

**OBEDIENCE**  
**THE LIFE OF**  
**MISSIONS**

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Theological Seminary.

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O B E D I E N C E

T H E

L I F E O F M I S S I O N S .

BY

THOMAS SMYTH, D. D.

PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION.

• No. 821 CHESTNUT STREET.

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THE following argument is a sequel to two that have preceded it. I. "How is the World to be Converted? or, Christians Christ's Representatives and Agents for the Conversion of the World." II. "Faith the Principle of Missions."

Like them, it was prepared by the author as Chairman of the Committee on Foreign Missions; read in substance before the Synod of South Carolina; and by it ordered for publication. And as the first was commended to the Board of Publication, and the second was also published by it, this also is issued through it, that the voice of this southern Synod may be heard and find an

echo in the hearts of dear brethren and sisters in the Lord throughout the length and breadth of the land, and all the tribes of Israel come up together "to the help of the Lord, to the help of the Lord against the mighty."

Exert thy power, thy rights maintain,  
Insulted—everlasting King!  
The influence of thy crown increase,  
And strangers to thy footstool bring.

We long to see that happy time,  
That dear, expected, blessed day!  
When countless myriads of our race  
The second Adam shall obey.

The prophecies must be fulfilled,  
Though earth and hell should dare oppose;  
The *Stone* cut from the mountain's side,  
Though unobserved, to empire grows.

Soon shall the blended Image fall—  
Brass, silver, iron, gold, and clay;  
And superstition's gloomy reign  
To light and liberty give way.

In one sweet symphony of praise,  
Gentile and Jew shall then unite;  
And Infidelity, ashamed,  
Sink in the abyss of endless night.

Soon Afric's long benighted sons  
Shall join with Europe's polished race,  
To celebrate, in different tongues,  
The glories of redeeming grace.

From east to west, from north to south,  
Emmanuel's kingdom shall extend;  
And every man, in every face,  
Shall meet a brother and a friend.





## OBEDIENCE, THE LIFE OF MISSIONS.

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THE FAITH WHICH IS THE PRINCIPLE OF MISSIONS,  
LEADS TO THAT OBEDIENCE WHICH IS THE LIFE OF  
MISSIONS.

THE feeling of love and good-will to men, and the conscious obligation to communicate to them whatever benefits we enjoy—so far as our opportunity and ability permit—are collateral and coextensive. Where one exists, the other cannot be absent; and to whatever extent the one prevails, the other will be found operative. To love our neighbour as we love ourselves—the second of God's two comprehensive commandments—is to do unto others as we would think it right and humane in others, if in our circumstances, to do unto us.

The faithful and even proportionate application of this principle to the gospel, and to

its manifold blessings, is however only possible to those who cherish a deep and life-inspiring faith in that gospel, as “the power of God, and the wisdom of God, unto the salvation of every one that believeth.” *Faith*, therefore, is the *Principle of Missions*;\* faith in the sinful, guilty, and dangerous condition of the heathen; faith in the gospel as that remedy, by the foolishness of preaching which, it hath pleased God to save them that believe; and faith in those awe-inspiring declarations of God’s word, that the whole world are guilty before him;—that without a written law, the heathen are a law unto themselves, their own consciences accusing or condemning them;—that there is no other name under heaven by which they can be saved but the name of Jesus;”—“go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.”

Faith in these truths is the *principle* of missions, as a Christian duty, although there

\* See “Faith, the Principle of Missions,” published by the Board.



are many other motives which conspire in urging upon every humane and philanthropic mind an enterprise designed to convey to semi-civilized and barbarous nations that gospel which is not only in itself considered the greatest of all earthly blessings, but is also the source and the security of all perfect civilization, refinement and progress.

When royal Truth, released from mortal throes,  
Burst his brief slumber, and triumphant rose,  
    Ill had the holiest sued  
    A patron multitude,  
Or courted Tetrarch's eye, or claimed to rule  
By the world's winning grace, or proofs from learned  
    school.

But, robing him in viewless air, he told  
His secret to a few of meanest mould;  
    They in their turn imparted  
    The gift to men pure-hearted,  
While the brute many heard his mysteries high,  
As some strange, fearful tongue, and crouched, they  
    knew not why.

Still is the might of Truth, as it has been,  
Lodged in the few, obeyed, and yet unseen:  
    Reared on lone heights, and rare,  
    His saints their watch-flame bear,  
And the mad world sees the wide-circling blaze,  
Vain-searching whence it streams, and how to quench  
    its rays.

And as it is faith in these evangelical, or gospel truths, which alone constitutes the *principle* of Christian missions, so also is it found to be true, that no other motive or principle will impel to that obedience which is the *life* of Christian missions. It is just as certain that he who does not believe the gospel, will not incur the self-denial and self-sacrifice necessary to preach that gospel to every creature, as that he will not be himself saved by it. Faith is, by its very nature, an operative principle. It brings into action not only every element of thought, but also every impulse to action. It fills the sails of the ship which the divine builder has manned, equipped, and made ready for sea. It supplies steam to the machinery of our moral nature. It projects the mind forward in the orbit of duty. It works by love, both to God and to man.

Like clouds they are borne  
To do thy great will,  
And swift as the winds  
Around the world go:  
All full of thy Godhead,  
While earth lieth still,

They thunder, they lighten,  
The waters o'erflow.

They thunder—their sound,  
It is Christ the Lord!  
Then Satan doth fear,  
His citadels fall,  
As when the dread trumpets  
Went forth at thy word,  
And on the ground lieth  
The Canaanites' wall.

O, loud be thy trump,  
And stirring the sound,  
To rouse us, O Lord,  
From sin's deadly sleep;  
May lights which thou kindlest  
In darkness around,  
Our dull souls awaken  
Their vigils to keep.

But to be thus energetic, faith must be pure. Faith must be evangelistic, in order to be evangelical. In order to secure patience, perseverance, and heartfelt obedience, there must be faith in the remedy, as well as in the disease; faith in the physician, as well as in the remedy; faith in the height of the mercy, as well as in the depth of the misery. These constitute the only power

that can undertake and consummate Christian missions. It is the combination of these spiritual forces into one, that gives to the faith of the gospel its efficiency, supplying it with its fulcrum, its lever, and its motive power, and thus making it mighty, through God, to the pulling down of the strongholds of sin and Satan.

The recognized depravity of the heathen will not inspire self-denying efforts to save them. The depravity of the heathen was never more deeply felt than by the wise and virtuous among themselves. But philosophy, wanting the gospel, was equally powerless in motive and in means, and abandoned itself to despair and scepticism. And as it has ever been thus among the philosophers and philanthropists of former ages, so is it now. The Abbé Dubois, the celebrated Roman Catholic missionary, was so overwhelmed with the contemplation of the deep malignity of heathen character among the Hindoos, as to come to the conclusion that his mission was useless, and that the Hindoos were predestined to eternal damnation. Mohammed-

anism has sought only empire and subjugation by the sword. Popery has never stimulated to any efforts beyond those of proselytism, propagandism, and mercenary thralldom; and has never yet permanently christianized a heathen nation. She preys upon living Christianity, and sustains her own life only by blood drawn from its veins. Unitarianism was some years since galvanized into a spasmodic effort, and enterprised a mission at Calcutta, aided by the learned, high-caste Brahmin, Rammohun Roy; but it soon relapsed again into its spiritual death. The combined zeal and resources of the entire Unitarian denomination in the United States, provoked into activity by the activity of all around them, have again sent one missionary to Calcutta, among people whom they had always represented as having Unitarian sympathies, virtuous tendencies, and simple-hearted errors. But how fearful is the contrasted picture, as given by themselves, of what living Hindooism is found to be! "Could you stand," says Mr. Dall, their mission-

ary,\* “in the midst of the heathen, and realize their utter destitution of that spiritual life which alone can fit a soul for the company of angels, of Jesus, and of God, you would not say that to talk of their agony in this world and the next was *ad captandum*, or *very wicked* language; or that it ‘made God a destroyer of the guiltless,’ or ‘no God of justice, far less a God of love!’”† And yet with all his faith in this awful truth, which the gospel necessarily implies, but which is not itself the gospel, Mr. Dall has only succeeded in gathering some thirty or forty persons—natives and half-caste—besides circulating many Unitarian books.‡

\* Quarterly Journal of the American Unitarian Association, July, 1857.

† He thus gives a withering rebuke to the infidelity of a whining writer in a Quarterly Review.

‡ At the semi-annual meeting of this body, the Secretary read a paper in reference to the missions of the body, from which it appears they have one foreign and one domestic missionary, at an expense of twenty-two hundred dollars. The paper read says: “There are some great discouragements in our attempts at progress. In the first place, the Association never has had, through the whole thirty years of its history, the

The conclusion, therefore, which is equally sustained by history, by experience, and by the word of God, is, that it is only faith in the gospel, in the whole gospel, and in nothing but the gospel, which is the principle of Christian missions. Nothing short of this faith can inspire their conception. Nothing less than this can impart to them vigorous life. Nothing, neither more or less, can quicken and sustain that spirit of implicit, persevering, self-sacrificing obedience, which is absolutely essential to secure the prosecution, progress, and permanence of Christian missions.

Dull thunders moan around the temple rock,

And deep in hollow caves, far underneath,

The lonely watchman feels the sullen shock,

His footsteps timing as the low winds breathe:

Hark! from the shrine is asked, What steadfast heart  
Dares in the storm go forth? Who takes the Almighty's  
part?

And with a bold gleam flushed, full many a brow

Is raised to say, "Behold me, Lord, and send."

unanimous approval of our denomination. In the next place, it is peculiarly unfortunate that a number of our leading ministers are totally indifferent to the Association. But the grand obstacle that weighs heavier than all, is our general indifference to associated action."

“Without reasoning on the subject, no unprejudiced inquirer can deny, that from whatever cause, it is emphatically the *cross of Christ* which has acted as a mighty spiritual force upon the soul of the world. Hardly less undeniable is it that the cross has thus acted, because it contains the most touching expression of love and mercy, while at the same time it offers the highest evidence of the invincible moral power of the Redeemer. As a simple matter-of-fact, it is the doctrine of crucified love that has triumphed over man, that has been almighty through God, that has arrested, captivated, regenerated human hearts. Wherever the cross has been wanting, Christianity has appeared shorn of its strength—an ineffective, lifeless, cold system. But wherever the cross has been lifted up, even though associated with egregious human weakness, and with serious human errors, it has proved an all but resistless power in compelling to an almost superhuman devotion—to the living sacrifice of body, soul, and spirit, as a reasonable service in obedience to such a faith.”



Runs not the word of truth through every land,  
A sword to sever, and a fire to burn?  
If blessed Paul had stayed  
In cot or learned shade,  
With the priest's white attire,  
And the saints' tuneful choir,  
Men had not gnashed their teeth, nor risen to slay,  
But thou hadst been a heathen in thy day.

To analyze and enforce obedience as the  
*life of Christian missions*, will therefore be  
the object of the present argument.

O for a thousand tongues to sing  
My dear Redeemer's praise;  
The glories of my God and King,  
The triumphs of his grace!

My gracious Master, and my God,  
Assist me to proclaim,  
To spread through all the earth abroad,  
The honours of thy name.

Jesus, the name that calms our fears,  
That bids our sorrows cease;  
'Tis music in the sinner's ears,  
'Tis life, and health, and peace.

Let us obey, we then shall know,  
Shall feel our sins forgiven;  
Anticipate our heaven below,  
And own that love is heaven.

## THE WILL OF GOD.

The belief in a God of infinite wisdom, goodness, and truth, involves the necessary conclusion that all truth, virtue, and happiness, must find in his nature their source, their foundation, and their standard. But as the *nature* of God can be made known to us only by the revelation of his *will* in his works and word, it follows that the revealed will of God is, practically, the only rule by which we can infallibly ascertain what is truth, what is virtue, and what is happiness; the only standard to which all the controversies of limited, imperfect, misguided reason must be brought; the only power by which all spiritual motion, energy, and success can be imparted; and the only centre of spiritual cohesion and attraction, by which all the movements of all the agencies of all his creatures are overruled, and made to work together for the furtherance of God's glorious designs.

As God's will—the term being used as expressing to us God's infinite wisdom, power, and holiness, acting according to his sovereign purposes—is the ultimate cause of all

causes and of all effects, of all laws and of all power, it is very evident that this will of God, though to him one and the same, must be regarded by us in a two-fold aspect, that is, as secret and revealed.

As *secret*, the will of God is, like himself, infinite, eternal, all-comprehending, and, therefore, known only to himself, and justified, on grounds of reason and choice, only to himself. Extending as it does to all events, past, present, and future, and to the consummated results of all events, the will of God implies knowledge too wonderful for any finite understanding; deep things, unfathomable by any human reason; and things so high and unsearchable as to be even *comprehensible* only by the infinite Supreme, the Father, Son, and Holy Ghost.

Great God! how infinite art thou!

What worthless worms are we!

Let the whole race of creatures bow,

And pay their praise to thee.

Thy throne eternal ages stood,

Ere seas or stars were made:

Thou art the ever-living God,

Were all the nations dead.

Nature and time quite naked lie,  
To thine immense survey—  
From the formation of the sky,  
To the great, burning day.

Eternity, with all its years,  
Stands present in thy view;  
To thee there's nothing old appears—  
Great God! there's nothing new.

Our lives through various scenes are drawn,  
And vex'd with trifling cares;  
While thine eternal thoughts move on  
Thine undisturbed affairs.

This being a universal and absolute truth, it is just as true of any one event in the succession of events, as it is of all events regarded as a whole. It is also as fully true of any particular scheme or course of divine providence, as it is of that universal scheme, of which each particular scheme is a link, an epoch, an event, a scene, a single act. The incomprehensibility of God's will is, therefore, just as true (but not more so) of the scheme of God's moral government over man in this world—of his permitted trial, temptation, and apostasy—and of the plan and history of redemption—as it is of God's moral

government over other worlds, and other intelligent races of beings. It is, in all cases, past our finding out, and beyond the range even of angelic scrutiny.

The gospel, considered as including the scheme and the whole administration of salvation, in all its dispensations, through all periods of time, and under all the changing vicissitudes of human society—though only one act in the endless drama of the divine government, is, nevertheless, in itself considered, a scheme of boundless extent. It comprehends a past, present, and future, which is to man illimitable. It extends beyond man and man's world, to other beings, and to other worlds, in ways and measures which we can neither conceive nor comprehend. Even this scheme of salvation, therefore, is one of which, before its revelation, we could have known absolutely nothing; of which we can know, even now, absolutely nothing—beyond what is revealed; of which we can witness only a single manifestation, as it passes before us in the great panoramic revolution of time; and which is revealed

and exhibited to men only so far as is necessary to guide the wayfaring traveller safely on the highway of salvation, through the wilderness of sin and guilt. And hence, all objections against this scheme of salvation, and against the method in which it is carried on, must, from the very nature of the case, be founded in ignorance; must be maintained without any proper ground for forming an opinion; and must therefore imply presumptuous impiety and wicked absurdity. "Secret things belong unto the Lord," by whom alone the issues of any one event are either known, or capable of direction and control.

How thankful, then, should we be, that while the will of God is known perfectly only to himself, and is capable of being made known in any measure only by himself, God has, nevertheless, in infinite condescension and mercy, revealed his will, so far as is profitable for instruction, for reproof, for correction, for thoroughly furnishing unto every good word and work, and for attaining to everlasting life!

This *revealed* will of God comprehends all we know of God, whether our knowledge is derived from the works of nature; from the ways of providence; from the nature and constitution of the human mind, of human governments, and of human society; or whether it is derived from God's word and Spirit, from prophecies, promises, and spiritual experience.

GOD'S REVEALED WILL THE FOUNDATION OF ALL  
RIGHT FAITH AND OBEDIENCE.

This revelation of God's will—this actual and certain knowledge of what God is, in his nature, attributes, and offices; this heaven-imparted discovery of God's purposes and plans towards man; of his desires and designs in the gospel; and of his mode of proclaiming and of administering his spiritual kingdom upon earth—*this will of God* is, we say, the foundation of our faith. It is on this will faith builds, as on the rock of ages. It is on this will faith rests, as its evidence and authority. And it is to this will of God faith looks, for all the certainty, the power,

and the instrumentality of its victorious triumph.

By his word, and by his hour,  
When the promise came with power,—  
By his Holy Spirit's token,—  
By his covenant unbroken,  
Strengthening, while the world lasts on  
From his cross unto his throne,  
Till the glorious work is done,  
Know that God's own might is yours,  
And yours the righteous crown.

