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The Heathen Lost Without the Gospel.



BY W. W. GARDNER, D.D.,
AUTHOR OF "CHURCH COMMUNION," "MISSILES OF
TRUTH," "BIBLE INSPIRATION," ETC.



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SOUTHERN BAPTIST
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"For as many as have sinned without (a written) law shall also perish without law." Rom. 2:12.

"For all have sinned, and come short of the glory of God." (Rom. 3:23.) "The soul that sinneth, it shall die." Ezek. 18:20. "Having no hope, and without God in the world." Eph. 2:12.

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1892.

PREFATORY NOTE.

The following Tract is the substance of a sermon preached by request at Bardstown, Ky., in 1886, and repeated at Elk Creek Church in 1888. The author was then urged to publish the sermon in Tract form, but could not command the means. Recently, at the urgency of Rev. J. W. Warder, D. D., Corresponding Secretary of the General Association of Baptists in Kentucky, and other judicious brethren, the writer has thrown the sermon into a cheap Tract, as a *contribution to the Centenary of Modern Missions*, with the hope that, by God's blessing, it may be promotive of the great cause of Missions both at home and abroad. If it shall impress our people more deeply with the fact, that without the Gospel the Heathen will be lost forever, and assist pastors in enforcing the claims of Missions, the author's object will be attained.

W. W. GARDNER,

Vice-President of Foreign Missions for Ky.
ELK CREEK, KY., Dec. 4th, 1891.

THE HEATHEN LOST WITHOUT THE GOSPEL.

There is great diversity of opinion even among evangelical ministers as to "*the fate of the Heathen after death.*" The question perplexes the minds of many earnest Christians, and seriously affects their contributions to Missions and their prayers for the salvation of the Heathen. Of course, the difficulty pertains exclusively to *accountable* Heathen; for all agree that Infants dying in heathen lands without personal sin, are as certainly saved through the merits of Christ, as those dying in Christian lands. The question before us, then, is: *Can accountable Heathen be saved without the Gospel?* In answering this momentous question, the Bible must be our sole authority. What saith the Scriptures on this important subject? The Bible clearly teaches,

I.—THAT THE HEATHEN ARE ACCOUNTABLE TO GOD.

1. *They enjoy the light of nature and of tradition.*

In Psalm 19:1-3, David says: "The heavens declare the glory of God, and the

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firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." And in Psalm 97:6, the Psalmist adds:—"The heavens declare his righteousness, and all the people see his glory."

Paul, in speaking of the accountability of the Heathen, says:—"That which may be known of God is manifest in them (*Marg. to them*); for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:19-21.

They also have the light of tradition, handed down from generation to generation. Hence it is that their sacred books, in vague language, speak of the fall of man, of a deluge, and of the division of time into weeks, etc., and incorporate many Bible customs and rites into their idola-

trous worship, without knowing whence they came. Hence they are accountable.

2. *The Heathen are endowed with conscience and reason.*

They possess a moral sense by which they can discern right and wrong in their conduct, and therefore "are a law unto themselves." As it is written: "For when the Gentiles (or Heathen) do by nature the things contained in the (moral) law, these, having no (written) law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." Rom. 2: 14, 15. (Revised V.)

Now conscience is that faculty of the mind by which we discern right and wrong in actions, and approve the one and condemn the other, according to the decisions of the judgment. The Heathen possess conscience and reason; and when they violate the recognized standard of right, their conscience condemns them, and when they obey this standard it approves their conduct, according to the decisions of their judgment. That they all violate this recognized standard of right is not only

attested by their conscience, but expressly declared in God's word:—"For all have sinned and come short of the glory of God;" and "as many as have sinned without (a written) law shall also perish without law:"—"For the wages of sin is death (eternal); but the gift of God is eternal life through Jesus Christ our Lord." Rom. 2:12; 3:23; 6:23.

3. *The Heathen are moral and religious beings.*

Like the Athenians of old (Acts 17:22), modern Heathen are exceedingly religious in their way. They have "gods many and lords many" (1 Cor. 8:5); and their numberless deities and costly idol worship attest their devotion, and rebuke the indifference and sloth of many professed Christians. They annually spend more money and make greater sacrifices to support their idolatrous worship, than Christians do to support the worship of God at home and to send the Gospel to Pagan nations. The late Dr. Howard Malcom, in his Travels in South-eastern Asia, states that the annual allowance from the public treasury for the support of the temple of Jugernaut at Orissa was \$26,000; and that the sum of \$2,500,000 was contrib-

uted to one idol temple in Calcutta every year.

