

Here is the ground of abiding, continual trust to the believer. We are no longer disinherited, but adopted. We are sons and heirs. The full assurance of faith will attend a matured and ripened character. We are kept through faith unto salvation. We do not frustrate the grace of God. We taste the first-fruits here, and in eternity the perfected fruition of its supernal and eternal joy.

THE MISSIONARY FIELD.

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The field is the world.—Matt. xiii: 38.

It is always profitable, when one has gained the particulars of a subject that engages his attention, to secure one broad, general view of the whole, by which the particulars are themselves interpreted, co-ordinated and unified in a single impression.

After reading a book, paragraph by paragraph, page by page, I have found it advantageous at the end to read again the table of contents, and thus acquire one definite conception of all I have followed out in detail. You enter a European cathedral. The portal attracts you, the pillar, the capital, the arch, the chapel, the great and brilliant apse; but to obtain a satisfying and permanent impression you select a point, within or without, where you can see the details in a grand unity; and this is the image you carry away. Or you may wander in the country at summer-tide, enjoy the meadow, the brook, the gentle hill and the shadow of the forest; but it is from some elevation from which your eye sweeps the whole scene, that you detect the interrelation of each part with every other, and gain an impressive picture of the whole. So with the subject of Christian Missions before us. With its individual aspects we are familiar. We are acquainted with individual missionaries and their respective missions. Let us now look at the whole field. What is it? The Master says: "*The field is the world.*"

All parts and all peoples are included. No race is so savage and none so cultured as to be excepted. The Gospel is for the whole world; and that is a wider field to-day than when the New Testament was written. Beyond Roman cities and colonies little was then known of the world. It is not four hundred years since this hemisphere was known. Now, explorations are pushed in every quarter of the globe. No parts are unknown save those fenced in by ice, and even against these frozen barriers the energy of modern enterprise is continually precipitated, to force a passage amid those Arctic solitudes where no human foot has yet walked.

Religion was once a divisive force, for the very zeal with which early nations clung to their own worship led them to look on other religions with hostility. Buddhism, indeed, spread to contiguous nations; but Christianity alone has overleaped all tribal and racial bounds, and encircled the earth in its beneficent sway, making itself welcome to communities who have seen in it a character and culture they had never known before. God has now wonderfully prepared the earth for its progress, as truly as He did in the early centuries by the dispersion of believers, by the supremacy of the Roman power and the Greek tongue. By steam and by electricity the ends of the earth are now nearer each other than were Boston and Berlin a few years ago. Enormous changes, swift and dazzling—mighty as well as swift—are as signal a preparative for the conquests of grace as if God's own hand had opened a passage amid the stars!

What is the purpose of all this? To make the Gospel familiar to every man. Why? To meet his immortal aspirations; to save the soul. But some say that the heathen will be saved without the Gospel, if they live up to the inner light already imparted. The testimony, not only of missionaries, but of those who have lived among the heathen for secular ends, is this: they are besotted, they do not live up to this light, they do not seek life through repentance,