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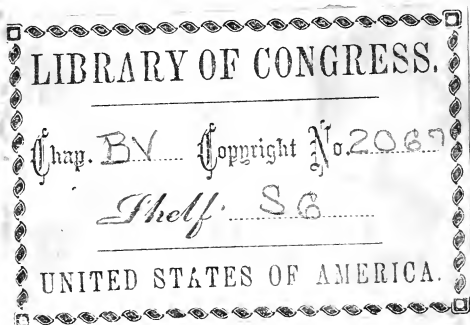
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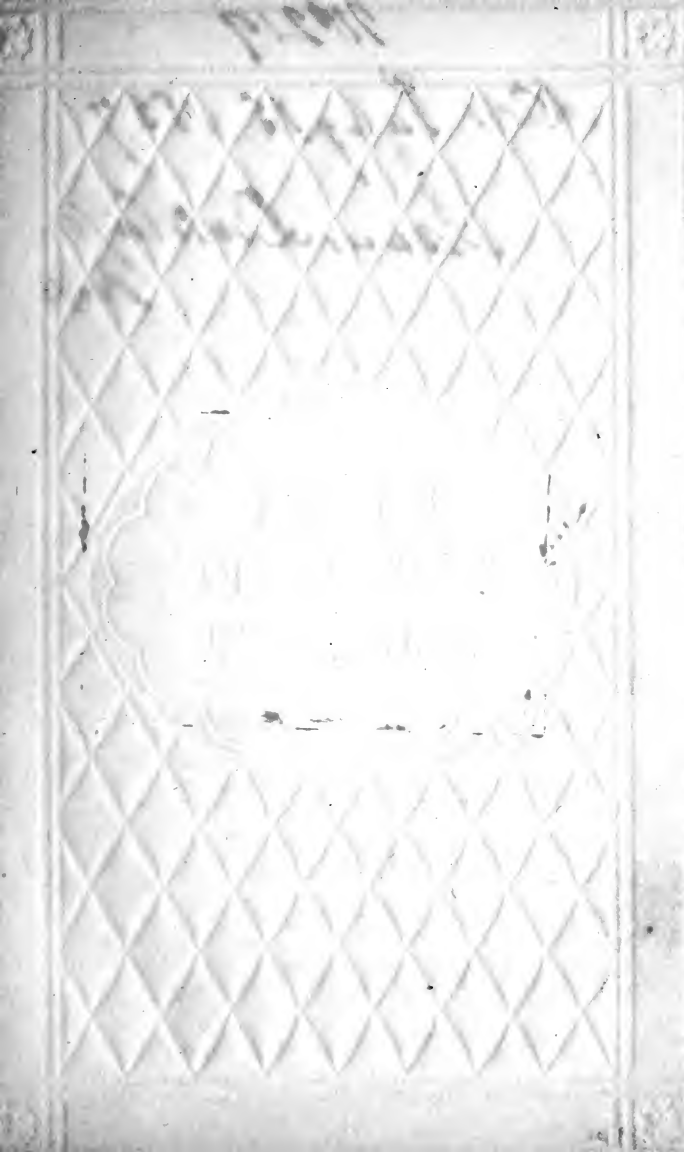
FAITH
THE PRINCIPLE
OF MISSIONS

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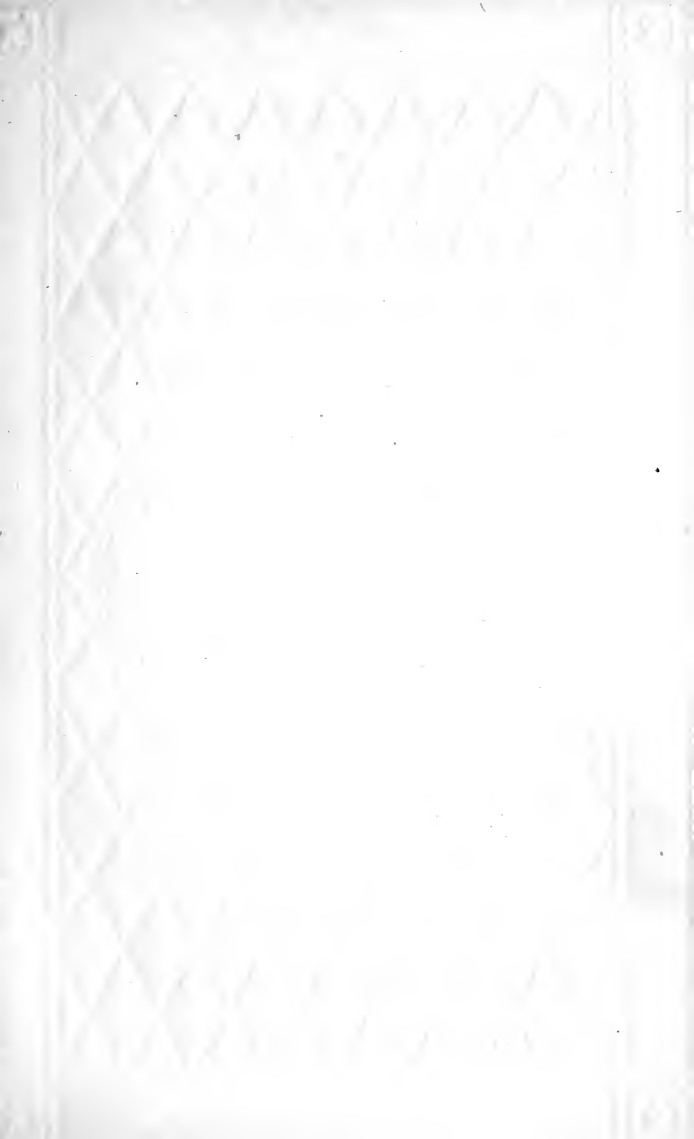
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FAITH,
THE PRINCIPLE
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MISSIONS.

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P R E F A C E.

THE following argument and appeal may be considered as a sequel to "The Conversion of the World; or, How are the Heathen to be Converted?" published by the Board. In that, the purpose of God and the agency of man were exhibited. The union of Christ and his people is the divine instrumentality for the conversion of the world—an agency by which God is glorified, and man exalted. God in Christ, as represented in sinful, guilty, and perishing sinners, gives "to every creature in all the world," a divine, an irresistible claim upon the sympathy, the love, and the labours of every faithful, loving, and obedient heart. And every zealous and self-denying believer, representing Christ, and faithfully exemplifying his covenant and promise, is consecrated by an unction from on high, which at once makes him a king and a priest unto God, a co-worker, and an ambassador of the Prince of Peace. For in his hand

Is put the writ of manumission, signed
By God's own signature; to drive away
From earth the dark infernal legionry
Of superstition, ignorance, and hell;
High on the pagan hills, where Satan sat,
Encamped, and o'er the subject kingdoms throws

Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth; and, in the wilderness
Of human waste, to sow eternal life;
And from the rock, where Sin, with horrid yell,
Devours its victims unredeemed, to raise
The melody of grateful hearts to heaven.

Such and so great, such and no less than this, is every Christian.

What then is the principle by which, in this holy and heavenly task, the Christian is sustained? That principle is faith; and the delineation of this truth is the one object of the present treatise.

The term "missions" is of Latin, and not of scriptural origin. It is therefore delusive, by leading many to imagine that the enterprise it expresses is of human, and not of divine appointment. The word, however, is only a brief translation of scriptural terms which indicate the chief end and work of the Church and of every believer. These are both "sent" into the world, prepared and delegated by God to propagate the gospel, and to evangelize the world.

How to begin, how to accomplish best,
This end of being on earth, this mission high,
should be to every man his one great business here.
For even as the Father *sent* Christ into the world, so
has Christ *sent* every disciple of his into the world,

With holy trembling, holy fear,
His utmost counsel to fulfil.

Every believer, therefore, is one *sent*, that is, he is a *missionary*. He is sent on a mission. And to make this calling sure, and to endure to the end in every good word and work, is to take up his cross and follow Jesus.

The Church, therefore, is a mission, and every Christian is a missionary. The object of this mission is the conversion of the world. The end to be secured is glory to God by the salvation of them that are lost. The means to be employed is the gospel. The principle is faith.

