



BV 2063 .S44 1875

Seelye, Julius H. 1824-1895.
Christian missions

CHRISTIAN MISSIONS.

CHRISTIAN MISSIONS.

BY

REV. JULIUS H. SEELYE,

PROFESSOR IN AMHERST COLLEGE.

NEW YORK:
DODD, MEAD & COMPANY,
PUBLISHERS

COPYRIGHT.

DODD AND MEAD.

1875.

CONTENTS.

| | PAGE |
|--|------|
| FIRST LECTURE. | |
| THE CONDITION AND WANTS OF THE UNCHRISTIAN WORLD | 7 |
| SECOND LECTURE. | |
| FAILURE OF THE ORDINARY APPLIANCES OF CIVILIZA- TION TO IMPROVE THE WORLD | 31 |
| THIRD LECTURE. | |
| THE ADEQUACY OF THE GOSPEL | 59 |
| FOURTH LECTURE. | |
| THE MILLENNARIAN THEORY OF MISSIONS | 94 |
| FIFTH LECTURE. | |
| THE TRUE METHOD OF MISSIONARY OPERATIONS | 128 |
| SIXTH LECTURE. | |
| MOTIVES FOR A HIGHER CONSECRATION TO THE MIS- SIONARY WORK | 155 |
| SERMON. | |
| THE RESURRECTION OF CHRIST THE JUSTIFICATION OF MISSIONS | 173 |

FIRST LECTURE.

THE CONDITION AND WANTS OF THE UNCHRISTIAN WORLD.

WHEN I was a student in college, a venerated missionary of the American Board,* distinguished alike for his wisdom and piety and successful service, visiting Amherst, and relating some results of his thirty years' observations on missionary ground, told us, among other things, that we, having always lived in a Christian land, could have little conception of the vices and the degradation of the heathen. Though I hardly understood the remark at the time, and never felt its force until my own recent observation gave me some opportunity of testing its truth, it no longer excites my wonder; and I should

* Rev. Dr. Poor.

now be surprised to hear it contradicted by any one familiar with the actual condition of the unchristian world. My observations have given me a deeper sense than I ever had before of the darkness which rests upon the world without the knowledge of Christ, and a deeper conviction, also, that this darkness has no power of its own to turn itself into the day. I am sure you will experience the same sentiments, and be prepared for the further considerations to be presented in these lectures, if I can set before you at the outset a clear and correct picture of the degradation of life, and corruption of society, which reign where the sway of the gospel is unknown. My own observations, however, on this point, have been far too limited to warrant even a sketch derived from these; and, instead of attempting this, I shall rather use the drawings and the colors of clear eyes and sound hearts, whose opportunities of learning the truth, and whose disposition to present the truth, no one will question.

Respecting the Chinese, says an observer of singular accuracy, "With a general regard for outward decency, they are vile and polluted in a shocking degree: their conversation is full of filthy expressions, and their lives of impure acts. . . . Brothels and their inmates occur everywhere, on land and on water. . . . They feel no shame at being detected in a lie, though they have not gone quite so far as not to know when they do lie; nor do they fear any punishment from their gods for it. . . . There is nothing which tries one so much, when living among them, as their disregard of truth. . . . Their proneness to this fault is one of the greatest obstacles to their permanent improvement as a people, while it constantly disheartens those who are making efforts to teach them."*

In the theory of Chinese ethics, taught continually in their schools, sincerity is described as the way of heaven, and the first of excellences. "Never," say the Chinese classics,

* Dr. S. Wells Williams, Middle Kingdom, vol. ii. p. 96.

"has there been one possessed of complete sincerity who did not move others. Never has there been one who had not sincerity who was able to move others." * "But," says Prof. Kidd, "if this virtue had been chosen as a national characteristic, not only to be set at defiance in practice, but to form the most striking contrast to existing manners, a more appropriate one than sincerity could not have been found. So opposed is the public and private character of the Chinese to genuine sincerity, that an enemy might have selected it as ironically descriptive of their conduct in contrast with their pretensions. Falsehood, duplicity, insincerity, and obsequious accommodation to favorable circumstances, are national features remarkably prominent." † The same writer declares, that if we judge of the morality of families from the advices of moral writers, and from the records of domestic manners which the Chinese themselves furnish, the appalling conclusion is reached, that

* Mencius, iv. 1, 12. † China, p. 205.

almost every vice noticed in the Scripture is practised in detail.

“Chinese society,” says the Abbé Huc, “has a certain tone of decency and reserve, that may very well impose on those who look only at the surface, and judge merely by the momentary impression; but a very short residence among the Chinese is sufficient to show that their virtue is entirely external; their public morality is but a mask worn over the corruption of their manners. We will take care not to lift the unclean veil that hides the putrefaction of this ancient Chinese civilization. The leprosy of vice has spread so completely through this sceptical society, that the varnish of modesty with which it is covered is continually falling off, and exposing the hideous wounds which are eating away the vitals of this unbelieving people. Their language is already revoltingly indecent; and the slang of the worst resorts of licentiousness threatens to become the ordinary language of conversation. There are

some provinces in which the inns on the road have apartments entirely papered with representations of all kinds of shameless debauchery ; and these abominable pictures are known among the Chinese by the pretty name of flowers.” *

“Lying among the Burmans,” says Malcom, “though strictly forbidden in the sacred books, prevails among all classes. They may be said to be a nation of liars. They never place confidence in the word of each other ; and all dealing is done with chicanery and much disputing. Even when detected in a lie, no shame is manifested ; and unless put on oath, which a Burman greatly dreads, no reliance whatever can be placed on the word of any man.” †

Bishop Heber, whose opportunities of judging of the Hindoos were ample, declares of them, “I have never met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood,

* Travels in the Chinese Empire, vol. ii. p. 326.

† Travels in South-eastern Asia, vol. i. p. 191.

or so little interest in the sufferings of a neighbor not being of their own caste, or family, whose ordinary and familiar conversation is so licentious, or, in the wilder and more lawless districts, who shed blood with so little repugnance."* Infanticide prevails in India, as it does in China, to an awful extent. One of the earliest English missionaries sent there, Rev. William Ward, gives the testimony of a Hindoo pundit, that the number of children put to death by their mothers in the province of Bengal alone, could not be less than ten thousand every month.† Though, since the establishment of the English rule in India, this frightful crime has lessened in extent, it is yet far from having disappeared.‡

La Pérouse, the French navigator, quite familiar with, and, if report says truly, largely tinctured by, Rousseau's picture of the innocence of savage life, thus speaks of the Sandwich-

* Ward's India, p. 286. † Ward's Hindoos, vol. i. p. 292.

‡ Butler's Land of the Vedas, p. 470.

Islanders before Christian missions reached them: "The most daring rascals of Europe are less hypocritical than these natives. All their caresses were false. Their physiognomy does not express a single sentiment of truth. The one most to be suspected is he who has just received a present, or who appears to be the most earnest in rendering a thousand little services."* In respect of the same people, Mr. J. J. Jarves expresses his convictions, derived from a nearly four-years' residence at these islands, with a diligent study of their history, in these terms: "The Hawaiian character, before it had received any influence from Christianity and civilization, may be thus summed up: from childhood, no natural affections were inculcated. Spared by a parent's hand, a boy lived only to become the victim of a priest, an offering to a blood-loving deity, or to experience a living death from preternatural fears. . . . No moral teachings enkindled a love of truth. . . .

* Voyages, vol. i. p. 377.

Theft, lying, drunkenness, riots, revelling, treachery, revenge, incest, lewdness, infanticide, murder,—these were his earliest and latest teachings.” *

There are certain phases of life often seen among Pagan people, by which a casual observer is led to a very superficial and quite erroneous opinion respecting them. This same writer, in speaking further of the Sandwich-Islanders, declares that “they possessed a power of endurance of pain which was wonderful to the more delicately reared white man. A like insensibility pervaded their moral system. The native, accustomed to scenes of blood, seeing his neighbors and friends fall about him, took no warning, but enjoyed his animal pleasures with a heartiness which vigorous health alone could give, and a thoughtlessness of the morrow, and carelessness of results, which deceived many into the opinion that they were a happy, cheerful, and simple race.” †

* Hist. Sandwich Islands, p. 94. † Ibid., p. 97.

"Murder is unknown among the Tajeks," says De Bode, "not because of its heinous nature, but because they have not courage enough to commit it." * "It is not to be inferred," says Wilson in his "Western Africa," "that the gentleness and external polish manifested by the Mpongwe people is based upon any real moral worth. A great deal of the smoothness and polish which they evince in their intercourse with white men is entirely fictitious. They are sadly addicted to falsehood, insincerity, deception, and dissimulation. In all these respects, they have no rivals." †

But this condition is not new. That the most abominable vices, that a corruption of society and life exceeding in its actual facts the wildest range of fancy, have always prevailed in the unchristian world, every student of history knows. This is not simply true among barbarians, or wild and savage tribes, but appears as distinctly among the most renowned trophies of

* Bokhara, p. 71.

† Ibid., p. 297.

civilization and culture. Ancient Greece, in its palmiest days, is no more conspicuous for the wealth of its culture than for the wonders of its corruption. Society there was not simply pure on the surface, and polluted beneath; but it was all pollution,—on the face of it, and through all its depths. If this be thought too strong a statement, it can be abundantly and quite easily justified. The Greek language discloses it. What a host of unclean images are uncovered as one studies the words of this most cultivated tongue! The Greek classic authors disclose it. How full their revelation of the vices of their time, and how clear the evidence which they furnish, that these vices belonged not simply to the ignorant and the outcast, but also to the most polished circles of their most polished life. “All men,” says Aristotle, “desire justice to be done themselves; but in their relation to others the question of justice is unheeded.”* Parmenides is the most brilliant name in the Eleatic school of

* *Polit.*, vii. 2, 8.

philosophy; and for his character and life the Greeks had such an admiration, that a life like Parmenides became a proverb among them. But he is specially mentioned as addicted to a vice too revolting to be named, which every student knows to have been dominant among the Greeks and Romans, as it has been among the Celts and Tartars, and is still among the most prominent Pagan and Mohammedan people, but the existence of which, one in a Christian land finds it well-nigh impossible to believe.

At Lesbos,— the home of music and poetry, the birthplace of Alcæus and Sappho and Arion and Terpander,— whose musicians, as a class, were famous above all the Greeks, and whose refinement and intellectual culture are famous still, this vice was so prevalent, that the island itself gave it its name. Not only Parmenides, but Eudoxus, Xenocrates, Aristotle, Polemo, Crantor, and Arcesilaus are specially mentioned among the philosophers as given to this same vice; and even the names of the youths of whom

they were enamoured are recorded.* The philosophers were as a class noted for this vice, and this to such a degree, that Plutarch,† in his treatise on the education of boys, declares that parents wishing their children to be pure would not tolerate their having any acquaintance with philosophers. Zeno, the Stoic, not only practised this impurity, but openly acknowledged and defended it. We have the statement of Sextus Empiricus, that the Cynics and heads of the Stoic school regarded this practice as indifferent to morality,‡ but that its real and revolting nature was quite apparent, is clear from the excuses and palliations often urged in its behalf, and as often ridiculed by the ancients themselves. We have the testimony of Lucian§ and of Cicero,|| who also quotes Ennius and Epicurus, to the effect of the gross and carnal nature of this vice. Arno-

* Döllinger, Gentile and Jew, vol. ii. p 243.

† De lib. educ., 15.

§ Amores, 51.

‡ Pyrrh. Hypot., iii. 23.

|| Tusc., iv. 33.

bius,* in his awful picture of the nations without Christ, whose literal truthfulness one cannot contemplate without a shudder, bears copious witness to the same. That profligacy unbounded reigned openly in the highest circles of Greek and Roman life, is beyond any question. The stories told of Pericles and Lysias and Demosthenes and Socrates, and of Cæsar and Augustus and Pompey and Cato and Catiline and Sylla and Crassus and Antony,—told openly and without contradiction by the authors of the time, told often, and without any shame, by the persons themselves, as by Horace and Martial and Catullus,—seem to show all society plunged in a night of unbroken darkness, wherein the wild beasts of unbridled appetites and lusts hunt unhindered their prey. Marriage became a burden.† Children were an incumbrance, and might be destroyed with impunity, either before or after their birth. Abortion by the mothers, or the exposition of newly-born children in an

* *Adversus Gentes.*

† *Plato, Symp., 192.*

out-of-the-way or unfrequented spot, to allow of the child's perishing, are formally approved and recommended by philosophers like Plato * and Aristotle. † This exposure of children to perish was also formally permitted by law in Athens and Sparta, and is so often mentioned, that it cannot have been of rare occurrence. Divorces became so common in Rome, that Seneca says, "There is not a woman left who is ashamed of being divorced, now that most of the high and distinguished ladies count their years, not by the consular fasti, but by the number of husbands, and are divorced in order to marry, and marry in order to be divorced." ‡ Pity for the poor was so wanting in the Roman mind, that Virgil, § when describing the peace and repose of the wise man, extols him for being exempted from feeling pity for a needy person. The slave in Rome had no personal rights. He was a chattel for whose treatment, even though

* Republic, v. 460.

† De Benefic., iii. 16.

‡ Polit., vii. 14, 10.

§ Geor., ii. 449.

it was torture or death, there was no one to bring his master to account. Every thing was allowable and privileged as against a slave.* Florus relates the following incident: "At the time in which L. Domitius was prætor in Sicily, a slave killed a wild boar of extraordinary size. The prætor, struck by the dexterity and courage of the man, desired to see him. The poor wretch, highly gratified with the distinction, came to present himself before the prætor, in hopes, no doubt, of praise and reward; but Domitius, on learning that he had only a javelin to attack and kill the boar, ordered him to be instantly crucified, under the pretext that the law prohibited the use of this weapon, as of all others, to slaves."† After relating the incident, the author naively remarks, "This may appear harsh, nor do I give any opinion on the subject."

In Greece, slavery was really the corner-stone

* Döllinger, Gentile and Jew, vol. ii. p. 259.

† Epitome de Gestis Romanorum, iii. 19, 20; Gibbon, vol. i. p. 48.

of society. The whole social and political fabric rested on it. Aristotle argues* that slavery is necessary to the very existence of the true household. Every true household must consist of freemen and slaves. The freeman needs his slaves, as the artist needs his tools. The slave is his master's tool,—an animated tool, but still only a tool. There can be but little more love for a slave than for a horse or an ox ; and the thought that any justice could be due a slave never seems to have entered the Greek mind. Plato † regarded it as one of the marks of an educated man that he despised his slaves. When a slave was brought into court to give testimony, he was always put to the torture. Torture accompanied the testimony of the slave, just as the oath accompanied that of freemen ; and the Attic orators — Lysias, Antiphon, Isæus, Isocrates, Demosthenes, and Lycurgus — have all given their approbation to this procedure. For the owner of a slave to refuse to submit

* Polit., i. 3; Eth. Nic., viii. 13. † Republic, viii. 549.

his slave to the torture (the slave himself had nothing to say) was considered a confession of the owner's guilt. Not only foreigners,—Carians, Phrygians, Thracians, and Cappadocians,—but Greeks themselves, were held as slaves, and bought and sold by the Greeks. But of whatever nationality, and whoever he was, fear and lust were the only motives in the life of the Greek slave; the latter of which was continually leading him into every form of vice, gluttony, drunkenness, and wantonness. I suppose it to be literally true, that no vice, nor crime, nor cruelty can be named which did not show itself at home in the highest circles of the most blooming society of the ancient world. Pliny * expressly calls the Greeks the inventors of every vice. The greediness and craft and lying of the Greeks were a proverb. Distrust of his neighbors grew out of the knowledge every man possessed of his own untrustworthiness.

When the power of Rome was extended over

* Hist. Nat., xv. 5.

the world, it carried with it the moral corruption of Rome, and brought back, also, the corruption which it everywhere found. Tacitus* confesses that the Romans had more power over the peoples whom they conquered, by exciting and gratifying their sensual tastes than by their arms. The picture which Paul has given in the first chapter of Romans, of the unchristian world is still and has always been literally true; ancient or modern, it is the same: “ Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful : who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” There is no abatement to be

* Hist., iv. 64.

made from this picture. We can neither diminish the darkness of its colors nor the terribleness of its extent. And it is just as true of the heathen world to-day, as in the time of Paul.

This condition is not going to better itself. We are often told of tendencies inherent in human nature, which will work out by themselves the perfection of the human life. We are treated, in our time, to much talk about evolution and development, by which man has grown, first from a lower order of creation to a savage state, and then has risen from the savage, through successive stages, to the highest plane of civilized life. But such talk is in flat contradiction to the most palpable facts of history. We find no evidence of an originally savage condition of mankind. The earliest historic records we have of human life upon the earth are records of cities and sciences, and monuments of art and governments, all showing a condition of high individual and social power. The traditions of different nations point back to a primeval period which

was a golden age of innocence and knowledge. There is good evidence that the Great Pyramid is the oldest work of human hands now existing;* and this stupendous structure, which forty centuries have left almost unimpaired, shows a skill and science in its builders, which are still the admiration and the wonder of the world. The earliest facts of language, the deep knowledge of architecture and astronomy and geometry and natural philosophy, which incontestably existed in the earliest times of which we have any trace, in Egypt and Chaldæa and India and China, the prominence and the power with which religion controlled the political and social order, and entered into the science and the art of the ancient world, are simply inexplicable, if barbarism or a savage state were the original condition of the race.

The history of men thus far shows vastly more instances of decay than of progress. Governments, arts, languages, literatures, sciences,

* Smyth, *Antiquity of Intellectual Man.*

civilizations, religions, have deteriorated in instances unnumbered. Law has grown into despotism ; liberty has degenerated into license ; public morals have been sunk in public corruption ; and the virtues of men have been supplanted by their vices on so vast a scale, that whether in respect of the numbers it has controlled, or the extent of time and territory which it has covered, a downward tendency in human nature, it must be confessed, is vastly more conspicuous than any inherent tendency to improve.

