

vine authority we find in the Epistle of Paul to the Romans, where Paul reasons after this manner. It is one of those precious specimens of divine logic far superior to all the logic of the schools. The reasoning is this: "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him for whosoever"—no exception made, whether Jew or Greek, barbarian, Scythian, bond or free, in every land—"whosoever shall call on the name of the name of the Lord shall be saved." Now, here comes the argument—"How, then, shall they call upon Him, in whom they have not believed?—and how shall they believe in Him of whom they have not heard?—and how shall they hear without a preacher?—and how can they preach unless they be sent?" As it is written, "How beautiful are the feet of them who preach the Gospel of Peace, who bring glad tidings of good things!" Why does the Apostle find it necessary to declare so emphatically, that there is no difference—neither Jew nor Greek? Because you must remember that it was the prevailing sentiment among the Jews that they, as the seed of Abraham, were to be pre-eminently distinguished in the covenant of grace in the Messiah's kingdom. It was the intense persuasion of the Jews, as you must know, that some peculiar privileges or prerogatives were to be conferred upon them above and beyond those that were to be conferred, whether upon Greeks or Gentiles generally. That is the error which the Apostle Paul so continually labours to combat and overcome. In the chapter from which I have read you a passage, you find this argued out in a very peculiar manner, and with his own extraordinary power and emphasis. It is also needful for us to listen to his arguments, because I am grieved to say that there are in the Christian Churches now, I won't tell you whether it is in America or Europe, those who think just after the fashion of the Jews on this subject and who do practically think, and who do sometimes practically say, that there is a difference between the people at home and the people that are abroad in this matter—a sentiment in itself utterly anti-Christian, and to be denounced, therefore, whoever may be the author or propagator. The Apostle Paul finding those sentiments prevalent among the Jews, and finding them a falsification of the Divine Truth, in connection with the evangelization of the world, labours continually to combat them. The Apostle does not plead with them his own apostolical authority, but he turns round, and with that Divine sagacity which belonged to him, he pleads to them the authority of their own prophets, in whom they all believed—as much as to say this is no new doctrine of mine, you will find it throughout your own scriptures—and in the chapter previous to the chapter I have read, you find him quoting a sentence from Isaiah, and another from Joel, and it is upon these quotations from their own prophets that he founded that resistless argument for sending the Gospel among all nations. There is no meeting nor answering that, except by gainsaying God, and declaring we will not believe God. But individuals may ask what is all that to us? All that is very well in arguing with Jews, but what is that to us. We have just as much to do with it as they have. We come at once to the emphatic commandment of the Lord Jesus Christ, as well as the declarations of the old prophets, under the authority of God, that the time was coming, that the whole world would be evangelized. Very well: that is the end to be accomplished. Was this new end designed by God? Nay, it was contemplated from eternity. And truly the sentiment to which utterance has been given this night, has cheered my heart, because, I have not been much accustomed to hear it, namely, that the Missionary enterprise is the greatest enterprise in the world. Greater than all enterprises of all nations, connected with civil and ordinary

affairs put together. Not only so, but it is the enterprise for the promotion of which the world itself is preserved in being. I go that length, and if time permitted, I could plant my foot upon the Bible, as upon a rock, and hold my footing against all gainsayers upon that subject. The world was designed for man, for man's happiness, but that in connection with the manifestation of God's glory. When, then, man transgressed and God's glory was tarnished, why was the world preserved in being? Truly, if God had not a divine purpose in view with regard to this world from all eternity, the world itself would long ago have been flung away as of no more use, but the world was preserved in being, because God had a purpose of mercy for our lost and fallen race. It was his design from all eternity—from the wreck and ruins of the fall—to create a new world of life and beauty—a renovated and regenerated world, and it is for the promotion of that design that nearly six thousand years have been already added to the duration of this world. It is for the sake of developing that plan that all the events of Providence have been arranged and overruled—that empires have risen and empires have fallen. It is to give embodiment to that plan in a physical, tangible form, which might afterwards in a spiritual age, assist the spiritual faculties, that he carried the world through a vast system of types, and divinely appointed ceremonies, under the law. When the fulness of time came, the purpose was gloriously manifested by the incarnation of the Son of God, and what was the shout raised by the angels over the plains of Bethlehem, on the advent of the Prince of peace. What was it? "Glory of God in the highest, peace on earth" not the land of Judea, but the earth—the whole earth; and good will, not to the seed of Abraham only, but good will to men. There is a universality here, "Glory to God in the highest." Then peace on earth, the whole earth—and good will to men, to all men. This is the design and the object of the everlasting gospel. It is by bringing peace into the consciences of all guilty sinners, and by bringing these guilty sinners into a state of reconciliation with their offended Maker, by blotting out the sentence that was recorded against them, by conferring upon them the new right and privilege of rising up into the highest heaven, and occupying the palaces of light provided for them there. And it is in this mighty restoration that the good-will of a mighty God, a Tri-une Jehovah is pre-eminently manifested towards men, and in the consummation of which the glory of the Tri-une Jehovah is most gloriously illustrated. That is the end and object then, of this enterprise. Now, then, friends and brethren, as the Apostle said, I must magnify my office,—we must magnify our office in connection with this great work, because the work itself is the greatest work in the world, whether men believe it or no. That does not matter one jot or tittle. If it be asked then what have we to do with it, I put it again in the simple form—the world is to be evangelized because the Tri-une God has declared so. And whosoever does not believe that, makes God a liar, and if there be any such in the audience to night, I have no argument with him; I hand you over to himself, go and confront him. He will meet you, go and put on your panoply and face the Almighty. The word then is to be evangelized. No man who believes God can doubt that for a moment.