It is thus obvious that the field of this mission is "all the world," embracing "every creature;" and that there can be no *Home* and *Foreign Missions*. These terms are purely relative and conventional. The centre of the missionary field is in every country, every state, every neighbourhood, and its circumference is that which is distant from it. What is a home mission in one place, and in one country, is foreign to every other; and what is more, it has a reference to, a bearing upon, and a connection with, every other. The Church is one. The mission of the Church is one. The mission of every believer is one. The end contemplated, prayed for, laboured for, by every Christian, is the progress, the permanence, and the power of Christianity, throughout the whole world. For this he is commissioned. This is the tenor of his "orders." Every dispatch from his Leader and Commander bears upon its face this impress, and looks to this result. Whe-

ther, therefore, the Christian is male or female, young or old, a private member or an officer, a deacon, an elder, or a minister, a Sabbath-school teacher, a colporteur, an editor, an author, or a publisher, he is to live, and labour, and give, and pray, and do all to the glory of his divine Saviour, in the universal diffusion of the glorious gospel of the blessed Jesus. To live and labour for self, or family, or home, or church alone, is to turn renegade, to violate orders, to repudiate his commission, to circumscribe what is universal, to write *corban* on what is for the good of all, and to transform apparent obedience into resistance, and partial duty into disobedience and selfishness.

“Lord, I believe, help thou mine unbelief.” And whatsoever I do, help me to do it as unto thee, and for that world of which thou art the Saviour. And may I rejoice that I am counted worthy to be a member of thy universal kingdom, thy Church throughout the earth; to feel that all I do is done to it, and conducive to its interests; and that in all its glory and its shame, its conquests and defeats, its promises and prospects, I am a partaker.

Blest Spirit which with love imbued,
Not seeking recompense,
Turns to the Giver of all good
From things of sight and sense.

How great is thy reward in store,
To whom e'en now 'tis given,
Christ to receive in His own poor,
And make thy home a heaven.

FAITH, THE PRINCIPLE OF MISSIONS.

FUNDAMENTAL FACTS.

IN a little volume, entitled "*The Conversion of the World; or, How is the World to be Converted?*" it was shown that the kingdom of Christ is destined to an absolute universality; that this universality is to be accomplished through the agency of man; that for this agency man is naturally and spiritually endowed; that the diffusion of the gospel—that is, the good news of salvation—is *a solemn trust*, with which, under all dispensations of the Church, men have been invested; that the holiness and happiness of believers have ever been dependent upon their fidelity to this trust; and that we are therefore impelled to self-denying energy and devotion in the cause of Christ, by what-

ever of obligation and of love we owe to him as our Redeemer, and by all that we desire and hope for from him, for the increase of our faith and the consummation of our joys.

The whole theory, power, and prosecution of Missions, Home and Foreign, therefore, rest upon the great fundamental truth of the supreme Divinity, paramount authority, infinite wisdom, illimitable resources, and boundless sovereignty of our Lord and Saviour Jesus Christ.

Christ, as Head over all things, Lord of lords, and King of kings, has dominion over the nations, as truly and as fully as over the Church. The sovereignty of Christ over the kingdoms of the world is not less fully nor less clearly taught in Scripture, than his dominion over the Church; neither is it less essential, or less full of encouragement and assurance to his believing people. The decree, ratified with the oath of God, that to Christ the heathen shall be given as an inheritance, and the uttermost parts of the earth as his possession; that to him every knee shall bow, and every tongue confess, and that

his kingdom shall rule over all, is thus rendered infallibly certain, not only because God has decreed it, but also because the government is upon his shoulders, to whom is given all power in heaven and on earth, and one jot or tittle of whose omnipotent will cannot fail.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To him shall endless prayer be made,
And endless praises crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
His love shall praise with sweetest song;
And infant voices shall proclaim
Loud hallelujahs to his name.

FAITH, THE PRINCIPLE OF MISSIONS.

The PRINCIPLE of Missions, that is, of all Christian enterprise, is therefore FAITH—faith in the authority, and wisdom, and power, and unchangeable purposes of God in Christ.

Faith, to her royal standard ever true,
Leading on high the bright and ordered line,
And raising with firm hand her Master's sign,
Around her throws a stole of heavenly blue,
The cross her sceptre, and her victory too.

As a scheme of universal philanthropy, and of self-denying, self-sacrificing expenditure, the gospel scheme for the conversion of the world, justifies itself only to God's children. It appeals not to the wisdom, or valour, or pitiful compassion of unsanctified humanity. In its estimation it is folly. As it regards its object, its instrumentality, its motives, and its achievement, it is as high above the thoughts of impenitent and unbelieving men, as are the heavens above the earth. It can only be understood, so as to be fully appreciated, and heartily believed, and perseveringly sustained, where there is a spiritual discernment.

Faith guides us through the dark to Deity,
Whilst without light we witness what she shows:
God in his word, as well as works, we see,
And trace the course of empires to their close.

Faith is illimitable in its source and object. Its weakness is lost in infinite strength, its

ignorance in boundless wisdom, its narrow sphere in omnipresence, its partial vision in omniscience, its evanescent life in eternity. It is almighty in the mightiness of God, invincible in his power, unerring in his foresight, indomitable in his resources, confident in his immutability, and happy in his happiness.

Lord, now thou art ascended high,
And from thy temple gone,
Let faith her eagle-wings supply,
And see thee on thy throne ;
Her mystic touch still feel thee here,
And in each heart thine altar rear,
Till thou in glory shalt return,
And earth with heavenly love shall burn.

That the heathen will be converted, and the whole world brought into subjection to Christ; that as a Christian I am bound to labour for their salvation; that my feeble and limited coöperation can be of important help in the furtherance of such a glorious work; that in any event such labours of love shall receive a full recompense of reward;—this is just as truly a matter of faith, founded exclusively upon the testimony and authority

of God, as is any one of all the other doctrines of the Bible. They all stand or fall together. They are component parts of the same revelation, and of the same plan of redemption. They must be received or rejected together. If one be true and of infinite moment to be believed and obeyed, not less so is every other; and not less is this great doctrine and duty of the world's conversion. For He who said, "Believe on the Lord Jesus Christ, and thou shalt be saved," also said, "Go ye into all the world, and preach the gospel to every creature." If therefore the one saying be true, the other cannot be less veritable; and if he that believeth not the one shall be damned, he that disobeys the other must, in like manner, be condemned, because he hath not believed on the only begotten Son of God.

"Go preach my gospel," saith the Lord;

"Bid the whole earth my grace receive:

He shall be saved, who trusts my word,

He shall be damned, who wont believe.

"Teach all the nations my commands;

I'm with you till the world shall end:

All power is trusted in my hands,
I can destroy, and I defend."

He spake, and light shone round his head;
On a bright cloud to heaven he rode:
They to the farthest nations spread
The grace of their ascended God.

THE FAITH OF ISAIAH IN THE CONVERSION OF THE
WORLD.

So it was from the very beginning. Let us revert to the prophecy of Isaiah, uttered nearly twenty-five hundred years ago, that "the glory of the Lord should be revealed, and that all flesh should see it together." This was clearly one of those "words of God which came of old time," through prophets who understood not the things that they uttered, though they searched diligently what, or what manner of time, the Spirit that was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. The prophecy was therefore more a matter of faith and obedience to Isaiah and his contemporary believers, as resting more exclusively on the authority and power of God for its accomplishment,

than it is to us in these last days. *How* this prophecy was to be fulfilled, no man at that day could possibly conjecture. But a very limited portion of the inhabitants of the globe, constituting "all flesh," was then known to the dwellers in Palestine. They were not entirely ignorant; but what they knew was little more than enough to make it certain that far more remained unknown. Many portions of the world, of which they had acquired some information, were beyond all ordinary or safe means of access. The opportunities of intercommunication were very limited, expensive, and hazardous. The means for diffusing information, and interchanging ideas, were also of the most imperfect and unsatisfactory character. The production of a single volume was a work of industry for years, and of heavy expenditure. And thus also the arts and manufactures, which now elevate and refine society, which impart comfort, which induce to the cultivation of a fixed and permanent home, and which secure opportunities for instruction and learning, were then but very partially developed,

and very laboriously carried on. And in addition to all these insuperable obstacles to the possible accomplishment of the promise, the work itself was, humanly speaking, among the most impossible of all impossibilities; for even then it had become a proverb, that no nation had ever changed its gods. Jer. ii. 11.