This downward tendency, moreover, has never been checked by itself. No nation has ever risen, by its own forces alone, from a lower to a higher state. All upward impulses come first from above. The savage has never civilized himself. "No man," says Herder, "has the birth of his mind, any more than that of his body, through himself alone." And it is with masses as it is with individuals : the impulse to rise, and the inspiration to rise, must come

from without. The Greeks saw this truth, and declared, in their Promethean myth, that the fires which lighten men in their advancement are stolen from the gods. We can have no accurate reading of history, except as we recognize what is actually revealed on every page of history, that human nature possesses no inherent power of progressive improvement. All its exhibitions of inherent power show only a progressive deterioration. Except as one nation receives impressions from another, or is lifted up by some manifestly super-human power, its actual course has been a descent from one degree of degradation and shame to another. No student of history will deny this most obvious fact. "Civilization," says Niebuhr, one of the most sagacious of all historians, "is never indigenous: it is an exotic plant wherever found."

Given, then, this actual state of the unchristian world, given, also, this tendency to deteriorate, and this inability in human nature to

better itself, what sort of counteracting impulse is needed? If we have any advancing civilization ourselves, which, of all its elements, shall be employed to bring the unchristian nations of the world into the same line of progress?

SECOND LECTURE.

FAILURE OF THE ORDINARY APPLIANCES OF CIVILIZATION TO IMPROVE THE WORLD.

To the question at the close of our last lecture many answers are actually given; the first of which in importance, to many minds, points to commerce, and to the ordinary influence of Christian nations, as the all-sufficient agency we need. But does commerce civilize? Can trade of itself make men pure? Unless guided and guarded by some other influence than their own, is there any thing in buying or selling to make men better? Nay, does not the greed of gain grow by its own exercise? and is there not always danger, even where virtuous impulses hold it in check, that its increase will weaken these and all other restraints, until it shall destroy them?

There is ever the possibility that trade will make honest men dishonest: is there the least likelihood that it alone can ever produce the reverse result? Honesty, one says, is the best policy; but was ever a community, was ever a man, made honest because it was politic to be so? Moreover, since the world began, the most lucrative commerce, the commerce most tempting for its promise of large and speedy gains, has always been that which has trafficked with the bodies or the souls of men, as is witnessed by the slave-trade, the opium-trade, and the trade in intoxicating drinks. There is no probability, therefore, in the nature of the case, that commerce will improve men in their moral stature; neither, as a matter of fact, do we ever find it doing so. The actual results of commerce have never appeared in the moral improvement of men; while in unnumbered instances they have worked deterioration and decay. Commerce, to-day, is more widely extended than ever before; and many fancy, that, through its avenues, Christian

missions will find easy access to the nations without Christ. But, instead of this being justified by facts, the exact opposite is true. Instead of being favorable to missionary success, the actual influence of commerce is one of the strongest hinderances to Christian missions. No missionary whom I have ever found doubts this. No traveller with his eyes open, and willing to see, but will find irresistible evidence of the fact. When missionaries set before the heathen the virtues which Christianity enjoins, and which they affirm it is able to secure, and when representatives of nominally Christian lands show themselves not only lacking in these virtues, but abundant in all the opposite vices,—as is with sad frequency and prominence the case,—it is easy to see which of these conflicting representations is likely to prevail.

And if you turn to Christian governments, and expect that these, by their high-toned morality, by their unselfishness and love of justice, are likely, in their dealings with the unchris-

tian world, to represent attractively the Christian spirit, you will soon learn that these same governments have not shrunk from the grossest wrongs, and are very ill prepared to be messengers of peace and purity. Witness England in the opium-war with China, and the United States in our difficulty with Corea, and the proceedings of England and Holland with the Achinese, and the attitude of our government still in reference to the Japanese indemnity! Witness, also, the support of the English Government, continued up to a very late date, of Pagan customs and worship in India,—a support not simply of permission, but of active contribution,—coupled with the early refusal of permission for Christian missionaries to land or stay there, and the still continued prohibition of all Christian instruction in the schools which the English Government has there established! Take in the whole attitude of the Christian nations of the world towards the unchristian, as seen in commerce, or in governmental or national inter-

course, and on what ground can you look for the improvement of the world from this source?

But will railroads and telegraphs, and the conveniences of modern life, give us any hope? Why should they? Does the use of railroads make men honest here? Is the management of these great institutions a conspicuous agency of moral reform among ourselves? We need not deprecate the good which these appliances bring; but it is a very misguided view which finds in them any thing in the least likely to regenerate and purify society. At the best, they are only means whereby other agencies for human improvement may be facilitated.

But if commerce, and national intercourse, and labor-saving inventions, and all the mechanic arts of our so-called modern progress, are without avail, there are many who think that the higher arts of civilization,—as seen in modern forms of government, and new institutions of society, and scientific methods of education,—directly transplanted from the civilized to the uncivilized

world, will carry with them every needed blessing; while others, who look upon the gospel as the only ultimate means of salvation, still regard these higher arts of civilization as the needful first step towards the evangelization of the nations. Bishop Warburton, in his "Divine Legation of Moses," * declares that both Romish and Protestant missions had, up to his time, failed of the largest results, because they had attempted to Christianize, without previously civilizing, the heathen. "Christianity," he says,† "plain and simple as it is, and fitted in its nature for what it was designed by its author, requires an intellect above that of a mere savage to understand." Bishop Bloomfield ‡ remarks, "The Christian religion may be said to form a kind of science; for which very reason (and would that some who have a zeal, but not according to knowledge, will bear it in mind!) *civilization* ought ever to precede evangelization." Missionaries themselves have not been wanting in the same senti-

* Book ii. sect. v. † Vol. i. p. 398. ‡ Notes, Heb. v. 12.

ment. Hans Egede, the Danish missionary to Greenland, after his five and twenty years' experience there, declares * that "it is a matter which cannot be questioned, that, if you will make a Christian out of a mere savage and wild man, you must first make him a reasonable man. It would contribute a great deal to forward their conversion, if they could, by degrees, be brought into a settled way of life." Such a notion has been effectually banished from those familiar with later missionary experiences among the Caffres and the Karens, among the New-Zelanders and the Hawaiians, among the North American Indians and other savage tribes; but we find it so prominently cropping out still in many quarters, among those more or less ignorant of, even if not indifferent to, the highest missionary success, that it demands a careful examination.

It should be noted, then, in the first place, that savages do not cease to be savages merely by having the opportunity to become civilized.

* Pp. 211, 212, quoted by Warburton, vol. i. p. 433.

Civilization is not attractive to the savage. The arts and refinements of civilized life, the blessings of law and order, instead of being objects of desire, are, to him, positively repugnant. This, in fact, is what makes him a savage, that he hates the very condition in which the civilized man finds his joy. He is conscious of but few wants, and those of the simplest sort, which it needs but few efforts to satisfy ; and the gifts of civilization, for which he feels no necessity, offer him, therefore, no advantages which he can appreciate, and can excite in him no efforts to obtain them. It should never be forgotten, that the first impulse to any improvement of a man's outward condition must come from the quickening of some inner inspiration ; and, until the savage has risen to a different intellectual or spiritual life, all the blandishments of civilization could no more win him to a better state than could all the warmth of the sun woo a desert into a fruitful field. When, in the good intentions of the government, homes were built,

and the conveniences of civilized life were freely offered to the Chippewas of Canada, in order to win them to abandon their wandering ways, it was found that the Indians preferred their wigwams; and the comfortable houses which had been provided found no occupants. The Quakers commenced their efforts with the Indians by attempting to civilize them; but, after many years of costly and painstaking effort in this direction, the committee having it in charge report, "Within the last few years, we have had occasion to review the whole course of proceedings; and we have come to the conclusion, from a deliberate view of the past, that we erred, sorrowfully erred, in the plan which was originally adopted in making civilization the first object; for we cannot count on a single individual that we have brought to the full adoption of Christianity."*

* Evidence on the Aborigines, before a Committee of the House of Commons, 1833-34, p. 187, quoted by Harris; Great Commission, p. 297.

But what if we could educate the savage? Yet how shall this be done? If you send teachers, and start schools, and furnish the savage with all the appliances for the most extensive culture, how shall you induce him to employ the means with which you furnish him? He does not desire knowledge any more than he does the power which knowledge brings. He is as indifferent to his ignorance as he is to what you call the comfort and conveniences of civilized life. While he must have knowledge, and some intellectual quickening, in order that he may seek any improvement in his physical or bodily state, there must, also, be something prior to the knowledge, and earlier than the intellectual quickening, before he can desire these. A moral and spiritual awakening must precede the intellectual. Men merged in sensualism, argues Plato in the "Sophist," must be improved before they can be instructed. Only as they become morally better can they become intellectually elevated and enlarged. There is here a deep

truth of human nature and of history, which, if well considered, would settle this whole question. Men must be improved in order to be educated. Education follows as surely a moral improvement as flowers open to the sunlight; but education is as powerless to secure that improvement as is the plant the light and warmth by which it is quickened. As far as we can trace it historically, a nation's intellectual progress has always followed, never preceded, some new moral or spiritual impulse. If we look at nations noted for their achievements of intellect,—Egypt, Greece, India, China, or any of the cultivated nations of the modern world,—we shall find that their culture always grounds itself in their morality or religion. Take, to illustrate this, any of the arts which mark the culture of a people, and trace their origin and history. It might be crudely supposed that architecture arose from the natural necessity man has of furnishing himself a shelter and a dwelling-place. But allowing this natural necessity to exist, and supposing it

to have found its natural expression, the result has no more resemblance to architecture than have the huts of a Hottentot kraal to the palaces of Vienna and Versailles. Man's natural want of a shelter can be supplied, and, if we look simply at numbers, is supplied, by the great majority of men, with as little beauty and as little architectural skill as are found in the habitations of the ant or the beaver.

But, aside from this, the simple truth is, that the history of architecture does not begin with the history of human homes. The oldest remains of architecture are symbols and monuments of religious faith. Columns and colonnades and temples, structures erected for worship, or to symbolize some object or doctrine of religion — these, and not human dwellings, are the earliest indications we have of the dawn of architecture. Looking now, not in the light of any theory which prejudges the facts, but only at the facts themselves, we are obliged to say that it was not the construction of his dwelling-

house which taught man to build his temple, but exactly the other way.

The same is true with sculpture, painting, poetry, music. It was a religious impulse which gave to all these their first inspiration. The oldest monuments we possess of any of these arts are associated with some religious rite or faith. But, more than this, we must also notice the undoubted fact, that the arts have grown in glory just as the religious sentiment has gained in power. The period of decadence in art is always indicated by a prior decline in religion. There is no high art, and I suspect we may also say, there is never a great genius, uninspired by some sort of a religious sentiment and impulse. It is no question here, whether the religion be false or true, fancied or real: the only point is, that it is religion, and not science nor philosophy, which gives the inspiration to art, and the living soul to genius.

This truth, that the culture of the sentiments must precede that of thought, and that the

thoughts of the intellect will be lofty as the sentiments of the heart are profound, is not now seen for the first time. Plato, Aristotle, and Bacon have expressed the same thing. "It was a happy genealogy," says Plato,* "which made Iris, the swift-winged messenger of the gods, by which divine thoughts are communicated to the human soul, the daughter of Thaumas, or Wonder." Aristotle speaks to the same effect when he calls † wonder the primitive philosophic impulse; and Bacon only re-echoes the thought ‡ in his "Admiratio est semen sapientiae." If, therefore, we begin our attempts to improve men through instruction of their intellect, we shall end where we begin, having only blown a bubble, which bursts as soon as blown.

But, beyond all this, there is another ground on which the failure of education to do the work we need may be predicted. If you could start with education, and carry it on to any degree, this is not sufficient to remove the corruption with

* Theætus, 155. † Metaph., i. 2. ‡ De. Aug. Sci., i.

which men are perishing. No amount of intelligence ever saved any people; and the most costly educational system is consistent with, and is sometimes actually found in, the most corrupt social state. At the very time when Athens was shining with the light of art and philosophy, whose splendors still illumine the world, the utmost profligacy and debauchery also prevailed, and this not simply with the slave and the outcast, or with the common people, but, as we have already noted, with the very men — the artists and philosophers and scholars — who mark their time with their glory. He who supposes that splendid intellect, or high attainments, joined with exalted rank in society, are sufficient to make men pure and blessed, can be easily convinced of his mistake, if willing to be convinced. I will not ask him to read the lives of Roman emperors and empresses, of Nero and Caligula, and Commodus and Caracalla, nor to look at Alcibiades and the social life of Athens in its palmy days; but let him

come nearer our own time; let him peruse the "Confessions of Rousseau," and the French Memoirs generally of the last century; let him see the court ladies of Louis XV. present in their richest ornaments at the tearing-to-pieces of Damiens, and expending their pity upon the noble horses which found it so hard to accomplish their horrid work; let him become familiar with the facts illustrative of this point in the French Revolution, turning his attention not simply to the raging of the rabble,—of whose unnumbered atrocities the tearing-out of the heart, and drinking the blood, of the Princess Lamballe, whom they had just slain in the streets, is only an instance,—but especially noting the proceedings of those scholarly and highly-cultivated men and women of their time, of whom one writer* has said, that they "found their highest pleasure in the most abominable sensualities and deeds of murder, and who, together with this, sought always to display

* Ackerman, Christian Element in Plato, p. 196.

their mental cultivation in the most splendid manner in public and social life," — let one with only a cursory reading of history but ponder the facts which he finds, and the need will be clear enough of something more than knowledge, or culture, or refinement of manners, to make men virtuous and pure.

There is in India a large class of educated Hindus, who have been carefully trained in English schools, whose literary culture would be conspicuous, judged by our own standard, and who have so far broken from their old superstitions, that they would be almost as much shocked as we ourselves to be now called idolaters ; but, whether their high education has furnished them any moral improvement, they themselves shall say. In a paper* conducted wholly in the interest of the Brahmo Somaj, and representing as much, if not more than, any other paper in India, the intelligence of the educated Hindus who are not Christian, I read the

* Indian Mirror, September, 1873.

following: "The Hindu heretic sees no *via media* between orthodoxy and irreligion, and plunges head foremost into habits of dissipation, carnality, and dishonesty. Unbelief acts on the lower propensities of the mind, and stimulates them. Where there is no fear of social or religious discipline, the heart naturally runs into vicious excesses. There are many of the young Bengal school who give up Hinduism, then become intemperate, lustful, dishonest, untruthful, and then become rationalists and infidels, with a view to justify their sins with false philosophy. Their infidelity and sin act and re-act on each other, and grow simultaneously. Our young countrymen ought to know that rationalism is, in many cases, immorality in a philosophical garb, and scepticism is the forerunner of a multitude of vices."

No wise man will decry intellectual culture. Only ignorance despises knowledge. But the knowledge which is not inspired by virtue can give no inspiration to virtue. Unless it strikes

its roots in a soil already pure, its blossoms and fruit will be only corrupt and corrupting. A godless education is not an object of wise desire for any people. It has no power to purify, and thus no salvation. It does not draw out the roots of evil, but, rather, strikes them deeper into the soul. It may deck the evil in a garb of beauty, and weave for it garlands of song; but it is evil none the less: and, by making its manifestations more attractive, it only enables it, like Satan when robed in his garments of light, the more effectually to deceive.

But it is said that we can reach the trouble by giving instruction in morality. This attempt has been often made. The argument in its behalf is plausible. Men are immoral: therefore teach them morality. Set before them their duty, and make this so clear that it cannot be mistaken; and then the weight of obligation will be so strong, that it must be obeyed. But no man does his duty simply because he knows what his duty is. Unless he loves it, no clear-

ness of knowledge will ever induce his obedience. Men are not, and certainly it is true in general that they never have been, raised from vice to virtue, from sin to holiness, from moral sickness to moral health, by morality alone. No matter how pure it may be, no preaching of morality has ever sunk deep into society, or shown itself able to have any wide control over the conduct of men. It has never shown itself able to mould society internally and from the centre. You cannot make a man virtuous, simply by teaching him virtue. You cannot be certain that a child will practise the ten commandments, simply because he has learned them by heart. The teaching is, of course, well, is not only important, but indispensable. How can men be led to do their duty, unless they are first led to know it? How shall they believe in Him of whom they have not heard? But, notwithstanding this, all the knowledge which men obtain of the divine commands, and their duty, never has been sufficient to lead them to a true

obedience. No theory of human nature is deep and thorough which does not recognize the actual foundation for this fact; and no observation of human conduct is wide or penetrating, which has not seen its frequent exhibitions.

But can political and social changes do the work? Shall we preach republicanism, and go with the Declaration of Independence and the doctrine of social equality, to the nations in darkness? Alas! unless there be a foundation laid in the purified and prepared character of a people, we could only build the republic upon the sands, to fall with the first flood, bringing only ruin in its fall. Political and social institutions cannot be made for any people: they must grow out of the spirit and character and tendencies of the people by whom they are adopted. They are not a dress which a nation wears, but a body into which a nation grows through the development of its national life. Political institutions, therefore, for savages who have no national life, are impossible; and the attempt to

change the political institutions of a people already having a national history is idle, unless we can first change the life of the people themselves. Free institutions are possible wherever they are enjoyed, because the people have become prepared for them by a long and thorough training, — a training which sometimes shows itself in a slow growth of centuries. Freedom is first, and must be seen in a knowledge of law and a reverence for law, in self-control, and a capacity for self-direction, before free institutions can have either permanence or value. Free institutions, which are the outgrowth and embodiment of freedom, will both perpetuate and increase the freedom from which they spring ; but, when we attempt to carry them over to a people not yet free, the immediate result is not liberty, but only license : the government we had sought to establish becomes anarchy ; and the anarchy, in its turn, gives place to despotism.

Social evil has its source, not in society, but in the individual heart, and cannot be remedied by

any social changes, but only as the individual heart is reached and renovated. The heart knoweth its own bitterness ; and, however perfectly we may seek to furnish a society with institutions, if we have done nothing more than this, it is only a surface-work. We have painted or plastered over the ulcer to make it look as though it were healed ; but it is not healed. It burns and rages at the core just as virulently as when its most ghastly and revolting features are before us. Individual selfishness and sensuality are not altered in the least by all our efforts at social reform. “ For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.”* Unless, therefore, we can control this inner fountain of corruption, nothing can check or change the quality of its corrupting streams.

