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ARTICLE I.

THE COUNCIL OF APOSTLES AND PRESBYTERS AT JERUSALEM.

The Acts of the Apostles is the first chapter of the history of the Christian Church, the transition chapter from the history of the Church under the Jewish dispensation to the history of the same Church under the Christian dispensation. Although not designed to teach ecclesiastical polity, yet the principles and precedents furnished therein by apostolic precepts and practices are so numerous and specific, that it alone would be sufficient to reveal the constitution of the Church, if there were access to no other inspired writings. Notwithstanding the fact that the voice of inspiration was never heard beyond the first century, yet the advocates of Prelacy and Congregationalism appeal alike to the testimony of the post-apostolic age in support of their respective systems. Thus Mr. Litton, of the Episcopal Church, quoted by Bannerman in his "Church of Christ," makes the remarkable statement that the claims of Episcopacy are strong so long as the appeal is to the post-apostolic age, and become weak only when the appeal is made to Scripture. Canon Venables, in the *Encyclopædia Britannica*, article *Episcopacy*, furnishes the following still more explicit testimony to the same effect: "It may be desirable here to remove the confusion which may be produced by

ARTICLE V.

THE REGAL CHARACTER OF CHRIST.

AN ARGUMENT FOR FOREIGN MISSIONS.

In eternity, God the Father and God the Son entered into a covenant of grace for the redemption of a lost world. The conditions of the covenant were that God the Son should become incarnate, satisfy the immutable demands of the law and the inflexible justice of God, and atone for the sins of the elect by his vicarious sacrifice on the cross. One of the promises made to him upon the fulfilment of these conditions was universal dominion. As Theanthropos, he was to be sovereign Ruler of the inhabitants of hell, the nations and tribes of earth, and the innumerable hosts of human and angelic spirits in heaven. Now, "when the fulness of the time was come," Christ actually fulfilled the conditions of the covenant. For he condescended to leave heaven and assume our nature, with all its sinless infirmities; to endure the manifold miseries which are incident to an earthly life, its temptations, privations, and toils; to meet the requirements of God's law in extent and spirituality; to suffer the inconceivable agonies of the garden and the cross, and to lie in the grave three days under the power of death. He has thus executed God's decrees and fulfilled the prophecies concerning him, and wrought out a complete and eternal salvation for his chosen people. God has, therefore, exalted him to his mediatorial throne, where he reigns in ineffable glory. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11. His coronation is a consequence of his humiliation. He wears on his head many crowns, because he has overcome sin, death, and hell. Daniel, with prophetic eye, looks down the long avenues of time, and witnesses the august scene of Christ's receiving a universal kingdom from the Father after he had risen from the dead and ascended to

heaven. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14. Jehovah Jesus has assumed the government of the world, and the spiritual kingdom that he has inaugurated shall embrace the whole earth.

I. The absolute certainty of the evangelisation of the nations, because Christ is King.

If our faith may rest in this proposition as undeniably true, it will greatly encourage us to pray earnestly and labor persistently in view of the apparently insurmountable difficulties which beset the Foreign Missionary work. These difficulties are numerous and great: such as the magnitude of the work and the utter inadequacy of existing agencies to overtake it; the natural wicked tendencies of human nature, wherever found; the unbelief, ignorance, illiberality, and apathy of the Church at home; the difference in doctrine, practice, and methods of work of the missionaries themselves; the number, experience, and subtlety of the enemies of Christ's kingdom, both human and satanic; the pernicious influence of wars waged between civilised and uncivilised nations, and of wicked diplomatists and traders, and disregard of international treaties. There are also hindrances arising from the caste system of India; the bigotry of Mohammedanism; the custom of foot-binding and the habit of opium-smoking in China; the unhealthy climate of Africa, and the intrigue of Jesuits. Add to all these the obstacles resulting from the variety of different languages and dialects, and in many places the necessity for the reduction of spoken to written language; disgust of all religion, especially among many in Italy, France, South America, and Mexico, caused by the prevailing irreligion of Antichrist; the religio-political system of Confucius; the Parseeism of Zoroaster; the atheism and idolatry of Buddhism, and all other Oriental faiths; the literature of such men as Voltaire, Strauss,

Hegel, Renan, and Darwin, and from the ignorance, cruelty, and degradation of many heathen communities. Nothing but faith in the infallible word of the crucified and exalted Redeemer, whose authority is supreme and whose government is universal, can inspire hope that the world will be Christianised and "new heavens and a new earth" be created, wherein righteousness shall dwell. But he who created and preserves the world and died for its redemption, declares that millennial glory shall encompass it, and he is as much above the difficulties of earth as the sun is above the storms that sweep its surface. It is absolutely certain that his spiritual kingdom will be world-wide—

(1) Because this is his will. It is in harmony with his eternal purpose to convert the heathen. His will is the law of the universe, and the Bible is the perfect expression of that will. It is a supernatural revelation of his will relative to the salvation of mankind, and his will is expressed in the various forms of promises, commands, prophecies, and simple declarations. In the second Psalm, God the Father says: "Yet have I set (*i. e.*, anointed) my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, 'Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'" Ps. ii. 6-8. "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 24. "And it shall come to pass in the last days, that 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 unto it." Isa. ii. 2. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him." Ps. lxxii. 10, 11. Just before he ascended to the right hand of God, he said: "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever

I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii. 18-20. It is perfectly evident from these and other Scriptures, that the heathen were included in the sovereign, eternal, and immutable plan of salvation devised in infinite wisdom and love by God the Father, and executed by God the Son, and that Christ's kingdom of grace will be unlimited. It is the purpose of Jesus to save all that are "ordained to eternal life," whether they be in Europe, Asia, Africa, North America, South America, or Oceanica. He did not die for the Jewish nation, nor for kings, nor the rich, the poor, the intellectual, the cultivated, the learned, as such; but for all of every nation, class, color, who accept him as their individual Redeemer from sin and death. But whomsoever God has elected of "his mere good pleasure" to be "vessels of mercy," will be glorified. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. viii. 29, 30. Here we have foreknowledge, predestination, vocation, justification, glorification. The links of this divinely-forged chain are inseparable. Therefore, if the heathen were included in God's original purpose of redemption, as has been demonstrated, and if all that are included in his purpose will certainly be glorified, their evangelisation is an absolutely necessary event, on the one hand, to fulfil God's decree relative to their salvation; and on the other, to prepare them for eternal glory. Effectual calling, justification, and sanctification, are fruits of God's electing love, and must necessarily precede entrance into heaven. We cannot conceive how the saintly Richard Baxter, in view of such an irrefragable scriptural argument, could doubt that the Oriental world would ever receive the gospel, or how thousands in the Church to-day can assert that God will, *in some way*, save the heathen without a knowledge of the gospel, thus essentially denying the truth of the proposition affirmed above, that it is Christ's will or design to save them. For, so far as we know, he has revealed only one way of redemption; and

all adults are saved or lost, just as they accept or reject this one way, which grounds itself ultimately in God's eternal purpose.