But this revealed knowledge of God is also the source of all our moral obligations. It makes known the relations in which God stands to us, and in which we stand to God, and in which, as they are also related to God, we stand to our fellow-creatures. The Triune God having revealed himself as a merciful Father, loving *the whole world* of human beings, even considered as sinful, guilty, and miserable; and having further revealed himself in Christ, his Son, as our Saviour, manifested for the reconciliation of *the world* unto himself; and having revealed himself still further in the person of the Holy Spirit, as convincing *the world* of sin,



of righteousness, and of judgment, and in this way converting, regenerating, and sanctifying the souls of men; and God having also revealed that this scheme of divine mercy is to be carried on through the instrumentality of redeemed men, and the ordinary agencies of human power and influence;—these things being revealed and made known, it becomes at once the duty of every man to believe them, and to act in accordance with them. They originate not only faith, but also works. They constitute relations and obligations between us and God, and between us and men. They demand the obedience of faith, and the obedience of practice. They require doing as well as believing. They make service just as reasonable as hearing; sacrifice just as necessary as service; self-denial just as imperative as reverence; and laborious exertion just as plainly obligatory as implicit submission. The revealed knowledge of God and of his will creates, therefore, practical principles as certainly as abstract truths; duties as well

as dogmas; and a life and occupation as assuredly as a creed.

Faith, mighty faith, the promise sees,  
Relies on that alone;  
Laughs at impossibilities,  
And says, "It shall be done."

Faith lends her realizing light,  
The clouds disperse, the shadows fly;  
The invisible appears in sight,  
And God is seen by mortal eye.

As faith, therefore, is the principle of Christian missions, so obedience is their life. Faith is God's truth believed; obedience is God's truth acted upon. Faith receives the knowledge of God's will; obedience applies it to its legitimate purposes. Faith trusts; obedience ventures. Faith loves; obedience works. Faith says, "It ought to be done;" obedience says, "It shall be done." Faith acknowledges the command of our Father, to "*go*;" obedience goes and works. Faith looks to the promise, to the prospect, and to the ultimate success; obedience looks to the field, to the harvest, and to the wheat perishing for want of labourers, and thrusting in its sickle, in the sweat of the brow, toils

until the day is over, and the night has come, when it can no longer work. Faith points to life and to the world as a state of probation, preparation, and discipline, and to heaven as a place of rest, recompense, and glory; obedience accepts the trust, acquiesces in the trial of its faith, and gives all diligence to make our calling and election sure, by working out our own salvation, and the salvation of others, with fear and trembling. In all times of need; in every uncertainty; amid perplexity and doubt; when surrounded by clouds and darkness; when tossed by whirlwinds, and amid engulfing seas, faith looks to this will of God as her anchor, her hope, and her compass, while obedience stands at the helm, and steers right onward, bating neither heart nor hope.

Christ's church her ample bosom may expand,  
Again contract—may open far and wide  
Her tent, extend her cords, on either hand  
Break forth, again into herself subside;  
Alike with her Faith's oracles abide,  
Revered by fickle worshipper or spurned.  
Oft faint, ne'er lost, the lamp by heaven supplied,

Oft dimmed by envious mists, ne'er undiscerned,  
God's witness, through all time, hath in his temple  
burned.

O, holy Truth, whene'er Christ's voice is heard,  
A thousand echoes answer to the call;  
Though oft inaudible his gentle word,  
While we regard not. Take me from the thrall  
Of passionate hopes, be thou my all in all;  
So may obedience lead me by the hand  
Into thine inner shrine and secret hall.  
Thence hath thy voice gone forth o'er sea and land,  
And all that will may hear, but none can understand,

Save the obedient. From both fear and doubt,  
Affections vile, low cares, and worldly blight,  
And controversial leanings and debate,  
Save me! From earthly film my mental sight  
Purge thou. Make my whole body full of light.  
So may my eyes from all things truth convey,  
My ears thy providential lessons read aright,  
My dull heart understand, and I obey,  
Following where'er thy cloud hath marked the forward  
way.

GOD'S REVEALED WILL CONCERNING THE SALVATION  
OF THE HEATHEN.

As it regards the subject of Christian missions to the heathen, God has revealed his will with a clearness, frequency, and emphatic earnestness, which leave no room

for ambiguity or indecision. Take, for instance, the second Psalm—a psalm inspired a thousand years before the birth of Christ, to be sung with exultation in the temple; to be adopted by God’s believing people in all ages, to the end of time, as the joyful expression of their faith, hope, and confident expectation; which has thus for three thousand years been the strong tower to which, in every emergency, the beleaguered host of Zion has fled; and which, in their hours of battle and of persecution, has constituted their rallying cry, and their shout of triumph, and their victorious banner.

“Yet have I set my King, [the Anointed, the Messiah,] upon my holy hill of Zion. I will declare the decree: Jehovah hath said unto me, [the Anointed,] Thou art my Son; this day have I begotten thee. Ask of me, [as thou sittest at my right hand, fulfilling thy mediatorial work,] and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. [New Test.: ‘He shall reign for ever and ever, King of kings, and Lord of lords.’

Rev. xi. 15; xix. 16.] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. [New Test.: 'He must reign till he hath put all enemies under his feet.' 1 Cor. xv. 25.] Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, [New Test.: 'Come unto me, all ye that labour and are heavy-laden.' Matt. xi. 28,] lest he be angry, and ye perish from the way, when his wrath is kindled but a little. [New Test.: 'For our God is a consuming fire.' 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.' Heb. xii. 29; Rev. vi. 16.] Blessed are all they that put their trust in him. [New Test.: 'Who-soever believeth in him shall not perish, but have everlasting life.' John iii. 16.]"

Here then we have, in very plain, peremptory, and authoritative language, *the will, the decree*, of the Father—written in the volume of the Book of his everlasting purposes, and emphatically announced in a

psalm appointed for daily use in Zion, and burning, as it has been eloquently said, “with seraphic fire; filled with high themes which never entered man’s heart; a summary of truths high as heaven, and deep as hell, before which every one who understands them trembles; announcing a plan of salvation devised in God’s eternal counsels, and which it emptied heaven to execute; and condensing a history of all future ages as present to the omniscient mind, for the guidance of his obedient children.”

Here also we have unrolled for our perusal that will of God which Christ the Son came into this our accursed world “to do,” and which he ever lives at God’s right hand to execute. Here is that will of God which Christ authoritatively enforced in his commission to his church—when on the mount of ascension he spake unto it, and said, “Go ye into all the world, and preach the gospel to every creature;” which he embodied in the short and simple form of prayer delivered by him as the comprehensive summary of all Christian obligation and blessing; which

Christ has made the ground and limit of his presence and blessing to the end of the world; and which is given also as the measure of this world's duration, seeing that when the gospel shall have been preached among all nations, as a witness to the people, then shall the end come. This, in short, is the "promise of the Father," which the disciples heard from Christ, the times and the seasons for fulfilling which the Father hath put in his own power, and which therefore it is not for man to know. "But," added the departing Saviour, "ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here then is an exposition of his will, given by God himself; sustained and interpreted by innumerable promises, prophecies, and acts; and made so plain and prominent as to constitute the ground of the most implicit faith, and the motive to the most self-sacrificing effort. And hence we are



informed, that they who listened to our Saviour's last annunciation of this "promise of the Father,"—that these all "continued with one accord in prayer and supplication with the women."

Let it then be understood and felt, that it is *the will of God* that the heathen should be given unto Christ, and the uttermost parts of the earth as his possession. This, be it understood by all men, is not merely God's secret, sovereign, and absolute will; this is God's will, revealed and declared. This is not merely God's will, as that word implies God's *willingness* that this should be accomplished. It is God's desire. It is God's decree. It is God's decree, declared and ratified. It is God's decree, consummated by the actual establishment of his spiritual kingdom; by the incarnation of his only begotten Son; by the inauguration of Christ as King upon the holy hill of Zion; by his exaltation to the throne of heaven; by his endowment there with all power in heaven and on earth. This is that will of God which he has publicly attested to all past ages by

the extension of Christ's kingdom; by its preservation and propagation through sixty centuries; through people and realms of every tongue; against powers of earth and hell combined; through ages of persecution and seas of blood; gathering to itself, in its visible organization, through every successive generation, from among its enemies and its most determined, active assailants, millions of devoted—because convinced and converted—friends; and collecting together, in its invisible form, “the kingdom of heaven, the general assembly, the church of the first-born, the heavenly Zion;” the millions of millions who, through faith and patience, and manifold tribulations, conflicts, and victories, shall have passed from earth to heaven, from time to eternity, from faith to vision, and from hope to the full fruition of unspeakable delight.

Lord, who, to set thy pardon's seal,  
To us thy Godhead dost reveal,  
And on our skies the signal plant  
Of thy life-giving covenant:  
Grant I may so obedience learn,  
That I may all its truths discern;

And thus, while I its truths discern,  
My heart shall full obedience learn,  
Until their mutual benison  
Disclose in me the eternal Son.  
So order me, that wholly thine,  
Walking in holy discipline,  
Thy promise in my soul I'll hide,  
To steer me mid life's whelming tide;  
Above all joy thy kingdom love,  
In life and death thy servant prove,  
Resigned, resolved, in meekness bold;  
That so thy prayer, which I repeat,  
May find in me accordance meet.

GOD NOW ACCOMPLISHING HIS DECREE IN TWO SUPER-  
HUMAN FACTS.

Let us dwell upon two of the marvellous facts to which we have alluded. Although superhuman in their character and cause, and most wonderful in their development, and of extraordinary force as proofs of the divinity of Christianity, they are greatly overlooked both by the friends and by the enemies of the gospel.

The first is, that the adherents of Christianity, at any one time, are composed exclusively of those who have been convinced,

converted, and made willing captives and loyal subjects of the Redeemer's kingdom during a single generation, and who will cease even to exist when another generation shall have come into existence. The Church of God is not self-perpetuating. It is not hereditary. It is not a caste. It is not a secret mystic order. It creates no monopoly. It is sustained by no appeals to pride, passion, interest, honour, or emolument. It recognizes no distinction in colour, in rank, in social and civil position, in wealth, education, or refinement, except so far as these pertain to the life that now is, and to those temporal distinctions which are ordained of God only for man's present advantage and progress, and, after serving their temporary purposes, perish and are forgotten. On all that is of the world, Christianity looks with anxious and sorrowful contemplation. On all the lust of the flesh, the lust of the eye, and the pride of life—on all its pomps and pageantry—on all its fashion and vain show—on all its diversities of rank and fortune, of wealth and poverty—on all this fashion

of the world, Christianity looks down as upon the waves which, in endless variety of form and size, rise, and fall, and sink into the one common mass of ocean; or as upon the bubbles that come to the surface of some boiling spring, which, however diversified in their force and figure, and noisy ebullition, all burst and scatter, and wholly disappear.

Christianity, therefore, is no natural society, combined and held together by natural principles, prejudices, partialities, or associations of any kind. It repudiates and abjures them all. It is based exclusively upon spiritual truths, spiritual hopes, spiritual blessings, and spiritual experiences. It demands the renunciation of all others, so far as they may be contrary to these. It knows no birthright but a celestial birth, no title but faith, no life but Christ, and no citizenship but that constituted by allegiance to Him who is the King of Zion, and the King of kings. Every Christian is therefore a convert, who had once been a pervert. Every Christian is a friend who had once been an enemy. Every Christian is a re-

claimed, reconciled, and adopted child, who had once been an apostate, prodigal, and disinherited outcast.\*

And hence, whether in another generation, Christianity shall become extinct, and the Church exterminate, depends upon the fact whether other millions shall arise to take the places of the living by coming out from the world, by separating themselves, believing Christ's doctrines, by submitting to Christ's discipline, by accepting Christ's promises,

\* "Who are they," says Arnobius (lib. i.) "perhaps you ask—(he is addressing the heathen, and appealing to the example of the first Christians)—tribes, peoples, nations, the incredulous human race? Had not the thing been public, and in some sort clearer than the light, they would never have given their assent to claims of this nature. Shall we say that the men of those times were inconsiderate, deceitful, stupid, brutish enough to feign having seen what they never saw?—and that when they might have lived with you in harmony and amicable union, they chose gratuitous hatred, and to bear an execrable name? Truly, it was because they saw all these things done by Christ and by his heralds, that multitudes, conquered by the force of truth itself, gave themselves to God, nor thought it too great a cost to surrender themselves to you for torture and for death."

by devoting themselves to Christ's service in body, soul, and spirit; and by living not unto themselves, nor unto the world, but unto Him that died for them, who rose again for their justification, and whose will it is that his gospel should be preached to every creature.

Let us, then, bear this in mind, in our estimation of the claims of the gospel to be—according to the decree and plan of God—the instrumentality, the power, and the wisdom of God for the salvation of men, and predestined therefore to be yet preached, as a witness unto all nations, and to the very uttermost parts of the earth. To have any thing like a proper view of these claims, we must not only estimate the millions now alive, who have been constrained, by a reluctant conviction, to render to that gospel a real, or at least an outward and submissive obedience; but to these millions we must also add the millions more, in every generation, up to the time of the original proclamation of that gospel in the garden of Eden, who have thus believed. But we

must still further remember, that every one of these millions was personally, and by his own individual choice, and against all the dissuasions of carnal pleasure, worldly profit, and earthly ambition, a living and a willing sacrifice, offered up by his own hand upon the altar of the divine Redeemer's one great sacrifice, as a propitiation for the sins of the whole world.

It is in this aspect, and in this only, that we can clearly see the will of God, as revealed in his decree, actually realized and made the immovable foundation of all providences, the basis of all promises, the spirit of all prophecies, the life of all dispensations, the soul of all ordinances, the key of all mysteries, the philosophy of all history, the destiny of all nations, the chain of all events, and the electric wire which conveys one and the same utterance, from the first voice of God in Eden, to that full proclamation of the gospel now made to every age, and kindred, and people under the whole heavens.

How great, then, is our privilege who live in these later days of the church and of the



world! The spiritual experience of sixty centuries, and of a cloud of innumerable witnesses is ours. We have not to tread a path in which we have no precursors, or encounter dangers which have never been met and overcome. Far as the eye, or even imagination can reach, the road which we have to traverse is crowded with beckoning forms, as though the sepulchres gave up their host of worthies that we might be animated with the view of the victorious throng.

Soldiers of Christ, arise,  
And put your armour on,  
Strong in the strength which God supplies  
Through his eternal Son;

Strong in the Lord of Hosts,  
And in his mighty power;  
Who in the strength of Jesus trusts,  
Is more than conqueror.

Stand then in his great might,  
With all his strength endued;  
But take to arm you for the fight,  
The panoply of God.

That having all things done,  
And all your conflicts past,

Ye may o'ercome through Christ alone,  
And stand entire at last.

From strength to strength go on,  
Wrestle, and fight, and pray,  
Tread all the powers of darkness down,  
And win the well-fought day.

Such is the first fact, in proof of the vitality and of the actual accomplishment of God's decree, to which we would invite more than ordinary attention—a fact which multiplies the number of distinct witnesses to the truth of Christianity by millions, and assimilates the accumulated power of their combined testimony to the light of the Sun, whose goings forth are from one end of the heavens unto the other, and which utters its silent proclamations, wherever there is a speech or language in which they can be heard.

And the second fact in proof of the actual accomplishment and glorious power of God's decree—like unto the first, and following from it as a final end and consummation—is that unlike all other kingdoms, this kingdom of Zion is unfailing and undiminished. Of

its dominion there is no end. Its victories never become defeats, because its defeats are always the precursors of greater and more glorious victories. The conquests of the gospel abide in everlasting trophies of redeeming grace. Its converts, numerous as the drops of morning dew, are transformed into living diamonds, which sparkle in undiminished lustre upon the leaves of that tree which grows fast by the river of life in the paradise above, and whose ever-growing branches supply shade, fruit, and beauty to the increasing multitude of the ransomed of the Lord, as they return, day by day and hour by hour, to the celestial Zion, with everlasting joy upon their heads.

I stood by the open casement,  
And looked upon the night,  
And saw the westward going stars  
Pass slowly out of sight.

Slowly the bright procession  
Went down the gleaming arch,  
And my soul discerned the music  
Of their long triumphant march:

Till the great celestial army,  
Stretching far beyond the poles,

Became the eternal symbol  
Of the mighty march of souls.  
The stars and the mailed moon,  
Though they seem to fall and die,  
Still sweep, with their embattled lines,  
An endless reach of sky.  
And though the hills of death,  
May hide the bright array,  
The marshalled brotherhood of souls  
Still keeps its upward way.  
Upward! for ever upward,  
I see their march sublime,  
And hear the glorious music  
Of the conquerors of Time.  
And long let me remember  
That the palest fainting one  
May to Divine vision be  
A bright and blazing sun.

The church on earth is only the nursery for the church in heaven. She is only the birthplace of souls—the school of eternity—the gymnasium of probationary discipline—the field of labour—the scene of battle—the theatre of glorious war—the harvest for a celestial reaping, when the harvest-home of every grain of wheat, ripened upon earth and gathered into the heavenly garner, shall

be celebrated amid the rejoicing shouts of that innumerable multitude whom no man can number.