It is clear enough, as well from all history, as

* Mark vii. 21, 22.

from human nature itself, that the most potent of all forces in moving men is some sort of religion; but is religion able to do what every other remedy has failed to accomplish? Upon this point I venture to re-utter a truth which I have elsewhere expressed in the same terms.*

There are two kinds of religion, and only two. The one begins with man, and seeks, by human endeavors, after a divine fellowship. It has various forms,—Paganism in all its branches, Mohammedanism, besides various representatives in nominal Christian lands; but the one characteristic in which they are all united is that they seek after God in some way which the human intellect has been able to devise, and by some practices which the human will is able to perform. The God whom they seek may be called the Absolute, or Infinite, or Allah, or Buddha, or Brahm; he may be dimly apprehended, or worshipped as altogether unknown; he may dwell in some high heavens above us, or,

* Lectures to Educated Hindus, p. 23.

as we are sometimes told, in some deep heavens within : but whatsoever he may be called, or whatsoever he may be, the human soul, perhaps by penance, perhaps by prayer, perhaps by calm and rapt contemplation, seeks if haply it might feel after and find him. In this point, Paganism and Pantheism—the rudest systems of untutored thought and the refined speculations of acute and cultured minds — meet and agree. The spectacle which these religions furnish is certainly most impressive. Whatever we may say of the forms in which the religious sentiment has been exhibited, no one can smile, none can sneer, at the sentiment itself.

But what have all these efforts of man to find some religion accomplished ? Taking them all together, they have never furnished any deathless impulse to society, nor any undying inspiration to the soul. They have made men sometimes calm with a stoical indifference, and sometimes mute with a hopeless despair ; but they have never checked nor changed the tendency of the

evil they were designed to destroy; while the mysterious instinct, the importunate craving, out of which the religion has its birth, the religion itself is equally unable to stifle or to satisfy.

The reason why all these natural religions fail is quite clear. Human nature has no power of self-renovation. The heart cannot cleanse itself from its own corruptions. On the contrary, its attempts to cleanse itself only end by making itself more corrupt. The religions with which men have sought a fellowship with God have only widened the chasm which separated from him. The religions have become themselves the ministers of sin. "It was the god who tempted me to it," says a wretch in a play of Plautus, in excuse for his baseness; and this illustrates what has always been true in Paganism. The examples and incitements of the gods can be claimed in support of any vice or crime, however awful or abominable. Murderers, thieves, adulterers, courtesans, pimps, abusers of themselves with mankind, erect temples and

altars, and solicit the aid of the gods in behalf of their base deeds. What ought to be, and what perhaps originally were, the most sacred acts of worship, become, under the influence of Paganism,—as is actually seen in the history of every great Pagan system, present or past,—the most gross and terrible scenes of sensuality and lust and violence. The pervigilium of Venus, the bacchanalia and worship of Hermes the cheat, the orgies rendered in homage of Astarte and Baal and Moloch by the Romans and Greeks and Western Asiatics of the ancient world, are paralleled in Eastern and Southern Asia to-day. Said the Abbé Du Bois, a Roman Catholic missionary at Mysore,* “I have never yet beheld a Hindu procession without its presenting me the image of hell.” Said a missionary who beheld the festival of Juggernaut,* “Fancy cannot picture, the imagination cannot conceive, the abominations of this worship.” The language of another, who was twelve years

* Arvine’s Cyclopædia *in loc.* Missions.

a missionary in India, is,* “The human sacrifices which Hinduism demands are frightful and appalling. The horrid scenes which have been discovered in this respect are almost beyond credibility.” Notwithstanding the establishment of the British Government over India, the abominations of Hindu worship are still sufficient to fill a Christian heart with horror. Quite recently, one of our most esteemed missionaries of South-eastern India assured me of the still continued existence, in the field of his missionary labor, of orgies practised in the temples in the name of the gods, and under the forms of worship, whose abominations could hardly have been exceeded by the Greek and Roman bacchanalia in their darkest days. There is no power to renovate or to sanctify in any religious system of the unchristian world.

* Arvine’s Cyclopædia *in loc.* Missions.

THIRD LECTURE.

THE ADEQUACY OF THE GOSPEL.

WE come now to the question, whether Christianity contains the remedial agency we need. Every other provision we have seen to fail. Commerce, civilization, education, political institutions, natural morality, and natural religion, when closely scanned, reveal no power to check the downward tendencies of human nature, or lessen the corruption under which the world is perishing. There is only one remedy left; and, if this shall have no efficacy, we may be hopeless of all good. What, then, does the gospel actually propose to accomplish for the world? and what is the probability of its success?

The gospel does not seek to save society directly, and at the outset. Its first work is with

the individual heart. It comes to a sinning soul ; and, however benighted or degraded that soul may be, the gospel preaches to it salvation from sin, salvation from the power and the punishment of sin. It announces itself, first of all, as a divine gift : “ God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”* Here is no purchase on the part of man. No penance, nor prayer, nor sacrifice, nor rites, nor any deeds which man could do, are allowed to have the least efficacy in procuring the blessings which the gospel announces : “ Not by works of righteousness which we have done, but according to his mercy, he saved us.”† This is the first and continued announcement of the gospel. The salvation which it proffers is absolutely of the divine procurement, and is absolutely free : “ I am the good shepherd : the good shepherd giveth his life for the sheep. . . . No man taketh it

* John iii. 16.

† Tit. iii. 5.

from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again."* Such a doctrine, we should notice, is quite peculiar. Nothing like it elsewhere appears. All other systems of religion announce the divine favor only as the result of human efforts to obtain it; and hence the abundance of penances and prayers, and deeds of fancied self-righteousness, which all these systems enjoin as means to appease and purchase the favors of God. No one of all the unchristian religions of the world offers any divine boon, except in return for a service which must first have been rendered from those by whom the blessing is to be received.

It is a great mistake, therefore, and shows a wonderfully shallow acquaintance with the whole subject, when men classify Christianity with other systems, and the Bible with other books, as utterances all, in different forms, of man's religious nature. This is true of Mohammedan

* John x. 11, 18.

ism, Buddhism, Brahminism, of the Koran, the Vedas, and so on. These are utterances, sometimes pathetic, and often very profound, of man's sense of need and dependence, and also of his striving for that divine fellowship which he feels he needs. But Christianity is an utterance to man of the divine fulness ; and the Bible does not so much declare the human sense of want as it does the divine supply. The difference between the Christian and every other religion is, therefore, infinite,—a difference which, however we may account for it, is yet so great and so clear, that while we may properly classify all other religions as expressing, in different forms, the one human yearning and seeking-after God, Christianity alone possesses the thought, a thought which penetrates it through and through, of a divine yearning and seeking-after man. “The Son of man is come to seek and to save that which was lost.” *

Note now the effect of this announcement

* Luke xix. 10.

upon the individual heart and will to which it comes. Very possibly, unheard-of doctrine as it is, it may sound at first as an idle tale. The sensuous, selfish, unbelieving soul, perhaps, gives it neither credit nor concern. “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”* It is not an easy work to lead an imbruted savage, steeped in superstition, and sunk in the lowest depths of sensuality, or a partially civilized Pagan,—sensuous also, and superstitious, with an added pride and self-conceit in his own attainments, mingled with a contempt for what others possess,—to listen to such a message as the gospel brings. It requires patience, great energy, and great faith. No wonder that missionary efforts are often unsuccessful, nor that strong resolutions often waver after years of fruitless toil. But let the effort still be continued. Let the message of God’s love to man

* 2 Cor. iv. 10.

be proclaimed unweariedly, till the strange thought finds some lodgement, and the dark mind begins to see it, and the proud mind begins to feel it; what sort of a sentiment will then begin to stir the soul? For the first time then the darkened mind gains some knowledge of its own darkness. The darkness cannot disclose itself. Sin has no power of self-revelation. Go and tell a man that he is a sinner, and you cannot thus make him see or feel the fact, however evident to yourself or others it may be. The darkness is only disclosed by the light. Sin is only revealed by the power of a holy law. "I was alive without the law once; but when the commandment came, sin revived, and I died."* We only know ourselves through the knowledge of God, and we only know ourselves as sinful in the presence of his holiness and love.

Now, let this thought of God's mercy to sinners, of God's love to man, once be shown to men who have never known it before, and their

* Rom. vii. 9.

own contrariety to this love, their selfishness and degradation and sin, of which they had been equally ignorant, comes up before them with appalling power. As Isaiah, when the vision of the glory of Jehovah came to him in the temple, saw his own sinfulness in the light of the divine holiness, so will the same vision carry with it everywhere the same revealing power; and the man who possesses it, whoever or wherever he may be, will exclaim, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."*

But the power of the revelation does not end here. The knowledge of God, through which alone comes a true self-knowledge, can kindle with a living inspiration the soul to which its first revelation was like a consuming fire. The love which discloses the soul's selfishness can banish the selfishness which it first disclosed,

* Isa. vi. 5.

and bring out in the soul the clear lineaments of its own likeness,—the likeness of love. “We love God because he first loved us.” *

The love of duty, without which no impulse to right conduct is found, cannot be awakened by the duty itself. The duty will not be loved till it is seen to be obedience to a person whom we love. Our personal wills must be penetrated with a sense of loyalty to a personal sovereign whose commands are righteous, and whose law is holy, just, and good, before righteousness and holiness and justice and goodness can be the inspiration of our life. But this is precisely what the gospel is designed to secure. When its message comes to one sunk in vice and sin, and demands a renovated life, it bases this demand wholly on an act of God’s unmerited grace. The gospel does not require obedience to some abstract conception of duty, as the doing the right for the right’s sake, and so on. The obedience is demanded for God’s sake, for Christ’s

* 1 John iv. 19.

sake, because of the love of God. "I beseech you, therefore, by the mercies of God," * is its constant plea. The grand motive which it urges to righteousness is the great gift we have received from a righteous and loving God. The love of Christ — Christ's love to us — is the constraining power by which, in the gospel, we are led to live, not unto ourselves, but unto him who died for us, and rose again.† In the law which urges obedience for righteousness' sake, there is a blessing given, but only because it has been bought. It comes only as a return, a payment for the obedience rendered. But the gospel places the other side foremost. It puts the blessing first. Not only before the obedience, but in the midst of our disobedience, the blessings of the gospel come. "For God commendeth his love towards us in that, while we were yet sinners, Christ died for us." ‡

Now, this message cannot reach any man, be he savage or civilized, without a kindling inspi-

* Rom. xii. 1. † 2 Cor. v. 14, 15. ‡ Rom. v. 8.

ration. Let it once be recognized, let it but penetrate the indifference, the doubts, the prejudices, which wrap themselves around the soul, and however feeble that soul may be, or however sunk in selfishness and sensuality, this message will stir and lift it towards a forgetfulness of self, and towards righteousness, with an impulse unknown before. “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” *

This is what the gospel, looked at ideally, is fitted to secure. This is its aim, its method ; but what are its actual fruits ? Is it only an ideal scheme ? or can it accomplish what it proposes ? The appeal is properly made to the

* Rom. viii. 2, 3.

facts of history, and the challenge is as promptly accepted. The gospel has shown itself fitted to regenerate the world, in illustration of which,—since it is well for us to remember the hole whence we were digged,—we may cite, in the first place, the experience nearest to ourselves. Our ancestors, but a few centuries ago, were sunk in all the wretchedness and superstition which we now find in the heathen world. For savage ferocity and brutal degradation, they have hardly been surpassed. The ancient Britons were wild men of the woods, who tattooed themselves, and wore the skins of wild beasts; who lived on flesh and milk, without tilling the ground; whose towns were woods, surrounded by a mound of earth and a ditch; who offered human sacrifices to their gods; who practised polygamy; and who, if Cæsar can be trusted,* possessed among relations a community of wives. The ancient Scots were cannibals, delighting in the taste of human flesh. When they hunted

* Bell. Gal., v. 14.

the woods for prey, it is said that they attacked the shepherd, rather than his flock ; and that they curiously selected the most delicate and brawny parts, both of males and females, for their horrid repast.* Even as late as the twelfth century, Henry II. of England declared to a Greek emperor, who had asked him of the state of Britain, that Wales was then inhabited by a race of naked warriors.† The ancient Saxons indulged in human sacrifices, and selected by lot one-tenth of their captives in war for a bloody offering to their gods. The ancient Gauls hung the skulls of their slain enemies around the necks of their horses, or up in their houses, and used them as drinking-cups in their feasts. In the family life of these wild savages, the husband possessed the right of life or death over his wife and children. All that we possess of peace and order, of home and family life, all the institutions of society most valuable to us, all purity among us of individual hearts, and all

* Gibbon, vol. ii. p. 567.

† Gibbon, vol. iii. p. 629.

progress towards a better state, is no original inheritance. It comes from no development of native tendencies, but is a fruit borne by a new life with which these ancient savages became enkindled.

That this new life was not begotten by the Greek or Roman civilization with which the Britons and Germans and Gauls came in contact, is clear from what we have already seen of the moral condition of the Greek and Roman world. Though possessing governments and arts, and social institutions, which gave a certain degree of order, and a large degree of elegance, to their outward life, the Greeks and Romans, we have already seen, were sunk in the depths of a selfishness and sensuality and lust, from which no renovating impulse could spring. They needed themselves first of all to be renewed. Neither could the genius for art, for speculation, for law, which penetrated the Greek and Roman world in the palmy days of their civilization, reproduce itself. When Rome, in

the time of the Cæsars, came in contact with the barbarians of Northern and Central Europe, this genius was already expiring. It had done its work. It had borne its fruits. It had exhausted itself. It had no power of reproduction. Few pages of history are more instructive to the historical student than the condition of the world just prior to the dawn of the day we now enjoy. For this dawn, there is no harbinger in the existing state of things. The deepening darkness gives no promise of the day. To change the corruptions of society, to renovate individual hearts, to drive out the darkness, and bring in the light and life of a new day, there needs the rising of a new sun with healing in his beams. The beneficent changes which have occurred in Europe, the beneficent influences which we now enjoy, in distinction from those of our ancestors fifteen centuries ago, I believe no careful student can ascribe to any cause separate from the preaching of the gospel of Christ. The most careful

and profound students of history do ascribe them to this. That our present condition, with its incalculable blessings, is no development from original forces in our natural endowment, is still further evident from the fact that the power of the gospel is sufficient to produce the same results among people of the most diverse endowment.

The current scepticism, that Christianity is a Shemitic religion, confined to certain races, to which it properly belongs, while it is only a delusion to suppose that it fits all races, in every stage of their development, is sufficiently answered in the actual facts of the case. Christianity has found its triumphs, and shown its fruits, in every nation and tribe upon the globe; and its results have been, in every case, the same. Virtue, social order, prosperity, blessedness, the elevation and improvement, in all respects, of the human life, are the uniform and exclusive inheritance of those who receive the gospel. The North-American Indians, who

have successfully resisted all other efforts to civilize them, and who are thought by many to be savages so irreclaimable that they must be exterminated before we can have peace on our western borders, have been, in many instances, changed, and have lost their savage state, simply through no other agency than the preaching of the gospel. In 1862 a savage attempt at the extermination of the whites was made by the Pagan Dacotahs, beginning with a general massacre of the settlers who had encroached upon the Indians' hunting-grounds. A fierce war ensued, after which two thousand Indians, having been captured, were tried by a military commission, and three hundred were sentenced to death, of whom the larger part were subsequently set at liberty through the intervention of President Lincoln. To these miserable captives, Christian missionaries found access; and the gospel was preached with the most blessed effects. Within three years, more than five hundred Dacotahs (a number since largely in-

creased) professed their faith in Jesus Christ,—a faith to which the fruits of a regenerated life are still bearing undoubted testimony.*

At the meeting of the American Board at Minneapolis, in 1873, where, eleven years before, there was an Indian massacre, some of the very men engaged in the massacre were present as Christian believers,—no longer blood-thirsty and cruel, but meek and gentle and loving, with a demeanor and spirit declaring again the oft-told story: “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”† Ojibways and Dacotahs, tribes between whom burnt such an enmity, that, in their savage state, no two could ever meet in peace, now sat in Christian fellowship and brotherly love at Christ’s communion table; and, as the venerable president of the Board remarked at the time, what seemed equally wonderful, the people of Minne-

* Anderson’s Lectures on Foreign Missions, p. 221.

† 2 Cor. v. 17.

sota sat with them, all together fellow-members of one Church, and fellow-disciples of one Lord.

The Annual Report of the American Board for that same year notices * "with great satisfaction the fraternal interest that exists between the Dakotah churches and the home-mission churches on the border. It gives the native brethren new strength and confidence on the one hand, and it inspires their white brethren with a stronger faith in the power of the gospel." "Whatever may have been the belief of any home-missionaries in this territory before coming here," writes Rev. Joseph Ward to the "Home Missionary Magazine," "no one of these believes that the Indian is to be exterminated, either by the hand of man, or the judgments of God. We expect they will remain among us, and increase, rather than diminish. Neither are we displeased at the prospect; for, in looking over the ground, we see plainly enough many good influences coming from them, and helping us in

* P. 84.

our work. Their *example* as Christian workers is a good one. The love and good works, especially from such a source, provoke to an increase of the same among us. The *restraining influence* of these Christianized Indians on evil white men is very great. Without the work done by these Indian churches, our border population would have an unlimited field for licentiousness and intemperance. Now there is a noticeable restraint, making the work of the home-missionary far easier. The good done in this way is increasing each year, as the work among the Indians is carried farther along, and even beyond the frontier. The sense of *security* is increased. The Christian Indians are a *protection* far more effective than any number of troops. No hostile bands could by any possibility get through this cordon of Christian fortresses before the alarm was given. The fact that there is this barrier in the way prevents all attempts ; and so we till our farms, and sleep, without a thought of fear."

