for His sake.

The past is a perpetual suggester. I remember a canvass at Cheltenham, with circulars preceding, but it only went to the wealthy; yet the result was 100*l.* a year additional subscriptions. I recollect that in a canvass among the few from whom guineas and half-guineas were hoped, in a small country town, two were found who had habitually subscribed before they came to reside there, but they had not given it for two or three years *as they had not been called upon*. That parish and several around were stirred, too, to quite new activity, by appointed ladies, carrying round through districts and selling the half-penny monthly green books! The extra half pence and pence which buyers were let give at the time of purchasing, made up more than the whole previous income of the Association! An Annual Missionary Tree, too, started by the daughter of an innkeeper, grew until it became twice as much as the previous income, and was continued many years; it perhaps lasts still. I heard then with my own ears one of the two magistrates declare that at the



last Whitsuntide meeting of magistrates not a single case of misdemeanour on Whit Monday had been brought before them; and he attributed it chiefly to the sale of the little green books. This was said in a crowded meeting in a church six miles off. These things I know, for I saw and heard them.

The fact is, the harvest of money for missions from all classes is unlimited, if all were but well warmed to this *as well as to other Gospel duties*, and if workers were well stirred up to ingenuity and love in gathering it in. Why, then, should it remain undone in any place?

But sermons, meetings, boxes, jars, selling of magazines, canvassing, all go dead together, unless the missionary cause is made paramount. Home interests will not suffer, but will flourish all the more. But till faith and love see this, and act on it, and run the risk of obedience to Christ's missionary command, how can missions thrive? How can great offerings be hoped for from the great, and copious self-denying layings up from the multitudinous throngs of hard workers and hard livers? The clerical and lay leaders must show an unshrinking and self-denying example in work and gifts, and the great middle classes must concur with spirit—the spirit of Christ; and be sure the poorer will not lag behind in gifts or in the ingenuity of Christian love; and their multitude of gifts will tell.

What shall be said more? Are we to remain at the level of gifts which only *amount to a several hundredth part* of our income, and with a success of *one only in a thousand* out of the pure and utter heathen? besides the rest of whom I have spoken.

The spirits of evil, as the frogs in the Apocalypse, are doubtless preparing a vast conspiracy and mission

of evil. (1) Rome, *i.e.*, *Church corruption*, (2) general *scepticism* as to God and the soul and the Bible, and (3) opposition to the order of States, will not give the Christian host the victory without a struggle! Everywhere these three evil spirits are contending, and will yet more contend. What is to keep the Christian Church from love of amusement in religious services on Sunday, and from oscillating between worldly work and self-indulgence in the week? What, but real activity in all the work which Jesus had given them to do! And can the right spirit in our home duties and church-work be found or maintained if the true spirit for missionary advance is let go? I feel sure that no commonplace missionary earnestness will do. Christ's love must now constrain us. The age is a remarkable one. Are we not nearing that time on which the work and the powers of all past ages good and bad will meet?

In the review of the past I find I have for years together been faint-hearted, and thought special efforts not hopeful. It was not, as I thought, "the time; or it was not the place to make an effort." But the times themselves now seem to say that we must cease to give way to such feelings. But I add that whenever I have had courage and faith to take the work in hand afresh, God has never failed me, but has always prospered me above my faith at the time, and sometimes very much above it.

What have we to fear? "The man of sin," "the lawless one," "the mystery of iniquity," "the Antichrist," seem, in producing Jesuitism, to have put forth their last or almost their very last device! We are then no strangers to our great foes; and we are looking, according to Scripture, for greater help

to be poured out from on high at the last. Let us up and do valiant deeds, which shall have the world for their field. The writer is but a nameless voice, and his frame is no longer fitted for the toils to which youth and fresh maturity are equal.

Also, our great men, our leaders, should move; and all Christian people should ask it both of them and of God in faith and prayer and believing expectation. All power is of Christ, and should be used for Him. The highest use of much of what we have is to cast it at the feet of our Saviour to promote His kingdom among the Gentiles.