And yet Paul tells us, "that the things which the Gentiles (or Heathen) sacrifice, they sacrifice to devils, and not to God." (1 Cor. 10:20.) "Professing themselves to be wise," says He, "they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature instead of the Creator, who is blessed for ever. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:22-28.

4. *The Heathen are the subjects of God's Providence.*

Divine Providence is universal, and extends to all creatures and things. God directs and controls every creature and thing in accordance with the nature he has given them ; he governs inorganic matter

by force, brutes by instinct, and man by arguments and motives. The Heathen are conscious of God's presence; they see his foot-prints, hear his voice, and, like Belshazzar, often tremble in view of merited punishment, but they are ignorant of the way of reconciliation to God.

Providence is both afflictive and joyous. God chastises the Heathen in various ways; by painful disease, sore bereavement, and impending death; by famine, pestilence, and war. He thus awakens their fears, humbles their pride, and restrains their wickedness; as in the case of Nebuchadnezzar. Dan. 4:28-37. By the bounties of his Providence he daily loads them with his benefits, and crowns their lives with numberless blessings. Says David: "The Lord is good to all; and his tender mercies are over all his works." Ps. 145:9. Though he suffers all nations to walk in their own ways, still he leaves not himself without witness, in that he does good, and gives them rain from heaven and fruitful seasons, filling their hearts with gladness. Acts 14:16,17.

5. *The Holy Spirit convinces the Heathen of sin.*

The official work of the Holy Spirit is

co-extensive with the provisions of the atonement. He convicts all men everywhere according to the light they enjoy. As the Father so loved the world that he gave his only begotten Son to redeem it, and as the Son offered himself a propitiatory sacrifice for the sins of the whole world (John 3:16; 1 John 2:2): so the Holy Spirit proceeding from the Father through the intercession of the Son, convinces the same world of sin. John 16:8. Thus He strove with the antediluvians (Gen. 6:3), and with the Jews (Acts 7:51); and thus He strives with all men, according to the light they enjoy. It is the duty of the Heathen thus convinced of sin, to repent; for God now commandeth all men everywhere to repent (Acts 17:30,31); but they cannot repent unto life without the Gospel, which is an indispensable means of repentance.

Hence we see *that the Heathen are accountable to God*: they enjoy the light of nature and of tradition; they are endowed with conscience and reason; they are moral and religious beings; they are the subjects of God's Providence; and the Holy Spirit convinces them of sin, according to the light they enjoy.

II.—THE HEATHEN ARE DEPRAVED,
GUILTY, AND CONDEMNED.

1. *They are depraved*; that is, totally destitute of love to God, and under the influence of its opposite, which is enmity. Rom. 8:7. Speaking of man *as man*, God says: "The heart is deceitful above all things and desperately wicked, who can know it? I the Lord search the heart and try the reins, even to give unto every man according to his ways, and according to the fruit of his doings." Jer. 17:9,10. Our Lord traces this depravity to its *source*, and says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15:19,20.) And Paul, in addressing converted Heathen, says: "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all (Jews and Gentiles) had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the

mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

2. *The Heathen are guilty; guilty of sins of omission and commission.* Paul, in speaking of the Gentiles or Heathen, represents them as—"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without natural affection, covenant breakers, implacable, unmerciful: who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:29-32.

And the same Apostle, in speaking of Jews and Gentiles together, says:—"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written: There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doeth

good, no, not one: their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes." Rom. 3:9-18.

Such is the condition of all mankind both by nature and practice; and the condition of the Heathen to-day is even worse than it was in the days of Paul; for wicked men and seducers wax worse and worse, deceiving and being deceived. The concurrent testimony of all modern missionaries shows the condition of the Heathen now to be worse, if possible, than Paul describes it in his day; and, while many are "feeling after God" and anxiously desiring something better than Heathen idolatry, not one real Christian has ever been found where the Gospel has not gone. They feel the disease of sin, but know not the remedy.

For instance, DR. R. H. GRAVES, a Baptist missionary in China for more than thirty years, says: "The Heathen themselves have no hope of avoiding future

torment. Some of them, it is true, hope for a cessation of suffering after years of purgatory, and others hope that through the incantations and ceremonies of the priests, they may escape from suffering after it has been endured for a time. But the more intelligent regard these priests as mere deceivers, who take advantage of men's fears to extort money from them. A life of over thirty years spent in a Pagan land has taught me that the great mass of the Heathen admit that they are sinners, deserving of future punishment, and all who are not atheists, expect future punishment.