The Sandwich-Islanders and the South-Sea-Islanders, who, fifty years ago, were savages and cannibals of the wildest, lowest, and most degraded sort, and who, to the human eye, gave absolutely no hope of improvement, or prospect of any good, have, within less than half a century, been changed into peaceful and virtuous and industrious people, with homes and schools and laws. This change has been wrought only through the preaching, by Christian missionaries, of the gospel of Christ. So obviously has the work been done by this agency alone, that, so far as I know, no attempt is ever made to claim it for any other. There are those who deprecate the value, and deny the extent, of the changes themselves ; but this number steadily diminishes before the overwhelming proof to the contrary ; and the great fact of these stupendous changes, and their simple cause, demands the attention and the assent of the world.

In 1820 the first Christian missionaries landed in the Sandwich Islands ; and in 1870 they

made their last report to the society and the churches which had sent them out ; the islands having ceased to be missionary ground, the inhabitants having ceased to be heathen, and having become a Christian people, with self-sustaining churches and pastors of their own, and having become, also, a new centre of light, whence the beams of the gospel are carried to distant islands still in darkness. The Sandwich Islands, which fifty years ago knew nothing of the gospel, now send out and support thirteen of their own natives as missionaries of the gospel to the Marquesas and Micronesian Islands. "Having myself," says the venerable Dr. Anderson, "traversed all the Sandwich Islands five years ago, I do not hesitate to declare the United States to be no more entitled, as a whole, to the epithet of Christian than are those islands."* "At the fiftieth anniversary of the establishment of missions to the Hawaiian Islands, the principal orator was a man who in

* Foreign Missions, p. 225.

infancy had narrowly escaped death by being buried alive by his heathen mother. For an hour he held his audience in rapt attention, as, without a note before him, he rehearsed the triumphs of the gospel among his people; the orator himself, by his range of thought, his finished language, his graceful manner, his lofty Christian sentiment, furnishing, in his own individual development, the finest illustration of his theme.”*

In 1866 the Report of the London Missionary Society contained the following declaration: “Sixty years ago there was not a solitary native Christian in Polynesia: now it would be difficult to find a professed idolater in the islands of Eastern or Central Polynesia, where Christian missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war-songs are forgotten. Their cruel and desolating tribal

* Rev. Dr. N. G. Clark’s paper on the Developing Power of the Gospel.

wars, which were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognized codes of laws. They are constructing roads, cultivating their fertile lands, and engaging in commerce. On the return of the sabbath, a very large proportion of the population attend the worship of God; and, in some instances, more than half the adult population are recognized members of Christian churches. They educate their children, endeavoring to train them for usefulness in after-life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie farther west. There may not be the culture, the wealth, the refinement, of the older lands of Christendom (such things are the slow growth of ages); but these lands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom."*

* Quoted in Anderson's Foreign Missions, p. 227.

In the Fiji Islands, numbering a population of two hundred thousand, the Wesleyan missionaries began their work in 1835. The people were then all cannibals. Now * nearly a hundred and forty thousand regularly attend church on the sabbath. There are 25,468 church-members in full communion, and 4,450 on probation. There are 946 native preachers. There are 1,282 day schools, attended by 45,792 children. The barbarities, the crimes, the vices, of their heathenism, have changed to an equal degree. "An English naval officer, speaking lately of a religious service he attended on one of these islands, says, 'I was very much impressed by the scene before me. Only fifteen years before, every man I saw was a cannibal. Close to me sat the old chief, Bible in hand, and spectacles on forehead, who was, twenty years back, one of the most sanguinary and ferocious of this terrible land ; and within twenty yards of me was the site of the fatal oven, with the tree still standing, covered

* Wesleyan Miss. Rep., 1874.

with the notches that marked each new victim.’’ *

If we find difficulties in estimating the full magnitude of this change, we need only to pass to islands still farther to the south-west, where Christian missions have not yet penetrated, where the natives still devour one another, and the darkness of unbroken heathenism still waits for the light of the gospel to drive it away.

Christian missions began in Madagascar in 1820. The then reigning king welcomed them ; but upon his death, eight years after, his Pagan queen, who succeeded him, began a bitter opposition to them and their work, which grew to the most ferocious persecution. Every missionary was driven out of the land, and the attempt made to put every Christian convert to death. Barbarities and tortures, the like of which modern history does not elsewhere reveal, were employed in the work of extermination. The native Christians were fined and imprisoned, and loaded with

* Dr. Anderson, p. 229.

chains, and sold into slavery. They were poisoned and stoned and speared to death. They were hanged and burned at the stake, and crucified, and pitched over lofty precipices; but the blood of the martyrs here, as in Tertullian's time, was the seed of the church. Through all the fiery storm, the word of God grew mightily, and prevailed. Though hardly fifty native Christians were found in the island when the persecution began, and though it is estimated that over two thousand suffered martyrdom for their faith during its continuance, yet at its close, twenty-five years afterwards, five thousand Christian disciples were found ready, if need be, to seal with their life their faith in their Lord. Since 1861, when the fierce queen died, and the persecution ceased, the missionaries have returned; Christian preaching has not only been permitted, but is welcomed, by the government; and there are now more than twenty-five hundred native preachers of the gospel, and forty thousand communicants in Christian churches, in Madagascar.

To all these might be added copious instances from Sierra Leone, from the Zulus and Caffres and Karens, from the Sonthals and other aboriginal tribes of India, to show the actual power of the gospel to elevate and transform the lowest and most degraded of human kind. Before our own eyes at the present day, if we only will but see, there is actually taking place such a transformation in the character and condition of wild and savage men, by the preaching of the gospel alone, which justifies its claim to be the all-sufficient remedy for human sin and woe. What neither commerce, nor the arts of civilization, nor education, nor the teaching of morality, nor systems of natural religion, singly or combined, have been able to accomplish, the gospel alone is showing itself sufficient to secure ; and commerce and arts and education and virtue follow in its train, as the day from the rising of the sun. It does not increase our sense of the candor or the clear knowledge of those, who, in the face of facts like these, can doubt the power of

the gospel, or ignore the blessings of Christian missions.

But it may be said, that the results thus far noted have been wrought upon savages ; and it does not yet appear that the gospel is equally adapted to improve the condition of the more advanced and partially-civilized, though still Pagan, nations of the globe. If it be granted that cannibals and savages can be brought to a state of peace and social order by the gospel, is it equally true that no other agency is necessary to reach those who already occupy a plane of considerable culture, with commerce and arts and laws already possessed, but who are still idolaters, and still sunk in the sensuality and moral corruption of the heathen ? Has the gospel any thing like such power with the Japanese and Chinese and Hindus, as it has shown over North American Indians and the savage islanders of the Pacific, and the wild and degraded denizens of Africa and Madagascar ?

The earliest triumphs of the gospel were not

over barbarians. Christianity was brought face to face, at the outset, with Greek and Roman civilization and culture. It achieved its first victories in the high places of refinement, in cities and schools. Those who did not at first receive it were those who did not live in cities, who were outside the circles of culture, the rude dwellers on the heath and in hamlets, whom our words "heathen" and "pagan" originally and literally described. It is true these victories were not won without a struggle; but they were won. Christianity fearlessly entered upon the struggle, and fought it out until the learning and art and culture and civilization, which were all arrayed in hostility to it, were subdued, and henceforth made to minister to its progress. There is no reason to expect any different results at the present day; neither are the results different. The civilization of the Japanese, the Chinese, and the Hindus, is far inferior to that of the Greek and Roman world; but Christianity is actually showing itself as

able to change and control the one, as it was the other. "I believe," said Lord Lawrence, viceroy of India, "notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined." Says Sir Bartle Frère, governor of Bombay, "I speak simply as to matters of experience and observation, and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you, that, whatever you may be told to the contrary, the teaching of Christianity among a hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India, is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than any thing you or your fathers have witnessed in modern Europe." Says Sir Donald McLeod, lieutenant-governor of the Punjab, "In many places an impression prevails, that the missions have not produced results adequate to the efforts which have been

made; but I trust enough has been said to prove that there is no real foundation for this impression, and those who hold such opinions know but little of the reality."

In the closing week of 1872, a missionary conference was held at Allahabad, India, composed of one hundred and thirty-six members,—Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians, and Reformed, from America, England, Scotland, Ireland, Germany, Norway, and India,—in which the present condition and prospects of missionary work in India were carefully considered. I was told by a member of the conference, that, when the reports from the different societies and missions were brought in, a sentiment of surprise was blended with the thanksgiving at the results wrought. No one seems to have been prepared for the exhibition of the grand extent and power of missionary work in India. In 1862 there were 138,731 native Christians in the whole of India. In 1872 there were

224,161, an increase of over eighty-five thousand in ten years, or at the rate of sixty-one per cent. This is not only a larger absolute gain, but larger, also, proportionally, showing a more rapid growth in missionary operations and their results, during the last ten years, than at any similar period before. While the largest portion of this increase is from persons of low caste, and from the aboriginal tribes, one-fourth of it, or more than twenty thousand of the converts during the last ten years, are from pure Hindus of high caste.

Besides these direct results, every thoughtful observer agrees that the influence of Christian missions has indisputably changed the opinions and conduct of the natives of India, both educated and uneducated, to a degree most remarkable, and which gives promise of consequences equally grand and benign. Rev. M. A. Sherring of Benares, in a carefully-prepared paper read before the Allahabad Conference, full of accurate information of the present state and

prospects of missionary work in India, declares that "there are great processes of change and reformation, which are secretly undermining the vast fabric of Hindu superstition, and which alone, were there no others, and were there not a single Hindu yet converted to the Christian faith, would stamp the great humanizing work in which the missionaries are engaged, as one of the most noble and beneficent the world ever saw." *

It is only a very few years since China was opened to the preaching of the gospel; but Christian missions have been established in forty walled cities, and three hundred and sixty villages; over four hundred native preachers have been raised up; and while, in 1868, there were four thousand Chinese members of Christian churches, this number has grown, in 1873, to eight thousand, a rate of increase which the latest intelligence from China gives promise of still further augmenting.

* Proceedings of the Allahabad Conference, p. 480.

In Japan the commencement of missions has been still more recent, but their progress has not been slow ; and no one can note the interest of the Japanese in the gospel, and the changed condition and life of those who have found in it the way of salvation, without the strongest expectation, that it will not only be preached through the whole empire, but that it will be found there, as everywhere, glad tidings of great joy.

The gospel has not died out, nor lost aught of its power. Through the eighteen Christian centuries in which it has been preached, it has not grown old, nor weak, nor weary. It is working to-day, in Christian and unchristian lands, with as much vigor, and with as mighty results, as in the great days of its first proclamation. The triumphs actually achieved in our own time by the Christian Church are equal to any the Church has ever achieved. Christianity places herself side by side with all other agencies for the salvation of the

world, and calmly challenges a comparison of their success with her own. By the light of the actual results, it becomes clear that the gospel of Jesus Christ "is the power of God unto salvation; unto the Jew first, and also unto the Greek."*

* Rom. i. 16.

FOURTH LECTURE.

THE MILLENNARIAN THEORY OF MISSIONS.

JUST at this point a difficulty arises, which some minds feel to be grave. If we can answer all the objections to missions which an unbeliever can urge, and sufficiently demonstrate the power of the gospel and the glory of the gospel, in contrast with all other agencies, for the good of man, which it is in our power to use, there are still many profound Christian believers who doubt the expediency and the efficiency of missions, on the ground that these are man's work, while the work of the world's conversion must be wholly divine. They argue from prophecy that as the stone which smote the image, and became a great mountain, and filled the whole earth, was cut out of the mountain without hands,

so the kingdom which shall break in pieces and consume all other kingdoms, and shall never be destroyed, but shall stand forever, must be one which the God of heaven alone must set up.* The Church which hopes to bring about the victory of her Lord's kingdom upon earth by her own endeavors will not only fail of such a consummation, which is beyond all her powers, but assuredly loses thus her own strength and salvation. “For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence shall be your strength.”† We are pointed to prophecies which seem to assure us that it is the suffering Church which is to reign. It is the eye that has watched, and the soul that has waited, for the coming of the Lord, which shall see “death swallowed up in victory,” and which shall exclaim, “Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.”‡

* Dan. ii.

† Isa. xxx. 15.

‡ Isa. xxv. 9.

Therefore, it is argued, "Our strength is to sit still." We are not to work, but to wait for the Lord's coming. All our work is worthless. His advent alone can bring the wished-for good. This will be in his own good time, which we cannot hasten; and it will be with the glory of his all-sufficient power, which none of our efforts can increase. He will come with the power of a conqueror, and the terribleness of a destroyer, bringing vengeance and recompense to his enemies. The nations are to be dashed to pieces by him, like a potter's vessel. "He shall break them with a rod of iron." * "A fire shall devour before him, and it shall be very tempestuous round about him." † "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to

* Ps. ii. 9.

† Ps. l. 3.

shake terribly the earth." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the of ears the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. . . . Then shall the ransomed of the Lord return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." *

All this is interpreted to mean, that we are not to hope for the conversion of the world from any increase of our present means of evangelizing the nations, nor, indeed, from any exercise of human means at all, but only "by a stupendous display of divine wrath upon all the apostate

* Isa. xxxv.

and ungodly." * "The kingdom and Universal Church are to be established, not by gradual conversion or by conversion more or less rapid under this dispensation, but by the personal advent of our Lord himself and all the remarkable events that accompany it." † "The rectifying that comes at last is not by mercy, but by judgment; not by the sowing of grace, but by the sickle of vengeance; not by an extension of the gospel, the labors of ministers, or any gracious instrumentality now at work, but by the angels of God, who are to accompany the Son of man at his second advent. It will consist not in re-sowing, but in reaping, the field." ‡

Of course, from all this it follows that missionary movements are a mistake, and ought to be abandoned. And this ground is actually and soberly taken. Recall your missionaries. Give up all these human agencies. "This is my ch-

* Elem. of Proph. Inter., p. 228

† Ogilvy's Philadelphia Advent, p. 21, .

‡ McNeill's Priest upon his Throne, p. 26.

dispensation for converting the world. Nothing permanent will be done till the King come himself." "To encourage the hope that the gospel, as now proclaimed in the world, will be the instrument of final success, is simply to feed the Church upon unauthorized speculations." "The world is not growing better, but worse, under all human efforts. The darkness around us is not being pierced by the light, but is growing more dense and appalling ; and this state of things will continue on to the end. The kingdom of Christ is to be firmly established only at his second coming. The coming of the Lord in all his glory, and the setting-up of his kingdom, are to be contemporaneous. When the comparatively small number of the elect shall have been gathered in under this dispensation, then is the sign to appear in the heavens ; and the power of Christ in a new moral system is to complete what his grace has failed to accomplish in this."

This, if I understand it, is a fair statement of

the millennial theory of missions and the conversion of the world ; and I have given it this full representation, because of the prominence with which, in certain quarters, it is now held. So startling a position, so gravely taken by such careful students and devout believers of the Bible, needs our close attention. Do the sacred Scriptures warrant any such conclusion ? Are we, on a fair interpretation of the Bible, to stop short in our missionary enterprise, and confess our mistake ? or do the Scriptures urge us forward in the work of preaching the gospel to the nations ? and do they encourage the hope of the world's conversion in this way ?

This much is clear at the outset, and is everywhere admitted to be the teaching of Scripture, — the present corruption and alienation of men from God is to cease ; the opposition to God's sovereignty now existing is in some way to be overcome ; the world is to be converted. “ All the ends of the world shall remember and turn unto the Lord ; and all the kindreds of the

nations shall worship before thee." * "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." † "For from the rising of the sun even unto 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." ‡ These are too clear to be mistaken ; but the question still returns, By whom, and in what way, shall this great change be wrought ?

It is certainly clear from the Scriptures that the efficient agent in the work is God himself. The individual heart, we are clearly taught, is renewed only by a divine power. It is to God that the prayer is to be offered, Create in me a clean heart, and renew a right spirit within me. § It is God alone who can say, I will give unto them a new heart. ||

* Ps. xxii. 27.

† Mal. i. 11.

‡ Hab. ii. 14.

§ Ps. li. 10.

|| Ezek. xxxvi. 26.

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”* “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”† “So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”‡ “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”§ “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.”||

The heart is the chaos formless and void until the Spirit of God broodeth upon it; and

* John i. 12, 13. † Eph. ii. 10. ‡ Rom. ix. 16.

§ Tit. iii. 5. || 1 Cor. iii. 5, 6.

darkness is upon the face of its depths until God saith, Let there be light. But as the corruption of society is only the outgrowth and the exhibition of the corruption of the heart, and as all social changes only represent, and are produced by, changes in individual character, so the conversion of the world is only the conversion of individual souls ; and the efficient agent in it, therefore, must be God alone. But the Bible does not leave us to a mere inference of this sort. It abounds in direct statements which declare the same. “Thy people shall be willing in the day of thy power.”* “And I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.”† “Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people.”‡ “I the Lord will hasten it in his time.”§ “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed,

* Ps. cx. 3. † Hos. ii. 18. ‡ Isa. xlix. 22. § Isa. lx. 22.

and my hand that I have laid upon them." * "Moreover I will make a covenant of peace with them ; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be my people." †

The force of these teachings is admitted on all hands. Those who deny the peculiar interpretation which the millennial doctrine puts upon such passages affirm as confidently as the millennialists themselves, that, all through the Bible, a divine power is seen to be necessary, and is declared to be the efficient agency in the conversion of souls, or the conversion of the world. But in what way is this power put forth? Does it accompany the preaching of the gospel? and is that the power of God unto salvation? Or is it, as the millennialists claim, through dire providences, through mighty convulsions of nature, through disasters, and devas-

* Ezek. xxxix. 21.

† Ezek. xxxvii. 26, 27.

tations of the nations, by fire, by famine, by pestilence, by the sword, that the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the most high God ?

