

The other class constitutes the immense majority of the other moiety of our race—viz., that portion of it which survives childhood. The *Missionary Herald* for January, 1886, publishes a map which it might be well for all who discuss the subject before us carefully to study. It is a chart of "The Religious Faiths of Mankind." Each square in the diagram "represents one million souls." There are 1,425 squares. Of these, 856 are colored a deep black. More than one-half, we are thus taught, of the present population of the globe is still in the dense darkness of heathenism. Of the remaining fraction, a very large proportion is composed of such persons as evangelical churches deem equally, with the heathen, fit objects of missionary effort. This is the present condition of the world. If we think of its past history we realize—no! we simply are overwhelmed by the stupendous fact—that for unnumbered generations a steady and swelling stream has been pouring from this world into the other of persons equally destitute of a knowledge of redemption.

II. We pass to our second question: Is it obligatory or reasonable to suppose that this knowledge of redemption is forever withheld from these millions upon millions of human beings? May we not think that Christianity is a larger scheme than such a limitation would imply? That it is lawful thus to hope and believe appears from the following considerations:

(1) Such an outlook is not cut off by the Scriptures. We are thus at liberty to suppose that God's plan of recovering men by the motives of redemption, which we see in operation here, may be continued in another world for those who are removed to it before they have been reached by these motives.

It was formerly the prevalent opinion, and is still earnestly maintained, that the heathen are judicially abandoned by God. Those who accept this doctrine suppose, however, that this judicial abandonment comes to an end when the missionary appears. This, at least, is Dr. Emmons's teaching, and seems to be a necessary concomitant of the view so long as there is any faith in missions. But this puts at once a conditional character upon many prophecies which are thought to predict the final doom of the heathen. They are limited in principle by the purpose of divine mercy through the Gospel. For all who are reached in this life by the offer of salvation the sentence of condemnation is held in abeyance and may be remitted. On what grounds then, can it be claimed that those who have not such an opportunity here never have one? What Scripture attests this? If the divine rejection of the heathen is cancelled or qualified by Christianity for those to whom it comes here, how can it be proved that it may not by the same Gospel be cancelled or qualified for others who can only receive it elsewhere? Some sure and certain word of God, absolutely excluding such a possibility, should be adduced, if it is to be dis-