Further: history proves that it is Christ's will to extend his kingdom to the heathen world, and history is but an unfolding of the book of God's decrees. Events reveal what God permits or directs. Now, if the book of the Acts of the Apostles be good ecclesiastical history, the apostles believed it to be Christ's will to proclaim the gospel to the remotest regions, beginning at Jerusalem. They were to be his witnesses unto the uttermost part of the earth. And when they had tarried in Jerusalem until the promise of the Father was fulfilled, they began to preach not to the Jews only, but also to representatives of other nationalities and cities assembled at the Jewish metropolis; so that Parthians, Medes, Elamites, Cretes, and Arabians, and the inhabitants of Mesopotamia and Palestine, of Libya, Rome, and Egypt, and the provinces of Asia Minor, heard, in their own languages, the wonderful works of God. Before three and a half centuries had passed, the gospel was heralded to the then known world. Paul preached it in Asia Minor, Greece, and Rome, and perhaps even in Spain, Gaul, and Britain; St. Thomas, in China and Parthia; Bartholomew, in India and Armenia; Peter, in Babylon; Jude, in Idumea, Syria, and Mesopotamia; Simon, Mark, and Jude, in Egypt and other parts of Africa; Matthias, in Ethiopia; Philip and Andrew, in Scythia; and Frumentius, in Abyssinia. Thousands were converted under the preaching of the apostolic Greek and Latin Fathers, and the severe and general persecutions in the Roman Empire, scattered the truth everywhere. Now, as God decreed to permit sin to enter the world, perhaps to display his boundless love to the universe, and sin has actually entered it, and as he determined beforehand the death of Christ for sin, and Christ has actually died, so he has decreed the evangelisation of the nations, and this decree will like the others become history.

Further, still: Christ is incontestably proving to Christendom in modern times, that it is his will to Christianise the earth by blessing the instrumentalities employed for the accomplishment of this end.

Hence, if the gospel is not preached to all the world, God's unchangeable purpose will be thwarted, the plan of salvation disconcerted, Christ's spiritual kingdom circumscribed, and the prophecies unfulfilled, and all the favorable indications of Christian progress in distant lands are so many misinterpreted signs of the times.

(2) Because Christ is a King of unlimited resources, and can fully execute his will. He is qualified to reign over a universal kingdom. He is the embodiment of infinite perfection, and is clothed with all the attributes of deity. He is sovereign, immutable, omnipresent, omniscient, omnipotent, and infinite in holiness, justice, love, and truth; and all these attributes are engaged to accomplish his will. He made and preserves all persons and things for his own glory, and he is over all, God blessed for ever. He is unchangeable in his being, character, and purposes. He is no capricious king, whose laws vary with circumstances. If he were mutable, he would be finite; and if he were finite, he could not execute the entire will of his Father, who is infinite. He is always at all places in his realm, and to him there is no history or prophecy, no past or future, as such. He fills immensity with his presence, and to him there is no succession in time or thought. He views all things in their essences, relations, causes, and results; and the most unimportant event cannot happen in his vast domain without his perfect knowledge. There are no mysteries in nature, providence, or redemption, to the uncreated mind of him who is the First Cause and Final End of all things. He is always fully conscious of his eternal design to save his chosen people, and is acquainted with their wants, sins, infirmities, and spiritual attainments. He looks into the inmost recesses of the human heart, and knows its character and possibilities. His most cunning foes cannot conspire against his government, or in the darkest caverns of hell league against the weakest of his subjects, without his cognisance. By his limitless power he regenerates the soul, implants the germs of spirituality, and satisfies its wants of knowledge, righteousness, and holiness, from the inexhaustible treasures of his grace. By it he causes all the complications of his providence, afflictions, pleas-

ures, and even sin itself, to contribute to the good of his servants, and restrains and conquers all his and their enemies. He hates all kinds and degrees of sin, and cannot look upon it. The heavens are comparatively unclean in his sight, and he charges the burning ones before his throne with folly. He has exhibited his spotless holiness in hurling rebellious angels to Tophet; in visiting the earth with countless forms of death for one sin of disobedience; in deluging the antediluvian world with water; in converting the cities of the plain into a miniature hell, and scattering the Jews throughout the world. His retributive justice will mete out condign punishment to all his enemies, and render to every man, at the final judgment, according to his works. Rom. ii. 5-11. But infinite love is united with inflexible justice in the person of the King of kings, and in the exercise of it he sends his Spirit to operate effectually upon the hearts of his people, and regenerate, convict, convert, sanctify, and save them. His immutable truth also is pledged to extend his gracious government to the ends of the earth. It is impossible for him to lie. He who is to be the Head of the heathen is therefore rich in resources, and will utterly demolish the antagonistic kingdom of Satan, and establish his own upon its ruins. But he will not renovate the world without means, for his is a kingdom of means, and he controls them for the realisation of his ends. If he has predestinated the salvation of the nations, he has equally predestinated the use of the means by which they shall be saved. He ordinarily works by means in the three worlds of nature, providence, and redemption, and he is Head over all things for the Church. For nature is but the theatre of God's providential dispensations, and his providential dispensations discipline and sanctify the Church. So that the world of nature exists principally for the world of providence, the world of providence for the world of redemption, and the world of redemption for the glory of God. The chain of means connects and binds the whole. Now, the great instrumentality by which he works in the world of redemption is *the truth*. By it he will emancipate the world from the dominion, power, presence, and being of sin. By it he will purify the Church and revolutionise