It is doubtless true, that prophecy abounds in predictions of dire events, which, as terrible judgments of Jehovah, precede and accompany the final triumph of the Church. It is also true, that these events are powerful auxiliaries in the advancement of God's kingdom. "For when thy judgments are in the earth," says Isaiah, "the inhabitants of the world will learn righteousness." * But it is equally true, that events prodigiously vast and terrible, in which a divine hand has been conspicuous, and which have mightily aided the progress of the Church, are occurring in our days, as they have occurred all through the Christian history ; and it is possible, at least, that, among the great and terrible events which the Scriptures declare shall

* Isa. xxvi. 9.

precede and prepare the way for the triumph of God's kingdom, some of these may be included. But a few years ago, there was brought to a close a gigantic rebellion in China; and, during the twenty years of its continuance, a careful writer in "Fraser's Magazine" * estimates that it caused the death of two hundred millions of human beings! The destruction of the Jews, the overthrow of the Western Roman empire, the rise of Mohammedanism and the extension of its power, the religious wars connected with the Reformation, the French Revolution, the conflict of Germany with France, and our own conflict with the slave-power, are events worthy of the most appalling descriptions of judgment and devastation which prophecy contains. They are events, too, which, like the things which happened unto Paul,—things which seemed at first only dire,—"have fallen out rather unto the furtherance of the gospel." † There may be darker and more terrible occurrences in the future than

* November, 1870.

† Phil. i. 12.

have yet taken place, and these may prepare the way for more conspicuous triumphs of the gospel than we have yet seen ; we may, perhaps, look for a nation to be born in a day, and the birth may be through a travail whose throes shall convulse the world : but what reason have we to expect that these events of the future, if of grander degree, shall differ in kind from those of the past, when, all along through the history of the Church, it has been the pillar of cloud and of fire in which the Leader of his people has gone before, and guided them unto the inheritance which he has promised and provided ? Through blood and terror, through darkness and sorrow, the Church has gained her victories, and enlarged the reign of peace and hope and light and joy. But, while this is true, we must remember that it is only the power of the truth which has first precipitated the conflict ; and it is only by the manifestation of the same power, that the results of the conflict are the good we desire. “ Think not that I am

come to send peace on earth : I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.” *

It is the preaching of Christ’s gospel, the gospel which proclaims peace, which brings out the opposition which exists, and brings on the struggle which is to be waged between the Church and the world: and it is only by the preaching of the same gospel that this opposition is finally quelled, and the enemy of the truth becomes changed to a friend; as it is the rising of the sun which calls forth the mists of the morning from the marshes and fens where the night has engendered them, and the upward progress and continued shining of the same sun which dissipates them again. This is the way in which the conversion of the world has taken place in the degree to which it has thus far pro-

* Matt. x. 34-36.

gressed. Why should we expect any different procedure in the future? Indeed, the prophecies which seem to relate more particularly to the final and complete triumph of the Church are clearly susceptible of an interpretation which makes that triumph in the end to hinge, as it has done from the beginning, on the power of God's word, with the added power of his Spirit. Of Him who in righteousness doth judge and make war, whose eyes are as a flame of fire, and who is clothed with a vesture dipped in blood, whom the armies which were in heaven followed, and against whom the beast, and the kings of the earth, and their armies, were gathered together to make war, it is said that "His name is called The Word of God."* "And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God. . . . And the beast was taken, and with

* Rev. xix.

him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.”* This sword—elsewhere † called the sword of the Spirit, the sword forged and furnished by the Spirit—is expressly termed the spoken word of God, ‡ which is quick and powerful, and sharper than any two-edged sword. He who speaks this word, out of whose mouth this sword proceedeth, is the Logos, or Word, which was in the beginning with God, and which was God. Other prophetic utterances are in striking accord with this. He by whose coming “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them,” “shall smite the earth with the rod of his mouth; and

* Rev. xix.

† Eph. vi. 17.

‡ *ῥῆμα*.

with the breath of his lips shall he slay the wicked." * Again: it is said that "that Wicked one whom the Lord shall destroy with the brightness of his coming," "he shall consume with the spirit of his mouth." † In the glorious Person whom John saw in the midst of the seven golden candlesticks, whose countenance was as the sun shineth in his strength, and who had in his right hand seven stars, the one mark, which, from its repetition, seems to have been most conspicuous was, that "out of his mouth went a sharp two-edged sword." ‡ "To the angel of the church in Pergamos write: These things saith he who hath the sharp sword with two edges. . . . Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." § We need to be most humble and reverent in our interpretation of the grand symbols of prophecy,—symbols so grand, that they often dwarf to insignificance all our interpretations of them; but what other meaning seems

* Isa. xi. † 2 Thess. ii. 8. ‡ Rev. i. 16. § Ibid. ii. 12, 16.

so befitting the majestic imagery here before us, as that which also accords with what we have seen to be true ever since Christ gave his last commission to his disciples, and which points us to the preaching of the gospel, with the power of the Holy Ghost, as the means through which the nations are to be subdued?

These two agencies fitly go together, and are continually associated in the Bible and in the history of the Church. To the dry bones which lay in the valley of vision, the prophet was commanded to prophesy, and proclaim the word of the Lord; and then, as the flesh came upon them, but without the breath of life, he was commanded to prophesy again: "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."* Though this figure is expressly referred to the

* Ezek. xxxvii. 9, 10.

house of Israel, as typifying their restoration and salvation, the promise is elsewhere distinctly made : "I will pour out my Spirit upon all flesh ;" * and the fulfilment of this promise is claimed by Peter, when, upon the day of Pentecost, the disciples were filled with the Holy Ghost, and began to preach with such power, through the demonstration of the Spirit, that there were added to them that same day three thousand souls. The preaching of the gospel is through human agency; but the Divine Spirit accompanies it, and makes it efficacious. The preaching of the gospel is the preaching of God's word; and thus there is in it a divine element and power, even though uttered by human lips. The divine agency is all conspicuous in the work. Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman laboreth in vain. God is the efficient author of regeneration, the author and finisher of our faith:

* Joel ii. 28.

not a step can be taken in the world's conversion without him. The praise of it, and the glory, are altogether his. But, in that organic fellowship of the saints which his kingdom is to actualize among men, human hearts are knit together in love and sympathy by being co-workers together with him. He associates their agency with his own : "Go ye into all the world, and preach my gospel to every creature." And, "Lo, I am with you alway, even unto the end of the world." The association of this commission with this promise teaches us what the history of the Church has continually illustrated, that Christ's presence in and with his disciples accompanies their preaching of his gospel. He is with and in them as a living inspiration in their obedience to his command. Their obedience merits nothing. The obedience, indeed, follows, and neither precedes nor procures, the inspiration. But in that mysterious fellowship of the Christian disciple with his Lord, wherein we are united to him as the branches are united

to the vine, though it is the life of the vine which gives all their vigor and growth to the branches, yet the vigor and growth of the branches draw more and more from the life-sustaining power of the vine; and the fulness which they receive from it, therefore, is proportioned to the fulness with which they respond to its quickening influence. Every obedience of the disciple is from some prior inspiration of his Lord; but every obedience draws in some fresh inspiration, which is to him a closer fellowship, and which furnishes him for some higher service. The work which we do in God's kingdom, he requires of us not so much for his sake as for ours. It is not he who needs it, but ourselves. We do not grow, we cannot live, save in obedience to him. The river of the water of our life, clear as crystal, proceedeth only from his throne.* His commandments are benedictions; and obedience to them is the enlargement of our capacity, and the opening of deeper

* Rev. xxii. 1.

channels through which his blessings can flow upon us, and therefore they are enjoined. The works of holy love to which his love incites us mark steps of progress in the spiritual life; but the solemn truth is clear, alike from the Christian experience and from the Bible, that failure in these works marks not a stationary stage, but steps of retrogression. "Faith, if it hath not works, is dead, being alone. . . For as the body without the spirit is dead, so faith without works is dead also."* The Church gains strength, enlargement, purity, only as she does her Lord's will, only as she associates herself with him in the great work of seeking and saving the lost for which he came. It is not simply, therefore, a question for the Church, whether missions are a hopeful means for the salvation of the world, her own salvation is intimately involved in the missionary cause. Fancying that she is the elect, with no mission to work for the extension of his kingdom, but only to wait till he shall

* James ii. 17, 26.

appear, she has reason to look well to her own state, lest she herself become a reprobate and a castaway.

When the proposition was before the Massachusetts Senate to incorporate the American Board of Commissioners for Foreign Missions, and the objection was made, that we had so little religion at home, that we could not afford to send any abroad ; it was replied, that religion was a commodity of which the more we exported, the more we had left behind. The answer was a sound one : it has already been justified by the facts. Those branches of the Church which are strongest at home are those which are most efficient in carrying the gospel abroad. The increase of grace to ourselves comes from the diffusion of that which we possess. “There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty.”* The light ceaseth to be light when it ceaseth to shine. “Ye are the

* Prov. xi. 24.

light of the world. . . . Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.” *

The failure of the Church in many parts of the Christian world to engage in the work of evangelizing the nations has resulted in spiritual apathy and loss of power. Indifference within the Church to the conversion of the world begets infidelity outside, and overwhelms the Church with reproaches which she has no means to repel. The Church cannot stand still as long as there is any progress for her to make ; and she may never stay at home till her home embraces the world. Some years since, a home missionary in Oregon wrote to the East, “Our purpose is, to begin to think and feel and act for the world, and then we shall be aroused to act for our country and for ourselves. He who works well in the gospel must work on the world plan of the gospel.” The truth of this view is seen

* Matt. v. 14, 15.

from the whole experience of the Church ever since she began to offer the prayer of the Psalmist, "God be merciful unto us, and bless us, . . . that thy way may be known upon earth, and thy saving health among all nations."*

The work of missions is worth to the Church not only all that it has cost, but infinitely more. And, in saying this, I do not forget what it has cost. I remember the sainted ones of whom the world was not worthy, whose lives have been consumed in this sacred cause. I remember their sacrifices, the burdens and toils to which they have submitted, constrained by their love of Christ and their zeal for his kingdom. But when I think of the energy and patience and faith, the self-forgetfulness and self-devotion, which the Church has shown in her missionary work, precious as is the offering, I cannot but feel that the Church is inexpressibly richer for the grace which has permitted her to render it. How her faith has been strengthened in the

* Ps. lxvii. 1, 2.

process! How her love for Christ, and for souls whom Christ has loved, has thereby deepened, and grown more absorbing! How Christian hearts have thus been knit together, revealing, as in no other way, the oneness of the members of Christ's body with each other and with their ever-living Head! What new views of the glory of Christ, and the all-sufficiency of his atonement, and the power of his renewing grace, have thus been beheld by the Church, and disclosed to the world! What an irrefutable answer to all infidelity, what a triumphant affirmation of her divine origin and claims, does the Church possess in these annals of the patience and the faith of her saints! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."* The Church is richer, incalculably richer, by all her sacrifices. The true economy of Christian labor is its widest possible diffusion.

* Ps. cxxvi. 6.

The missionary spirit is the normal development of the Christian life. As it grows, the Church grows in purity and power and all Christian efficiency. That the work of missions does not diminish the work of the Christian laborer at home, but that this is rendered easier and far more efficient through the mighty reflex influence which comes from the Christian laborers abroad, our own churches have too clear evidence to doubt. Not only do the great benevolent societies through whose agency American Christians are working with such success — the Sunday School Union, the Tract Society, the Education Society, the Bible Society, the Seaman's Friend Society, the Home Missionary Society — follow promptly, in the order of time, the organization of the American Board of Commissioners for Foreign Missions; but the impulse to the foreign missionary work was really the source of all these other enterprises. And that unprecedented enlargement of the Church which the present century has disclosed

within our own borders — by which, notwithstanding our great foreign immigration, and our acquisition of Texas and California and New Mexico, the membership of our Protestant evangelical churches has increased since 1800 two and a half times faster than the population — is most interestingly connected with this growing missionary spirit, which has been continually stimulating our activity at home, and continually receiving from this activity a fresh increase for itself in return.

That the evangelization of the nations is not a hopeless undertaking, as our millennarian brethren claim, nor one which the Church is not competent to accomplish speedily, is quite clear from the present condition and recent history of missions. The history of moderns missions does not yet reach three-fourths of a century. In 1790 only two Protestant missionary societies were in existence, — the Society of the Moravians, and that for the Propagation of the Gospel in Foreign Parts, neither of which dates farther

back than earlier in that century. William Carey, a Baptist clergyman, born at Nottingham, Eng., 1761, is properly termed the pioneer of modern missions. But when he first proposed, at a ministers' meeting of which he was a member, as a topic of discussion, the duty of Christians to attempt the spread of the gospel among heathen nations, the venerable Dr. Ryland, presiding officer of the meeting, received the proposition with astonishment and indignation. "Young man, sit down," said he. "When God pleases to convert the heathen, he will do it without your aid or mine." There was only one minister in London, the venerable John Newton, from whom Carey found the least sympathy. When, in 1796, two overtures in behalf of foreign missions were laid before the General Assembly of the Church of Scotland, the scheme was denounced as "highly dangerous to the good order of society," and was rejected mainly on the ground "that it was improper and absurd to propagate the gospel abroad, while

there remained a single individual at home without the means of religious knowledge."

When those earnest Christian students in Williams College, into whose hearts there was breathed a new sense of duty in behalf of the world's conversion, formed themselves into a society, whose object they declared to be "to effect in the persons of its members a mission or missions to the heathen," so strongly was public opinion opposed to such an undertaking, that lest they should be thought rashly imprudent, and so should injure the cause they wished to promote, they adopted as Article Four of their organization, that "the existence of this society shall be kept secret." Having before us such displays of missionary activity and zeal as characterize the present time, with thirty-three Protestant societies in Europe, and fifteen in America, sending out more than eighteen hundred foreign missionaries, sustaining fourteen thousand Christian laborers in foreign fields, all told, and contributing to their support more than

five million dollars per year, the whole Christian Church thrilled and kindled to so large a degree with the purpose to evangelize the world, we find it difficult, almost impossible, to imagine the indifference and the opposition to the cause of missions only seventy years ago. There are now, in different parts of the world, more than fifteen hundred Bible societies, all of which have been organized since 1804, all having for their sole aim to put these glad tidings of great joy in the languages and the hands of all people. These societies have issued, within the last seventy years, more than a hundred and thirty-five million copies of the Sacred Word, in languages spoken by the vast majority of mankind. Two of these societies alone—the British and Foreign and the American Bible Society—are printing now and circulating, on an average, over ten thousand copies of the Scriptures per day, or three millions a year, in various tongues,—all this, besides the multitudes of copies published by private firms and other agencies. Never, not

even in apostolic times, has the Church exercised any thing like such zeal and energy for the conversion of the world as now ; and never has there been an approach to such efficiency of results as the present century reveals.

There were, probably, not twenty versions of the Scriptures, all told, at the end of the first thousand years of the Christian era : now there are two hundred and seventy-four. I have recently read in “The Indian Evangelical Review” * an estimate by which it appears, that, at the end of the first Christian century, there were not half as many Christians on the globe as are found to-day in India from less than a hundred years of missionary effort. In Madagascar alone, a nation of five millions of people, there has been wrought, in the last fifty years, as complete a revolution as was found in the Roman empire down to the time of Constantine. Missionary efforts have never been so numerous or so earnest, and their numerical successes never so

* Vol. i. No. 2, p. 140.

great, as at the present time. While we must not take to ourselves any self-gratulation for this; while it behooves the Church to be humble, and to recognize the source of all this movement, as found alone in the quickening inspiration of her Lord,—it does become her to welcome with gratitude the fruits of this inspiration, and find in it, also, new zeal for larger efforts, and new hope for grander success. The Church, therefore, which withdraws from missionary operations, and waits for some millennial advent of her Lord, is one whose eyes are holden, like the disciples on the way to Emmaus, not knowing that the Lord is verily risen, has already come, and is even now walking by their side. Oh for the opened eye to behold him, and the kindling inspiration which the knowledge of his presence gives!

FIFTH LECTURE.

THE TRUE METHOD OF MISSIONARY OPERATIONS.

BUT if it be true that Christian influences are the only, and, at the same time, the all-sufficient means for the world's conversion, there may still be a question as to the best method of employing these. There is a broad distinction between the Romish and the Protestant method of carrying Christianity to the nations, and also an important difference in the actual procedure among Protestants themselves. Protestantism teaches that the soul, only by a living faith in Christ, becomes a member of the Church; while the doctrine of Romanism always has been that the Church is first, and that union with it precedes, and is in order to, any union with Christ. Hence the Romish method of missions is to

convey Christianity to the heathen world by establishing there the forms and ordinances of the Romish Church. It is not by the preaching of Christ and the cross, but by baptism and penance and priestly rites, that Romanism expects to save the world. It carries with it, to a new field, precisely the same agencies which it maintains where it has been longest known. As Cardinal Wiseman has said, "We give not the word of God indiscriminately to all, because God himself has not so given it. We do not permit the indiscriminate and undirected use of the Bible, because God has not given to his Church the instinct to do so;*" as Pope Gregory VII. declared, that "it is pleasing to Almighty God that his sacred worship should be performed in an unknown tongue, in order that the whole world, and especially the most simple, may not be able to understand it;"† and as this has been the view of Rome all along,— we should not expect the Bible and

* Bib. Sac., April, 1860, art. v.

† Ibid.

spiritual agencies to be foremost in Romish missions. As Romanism always seeks to maintain itself by formal observances, by authority, by physical or secular power, we are not surprised to find that it was a maxim of Francis Xavier, "that missionaries without muskets do never make converts to any purpose;" the truth of which maxim, another missionary Jesuit tells us, "is confirmed by universal experience; for neither in the Brazils, Peru, Mexico, Florida, the Philippines, or Molucca, have any conversions been made without the help of the secular powers." * Processions, much pageantry, the representation of symbols, appeals to the eye rather than to the ear, and especially the administration of baptism, are, besides the secular power, the chief agencies employed in Romish missions. "I have made Christians," † was Xavier's favorite expression when he had baptized infants, or taught adults to repeat the prescribed formularies. To baptize infants, where-

* Venn's Life of Xavier, p. 528.

† Venn, p. 38.

ever it could be done, and to regard, as was Xavier's custom, all under fourteen years of age as infants, and fit subjects for the rite; to purchase the opportunity for baptism by bribes, or to force it by terror or physical power, "driving them to baptism," in the words of one Jesuit writer, "as beasts are driven to the water,"* — is the Romish method of saving souls.