When, therefore, the present generation of true believers shall pass from earth, they shall pass to heaven. They die not; they die no more; they are not lost; they are only gone before.

He bides with us who dies, he is but lost who lives.

They do not cease to be Christians; they are made perfect in heaven. They do not lose their birthright; the inheritance is theirs, and the heir has become the lord and master. They join the generation of true believers who preceded them; they mingle with the general assembly and church of the first-born in heaven. They become fellow-citizens with Adam and Eve; with Enoch and the sons of God; with Noah and his believing posterity; with Abraham and Job; with Moses and Elias; with prophets and apostles; with saints and martyrs; with friends and relatives; and with all the blessed dead who have died in the Lord in the faith and hope of the gospel.

Come on, my partners in distress,  
Companions through the wilderness,  
    Fierce warfare urging still:  
Awhile forget your griefs and fears,  
And look beyond this vale of tears,  
    To that celestial hill.

Beyond the bounds of time and space  
Look forward to that heavenly place,  
    The saints' secure abode;  
On faith's strong eagle pinions rise,  
And force your passage to the skies,  
    And scale the mount of God.

We suffer with our Master here,  
But shall before his face appear,  
    And by his side sit down.  
To patient faith the prize is sure;  
And all that to the end endure  
    The cross, shall wear the crown.

The great mysterious Deity,  
We soon with open face shall see—  
    The beatific sight  
Shall fill heaven's sounding courts with praise,  
And wide diffuse the golden blaze  
    Of everlasting light.

In hope of such ecstatic joys,  
Jesus, we now sustain the cross,  
    And at thy footstool fall;  
Till thou our hidden life reveal—  
Till thou our ravished spirits fill,  
    And God be all in all!

To estimate aright, therefore, the will of God in this decree; and the results of this decree in the souls already actually given to Christ; and to estimate aright the future results of this decree in the coming triumph of the gospel, we must add to all the Christians now on earth, all who have ever been upon earth, and every one of whom—not one lost or missing—are now in heaven. And still further, in estimating what the gospel, as the power of God and the wisdom of God unto salvation, can now do, and what it can accomplish for the generations following, we must lift up our heads and behold that great cloud of witnesses who now surround us in heaven, and who, through faith and patient obedience, have inherited all the promises, and are now enjoying that eternal weight of glory, which is so unspeakable, that while here below neither eye saw, nor ear heard, nor did it enter into their hearts to conceive it.

Come, brothers! let us onward;

Night comes without delay,

And in this howling desert

It is not good to stay.

Take courage and be strong;  
We are hasting on to heaven;  
Strength for warfare will be given,  
And glory won ere long.

The pilgrim's path of trial  
We do not fear to view;  
We know his voice who calls us—  
We know him to be true.  
Then let who will contemn,  
Come, strong in his Almighty grace,  
Come, every one with steadfast face!  
On to Jerusalem!

O brothers, soon is ended  
The journey we've begun;  
Endure a little longer—  
The race will soon be run.  
And in the land of rest—  
In yonder bright eternal home  
Where all the Father's loved ones come—  
We shall be safe and blest.

Then, boldly let us venture!  
This, this is worth the cost:  
Though dangers we encounter,  
Though every thing is lost,  
O world! how vain thy call!  
We follow him who went before,  
We follow, to the eternal shore,  
Jesus, our all-in-all.



THE FULFILMENT OF THIS DECREE AND OF GOD'S PLAN,  
IN THE ESTABLISHMENT OF HIS CHURCH.

From such a survey of the actual working of God's decree, and of what has been accomplished under it in ages past, God's will—including both his purpose and his plan—in the establishment of Zion as the church or kingdom of Christ is made unmistakably plain, and our faith and obedience as indubitably certain. The church of God implies the existence of heathen, and of heathen in remote and distant lands, even to the uttermost parts of the earth. The decree of God in setting up Christ as the king of Zion, evidently presupposes such a fallen and apostate condition of humanity as originates the abominable system of idolatry, with all its defiance of God, and its temporal and everlasting destruction of the well-being of man. And hence the word of God regards sin as rebellion against the government and laws of God. It declares enmity to God to be the spirit of every natural heart, and traitorous disloyalty to be the

characteristic of the human race under all its manifestations.

It was in full view of all this sad apostasy, that God established his throne in Zion. Here he manifests himself in Christ for the restoration and reconciliation of the world. Here Christ reigns. Here he promulgates God's purposes and plan of mercy, and the way of salvation. Here a welcome reception is given to every returning sinner, who is willing to lay down the weapons of his rebellion, and bow to the sceptre of God's rightful dominion. And from Zion go forth the messengers of the King of peace, into every valley, and to every mountain top, preaching the glad tidings, and publishing peace, he that heareth saying, Come, and every man saying unto his neighbour, Know thou the Lord, until all shall know him, and every knee shall bow to him, and every tongue confess that he is Lord, to the glory of God the Father.

Thy name we hallow, and adore,  
Praising thee for evermore.  
And hasten till thy kingdom come,  
Which is our eternal home.

May we till that blest palm be won,  
On the path of duty run,  
With angels and archangels high,  
And the heavenly company;  
Singing of thine immortal love,  
As thine angels sing above.  
O daily from the angelic hall,  
This life giving food let fall;  
And knit us in the holy tie  
Of never failing charity.  
That from thine own parental sway,  
Naught may lead our feet astray;  
Ever attuned in heart to sing,  
Thee our everlasting King.  
Whose glory is our home on high,  
And his name best Panoply.

THE ADAPTATION OF THE CHURCH TO THE FULFIL-  
MENT OF GOD'S DECREE.

Such is Zion. It is God's appointed instrumentality for the subjugation of a rebellious world; for the overthrow of the kingdom of darkness; for the reconciliation of apostate men; for their restoration to the image and glory of God; and for their translation to that heavenly kingdom, where they shall reign as kings and priests unto God for ever.

Now, let us take any one point of time, and any one spot of earth, and let this kingdom be established there, and this gospel be known there, and this decree of God be proclaimed there, and we at once perceive that by the very necessity of the case, this central luminary radiates outwards to those who are still heathen, even to the uttermost parts of the earth—that is, to those parts of the earth which are outermost from that centre. And we are plainly taught by God, that it was for this very purpose that such church was established. God placed it where it is, in the centre of its own particular orbit—just as he did the sun, and the moon, and the stars—to give light unto all. For this very end and no other, were that particular church, and the church universal—which is the sum of all particular churches—ordained and established on the poles of truth, and in the sphere of sinful humanity, that they might each one, according to their ability, irradiate its darkness with the light of the glorious gospel of the blessed God.

And hence in David's time Zion had its central throne in Palestine; and Europe, Great Britain, and America were, relatively to it, heathen, and at the uttermost ends of the earth. At earlier periods Zion had a different centre, different radii, and a different circumference. At other periods it had several centres, like the several planets of a system, from each of which the light diffused itself, and the sound of the gospel went forth into all the region round about. After the resurrection of Christ, and his ascension to heaven, and his bestowment of celestial gifts—inspiration, miracles, ordinances, officers, and above all others in glory and importance, the influence of the Holy Ghost—these centres of spiritual life and light were kindled not only in Palestine, not only in Asia, not only in Italy, but in Spain also, in Britain, in India, in China, and in whatever countries were then the uttermost parts of the earth. And so it has been ever since, and is now, with varying fluctuations according to the faith and obedience of those to

whose instrumentality the extension of the gospel has been committed.

Ye captains of a heavenly host ;  
Ye princes of a heavenly hall—  
Stars of the world, in darkness lost,  
And judges at its funeral ;

Lights rising o'er a wintry night,  
With tidings of eternal youth ;  
On error's long bewildered sight,  
Emerging with the lamp of truth.

Captains, but not of spear and shield,  
No rebel host with steel to tame,  
Nor arms of eloquence to wield ;  
Nought but the lowly cross of shame.

The chain is riven, and broke the rod,  
The world's long stern captivity ;  
And men are free to serve their God,  
Whose yoke alone is liberty.

To distant lands His heralds fleet,  
By God's mysterious presence led ;  
How beauteous are their passing feet,  
Like morn upon the mountain spread !

To Father, Son, and Holy Ghost,  
All glory be, as was of old,  
Who calleth men, in darkness lost,  
His saving glory to behold.\*

\* A hymn of the Ancient Church.

WHAT THE CHURCH ACCOMPLISHED OF OLD, AND IS  
STILL ABLE TO PERFORM.

The church, as the pillar and ground of truth, is therefore the visible embodiment of God's will to a world, lying in wickedness, rebellion, and guilt. It is the standard of the cross planted on Immanuel's ground; on that territory which has been purchased and watered by his precious blood. It is the unfurling of his banner; the rallying point of his soldiers; the centre of operations in whatever territory of the kingdom of darkness it exists. And for the fulfilment of this mission, it is the power of God, mighty to the pulling down of the strongholds of sin and Satan. The church is to the world what Israel was to the surrounding kingdoms. To it were given the oracles and ordinances of God. In it were found the tabernacle, and the sanctuary, and the altar, and the ark of the testimony, and the Shekinah, and the pillar of cloud and fire. Around these were gathered, in their tents and tribes, the chosen people. With that people these signs of heaven abode, and

when by God's order these signs of his presence, these pledges of his power were moved, then also Israel moved. With these evidences of God's presence and power around them, Israel fought and conquered until the whole promised land was subdued, allotted, and inhabited, and God's throne was established on Mount Zion. The centre of God's Jewish Zion was, therefore, originally in Egypt, afterwards at the Red Sea, again in the wilderness, in Edom, and in Canaan. But every where that Zion and the people who composed it were the same, and their ultimate end and purpose the same, and their mode of accomplishing that end was the same.

Now what Zion did for Israel, it has accomplished every where, and at all times, and for every nation. It lifted them up from the depth of degradation and depravity. It enlightened, elevated, and refined them. It multiplied them as the stars of heaven. It made them courageous, patriotic, and victorious. It stimulated them to industry and healthy activity. It encouraged commerce



and fostered art. It diffused education and gave birth to poetry, eloquence, and true philosophy. It made Israel the envy of all other nations, and the exemplar of all true national glory and prosperity. So long as it existed in purity and power, and so far as its legitimate purpose and spirit were manifested, God's ancient church accomplished all these results. And it secured all these results by accomplishing what was its chief end, that is, the preservation and the promulgation of the gospel. Indeed the whole history of the Jewish people is an intended exemplification of God's will and man's duty; of God's mercy and man's misery; of the nature and design of the church and of the gospel entrusted to its instrumentality; of faith as the principle, and obedience as the life of missions; and of the inseparable connection between fidelity and success; between disobedience and calamity; between spirituality and power; between piety and prosperity; between zeal for God's glory and man's salvation, and the enjoyment of God's favour and blessing in this present

life, and of glory, honour, and immortality, and proportionate recompense in the life everlasting.

In Israel stood God's ancient throne,  
He loved that chosen race;  
But now he calls the world his own,  
And heathens taste his grace.

CHRIST'S MEDIATORIAL WORK EXPRESSLY DESIGNED  
FOR ACCOMPLISHING GOD'S DECREE.

The church then is God's will and decree, revealed and made the basis of our faith and obedience, that through his church might be made known to the heathen, and to the very uttermost parts of the earth, his manifold wisdom and grace in the gospel of his Son. This is God's own chosen way, and his only appointed way of saving souls; of preaching the gospel, and of reclaiming his enemies. This is the kingdom given to his Son, and founded on his mediation, incarnation, and sacrifice. It was in obedience to God's will and commandment Christ became the Saviour of the world, the propitiation for sin, the founder of his church, the King of Zion, the

ruler and commander of his loyal subjects, the Captain of salvation, the conqueror of Satan, and the supreme judge and avenger of all finally impenitent enemies. This was that will of God which Christ tells us he came to do. This was God's commission which Christ came to execute. This was the will of God, to do which was Christ's meat and drink while carrying on and finishing "the work God gave him to do." "This is the will which was supreme with Christ in the garden of Gethsemane, and nerved his soul for the horrors of the cross; the will for which he was born; that will of God for which he died; for which he rose again; for which he lives and reigns; for which he saves, sanctifies, and redeems sinners; for which he rules in the armies of heaven, and among the inhabitants of earth, making all things conspire to the furtherance of the gospel, and the fulfilment of his plans."\*

\* The reader will, I hope, read and digest Dr. Thornwell's discourse, *The Sacrifice of Christ the Type and Model for Missionary effort*, from which I quote.

Christ came not to be the Messiah of the Jews, but the Saviour of the world—not to redeem, regenerate, and restore Israel, but to “draw ALL men unto him;” to gather unto him a glorious church, from among all people, and kindreds, and tribes, to receive in short the heathen for his inheritance, and the uttermost parts of the earth as his possession. In comparison with this glorious result God regards the establishment of the visible church, and of its various Christian institutions and advanced civilization, as but of small account. “It is a light thing,” says God to Christ, “that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. And in the last day the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And he shall judge among the nations. And the Lord alone

shall be exalted in that day. And the idols he shall utterly abolish!"\*

Christ only, of God's messengers to man,  
Finished the work of grace, which he began;  
E'en Moses wearied upon Nebo's height,  
    Though loth to leave the fight  
With the doomed foe, yielded the sun-bright land  
    To Joshua's armed hand.

And David wrought in turn a strenuous part,  
Zeal for God's house consuming him at heart;  
And yet he might not build, but only bring  
    Gifts for the heavenly King;  
And these another reared, his peaceful son,  
    Till the full work was done.

List, Christian warrior! thou, whose soul is fain  
To rid thy Mother of her present chain;—  
Christ will exalt his church; yea, even now  
    Begins the work, and thou  
Mayest spend for it thy life, but, ere he come  
    Thy lot shall be the tomb.

THE WILL OF GOD IS THE FOUNDATION OF OUR KNOWLEDGE OF GOD, AND OF OUR OBEDIENCE TO HIM.

Such then is the will of God respecting the conversion of the world, so far as that

\* See Butler's Summary of the Bible revelation in the Analogy. Part ii. Chapter 7th.

will is revealed. This revealed will of God, therefore, is undoubtedly the source of all our relations to him, as the Father, Son, and Holy Ghost, uniting in one mysterious counsel, and in offices of ineffable love, for the redemption of an apostate world. This will of God to show mercy and not wrath, induced him to make known the mystery of godliness, hidden for ages in the infinite depths of his incomprehensible nature. And this revealed will of God is also the sum of all our divine knowledge. This will, and this alone, creates therefore all our obligations and duties; gives origin to faith and hope; to peace and joy; to confidence and expectation; to love and labour; to sacrifice and service. This will determines what is truth; what is faith; what is obedience; what is the nature of piety; what is the life of piety; what is the final end and purpose of piety; what are the laws of growth and maturity to piety; and what shall be the abiding fruits of piety in its everlasting recompense.

My Saviour calls, faith bids me rise  
And calmly do my best;  
Leaving to him, with silent eyes  
Of hope and fear, the rest.

I step, I mount where he has led;  
Men count my haltings o'er;  
I know them; yet, though self I dread,  
I love his precept more.

All questions beyond this revealed will of God, are among the secret things still reserved in the arcana of the divine mind. They cannot affect what is revealed. They cannot alter, amend, or contradict it. They cannot become the ground of faith, or the authority for obedience. They are not only beyond our cognizance, they are wisely and purposely withheld and kept in abeyance. They are not intended to be known, nor to be comprehended, nor to be made the basis either of practical faith, or of actual obedience. They are laid under a divine interdict. To pry into them is sin. To demand their revelation is impious presumption. To assume to know and understand them is infatuated folly. And to act upon them, and not to obey what is revealed,

under a pretended compliance with what is not revealed, is fanaticism and treasonable disobedience.

Difficulties there may exist both in the way of faith and obedience to this will of God, but difficulties do not affect positive knowledge. Trials may lie like so many obstacles in our way, but trials do not weaken truth. Conflicting demands upon our time, talents, obligations, and services, will present their urgent claims, but these do not neutralize the supreme will and demands of God. In regard to Christian missions therefore—while there are a thousand perplexing questions, and innumerable, and in many cases insurmountable difficulties—and while, so far as permitted, selfishness, and carnal wisdom, and national partiality, and immediate local interests, (in themselves good and great,) will multiply difficulties and discouragements, and while some men will even boldly and blasphemously deny both that faith which is the principle of missions, and that obedience which is the life of missions, yet, nevertheless, the counsel of



the Lord standeth sure, and that counsel alone shall stand. There is, therefore, and can be, but one question to every faithful heart, on this and every other practical subject, and that is, "What is the will, and wish, and word of God?"

O might we know, for sore we feel  
 The languor of delay,  
 When sickness lets our fainter zeal,  
 Our foes block up the way.