The next question is, how is the world to be evangelized. Now there are speculators in the world in abundance. We have enough to do with them in all lands. But the question returns, How is the world to be evangelized? I merely say that it is not left for human speculation to settle this point; nor is it left for selfishness to settle this point. How an speculation may think it ought to be done this way, that way, or the other way. But where is this end of such dreamings? I don't know. Then, again,

selfishness would have its way of settling the business, and would say, let the thing be settled as you please, only let it be in a way that will not give me any trouble or cost me anything, or if it is to be done at all, let it be done in the easiest way possible, the quietest way possible, the least costly way possible. Now there are no limitations of the ways or modes in which God might do this, but that is not the question. When God said to Abraham, "I mean to give you this land of Canaan," did not Abraham believe that? Yes, he did absolutely, though hundreds of years elapsed before it was fulfilled.—He knew it would be, because God said it. If God has said anything, depend upon it, it will be done. He is not a blunderer; if he has insured the end he has also insured and appointed the means. In the case of Israel's going to take possession of the land of Canaan, God had his own appointed way, and the appointed way was that of employing the Israelites themselves as instruments and agents in the accomplishment of the object; he says it shall be done, but it shall be done through your agency and instrumentality. It would have been all very well for the indolent and the slothful and the luxurious to say, "Oh let us lie and lounge and sleep in our tents upon the borders of the land and meanwhile, Oh God! do Thou go and by thunder and lightning and judgments do the thing for us." Very pleasant that, for selfishness. But God is not to be made the tool of selfishness or the encourager of sloth, and, therefore, he practically said to them, "You are to do it, you must rouse yourselves out of the old slavish feeling that was generated in Egypt, you must put on the form and attitude of men, you must manifest manly energy, and you must go forth and equip yourselves for this great warfare. In so doing, deny yourselves by encountering the roughness of the campaign or the battle. It is for your good, that you should be employed as the agents and the instruments; and though the work shall be done, it shall only be accomplished through your agency and instrumentality. Go and do what you are commanded to do—and in doing it, I will bless your efforts, so as to secure the end." We maintain that the case is precisely parallel with the spiritual enterprise of evangelizing the heathen. Christ has declared that the world shall be evangelized. It is vain for us to speculate how the omnipotence of Jehovah may accomplish this. The only question for the believer is—"Has He himself appointed and ordained the means and method?" Yes, He has. Christ summoned to Him his disciples, representing the Christian Church, and He tells them—"The end of subjugating the nations, and bringing them into willing obedience to me the Head and King, is to be accomplished—but it is to you I commit it. You must go and do it, I commission you to do it, and in the doing of it, I shall be with you. It is not that I need your services, I could do without you, but it would be worse for you. It is your benefit I desire." It is not therefore, a mere matter of compassion to the poor perishing heathen, though that is one of the chief elements in the Missionary cause, but it is a matter of privilege to the churches themselves that they are thus constituted the warriors in this mighty contest. But are there not individuals and even churches, who in their selfishness would practically turn round and say to the Lord Jesus Christ, "It may be that the end shall be accomplished. If thou hast said it, we believe it, but, Oh Lord, save us from the trouble, the anxiety, and self-d denial that would be needful if we had to go to do it. If there be any in that mind, we have no hesitation in saying they are fighting against God and against their own mercies, and against blessings to their own souls. They are practically acting as if they said, 'Oh, Lord, truly thy glory which was meant to shine through all the earth, has been practically obliterated, instead of thy glory it is the power of the prince of darkness shining forth, for he has