society. But without a knowledge of the life-giving truth, the heathen will remain spiritually dead, and will be eternally lost. The first chapter of Romans is an accurate description of the Gentile world without the gospel. That world is peopled with living corpses. Its inhabitants break the laws of man, nature, society, and God. They are idolators, cannibals, murderers, blasphemers, thieves, liars, and drunkards. They are guilty of the sins of polygamy, polyandry, witchcraft, malice, treachery, envy, strife, revelling, infanticide, indolence, cruelty, revenge, and pride. In many places human sacrifices are offered to their gods, women are slaves and warriors, and often commit suicide to escape temporal miseries, and every principle of humanity and natural affection is disregarded. In many more civilised communities, atheism, materialism, rationalism, and idealism prevail. Their minds are darkened, their hearts are hardened, and they are filled with ignorance, delusions, and superstition. Nevertheless, they are inexcusable, because they do not even try to utilise the knowledge they possess. They have the light of nature, their moral constitution, and, in many instances, fragments of revelation itself, as, for example, the Karens of Burnah. Still, they have no knowledge of God as Father, Christ as Saviour, and the Holy Ghost as Sanctifier and Guide, and must be finally lost, unless the glorious gospel of the blessed God is proclaimed in their ears by Christ's ministers, and the Holy Ghost makes it effectual. Thus we conclude from the sorites of Paul, there can be no salvation without the righteousness of Christ; the righteousness of Christ can be obtained only by faith; there can be no faith without hearing; no hearing without preaching, and no preaching without preachers. Rom. x. 10-15. There is no other name under heaven than Christ's by which men must be saved. Acts iv. 12. True, they will not be lost because they reject the gospel; for they do not have it to reject. But they will perish because they possess no knowledge of the only way of salvation. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Rom. ii. 12. Knowledge determines the degree of guilt and punishment. Knowledge of the laws of nature,

providence, and conscience, renders them inexcusable, because they do not exercise a natural faith in the God these laws reveal. Is it not probable that if they would utilise the knowledge of the being and perfections of God derived from these three sources, and feel after him in the exercise of this natural faith, and of a sincere desire to obtain higher truth, God would, in infinite mercy, send them the gospel and impart a supernatural faith? But they have a natural, inherent aversion to the truth, and they do not like to retain God in their knowledge. They enter the world with a want of holiness in their wills, intellects, affections, and consciences, and their original sin is the prolific source of actual transgressions.

Further, it does not harmonise with the unity of God's plan of salvation, and with the unity of the human race to suppose that the heathen will be saved without the gospel. Certainly God has not one scheme of redemption for one nation and another for another. If he has, the only infallible rule of faith and practice does not reveal it to us, and the Church is mistaking the very end for which she was established, by disseminating the truth to the nations. Moreover, the human race is one (Acts xvii. 26) in constitution and spiritual wants, and Christianity lucidly evidences its divinity by its wonderful adaptability to all grades of intellect and to every class of society. Many, however, seem to be slow in accepting this truth. Their convictions are similar to those of the Dutch farmer in Africa who said to Mr. Moffat, "Hottentots! Are ye come to preach to Hottentots? Go to the mountains and preach to the baboons; or I will bring my dogs, if you like, that you may preach to them;" or, to those of the Frenchman, who affirmed to the first missionary to Madagascar: "So you will make the Malagasy Christians? Impossible! They are mere brutes, and have no more sense than irrational cattle." But the actual conversion of many Hottentots, Malagasy, and even of the Bushmen of Terra del Fuego and Papuans of New Guinea, the very lowest in the scale of human intelligence, clearly proves the complete falsity of these objections. Nothing, then, seems to be more patent than that the heathen without the truth are not only spiritually dead, but eternally damned. If this conclusion is un-

true, to send them the gospel would be the greatest of curses; for the great majority of them will not believe it, and therefore will be lost; whereas, according to the supposition under consideration, all would be saved. However terrible it may be, our conclusion is certainly scriptural. Column after column, year after year, march under the prince of darkness into their everlasting prison-house. Now, Jesus Christ, as King, has absolute control of the truth, the necessary means by which immortal souls are quickened, and he has established his Church in the world to propagate it. He has instituted the ministry to proclaim it, and sends his Spirit to make it efficacious. Christ is the Light of the world. He is the uncreated Fountain of pure truth, and all the histories, sacred writings, and prophecies of the Old, and the Gospels and Epistles of the New Testament, are valuable because of their relation to him. He has, by a stupendous miracle, preserved his word from corruption, in spite of the rancor of his enemies, the downfall of empires, and the vicissitudes of time, so that amidst all the variations of human belief, our minds may rest calmly in the obvious fact that the Bible contains the very words of Jehovah which are the power of God unto salvation to every one who believes, whether he be Jew or Gentile. He has made it obligatory upon his Church to send this unadulterated, supernatural revelation of his will concerning the redemption of men, to the ends of the earth, that they may see the salvation of our God. The command is explicit and unmistakable, and why the Church has slumbered over it for centuries, in negligence and disobedience, is one of the insoluble mysteries of God's providence. It is not the duty of the Church to regenerate the world; for this is the prerogative of the Spirit. The truth possesses no inherent power to regenerate the soul. But, ordinarily, the Holy Ghost does not operate without it as an instrument, although he is sovereign and almighty, and can work with or without means. Unless, therefore, the word of God is promulgated by the ministers of Christ, in obedience to his ascending command, to the kingdoms of the world, they never will become the kingdoms of our Lord and his Christ. But if it is the will of Jesus Christ, who administers his mediatorial government, and if he has ample

resources to effect his will, the gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. Matt. xxiv. 14. Then shall all his enemies be put under his feet. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 28.

II. Christ's is a progressive kingdom. It gradually takes possession of the individual soul, illumines the darkened intellect, subdues the stubborn will, and destroys carnality in the affections. The streams of thought, word, and act that flow from the regenerated soul are more and more colored with holiness. The leaven of Christian truth by degrees diffuses itself through the corrupt mass of the natural heart. The old man is in a dying state, and the new man is more and more actuated by spiritual motives, governed by spiritual laws, and his mind and heart furnished with spiritual ideas, principles, and dispositions, which manifest themselves in a spiritual life. As it is in the individual, so it is in the world: the law of development obtains. The land of Canaan was not at once conquered by the Israelites. The kingdom of heaven in the world is like a grain of mustard seed sowed in a field. When sowed it is the least of seeds, but when it germinates, grows, and matures, it is the greatest among herbs. The Christian Church planted in Eden will continue to develop until it enlightens the whole earth. The thick darkness of the world's ignorance, superstition, and error is even now gradually receding, and the morning light betokens the coming splendors of the Sun of Righteousness. Christianity has made unparalleled progress within the last century, as will appear from the following facts and figures collected from various reliable sources: "A few mechanical superficial Dutch missions in Ceylon and the Moluccas; the missions of private Americans and the Moravians, existing with great difficulty, because of the constant confusion of war, among the Indians of North America; the much-promising, but under the bad influences of that thoroughly rationalistic age continually crippled, missions in some small districts of East India, of the Halle-Danish mission; the missionary efforts of the Nor-