The prophecy was therefore believed to be divine, and to be a future certainty to the prophet Isaiah and contemporary believers, only because it was the fiat of Him whose will is power, whose power is infinite, whose infinity is wise, whose wisdom is omniscient, whose omniscience is omnipresent, and whose existence is an eternal now—the same yesterday, and to-day, and for ever.

One adequate support for Zion's hopes,
Whose towering height seemed built on nothingness,
Was laid—one only; an assured belief
That the procession of her fate, howe'er
Sad or disturbed, was ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

The event foretold through Isaiah had as yet no existence, no being, no substance; nothing

that could be either seen or handled. Darkness still shrouded in moral chaos the greater portion of the earth, and the foretold revelation of the glory of God, and the universal diffusion of spiritual light, was then as incredible and mysterious as the foretold creation of a new world out of the original chaotic void would have been to beings who preceded it. The present certainty and infallible assurance felt by the prophet, and believers of that age, that this event, as yet invisible and future, would nevertheless be literally accomplished somehow, and at some time, was therefore founded solely upon the testimony of God that such should be the case. That testimony was believed, embraced, and confided in by them with undoubting confidence. *This was their faith.* The same principle which enabled them to believe, in opposition to all the theories of philosophy, that the heavens and the earth were made out of nothing by the word of God's power, led them to believe also, that a new moral heavens and earth would arise out of the chaotic ruins of this sin-cursed and polluted

world. "God," they said, "hath spoken it, and let God be true, though his truth should make every man's wisdom and philosophy a lie. With man it is impossible, but with God nothing is impossible; and having determined upon it, he will surely bring it to pass."

Here truly is something marvellous, and well deserving our most earnest consideration. Let us turn aside and contemplate this wonderful sight.

Oh, how great was the faith *then* exercised by the prophet and his believing countrymen! It was nothing less than the substantial embodiment, in actual reality, of the long distant consummation so devoutly hoped for; and the evidence, plain and irrefragable, of the things not yet seen. It brought, with telescopic eye, the distant near, the future present, and the invisible within the range of sight. It caught the triumph from afar, and rejoiced in hope of the glory to come. Its glimmering light penetrated the gloom of centuries, and seeing Christ's day afar off, it was glad. It laughed at impossibilities, and boldly said to every intervening mountain,

“Be thou removed, and be thou cast into the sea.” The unscalable mountains became a plain before it, the valleys were exalted, the rough places became smooth, and a glorious highway was constructed, on which the chariot of the gospel was beheld rolling onward, in its victorious march, conquering and to conquer. Against hope they believed, and against all the weakness and imbecility of man’s nature, to which these events were utterly impossible, they were strong in faith, knowing that what to man was impossible, was possible and easy to God; that a thousand years were to him as one day, and one day as a thousand years; and that what he has determined shall be, is as real and as certain as what already exists. They said,

Therefore, if thou canst fail,

Then can thy truth and cause. But while rocks stand,
And rivers run, thou canst not shrink or quail :

Yea, when both rocks and all things shall disband,

Then shalt thou be our rock and tower,

And make their ruin praise thy power.

How does this faith, this hope in despair,
this love for Christ unseen, this work for

Christ's kingdom, though yet unestablished, and all this manifested by those to whom Christ, "the glory of the Lord," was yet unrevealed and his work unfinished—oh! how does this faith of a prophetic age rebuke and put to shame our littleness of faith in the universal extension of that kingdom which "the glory of Jehovah," manifest as our incarnate Saviour, has actually established by his finished sacrifice and death, and over which he now ever presides in all the glory and the power of his infinite attributes! Why, oh, why are we so faithless and unbelieving! With all that was most inconceivable to the mind of man in the early promises of redemption, brought to pass in the wondrous life and expiatory death of the divine Deliverer, why should we limit the high and mighty Ruler of this divine kingdom, or question the promise of his coming, or hesitate to live and act in view of the ultimate success of all his decrees, and the literal fulfilment of all his prophecies? What though there are difficulties, insurmountable by human wisdom, in the way! What though

but partial success has thus far resulted from past achievements and expenditure! What though clouds and darkness are round about the Christian host, and envelope the movements of the Captain of their salvation! He who is our Leader and Commander, has all times and seasons, as well as all hearts in his hands, and in his own measure and manner will surely perform all that he has purposed, and all that he has promised.

All hail, triumphant Lord!

Heaven with hosannas rings,
While earth, in humble strains,

Thy praise responsive sings:
Worthy art thou, who once was slain,
Through endless years to live and reign.

Gird on, great God, thy sword,

Ascend thy conquering car,
While justice, truth, and love,

Maintain the glorious war:
Victorious, thou thy foes shalt tread,
And sin and hell in triumph lead.

Make bare thy potent arm,

And wing the unerring dart
With salutary pangs,

To each rebellious heart;
Then dying souls for life shall sue,
Numerous as drops of morning dew.

THE FAITH OF PATRIARCHS IN THE CONVERSION OF
THE WORLD.

But there is a sight even more wonderful and more overpowering than this wondrous faith of a prophetic age. For great as was the faith of Isaiah and his contemporary believers in the future universality and triumph of the kingdom of Christ, it was not as great as that of previous ages. Isaiah had an earlier testimony on which to fall back. Other prophets—Nahum, Hosea, Micah, Amos, Joel, Solomon, David, Samuel, Moses, Jacob, Abraham, Enoch—had all preceded him, and had kindled beacon lights along the coasts of time, and left memorials of God's wonderful works already performed, as sureties of the mightier marvels yet to be accomplished. God had thus, at sundry times and in divers manners, spoken in past times the glorious things in store for his Church. The light of prophecy and promise was kindled even in Eden, when God announced the coming Deliverer, and complete redemption to fallen man. It was more brightly illumined by the establishment of the Church in the

family of Adam, and among "the sons of God" in the ante-diluvian dispensation. It was kept burning with bright hope, in the ark, amid the raging waves of a deluged world. It was again rekindled on Ararat, and in the bow of promise. The stars of heaven combined their effulgence to increase its significance to Abraham, and to his believing seed in all generations. And thus had the shining light shone more and more clearly and convincingly, as the perfect day of full and final completion drew on.

A wanderer through the vale of years,
Faith westward bent her pilgrim feet,
And here hath made her blest retreat.
A wondrous key her shoulder bears,
The blue of heaven the stole she wears.
When angels left sad Eden's seat,
She staid, fallen man's companion meet:
Again his downcast head she rears,
And seeks the lost to calm their fears.
'Twas she at Jordan vigils kept,
And by Euphrates sat and wept:
To those who still her secret prove,
A hidden power she doth disclose,
A word that may the mountains move.

Now on all this series of fulfilled prophecy

and developed providential events, all corresponding parts of the one great prophecy, and all conspiring to its consummation, Isaiah could fall back. To this law and testimony he could bring his own revelations. In its light he could see to read their obscure and doubtful interpretation. He could compare the one with the other; and finding them exactly accordant in principle, and only differing in form and degree, he could confirm and strengthen his faith by looking to what was already done, while anticipating with undoubting assurance what was yet dark and distant.

The course of Providence, in the great work of redemption, resembles a boundless ocean; the distance between the commencement and the termination of whose onward flow is as far as from the beginning to the end of time. Innumerable are the bays and inlets, the shoals and quicksands, the rocks and tempests, that interrupt and shape its course. And often, in the thick fog, and the murky night, and the lowering storm, and when the lights burn dim, the future has

seemed to be a dreary blank. But in Isaiah's time the divine chart of prophecy had hitherto guided the vessel of the Church safely and prosperously through many a fearful tempest, and had thus inspired her brave mariners with implicit confidence in steering right onward, amid every future vicissitude. The anchor they well knew was within the veil, invisible to mortal eyes, but sure-fastened to the eternal throne. Every new promise, and every fresh interposition and fulfilment, were so many impregnable chains fastened to it, and reaching out into the present and visible, so as to be both seen and handled and again made fast, by the invincible links of faith, to every drifting voyager. To these links therefore, Isaiah and the believing hearts of his age could cling, and he thus held fast and made buoyant with hope, in all time of their darkness and despondency, until the day-star should arise, the promised morn appear, and the glorious day of the world's redemption shine forth in its meridian splendour.