The annals of the Society for the Propagation of the Faith report baptisms by the hundred thousand in a single year, of children of Pagans in danger of death. "By means of four pounds given to our baptizers," writes the apostolic vicar from China, "we can regenerate three or four hundred children, more or less, two-thirds of whom go almost immediately to heaven. Urge, therefore, the rich to open their purses. Tell all who desire to draw large interest for their capital, to send their money to Su-tchuen, where twenty sous produce annually two treasures by effecting the redemption of two souls.

* *Missionary World*, p. 81.

It was not our salaried baptizers alone that conferred baptism upon 94,131 children of Pagans who were in danger of death; but we unceasingly exhort the pious and intelligent faithful to go to the relief of children in the neighborhood who are threatened with being lost. It is these gratuitous auxiliaries that annually swell so high the total number of little Chinese baptized in danger of death." *

The results of such a method of missionary operations may be stated in the language of the Romish missionaries themselves. In one of Xavier's letters to a brother missionary in Travancore, he writes, "If you will, in imagination, search through India, you will find that few will reach heaven, either of whites or blacks, except those who depart this life under fourteen years of age, with their baptismal innocence still upon them." † The Abbé Du Bois, himself a Romish missionary in Mysore, declares that Xavier, "being disheartened by the invincible obstacles

* Missionary World, p. 81.

† Life, p. 156.

he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, left India in disgust." * Another Roman-Catholic writer, describing the work of Romish missions in the Philippine Islands, says that "little, if any thing, has been done for the prosperity and development of the country, or for the intellectual and moral advancement of the people;" and that "there, apparently, as in the other earlier dependencies of Spain, the Roman-Catholic ritual has become mingled in the most extraordinary manner with ceremonies borrowed from Paganism." †

Another Jesuit missionary declares, of the converts in the field with which he was conversant, "that they had scarcely any thing belonging to Christianity, besides the bare name of Christians; that they only minded the name they received in baptism, and, not long after, forgot that too." ‡ The testimony of Protestant ob-

* Anderson, For. Miss., p. 278. † Venn, p. 316.

‡ Miss. World, p. 82.

servers is to the same effect. The secretary of the London Missionary Society, whose opportunities for judging were most ample, declares of the Romish converts in Southern India, that, "except as to name, they were exactly and in every respect the same heathen Pariahs as they were before."* While the Roman-Catholic mission in the kingdom of Kongo had full sway for two centuries under Portuguese protection, yet, when that protection ceased, the mission perished, and left, according to the statement of Wilson in his "*Western Africa*," "the unfortunate inhabitants of that country in as deep ignorance and superstition as, and perhaps in greater poverty and degradation than, they would have been if Roman Catholicism had never been proclaimed among them."† During the hundred and forty years in which Romish missions were tolerated in China, five hundred missionaries were sent from Europe to China. But says Dr. Wells Williams, a man of

* *Miss.* in S. India, p. 34.

† p. 329.

singular clearness in his judgment, and accuracy of statement, "What salutary effect has this large body of Christians wrought in the vast population of China? None, absolutely none, that attract attention. While many of their converts exhibited the greatest constancy in their profession, suffering persecution, torture, imprisonment, banishment, and death, rather than deny their faith, the mass of the Romish converts in China can hardly be considered to have been much better than baptized Pagans." * Very little hope of good can therefore be based upon the success of Romish missions. They have had the grandest opportunity; they have had means of money, and men without stint; they have been conducted with an energy and zeal, and often with a self-devotion, to which the tribute of our admiration should not be wanting: but as they have not wrought with that Christian power which produces purity of heart; as their baptismal regenerations, so lavishly con-

* Middle Kingdom, vol. ii. p. 324.

ferred, have not been followed by newness of life,— we must believe that the extension of Christianity is something other than the spread of the peculiarities and practices of the Romish Church, and that the conversion of the world to Christ demands quite another method of missionary operations than theirs.

The method of Protestant missions is a very different one, and grows out of the cardinal doctrine of Protestantism itself. This is not, as too often stated, a protest against Romish authority. In so far as it is a protest, it is a protest against the Romish doctrine of salvation. In the Romish doctrine, salvation is always made dependent upon external forms and priestly mediation: it is to be sought by penances and rites, by bodily mortification, by works which men can do, rather than by the grace which God alone can give. But the great thought of the Reformation was, that our own works cannot justify us before God; that the righteousness by which we can stand approved in

his sight is not in us, but in Christ ; that faith in the crucified Christ can alone give us forgiveness of sins, and the indwelling of the Holy Ghost ; in a word, that salvation is not wrought by man, ourselves, or others, but is a free gift, through the all-perfect work of the divine Redeemer. This, from the time of the Reformation, has been the essential element of Protestantism, and is still the one point wherein its distinction from the Papacy is most clearly to be noted. The Romanist still, as of old, maintains that the Church is the necessary means for faith ; that only by the Church can the soul come to Christ ; while Protestantism now, as ever, declares that the soul can only be a member of Christ's body as it partakes of his life and spirit ; that it can only come to the Church as it has first come to him. In a word, Protestantism makes religion a personal concern of the individual subject, while Romanism sinks the individual in the body of the Church.

This radical difference of doctrine illustrates

exactly the difference between Protestant and Romish missions. Protestant missions do not begin by imposing the forms, and administering the ordinances, of the Church ; but they seek the conversion and new life of individual souls. They take the Bible ; they preach the gospel ; they attempt to give the knowledge of salvation through Jesus Christ alone. If there were any doubt about the propriety of this method, such doubts must disappear, and the method can be seen to have its sufficient justification, in the actual results of Protestant missions, as already seen in these lectures.

But on the Protestant ground there is an important question, upon which a wide difference of opinion and method actually exists among Protestant missionaries and Protestant friends of missions. There is no difference of view among evangelical Protestants as to the grand aim of missions, and the comprehensive means in accomplishing it. That the conversion of the world is the end sought, and the preaching of

the gospel the means thereto, all agree. But shall we take the gospel at the outset, and proclaim it to the heathen just as soon as we can utter it? or shall we, rather, seek to prepare them for its reception by a prior course of instruction in other things? Shall we educate them in order to Christianize them? or shall we seek to Christianize them first, leaving education to follow as it may? This is a different question from the one we have already discussed respecting education. We have seen that education as such has no purifying power. An increase of intelligence is not necessarily accompanied by an increase of virtue. The grosser and more revolting forms of vice may disappear from view in a more refined and cultured society, while still the selfishness and sensuality of the soul remain unchecked, and even become more intensely dominant. But may not education in the hands of the missionary, education accompanied by Christian teaching, be the means of reaching those to whom the missionary might have no

other way of access? When we go to the heathen who have attained a certain degree of civilization, as the Japanese, the Chinese, and the Hindus, and who might thus be attracted by opportunities for education when direct Christian influence would be repulsive, should we not set up schools, whose pupils, brought thus under our instruction in letters and science, we might be able also to instruct in divine things? The question is a difficult one; and directly opposite answers are given it by Protestant missionaries, accompanied by correspondingly divergent methods in Protestant missions.

It is admitted, on all hands, that the apostolic method was that of direct evangelization. The apostles did not plant schools. They preached the gospel, and planted churches, and, so far as we can learn, they left all questions of education to adjust themselves as the new spirit which followed their labors would direct.

But though there is no question that they began and continued and finished their mission

in directly proclaiming Christ, not finding any educational or other work a necessary preliminary to the preaching of the gospel, it is said that "the apostles were men raised up at a special time, and for a special service; and it does not follow, that, because twelve or fourteen of Christ's first disciples were chosen from the rest for a special service, therefore all his working disciples in after-ages should do exactly as they did." * "There are many aids in the hands of the modern missionary which were not in existence at the time of the apostles: we may not argue, therefore, too closely from apostolic procedure." I give the position just as it is taken; but, after all, it must be regarded as a very striking fact, that Paul, writing to the Corinthians what the spirit of inspiration must have directed also for the instruction of the whole Church in all after-time, should say, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring

* Allahabad Conference, p. 114: Mr. Miller's paper.

unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.” *

The wisdom of men, the enticing words of man's wisdom, would seem, from the whole tenor of this passage, and that which precedes it, to mean persuasions addressed to the intellect in the effort thus to reach and renovate the inner life. It might be urged, with considerable force, that this would fairly include efforts of whatever sort, to educate men, as a preliminary step to their conversion, and, if this be so, Paul not only renounced such efforts in his own procedure, but sets them before us as something which others should equally eschew.

The more carefully we look at Paul's method

* 1 Cor. ii. 1, 2, 4, 5.

of preaching the gospel to the heathen, the more clearly shall we see how profoundly it was adapted, not only to the wants of his time, but of all time. Paul did not discard education, nor consider the culture or the speculations of the intellect as of no concern ; but he took up these afterwards. He began with the preaching of Christ. Until the heathen could know him, he determined not to know any thing among them, save Jesus Christ and him crucified ; that their faith might not stand in the wisdom of men, but in the power of God. But, when this was accomplished, he was ready for all such speculations as the great truths he was proclaiming might require. "Howbeit we speak wisdom among them that are perfect, which none of the princes of this world knew." Historically we can say, that education has always followed the preaching of the gospel. The Church has always been the mother of learning. The inspiration of the new life, once enkindled in the soul, quickens the whole man to a new development. The new

development will, in every case, follow the inspiration of the new life ; but if we seek the development first, whether we succeed in gaining it in this way, or not, we do not thereby make progress towards the inspiration.

If we are wise, we shall never ignore the great fact that men are not lifted from a lower to a higher plane of life through processes of the understanding, or through any enlightenment or enlargement of the intellectual powers. Men are not perhaps in any thing, certainly in the comprehensive conduct of their life, governed by their understandings. I do not now try to explain the fact : I only state it as within the sight of all. The controlling motives in human conduct do not spring from the intellectual side of human nature. We do not love as a process of inference, nor hate as a logical deduction. That which is all clear to the intellect may be any thing but cogent to the heart and to the will.

The only motive which can move a will is

either a will itself, or something into which a will enters. It is not a thought, but only a sentiment, a deed, or a person, by which we become truly inspired. It is not the intellect, but the heart and the will, through which and by which we are controlled. It is not the precepts of life, but life itself, by which alone we are begotten, and born unto life.

Now, there are two ways in which living power, personal power, the power of a will, may enter a soul, and give it life: the one is when God's will works upon us; and the other, when our wills work upon one another. God's will may directly penetrate ours, enabling us to will and to do of his good pleasure; and our own wills, thus inspired, may be the torch to kindle other wills with the same inspiration. It is in only one of these two ways that a human soul can be truly inspired; and, without a true inspiration, no amount of instruction, whether in duty or life, or any thing else, will change a single moral propensity.

Can, therefore, schools, or colleges, or educational influences of any sort, whether in Christian or unchristian lands, operate as an agency for the improvement of human character, save as they bring directly before the mind, first, last, and midst and without end, the personal will of God as expressed and made mighty in the living Christ and the living Christian? If mission schools, therefore, are properly to be started among the heathen, they should not be undertaken as a preparation, but as a place, for the preaching of the gospel. If required as a preparatory step to something better, it is not to be denied that they may easily become preparatory steps to something worse. If the missionary spends his time in teaching the ignorant to read, this acquisition may enable them to read the Bible, and good books, it is true; but it is equally true that it may furnish them acquaintance, also, with books of another and a contrary nature. And if only the intellect has become enlightened, and the heart still remains

unchanged in its corruption, will they not be just as likely, to say the least, to read the bad as the good? and thus may not their intellectual quickening, if this is all that has been done, prove a curse, instead of a blessing? There is abundant ground for such an inquiry. In "The Indian Evangelical Review," in an article upon Education in Bengal, I find the following: "When educated, what do the people read? The issue of books and pamphlets is increasing yearly at an enormous rate; but very few of even the best vernacular books are free from obscenity. The great mass of novels, dramas, and poetical works now published in Bengal, is distressingly corrupt and filthy. Immoral books and pamphlets are obtained easily by the pupils in the schools and colleges, and circulate freely among them. Book-hawkers find admission to the families of the respectable classes, and supply the females with the filthiest trash. And, as the reading power of the country is increased, this vile stream, if allowed to flow

on unchecked, will deposit its contaminating filth over a wider surface. Of a certainty, this matter demands the profound attention of the educators of the people.” *

Schools where converts are instructed, and thus trained for usefulness, are, of course, well, and may demand the missionary’s careful attention ; but is it a wise expenditure of missionary energy to educate heathen minds in a way which, in the language of a speaker at the Allahabad Conference, “ sets them the more against us, and gives them a club to break our heads ” ? † This is a danger, surely, to be guarded against ; and is it not one always to be apprehended, when we use any other weapon in the great conflict of the Church and the world than the sword of the Spirit, which is the word of God ? I would speak with diffidence upon this point ; for I know there are accomplished educators at home, and very successful missionaries abroad, who affirm a different opinion : but I cannot

* Number for October, 1873, p. 164. † Proceedings, p. 121.

shut out the conviction, that while a Christian influence, wherever effective, will lead to education, yet education itself, not only does not Christianize, but may have a result which is positively unchristian. It is true that converts are often gathered from mission schools; but I think no one would doubt that this is always the result of the Christian teaching which those schools enjoy; and I must believe, that, if the efforts employed in teaching letters and science to unconverted Pagans had been wholly expended in the teaching of Christ, still larger results would have been seen. If we should go to the heathen as Paul did, determined not to know any thing among them save Jesus Christ, and him crucified, attempting no schools for the unconverted, but establishing these only to train those who have become Christ's disciples for the new work, in the new relations of life unto which they are called, speaking wisdom among them that are perfect, I cannot but believe that the number would be immeasurably increased of

those whose faith should stand, not in the wisdom of men, but in the power of God. This I believe, because of the great truth, which we cannot too largely consider, that the preaching of the gospel is in reality not the proclamation of a doctrine, but the holding-up of a life. The gospel is not a theory, but a history. Its truths are historical facts, and therefore cannot be expressed in abstract statements which the understanding or the imagination can exhaust. They reach the will, and have a power to constrain conduct, and mould character, because they reveal God's will in his act, in his personal work for man's recovery.

The gospel is a revelation of what God has done. It is not, therefore, simply a thought, which could never inspire us, but it is a sentiment, a deed, a living person, with which we are brought face to face in the gospel. The historical Christ, who lived and died and rose again, and who ever lives in his disciples, reproducing himself in every Christian life, wherever

found, and who makes his people thus the instruments for the inspiration of other souls, he is the wisdom of God, and the power of God, to every one that believeth. When belief is fixed, then we may translate this deed into a doctrine, this personal history into a form upon which the understanding can expatiate ; but this procedure of the understanding has value only as it proceeds from faith. Faith is its source, but not its end. Faith begets all sound speculations of the intellect respecting the historical facts of the gospel ; faith inspires the process whereby the deeds of Christ are translated into the doctrines of the Church ; but faith itself is not begotten in this way. Faith is the gift of God : it is the work of God's Spirit alone ; and it is the divine history, the divine deeds, it is God in Christ, and Christ in the believer, through which the Spirit works ; for said the Lord himself, "When he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself . . . he shall glorify me : for he shall

receive of mine, and shall show it unto you.” *

This ought to be no strange doctrine to us. The great theme of the early preachers of the gospel was not simply Christ’s doctrine, but Christ himself. They did not preach about him so much as they preached him. They ceased not, it is expressly said, to teach and to preach Jesus Christ. Whatever signs the Jews required, whatever wisdom the Greeks sought after, the apostles preached unto them all alike “Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.” † “Some indeed,” says Paul, “preach Christ even of envy and strife ; and some also of good will. . . . But what then ? notwithstanding, every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea, and will rejoice.” ‡ This is “the mystery which hath

* John xvi. 13, 14. † 1 Cor. i. 23, 24. ‡ Phil. i. 15, 18.

been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus." * The meaning of all this is not obscure. The historical Christ, the crucified and risen and ever-living Christ, was the one theme of the apostles' preaching. But if their example be not thought sufficiently instructive, if we fancy that God has taught us more, and has put better methods in our thoughts than the apostles in the early days of the preaching of the gospel were able to discern, yet the great truth remains, that it is personal power alone by which persons are moved ; and the human will, whether ignorant or enlightened, needs more than the precepts of life, needs life itself, to kindle it into life. In Christian or un-

* Col. i. 26-28.

christian lands, therefore, the teaching of schools is alone valuable when applied to cultivate the understanding of those whose wills are already converted, or when penetrated through and through with the preaching of Christ, and him crucified, to those still dead in sin.

SIXTH LECTURE.

MOTIVES FOR A HIGHER CONSECRATION TO THE MISSIONARY WORK.

THE considerations thus far presented are not sufficient to inspire the Church with the high missionary zeal to which she is summoned. The wants of the world are clear; the failure of commerce, arts, institutions, education, to supply these wants, is unmistakable; the actual success, as well as the ideal character, of the gospel, puts its adaptation for the great work beyond a doubt; yet the world will be left to perish, while men will be still seeking to save it by hopeless and helpless devices of their own, and the Church will sink into apathy, or rouse herself only to feeble endeavors, until some more potent motive than

these shall give her inspiration. Whence shall this motive come? How shall the Church receive the unclouded face and the quickening energy which shall enable her to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Of course, there is but one comprehensive answer to this inquiry. The Church can arise and shine, her light having come, only as the glory of her Lord shall have risen upon her. He is her life, and she will have energy, endurance, and holy zeal in her great work, only as he gives her his strength and inspiration. But the practical question returns, How shall this be? Can the Church herself do aught to gain this endowment? Must she lie still, and wait for the coming of her Lord, expecting no help till he shall bring it, and making no efforts till she shall receive his quickening energy? or can she hasten his advent by any endeavors of her own? But the Lord is already in the midst of his Church; and this waiting for his coming only shows that

our eyes are holden, so that we do not see his actual presence. "Lo, I am with you alway, even unto the end of the world," * is the farewell assurance with which he accompanies his last command to his disciples : "Go ye into all the world, and preach the gospel to every creature." "Know ye not your own selves," says Paul to the Corinthians, "how that Jesus Christ is in you, except ye be reprobates?" † The Church is his body, in which he dwells, and of which he is the head : "For we are members of his body, of his flesh, and of his bones." ‡ "And he is the head of the body, the church." § He is the life, as well as the hope of glory, of all his people. By and by his people are to be with him according to his own prayer : "Father, I will that they also whom thou hast given me be with me where I am." || But now his words are, "If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him." ¶

* Matt. xxviii. 20. ‡ Eph. v. 30. || John xvii. 24.