wegio-Swedish mission, put forth with spasmodic zeal among the heathen Laps of Scandinavia; the flourishing missions of the Wesleyans and Moravians in the West Indies and Surinam; some faint scattered flames of gospel light in ice-bound Greenland and Labrador, fanned by Norwegians, Danes, and especially Moravians; small and soon suppressed missionary beginnings of the Moravians in Cape Colony—these were in the main, notwithstanding many heroic never-to-be-forgotten missionary pioneers, the very humble results of evangelical foreign missions, up to the end of the eighteenth century." But at the present time the subjects of King Jesus are found in Africa, Hindostan, Burmah, Siam, China, Japan, Persia, Syria, Turkey, South America, Mexico, and the isles of the sea. In 1800 there were not more than fifty thousand converts; now there are seven hundred thousand communicants and one million six hundred and fifty thousand native adherents. Then there were only seven missionary societies; now there are one hundred and sixty. In 1820 there were only one hundred and seventy missionaries; now two thousand four hundred ordained foreign missionaries and twenty-three thousand catechists, teachers, evangelists, and native preachers are laboring in distant regions. A century ago the Protestant mission schools did not exceed seventy; now they number twelve hundred, with four hundred thousand scholars. Eighty years ago all the Protestant denominations contributed the mere pittance of \$250,000 annually to the cause of Foreign Missions; now they give \$7,000,000—five times as much as is collected by the Propaganda of Rome. Then, the Bible was translated into only fifty different languages, and only five million copies were distributed; now it is translated into about two hundred and seventy-five languages and dialects, and one hundred and forty-eight million copies are circulated. Seventy languages without an alphabet have been reduced to writing and grammars composed. A hundred years ago the gates of many powerful nations were barred against the heralds of the cross; now, religious toleration, in some degree, is universal, except in Corea, and eight hundred million heathen are at liberty to hear the glad tidings of redeeming love. Certainly, this is a partial answer to the sublime prayer

of Christ and Christendom: "Thy kingdom come." The stupid Papuan and the degraded Hottentot, as well as the intellectual Brahman and the courteous Japanese, have felt the power of Christianity, and the railroad, steamboat, telegraph, and printing press are its servants. But an account of such general results is unsatisfactory; we must descend somewhat to details.

Two hundred missionaries preach the gospel to the Indians of North America. The Presbyterians, North and South, the Friends, the Protestant Episcopal Church, the American Missionary Association, the Moravians, and the Methodist Episcopal Church, South, have missionaries among the Creeks, Choctaws, Cherokees, Chickasaws, and other tribes, and thousands have been converted. Among the Dakotahs there are eight hundred and fifty converts, five hundred and fifty children in the Sunday-schools, ten native ministers, and eleven churches. At Carlisle, Pa., there is an Indian training school, in which two hundred and twelve Indians annually receive instruction. Sixty-four Indians attend the Normal and Agricultural Institute at Hampton, Va., while numbers are educated in common schools at home. The Indians were represented in the last Pan-Presbyterian Council by Rev. Allen Wright, of the Choctaw nation, who said before that body that the "Choctaw Indians were natural Presbyterians." In that nation there are eleven hundred Presbyterian communicants, and their twenty-six churches are starting missions among the wild tribes upon the western border of the nation. Even Alaska has recently been occupied.

Five years ago there were only eleven churches, one hundred and seventy-five congregations, six presses, fifty-six schools, six religious periodicals, and one hundred and twenty mission agents employed in Mexico. Now there are two hundred and sixty-five foreign missionaries and helpers, two hundred and forty-five congregations, twelve thousand members, twenty thousand adherents, a hundred and ten Sabbath-schools, with three thousand seven hundred scholars, eleven religious periodicals with a circulation of twelve thousand eight hundred, and last year six million one hundred thousand pages of Christian literature were distributed. Thirteen theological students attend the Seminary in the city of

Mexico. The Presbyterians, North and South, the Methodist Episcopal Church, the Southern Methodists and Baptists, the Associate Reformed Presbyterians, and the Friends are striving to enlighten the Mexicans, ninety-three per cent. of whom are steeped in papal and pagan ignorance. Church property has been purchased, thousands of Bibles and Testaments have been distributed, and encouraging progress has been made in emancipating the people from the thralldom and deadening influences of Rome. The Moravians have seven stations, and a thousand and one hundred native Christians among the negroes and mulattoes of the Mosquito Territory. In the West Indies the Wesleyan Methodists have seventy-seven stations and circuits, ninety-nine missionaries, six hundred and twelve local preachers, forty-seven thousand four hundred members, and two thousand three hundred and fifty probationers. The Baptists have a membership of twenty-five thousand. The United Presbyterian Church of Scotland has in Jamaica four Presbyteries, one hundred and twenty stations, eighteen ordained European missionaries and eight ordained native preachers, and seven thousand members. The Protestant Episcopal Church has ten ministers and three hundred and fifty communicants. The Presbyterian Church of Canada has a prosperous mission in Trinidad. The Moravians have a theological seminary in Jamaica. The thirty-six thousand native Moravians in the West Indies constitute many Christian congregations, but the churches are not self-supporting. In the British West Indies two hundred and forty-eight thousand regularly attend church, about eighty-five thousand are communicants and seventy-eight thousand six hundred children are instructed in the day schools.

In South America the Methodists have missions in Uruguay and the Argentine Confederation, and the South American Missionary Society of London has missions in the Falkland Islands, Terra del Fuego, Patagonia, and Chili, and some of the natives have been baptized. In Brazil Protestants have one thousand two hundred members, thirteen missionaries, twenty-five churches, and annually collect \$2,000 for religious purposes. Christianity is rapidly extending in English and Dutch Guiana, and

many seek Christian instruction. In Surinam the Moravians have fourteen stations, seventy-four missionary agents, three hundred and twenty-six native helpers, and twenty-one thousand six hundred members, including the candidates for baptism and the baptized children. (The Moravian is emphatically a missionary Church. It has only nineteen thousand communicants and thirty thousand seven hundred adherents at home, and it has three hundred and fifteen missionaries in Greenland, Labrador, North America, South America, Central America, West Indies, South Africa, Australia, Thibet, and other countries, with twenty-five thousand two hundred communicants and seventy-four thousand adherents. Its contributions average \$5.00 per member for Foreign Missions.) The prevailing religion in South America is Roman Catholicism; but large numbers, although nominally Catholic, are really indifferent towards that faith, and the distinction between Christianity and Romanism is becoming more apparent to them. The intellectual, moral, and religious forces operating from centres of Christian influence in that land of Popish ignorance are effecting social and civil changes so permanent and radical, that a spirit of inquiry has been awakened and the huge empty structure of the Papacy is being undermined.