Let the storms ply their deep and threat'ning bass,
The Bow of Promise shall the shade illumine,

Brightly descried in Faith's eternal glass,
E'en like an angel's many-coloured plume
Waving in tempest—pledge that in her bloom,
Nature, emerging from the stormy mass,
Will keep her time and order. Let them pass—
The wicked and their plottings; 'mid the gloom,
The Church surveys her covenant sign, and smiles;
And 'neath her solemn rainbow's dripping arch,
A mystic wing spreads o'er her daring march,
And forth she goes, on heavenly work the whiles,
Though weeping, sure that Christ in joy shall bring
Earth's gathered sheaves at harvest-moon to sing.

But to Adam and Eve, to Abel and Enoch,
and to the early seed of the woman—the sons
of God, the true believers—these promises,
these prophecies, and these fulfilments, were
ALL future. Satan had triumphed. Man was
cursed. The earth groaned, being burdened.
Cain, who was himself the hoped-for Deli-
verer,* was already a murderer, and the child
of succeeding promise, the first bloody victim
of all-conquering death. As men multiplied
sin increased, and irreligion, ungodliness, and
apostacy abounded. And yet to them and
their believing posterity was still held forth

* Eve said, "I have received Him, even Him who will
be! The promised One! The longed for!"

and reiterated the glorious promise of an ultimate and universal establishment of the kingdom of Christ, the Jehovah who was to come, that, as the Mighty God, he might destroy the works of the Devil, spoil principalities and powers, making a show of them openly, and bring in an everlasting righteousness, and a kingdom that should not be moved.

How great then was the faith required of these primitive and patriarchal believers, to live, and labour, and endure, and suffer, and hope unto the end, for the promise to be realized to themselves and all future ages, while they had no other foundation to stand upon than the simple word, and promise, and command of God! How childlike, how beautiful! How touchingly inspiriting, and yet reproofing to us, is the confidence with which they laid hold of that one rope thrown out to them from above as they struggled against the floods of unbelieving and ungodly men, amid the whirlwinds of temptation and delusion, and relied upon the anchor of their hope, clung to the promise and prophecy, and held fast to God, to

duty, and to a joyful expectation! Oh! how long was that vista through which the eye of their faith had to pierce! How dark the vaulted labyrinth of ages and empires, of floods and fires, of revolutions and dynasties, of progress and decay, of victories and defeats, of eclipses and returning light, of persecutions and triumphs, through which their faith had to wind its darkling way to the glorious but far distant future! How faintly did the lamp of prophecy burn, when it cast its flickering shadows and transient beams of light upon the waves of future ages, as these, like tides, rose and fell, ebbcd and flowed, and what time they broke in fury on the shore! For let it be remembered, that the whole scheme of redemption, and its accomplishment and final triumph, were all, to the faith of these primitive believers, future, invisible, indefinite, obscure, known only in part, and seen only as through a glass darkly. *And yet they believed.* They counted Him faithful who had promised. They staggered not through unbelief. They had not obtained the promises; but they saw them afar off, and were

glad. They rested in hope. They endured, as seeing Him who, though invisible, was sure to come, and to take to himself his great power, and reign. They took God at his word. They esteemed that word as of more certainty and might than all the treasures of earth, all the armaments of power, and all the wisdom and politic strategy of statesmen. They counted the cost. They calculated the chances. They weighed all consequences in the scales of eternity, and estimated their comparative value by the arithmetic of heaven. And esteeming an interest in this kingdom, and in its ultimate glory, as of more importance than all material and sublunary things, they denied themselves for its sake, separated themselves from the world, and consecrated themselves, and all they possessed, to the promotion of the cause of Christ, and to the overthrow of the cause and kingdom of Satan.

It was the saddest time e'er lowered on earth,
As sin and sorrow woke in Paradise,
When mercy's voice mid frightened nature's cries,
Broke forth, and pledged a Saviour's birth.

Then faith in Adam's heart heard the glad cry,
And the dark cloud which had his soul begirt,
Was loaded with glad prophecy, and bright
With the eternal Saviour nigh.

Oh! when we contemplate these ancient disciples of the same faith, and see them going forth in the grey misty morning of the world's sad apostacy, to contend not merely against flesh and blood, against unbelieving, scoffing men, and against potentates and rulers, but also against principalities and powers, with no promise of a present victory; when we picture them to our minds, sowing the seed of the word for a distant and future harvest; when we behold them thus toiling and sacrificing, not for themselves, but for us, who have entered into their harvest; when we hear Enoch proclaiming the coming of Christ's final and glorious kingdom to an unbelieving generation, and Noah preaching the same glad tidings, and Job exulting in the anticipated incarnation of a manifested God; when we look in upon the dying Jacob, and see him lifting up his eyes to this star of hope, and dying peacefully under the light of its promised salvation; when we contemplate

Moses preferring self-denial, and sacrifice, and death itself in the cause of Christ, to the pleasures of sin, and the splendour of a throne; and Daniel and his compeers testifying for the supreme authority and dominion of a coming Messiah, in the fiery furnace and the lions' den;—oh! with what shame and confusion of face should we be filled, when we contrast our unbelief, our unfaithfulness, and our cold and lukewarm service, and our selfish covetousness, and our easy, self-indulgent benevolence! How shall we stand in judgment with them! How will they convince, and accuse, and condemn us! And how far will they transcend our measure of reward, if, with our poverty of faith and works, we are even thought worthy of any place in their blest society—who, out of their deep poverty both of motive and of means, abounded to the greatness both of faith, and hope, and charity.

Unto the East we turn—from the cold bourne
Of our dull Western cave Faith's pensive mood
Sets there her tranced eyelid, gathering food
Of solemn thoughts, which make her less forlorn,
While back to patriarchal men she's borne.

There, mid her evening and dim solitude,
She joins the companies of the wise and good,
Who walked upon the Gospel's glorious morn;
Their dwarf dimensions of mortality
Seeming to grow upon the golden sky,
So great, so high their heart's fidelity!

OUR FAITH PROVOKED TO EXERCISE, NOT ONLY BY
THAT OF FORMER AGES, BUT ALSO OF HEATHEN
NATIONS.

Isaiah provoked his carnal, worldly, and unbelieving generation, by holding up, in contrast with their unbelief and want of zeal, the faith and devotion of them that were no people by covenant, but to whom, by missionary effort, the word of God had been revealed, and by whom that word, with its exceeding great and precious promises, had been believed and acted upon, as indeed the word and testimony of God. And, oh! how should we now be provoked, when we find nations that until recently lay in midnight darkness, awaking to the call of the gospel trumpet, and not only themselves receiving the gospel, but, clothing themselves in its

panoply, becoming the heralds and missionaries of the cross to their benighted fellow-men.

The Queen of Rarotonga, an island in the South Pacific Ocean, having about four thousand inhabitants, who are converted to Christianity, addressed recently the following letter to the Treasurer of the London Missionary Society.

*“Dear Sir—*Love to you through the Lord Jesus the Messiah. You know that ours is a land of poverty, and that we have no gold holes here. Firewood, sweet potatoes, and poultry, are the only means by which we can obtain money.

“At the annual meeting of 1855 we found that our subscriptions did not amount to what we intended; and we urged one another to increased diligence that our subscriptions might be more next year. One of our number got up and said, ‘The bag for this year is not full. Let us try if we cannot choke it up before we talk about next year.’ Then we began to search our pockets, and by some means or other we got up to what we pro-

mised, and we were very happy, and thanked God for giving us the means.

“We are prospering spiritually and temporally. Men and women are imitating the good ways of you foreigners, who have come to us with the blessings of the gospel, and whose customs were never before known in this land. We are planning to get more money for the coming year, and we have already obtained something toward it. This is my word to you, Mr. Moneyholder. Do not be cast down; you have hitherto had much, and I hope you will yet have more. We will do what we can, and would do more; but we have no hole here where gold is found. These are our desires, that the word of God may increase among us, and spread throughout the world. The amount of our subscription for 1855 is two hundred and thirty dollars. Signed, NA MAKEA.