Lord, who thy thousand years dost wait  
 To work the thousandth part  
 Of thy vast plan, for us create  
 With zeal—a patient heart.

OBEDIENCE TO THIS DECREED WILL OF GOD THE EVIDENCE AND END OF PIETY.

The will of God as it regards the conversion of the world, and the instrumental agency by which it is to be accomplished, are, we have seen, indubitably plain. The kingdom of Christ, composed of all who profess to receive and believe on him, is established for the express purpose of carrying into effect the decreed will of God—that the heathen shall be given to Christ for his

inheritance, and the uttermost parts of the earth for his possession. This is the chief end and purpose of every church, and of every Christian. To secure this end, God has evidently adapted the gospel, and the church, and the ministry; and to this end also has God adapted every Christian, both by the natural and spiritual nature he has imparted to him. For what is the essence of Christian piety, but conformity in nature, disposition, and desires, to God as manifested in Christ? And the very character of Christian life, what is it but sympathy with Christ in doing the will of God for the redemption of the world; in seeking and saving the lost; in preaching the gospel to every creature; and in doing good unto all men, as we have opportunity and ability?

Prove thou thy words, the thoughts control  
That o'er thee swell and throng;  
They will condense within thy soul,  
And change to purpose strong.

But he who lets his feelings run  
In soft luxurious flow,  
Shrinks when hard service must be done,  
And faints at every woe.

Faith's meanest deed more favour bears,  
Where hearts and wills are weighed,  
Than brightest transports, choicest prayers,  
Which bloom their hour and fade.

Was it not for this end God sent Christ into the world—that the world through him might be saved? Was it not for this end Christ came into the world, and laid down his life—that whosoever believeth in him might not perish, but have everlasting life? Was it not for this cause the Holy Spirit, the Comforter, was given unto the world—that the world through him might be convinced, converted, and saved? Love to God, love to men, and the desire by every sacrifice and service which God could render, to deliver men from the awful consequences of sin, and to expel it from the kingdom of God, these unquestionably are the moral elements which enter into the gospel, and the whole scheme of salvation. Reunion with God through faith in Christ, and sanctification of the Spirit, will, therefore, assuredly implant these principles in the believing heart. The love of God in giving

Christ, the love of Christ in giving himself, and the love of the Spirit in enkindling love to both, cannot fail to awaken love to our fellow-men; love to the whole race of men; love to that world which God loved; for which Christ became a propitiation, and for which the Spirit works; and love to men in their highest character and greatest need—that is, to men as immortal, and as exposed to everlasting misery.

This is the will of God, and this must be the will of all who love God. This was the spirit of Christ, and this must be the spirit of all his followers. This is the love of the Spirit, and this love must witness with our spirits that we are, indeed, the children of God. God's will to save the world led him to give his only begotten Son, and to work for its redemption hitherto in all the works of creation, providence, and grace. Christ's will led him to give himself a ransom and a redeemer, and ever to live, and reign, and work for the furtherance of his glorious gospel. And the will of the Holy Spirit led him to work in the hearts of all who believe

to will and to do according to God's merciful designs. Union, therefore, to Christ implies and requires union with him in his Spirit, in his love to God, in his abhorrence of sin, in his sacrifice, in all his designs and desires for the perfect consummation of God's decree, and for the complete fulfilment of his glorious inheritance, when the heathen and the uttermost parts of the earth shall be given to him for his possession, and when "all the ends of the world shall remember and turn unto the Lord; when all the kindreds of the earth shall worship before him, and when the kingdom shall become the Lord's, and he shall be the governor among the nations." Ps. xxii.

Behold, he comes! Christ nearer draws,  
 And to his glorious mission cause  
 Welcomes his own with words of grace and might:  
 "Peace be to you!"—their peace, who stand  
 In sentry with God's sword in hand,  
 The peace of Christ's loved champions warring in his  
 sight.

"Peace be to you!"—their peace, who feel  
 E'en as the Son the Father's seal,  
 So they the Son's; each in his several sphere

Gliding, on fearless angel wing,  
 One heart in all, one hope, one King,  
 Each an apostle true, a crowned and robed seer.

Sent as the Father sent the Son,  
 'T is not for you to swerve nor shun  
 Or power or peril; ye must go before—  
 If caught in the fierce bloody shower,  
 Think on your Lord's o'erwhelming hour;  
 Are ye not priests to Him who the world's forfeit bore?

The will of God, revealed as the ground of faith, and the law and measure of obedience, is not, then, it will be seen, revealed merely for the salvation of Christian nations, but also for the salvation of the heathen to the uttermost parts of the earth. This is the will and the work of God, on which he has set his heart, and to secure which he invokes the coöperation of all who love and obey him.

This is the end and aim of the Church, and of the gospel, and of every Christian. They are as light, as leaven, as servants, as co-workers with God, as an holy priesthood—that whatever position they providentially occupy, they may employ their means, their prayers, their influence, and their ex-

ertions, *to the extent of self-denying sacrifice*, in order to impart the knowledge of salvation to the heathen, and to the uttermost parts of the earth.

O Lord! when sin's close-marshalled line  
Urges thy witness on his way,  
How should he raise thy glorious sign,  
And how thy will display!

Thus holy Paul, with soul of flame,  
Rose on Mars' Hill, a soldier lone;  
And thus preach we the atoning name,  
Though but with hearts of stone.

OPPOSITION, DISOBEDIENCE, OR INDIFFERENCE TO THIS  
WILL OF GOD, IS SIN.

We have seen, then, what is God's will. Man is God's creature. Life is God's gift. Faculties of body and mind, opportunities for employing them, influence and means of doing good, all are God's talents! And what man ought to be, what a man ought to believe, and what a man ought to do, is clearly determined by God's will as revealed for his guidance.

But sin has originated an opposite will. Satan rules in the hearts and minds of unre-

newed men. The lust of the eyes, the lust of the flesh, and the pride of life have become governing principles to the world lying in rebellious wickedness, in allegiance to Satan, and in enmity to God. Every man is, therefore, put to the test whether he will serve God or Mammon, whether he will live for self or Christ, whether he will be for Christ or against him, and whether he will take his present portion, and his future and everlasting recompense with the kingdom of the saints of the Most High, or look for his enjoyment in the good things of the present life; or whether he will make the equally fatal, and still more common attempt to serve both God and Mammon, and while keeping on good terms with the world, and securing as much as possible of its present recompense, render unto God a partial service, give to him a nominal obedience, offer unto him easy and convenient sacrifices of means and influence, and then hope for the full recompense of an exceeding and eternal weight of glory in heaven.



OUR OBEDIENCE OR DISOBEDIENCE TO THIS WILL OF GOD TO SAVE THE HEATHEN, IS OF MOMENTOUS AND PERILOUS CONSEQUENCE.

The position of every man, as related to this kingdom and will of God, is, it will be thus apparent, one of momentous consequence. It involves his life. It is the actual condition of his being. He must act one way or the other—he cannot be neutral. The world is in a state of apostacy and rebellion. The very throne and life of God are assailed, and a conspiracy lurks in every heart, and traitors are found even under the garb and profession of friends. Now, it is the object of the whole Bible to disclose the nature, and extent, and malignity of this unnatural wickedness; and it is God's determination, as there disclosed, to overthrow it by the moral power of his gospel, and if that is rejected, by the whole force of his infinite wrath. Christ is therefore exalted to the throne. His church—the Christian association, the great missionary society—is instituted. And as in the time

of William III., and in the period of our own revolutionary struggle, and as in every period of civil war, or foreign invasion, every true and faithful citizen has been expected, and even required to associate himself with those who pledge life, and honour, and service to the public good, so it is in this spiritual contest, and as it regards the dominion and throne of the Redeemer. To him every knee is required to bow, and every tongue to confess, and every loyal subject invoked to enrol himself in his divine association, to deny himself, to forswear all other lords, and to follow Him by a hearty, zealous devotion to his cause, and opposition to his enemies.

The mystery of iniquity, and the mystery of God's plan for its destruction shall be finished, as God hath declared to his servants the prophets, when this kingdom shall no longer be left to other people, nor to partial development, but when judgment shall be given to the saints, and they shall reign, and the kingdom, and dominion, and the greatness of the kingdom shall be given to the

people of the saints of the Most High, and Jesus shall reign from shore to shore, and from the rising to the setting sun.

It is surely then a perilous thing for any man to be found, either secretly or openly, either partially or unreservedly, either in heart or in life, opposed to this kingdom of Christ, and to this will and decree of God—that by the preaching of the gospel the heathen shall be given to Christ as his inheritance, and the uttermost parts of the earth for his possession.

The decree offers no alternative but submission and coöperation—with the blessing of Christ on earth and future glory; or of opposition and indifference—with Christ's derision here on earth, and everlasting destruction from the presence of the Lord, and from the glory of his power in his heavenly kingdom. He that is not with him, is, he declares, against him. "He being made perfect through suffering became the author of eternal salvation to all them that *obey* him, and he shall reign till he hath put all enemies under his feet." "For this man,

after he had offered one sacrifice for sin, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

That we may hallow thy great name,  
Lay on our lips thine altar flame;  
And that from thee no more we roam,  
Thy kingdom come.

For only they, who do thy will,  
Shall thine eternal kingdom fill,  
Then may we throughout this night  
Walk in thy light.

**MOST DANGEROUS DELUSION. EVERY MAN REQUIRED  
TO OBEY.**

This subject, we fear, is even yet very imperfectly understood and very inadequately realized by Christians, and of course utterly misconceived by the world. Missions to the heathen are too generally considered as a scheme of man, and not as the decree and will of God. The extension of the gospel to the uttermost parts of the earth is regarded

as a magnificent but Utopian enterprise of enthusiastic spiritual knight-errantry, and not as the destined purpose of God the Father, secured by covenant to God the Son, and carried into effect by the mighty power of God the Holy Spirit. And the accomplishment of this decree and will of God is considered as a consummation which only the will and power of God miraculously employed can ever effect, and not as a result to be accomplished by Zion, on which Christ's throne is established; in which he reigns; of which he is the head; in which he dwells by his Spirit and presence; to which he has given the gospel, and the commission to go and preach it to every creature; and with which, in the prosecution of this agency, and only in so doing, he promises to be always, to the end of the world.

The truth then is, that every man must be a subject of this kingdom of Christ, or perish with his enemies, and that every man who is a member of the kingdom of Christ is required by the decree and will of God to offer prayer continually that this kingdom may

come, until the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. In other words the will of every Christian must be the will of God. The great end and object of his life must be the decreed purpose of God. That on which God has set his heart must engross the heart of the Christian. That for which Christ died and rose again, the Christian must live and die to accomplish. That for which the Father loves the Son, and by which the Spirit glorifies the Son, every Christian must love and count his glory.

FAITH IN GOD'S WILL TO CONVERT THE HEATHEN WILL  
LEAD TO OBEDIENCE. WHERE THERE IS NOT, OBEDI-  
ENCE, THERE IS NOT FAITH.

Faith in God's will, which is the spirit of piety, is therefore the spirit of missions. Obedience to God's will, which is the life of piety, is the life of missions. And missions are just as truly the very spirit and life of piety, and the unbelief and disobedience

which are the destruction of missions, are at the same time the destruction of piety.

“Sit thou here,” is the will of God to the exalted Redeemer, who having finished his work of redemption is now for ever set down at God’s right hand. “Sit thou here till I make all thine enemies thy footstool.” This is a renewal in heaven of the decree declared on earth, another seal affixed to it, and a standing evidence that it is immutably certain that Christ shall reign until, through the agency of his church and people, every enemy has been subdued, and his gospel has been preached as a witness unto all nations.

Thy walls are strength, and at thy gates  
A guard of heavenly warriors waits;  
Nor shall thy deep foundations move—  
Fixed on his counsels and his love.

Thy foes in vain designs engage;  
Against his throne in vain they rage;  
Like rising waves, with angry roar  
That dash, and die upon the shore.

Now “to them that believe,” this will of God, this exaltation and dominion of Christ, and this destined universality and triumph

of the gospel is precious; but unto them that stumble at the word, being disobedient, this will of God is made a stone of stumbling, and a rock of offence, over which they shall fall into the destruction prepared for the devil, and for all God's adversaries.

Faith in this will of God leads, therefore, to that obedience by which it is accomplished, and not to believe both in the will and in the agency by which it is to be fulfilled is itself disobedience. To believe and obey, to disbelieve and disobey, are so essentially connected as cause and effect, as principle and practice, that they are often employed as synonymous. Unbelief is the source of all disobedience, just as faith is of all work. Faith casts down all lofty, self-opinionated, and proud imaginations, and brings the very thoughts, desires, and the will itself, into the obedience of Christ; and not to believe is, therefore, to remain in a state of rebellion and opposition. But it is more. It is itself the great rebellion. It is the most bold and daring act and exhibition of disobedience, of



refusing to perform the will and work of God. For "this is the work of God, that ye believe." "The obedience of faith" is the highest act of confidence, of worship, of subjection to God. And not to believe is to become "children of disobedience—of "unpersuadableness," as it may be rendered, that is, of those who will not be convinced and converted, and made willing subjects of Christ, and who shall therefore "be damned."

Unbelief is thus seen to be the parent of disobedience, and both together constitute the highest aggravation of human depravity and guilt. They reject overtures of mercy, and of honourable reconciliation with God. They exalt man, and dethrone his Maker. They substitute self for God; self-will for God's will; man's opinions for God's decrees; self-interest in things present and earthly for things everlasting and divine; self-aggrandizement for the glory of God and the advancement of his cause. Self, in short, is made a God, and God an idol. The Bible is rejected, or set aside as a dead

letter; and God is made a liar—a deceiver—an unjust or arbitrary sovereign, whose will ought to be disobeyed.

Let this truth then be imbedded in the very foundation of our heart's creed. Let it become a first principle, as indeed it is, of the oracles of God. Let it become a first principle in our mental and spiritual habits—an axiomatic, intuitive belief. Let it imbue our minds, and energize our wills, and give sovereignty to our conscience, and impart tone and temper to our whole lives.

Gird on thy sword, victorious Prince,  
Ride with majestic sway;  
Thy terror shall strike through thy foes,  
And make the world obey.

Thy throne, O God, for ever stands.  
Thy word of grace shall prove  
A peaceful sceptre in thy hands,  
To rule the world by love.

DIFFICULTIES ARE NO EXCUSE FOR DISOBEDIENCE.

A thousand difficulties will arise to interfere with and prevent a willing obedience to the heavenly calling; but this is God's will,

that the heathen should be given to Christ, and the uttermost parts of the earth as his possession. A thousand questions and controversies may be originated about the heathen—their responsibility, character, and doom—but this is God's will. A thousand claims of home, and family, and church, and country, will demand your time, your purse, your interest, and zeal, and sacrifice; but none of these claims, nor all combined, can interfere with the will and decree of God, that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession, nor with the divine requirement, that this decree shall be carried into effect by Christ's believing and obedient people.

There can therefore be no truth, no faith, no obedience, no safety, no hope, no prosperity, no full and final recompense, where the will of self, or family, or friends, or church, or country, is allowed to interfere with and set aside the will and command of God, to preach the gospel to every creature,

until the heathen shall be given to Christ, and the uttermost parts of the earth for his possession.

And as a man may even be finally saved, and yet "suffer loss," and behold his many selfish hopes and schemes burnt up and destroyed, and he himself only saved so as by fire, to become one of the least in the kingdom of God, and reap sparingly, and shine faintly in the firmament of heaven; therefore, let every minister, elder, and church-member lay it to heart, that his faith, if genuine, must be the spirit of missions; that his obedience, if sincere, must be the life of missions; and that in all he does, for self, or home, or church, or country, he must aim supremely at what is the supreme will and decree of God, that the heathen may be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

Christ's everlasting messengers,  
Still from the opening skies,  
Traverse the earth like showers of light,  
And sow heaven's mysteries.

The things discerned by seers of old,  
Behind the shadowy screen,  
In the full day are now beheld,  
With not a veil between.

The things which God as man hath done,  
Which man as God hath done,  
Speak ye, as God commands, to all  
Who see the circling sun.

Though far in space and clime apart,  
One Spirit sways you all;  
Through whom in heaven's blest characters,  
Men hear the living call.

Glory to God, the Three in One,  
All glory be to thee,  
Who from their darkness callest men,  
Thy glorious light to see.\*

GOD'S DECREED WILL MAKES FAILURE IMPOSSIBLE.

God's decree is the law of this spiritual kingdom. It combines his will and his power. It is his expressed will, and his exerted power. It is, therefore, to this spiritual kingdom what the laws of gravitation, attraction, and repulsion are to his physical

\* Ancient Hymn.

kingdom. It is universal, invariable, fundamental. It is necessary. It excludes all ideas of contingency, irregularity, and caprice. It is independent, and far above all human interference, or Satanic hinderance. God has willed that it shall be so, and God's power secures that it will be so. It is the fixed and unchangeable law of the kingdom; and the history of the kingdom, and the innumerable multitude already redeemed by it from among men, and the millions now passing through it to the kingdom of heaven, evince the presence of God's unalterable will, and irresistible power.