In Australasia, Malaysia, and Polynesia the successes of the gospel have been truly wonderful. Australia conducts its own missionary operations. The Protestant Episcopal Church is the strongest in the island. It has two hundred and thirty-seven ministers and five hundred and ninety churches. The Wesleyan Methodists have two hundred and thirty ministers and eight hundred churches, while the Independents have fifty ministers and a hundred and fifty churches. In addition to these, the Baptists have twenty-four preachers and one hundred churches, the Primitive Methodists twenty-one ministers and two hundred and forty churches, and the Presbyterians a hundred ministers and four hundred churches. Even the aborigines have, in some instances, been evangelised. There are also flourishing missions in the New Hebrides, New Zealand, and Tasmania. In New Zealand alone the Protestant population is two hundred and fifty thousand. Schools have been established among the Maories.

The University has power to confer the same degrees as Oxford and Cambridge. Sumatra, Borneo, Java, Celebes, and New Guinea have been occupied. Polynesia is almost completely Christianised. Seventy thousand communicants and a Christian community of three hundred and fifty thousand attest the power of Christianity to change the hearts and lives of the most barbarous human beings. Family worship is almost universal, the horrors of heathen rites have ceased, the Sabbath is observed, and a native ministry proclaim the distinguishing doctrines and duties of the Bible. Heathenism exists only in the mountainous sections of the country. From 1838 to 1843 twenty-seven thousand natives of the Sandwich Islands were admitted to the sealing ordinances. The highest type of Christian character in this, as in many other heathen lands, is not attained, but there are among them numbers of intelligent, sincere, self-sacrificing Christians. Many of the Polynesian missions are self-supporting. They pay the salaries of their native pastors, purchase Bibles and other books, and build their own chapels. Many Hawaiian pastors occupy a position nearly equal to that of American pastors. They are influential, intelligent, impressive preachers. Within the last fifty years three hundred islands of Polynesia have abolished idolatry and human sacrifices. Cannibalism and infanticide have ceased. In the Sandwich Islands there are no illiterate people. They have eleven high educational institutions, and two hundred other schools. The fifty-six Congregational churches in these islands contributed \$3,893.62 in 1879 to *Foreign Missions*. They are sending the gospel to the heathen.

The kingdom of Christ is also coming in the land of the "Rising Sun." As a government, Japan has separated itself from idolatry, and the educated class is losing confidence in Buddhism. Japan officially recognises the Christian Sabbath, uses the Christian calendar, and has admitted the Bible into the higher schools. It has railroads, telegraphs, and great postal facilities. Christianity is materially influencing the state of politics and society, and when we consider that ten years ago there were only twelve native Christians in Japan and now there are twenty Churches and Societies at work, which have a hundred and sixty mission-

aries, one hundred native preachers, fifty organised churches with three thousand communicants and eight thousand adherents, it will appear that Protestantism is not only firmly established, but rapidly advancing. A tract distributed by the Japanese themselves says: "Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached." The Japanese Church has organised a Board of Foreign Missions to send the gospel to Corea whenever religious toleration shall be granted in that country. Not only so, but there are numerous preaching stations, schools, dispensaries, colleges, and translations of the Scriptures. A Christian newspaper and thousands of religious works have been published and circulated. Shintoism, the religion of Japan, is nothing but a system of mythology, the ranks of its priesthood are being depleted, and it is gradually declining. The Protestant Church is striving to raise up a native ministry, and one hundred and seventy-three students are studying in three theological seminaries. The contributions of the Church average a dollar a member for religious purposes. Twelve churches are self-supporting. These revolutions have taken place in a land whose government in the seventeenth century prohibited all Christians from entering the kingdom, and publicly proclaimed that "if the God of the Christians himself should transgress this law, he would pay the penalty with his head."

Thirty-three Churches and Societies are expending their energies among the four hundred millions of China. Dr. Morrison, the first Protestant missionary to China, entered the "Celestial Empire" in 1807, and in twelve years the whole Bible was translated into Chinese. To-day millions of pages are circulated in the various dialects of China. Bibles may be obtained from depositories in all the principal cities and from colporteurs. There is increased demand for Protestant publications. Some of the *literati* subscribe for them, and whatever is issued in the dialects of the Empire may be read more extensively than if it were published in English, for it reaches not only the eighteen provinces of China, but also Japan, Corea, Cochin China, Thibet, and the India Archipelago. In 1842 five ports were opened to foreign-

ers, and by the treaty of Tientsin in 1861 complete religious toleration was granted throughout the whole Empire and protection to religious teachers. In 1842 there was not an organised church. There are now three hundred and twelve, eighteen of which are self-supporting, seven hundred church edifices and chapels, four hundred and seventy-three foreign missionaries, seventy-three native preachers, and six hundred native helpers, ninety Bible women, six hundred stations, fifteen thousand communicants and fifty thousand adherents. The Chinese church membership doubles every seven years. Many of the members are manly, humble, working Christians. Mr. F. Stevenson said at the Mildmay Conference: "I have found nowhere in Christian lands men and women of a higher type than I met with in China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life." In twenty-one theological seminaries and seventy training schools, two hundred and thirty-six native students are preparing to propagate the truth as it is in Jesus. Ninety thousand patients are annually relieved in forty Christian hospitals and dispensaries. When China was sorely scourged by the recent famine, by which twelve millions perished, Christian beneficence produced a profound and lasting impression upon the Chinese mind, and thousands have more adequate ideas of Christianity and Christian missionaries. The Mandarins are more favorable to Christ's cause, a better class of boys attends the mission schools, and the higher classes are beginning to receive the gospel. Thirteen provinces are already occupied by missionaries and their families, the gospel is preached and tracts distributed in the principal cities and towns, and the native churches give \$9,200 to the various schemes of beneficence. China is deeply interested in education. There is an Anglo-Chinese University at Shanghai, and the Government has appropriated \$1,500,000 to establish a Chinese Educational Commission in America at Hartford, Conn. The hundred Chinese students in America will return to their native land with American ideas of science, civilisation, literature, and Christianity. The College at Peking has a corps of foreign teachers. Six hundred boarding schools for boys and forty for girls have been opened by the missionaries, and seven

thousand Chinese yearly receive secular education from them. Such facts clearly demonstrate that the Chinese are capable of education and religion, and that the possibilities of the land of Sinim are incalculable. As Dagon fell prostrate before the ark of Jehovah and was broken in pieces, so are the hideous idols of that land destined to be utterly destroyed, and their worshippers to raise sublime doxologies to the crucified Redeemer.