† 2 Cor. xiii. 5. § Col. i. 18. ¶ John xiv. 23.

No efforts of the Church, therefore, are needed to secure that nearness, that indwelling presence, of her Lord, which is already her possession, and which, if it only could be recognized, would be an inspiration of superhuman power. What the Church needs is, not to wait for some greater strength, but to be conscious of the great endowment which she already has. She needs herself to penetrate more deeply the deep meaning of Scripture respecting that fellowship already subsisting between herself and her Lord, wherein she, being joined unto him, is one spirit with him. She needs to ponder till she feels the force of his own words, "I am the vine, ye are the branches ;" * — one life, we must remember, being in the vine, and the same life permeating the branches ; — "I am the bread of life : he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him ;" † "Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you

* John xv. 5.

† John vi. 56.

friends ; for all things that I have heard of my Father, I have made known unto you.” * These friends of Christ, redeemed and renewed, thus endowed with the knowledge of the Father, should also apprehend the meaning of those words which the Holy Ghost, the Comforter, whom he sent from the Father, and who testified of him, addresses to his disciples : “ And ye are complete in him, who is the head of all principality and power : in whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.” † It is this blessed and glorious knowledge, it is the becoming conscious of what is already their un-

* John xv. 15.

† Col. ii. 10-13.

conscious possession, which shall enable Christ's people, as they have therefore received Christ Jesus the Lord, so to walk in him, "rooted and built up in him, and stablished in the faith as they have been taught, abounding therein with thanksgiving." *

The difference between a man and a brute—the broad gulf separating the two, which no development nor evolution can ever bridge—is in the knowledge of God, which the man is never without, and which the brute never possesses. It belongs to the inalienable substance of the human soul that it knows God. "To know God, and to possess reason," says Jacobi, "are one and the same thing; just as not to know God, and be a brute, are one and the same thing." † And the difference between a Christian and other men is in the knowledge of God in Christ,—a knowledge which is as free as it is full and all-sufficient, and which all men might possess, but to which the Christian alone has

* Col. ii. 7.

† Von den göttlichen Dingen.

actually attained. “If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” † In like manner, the difference between the Church all glowing in her devotion, full of zeal and holy energy in the work of her Lord, and the Church listless and luke-warm, whom the faithful and true witness will spew out of his mouth, is in the clear and vital realization that the all-glorious One, like unto the Son of man, whom John saw in the midst of the seven golden candlesticks, was no unreal vision or transient appearance, but the glorious and abiding truth of Him whose eyes were as a flame of fire, and whose countenance was as the

† 2 Cor. iv. 3-6.

sun shineth in his strength, and who is still in the midst of his Church, Jesus Christ, the same yesterday, to-day, and forever.

This increasing consciousness in the Christian, of the presence and the will of Christ, is the index of the increasing growth of spiritual life ; but spiritual life, like all other life, does not reveal its own processes of growth. We can only see the results, and infer from these what the processes are. Carvallo, the Portuguese botanist, is said to have attempted, by carefully examining with his microscope a rapidly-growing plant, to see the actual procedure of its growth ; but the process was far too subtle for his eyes, with all the aid his glasses could give. The steady enlargement, the actually accomplished result, was all that he could see. The kingdom of God is “as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.” *

* Mark iv. 27.

But while we cannot tell, by looking within, how the consciousness of the divine fellowship takes possession of us, how the sense of the indwelling Christ, working out his own plans in and through us for the triumph of his kingdom, becomes a fire of holy zeal, consuming all our apathy, and kindling us to the ardor of an all absorbing devotion to him, we do know that this blessed result is assured by looking away from ourselves unto him, till “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.” *

The first thing needful, therefore, in order that the Church may have a larger sense of the magnitude of Christ’s own mission, and of his power to accomplish all his purpose, and thus, through her fellowship with him, a larger sense, also, of her own mission and her own power, is that she look unto him. This she must do, if she be truly his Church. It is her response to

* 2 Cor. iii. 18.

his invitation : "Look unto me, and be ye saved," through which her life as his Church becomes enkindled ; and it is only by her continually looking unto him that the living fire upon her altars can be kept alive.

But, passing from such general considerations, there are two particulars towards which this contemplation of Christ, this vision of him, which is to transfuse us with his spirit, till it shall transform us into his likeness, will be most appropriately displayed. The first is the all-sufficiency of his atoning sacrifice. In order that we may find in his spirit the undying inspiration, the all-conquering motive, to seek the world's conversion, we need to keep before us the great truth, that, in his death, the full provision for the world's salvation has been actually made. That his atonement has a universal efficacy, that he suffered and died as the Redeemer of the whole human race, we should see, without a doubt, to be the clear doctrine of the Bible.

“He died for all.” * “God was in Christ, reconciling the world unto himself.” † “Who gave himself a ransom for all.” ‡ “And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” § “Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.” || That these statements are to be taken in the largest sense, that the all-sufficiency of Christ’s atonement embraces even those who never receive it, and are consequently lost, is not only clear from the very idea of the atonement itself,—the atonement being impossible without a divine sacrifice, and a divine sacrifice which has not a divine all-sufficiency being inconceivable,—but is put beyond all proper doubt by 2 Pet. ii. 1, where the false teachers who bring in damnable heresies, and bring upon themselves swift destruc-

* 2 Cor. v. 15. † 1 Tim. ii. 6. || Rom. v. 18.

† Ibid., v. 19. § 1 John ii. 2.

tion, are said to deny the Lord who bought, i.e., redeemed, even them. The difficulties which some see in this doctrine, as though it implied a fruitless work on the part of God, are certainly no greater than belong to the doctrine concerning the Holy Ghost, whose influences, however adequate in themselves, yet fail to renew many hearts upon which they are exerted, and are not so great as belong to the doctrine which denies the universal adequacy of the work of Christ or of the Holy Ghost. We accept it, therefore, as the truth of Scripture, that, while the living God is the Saviour specially of those who believe, his salvation so truly concerns, and is so adequate to save, even those who do not believe it, that, in a true sense, we may call him, as the Bible does, "the Saviour of all men." *

But if we accept this fully, if we realize its large significance, what becomes of any apathy of ours respecting the world's conversion? I do not ask what becomes of it on the ground

* 1 Tim. iv. 10.

of our sympathy with man, but what on the ground of our sympathy with Christ. That the world is perishing without Christ, we clearly see ; that it can be saved through him, and only through him, is all apparent : but this is not the great motive which urges us to efforts for the world's conversion. Sympathy with the world in its wretchedness and woe is a feeble and flickering fire, which expires in its own burning. Man is not, can not be, the savior of man ; and the evidence is all-abounding that he would not if he could be. Not the love of man, but the love of Christ, and not our love to Christ, but Christ's love to us, is the constraining motive of the Christian. “Because we thus judge, that, if one died for all, then were all dead” (or, rather, then all died,—died in respect to their own strength and sufficiency), “and that he died for all, that they which live” (they which live in the new life which he imparts) “should henceforth not live unto themselves, but unto him which died for them, and rose again.” * Brethren, let

this same mind be in you which was also in Christ Jesus. Did he die for the world? Is the provision in his death adequate for the salvation of all men? Then, where is the heart united to him, quickened by his life, which is not also inspired by his love for souls for whom he died? The wants of the world, the wretchedness and woes of men, unable of themselves to move us, become now the fuel to feed the fire which he has enkindled; and, while we love God only because he first loved us, we learn also to know, out of our full experience, "that he who loveth God will love his brother also." * Here, then, we must come for our inspiration. The cross of Christ must move us towards the conversion of the world, if we are ever moved. And it will move us, it cannot help moving us, if we are only by its side. If forgiveness of sin have any meaning to us, if there be to us any preciousness in the blood of Christ, we must tell it for Christ's sake to all around; and our eager-

* 1 John iv. 21.

ness in proclaiming it will be just in proportion to the power with which we have felt its application. It was in view of his cross, it was in reference to the death he should die, that the Son of man exclaimed, “Now is the judgment of this world: now shall the prince of this world be cast out.” * And it is in the vision of the same cross, overshadowing and absorbing us, that we, crucified with Christ, have such a fellowship with him, that it is no longer we who live, but Christ who liveth in us, † — we taking up his purposes, and entering into his self-forgetting sacrifice to save men, while he dwells within us, and endows us with his strength for the final victory.

But there is another motive still. The dying Redeemer is the risen Lord, who commands his disciples to go into all the world, and preach his gospel to every creature. These are his last words, which should not, however, be regarded altogether in the light of a command: they

* John xii. 31.

† Gal. ii. 20.

are a benediction as well. The uplifted hands with which the risen Lord blessed his disciples as he was parted from them, and a cloud received him out of their sight,* are no more a token of grace than are these most blessed words ; for in them He who must now reign till he hath put all enemies under his feet † associates his disciples with himself in his triumph. His great work becomes thus also theirs. They become thus ambassadors for Christ, by whom God beseeches men,‡ workers together with him, that men may receive not the grace of God in vain, § ministers of the new testament,|| and laborers together with God.¶ But what a dignity is this ! What an exaltation of privilege ! What an incitement to all energy of endeavor in this association of the redeemed disciples with their risen Lord ! As the ignorance and doubts and gloom and vacillation of the early disciples were exchanged for clear

* Luke xxiv. 50 ; Acts i. 9. ‡ 2 Cor. v. 20. || 2 Cor. iii. 6.

† 1 Cor. xv. 25.

§ Ibid., vi. 1. ¶ 1 Cor. iii. 9.

assurance, and joyful hope, and unswerving devotion to their crucified Master, by his resurrection from the dead, the same revelation of himself to us—a revelation which, by the gift of the Spirit and the subsequent history of the Church, is to the soul that deeply ponders it more clear and full than was possible to the disciples who only discerned the bodily presence of their Lord—will banish all our uncertainty and apathy, and quicken our faith and hope and love with a devotion to Christ which will not waver, and a joy in his fellowship which cannot be quelled.

Here, then, is our motive, the grand and ever-inspiring motive,—our dying and risen and all victorious Saviour. Not the wants of men, but the work of Christ, not the wretchedness of the world, but the will of the world's Redeemer, who is our Lord, whose will, regnant over ours, makes us willing in the day of its power,—this is our undying inspiration, whereby our words become the echo, and our works the fulfilment,

of his exulting cry: "And I, if I be lifted up from the earth, will draw all men unto me." *

* John xii. 32.

SERMON.

THE RESURRECTION OF CHRIST THE JUSTIFICATION OF MISSIONS.

"And was raised again for our justification." — ROM. iv. 25.

THE resurrection of our Lord Jesus Christ from the dead is undoubtedly set forth in the New Testament as a literal truth. It is equally clear, that the New-Testament writers, whether deceived or not themselves, had no intention of deceiving others. They tell what they thought, at least, was the truth about their Lord. That he died upon the cross, was buried, and rose again the third day, and appeared to many, the same Jesus which was crucified, is now admitted — alike by the most intelligent enemies of the gospel, as well as by its friends — to have been the belief of his original disciples. The most

noted, and perhaps the ablest, of recent writers against the Christian faith — Strauss, in his “New Life of Jesus” — fully allows “that the disciples firmly believed that Jesus had arisen.”* He declares it to be “quite evident, that the origin of the Christian Church was by faith in the miraculous resurrection of the Messiah ; and that the disciples received an impression which lay at the bottom of their future ministry, that he was a conqueror over death and the grave, and was the Prince of life.”† The supposition that the disciples fabricated the story, and sought to impose it upon the credulity of men, themselves knowing it to be false, may, therefore, be dismissed, as no longer needing a reply.

But, if the disciples believed what they said, how could they have been mistaken? The evidence which wrought this belief was of a sort easily tested. It lay in the sphere of their most common and most undoubted capacity of judging. It did not follow their preconceived

* Vol. i. p. 399.

† Ibid., p. 412.

rotions; for the first announcement that Christ had arisen seemed to them an idle tale, and they believed it not.* It was not begotten of their desires or hopes; for they were utterly cast down by the crucifixion, and their only dreams of the Messiah had been of an earthly and temporal prince and kingdom.† Their belief was not sudden, nor did it grow rapidly. They sifted all the evidence, which they finally accepted, only because they found it irresistible. During a period of forty days from the crucifixion, Jesus is reported to have appeared to them, and to others who knew him well, at times so numerous, and under circumstances so various, that all doubts among them, though they were strong, and seemed likely to be persistent, were destroyed. He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.‡ In the midst of their

* Luke xxiv. 11. † Luke xxiv. 21. ‡ Mark xvi. 14.

terror and affright at an event so amazing, he reassured them by the most palpable proof of his living and bodily presence with them. "Behold my hands and my feet," he said, "that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And, when he had thus spoken, he showed them his hands and his feet."* To the doubting Thomas he said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."† He is said to have shown "himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."‡ The apostles became convinced of the great truth slowly; and they all became convinced of it in the same degree of undoubting confidence. No one of them, though persecuted, and at length martyred for his faith, ever afterwards doubted that his crucified Lord, in very

* Luke xxiv. 39, 40. † John xx. 27. ‡ Acts i. 3.

deed and truth, had risen from the dead. Moreover, others believed the same thing. Paul, writing to the Corinthian church, some twenty-five years afterwards, refers to five hundred witnesses by whom the living Lord was seen at once, the greater part of whom, he says, remain unto this present, and are therefore vouchers for the fact. Now this belief, thus honestly and confidently held, and by such large numbers of those most competent to judge respecting it, is unaccountable on any other supposition than that it was justified by the truth. To suppose that Jesus did not die, but only swooned upon the cross, and that he was laid in the tomb in a state of unconsciousness, from which he afterwards revived, and then came forth and re-appeared to his disciples in his natural life, rouses far more difficult questions than it answers, and, though once gravely put forth, is now ridiculed even by those who disbelieve in a miraculous resurrection. For how could he come forth? and what became of him afterwards? and how could such a per-

son, weak as he must have been, have given his disciples their undoubting conviction that he was the conqueror of death? To suppose that any one should have succeeded, even should any one have attempted, to personate to the disciples their Master and Friend, whom they had known and loved and companied with so intimately and so long, would be an improbability more wonderful by far than the literal truth of the story which they relate. Such a deception would require a miracle. It is just as improbable that all the disciples could have come to believe, by a sort of hallucination, through nervous excitement, in some unreal vision of Christ's appearance.* Such a vision might come to a single person. Individuals are liable to hallucinations, which carry with them all the force of reality; but this is never the case with a class possessing such different temperaments as the apostles, and having naturally such different ways of looking at any thing. Physiology puts

* Strauss.

its inexorable bar in the way of a theory which attempts to account for the same conviction in the sanguine Peter, and the choleric Paul, and the melancholic John, through nervous excitement. Nervous excitement in men so different, if we could conceive it to be able to delude them all with subjective states which had no reality, would have, not the same, but very different, manifestations. The apostles, however, had all of them the same belief, that Jesus rose from the dead. They all believed that they had seen him, and talked with him, and touched him again and again, after they had seen him crucified, and dead and buried. Instead of being formed out of their subjective states, this belief, as we have seen, contradicted all their prejudices. Still further, if they were all so ready to be imposed upon by fancied visions, how was it that they held the first announcement of the resurrection by the women to be an idle tale? or how could Mary believe that the risen Saviour was the gardener, or, again, that the gardener was the risen

Saviour? or how could the two who walked with him to Emmaus take an unknown man to be him, or talk so long with him, and still think him a stranger? or how could the assembled disciples have trembled before him, instead of rejoicing at his appearance? or how could they have needed to be convinced of the reality of his resurrection, by his partaking of their meal, and showing them the marks of his wounds?* No, no. There are no traces of delusion, any more than of dishonesty, in this narrative. The accounts given us are sober statements by sober and trustworthy men. If ever there was clear and credible testimony to a literal fact, we have it here.