“When we consider the *character* of the Heathen I do not see how we can escape the sad conclusion that they will be lost. We are saved by grace, but grace forms *character*. If the Heathen do not go to hell they must go to heaven; but what is heaven? I cannot conceive of a heaven filled with idolaters, and liars, and adulterers, and cheats, and thieves!

“What is the *condition* of the Heathen? Where will you find the men who ‘do the best they know how?’ If we cannot find them in Christian lands, can we expect to find them in Pagan lands? Heathen

sages deny that there are any such men. Confucius says: 'I have never seen a good man.' The Heathen admit that their sins far out-weigh their morality. If men are saved on account of their morality the whole Gospel system is a mistake, and we are saved by works and not by grace * * * During a residence of over thirty years among the Heathen, I have never seen one who seemed fit to go to heaven." (*Doom of the Heathen.*)

3. *The Heathen are condemned*; justly condemned as transgressors. As we have shown, "they have all sinned and come short of the glory of God; there is none righteous, no, not one; they have all gone out of the way," &c. They "are a law unto themselves," and have transgressed that law; and therefore they are condemned already, "without excuse." True, they are not guilty of the great sin of rejecting Christ, for they have never heard of him, and consequently their future punishment will be less than that of Gospel-slighting sinners; but the condition of the least guilty in Hell will be awful beyond description. There will no doubt be *degrees* in the punishment of the lost, as in the happiness of the saved;

this is both reasonable and Scriptural. The Bible evidently teaches that the Heathen will be lost. While it is said that "as many as have sinned under the law shall be judged by the law," we are told that "as many as have sinned without (the written) law shall also *perish* without law." (Rom. 2:12.)

That is, all men are held accountable in proportion to the light they enjoy, and will be punished according to their abuse of that light. It is on this principle that Jesus says:—"That servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." (Luke 12:47-48.) Our Lord proceeds on the same principle in the woes he pronounced upon the cities in which most of his mighty works were done. See Matt. 11:20-24. This evinces God's perfect justice: he will punish deliberate and known sin with greater severity than he will sins of ignorance,

yet sins committed in ignorance are "worthy of stripes," and will be punished in hell, without repentance.

III.—CHRIST AND HIM CRUCIFIED IS THE ONLY SAVIOR OF SINNERS.

1. *The Scriptures expressly declare this fact.*

As it is written: "I, even I, am the Lord; and beside me there is no Savior." (Isa. 43:11); "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22); "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) "Christ is the way and the truth and the life: no man can come unto the Father but by him." (John 14:6.)

2. *No sinner can be justified by obedience to a law which he has violated.*

This is self-evident. The Heathen "are a law unto themselves," and they have transgressed that law and fallen under its curse. Having violated this law, they can no more be justified and saved by present obedience to it, than a thief can escape the penalty of the law by becoming honest. "The soul that sinneth, it

shall die." (Ezek. 18:20.) Perfect and perpetual obedience to the law would insure eternal life, as in the case of holy angels. But all men have sinned, and now rest under just condemnation. "Therefore," says Paul, "by the deeds of the law there shall no flesh be justified in God's sight; for by the law is the knowledge of sin." (Rom. 3:20.) "Is the law then against the promises of God?" asks the Apostle. "God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:21-22.

If one sinner could be justified by obedience to a violated law, then all might be saved without Christ, and his death was unnecessary. And if any were thus saved, they could never join in the song of redemption to God and the Lamb.

3. *Faith in Christ is essential to the salvation of sinners.*

Faith always and necessarily implies repentance and prayer as means to an end, yet salvation turns on faith, which

receives Christ. Bible knowledge is necessary to faith in Christ. As it is written: "And He said unto them, Go ye 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." (Mark 16:15-16); "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all them that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on 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 shall they preach, except they be sent? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:10, 12-15, 17); "And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the Gospel unto Abraham, saying, "In thee shall all nations be blessed." So then they who be of faith

are blessed with faithful Abraham.”
Gal. 3:8, 9.

Yet faith, implying repentance, is God's fixed and unchangeable condition of salvation; and the Heathen must repent or perish, believe or be damned. Luke 13:3, 5; Acts 17:30, 31; 20:21; 2 Pet. 3:9; Mark 16:16; John 3:36.

PRACTICAL DEDUCTIONS.