It seems that no Church can inherit the fulness of spiritual life that does not render hearty and active, and unshrinking, and joyful, and laborious obedience to that last command of Jesus.

The question of our duty to Christ in making Him known to all the Gentiles has a special force for those in whom the instinct of Church communion has been of late educed with singular power. Missions are the very development of the Church's self-propagating faculty. The heathen ought speedily to be enriched with that combination of spiritual powers of which the words "a Christian Church" are significant. It is your incumbent duty, and your peculiar honour, to give and labour, preach, converse, print, and pray that the heathen nations may be gathered into one Christian Church, and constitute so many living members of that great society—each with its own peculiar features and characteristic gifts, but all bearing witness to the common Master and to His truth, and to the only salvation which by His death and passion is provided.

And to those the peculiar bias of whose affec-

tions is towards the nation of Israel and its coming glories, this question contracts a form and character as urgently applicable as to any. If, on the one hand, you glory in the thought that as the first reapers in the Christian field were Jews, so will it be with the last and most successful of the harvestmen; yet there lies in the way first, the fulfilment of a promise of blessing to Israel through Gentile hands. Through their mercy will the beloved nation obtain its own mercies. Whatever, therefore, awakens missionary zeal for all nations, can hardly fail of enkindling that zeal which will work also for the recovery of Israel. Jews also are found in almost every land. The blessings of God towards both Gentiles and Israel seem like an object placed between two parallel reflectors. They multiply each other without end. God has linked the welfare of both in one, to reach a much higher joint degree of blessing at last than either ever received separately before. Every good thing therefore that is done for either will return with blessing manifold into the bosom of the other, to be consummated in that predicted crisis, when the receiving back of Israel to God's favour shall be recovery of the elder sister to Christ, and "life" from what was a great dead spiritual commonwealth shall refresh the wondering eyes and joyful hearts of loving Christendom. Then will Jesus and the Father be greatly magnified, and His whole family at last be one.

But each peculiar class of Christians may find its own peculiar stirring considerations to move it to much greater energy in pushing forward this high and noble and many-sided improvement and amendment of the whole family of man.

But there is no mistake about another point.

People must *become acquainted* with the great missionary campaign or they will not care for it. For this purpose they must take time to read missionary books, reports, and periodicals. Why should there not be a great penny daily missionary newspaper published in London or Manchester, and going over all the world? Foreign missions are just now the greatest of all calls, and ought to be treated as the greatest things in the world. All other papers would quote largely from such a newspaper. Religious people are very earnest when they are awake, and all journals would find out what men most want to read. But missionary reading must become a purpose, a habit. Then prayers will have more meaning, speeches will be better. Meetings for such work will be acknowledged far the most interesting. Individual missions must be familiar—their past history to explain their present hopes. What would be thought of a politician that did not know France from Spain and Holland from China? But what multitudes of Christians lump the missionary cause into one! and if the history of the Madagascar missions were given without name, would not know that it was not the history of the Mission of Tinnevely; and if the lovely work and bright death of the missionary Johnson were related would not know whether he laboured in Africa, India, or Asia! Must we not come to individual acquaintance with missions? Shall we not almost have to come to separate subscriptions for separate missions? But no, not if it is to be by division of “the subscription.” But our cycle must be—pray, read, give, and pray again. Is it not literally true that many of the great countries are showing initiatory signs of whitening

to harvest? We must learn about all that is, if we wish to see come to pass all that God has promised to His Son.