But there are many men unwilling, and perhaps unable, to weigh considerably the argument for the truth of Christ's resurrection, having the preconceived opinion that it cannot be true, because of the miracle which it involves. It is one of the curious phases of modern

* Lange, Life of Christ, vol. v. p. 120.

opinion, that men who are foremost in their demand for actual facts, and in their defence of the Baconian method,— which requires that all prejudices be removed, and the actual facts of observation be accepted, whatever they may be, — should also, when the fact of a miracle is in question, be equally forward to deny it, because a certain theory of Nature, which they have come to entertain, makes a miracle impossible. Now, such a theory not only contradicts the true method of scientific inquiry, but it contradicts itself, as can be seen by any one whose eyes are clear. For to say that a miracle is impossible, because contrary to the facts of my experience, is absurd, unless the facts of my experience embrace all the possible facts of any experience ; to claim which would be a greater absurdity still. Again : to say that no such fact as a miracle can be, because certain other facts, which I have learned from this source and that, and which I am pleased to call “the order of Nature,” forbid it, leads one to ask for a more

precise designation of this order of Nature, and for the proof that it actually exists. This proof must either rest within, or must reach beyond, the field of our experience ; that is, it must be a proof to which our experience actually testifies, or one respecting which our experience has no witness whatever. But our experience, at the farthest, only testifies to that which is, and never reaches to that which can be. If my experience contain nothing miraculous, I may, of course, deny the existence of a miracle so far as my experience reaches ; and if my judgments rest only on what I have experienced, that is, if they be only inferences from what I actually see, I am not entitled to make any affirmations respecting what lies beyond ; and that a miracle has not taken place in another experience than my own, is quite out of my province to say. The moment I make such a sweeping assertion as to affirm or deny any thing universal, I must leave the ground of my experience, which is necessarily partial and limited, and take my

stand on a basis back of experience, and reaching beyond it. But such a groundwork lies also back of Nature, and inevitably leads the thought into the living presence of the supernatural. Our natural science is fond of its generalizations ; but no generalization is possible without the supernatural. It is an unmeaning babble to talk of comprehensive laws, unless there be a comprehending Reason and Will, whose ideas and plans these laws express. The current notion, in some quarters, that we can gain, or have, perchance, got, such universal conclusions, that Nature can be shut in upon itself, and God shut out, is exactly the absurdity of supposing that we see when we have closed our eyes, and turned the very light of all our seeing into darkness. Every process of the human mind bears witness to the divine Mind. Every thought we can have of Nature, when profoundly questioned, is seen to rest upon the knowledge, undoubting and universal, that Nature has its living Author, its spiritual Creator. But cannot

he who has made Nature also unmake it if he will, or order in it whatever changes he may please? And if men who did not like to retain God in their thoughts, professing themselves to be wise, became fools, because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened, what is to hinder him, if his love impels it, from making such changes in Nature as shall more conspicuously manifest himself, and more gloriously carry forward the eternal purpose for which he hath created all things by Jesus Christ? Such changes are miracles. They are not contradictions to Nature; but they are the carrying of Nature upward to a higher plane, and onward to grander results than Nature in its unhindered action alone could reach. They are not to be considered as violations of the order of Nature: rather are they the cropping-out in Nature of the higher order of the supernatural, without which the so-called order of Nature

would be but an empty chaos. They are rifts in the clouds of the earth's atmosphere, through which the glories of the heavens, which make the clouds resplendent and the earth radiant, can shine. They are not the new development of some old force which had been in Nature from the beginning ; but they are a new creation, by which new forces, henceforth to work on in harmony with the old, are added to these. Surely such changes are possible for God to make. Surely He who hath created once can do it also again. Surely, if the inspiration of genius may sometimes light up the human face with a glow which shows the glory of the soul beyond all ordinary thoughts ; if the light of love may sometimes lend a lustre to the eye, through which there shines a look of beauty before unknown,—much more may the aspect of the things which are made, in which the eternal power and Godhead of their Maker have, from the creation of the world, been clearly seen, take on some altogether new

expression, and become radiant with a glory all undiscovered before, when he would reveal through them, also, his forgiving and renewing love. Surely all this is possible ; and miracles, instead of being irrational and inconceivable, are the very beauty of reason, and the very light of our thoughts respecting Nature, when they are correctly apprehended. Creation itself is a miracle. The most recent science, in profound mathematical demonstrations respecting the mechanical theory of heat, has shown, on scientific grounds alone, the need of some higher power than Nature, in order to its origination ; and therefore miracles cannot be impossible at any stage of Nature's continuance.

The only proper attitude towards this question, and the only truly scientific method, is to inquire whether such occurrences have actually taken place,—an inquiry whose answer is only to be gained through a careful sifting of the evidence which declares them. If we find wonders reported, which turn out to be no miracles, but

only delusions of witchcraft or magic, these no more militate against the reality of miracles than does an abundance of counterfeits against the reality of genuine coin. If we find some miracles reported for which the evidence fails, this no more precludes our finding others of undoubted verity than do false statements in other matters prevent us from learning any thing true. Let the quality of the reported miracle and its evidence be sifted to the utmost ; and, while we reject nothing from preconceived scepticism, let nothing be taken in credulous superstition. Let the eye be open and clear, and the heart receptive, and responsive only to the truth ; and, if miracles are proved by sufficient testimony to have taken place, the wise man will accept them, and follow their conclusions, whatever they may be.

Setting aside then, as we should, all our prejudices and narrow notions, and looking for the true fact alone, with a single willingness to receive it, the evidence for the resurrection of

Christ becomes overwhelming. It has been so from the first. It convinced the apostles, though prejudiced against it, and receiving it very slowly; and they maintained their faith through ignominy and persecution, and in the face of death itself. It convinced the people to whom it was first preached, and who had every opportunity to test its truth. The proof is clear beyond all doubt, that the resurrection of Christ was believed in Jerusalem itself, by thousands who had probably seen and certainly knew of his crucifixion, and who were led to believe that he had risen from the dead, by the irresistible evidence with which the fact was attested. It has convinced candid and thoughtful men in all subsequent time, wherever the evidence has been examined, and no prejudices have been allowed to weaken its force. There is no historical fact whose literal truth is more thoroughly established than this.

The place which this truth holds in the scheme of Christian doctrine is very clear. The

resurrection of Christ was a divine seal set upon his work. It was the divine confirmation of all his words. He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The declaration of his Messiahship is accomplished in his resurrection. “The promise which was made unto the fathers,” says Paul, that is, the promise of the Messiah, “God hath fulfilled unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” In his incarnation and life upon the earth, there is the manifested presence of God, condescending to dwell with man. In his miracles, in his teachings, in his sufferings, and in his death, the divine power and wisdom and righteousness and love shine all gloriously. In them all, there stands revealed Immanuel, God with us, cheering and strengthening us by his sympathy and manifold bounty, but humbling us also, as he makes manifest our defilement by

the revelation of his purity and condescension and self-forgetting love. But in his resurrection we come to know the grace of our Lord Jesus Christ, who, though he was rich, became poor, that we, through his poverty, might become rich. It is not simply God dwelling with man, but man lifted to an eternal fellowship with God, which we here behold. In his life, even to his death, there is a constant conflict waged for us against foes aiming at our destruction, and whose destroying fury we had no means to restrain ; but whether the conflict is of any avail for us, whether he is victorious or vanquished at its close, who can tell ? The darkened sun, and quaking earth, and rending rocks, tell the terrors of the struggle and its awful import ; but, when he dies upon the cross, who, afterwards, can speak of life or salvation ? Can he save others, when himself he cannot save ? But when it was not possible for him to be holden of death, when he rises from the dead, death having no more dominion over him, we

rise with him, also victorious over death ; and the believer in Jesus makes the triumphant challenge, Who is he that condemneth, since Christ who has died is rather risen again, who is even at the right hand of God, who also maketh intercession for us ? “ O death, where is thy sting ? O grave, where is thy victory ? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

In his death, the chastisement of our peace was upon him ; but without his resurrection who could ever know that with his stripes we are healed ? He died for sinners, whose curse he bore ; he rose again for sinners, whose justification he has now become. In his crucifixion, He, in whom was no sin, was made sin for us ; but through his resurrection, we, in whom is no righteousness, find righteousness in him. For “ we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.”

The ascendancy which this truth was able to gain over the lives of the apostles illustrates the impulse which it ever gives to Christian activity in the preaching of the gospel of Christ. When Christ was apprehended, they were terror-stricken; and they all forsook him, and fled. When he was put to death, they were appalled. But there never was a bolder set of men than these same timid disciples, after they began to preach the resurrection of their Master. All their timidity and irresolution disappear. Their dismay gives place to a joyous exultation. Scorn, hatred, persecution, martyrdom, have no terrors for them now. These men, who seemed settling down into the night of an unbroken despondency, now stand out in the noon tide of all courage and hope and endurance, ready to face any difficulty, and flinch at no dangers. This great change was wrought in them wholly by the belief that Jesus, their Lord, was risen from the dead. This belief all absorbs them. They can talk and think of nothing else. They

begin to preach; and their one topic is Jesus and his resurrection. He died, and he rose again, they everywhere proclaim. All their views of Christ and his doctrine take tone from this belief. Their narrow notion of the Messiah, who was to restore again the kingdom to Israel, drops off like the hull from the germinating seed; while, with a living power, the doctrine grows to an all-comprehending vision of the Redeemer and Saviour of mankind, in whom we have redemption through his blood, even the forgiveness of sins. The mourner in Gethsemane, and the martyr upon Calvary, by his resurrection, rises before them, no longer a sufferer or a victim, but as the Lord of life, who hath tasted death for every man, and who, for the suffering of death, is crowned with glory and honor. They gain their hope of eternal life through his resurrection. "Blessed be the God and Father of our Lord Jesus Christ," they say, "which according to his abundant mercy hath begotten us again unto a lively hope, by

the resurrection of Jesus Christ from the dead." They rest every thing upon this great truth. "If Christ be not risen," they say, "then is our preaching vain, and your faith is also vain."

He was raised again for our justification. The resurrection of Christ, my brethren, has a further influence upon us than simply to secure our personal acceptance with God. We have seen, that, to the apostles, it became a living inspiration to the highest activity in the preaching of the gospel of their Lord. If truly apprehended, it will become the same to us. It was the risen Lord who gave the great commission to his disciples: "Go ye into all the world, and preach the gospel unto every creature;" and the perpetual justification and inspiration for this grand work is, that Jesus died, and rose again. It is the risen and ever-living Lord who is with his disciples alway, "even unto the end of the world," giving them all power to preach repentance and remission of sins, through his name, among all nations.

All the meditation we can give upon the crucifixion of Christ furnishes food for the spiritual life. We need not cease to contemplate the cross. We should think often of Gethsemane and Calvary, the bloody sweat, and bitter shame, and cruel death ; and should grow in penitence and humbleness and love, when we remember why it is that He who was so rich became so poor. But it is not the highest type of the Christian experience that lingers always at the cross. He who was delivered for our offences was raised again for our justification. The open sepulchre that he has left ; the preaching of the angels, that he has risen from the dead ; and the showing of himself to his disciples, whom he constituted the witnesses of his resurrection, and commissioned to declare it to his Church,—this is the cheering truth by which we gain the answer of a good conscience towards God, and become able to walk in newness of life, knowing, that, if we were planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

In like manner, we are in no danger of holding up too prominently before the world the atoning sacrifice and death of our Lord Jesus Christ. The banner of the Captain of our salvation is the banner of the cross ; but He who leads the hosts of his elect in their triumphant progress, and who gives them all their strength for the struggle and the victory, is the risen Saviour, the Lord, their righteousness ; no longer in his humiliation, but now glorified, with all power given unto him in heaven and in earth, and who is with his disciples as they fulfil his great commission, alway, "even unto the end of the world." The resurrection of Christ, which turned the sorrows of his first disciples into joy, is the perpetual witness of his all-victorious power. Though, when we look upon the world, its sin and wretchedness are so dark and terrible and wide reaching, that there seems no room for hope, and thoughtful and loving souls, brooding over the ills around them, give up all for lost ; yet when the vision of the victorious

Redeemer rises upon us, and we see the completeness of his conquest over sin and death and the grave, the greatness of his purpose, and the glory of his power to save, shine all resplendent; and the sorrow which abideth for a night gives place to the joy which cometh in the morning. The light which shines from his sepulchre drives away the darkness which hung around his cross, while the cross becomes luminous with a glory which can irradiate the world.

When we see his resurrection, we learn, also, how it is that his crucifixion becomes the crisis of the world's history, that his cross becomes his throne, before which and by which the prince of this world is cast out; and with believing hope we hear and echo his exulting cry, "And I, if I be lifted up from the earth, will draw all men unto me."

This gospel of the resurrection of our Lord needs to be preached everywhere; not only as an encouragement and inspiration to the activity of his Church, but as a corrective to all the

false views of the world regarding him. The literal truth of his resurrection as an historical fact, which courts every scrutiny, and defies all criticism, has a power, when clearly set forth, to remove all scepticism of the intellect ; and, from the day of Pentecost till now, its preaching has been accompanied by that power of the Holy Ghost which can overcome the deeper scepticism of the will. While the gospel, when correctly apprehended, commends itself to every man's conscience in the sight of God ; while every Christian truth, when clearly stated, will be seen to carry its own witness within itself to the truth, so deeply do God's ways correspond in the human soul, made in God's likeness, to its own original insight of him,—yet the power of sin is so subtle, and the will has such sophistries of its own, wherewith to entangle and hoodwink the intellect, that we need continually to appeal, in attestation of the doctrine, to outward facts which the senses can apprehend ; as Leverrier and Adams needed the actual dis-

covery of the new planet in order to prove the value of their calculations to others, if not also to confirm them to themselves.

Moreover, a clear view of the resurrection of Christ, as an historical truth, is necessary to a clear knowledge of redemption. The fall of man is an historical fact. Sin has entered the human race, and penetrated its whole history with death. Redemption from sin, if ever accomplished, must be just as actual a fact of history as is sin itself. He who is to redeem us from sin must actually stand in our place, and be wounded for our transgressions, and be bruised for our iniquities ; and the chastisement of our peace must be upon him, before we can be healed. All we, like sheep, have gone astray, and there must be laid upon him the iniquity of us all, before it can be lifted from ourselves. He who is to deliver us from the power of death must break that power through his own victorious deliverance ; and He who is to be our eternal life must show himself to us

the Prince of life, through his actual triumph over death and the grave. However ideally perfect a system of salvation might be conceived to be, unless it should find expression in such actual facts as these, it must be powerless to save. It is thus that philosophy must ever prove itself inadequate for salvation, and that any education or culture, however extended, will always lack power to purify or give life to the world.

Man, as a personal sinner, needs a personal Saviour. No thought, no system of doctrine, no enlightenment of the intellect, will ever break the bondage of the will to sin. We only get liberty and life through love ; but no description of love ever inspires us with love, any more than we can find warmth from all our knowledge of the sunlight. The warm ray alone can warm us : the loving deed alone can give us love. The glory of the risen Saviour can melt all the stubbornness of the frozen heart ; and the power of his life in his conquest of death, if everywhere

preached, would give light and life to all the world.

“If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept . . . and he must reign till he hath put all enemies under his feet.”

Oh, my brethren, what a kindling impulse to all missionary efforts have we here! What courage, what fortitude, what high hopes, what wide-reaching plans, what earnest and increasing endeavor, what an undying impulse to evangelize the world, does the resurrection of our Lord incite in his Church! Who that has any living view of this great truth, who that has felt its power in his own forgiveness and renewal and eternal life, can be slow of effort, or of weak desire, in preaching the gospel of a risen Saviour unto every creature? We are not ashamed of this gospel of Christ; “for it is the power of God unto salvation to every one that be-

lieveth." We have no tame apologies begotten of timid belief, as we point perishing men to a dying and risen Saviour. We have no abatement to make from the supernatural and miraculous claims of this gospel to the intellectual assent of a scornful and sceptical world. To all the forms of unbelief rife in Christian lands, we proclaim a gospel with sufficient proof, which is cogent both to convince the understanding, and to convert the heart. Here is a truth, also, which, clearly preached, can dispel the error with which the unrenewed heart deceives itself when it seeks its salvation through meritorious works of its own. He who beholds the all-sufficient work of the risen Redeemer can feel the need of nothing more, and must feel the fruitlessness of any thing less. Who can go about to establish his own righteousness, that has once discerned and submitted to this righteousness of God? Here, also, is a truth which, from its first proclamation, has ever shown itself mighty to the pulling-down of the strongholds

of superstition in unchristian lands. The cold and blind and arbitrary will, without justice and without love, which the followers of the false prophet declare to be the only God ; the vague and impersonal essence, empty of thought, and unmoved by feeling, into whose limitless and unconscious void the Brahmin hopes to be absorbed ; the helpless and hopeless presence through whose repeated incarnations the Buddhist is taught that existence is only a curse, and that annihilation is the only salvation ; the ruder and cruder forms of untutored faith, where people of appalling wretchedness and degradation find objects of worship which take on the shape of their own defilement ; all systems of false religion, which, nevertheless, in their way, may be seeking the Lord, if haply they might feel after and find him,—can only be banished from the world, can only lose their hold upon the mind, by the truth of a living and loving divine Lord, who—having taken upon himself their nature, and manifested himself by divine works and

words, as God actually present with men, and having taught men by his life the glory of the divine purity and sympathy and condescending grace — showed them, also, by his death, the wonders of a divine sacrifice for sin, and then made manifest by his resurrection from the dead that there needs no other sacrifice. The entrance of this truth giveth light: it giveth understanding unto the simple. Before its coming, the shadows flee, as the night before the morning.

Notwithstanding all the darkness which still rests upon the world, the news of the great salvation is steadily extending. Within the last fifty years, there have been opened, outside of nominal Christendom, more than four thousand centres of Christian influence, from which the light of the gospel shines. Dark places of the earth, which were full of the habitations of cruelty, have become homes of light and peace and joy, through the saving power of that godliness which hath the promise of the life that

now is, as well as of that which is to come. The weight of the world's conversion rests upon the Church, and inspires a missionary zeal, and leads to efforts more abundant and more fruitful at the present day than ever before. But it is not upon this that we base our hope of the world's conversion. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." The promise of God made unto the fathers, and which he fulfilled in that he raised up Christ from the dead, is our sure reliance. We trust that promise. We know in whom we have believed, and are sure that he is able to keep what is committed to his hands. His resurrection, by which he is declared to be the Son of God with power, proves that the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and that he shall reign for ever and ever. "Yea, all kings shall fall down before him, all nations shall serve him."

In the great work of seeking to hasten this

blessed consummation, we bow before our risen and ascended Redeemer, exclaiming, Hitherto hath the Lord helped us, and henceforth our trust shall be only in him. May he pour upon us his blessed Spirit, that we may know more of him and the power of his resurrection ! We acknowledge our dependence upon his right arm, which hath gotten for itself the victory. We abandon all reliance upon devices or achievements of our own ; but with increasing hope in him, through the increasing faith which he permits us to cherish in his victorious power, we joyfully go forward as workers together with him, and call upon all the world to receive his great salvation. We need not speak of duty here, but of life and joy, and blessed communion with our Lord in his glorious work. His language to his disciples is, "Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you." We

know what his purpose is, and that nothing shall swerve him from its full accomplishment. All power is given unto him in heaven and in earth ; and his purpose cannot fail. He is the Saviour of sinners, and the life of the world ; for he “was delivered for our offences, and was raised again for our justification.” All hail the power of Jesus’ name ! We catch the echo, and send it round the world. All hail, we cry, to this dying but deathless Prince ! “Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in.” Let every knee bow to him, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.



1 1012 01234 1485

Date Due

卷之三



PRINTED IN U. S. A.