Hence we learn :

1. *The deplorable condition of the Heathen.*

While they are accountable to God and “without excuse,” still they are depraved, guilty and condemned; and, without the Gospel, they are lost, helpless and undone forever. They are destitute of the knowledge of Christ, the only Saviour of sinners; “having no hope, and without God in the world.” Eph. 2:12. And this is the fearful condition of more than one-half of our fallen race to-day; while Christians generally, “whose souls are lighted with wisdom from on high,” by their indifference and penuriousness, are denying them the light of life, with the vain hope that they will be saved without the Gospel. Hence we learn,

2. *The great importance of Home and Foreign Missions.*

Prayer and preaching are the two great means which God has ordained for the conversion of the world ; prayer for the Holy Spirit especially, and preaching to enlighten men, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and an inheritance among them who are sanctified by faith in Christ Jesus. (Acts 26:18): “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Cor. 1:21.

Our Home Missions are important in themselves, with about 40,000,000 of gross errorists and ungodly sinners ; but they are still more important in their bearing on Foreign Missions, with at least 800,000,000 of accountable Heathen. These perishing millions may now be reached with the Gospel of our salvation, but very soon their doom will be sealed forever in hopeless despair ; for they are said to be dying at the rates of 100,000 per day. What we do to save them must

be done quickly ; for the night of death cometh, when no man can work.

3. *There are peculiar Encouragements to Missionary Effort.*

The missionary enterprise originated with Christ ; and it was conducted by his Apostles and carried on by his churches with astonishing success for centuries, until the work was checked by an apostate church and the Man of sin. All the Apostolic churches were missionary in spirit and practice ; and notwithstanding their deep poverty and sore trials, the abundance of their joy abounded unto the riches of their liberality. 2 Cor. 8:1-9.

English Baptists inaugurated modern missions just one hundred years ago. In May, 1792, after an introductory sermon in behalf of Foreign Missions by William Carey, on the theme—“*Attempt great things for God, and expect great things from God,*” the old Nottingham Association resolved to engage in the work. On the 2nd of October following, the first Baptist missionary society—the mother of all Protestant missionary societies—was formed in the town of Kettering, with Andrew Fuller as its Secretary and William Carey as its first missionary. India

was chosen as the field of labor, and £13. 2s. 6d. were contributed for missionary purposes. And on the 13th of June, 1793, William Carey and wife, with Dr. John Thomas, set sail for India in a Danish East Indiaman. On his arrival at Calcutta, Carey met with determined opposition from the East India Company, and was forced to locate in Serampore for some years, but his heart was fixed and his faith never faltered. DR. PIERSON, in his *Crisis of Missions*, remarks: "India was the Gibraltar of Paganism. It seemed impregnable with its great population, its two great religions, the most subtle, seductive and despotic, the world has ever known, holding the people in grasp with its social caste, fetters stronger than iron, and with the East India Company closing its doors, and forcing every missionary out of its bounds." Under such circumstances, nothing but that faith which fails not, could have sustained Carey. He was an untiring worker; and he patiently studied and toiled for seven years before he had the pleasure of baptizing his first convert, which was as Elijah's small cloud before the mighty rain. He prayed and preached and toiled on for forty-one long

years, and witnessed the conversion of many others.

Carey's amazing capacity for acquiring foreign languages enabled him to become the pioneer of Bible translation and Christian literature in India. When Lord Wellesley founded the College of Fort William in Calcutta in 1810 to teach the language of Bengal to Englishmen, Dr. Carey was the only man in India or Great Britain qualified to teach the language correctly, and he had to be employed. Through his indefatigable labors, assisted by Marshman and Ward, the Bible was translated into forty different languages and dialects of the East, and before his death 212,000 copies were issued from the mission press, besides a standard Dictionary and numerous other religious and scientific books and tracts. Carey's versions of the Scriptures were very accurate, and are still used by all Protestant denominations in India. His work was largely foundation work.

As the visible results of the past hundred years, the latest reliable Statistics from India give the following:—1,588 missionaries, and 16,173 native helpers; 1,855 churches; and 222,283 communi-

cants, 20,850 of whom were added the last year. Of these the American Baptist Missionary Union reports 207 missionaries, and 2,174 native helpers; 622 churches; and 65,464 members, of whom 5,564 were added the past year. The wonderful work among the Telugus under Dr. J. E. Clough, exceeds anything known since the memorable day of Pentecost.

In 1812, Adoniram Judson and his wife, Ann Hasseltine, and Luther Rice, with other Congregational missionaries, under appointment of "The American Board of Commissioners for Foreign Missions," set sail in separate vessels for Burmah. On the voyage, Judson and his wife and Luther Rice, from a careful examination of the Scriptures on Baptism, embraced Baptist sentiments, and on their arrival at Calcutta, asked baptism at the hands of an English Baptist missionary. This left them in a heathen land with no visible means of support. Soon they received an order from the East India Company to return immediately to America. Rice returned with the hope of enlisting the Baptists in behalf of Foreign Missions; and in 1814, the old Triennial Convention, now the American Baptist

Missionary Union, was organized at Philadelphia, and Adoniram Judson, Ann Hasseltine, his wife, and Luther Rice were appointed as its first missionaries to Burmah.