There is one very comforting consideration under the very gloomy and *at present* hopeless condition of the heathen world; that, if it be so, that all the adult population, which has grown up in the practice of heathen vices, do, in the justice of a righteous Judge and Ruler, perish in the sins in which they choose to live, yet the innumerable infants that perish “before they have known good or evil,” are assuredly given to the Saviour as a part of His “great reward.” Yet if we truly read the character of God, and the inklings of truth on this subject, which seem to come out here and there in the Scriptures, we believe with our Church in her special teaching on Innocents’ Day, not that they have not inherited a fallen nature which has to be changed, but that they have in God’s inscrutable wisdom been taken from this vile world before they have themselves actually sinned, and that, through God’s infinite mercy, they shall meet us in bliss—a mysterious “first fruit unto God and to the Lamb”! The cruel early murders of millions of heathen children will actually have rescued vast multitudes from the great perils which they must have met, and by which they might have eternally perished; and instead of this they will form a peculiar but immense company, delivered by especial grace, to augment in no small proportion the host of the saved, to replenish the mansions of heaven, and eternally to enjoy the beatific presence of the ever-blessed God.

Abundant charity to the heathen may be called divine. It seems to be the divinest thing that can

be in man—his nearest “partaking of the Divine nature”—for surely the love from which it has to spring is most like to God’s love in bestowing His greatest gift, the gift of His own and only begotten Son. It is no wonder if it be as rare as it is precious in the present state of the Church, and if it has been rare in every age. No doubt it burned in Brainerd and Ziegenbalg and Eliot, in Swartz and Buchanan and Martyn, and in the great Baptist triad, that were so well led by suffering Carey. No doubt it burned in one here and there of the renowned servants of Christ from the beginning. Nor is there room for doubt that we have true successors in the ranks of present missionaries, and in the body of their supporters at home, down to the poor factory girl that I heard of twenty years ago, that gave up her only luxury—her lightly-scented oil for her black hair—that she might lay up the price to promote Missions.

But if there be truth in my figures, this flame of love, most like the love of God, and something higher than charity for bodily wants, or even the love of the true pastor for his own people, wants a general rekindling. Not that it is to be fed at the expense of home charities by the subtraction of aught hitherto given in acknowledgment of their claims. No. The abstraction must come from other departments of expenditure. They must yield to a pity, with reverence, be it uttered, like in kind to the pity of God for men’s moral ruin and misery. Common charity may be thought to be like to God giving rain and fruitful seasons, filling our hearts with food and gladness; but love for lost souls is higher. It accords in spirit with God not sparing to give His Son. And, again, help to men’s bodies has been likened to Christ’s benevolent miracles; but

yearning desire for the wandering souls of men is the very temper in which Jesus passed to Jerusalem to be nailed to the cursed cross. But if all sights of spiritual destitution are as nothing to the condition of the heathen world, so the longing desire for their restoration is the highest and most absorbing of all such charities. It is the correspondent to the expression toward Christ, which came from one of the great men just now mentioned, "I could not endure existence unless Christ were glorified." Another very eminent minister in America, who could not, like Martyn, leave all, used to spend one day each week in lamentation and intercession for the heathen world.

The Church wants to be elevated with these deep sympathies for the Gentiles, that prayers and gifts, gifts and prayers, abundant gifts and abundant prayers, may indicate that new mercies are nigh. While I write I learn from head-quarters that, owing to the appeal of December 20, candidates are coming forward; and either they must be refused or money must be given to send them forth.

Should we not now smite many times that the enemy of souls may be widely and largely overthrown?

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#### POSTSCRIPT.

BEFORE annexing the tabular statement of the funds of all British Missions, may not the question be asked of himself by each reader, What do I intend to do for Christ's kingdom? and shall I not do something at once? The annexed list presents



the names of near thirty agencies from Great Britain that are at work in the vineyard—*i.e.*, in the world. Who will choose one or more of these, and make a contribution that shall perhaps in some sort make up, or begin the making up for, it may be, a long period of omission? Will not many give generously—the prince a princely amount, the rich richly, each according to what he has, to that God who knows what He has given to each?