In India twenty-nine Churches and Societies have six hundred ordained missionaries and four hundred and thirty principal stations, with four hundred and sixty thousand communicants. In 1878 sixty thousand were added to the Christian Church from Mohammedanism, Parseeism, and Hinduism. In the Madras Presidency alone there are two hundred thousand professing Christians. The converts, however, are chiefly among the lower classes. Hinduism is declining; there are no new temples, and the caste system is decaying in many quarters. Four hundred and sixty missionaries attended the recent Decennial Conference in Calcutta. It was the largest missionary conference that has ever assembled, and, like that of Allahabad, has given fresh impulse to Christianity throughout India. In that promising field for missionary labor, schools and theological seminaries have been instituted and thousands of women and girls are taught the precious truths of redemption in the zenanas and boarding schools. Hundreds of Parsee and Hindu ladies have learned the English language and other accomplishments of Europeans and Americans in the great Alexandrian Institute at Bombay, and may be seen sitting in beautiful parks and gardens with their husbands and brothers, a social scene never witnessed fifty years ago. In ten years the twenty-five mission presses in India have issued three thousand four hundred new works in thirty different languages, one million three hundred and fifteen thousand portions of Scripture, and two million three hundred and seventy-five thousand school books, and eight million seven hundred thousand tracts and Christian books have been distributed. These presses exert untold influence for good in disseminating Christian truth and combating infidel publications, for whatever is printed in Germany, Great Britain, or the United States goes immediately

to India. The Bible has been translated into twenty different languages, and grammars and dictionaries of these languages composed, which are standing monuments of missionary toil. The horrible suttee has disappeared, no children are cast into the Ganges, and infanticide has ceased. Seventy years ago young men and maidens were decked with flowers and slain in the temples before the hideous goddess Kali, lepers were burned alive, thousands of prostrate forms were crushed by the car-wheels of Juggernaut, aged parents were thrown into the sacred river by their children, and devotees publicly starved themselves to death, while thousands gazed with delight upon others in the swinging circles writhing with iron hooks piercing their backs. But by the influence of Christianity, directly or indirectly, these heathen customs have been abolished, the truths of the Bible are substituted for the ritualism of the Vedas and the land whose science, civilisation, and philosophy are more ancient than ours is yielding to Western thought and Christianity. Keshub Chunder Sen, the false theist, says: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity. Our hearts are touched, conquered, overcome by a higher power, and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and he will have it." Lord Lawrence says: "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

The gospel is making progress, too, in Siam. In that country one hundred and fifty-seven Presbyterians, with a church, school, and mission press, contend with Buddhism, the reigning religion, whose priesthood is supported by \$25,000,000 annually. Among the Laos religious liberty was proclaimed in 1878, and the Sabbath is observed. In Burmah four hundred Baptist churches have twenty thousand members on their rolls. Nearly all the churches are self-supporting, and have their native pastors and school teachers. Nine-tenths of the work of evangelisation is

done by the natives. Some of the churches support foreign missionaries, and they contribute more for religious purposes in proportion to their numbers and strength than churches in Europe and America do. In 1880 the Karens gave \$31,000 for mission work. Many of the four hundred native ministers are men of influence, power, and education; knowledge of the fundamental principles of Christianity is extensive and ever growing, and missionaries are better understood. The Baptists have a college at Rangoon, in which five hundred and sixty pupils are instructed, and a seminary at Ramapatam with two hundred students. Thirty years ago worship by sacrifices ceased. Buddhism is waning. Its idols and pagodas are crumbling and its altars are neglected.

In Persia the work of reforming ancient Christianity and extending the gospel to the heathen is contracted, but encouraging. Socially and intellectually there is an upward tendency among the Armenians of Persia. Not only the Armenians, but also the Nestorians and Mussulmans receive instruction in the college at Oroomiah. Bibles are kept for sale at Teheran, Tabriz, and Oroomiah. But among the Persians there are only eight ordained preachers, fourteen female missionaries, twenty-one native pastors, sixty-six native assistants, twenty-four churches (five being self-sustaining), one hundred preaching centres, one thousand three hundred communicants, and twelve students for the ministry. The old Nestorian Church has been revived by the American Board and the Presbyterians. Fifteen thousand of its members attend evangelical preaching. Twenty-three of the old churches are used by the Protestant congregations, who now have a Constitution with Presbyteries and Synods.

In Syria the great work of the missionaries has been the translation of the Bible into Arabic. It is electrotyped and printed in Beyrout, where there are five Protestant printing presses. Thousands of copies have been distributed in Syria, Palestine, Arabia, and Africa. The Arabic is the sacred language of the Moham-medans, and to translate the Koran into any other language is expressly forbidden. In the mighty conflict between Islam and Christianity, what superior advantage does this circumstance afford! Religious, educational, and scientific books

have been published, hundreds of common schools have been opened, and four colleges, a dozen academies, six theological seminaries, and a medical institution have been founded. Prejudice against Christianity is being removed, the public mind is awaking in favor of female education, priestly and persecuting power is relaxing, and there is a widespread preparation for preaching and teaching evangelical truth. In Syria and Palestine there are eighty-one male and a hundred female foreign missionaries, five hundred and eighty native preachers and assistants, one hundred and forty preaching stations, twenty-six organised churches, and six thousand members and adherents. Thus the land where the Teacher sent from God established Christianity, wrought miracles, delivered his incomparable discourses, and wept, bled, and died, needs to be evangelised! If America, with her boasted Christian civilisation does not become a heathen land in the future when she receives to her shores many heterogeneous religious elements, and when her churches become universally lukewarm and latitudinarian in doctrine and practice, it will not be in accordance with the history of many powerful, civilised, and Christian nations of the past.