This kingdom then must universally extend just as certainly as the sun must continue to rise and set, and in its course irradiate with its light, and enliven with its heat, all the nations of the earth. The one is the type, and emblem, and pledge of the other.

Arm of the Lord, awake, awake!

Put on thy strength—the nations shake!

And let the world, adoring, see

Triumphs of mercy wrought by thee.

Say to the heathen from thy throne  
    "I am Jehovah—God alone!"  
Thy voice their idols shall confound,  
    And cast their altars to the ground.

No more let human blood be spilt—  
    Vain sacrifice for human guilt!  
But to each conscience be applied  
    The blood that flowed from Jesus' side.

Arm of the Lord, thy power extend;  
    Let Mahomet's impostures end;  
Break superstition's Papal chain,  
    And the proud scoffer's rage restrain.

Let Zion's time of favour come;  
    O bring the tribes of Israel home:  
And let our wondering eyes behold  
    Gentiles and Jews in Christ's one fold.

Almighty God, thy grace proclaim,  
    In every land of every name;  
Let adverse powers before thee fall,  
    And crown the Saviour Lord of all.

GOD'S PLAN IN CARRYING OUT HIS DECREE NOT MAN'S  
PLAN, BUT THE BEST PLAN, AS IT MAKES OBEDIENCE  
DEPEND SOLELY ON GOD'S WILL.

But God's will as revealed does not teach,  
nor lead us to expect, that this universality  
of the kingdom of Christ shall be immediate,

uniform, and constant. It does not define the time of this restitution of all parts of this apostate world. It does not exclude variations and vicissitudes in its outward visible development. It does not render defeats less possible than triumphs, nor retreats and retrograde movements less likely than onward progress and victorious enterprises. On the contrary, God revealed as what would certainly transpire, all the mutations, the decline, and fall, and rising again—all the disasters and defeats that have actually taken place. The present aspect and condition, the present dangers and duties of the church; the difficulties that exist within her from wordliness, and sectarianism, and error; and the difficulties that environ her on every side, from false Christianity, false religions, and temporal dynasties—these are all distinctly revealed. They are all depicted by the infallible pen of prophetic inspiration. They are, therefore, a confirmation of the decree and will of God. They are in accordance with it, and indeed a part of it. And instead, therefore, of



being any ground for unbelief, and disobedience, they are an additional ground for faith, and a powerful motive to obedience. They do not excuse, they condemn indifference. They make neutrality treason, and inactivity unfaithful stewardship—a base betrayal of our solemn trust, and of our plain and undeniable obligations.

The law of the church is fixed. The instrumentality of the church is fixed. The duty of every Christian man and woman is fixed. The gospel is in our hands, and it is *there* that it may be put into the hands of every creature. The inheritance has been conveyed to us, and it is ours in trust to be imparted by us to the uttermost parts of the earth, until they too shall become Christ's possession, and those now heathen shall also have become his inheritance.

This then is our duty as plainly as the result is God's will and decree. Our agency is as plainly God's appointed means for the fulfilment of his decree, as that decree is plainly revealed and visibly manifested. Duty is ours, and the event is God's. Obe-

dience is ours, and success and recompense are the Lord's. And whatever may be the result of our labours, and whatever may be the failure or success of missions in our day, of one thing the word and will of God assures us, and that is, that the gospel will yet be preached in all the world; and that every effort, every prayer, every sacrifice of money, of children, of time, of influence, and of talents, for the furtherance of this glorious consummation, will accomplish some present good; will encourage and stimulate others by example; will feed and fan the flame of piety at home, in our hearts, and homes, and churches; will sow the seed of future exertions and success; and will entail a blessed recompense in the world of light and glory.

Give to the winds thy fears,  
Hope, and be undismayed;  
God hears thy sighs, and counts thy tears,  
God shall lift up thy head.

Through waves, and clouds, and storms,  
He gently clears the way:  
Wait thou his time; so shall this night  
Soon end in joyous day.

Still heavy is thy heart?

Still sink thy spirits down?

Cast off the weight, let fear depart,

And every care be gone.

What though thou rulest not?

Yet heaven, and earth, and hell

Proclaim God sitteth on the throne,

And ruleth all things well.

Leave to his sovereign sway,

To choose and to command;

So shalt thou, wondering, own his way,

How wise, how good his hand!

Far, far above thy thought,

His counsel shall appear,

When fully he the work hath wrought,

That caused thy needless fear.

And on the other hand, it is just as certain that every effort that might be made to accomplish this will and decree of God, but which is withheld; every cold and selfish preference of home, and every refusal to live and labour for the conversion of the world, will tend to spiritual poverty both here and hereafter, and bring down upon us the fearful curse, "Curse ye Meroz, curse the inhabitants thereof, because they came

not up to the help of the Lord—to the help of the Lord against the mighty.”

God's will and power are the only forces in nature, in providence, and in the kingdom of grace. “Everywhere there is present God acting, not at random, but by law, on principle, and with fixed design. There is a plan in his working, a distinct, and by us undiscoverable plan based on law, and an extended system of laws. He sees forward, and his far-seeing eye connects the end with the beginning. His agency is a vast, complicated, but harmonious whole, throughout which we trace not only one mighty hand, but one unerring mind.”

The ultimate and universal diffusion of the gospel, and the extension of the kingdom of Christ to the ends of the earth, are embraced in God's plan, based on God's decree, and carried forward by his power and wisdom, in his own way, and in accordance with his own manifold wisdom and purposes. But what these ways are, and what in any circumstances may best advance his ends, and secure the greatest good, we are alto-

gether incapable of determining. "We do not," says Butler, "know what we are about when we endeavour to promote the good of mankind in any ways but those which he has directed." Our short and limited views, our narrow prejudices, and selfish feelings, render us incapable of acting beyond the known will of God. On this rest all our obligations, and by this alone are we guided—like soldiers in the midst of a wide spread battle, or labourers in some extensive building, to that course of action which will best secure the designed result.

God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
And works his sovereign will.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain.

It is, therefore, unspeakable presumption in any man to determine that God's plan for the UNIVERSAL diffusion of the gospel can be best secured by his devoting his energies to the promotion of personal, local, or national evangelization, to the exclusion of that which is universal, and which aims at giving the heathen to Christ for his inheritance, and the uttermost parts of the earth for his possession. This latter alone is God's plan, God's will, God's command, and God's way of best securing his blessing on all other efforts. And in order, therefore, to manifest the highest exercise of faith and obedience, as good soldiers and efficient co-workers of God, we must, while strenuously labouring to promote every grace in our own hearts, and pure and undefiled religion in our families, in our church, and throughout the length and breadth of our whole country, we must fight manfully, and

labour diligently, to do good unto all men, and to preach the gospel to every creature. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." "Go ye into all the world, and preach the gospel to every creature,"—and then in so doing—"lo, I am with you always, even unto the end of the world."

ALL KINGDOMS AND EVENTS SUBORDINATE TO GOD'S  
WILL, DECREE, AND CHURCH.

But here it will be objected, that after all, this will and decree of God has been very partially fulfilled at any time, or in any country. For while the converts gathered into the kingdom of Christ on earth, and in heaven—including among the latter the whole number of those who have passed from earth in a state of infancy, idiocy, and every other form of irresponsible personal agency—have been innumerable, still the greater number of the adult population of the globe

have never given evidence of any such spiritual change.

Now this objection would have great weight if God's decree implied the immediate and universal establishment of Christ's kingdom, or the universal conversion and salvation of all who are subjected to Christ. But it implies neither the one nor the other. "The kingdom of God, the King himself has declared, is not a fabric, but a growth; its beginning is a little seed, which a bird might easily devour; its end is a waving tree, in whose branches the birds of the air may come flocking to build their nests. Such is the life of the church on earth; finished and perfect in its divine beginning, but only as a germ is perfect, not to be finished and perfect, as a tree is perfect, till human history has run its entire course, and the trumpet of the archangel announces the final judgment. Twelve men were the beginning of a kingdom, which has gone victoriously down the ages, and over the continents, and amongst the races of men, slowly but surely subduing all things to itself, till now, if Cel-



sus himself, who once derided the idea of a universal religion, could reappear in history, he would have to confess that the standard of the cross bids fair to be planted, sooner or later, over all the earth."

The decree and the kingdom both imply enemies who shall not submit, but shall be destroyed. Rebellious opposers are referred to in this decree as plainly as gracious subjects. The heathen shall rage. The kings of the earth shall set themselves against God's anointed. The people shall imagine a vain thing. The great mass of any population may take counsel together. They may break asunder the bands with which God would in mercy bind them, and cast away the cords with which Christ in love would draw their reluctant hearts. But he that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. He will break them with a rod of iron. He will dash them in pieces like a potter's vessel. All that are incensed against him shall be

ashamed. Unto him every knee shall bow, every tongue shall swear, and his enemies become his footstool.

The earth is the Lord's, and the fulness thereof. God has given to Christ "power over all flesh, that he should give eternal life to as many as he has given him." "And he shall judge among the nations, and shall rebuke many people." Nations and kings are, therefore, under Christ's dominion, though they may remain enemies to his kingdom, and strangers to his salvation. They all enter into the drama, and conspire to work out the glorious consummation. So runs the decree: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

But does history confirm such prophecy? do its facts sustain the decree? And is the course of time resolvable into any plan, and consistent with any ultimate purpose of

the universal triumph of Christ's kingdom? Who can doubt it? "If this world," as it has been eloquently said,\* "does not exist for purposes of the church, then it exists by accident and at random. If the history of this world be not the history of the kingdom of Christ, the Redeemer, then it is but the history of confusion, and chaos, and utter nothingness. Bring to mind some of the prominent facts in this matter: First, You have God's own promise to his church ages on ages ago: *The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.* Trace the march of that church in the light of that promise, or rather prediction, as she comes in contact with the successive mighty empires of the East and the West—the Egyptian, the Assyrian, the Babylonian, the Medo-Persian, the Alexandrian, the Roman. The office of each, in relation to her, was clearly indicated, and their conduct and consequent

\* From a very profound article on Prophecy an Argument for Christianity, in the *Princeton Review* for October, 1857, read after ours was delivered.

fate, all are made known in these predictions, and illustrated in parallel lines in their history. Egypt was the nursery and school to the infant church, where by the discipline of centuries a handful of nomadic shepherds were to be transformed into a nation of civilized men, governed by regular laws, living in fixed habitations, possessed of all those multiform arts, and habits, and appliances, that should fit them for their new career in their own land, and when this office is discharged, and she begins to regard this people as her own, and resist God's commands in regard to them, he brings them out of her with a high hand and outstretched arm. Assyria he uses as a scourge and a rod to his rebellious people, though it was not in the heart of the king, nor did he think so, and when that purpose was subserved, the indignation of God laid Nineveh in the grave. Babylon was the prison-house in which the Jews were cured of their apparently incurable idolatry, and the nation of Israel was utterly dissolved. Cyrus and his dominion were made the deliverers of God's

church, and the avenger of her wrongs on Babylon. And when that empire had grown hostile to the purposes it was raised up to subserve, it was shattered to atoms by the conquering power of Alexander. His conquests in their turn spread the Greek language and culture over all the East, and prepared the way for the diffusion of the gospel in that tongue, wherever Jews were dispersed that spoke and read the Greek language. To Rome was assigned the work of making commerce free and intercourse safe, of teaching the idea of law to a barbarian world, of binding together discordant nationalities and races in one vast dominion, and affording safe conduct for the preachers of the religion of Christ through all the Roman world. And when she was no longer needed for this purpose, when her civilization became effeminate and corrupt, and her religion superstitious, she went down before the hardy nations from the woods of Germany. Thus one by one were these great empires raised up to minister, in their several ways, to God's church, and as they turned against

her, and became unfit to advance her interests, were laid in the grave by a resistless hand.

“Look at the space covered by these fulfilled predictions—Egypt, Assyria, Babylon, the empire of Cyrus, and of Alexander and Rome, Judea and its peculiar people, with all their strange, deathless history, and all the lands and people bordering upon that land; and since the coming of the Son of God, the church in all lands, and that great usurpation, or parody of the church, the shadow it should cast on the depravity of man, and the malignity of the Devil. Take these from the map of the world, and what would be left? Take these from human history, and what would history be? It is most manifest that the central current of human history has flowed over these lands, and through these channels of national life. Then the broad, stupendous fact is, that all these vast affairs have been moulded and controlled by the spirit and power of prophecy. In the path of that prophecy lie the graves of these greatest of earthly powers and

dominions, speaking in eloquent death and ruin to all coming generations. It is the march of God through the ages we see thus opened before our eyes, and the graves of nations, and the tombs of cities are the luminous steps of his course and his judgments, where the light of his presence still lingers. What is a man, a city, a nation, in the presence of such a God, and in the way of his purposes? What is there that stands safe, and has charter to life and continuance in the coming ages, but his church, and whatsoever shall minister to her glory and expansion? Who is safe but within her? From God she came—to heaven she is bound—like the ark of Noah, bearing all of life that is to live from the old world to the new.”

Great God, whose universal sway  
The known and unknown worlds obey,  
Now give the kingdom to thy Son;  
Extend his power, exalt his throne.

Thy sceptre well becomes his hands;  
All heaven submits to his commands;  
His justice will avenge the poor,  
And pride and rage prevail no more.

With power he vindicates the just,  
And treads the oppressor in the dust;  
His worship and his fear shall last,  
'Till hours, and years, and time be past.

As rain on meadows newly mown,  
So shall he send his influence down;  
His grace on fainting souls distils,  
Like heavenly dew on thirsty hills.

The heathen lands, that lie beneath  
The shades of overspreading death,  
Revive at his first dawning light;  
And deserts blossom at the sight.

The saints shall flourish in his days,  
Dressed in the robes of joy and praise;  
Peace, like a river, from his throne  
Shall flow to nations yet unknown.

THE SUBLIMITY AND ETERNAL RECOMPENSE OF IMPLICIT  
FAITH AND OBEDIENCE TO GOD'S WILL, AND OF  
LABOURING FOR MISSIONS UNDER GREAT DISCOURAGE-  
MENTS.

Of all possible exercises of faith, implicit faith in this decree of God, and in this commission of his church, is the most noble, because the objects of it, the heathen and the uttermost parts of the earth, are invisible—out of sight—distant—unworthy in them-



selves considered—indifferent, and even opposed to the requisitions and character enjoined by the gospel. It is written, “blessed are they who, having not seen, nevertheless believe.” And Abraham is the father and pattern of all believers, because he obeyed, and he went out not knowing whither he went. He hoped against hope. Therefore sprung there of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

Of all the manifestations of such implicit obedience now possible to the believer, a faithful, persevering, and zealous compliance with this will of God is the most grateful and emphatic manifestation of the spirit and temper of a loving child, a devoted servant, a loyal subject, and a valiant and successful soldier. And the reasons are these; because this obedience is rendered against the interposing claims of self, and kindred, and home, and church, and country; because it is exhibited in the midst of unbelieving and perhaps opposing friends, and of too many

unbelieving and lukewarm professors of religion. "Ye are my friends if ye do whatsoever I command you," and in

"That great, that awful day,  
When man to judgment wakes from clay,"

he that, in this life, hath forsaken father or mother, or houses, or lands, or fortune, or the favour of men; yea, who has given even a cup of cold water for Christ's sake and the gospel's, shall receive an hundredfold, and be encircled with a crown of righteousness, amidst the welcoming plaudit of his approving King and Judge. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee."

"The man that offers humble praise,  
Declares my glory best;  
And those that tread my holy ways,  
Shall my salvation taste."

And surely if there is under heaven a spectacle that should stir all the anxieties and sympathies of a believer, it is that of a world which has been ransomed by bloodshedding, but which, nevertheless, is overspread with impiety and infidelity. The Christian is the man of loyalty and uprightness forced to dwell in the assemblings of traitors. With a heart that beats true to the King of kings, and Lord of lords, he must tarry among those who have thrown off allegiance. On all sides he must hear the plottings of treason, and behold the actings of rebellion, and the revelries and orgies of debruted outcasts. And can he fail to be wrought up to a longing effort to arrest, in some degree, the march of anarchy, and to bring beneath the sceptre of righteousness this revolted, and ruined population? Can he be an indifferent and cold-hearted spectator of the despite done to God's authority, and laws, and to the ignominy cast upon God's infinitely great and gracious Son; and shall there be no throbbing of spirit, and no yearning of mind, over

millions of his race, who, though redeemed by the propitiation of Christ, are living and dying without God and without hope in the world? O no!\* “We do but reason from the most invariable and well-known principles of our nature, when we argue that, as a loyal and loving subject of Christ, the believer must glow with righteous indignation at the bold insults offered to his Lord, and long to bend every faculty and power to the diminishing the world’s wretchedness by overcoming its rebellion.”