October 4, 1855.”

The report of the London Missionary Society for 1856, states that the donations to that Society for the previous year, from its missionary stations, was £14,773 8s. 5d.,

or about \$71,000; and speaking of the inhabitants of Rarotonga, Dr. Van Camp, American Consul in the Islands, remarks:

“It is also interesting to notice how anxious they are, both men and women, old and young, to contribute to the missionary cause *abroad*. They have regular missionary societies, and at their meetings make interesting speeches, and get up contributions for the relief of the poor naked heathens of the West, who have not had the light of the gospel among them. This is done by a people who wear no clothing except two yards of common cotton wrapped around their loins, and on Sunday some wear a shirt besides. These people contribute liberally to the London Missionary Society; they have one day in the year which they call the ‘*neay*,’ when they form in large processions, and carry their donations, which is generally of money, to the missionary house. They also contribute food and useful articles for the noble barque John Williams. On her arrival they also form a procession miles long, each carrying some article. Some

have pigs strung on a pole, others chickens, fish, yams, bread-fruit, &c.”

How does such a faith in the purpose and power of God, and in the success and sure recompense of every effort made for the advancement of his kingdom, as exhibited by such people, in circumstances of such deep and abounding indigence, shame the poverty of our contributions offered out of the abundance of our wealth, and in great weakness of faith, notwithstanding the clearness of the evidence on which we are permitted to rest, and the positive command by which we are required to give and labour and pray for the universal extension of the gospel and kingdom of Christ!

Let us then stir up our hearts to the consideration of this subject. The principle of Foreign Missions is not enthusiasm, nor fanatic zeal, or the authority of any man nor of any church. It is not sectarian proselytism or denominational ambition. No, it is none of these. It is, as we have seen, nothing more nor less than that faith which lies at the foundation of all religion—faith

in the Bible as God's word—faith in the promises and prophecies of God contained in the Bible—faith in the power of God to accomplish all his purposes—faith to believe that our efforts, however feeble and inadequate, are mighty through God to the pulling down of the strongholds of sin and Satan, and that they will secure for ourselves a recompense of glory. It is that faith which confers not with flesh and blood, with selfishness, or even with prudence. It looks for no present and temporal reward. It asks not if the result is probable, or even possible. It is impeded by no difficulties or dangers. It shrinks from no toil or sacrifice. It measures results by no scale of economy and penurious outlay. It only asks for the word and promise and command of God. This is enough. This is all that it wants. And planting itself firmly on this rock of ages, it consecrates body, soul and spirit, wealth and influence, to the glorious work of the evangelization of the earth.

This principle animates the Queen and people of Rarotonga and many other mis-

sionary churches. This principle animated Isaiah and all believers that preceded him. This principle sustained Zephaniah, Habakkuk, Jeremiah, Obadiah, Ezekiel, Daniel, Haggai, Zachariah, and Malachi, in labouring for, and expecting those future glories of Messiah's kingdom, of which they were the inspired prophets. This principle also gave life and love and power to the apostles and primitive Christians, and made them conquerors, and more than conquerors against the combined forces of earth and hell. And this is still the principle and the only principle which can originate, and sustain, and carry on, through evil and through good report, in prosperity and adversity, when successful and unsuccessful, and in the face of all other apparently conflicting claims of home and country and kindred, the cause of Foreign Missions. Take away the command of Christ, and it is madness. Leave that command as it is, and it is as simple, as plain, and as positive a duty as that of faith and repentance towards God. Remove that command, and its accompanying promise, and

belief in this enterprise is fanaticism; but with these both before us, unquestioned, and unquestionable, unbelief in this cause is sin, indifference to it is treason; and the neglect of it for the avowed purpose of advancing other objects, however good in themselves, is to become wiser than God, and to impute to Him either folly or imperfection, or Utopian impracticable schemes.

“Ye haughty mountains, bow
Your sky-aspiring heads;
Ye valleys, hiding low,
Lift up your gentle meads,
Make His way plain
Your King before:
For evermore
He comes to reign.”

FAITH IN THE CONVERSION OF THE WORLD SUSTAINED
BY INVARIABLE PROPHECY AND PRACTICE, AND BY
EVER AUGMENTING EVIDENCES.

Let it then be remembered that neither the cause nor the principle of Foreign Missions is peculiar to the Christian dispensation of the Church of God, or to Christian believers. They have both, as we have

seen, existed from the beginning. They took their rise at the same epoch. They originated together in the fall of man and the proclamation of a coming and a divine Redeemer, through whom, and by faith in whom, sinners might be saved, and an apostate world be again restored to their rightful and only happy and honourable allegiance. Faith in this cause and coöperation in its advancement have ever, therefore, constituted the very character and life of the sons of God, as opposed to the sons of men, of those who served the Lord, as opposed to those who served Baal. They constitute, in fact, the life and the activity of the Church of God. Faith is the crowning grace, and this devotion the paramount duty, of religion. Faith relying simply on the word, authority and power of God, and giving itself wholly to the accomplishment of his will, is of all possible exercises of humanity, the most glorifying to God, and the most noble, exalted, spiritual, and divine prerogative of man. It is therefore blessed with a preëminent benediction, in proportion as it believes, confides, acts,

and ventures everything, without having sight or sense to assure its certainty—knowing that blessed are they who having not seen yet believe, and who, not wearying in well-doing, persevere through every discouragement, assured that in due time they shall reap if they faint not.

To us the prophecy of Isaiah and the whole purport of the divine oracles, of which that prophecy is but an epitome, is, to a great and glorious extent, yet unfulfilled. We are yet in the wilderness as was Israel in the time of Moses. The land of promise is yet unentered and in reversion. But, like those Israelites, we have left the Egyptian land of darkness and of bondage. We have seen many signs and wonders, and mighty works wrought by our divine Leader, the Captain of our salvation. Many enemies have been overcome, and many impossibilities removed out of the way. Greater miracles than the dividing of the Red Sea, the water from the rock, and the manna from heaven, have been performed in our day. The Roman empire, that colossal range of

impassable mountains, reaching to the very heavens—the let* which hindered the success of apostolic preaching—has been taken out of the way, overthrown, and ground to powder, by the little stone cut without hands. The Mohammedan empire, the next greatest adversary to the progress of Christianity, has been undermined and weakened, and is tottering to its fall. All the other systems of false and superstitious idolatries are weak, and ready to perish. India, and China, and the islands of the sea, are opening their arms to the welcomed reception of the gospel. The ice-bound shores of the northern regions of the earth have caught the rays of the Sun of Righteousness, and are now verdant with the flowing streams and the green pastures of salvation.†

* 2 Thess. ii. 7.

† “The labours of the Lutheran and Moravian missionaries have been so far successful among these people, that but few of them are now without the pale of professed Christianity; and its reforming influences have affected the moral tone of all. Before the arrival of these self-sacrificing evangelists, murder, incest, burial of the living, and infanticide, were not numbered amongst

The vast territory of Australia is now teeming with a flooding tide of Christian population, and is supplying the very means for its own further and full evangelization. This whole continent, embracing nearly half the surface of the earth, has been reclaimed

crimes. It was unsafe for vessels to touch upon the coast; treachery was as common, and as much honoured, as among the Polynesians of the Eastern seas. Crantz tells of a Dutch brig that was seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and, two years later, the same fate befel the seamen of another vessel that had accidentally stranded. But for the last hundred years, Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a Christian duty, but everywhere a virtue of savage life. From Uppernavik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the missionary school are not confined to the christianized natives; and it is observable, that the virtues of truth, self-reliance, and generous bearing, have been inculcated successfully with men who still cherish the wild traditionary superstitions of their fathers. Some of these are persons of strongly-marked character, and are trusted largely by the Danish officials."—*Dr. Kane's American Exploration.*

from barbarism, and is fast brightening with the promise of a glorious harvest. The superhuman system of Popery, built up and supported by all the machinations of earth and hell, though still powerful, and in some respects making progress, is filling up the measure of its iniquity, is decaying at its very root and heart, and only awaits the lifting up of the axe which has long lain at its roots, to call forth the universal cry of exulting nations, "Babylon is fallen, is fallen."