Only fifty years ago the first missionary arrived in Turkey. Now, seventeen Protestant Missionary Societies labor in European and Asiatic Turkey. The languages of the inhabitants have been mastered and the Bible translated into Turkish, Armenian, Bulgarian, Hebrew-Spanish, and editions have also been issued in Armeno-Turkish and Greco-Turkish, and portions of it in Kurdish. Books on mental philosophy, grammar, geography, and arithmetic have been published. In Asia Minor alone there are twenty thousand Protestants, and Christian congregations are scattered over the land from the Black Sea to the Mediterranean. One hundred and sixteen native educated pastors and three hundred school teachers labor in the causes of Christ and education. Great attention is given to the organisation and management of Sabbath-schools, and men, women, and children attend them. Fifteen thousand scholars study in a hundred and seventy schools the essential doctrines of the cross. The members of the Turkish churches are poor, and oppressed by the Porte, but they have

contributed \$21,000 to support education and religion. Boarding schools, colleges, and theological seminaries have been instituted in many parts of Asia Minor. There is a university at Constantinople with two hundred students, representing twelve different nations, and there are colleges and high schools at Aintab, Harpoot, Erzeroom, and other places, in which American professors teach. Incalculable good has been done by medical missionaries, especially during the recent war in Turkey, and the degraded Moslem women have been elevated by Christian instruction, prayer, and meetings for Bible study.

Protestantism is storming the strongholds of Antichrist in Italy, France, Spain, Portugal, Austria, and Belgium. In Italy there are a hundred and thirty-eight churches in all the principal cities and towns, and a hundred and fifty native pastors and evangelists, the greater number of whom are converts from the priesthood. The Free Church of Italy has fifteen ordained ministers, fifteen evangelists, eighteen hundred communicants, and seventy churches and stations. It has a college at Rome, with a theological department, in which there are nine students. The Waldenses have eight Presbyteries, fifty ordained ministers, fifteen evangelists, fifty-four churches, eighty-six stations, and eighteen theological students. The Baptists, Methodists, and Presbyterians have missions in Italy, and eight Protestant churches have been organised in the Eternal City. There are five hundred thousand Protestants in France, who have twelve hundred schools and thirty religious periodicals, and many of their missions among the Roman Catholics have been very successful. The Presbytery of Andalusia, in Spain, has eight organised churches, seven hundred communicants, two thousand adherents, ten schools, five hundred scholars, and six native ordained ministers, while in Portugal there are five Protestant churches, with four hundred members and a thousand adherents. Evangelical missions have been established, and a pure gospel is preached among the millions of the Greek Church in Russia and Greece, and the London and British Societies for the propagation of the gospel among the cosmopolitan Jews support a hundred and seventy-five converted Jewish preachers, at a cost of thousands of dollars an-

nually, who preach Jesus Christ and him crucified to Israelites in the large cities of England, Germany, Switzerland, Austria, Russia, Turkey, Holland, France, and yearly distribute tens of thousands of Bibles, Testaments, missionary books, and tracts and periodicals. There are now in the world two hundred and fifty Jewish ministers and twenty-five thousand converts, and they are found in every class of society, from the rich and intelligent to the poor and degraded; from the white Jews of Jerusalem, to the black Jews of Cochin China and Morocco.

The two hundred millions of the "dark continent" are now encircled with gospel light. Ethiopia is stretching out her hands unto God. Africa is being penetrated from all sides by England, France, Italy, Austria, Belgium, Scotland, and Portugal, and its hitherto unknown resources discovered. Burton, Speke, Krapf, Baker, De Brazza, and Stanley, as discoverers, and George Schmidt, Vanderkemp, Moffat, and Livingstone, as missionaries, have contributed immense stores of knowledge necessary to missionary operations, and opened the doors to commerce, science, and Christian civilisation. Thirty-three Churches and Societies are laboring in Africa, and, including Madagascar, they have five hundred thousand adherents. In Northern Africa, the United Presbyterians have four hundred and eight stations, twenty-two missionaries and assistants, two hundred and twenty-seven native workers, eleven churches, fifteen hundred Sabbath-school scholars, and a thousand communicants. In 1826 the Basle Society sent out Gobat, Kugler, Steinberg, Stern, and others, by whom many educational works and portions of Scripture were translated into the native languages. In many places the slave trade has been abolished; the kings receive the missionaries, and the nude nations hear the gospel preached. In West Africa, the Senegal region is occupied by the Paris Missionary Society, and on the Gambia the Wesleyans of England have eight stations, ten missionaries, and six hundred and forty-five members. In Sierra Leone there are fifteen thousand members, and there are four thousand Presbyterians, Episcopalians, Baptists, and Methodists in Liberia. The territories of bloody and inhuman Ashantee, Dahomey, and Yorubah have been invaded by the servants of the

Most High, and the good news preached in the lands of those kings whose palaces are ornamented with skulls and bones. Mission work in the Niger country is conducted wholly by native agency. In that country there are ten stations and two thousand members. The Wesleyans have six thousand six hundred members along the gold coast, and the Basle Society four thousand. The German and Southern Baptists also have stations in that vicinity. Missions have been planted in the Islands of Fernando Po and St. Helena. In Old Calabar, Gaboon, Corisco, and the Camaroons, in which there are ten missionaries and five thousand six hundred converts. In the whole of West Africa there are thirty thousand communicants and adherents; the Bible has been translated into the native languages, and idolatry is on the decline. In Southern Africa thirteen Churches and Societies are at work, and they have a hundred and eighty thousand adherents. The Berlin Missionary Society sustains at a cost of \$60,000, sixty missionaries, has eight thousand communicants, and proclaims the gospel in seven languages. The Wesleyans have a hundred missionaries and sixteen hundred members, and congregations aggregating nearly one hundred thousand. The Free Church of Scotland, believing that Africa must be evangelised by Africans, has founded a school at Lovedale, in which there are five hundred pupils. The object of this institution is twofold: to train up a native ministry and to teach the natives the mechanical arts. Sixty of its students preach the gospel every Sabbath in the community. The American Board has twenty-five missionaries, nineteen stations, and seven hundred members among the Zulus.

Central Africa, so long an unexplored region, has recently proved to be a beautiful, fertile country, abounding in vegetation, lakes, rivers, and high mountains. The inhabitants are a much superior race, both physically and intellectually, to the other tribes of Africa. "Schweinfurth and Stanley were sometimes received in palatial halls, splendidly decorated, and found skilled artisans in copper, iron, and pottery work." The first mission was established there by the Universities of Oxford, Cambridge, and Dublin. At one time they sent out Bishop Mc-

Kensie and four others; it has planted missions in the dominion of the capricious King M'tesa, and a few converts have been added to the church. The London Missionary Society, the Church of Scotland, and the Church Missionary Society are also laboring in Central Africa.