But to do this alone, uncheered and unapplauded; to do this while others do it not; to be faithful among the faithless found; to be zealous while others are lukewarm; to be self-denying while others seek their own things; to be self-sacrificing while others live to please only themselves; to persevere when others go back, cowardly, and faint-hearted; to follow Christ’s standard through evil and through good report, through defeat and victory; to pursue the routed hosts of the enemy, “faint, yet still pursuing;” to

\* Modified from a passage in Melville.

appear as the champions of God's cause, when that cause is on the point of being universally deserted; to take joyfully the spoiling of goods, and count not life itself dear for Christ's sake—this truly is to glory in the cross, to have fellowship with Christ in his suffering, and in his obedience even unto death, and in his exaltation to glory.

Stand up, and bless the Lord,  
 Ye people of his choice;  
 Stand up, and bless the Lord your God,  
 With heart, and soul, and voice.

Though high above all praise,  
 Above all blessing high,  
 Who would not fear his holy name,  
 And laud and magnify?

O! for the living flame,  
 From his own altar brought,  
 To touch our lips, our minds inspire,  
 And wing to heaven our thought!

God is our strength and song,  
 And his salvation ours;

Then be his love in Christ proclaimed,  
 With all our ransomed powers.

Stand up, and bless the Lord,  
 The Lord your God adore;  
 Stand up, and bless his glorious name,  
 Henceforth for evermore.

The promise runs thus: "Them that honour me, I will honour. And to him that is faithful unto death, I will give a crown of life. And they that are wise and faithful in winning souls to the Redeemer, shall shine as the stars in heaven for ever and ever." And with the heart given to Christ, fired with his love, and fixed in his promises, and animated with the assurance of heaven, there should be a feeling in every Christian bosom, that times in which Christ's cause and kingdom are the most disastrously impeded, are the very times in which zeal should be warmest, and our sacrifices greatest. Then it is that champions are most needed, and that victory will be most triumphant. Then it is of all other times, that faith must prove itself the principle of missions, and obedience the life of missions; and that gathering victory from defeat, and confidence from despair, we exultingly exclaim: "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of

the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

When we cannot see our way,  
Let us trust, and still obey;  
He who bids us forward go,  
Cannot fail the way to show.

Though the sea be deep and wide,  
Though a passage seem denied;  
Fearless let us still proceed,  
Since the Lord vouchsafes to lead.

Though it seems the gloom of night,  
Though we see no ray of light;  
Since the Lord himself is there,  
'Tis not meet that we should fear.

Night with him is never night,  
Where he is, there all is light;  
When he calls us, why delay?  
They are happy who obey.

Be it ours, then, while we're here,  
Him to follow without fear!  
Where he calls us, there to go,  
What he bids us, that to do.

THE APPEAL—AFRICA—INDIA—AND THEIR MARTYRS.

This cause is the cause of God against sin and Satan. God is our helper, and Christ, who is our king, is also our leader and commander. Like David, his type and figure, he stands not idly by. He will not be a spectator merely. He is the Captain of our salvation. He leads the columns and directs the movements of his sacramental host. He



is still the "captain of the host of the Lord," as when he revealed himself to Joshua; and his presence is still power and victory. His voice is heard in the thickest of the fight, shouting, "Come after me," "Follow me." His sword, which is the sword of the Spirit, flashes bright beams of light to his friends, and of terror to his enemies. And his banner "woven of the precious fabric of love," inscribed with the symbol of the dove, and having for its motto "peace on earth, and good will to men," is that sign under which none ever marched to dishonour and defeat.

The cause may be driven back, but not destroyed. It may be so assailed in one point, as even to fall back and become involved in confusion and rout. Satan may gain temporary and great advantage as now in India, by the explosion of his long-matured plans, and his magazines of dreadful wrath. He may even appear to reign in undisturbed triumph as he does upon the ruins of buried Christianity in Africa, and in the East. But that buried Christianity shall yet be raised to a glorious resurrection. God

has not left himself without witnesses to his truth and faithfulness. He has not forgotten his covenant. The last remains of martyred saints lie buried in the soil of India and of Africa, and of Asia Minor—lands planted and harvested by Apostolic missionaries—pledges of their future restoration, seeds of a future harvest, and seals of an everlasting covenant. Like withered trunks and dismembered branches of the tree of life, these long forgotten witnesses shall, with the scent of living water, and the dew of divine grace, live and flourish again in immortal vigour. Look we to Africa! There

The lions prowl around, their graves to guard,  
And Moslem prayers profane

At morn and eve come sounding: yet unscared  
The Holy Shades remain:

Cyprian, thy chief of watchmen, wise and bold,

Trusting the lore of his own loyal heart,  
And Cyprian's Master, as in age high-souled,

Yet choosing as in youth the better part.

There, too, unwearied Austin, thy keen gaze

On Atlas' steep, a thousand years and more,  
Dwells, waiting for the first rekindling rays,

When Truth upon the solitary shore

For the fallen West may light his beacon as of yore.

Voice of the wise of old!

Go breathe thy thrilling whispers now,  
In cells where learned eyes late vigils hold,  
And teach proud science where to veil her brow.

Voice of Christ's martyred clan!

Now while the church for combat arms,  
Calmly do thou confirm her awful ban,  
Thy words to be her conquering, soothing charms.

Voice of Christ's fearless saints!

Ring like a trump, where gentle hearts  
Beat high for truth, but, doubting, cower and faint:  
Tell them the hour is come, and they must take their  
parts.

Let that trump, brethren, arouse the Israel of God, while it shakes with terror and dismay the enemies of the truth. Let it assure us that the Lord of hosts is with us, and that these walls of Jericho, these walls of China, these Moslem revolts, these Satanic outbursts of the great adversary, who sees that he has but a short time—shall only rebound to the greater glory of our Immanuel, and the greater triumph of his saints.

Bide thou thy time!

Watch with meek eyes the race of pride and crime,  
Sit in the gate, and be the heathen's jest,

Smiling and self-possesst.

O thou, to whom is pledged a victor's sway,  
Bide thou the victor's day!

Patience is gain;

Wait the bright Advent that shall loose thy chain!  
E'en now the shadows break, and gleams divine  
Edge the dim distant line.

When thrones are trembling, and earth's great ones quail,  
True Seed! thou shalt prevail!

Are there not even now signs of an approaching harvest? Has not the germ of many a seed manifested its vitality and sprouted up in the blade, the ear, and the ripened grain, o'er many a palmy plain. God's way is now most surely in the East. India and China are now the centre of divine operations. God had made them a spectacle to the world.

The Ark of God is in the field,  
Like clouds around the alien armies sweep;  
Each by his spear, beneath his shield,  
In cold and dew the anointed warriors sleep.

And can it be thou liest awake,  
Sworn watchman, tossing on thy couch of down,  
And doth thy recreant heart not ache,  
To hear the sentries round the leaguered town?

O, dream no more of quiet life,  
Care finds the careless out; more wise to rouse,  
Thine heart entire to faith's pure strife;  
So strength will come, and glory crown thy brow.

"These are times," wrote one of our martyred missionaries in her last letter, "when we are all very near to God, and are all waiting upon him in prayer, to see what he will do for us."

Speaking of a fellow sufferer:

"They knew the evening before of the outbreak at Mynpurie, but would not tell us, that we might have a quiet night. They sat up all night, watching for the least sound, and would have sent to us instantly. *She said she never spent happier hours than these were*; and when the tidings came that the danger was removed, for a time at least, she said that she had a sort of unwilling feeling, *as if she was 'being brought back to the world.'*

"And now, dear ma, I have told you a long story. . . . I know that you will rejoice with me when I tell you that my faith in God's goodness has never failed me. And 'I will

say of the Lord, he is my refuge and my fortress, my God, in him will I trust.' And like the Psalmist, I am sure I could say most truly that I was delivered from the 'terror by night.' I was alarmed, but I had no overwhelming fear, certainly not of death. I tried most devoutly to realize that perhaps a few hours might bring me to the end of life, and I was not afraid to die, if I knew my own heart. I had a horror of seeing violence and bloodshed, and of the sufferings of others; and there was a dread occasioned by uncertainty that was very trying; . . . but I was not so terrified that my mind was distracted from the contemplation of divine things, God's goodness hitherto, and the bliss of heaven.

"Since writing the above, news has come to us of new mutinies, and we are prepared to flee to the fort. Though they gave us a room where we could lie down and rest, we could not think of sleep—who could, with a drawn sword at one's side, and expecting every moment to hear a cannon sound an alarm! God only knows if this will reach

you. All our hope is in him. Heaven, not this world, is our lasting home."

Hear another voice from the graves of these martyred missionaries. It is as follows:

"On Tuesday, June 9th, we went down again, at an early hour, to our house outside the fort. Dreadful tidings from all quarters. Satan is triumphing and rejoicing over all the wickedness; but his reign will be only for a season: for of this we are all sure, that He, who has bruised the serpent's head, will be the conqueror. We believe most certainly that this time of distress is only a means in the hand of God for bringing the Mohammedans and Hindus more speedily to the knowledge of their crucified Saviour. O, that his kingdom of peace might quickly come!"

How vivid is this living picture of the prophecy, the warfare, and the promise!

When the true soldiers steal an hour  
To break the bread of life,  
And drink the draught of love and power,  
And plan the holy strife.

Hear once more the noble testimony of Mrs. Freeman, one of our Christian sisters, and one worthy of the best age of the martyrs; and we trust hers was the feeling of all the missionaries of our church. In immediate sight of appalling danger, she was enabled to write these ever memorable words: "Our little church and ourselves will be the first attacked: but we are in God's hands, and we know that he reigns. We have no place to flee to for shelter, but under the covert of his wings, and there we are safe. Not but he may suffer our bodies to be slain; and if he does, we know he has wise reasons for it. I sometimes think our deaths may do more good than we could do in all our lives; if so, his will be done. Should I be called to lay down my life, do not grieve, dear sisters, that I came here; for most joyfully will I die for him who laid down his life for me." God be praised for this testimony!

But let us listen again, and what do we hear? It is the inspiring sound of that sublime argument and triumphant euthanasia of



the Apostle. It is the trump of the archangel, and the life and immortality of the gospel. They are words of life in the very midst of death. It is the Christian missionary reading the burial-service over himself, and a party of his doomed brethren, who then shook hands with each other, and were immediately shot!

Thus have perished hundreds of Christian men and women, and thousands, probably, of native Christians, not counting their lives dear unto them for the testimony of Jesus.\*

\* The Rev. Mr. Hay denies having heard of any native converts who had renounced the faith. The Rev. Mr. Pourie, of the Free Church Mission, Calcutta, in a letter to one of the missionaries at Madras, gives the following deeply interesting and encouraging facts regarding the trials of some of the converts of the Mission, and their devoted adherence to Christ amid very severe persecution for his blessed name.

“ We have had (says Mr. Pourie) some gratifying instances of the staunchness of our native converts. At Allahabad, one of them employed on the railway mounted guard regularly as a volunteer in the fort, and came down in the steamer the other day as a sort of protection to the ladies. Another, with his wife and two little children, was stripped naked by the mob in some of the villages, and after being brought before the

These native Christians were, in many cases, seized and tortured to make them renounce Christianity. They were forewarned of mutilation and death, and their wives and

Moulvie, who was leading the rebels there, he firmly resisted every attempt to get him to recant. The Moulvie questioned him about the number of converts he had made at his mission station (Futtehpoore,) argued with him, threatened him in vain. He was four or five days in the stocks, naked in the blazing sun, with only a little grain and water, before he was rescued. His wife, too, was equally firm. He was one of the earliest converts of our mission here, but has been for many years labouring in connection with our American Presbyterian brethren in the Northwest, where he is widely known and much respected both by natives and Europeans. Had it not been for his desire of the *eclat* of making such a man embrace Mohammedanism, no doubt the Moulvie would have killed him at once, or allowed the infuriated rabble to do so."

We have also a very touching account of a native preacher, Walayat Ali, who was held in great estimation by the missionaries:

"After Delhi had been long vacant by the death of brother Thompson, the brethren there, as well as ourselves, felt anxious to see the station re-occupied, and after several visits we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit

children were brought before them, and threatened with horrors not to be mentioned; and all these evils would be escaped if they would only read the Mohammedan con-

for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrowful good-by to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares, and I heard, the last time I was there, that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword, as soon as the dread of British power was removed, and hence I conclude the towns-people,

fession "God is great, and Mahomet is his prophet," but they steadfastly refused, and preferred to die. Such a testimony in India is worth all that the mission has cost.

(who knew him, and not the sepoy from Meerut, who could not know him,) on the breaking out of the insurrection rushed on and cut him down; and Silas, an eyewitness, who escaped to Agra, says, that between every cut of the sword his murderers said, 'Now preach to us, now preach to us;' and I trust his innocent blood will speak to them, and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter, are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much lamented brother, whose two sons were killed before his face. That these fearful events may rouse the Church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours, faithfully,

JAMES SMITH."

*English Baptist Herald, Oct. 1857.*

#### CONSTANCY OF NATIVE CHRISTIANS.

The *Bombay Guardian*, after giving an account of an attack made on native Christians lately in Bombay, and referring to the general bitterness felt towards them at

But before leaving these scenes of horror, let us turn our eyes on that group of mourners. It is a new-made grave. An aged woman is kneeling beside it, with her head

present as a class, pays the following tribute to their constancy and their services :

“Is it not a fact that we are indebted to native Christians for the discovery of several deep-laid plots in different parts of India, since June last? The Mohammedan plot organized on Monghyr and Patna, and extending to we know not what places beside, which was to have been carried out on Buckree Eed, was brought to light through the agency of a native Christian. The Belgaum and Dharwar conspiracy, connecting itself with Poonah, and possibly with other places, the carrying out of which might have imperilled the entire Presidency, was brought to the knowledge of the authorities by a native Christian. Other facts of a similar kind may be added, if we mistake not, to this list. We are not aware that there has been a single instance of a native convert joining the mutineers, even to save his life. Should such instances come to light, we could not greatly wonder, seeing that an Englishman, once a non-commissioned officer in the Company’s army, was conspicuous among the defenders of Delhi, and was killed in the ranks of the mutineers. But, as we said, no such fact is reported of any native Christian, though it may be that nearly a thousand of them have been put to

laid thereon. Beside her is a middle-aged woman, with her pallid lips touching the consecrated earth, while three sweet children stand silently and sorrowfully around. All

death for their religion since the commencement of the mutinies."

About twelve miles from Cawnpore, on the Ganges, was residing an adopted son of the late Mahratta Peishwa Bajee Rao. This man, Nena Sahib, had received an English education on government principles, *i. e.* without Christianity; was a great favourite with English people; was fond of accompanying gentlemen on hunting excursions, and very fond of giving champagne parties, and having gentlemen and ladies dine in his palace. In short, he was a splendid specimen of a native gentleman, educated on the principles of the government of the East India Company. When trouble was threatening at Cawnpore, Nena Sahib promised to afford every protection to the ladies and gentlemen whose society had afforded him so much enjoyment on the chase and at his table. He had been allowed by government to keep on his estate at Bithoor, a park of artillery and a considerable body of troops. When the outbreak occurred, his confiding European friends sent for his assistance. He came and took command of the revolted troops, and headed the rebellion. The combined rebellious forces for twenty days kept up almost an incessant fire on the beleaguered garrison. The loss of the garrison in killed, as well as from sick-

are weeping. Yes, even in that dark land, where the missionary had taught them about Jesus who loved, and wept, and died for sinners—bitter tears now fell upon that mission-

ness and wounds, must have been fearful. The barrack is said to have been riddled and ruined by round shot, and the roof all knocked in. No one could even go to the well for water without being exposed to the enemy's fire. For several days the inhabitants of the garrison, gentlemen and ladies, men, women, and children, had nothing to eat but grain soaked in water. At length, on the 27th of June, they capitulated to Nena Sahib, and agreed to leave the place and proceed in boats to Allahabad. Nena Sahib promised, with an oath, taken over Ganges water, to give them a safe passage down the river. The evening was occupied in evacuating the entrenchment, and embarking the ladies and children on the boats which Nena Sahib had provided. All the Europeans spent the night on board the boats. Early the next morning the boats were loosened, and a start was made. The sepoy on shore beckoned to the boatmen to come ashore, which they instantly did. Then, from a battery which had hitherto remained concealed, a most murderous fire opened on the Europeans in the boats. Many jumped into the water, and attempted to escape to the other side of the river; but troopers were at hand, who cut them all up. Several gentlemen were brought back from the boats, and taken to the parade-ground, and there shot down. Among them was the ex-

ary's grave. True, these mourners were poor. They were rude and untutored; but their hearts were warm, and their sorrow sincere and deep. It was the emblem of that wide-extending sympathy, now awakened throughout India, and throughout the Christian world, for Christ's suffering martyrs, and his bleeding cause. It is fellowship with Christ, in his sufferings, and in his death, and in the power of his glorious resurrection, ascension, and exalted dominion. God is again uttering his decree, and writing it in the blood of martyrs, in the tears of

cellent chaplain, Mr. Moncrieff, a godly man. A native witness says, that before they were shot, he asked for a few minutes to read. His request was granted, and he took from his pocket a small book, and read a short time. Then all the gentlemen shook hands with each other, and were immediately shot. It is conjectured that Mr. Moncrieff read the burial-service over himself and his Christian brethren. One boat had gone several miles down the river, but was caught and brought back to Cawnpore. The gentlemen were all killed at once. The ladies and children, in all more than one hundred and fifty, were taken to a large house, called the Assembly Rooms, and there kept until the 15th of July.



mourners, and in the heart's deepest faith of all true believers.