Much, very much, therefore, has been accomplished towards the full and final triumph of Christianity. Generations have been instructed, trained, and made ready for the coming of the Lord in his great power and might. All the preparations for a great and successful campaign have been manifestly going forward. The discovery of the mariner's compass has converted the impassable gulf of the ocean into the means of safe and easy intercommunication, whitened every sea with the sails of commerce, and thus bound country to country by all the ties of interest and convenience. The printing

press, which soon followed in the march of providence, has given wings to thought, and multiplied tracts and books as the leaves of the forest, or the sand upon the sea-shore. The application of steam to the various purposes of navigation, manufactures, and even printing, has accelerated, perfected, and indefinitely multiplied the resources of human wisdom for the furtherance of the civilization, refinement, and christianization of the earth. The discovery of the telegraph has annihilated time and space, or at least brought them within the comprehension and control of men. The power-loom and the cotton-gin have given impulse to the cultivation of a plant which can supply decent and beautiful, and at the same time cheap, clothing to all the inhabitants of the globe. Slavery, however it may be denounced as imperfect, and attended with evil, has been employed by the same unerring wisdom and over-ruling Providence as an instrument for the preservation, elevation and conversion of millions who would have lived and died in heathen ignorance, superstition and cruelty. War,

that most fell of all bloody and ferocious demons, has been converted into a source of peace, its spears turned into pruning-hooks and its swords into ploughshares, and its very blood made to fructify barren lands, and to bind together in amity and peace the enemies of many past generations. The spirit of evangelization has been awakened in the Christian churches throughout the world, who are now provoking one another to love and zeal, and devotedness in this work of the Lord, this mission of the Church. Even now the heathen world is brightened here and there by many a blaze of gospel light, kindled amid its savage wastes. The spires of Christian churches are seen rising amid the domes of mosques, the splendour of heathen temples, or amid the wild wastes of the unreclaimed forest. Missionaries are counted by thousands, and their schools, and scholars and disciples by hundreds of thousands. The Bible is translated and published, and tracts and volumes issued in some one hundred and fifty languages.

God, therefore, is evidently preparing the way for a final entrance into the land of promise. All things are becoming ready. The world ere long will be traversed by lines of steamers, railroads and telegraphs. Many will run to and fro, and knowledge be increased. Notwithstanding all the evil reports of spies and traitors, of recreants and cowards, "the sacramental host of God's elect" will be gathered together for the combat. The order will be given to go forward. The pillar of cloud will precede them by day, and the pillar of fire by night. The Jordan will be crossed. Jericho will be surrounded, besieged, and fall. Every enemy will be encountered and overcome. The land will be given to the people of the saints of the Most High, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ. The mouth of the Lord hath spoken it, and it shall surely come to pass.

Throughout the older world, story and rite—
Throughout the new, skirting all clouds with gold—
Through rise and fall of destinies manifold,
Of pagan empires—through the dreams and night

Of nature, and the darkness and the light,—
Still young in hope, in disappointment old
Through mists which fallen humanity enfold,—
Into the vast and viewless infinite
Rises the eternal city of our God.
Her towers the morn with disenchanting rod
Dimly and darkly labours to disclose,
Lifting the outskirts of th' o'ermantling gloom;
Bright shapes come forth, arch, pinnacle and dome,
In Heav'n is hid its height and deep repose.

We, brethren, shall die, like Moses and the Israelites, before the land is entered, and the conquest achieved. But, like Moses, God has called us up to Mount Nebo, and shown us, outstretched before us, in all its beauty and magnificence, the goodly land of promised inheritance. Like Moses, we can lie down and die in triumphant hope and joy, and with our last breath cry "Victory!" and "Onward!" The work will not perish with us. Other generations will take it up, and with a better spirit, and a more heroic zeal, fight valiantly, and contend earnestly, even unto blood, until every jot and tittle of all that God has said shall be accomplished.

Ye springs and fountains, stream and lake,
That fill our world below,
And bear your warrant forth to go,
A garden here on this bad world to make,
A thirst of life to slake.

Ye from the secret sea of Love,
Spring forth amid the wilderness,
In varied forms ye move:
Mountains and vale with beauty dress,
And all things living bless.

Flow on, flow on, thou mighty main,
And send thy thousand rills,
Through all thy secret stores which strain,
Through dark prophetic hills,
And wheresoe'er thy waters flow,
The gladdening banks between;
Let trees in varied order seen,
Trees of the Lord stand fresh and green,
Till earth blooms Paradise below.

The voice of the Lord is on the waters—lo, it soundeth;
He only doeth wonder:
The voice of the Lord is on the waters—it aboundeth,
Above, around, and under,
Proclaiming the beloved—the Son beloved proclaiming
In living thunder;
And heaven, and earth, and sea, are witness to thy
naming.

The waters saw thee, and were troubled,
And now through watery deeps the living lightnings
spring;
Deep calls to deep in echoing sounds redoubled:
Go tell it forth, the Lord is King!
The Lord sits o'er the waterfloods,
And o'er the watery multitudes
His Spirit broods.

THIS FAITH ESSENTIAL TO CHRISTIAN LIFE, AND IS
GUIDED ONLY BY THE AUTHORITY, REQUIREMENTS,
AND PROMISES OF CHRIST.

Shall we not, then, like Moses and Isaiah, and every other servant of God in every age, believe and obey, live and act, labour, and give, and pray, for this full and final glory of the gospel? The testimony, the evidence, the prophecy, the promise, the fulfilment, the preparation, the actual progress and success, are to us immeasurably greater than to them. Proportionably great, therefore, ought to be our faith; for to whom much is given, of them much shall be required.

Without faith we cannot be Christians. Christians live, walk, and rejoice by faith. Faith in Christ, in his word, his Spirit, his providence, and his living, loving, and all-

powerful presence, is the element in which a Christian lives, and moves, and has his being. But faith has no existence, can have none, knows nothing, believes nothing, hopes nothing, works nothing, and ceases from working anything,—beyond the word and authority of God. The life that a Christian lives is lived only by the faith of the Son of God. And this faith, let it be remembered, looks to the word of God for its knowledge of the Church and its mission, as much and as implicitly as for its knowledge of Christ and his mission. We might as well determine, by our own reason and opinions, what Christ is, and what salvation is and ought to be, as what the Church is, and what she ought to be and to do, in order to be and to do what was intended by her divine Head and Founder. And for any man, therefore, to say what a church ought to be, and what it ought to do, in order to grow in grace, and spirituality, and power, beyond or beside what Christ teaches, is infinite presumption and folly. It is to substitute human testimony for divine, our reason for God's omniscient wisdom, and

our selfishness and self-will for God's supreme and infinite authority.

The Church, and every Christian as a member of it, by the very fact of his faith, is that, and all that, and only that, which Christ ordained that they should be, and has taught us that they are. Now what the Church is, Christ plainly teaches, when he says, "who-soever believeth shall be saved," and that of this belief he shall by baptism make a public profession, and become a disciple. The Church therefore is the whole number of Christ's professing disciples. This is what Christ teaches us the Church is. What the Church ought to do, Christ as plainly teaches, when he gave it as its great commission, its charter, and its unalterable purpose, the command, "*Go into all the world, and preach the gospel to every creature.*" The Church is therefore to preach, and to make disciples of all men in all nations; to train and instruct them; and to fit and prepare them to do, and actually and energetically to perform all things whatsoever Christ has commanded.

This, then, is the life and work to which every Christian, by the very nature of Christian life and character, is consecrated, set apart, and made a new creature in Christ Jesus. To believe otherwise, and to act otherwise, is to believe and act, not as a Christian, but as one who denies Christ, and rejects Christianity. It is to remain ignorant of the primary and fundamental teaching of Christ, and to repudiate the primary and fundamental duty which Christ enjoins upon every believer in him. Such a man cannot have true faith, because he believes not the teaching of Christ, but rejects it. Such a man cannot be "a disciple indeed," because he refuses to enlist in the very service Christ prescribes and commands. And for such a man to expect to become holy and happy, here and hereafter, and for a Church, acting in such a spirit, to expect this, is to expect that which Christ promises to obedience to his command, and faith in his teaching, and coöperation with his Church and people,—while living in the self-willed, self-opinionated belief that what Christ com-

mands may be disobeyed; that the Church is not what Christ ordained and teaches that it is; that the great end and mission of the Church is not its extension and glorious increase, but merely the personal salvation and sanctification of individual members.