The revolutions in Madagascar cannot be rivalled even by the days of Pentecost. The number of converts in thirty-five years probably exceeds the total number of professed Christians throughout the Roman Empire for the first three centuries. Christianity is the State religion; but many who were merely nominal Christians have been excluded from church privileges by discipline. In Madagascar alone there are three hundred and eighty-six native ordained pastors, a hundred and fifty-six evangelists, and three thousand four hundred and sixty native local preachers. Truly the gospel has run and been glorified in Africa. The preceding facts will warrant us in saying, with approximate truth, that this is an age of universal missions. Christ's kingdom is making unwonted progress. The sun even now never sets upon the kingdom of Christ in the earth. The Church established by Omnipotence upon an immutable basis, is conquering the world, and the gates of hell shall not prevail against it. The stone cut out without hands is breaking to pieces the iron, the clay, the brass, the silver, and the gold, and becoming a great mountain and filling the earth.

But after all the foreign missionary work is really in its initiation. Compared with what is yet to be done, it is only begun. The Church is simply "playing at missions." The work to be done is extensive and difficult. Systems of idolatry, hoary with age, and supported by the immense riches of heathendom, are apparently as imposing as the image of Nebuchadnezzar and impregnable as the rocks of Gibraltar. Of the fourteen hundred millions who inhabit our globe, six hundred and forty-eight millions belong to the Asiatic religions, one hundred and seventy-five millions are Mohammedans, six millions are Jews, and two hundred millions are unassigned. Two hundred millions of professed Christians are Roman Catholics, and eighty-three millions belong to the Greek Church, while only a hundred millions are Pro-

testants. But to make up this number of Protestants, such sects as the Unitarians, Adventists, Universalists, Swedenborgians, Quakers, etc., are included. Several millions are merely nominal Christians. "The fact is, it is too soon to begin to sing songs of victory; we ought rather to spend the time in working the guns, and save strength and breath for the long struggle yet to come before the world will be Christianised. We need to take into account three facts: first, the immensely preponderating mass of absolutely hostile humanity; second, the large proportion of the remainder which is *practically* hostile, since it stops at a mere intellectual assent to the general truth of Christianity, or holds a perverted and vicious form of faith; and third, the exceedingly small remnant upon whom falls the duty and privilege of transforming the world by the power of the Holy Spirit." Many Indian tribes are left to die in *savagism*, without schools and churches; and millions in Mexico are in a wretched social condition, and in as gross spiritual darkness as the African. Roman Catholicism holds in abject servitude the consciences of the Mexicans in general, and retains its heartless domination by keeping them in ignorance. The press of Central America exposes the corruptions of that religion, and seeks to destroy them, but does not strive to build up any other system; and the people think there is no other. South America is not only steeped in papal ignorance and superstition, but cursed by the general circulation of debasing French literature. Japan is willing to accept Christianity, if it will be a stepping-stone to greater progress. Buddhism is sustained by the Japanese at great cost; expensive temples are erected, and they are educating *missionaries* to send to *Europe* and *America*. The six hundred students in the University at Tokio are all infidels. But the final conflict in Japan will not be between Buddhism and Christianity, but between Atheism and Christianity. Rejecting Shintoism and Buddhism, the people reject *all* religion. Only one-tenth of China is occupied by evangelical missionaries. Seven out of ten in that great empire are opium-smokers, which is almost equivalent to saying that they will not become Christians. Two hundred millions are spent annually in idolatrous worship. In India and Africa Moham-

medanism is increasing, and the Turkish Government is opposed to all Christian enterprises. The right to proselyte from Mohammedanism has never been granted by the Porte, and every Mohammedan that accepts Christianity, does it at the peril of his life. "Hence, do not wonder," says Dr. Christlieb, "that in the kingdom of Turkey itself, the number of converted Mohammedans, who must peril their lives by accepting Christianity, is reduced to three in Constantinople, three in Cairo, and three in Jerusalem." Myriads in India are perfectly satisfied with the Vedas, Puranas, and Shasters, and regard them as good as the Bible. Many places in Africa have not been discovered, much less evangelised. The Austrian Government forbids the sale of Bibles in Bosnia. The Roman Catholic Church in Austria, Italy, France, Spain, Portugal, Belgium, Mexico, and South America, is the same in spirit as it was in the days of the Spanish Inquisition or the massacres of St. Bartholomew and Valteline. Of the seven hundred thousand in these and other lands who have professed conversion, numbers are the merest babes in Christ, and many have relapsed into the abominable practices of paganism and heathenism. But infinitely more discouraging than all these, are the impurity, unbelief, and covetousness of the Church itself, the divinely-appointed instrument for the amelioration of the condition of society and the salvation of the world. It is an appalling fact, that Christendom spends three billions for intoxicating drinks, and only seven millions for Foreign Missions. It is easy to raise a hundred millions for any commercial enterprise; but to collect a fourteenth of this amount for the redemption of the dying heathen, requires the instructions, prayers, and efforts of all the professed Christians in the world. Yet faith in Foreign Missions is inseparably connected with faith in Christ. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. xxiv. 11, 12. It is the nature of true Christianity to make its possessor earnestly desire and labor for the salvation of others. Christianity and

selfishness are mutually exclusive. Christ was absolutely unselfish, and his subjects possess his lineaments and reflect his image. He is their sovereign and almighty King, and he will pour out the vials of his wrath upon all his and their enemies. Let the Church eye her Leader and obey his commands. His eyes are as a flame of fire, and he has on his vesture and on his thigh a name written: King of kings and Lord of lords. Before the triumphant march of his embattled legions Antichrist shall be destroyed, the temples and altars of idolatry demolished, and the emissaries of hell banished; and gathering all his implacable foes to Armageddon, he shall obtain a complete, universal, and final victory over them, while the victors shall take the harps of God and sing: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv. 3.

E. P. DAVIS.

ARTICLE VI.

THE MYSTERIES OF THE BOOK OF ESTHER.

A Discourse by Rabbi J. L. LEUCHT, Touro Synagogue, New Orleans, La. Dedicated to Rev. Dr. H. M. SMITH.

Inasmuch as the Book of Esther is still a stumbling block to the critics, we submit the following considerations in defence of a sacred inheritance, dear to every one whom the waves of materialism or atheism have not strangled in their poisonous embrace; the defence of a book of Holy Writ, regarded for centuries as a stepchild in that sacred family, because that in it the name of the Father is not mentioned. For this reason it was denied equal respect. Nay, it was even claimed that it ought not to be received into the Canon of Scripture.

Now, while fully acknowledging the singular fact that there is one book of Scripture, "The Book of Esther," from which the name of Jehovah is entirely omitted, it is precisely our object to