He whom the Father sent to die,  
Hath given us his commission high,  
The channels of his grace to be,  
And vessels of his charity.

The Lamb, which by the wolves was slain,  
Sends us as lambs to wolves again;  
Till they—aside their nature laid—  
Are lambs of wolves by grace now made.

The earth, which 'neath the offended skies,  
Was foul with impious sacrifice;  
Now by your sweat 'tis newly dyed,  
And by your blood is purified.

New fruits her genial face renew,  
Blest by that fertilizing dew;  
Made a rich harvest by his grace!  
In which even such can find a place.

If thou who dost the increase give,  
Wilt look on them, then they shall live,  
Ripen, and grow, and evermore  
Be gathered to thy heavenly store.

Among the noble army of martyrs who have recently gone up with a shout, who found "sudden death, sudden glory," and found themselves at once transported "from

the burning, blood-stained plains of heathen India to the quiet and peaceful rest that remaineth for the people of God in that home where Jesus dwells," God raised up some illustrious civilians and soldiers, who have rejoiced to irradiate with the lustre of their fame that cross in which they gloried, and under which they fought and conquered.\*

When General Havelock advanced to the relief of Lucknow, he met with numerous difficulties. In the first battle his little body of men were met by twenty-seven thousand of the enemy. They advanced, and beat them again and again; but they were stricken, not by man, but by God, and were compelled to retire, returning to Cawnpore to leave their sick and wounded. They then

\* "The noble examples of Sir Henry Lawrence, Judge Robertson, Mr. Tucker, &c., have kindled a noble emulation; and the bravery and devotion of our countrymen all over India, makes us proud of the race. I am convinced that Christianity and missions have received a wonderful impetus through late events, that will before long result in some extraordinary manifestation against Satan's power, throughout heathendom."

advanced afresh, and reached the city, and pressed on, determined to secure the deliverance of their fellow-countrymen. They passed through that archway where the fire of the enemy was so fierce as almost to blind them by the blaze. Not a cry was raised, not a voice was heard, not an alarm was given. The bullet and the bayonet did their work in silence, for they were vigorous, and determined that nothing should stop them; and before the enemy knew it, they reached the place, and the Highlanders were seen shaking hands with the Englishmen, and the Englishmen tossing the children in the air, in the midst of their joy, and a shout was raised, "Havelock is come! we are saved, we are saved!" 'Now Hindooism (to use the language of a missionary) is a fortified city; its walls are thick, and it contains millions whom we are to save. We have to set them free, and our numbers are few; but let us not be afraid of those who encounter us. Let us increase our missions from four hundred to six hundred. That city shall then fall; and, though we die

in the contest, we shall hear the voice of the Hindoos crying out, 'We are saved, we are saved!'

“Havelock is gone. Heaven’s will is best:  
Indian turf o’erlies his breast.  
Ghoul in black, nor fool in gold,  
Laid him in yon hallowed mould:  
Guarded to a soldier’s grave  
By the bravest of the brave,  
He hath gained a nobler tomb  
Than in old cathedral gloom;  
Nobler mourners paid the rite  
Than the crowd that craves a sight;  
England’s banners o’er him waved—  
Dead, he keeps the realm he saved.  
Strew not on the hero’s hearse  
Garlands of a herald’s verse;  
Let us hear no words of fame  
Sounding loud a deathless name;  
Tell us of no vauntful glory  
Shouting forth her haughty story.  
All life long his homage rose  
To far other shrine than those.  
*‘In Hoc Signo,’* pale nor dim,  
Lit the battle-field for him;  
And the prize he sought and won,  
Was the crown for duty done.

But being dead, do not these heroic spirits still speak to us? Does not their blood cry

aloud, not only to heaven, but also to the earth, saying, "How long! Wilt thou not avenge our blood? Come over and help us! Haste to deliver!"

The youth of England—its beauty and its chivalry—are rushing to India, to fill the vacant posts of danger. Sir Colin Campbell asked for only twenty-four hours to get ready to go. At the siege of Delhi, two young officers, three sergeants, and one trumpeter, volunteered to fasten bags of powder to the gates of Delhi, amid a storm of bullets pouring upon them from the loopholes within; and with fearful loss and suffering they did it!

And can the Church do less? Are life, and blood, and treasures, dearer to it than to the world? Or is the duty less imperative? Or is the honour less glorious? Or is the victory less certain? Who, then, will go for the dead? How many mothers who have buried one martyred son, and have others fighting in the field, are like that recent Spartan mother, ready to equip others for the good fight, and only sorry she had

not many more able and willing to go? How many whose children have been slaughtered by that hybrid monster, Nena Sahib, have the heart of that mother who recently requested the prayers of five thousand Christians for the conversion of him who had made her motherless?

Christians in England are all actively zealous in responding to the call. We find a great increase in the candidates for missions at the universities where hitherto the greatest backwardness existed. All denominations coöperate. Let not Christians in America be found lagging. The seal of God is on our forehead. We have been baptized with the missionary spirit and consecrated and set apart to the missionary work. Reserved in undiscovered solitude until the set time to favour Zion had come—just on the eve of the wonderful developments of modern science and civilization—two of the greatest systems of error that ever cursed the world in their dotage—Protestantism everywhere springing up with new life—having access to the world of men—away from the effete

systems of the Old World—free from their corruptions—palpitating with the fires of evangelism—and swaying an influence in the world paramount to all others—let American Christians act worthy of their high calling and exalted destiny.

India with her teeming multitudes stretches out her hands, and calls beseechingly for our help. In the four presidencies, there are one hundred and twelve millions, with some four hundred missionaries; or one to each quarter million. In the territories outside the presidencies, there are, among sixty-four millions of natives, only eight missionaries. And has not the Captain of our salvation been himself going up and down among our churches, through the length and breadth of the land, and recruiting good soldiers of Jesus Christ for the glorious war? Has not he who called unto him the twelve, and again other seventy also, saying “Follow me,” called unto him recently at least one hundred thousand souls, and a large proportion of them young men and maidens, and

caused them to arise and stand up a great army?

“Let us not be desponding, but hopeful. The voice of this revival in America comes, (to use the stirring words of John Angel James, of England,) to every country, and to every Christian, as the midnight cry of old, ‘Behold, the bridegroom cometh!’

“A new era is struggling into birth, Christ is moving to reorganize the world. *Is it a vision of my imagination? Or is it only a spectral form which I see? Or is it, O! is it the Saviour himself walking upon the waters of the Atlantic, and receding with his face towards Britain?* I hear his voice saying to this country, ‘Behold, I come quickly, and my reward is with me.’ O! brethren, shall we fear, neglect, repel Him? Shall we, like the mercenary Gadarenes, entreat Him to leave our coasts, or shall we not rather implore his presence and say, ‘Come, Lord Jesus, come quickly, and land upon our shores?’ ”

The Son of God is gone to war,  
A kingly crown to gain;



His blood-red banner streams afar ;  
Who follows in his train ?  
Who best can drink his cup of woe,  
Triumphant over pain ;  
Who boldest bears his cross below—  
He follows in his train.

The martyr first, whose eagle eye  
Could pierce beyond the grave ;  
Who saw his Master in the sky  
And called on Him to save :  
Like Him, with pardon on his tongue,  
In midst of mortal pain,  
He prayed for them that did the wrong :  
Who follows in His train ?

A glorious band, the chosen few,  
On whom the Spirit came,  
Twelve valiant saints, the truth they knew,  
And braved the cross and flame :  
They met the tyrant's brandished steel,  
The lion's gory mane ;  
They bowed their necks the death to feel :  
Who follows in their train ?

A noble army, men and boys,  
The matron and the maid,  
Around their Saviour's throne rejoice,  
In robes of light arrayed ;  
They climbed the dizzy steep of heaven,  
Through peril, toil, and pain :  
O ! God, to us may grace be given,  
To follow in their train.

THE GREATNESS OF THE WORK AND GREATNESS OF THE  
POWER.

The heathen are not yet given to Christ for his inheritance, nor the uttermost parts of the earth for his possession; but they are his by a divine decree. They are his in certain reversion. Nay, they are his in actual possession. They are under his dominion. They are governed by his providence and laws. He is fulfilling among them the secret purposes of his will, and making known through them to principalities and powers in heavenly places the manifold lessons of his wisdom and mercy, of sin and salvation, of the apostasy and recovery of man.

But there is no mystery as to the result. By special revelation, that result was made known to the Apostle Paul, (Eph. iii. 2-7) and demonstrated by his almost superhuman life and labours. To talk of difficulties and discouragements and dangers, is unbelieving disobedience. God has promised, and who shall make his promise of none effect? Ps. ii. 8, &c.) To his church he has given

the assurance, "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited," (Isa. liv. 3,) and who can arrest her onward course? He has declared, "I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations \* \* \* \* that have not heard my fame, neither seen my glory: and they shall declare my glory among the Gentiles," (Isa. lxvi. 18 19,) and who may venture to say the work is impracticable? He has promised of his Son, "He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly," (Isa. v. 26,) and who can doubt of success in a work like this? No! beloved brethren, with the open pages of God's word and promises before us, we cannot doubt. The work must go on, until every knee shall bow, and every tongue confess. God's purposes must and will be fulfilled.

Neither is there any mystery as to the agency for accomplishing this result. It is by men that men are to be converted. The redeemed are to restore the captives. The saved are to seek the lost, and those who hear and live are to become the preachers to them that have never heard, and who are perishing for lack of knowledge. This has been God's agency in all past dispensations of the church and is the only instrumentality instituted for all time to come. (Rom. x. 13-15).

Neither is there any ambiguity as to the course of duty. Events belong to the Lord, but commands belong to us. Obedience, therefore, is ours, and it is with God to bless or to withhold his blessing, to withhold or to withdraw his presence; and this obedience is to be rendered according to our ability and opportunity, whether success or disaster has attended past exertions—whether hope or despondency lower upon the future. The very essence of obedience is that it is rendered from a principle of love, submission, and confidence towards God, whose

will is done. Let us suppose that missions to the heathen were a failure. Let us forget that Christendom, including all Christian civilization, is itself the fruit of missionary effort. Let us forget that the ice-bound shores of Greenland have become a fruitful field and a garden of the Lord under missionary culture. Let us cease to remember that the islands of the Pacific have blossomed with the rose of Sharon, planted there by missionary hands. Let us forget that in India and Burmah, in New Zealand and Ceylon, and amid the jungle forests of Africa, thousands make prayer continually, and offer praises to Jesus. Let us forget that every wind wafts his story, and every sea bears his glad tidings, and that there is no speech nor language where this voice is not heard. Let us suppose that amid the thick darkness which rests upon the nations who know not God, the eye can catch no ray of light to tell of coming day; that Mohammedanism, now almost at its last gasp, was "lengthening its cords, and strengthening its stakes;" that the gates of China, instead of being thrown

open to our missionaries, were double-barred against us; that no voice reached us from other lands to tell of the triumphs of Messiah's cause. Let us close our eyes and ears to every encouraging fact, and suppose all this, and more—and what then? Will this excuse us for our neglect of imperative obligation? Will it free us from the debt of duty which we owe to the perishing heathen, which we owe to God? We are required to love our neighbour as ourselves. This command has its source in our common nature, our common origin. But what manner of love is that which sees a brother perishing for lack of knowledge, and yet stretches out no hand to save him—makes no effort, no sacrifice to deliver him? Unto whomsoever this gospel is sent, upon him does the obligation rest to make it known to those who have it not. The message must pass from man to man, until all the world have gathered beneath the standard of the cross. (Rev. xxii. 17.) “Whether they will hear, or whether they will forbear,” we who have the gospel must make it known “in all the world for a

witness unto all nations.” “Go ye into all the world, and preach the gospel to every creature,” is God’s command to us, no less than to his primitive apostles and disciples; and whether they receive our testimony or reject it—whether *none* or *millions* be converted by our instrumentality, our witness is with God, and to him, and not to success, do we look for the acceptance and the reward of our duty and obedience. Whatever may be God’s time to bless, our time of labour is *now*. We must work whilst it is day, and leave events and time to God. We must sow the seed now, the plant will spring up and ripen in God’s own good season. So long as the word of God remains with us, it matters not how great our discouragements and difficulties. “Woe be unto us if we preach not the gospel.”

When Dr. Judson laboured at Rangoon and other places, there were no visible fruits from his labours, and the Board of Missions at home began to be doubting and disheartened. This man of strong-winged faith, in the very midst of all the discouraging scenes,

was the only one whose courage and confidence never failed. He never doubted of the conversion of Burmah, whether or not he should be permitted to gather the first fruits; and his answer to desponding letters from America roused the home churches as with the voice of a trumpet. "Permit us to labour on in obscurity, and at the end of twenty years you may hear from us again." It was in this spirit, also, he replied to the question of the venerable Mr. Loring, "Do you think the prospects bright for the speedy conversion of the heathen?" "As bright," was his prompt reply, full of deep meaning, as well as of fine sentiment, "as bright as the promises of God!"

Who that reads these pages can be assured of a more favourable and promising opportunity than the present for helping forward this glorious cause? Which of us can look for any other time than the present *now*, for doing his part towards sending the gospel to those who have it not? *This* may not be God's time to convert the world, but it is your time; the only time that you can call



your own. Death is ever near us, and in an hour that we know not of, we may be summoned to our great account; and what excuse will it be at the bar of judgment, when our Master shall charge us with neglecting to labour in his vineyard, to say, "I deemed that the time was not yet come for the conversion of the world, and therefore I did nothing." How will the soul be filled with horror, when, pointing to His children from the east and west, he replies, "Verily, verily, I say unto you, inasmuch as ye did it not unto the least of these, ye did it not unto me. Depart from me, I know ye not." For your soul's sake, then, beloved reader, let me beseech you deceive not yourself with the idea, that the time for you to contribute to the advancement of the Redeemer's kingdom has not yet come.

Time was I shrank from what was right,  
From fear of what was wrong;  
I would not brave the sacred fight,  
Because the foe was strong.

But now I cast that finer sense  
And sorer shame aside;  
Such dread of sin was indolence,  
Such aim at heaven was pride.

Away then with fear, and unbelieving, covetous timidity, and faint-heartedness. The work is the Lord's, and the strength is his also. And though the mountains reach unto the heavens, and Jacob be but as a feeble worm, yet shall he thresh the mountains, and beat them small, and make the hills as chaff. In no part of his labours did Dr. Judson gather more abundant cause of joy than in his visits to the Karens, those wild, untutored children of the wilderness. Ascending almost impassable mountains, wading knee-deep for miles up the beds of mountain streams, drawing little companies around him in some way-side zayat, or preaching to wondering multitudes from his boat on some river-side, he felt as if the time to favour this people were come. "Yes!" he exclaims, writing on one occasion from the midst of the Karen jungles, "the great Invisible is in the midst of these Karen wilds. That mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered im-

mortal beings throughout these deserts, He is present by the influence of his Holy Spirit, and accompanies the sound of the gospel with converting, sanctifying power. The best of all is, God is with us!"

Let us then be well assured of the ground on which we stand, in this great conflict. The honour, the power, the Spirit of the Son of God are on the one hand assailed; on the other, they are divinely pledged for the result. We must be identified with him, hide ourselves in him, conquer with him, or perish among his enemies. Away, then, with the brandishing of human weapons, and succumbing to human fear. Argue what we will, hope what we will, attempt what we will, it is vain, unless He works in us, and in the hearts of all we would bless. The conflict is his; and the faith he inspires, assures us that, trusting in him, consecrating ourselves to him, and doing the work he appoints, he will own our endeavours, and ultimate victory is certain. We may fall in the contest, and honour him in the fires of martyrdom, but he will conquer; and if not here,

we shall in heaven witness the triumph of his power and love.