And yet is not the Church full of this infidelity? Are not professing Christians to be found everywhere, who believe, and live, and act, as it regards the Church and the heathen, and their time, talents, money, prayers, and influence, as if Christ had given no command, and founded the being and the well-being of his Church upon no definite charter, and no special promises?

Brethren, the principle of Missions, Home and Foreign, is the principle of faith—the very essence of Christian life, and power, and progress. This cause lives or dies, progresses or declines, is paramount or secondary, is honoured and loved or undervalued and disregarded, just as the principle of faith exists or is wanting, is alive or dead, is strong or feeble, works or sleeps. This cause cannot

die until Christianity expires. It cannot fail until Christ's words fail, and Christ himself becomes faithless, and there is no longer faith upon the earth. And it will grow and multiply, and be more and more taken home to our business and bosoms, be incorporated with our very hearts, and thoughts, and affections, and enter into all our plans and deliberations, our calculations and expenditure, just in proportion as the faith within us is alive, and active, and assimilating, and sanctifying.

Oh, that my prayers! mine, alas!
Oh, that some angel might a trumpet sound,
At which the Church, falling upon her face,
Should cry so loud, until the trump were drowned;
And by that cry from her dear Lord obtain,
That her first love might come again.

Then might we behold the signs in heaven and on earth appearing, which shall prefigure the restoration of our disordered and sin-cursed earth, and lifting up our heads amid the fears and shakings of convulsed empires, we might be able to rejoice, because redemption's consummated glory was at hand.

'Tis done! Has breathed thy trumpet blast!
Earth's tribes at length have wept their last!
On rolls the host! from land and wave
The earth sends up its ransomed slave:
There rides no glittering chivalry,
No banner purples in the sky;
The world within their hearts hath died;
The Spirit's sword has slain their pride!
The look of pale remorse is there,
The lip-involuntary prayer;
The form still marked with many a stain—
Brand of the soil, the scourge, the chain;
The serf of Afric's fiery ground;
The slave by Indian suns embrowned;
The weary drudges of the oar,
By the swart Arab's poisoned shore,
The gathering of earth's wildest tract,—
On bursts the living cataract!
What strength of man can check its speed?
They come—the nation of the freed.
Who leads their march? Beneath His wheel
Back rolls the sea, the mountains reel!
Before their tread His trump is blown,
Who speaks in thunder and 'tis done!
King of the dead! Oh, not in vain,
Was thy long pilgrimage of pain;
Oh, not in vain arose thy prayer,
When pressed the thorn thy temples bare;
Oh, not in vain the voice that cried,
To spare thy maddened homicide!
Even for this hour thy heart's blood streamed,
They come! the Host of the Redeemed!

What potentate
Sits there, the King of Time and Fate,
Whom glory covers like a robe,
Whose sceptre shakes the solid globe,
Whom shapes of fire, and splendour guard?
There sits the Man whose face was marr'd,
To whom archangels bow the knee—
The Weeper of Gethsemane!
Down in the dust ye nations kneel;
For now earth's withered heart can feel!
Now let thy wan cheek burn like flame,
Fired by the lustre of His name,
Foretold in Eden's blest abode,
And now enthroned thy Saviour God!

Yes, faith fixes itself, forms its opinions, draws its conclusions, and regulates its conduct in giving, in praying, and in acting, only by the word, and promise, and command of Christ. It goes not beyond these, either to the past or the future, to the present or the near, to the visible or the personal, to wisdom or philosophy. It denies self, and looking at home and kindred as only parts of the great field, it prays that Christ's kingdom may come in the whole earth, even as it is in heaven; and it does good to all men as it has opportunity and ability.

Thus acted patriarchs, and prophets, and apostles, and thus will we act. And leaving the future in God's hands, and leaving all results to his providence, every man that has a true, and a trusting, and a working faith—*and any other is dead*—will, by every means in his power, as God enables and prospers him, according as he hath, and out of the very first fruits of all his increase, unite in sending the gospel to every creature, in making disciples of all nations, and in teaching them all things whatsoever Christ has commanded.

Faith is the substance of our hopes,
Unseen by mortal eyes;
Faith is the key of prayer, that opes
The treasures of the skies:

Faith is the dawn of heavenly light,
That cheers the doubting soul,
And drives away those clouds of night,
That round her vision roll.

Faith is the rising of the morn,
The sun's full blazing rays,
When heavenly grace shall earth adorn,
And fill the world with praise.

Faith heaves the mountain from its base,
And hurls it in the sea!
Faith is the consummated grace,
Prepared, blest Church, for thee.

What then though darkness cover the earth,
and thick darkness the people! What though
the idolatry of India still towers like its Him-
alaya mountains to the unscalable heights
of heaven! What though China repairs and
rebuilds her mouldering wall of exclusive
defiance to the gospel! What though Africa
lies buried in the yet undiscovered mystery
of her untrodden wastes! That darkness
shall be dispersed, those mountains shall
become a plain. Those walls shall be thrown
down, and those "everlasting" gates wide
opened, and even Africa shall unveil her
mystery, hidden as it has been for ages
past, and her desert wastes become fruitful
as a garden, and blossom as the rose. The
mouth of the Lord hath declared it, and the
Spirit of the Lord hath wrought faith, and
hope, and expectation in a believing chosen
generation, to believe, and live, and labour
for these glorious results.

Thou, whom in tranced ecstasy,
The prophets dimly scann'd,
Wert once beheld by mortal eye,
And borne by mortal hand :
Oh, in thy power once more appear,
And waken every ear to hear.

A clergyman, devoted to his work, remarked recently that his hopes of the African Mission had *declined*. The remark made a deep impression, and, considering the character of the author, a somewhat saddening one. It occurred that possibly more might feel in the same way than those who express their feelings.

That we have had a *trial* of our faith in this Mission is not to be denied. But, as has been well said, true faith will bear a great trial and yet live.

Deaths on missionary ground need no more discourage the hearts of beholders, than did the deaths of the ancient martyrs. So far from it, the effect is often precisely the opposite. Instead of repelling, they attract. What has been the dying testimony of all the missionaries in Africa? from

that of Mrs. Savage to that of Mrs. Hoffman? Another now comes up from the same field—a voice as sweet and as triumphant as that which we hear in the last notes of the trumpet of the first Apostle to the Gentiles. The Rev. Mr. Adams, of the American Board, died at the Gaboon, a few months ago, after labouring for a year and a half, in full faith, in a new field of great and peculiar trials. Passing over the account of his labours and his success, we give only his last experience and testimony when his work was done. While the power of God continues to be seen in such measures, not only in the hearts of the heathen, but of the missionaries themselves, the contest for Christianity in this and every other field will be carried on until it shall be crowned with victory.

About ten o'clock, Sabbath evening, he experienced another paroxysm of chill, which seemed to shake his system to its centre. This was followed by great exhaustion and considerable fever. As soon as he was able to speak, he remarked that he did not know

how his disease would terminate, but that he felt entire resignation to the will of his Heavenly Father, and an unshaken confidence in his Saviour. During the night he slept some, and was in a gentle perspiration most of the time.

The following morning, as he could retain the medicines which were administered, notwithstanding the malignant symptoms, we hoped the disease might soon yield. But in this we were disappointed. About four o'clock in the afternoon, a sinking paroxysm came on, which was probably the crisis in his disease. His limbs became rigid, his breathing difficult, and we supposed him sinking in the arms of death. By the most active means, however, we succeeded in restoring him to consciousness, and in a short time he was able to speak. He was then informed that we considered his recovery quite doubtful, and asked if he had any message for his friends in case he should be called to depart. He replied that he had not, except to send them his love, and urge them all to be faithful, and prepare to meet him in heaven; and

tell them that he loved to abase self and exalt Christ, and that he had no other trust but Christ.