It is according to the tenor of this appeal to specify that gifts for the Church Missionary Society, which stands at the head of the following table, may be paid for their account at Messrs. Williams, Deacon, and Co.'s, or at the Church Missionary House in Salisbury-square, Fleet-street, London; and that gifts for the Society for the Propagation of the Gospel may be paid for their account at their house in Pall-mall, London. But the places for receiving money for any of the Societies are easily found, and every contributor must be right in selecting the channels of his benefit. Among the special objects that struck the writer most forcibly at the time of our Day of Intercession, there were three that he may now mention—two for India and one for Africa. The two for India were (1) a proposed fuller organization of Bible colportage in all India, which the British and Foreign Bible Society would supply, and (2) the raising of the innumerable vernacular schools of India into the light of the Gospel, which is being carried on by the Christian Vernacular Education Society. The special object for Africa is the extension of the West Africa Mission, under Bishop Cheetham, to Port Loko,

Gallinas, Melicouri, and other towns around. The C. M. S. have been encouraged by one donation of £1,000, given expressly for that object, and I learn that the Committee are prepared to take up the work in earnest, if only ample means are placed at their disposal. The desirableness of this, and of filling the College at Fourah Bay, struck me after reading the Bishop's appeal in "Is there not a Cause?" This is the original Mission of the Society, whose lines were drawn by Thomas Scott, the first secretary, aided by Wilberforce, Gambier, Biddulph, and followed by such as Pratt, Basil Woodd, Crowther, Simeon, and D. Wilson. Africa is a country to which a vast debt is owed, and in this part of West Africa the monstrous slave-trade has, in God's wondrous providence, been the means of bringing hundreds to the seat of Christian light and life; and no Missions have had a richer blessing, or been so deeply dyed with the rich blood of Christ's devoted soldiers. To extend that Mission may comfort its Bishop's heart: and all who know him are aware what animation such a prospect would supply under his heavy trial. But enrich any devoted and faithful Society; and as a general rule it is perhaps safest to give it to the General Fund of the Society, for the Committee to apportion in their combined knowledge and judgment.

The following table of all the chief missionary agencies for carrying Christ's Gospel to the heathen is extracted from the universal account of all Christian agencies in the "Colonial Church Chronicle," December, 1872. It is for the year ending March,

1872, and does not include Bible or Tract Societies, or monies raised and expended in the Mission fields themselves, or the Government grants in aid of schools:—

	£	s.	d.
Church Missionary Society . . . . .	157,132	16	10
Wesleyan „ „ . . . . .	120,065	14	11
Society for the Propagation of the Gospel (moiety of the whole) . . . . .	47,917	11	9
London Missionary Society . . . . .	90,391	9	7
Baptist „ „ . . . . .	32,490	18	0
United Presbyterian Missions . . . . .	31,318	4	1
Free Church of Scotland Missions . . . . .	36,234	13	2
Church of Scotland Missions . . . . .	20,574	2	4
Moravian Missions . . . . .	18,325	0	0
English Presbyterian Missions . . . . .	7,428	13	9
South American Missions . . . . .	6,801	17	4
Primitive Methodist Missions . . . . .	6,720	11	10
British Syrian Schools . . . . .	6,165	0	0
United Methodist Free Churches . . . . .	4,992	15	1
Society for Female Education in the East . . . . .	4,400	10	4
Methodist New Connexion Missions . . . . .	4,308	11	9
Christian Vernacular Education Society . . . . .	4,191	12	9
Indian Female Normal School Society . . . . .	3,888	6	6
Welsh Calvinistic Methodist Missions . . . . .	3,572	12	0
General Baptist Missions . . . . .	3,561	0	3
Columbia Mission . . . . .	3,532	18	3
Friends' Foreign Missions . . . . .	2,521	10	9
Christian Faith Society for West Indies . . . . .	2,176	0	0
McKenzie Memorial Mission . . . . .	1,732	3	4
Wesleyan Ladies' Female Education Mission . . . . .	1,305	0	1
Cape Town Association . . . . .	1,291	11	10
Coral Mission Fund . . . . .	1,198	2	0
Assam and Cachar . . . . .	502	12	4
Eton Melanesian . . . . .	228	0	0
Maritzburg Society . . . . .	191	0	0
Natal Guild . . . . .	175	13	1
Edinburgh Medical Missions . . . . .	1,849	14	7
South Travancore Missions . . . . .	187	5	0
	£627,553	13	6

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