To what, then, does Christ by his Spirit call us for the world's conversion? The voice of his providence and grace claims every renewed soul as wholly his, and demands that all the means of his own appointment be faithfully employed. We seem to hear him say, "These ought ye to have done, and not to leave the other undone." Not our own neighbourhood and land merely, but "every creature" must be supplied, not with the written word merely, which gives authority to all other means, but with the living ministry, which it appoints; not by the labours of the commissioned ministry alone, but with the coöperation of every member of the body of Christ; not with oral preaching or instruction merely, but the same permanently embodied, and presented to the eye; not with any one of these instrumentalities, alone, but with all united; or where all cannot at once be employed, with such as can be, as introductory to the rest, "if by any means" we may "save some."

The Church has waited long  
Her absent Lord to see;  
And still in loneliness she waits—  
A friendless stranger she.  
Age after age has gone,  
Sun after sun has set,  
And still in weeds of widowhood  
She weeps, a mourner yet.  
Come, then, Lord Jesus, come!

Saint after saint on earth  
Has lived, and hoped, and died;  
And as they left us, one by one,  
We laid them side by side:  
We laid them down to sleep,  
But not in hope forlorn;  
We laid them but to ripen there  
Till the last glorious morn.  
Come, then, Lord Jesus, come!

The serpent's brood increase,  
The powers of hell grow bold;  
The conflict thickens, faith is low,  
And love is waxing cold.  
How long, O Lord our God,  
Holy, and true, and good,  
Wilt thou not judge thy suffering Church,  
Her sighs, and tears, and blood?  
Come, then, Lord Jesus, come!

We long to hear thy voice,  
To see thee face to face;

To share thy crown and glory then,  
As now we share thy grace.  
Should not the loving bride  
The absent bridegroom mourn!  
Should she not wear the weeds of grief  
Until her Lord return?  
Come, then, Lord Jesus, come!

The whole creation groans,  
And waits to hear that voice  
That shall restore her comeliness,  
And make her wastes rejoice.  
Come, Lord, and wipe away  
The curse, the sin, the stain,  
And make this blighted world of ours  
Thine own fair world again.  
Come, then, Lord Jesus, come!

#### THE TRUE END AND VALUE OF LIFE.

From all that has been said, let us learn the true value of life, that stupendous gift of God. Life is unspeakably and incalculably sublime, considered as a participation of the divine immortal life. But life is inconceivably great, chiefly as an opportunity of doing good. In any other aspect, no image is too affecting to portray its vanity. Re

garded, however, as an agency, a trust, a day of toil, of strife, and of victorious achievement, life is gloriously sublime. In every form of self-denying, self-sacrificing endurance, life is glorious—whether it be the glory of the faithful mother; or of the patient sufferer; or of virtue uncorrupted amid impurity and poverty; or of the persevering and enterprising, and public-spirited merchant; or of the toiling, cheerful and industrious artizan; or of the laborious, indefatigable student; or of the true, disinterested patriot; or of the gallant hero; or of the brave commander, who stands by his vessel, and her hapless crew, and sinks with her in indomitable firmness. But while these and all other forms of enterprise and suffering for the good of others, and in submission to the will of God, are glorious even as the glory of the stars, there is another form of life-long or life-sacrificing labour which is as the glory of the sun!

To feel that to live is Christ—to be so united to Christ that his work is our work, his will our will, his sufferings, death, and

sacrifice ours, his self-denial, love and charity ours, his kingdom our inheritance, and his triumph and glory ours—to feel that to spend and be spent in his service, to be instant in season and out of season in winning souls to Christ, is our life—to feel that pain is pleasure, and weariness rest, and tribulation glory, and death gain, when endured as good soldiers of Jesus Christ—this is to shine with a glory which death itself shall not eclipse, but which rising in a brighter dawn, in a better land, in a hemisphere encircled by the eternal hills watered by the river of life, and luxuriant as the paradise of God, shall shine more and more throughout the unending day of our ever brightening immortality.

Dear reader! Can you take God's will, and word, and decree as your inheritance? Can you say, Thy kingdom, O Christ, is over all, thy power will subjugate all, and thy glory will obscure all? As it is in thy purposes, so is it in thy promises. So be it in our prayers, and praises, and labours,



until thy will is "done on earth as it is done in heaven."

What say you reader? Can you venture on Christ's promise all you love and live for, and life itself? Dr. Watts said, "I have faith enough to venture body, soul, and spirit for an eternity upon it." The Rev. John Hyatt was for many years co-pastor with the Rev. Matthew Wilks, of the congregations at the Tabernacle and Tottenham-court chapel. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation said, "Is all right for another world?"

"I am very happy," said Mr. Hyatt.

"Have you made your will?"

Mistaking the question—"The will of the Lord be done!" said the dying Christian.

"Shall I pray with you?"

"Yes, if you can;" alluding to Mr. Wilks's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" (alluding to an expres-

sion Mr. Hyatt frequently used in the pulpit.) With a mighty and convulsive effort, he replied, "A MILLION!"

Thus also was it with our dear martyred sisters and brethren.

They perished—but their wreath was won,  
Immortal on the heights of fame;  
Nor sank a cloud on Zion's sun,  
For still she conquers in His name—  
Filled with whose life she cannot die,  
Her conquest is posterity.

Christian reader! To you, to me, to every one of us is given a banner, that it may be borne manfully for Christ's cause. "Follow me," is his war-cry. "Whithersoever I lead," is his emphatic word, as he rushes into the thickest of the fight. "He that loseth his life for my sake shall find it: and he that loveth it more than me is not worthy of me. And to him that overcometh and is faithful unto death, I will give a crown of life in glory everlasting."

See how they close around his majestic person, catching fire from his eye, and daring from his presence. They endure hardness.

They fight not uncertainly. They contend earnestly even unto blood, striving against sin and Satan. They are baptized with a baptism of fire. They have trial of cruel mocking and scourging, yea, moreover, of bonds and imprisonment. They are stoned. They are sawn asunder. They are tempted with grievous, and unspeakable, yea, fiendish atrocities. They wander about in nakedness, and peril, in hunger, and thirst. They are destitute, afflicted, tormented. They are mangled, hewn to pieces, and even crucified.

But to them to live is Christ, and to die gain. They conquer though they die. Yea, they are more than conquerors through him that loveth them; whose grace is sufficient, and whose felt presence is perfect peace, and a present heaven. Christ is the strength of their failing heart, the light of their fading eye. They grasp their banner firmly, even in death,

“And smile to see its splendors fly,  
In triumph o’er the closing eye.”

They have fought the good fight. They

have kept the faith. They have let no man take their crown. And as the dimness of death seals the closing eyelid, and glazes the vacant eyeball, and the cold chill freezes their heart's blood, their spirit revives on seeing Christ's banner waving still over them. And as a dying patriot requested that the flag under which he had fought and conquered might be placed under his head for a pillow, while life was ebbing away, so does the Christian, whose pulse of life is fleeting, pillow his sinking head on his Saviour's bosom; while the last beat of his heart sends up to heaven the shout, "Thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ."

And may He, whose is the kingdom, and the power, and the life, and the glory, first work in each of us to *will*, and then to *do* his good pleasure here; and then by his unspeakable grace make us partakers of his glory, and in his kingdom in heaven.

"Thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and

tongue, and nation, and hast made us unto our God kings and priests.”

“Coelo quos eadem gloria consecrat.”

Ye that are now in heavenly glory one,  
May we together join, with earthly voice,  
Hymning your everlasting victories, won  
By arduous labours, and the better choice.

Now love and unveiled truth doth feed for aye,  
And ye drink full of joy's o'erflowing wells,  
Where slakes the soul her thirst that cannot die;  
And by the sacred fountain ever dwells.

From inmost shrines from whence the Godhead  
streams,  
The King, himself, with his own countenance,  
Shines o'er you, and, unsparing of his beams,  
Fills the soul's dwelling with his radiance.

From out the golden altar, 'neath the throne,  
Blood of the Innocent for mercy pleads;  
Shed in the cause of Him who sits thereon,  
For ever sues anew, and ever bleeds.

Mid lightnings numberless, thro' the dim vast  
Of light, the adoring elders bow them down,  
To Him, whose kingdom shall for ever last;  
And each before him casts his golden crown.

Nations and languages of countless tongue,  
With jubilant palm, and robes washed white in  
blood,

For ever sing the inexpressive song—  
Him the thrice holy, and the only Good.

Glory on earth, and glory be above,  
To Father, Son, and Spirit, ever blest.  
Who with o'erflowing, boundless love,  
Saints to their fulness fill with perfect rest.\*

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I love thy kingdom, Lord,  
The house of thine abode;  
The church our blest Redeemer saved  
With his own precious blood.

I love thy church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

If e'er to bless thy sons  
My voice or hands deny,  
These hands let useful skill forsake,  
This voice in silence die.

If e'er my heart forget  
Her welfare or her woe,  
Let every joy this heart forsake,  
And every grief o'erflow.

For her my tears shall fall;  
For her my prayers ascend:  
To her my cares and toils be given,  
'Till toils and cares shall end.

\* Ancient Hymn.

Beyond my highest joy  
 I prize her heavenly ways;  
 Her sweet communion, solemn vows,  
 Her hymns of love and praise.

Jesus, thou Friend divine,  
 Our Saviour, and our King,  
 Thy hand from every snare and foe  
 Shall great deliverance bring.

Sure as thy truth shall last,  
 To Zion shall be given  
 The brightest glories earth can yield,  
 And brighter bliss of heaven.

#### THE FIELD OF THE WORLD.

##### A MORAVIAN MISSIONARY HYMN.

High on his everlasting throne,  
 The King of saints his work surveys;  
 Marks the dear souls he calls his own,  
 And smiles on that peculiar race.  
 He rests well pleased their toil to see,  
 Beneath his easy yoke they move,  
 With all their heart and strength agree,  
 In the sweet labour of his love.

His eye the world at once looks through—  
 A vast, uncultivated field;  
 Mountains and vales in ghastly show,  
 A barren, uncouth prospect yield.

Cleared of the thorns by civil care,  
A few less hideous wastes are seen;  
Yet still they all continue bare,  
And not one spot of earth is green.

See where the servants of their God,  
A busy multitude appear!  
For Jesus day and night employed,  
His husbandry they toil to clear.  
The love of Christ their hearts constrains,  
And strengthens their unwearied hands;  
They spend their blood, and sweat, and pains,  
To cultivate Emmanuel's lands.

Alarmed at their successful toil,  
Satan and his wild spirits rage,  
They labour to tear up and spoil,  
And blast the rising heritage.  
In every wilderness they sow  
The seed of death, the carnal mind;  
They would not let one virtue grow,  
Nor leave one seed of good behind.

Yet still the servants of the Lord,  
Look up and calmly persevere;  
Supported by the Master's word,  
The adverse powers they scorn to fear.  
Gladly their happy work pursue;  
The labour of their hands is seen,  
Their hands the face of earth renew;  
Some spots at least are lively green.



To dig the ground they thus bestow  
Their lives, from every softened clod  
They gather out the stones, and sow  
The immortal seed, the word of God.  
They water it with tears and prayers,  
Then long for the returning word;  
Happy, if all their pains and cares,  
Can bring forth fruit to please the Lord.

Jesus their work delighted sees,  
Their industry vouchsafes to crown;  
He kindly gives the wished increase,  
And sends the promised blessing down.  
The sap of life, the Spirit's powers,  
He rains incessant from above;  
He all his gracious fulness showers,  
To perfect their great work of love.

O multiply thy sower's seed,  
And fruit we every hour shall bear;  
Throughout the world thy gospel spread,  
Thy everlasting grace declare;  
We all in perfect love renewed,  
Shall know the greatness of thy power,  
Stand in the temple of our God,  
As pillars, and go out no more.

## NOTE.

## A THIRD EXTRAORDINARY FACT.

IN addition to the two extraordinary facts mentioned, as demonstrative of the power and efficiency of the church for the conversion of the world, a third may be added, and that is, that the church after having been established by miracles and inspired teachers, has held on her way until the present time, under the operation of ordinary causes, and the agency of uninspired, and often weak, ignorant, and wicked men.

“In the formation of any society, nothing is more likely than that the means adopted for its first establishment should be also the means proposed for its continuance and security. Thus the same institutions by which Lycurgus or Solon each established a community of that description which best pleased himself, were, by them, considered as the most conducive to perpetuate it in its genuine

purity. This, indeed, will be mostly the case in all human societies. But the reverse occurs in the history of the church. It was established by miracles, exhibiting an infinite variety of superhuman power; it has been perpetuated without any. Its very rulers and agents (as if to make the contrast still more striking) have not remained the same. The terms *apostle*, *prophet*, *interpreter*, &c. denote offices which seem to have been designed only for the formation of the church; and, accordingly, to have been dropped on its complete establishment. Even some of the customary usages of Christianity partook of this temporary character; and these, if preserved, have been applied by the purest churches to purposes different from those which they originally served."

The reason for this apparent abandonment of Christianity to the natural operation of its own principles, and system of laws, officers and order, is, therefore, a still further proof of its inherent efficacy as the power of God to the conversion of the world, and the salvation of souls.

The establishment of Christianity was a miraculous revelation and institution by God of all the truth and of all the instrumentality necessary for the fulfilment of his decree, that the heathen shall be converted. And just as God, having created the universe and established its order, laws, adaptations, and relations, withdrew all miraculous interposition, and left the completed work, which was all very good, to accomplish its purposes under his divine providence; so, having completed the revelation of the truth, and the institutions and instrumentalities of the gospel, all further superhuman interference by revelation or miraculous agency was unnecessary, and would imply imperfection. Their withdrawal, therefore, is the assurance that God's work was finished, and all very good, and that his church and gospel are mighty through God; and that their present design is, as the angel flying in mid-heaven, to preach the everlasting gospel to every nation, and kindred, and tribe, and people.

All expectations, therefore, of miraculous interposition for the promulgation and tri-

umph of the gospel, and of the personal return and reign of Christ in earthly glory, are based on the idea of the present insufficiency, incompleteness, and powerlessness of the gospel system, and are a plain and manifest denial of the sufficiency of Scripture to make wise unto salvation; of the adequacy of the gospel as the power and the wisdom of God for the salvation of all that believe; of the fitness of the church to be both the pillar and the ground, that is, the preserver and the propagator of the truth; of Christ's prophecy that the gates of hell should not prevail against it; and of Christ's promised presence and power to the end of the world.

The volume of revelation has been sealed and closed. Christ's kingdom is come. Christ's truth is perfect, and able to make wise unto salvation, and to convey the gospel to every creature. And the church is God's only appointed instrumentality, first for preserving the Scriptures; secondly, for bearing witness to them; thirdly, the propagation of them; and lastly, as being God's

ministry for the reconciliation and salvation of men.

Grant that the church thus left has been unfaithful, cold, wayward, and selfish, and that it has often greatly departed from its inspired principles, and divine precedents and purposes, for worldly and ambitious ends. This does not affect the truth or efficacy of either. "The same difficulty meets us in the history of the progressive corruption of the human race; in the backslidings of God's chosen people, the Jews; and it was what we have reason to look for in the last dispensation itself, from the prophetic warning of its inspired founders. It is a difficulty which resolves itself into the inexplicable question concerning the existence of evil. The general corruption of the Christian world at any past period, ought to be considered rather as a presumption that the church is assisted by God; and this the more the earlier such corruption occurred, and for this obvious reason. When the old world began to corrupt religion, we know that they plunged deeper and deeper into error, in every age, and country,

and system of theology, or morals. And we see plainly that if left to themselves the Jews would have sunk into a similar total apostasy and corruption. *And why did they not? Because God continually interposed.*" And what then but a corresponding, though insensible, divine guardianship, can account for the revivals, the reformations, the purifications, through martyrdom and blood, the ever recurring zeal for Christ and his truth, the self-denial, devotedness, and missionary enterprise, the manly liberality, union, and onward progress, which are now manifesting their power in every part of the earth where evangelical Christianity exists?

What the church has done it can do, and what has been done for the church can be and will be done, until her victory is complete, and her dominion universal. He who is with her is greater than all that can be against her. The Lord in the midst of her is mighty.

Nay, Bride of Heaven! thou art not all bereft,  
Though this world's prince against thy power rebels;  
By thrones, dominions, wealth, and honours left,

Within thee still the ETERNAL SPIRIT dwells,  
Thy pledged possession. Seek nor seer nor sign,  
True Temple of that Habitant Divine.  
Thy part is simple. Fearless still proclaim  
The Truth to men who loathe her very name.  
Proclaim that HE, to Paul in glory shown,  
Even from that glory calls thy wrongs his own;  
And if thy night be dark—if tempests roll,  
Dread as the visions of thy boding soul,  
Still in thy dimness, watch, and fast, and pray,  
And wait the bridegroom's call—the burst of open-  
ing day.

THE END.



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