About eleven o'clock, Tuesday morning, he sunk into another paroxysm, and we again thought him dying; but after about an hour, he revived, and lay for some time in a quiet state, during which he seemed to be engaged in silent prayer. Then suddenly starting up, with great animation he exclaimed, "I hear music—beautiful music—the sweetest melodies! I see glorious sights; I see heaven. Yes, the gates are open, let me go. I want no more of earth; detain me no longer, let me go! I started once, but I saw demons. I saw the chains of hell and was afraid! But now I see another view. Oh, how beautiful! Oh, wonderful, *wonderful* views I have! Oh, the love of Christ, the love of Christ, to save such a sinner as I have been! I have been very unfaithful to him, and yet he gives me such sweet visions of glory as these."

Addressing those who stood around his bed, he said in tender accents, "I see you

now, and my tongue is unloosed. I see you wiping your eyes. Weep not for me. I am happy. I am sorry for you, brethren, to leave you to toil on alone. Would that you could be with me here. Be faithful, and God will bless you. I have been praying most earnestly for this Mission, and trying to gain evidence that it will not be broken up. I had hoped still to enjoy seasons of prayer and of labour with you, and to have lived to see the salvation of this people.”

Starting again, he exclaimed with emphasis, “Yes, God has showed me—I knew he would—what he is going to do for Africa. Africa shall be redeemed! Brethren, *glorious* times are coming! These people *will* be converted, and all this land shall be the Lord’s. These hills back here shall all be holiness unto the Lord! Go on, brethren, be not discouraged, for I see *glorious* things in reserve for this mission. It will be sustained. Tell Christians in America that it will. Oh, why will they not cease wrangling, and wake up, and know the *blessedness* of engaging in this work? But if God should

raise me up, and send me back to America, to tell them the visions I have seen, I fear they would not believe; no, not even if one should rise from the dead."

The boys belonging to the school coming in, arrested his attention, and he raised his voice and cried out, "Oh, banabame, bishambe, bishambe, bishambe, (my children, beautiful, beautiful, beautiful!)" Then, addressing them in English, he said, "I want you all to become Christians, and go and teach your countrymen." "Why do I linger? I am going, I am going; the chords of life are breaking; Oh, the *pain*—no, the *bliss* of dying! There is no pain! Blissful, blissful, *blissful*! Who would have thought that I should have had these glorious views! Wonderful, wonderful, wonderful things I see!" A cup of water was handed to him, and he remarked, "You are very kind. A cup of cold water, given in the name of Christ, shall not lose its reward. I am satisfied; my thirst is quenched with the waters of life. Sweet waters! Beautiful fountains are there!" Naming the different members of the Mission he said: "I

love them all. But my brothers and sisters. I fear my brothers are not Christians. Oh, that they were here to see me die! Tell them to prepare for this." "Do go and see Bezia, and tell him I have prayed for him," referring to a poor boy who is condemned for witchcraft, and expects to be tortured to death. "Why do I linger?" It was remarked, "Perhaps to teach us how to die, and to comfort us, by your words of encouragement." He replied, "No; it is because I have been so unfaithful. But I shall soon go. I shall be the first missionary buried at Nengenenge, and I am glad it is so; I hope my ashes will be the seed of a church here. I rejoice that I came to Africa! How wonderful that I should have been permitted to engage in this work, and then be brought to enjoy such visions of glory as these! The *bliss* of this hour alone, is a recompense for a life of toil and suffering. I am going, I am going, but I have no fears, all is right!"

It was said, "We feel that we can hardly spare you. Would you not be willing to remain and labour for these poor heathen,

if it was your Heavenly Father's will?" He replied, "Oh, yes, certainly; go or stay; but surely he would not show me all this glory, and then send me back to earth again? Oh, wonderful, that such a sinner as I have been should be brought to this, and with tongue unloosed, and the bonds of sin broken, see and describe such scenes as these! But I am going. Farewell. Give my love to all the brethren and sisters, and to all Christians, and urge them to live for Christ. Remember what I have told you. I am going. My speech on earth is finished."*

Yes, departed brother, we will remember what thou hast told us, and hearing in thy dying testimony and its shout of victory the echo of the prophecy and the promise of God, we will "live for Christ," nothing doubting but that He who was in the beginning revealed as He who will come, and who in the fullness of time did come, and who still declares himself to be "Him who is to come," will come, and taking to himself his mighty power, reign King of nations as he is King of saints.

* See the Parish Visitor, and Missionary Herald.

To Abraham, it was said, "In thy seed shall all the families of the earth be blessed;" and to Moses, it was said, "Truly as I live, the whole earth shall be filled with the glory of Jehovah!" To Isaiah, it was also said,

"A voice crying:—

In the wilderness, prepare ye a way for JEHOVAH!

Make straight in the desert, a highway for our God!

Every valley shall be exalted, every mountain and hill shall be made low;

And the crooked places shall be made straight, and the rough places plain!

And the glory of JEHOVAH shall be revealed,

And all flesh shall see it together:—

For the mouth of JEHOVAH hath spoken.

* * * * *

Oh Thou that tellest glad tidings to Zion, get thee up into the high mountain!

Oh Thou that tellest glad tidings to Jerusalem, lift up thy voice with strength!

Lift it up!—Be not afraid!

Say unto the cities of Judah, "Behold your God!"

Behold the sovereign JEHOVAH shall come with strength!

He shall feed his flock like a shepherd:

He shall gather the lambs with his arm, and carry them in his bosom.

And shall gently lead those that are with young."

70 FAITH, THE PRINCIPLE OF MISSIONS.

“I, JEHOVAH, and no God besides me,
A just God, and a Saviour, none beside me:
Look unto ME, and be ye saved,
All the ends of the earth,
For I am God, and none else,
I have sworn by MYSELF: the word is gone out of my
mouth in righteousness,
And shall not return:
That unto ME every knee shall bow,
Every tongue shall swear.
Of me it shall be said
‘Surely in JEHOVAH is righteousness and strength;’
Unto HIM shall they come, and all who scorn him shall
be confounded.
In JEHOVAH shall all the seed of Israel be justified and
shall glory.”

Through all climes His glory plant!
Through all ages chant!
Sing praise and honour jubilant,
As is and aye hath been!
All worship, all dominion,
To Him who all things holds in one,
The triune God unseen!

The first of these was the Declaration of Independence, which was adopted by the Continental Congress on July 4, 1776. This document declared the thirteen colonies to be free and independent states, no longer under British rule. The second was the Constitution, which was adopted in 1787. This document established the framework for the federal government, including the executive, legislative, and judicial branches. The third was the Bill of Rights, which was adopted in 1791. This document guaranteed the first ten amendments to the Constitution, protecting individual liberties and limiting the power of the government.

The fourth was the Louisiana Purchase, which was completed in 1803. This acquisition doubled the size of the United States, adding a vast territory from the Mississippi River to the Rocky Mountains. The fifth was the War of 1812, which was fought between the United States and Great Britain. This war resulted in the United States emerging as a more independent nation, no longer dependent on British trade. The sixth was the Missouri Compromise, which was passed in 1820. This act prohibited slavery in the territory north of the 36°30' parallel, except within existing slave states and territories.

The seventh was the Texas Annexation, which was completed in 1845. This acquisition added a large territory to the United States, extending its reach to the Pacific Ocean. The eighth was the California Gold Rush, which began in 1848. This event led to a massive influx of people to California, contributing to its statehood in 1850. The ninth was the Civil War, which was fought between the United States and the Confederate States of America from 1861 to 1865. This war resulted in the preservation of the Union and the abolition of slavery. The tenth was the Reconstruction era, which followed the Civil War and lasted until the late 1870s. This period was characterized by efforts to rebuild the South and integrate African Americans into society.

The eleventh was the Spanish-American War, which was fought in 1898. This war resulted in the United States acquiring territories in the Caribbean and the Pacific, including Puerto Rico, Guam, and the Philippines. The twelfth was the Progressive Era, which was a period of social and political reform that lasted from the 1890s to the 1920s. This era was characterized by efforts to address social inequalities, regulate business, and protect the environment. The thirteenth was the Great Depression, which was a period of economic hardship that lasted from 1929 to the late 1930s. This era was characterized by widespread unemployment and poverty. The fourteenth was World War II, which was fought between the United States and the Axis powers from 1941 to 1945. This war resulted in the United States emerging as a superpower and a leading nation in the world.







Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Sept. 2005

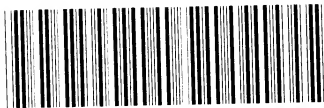
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