Dr. Judson and wife located at Rangoon in 1813, and commenced the study of the Burmese language, preaching through an interpreter; and in some two years began speaking and writing in Burmese. In 1819, Judson had the pleasure of baptizing his first male convert, who became a good minister of Jesus Christ; and in 1820, he baptized his first female convert, making the tenth Burmese convert. From first to last, he made *preaching* his chief business; but of necessity he combined with it Bible translation and the preparation of a Dictionary and other books and tracts, etc.

Dr. Judson now left his church and mission work at Rangoon in the care of his native assistants, and removed to Ava, the capital of Burma, where he was imprisoned and shamefully treated for eighteen months. When released, he located at Amherst, where he preached the Gospel extensively and successfully. In October, 1826, his beloved and useful

wife was taken to her reward, in his absence. Crushed with this sore bereavement, he left Amherst and settled at Maulmain, and from this central station, he evangelized extensively in Burma proper and among the "wild-men" or Karens, and hundreds were converted.

In 1834, Dr. Judson married Mrs. Sarah Boardman, widow of George D. Boardman, a superior missionary. In this memorable year, he finished his BURMESE BIBLE, together with catechisms, tracts, etc., and all were printed on Mr. Hough's press, the first brought to Burmah in 1816. Being deprived of his voice for a season, he now completed his Dictionary.

At length, after an absence of thirty-two years, Dr. Judson felt it his duty to visit America for his wife's health, but had the great grief of burying her at St. Helena, Sept. 1st, 1845, and made his voyage alone. On his return, he resumed his mission work at Rangoon, Maulmain and Amherst with unabated energy, and amid much affliction and strong opposition, he finished his course with joy on a sea-voyage for his health, April 12th, 1850, and was buried in the ocean.

Among the visible results of Dr. Judson's thirty-nine years of missionary labor, and that of his successors, there are now more than 25,000 living converts in Burma proper, and 30,000 among the Karens. But Judson's work, like Carey's, was largely preparatory.

Says DR. T. P. BELL: "Burma's very name thrills the hearts of lovers of missions, because of Judson's work, and because of the wonderful success which has attended the labors of our Northern Baptist brethren among the Karens. Of these remarkable people, over 30,000 have been baptized, and fully 100,000 are nominal Christians. They have their own Foreign Mission Society, and send out their young men to the north and to the east, to distant countries, and to men of other tongues." (*One Hundred years ago and Now*, p. 14.) The whole of Burmah is now open to the Gospel.

The Southern Baptist Convention for Home and Foreign Missions was organized in 1845, and has successful missions in Africa, China, Brazil, Cuba, Italy, Japan, and Mexico. It proposes to double its missionary force during the Centennial year of 1892-1893, provided our churches

furnish the requisite means, and also to establish a permanent interest bearing fund for church-building purposes. This convention, with its Foreign Mission Board at Richmond, Va., and its Home Mission Board at Atlanta, Ga., and its Sunday School Board at Nashville, Tenn., holds peculiar claims upon the Baptists of the South and West.

The latest Foreign Mission reports attainable, (as furnished by the Encyclopedia of Missions, just issued by Funk and Wagnalls, New York,) give the following *statistics*, viz.:—11,382 stations and out-stations; 7,983 missionaries, and 4,150 ordained native assistants—total 12,133; 5,471 churches; and 735,911 communicants: with \$11,000,000 contributed for Foreign Missions during 1890–1891. These figures, however, fall far below the real facts, for the reports of several societies are not included in the tabular statement. A full report from all Protestant denominations would probably swell the missionaries and native assistants to at least 15,000, and the communicants to about 1,000,000; besides the many thousands who have gone to heaven during the past hundred years; while

thousands of pious young men and women are anxious and ready to bear the news of salvation to the perishing millions of our lost race.

But statistics by no means show all the beneficial results of Foreign Missions during the last century. Much preparatory work has been done, and much valuable knowledge acquired. At the beginning of the century, the heathen world was without the written word of God, but now the Bible has been translated into 300 different languages and dialects, and millions of copies circulated among the people; besides many religious books and tracts in their own languages. During that period, Missionary Societies have increased ten-fold; and Women's Missionary Societies and Young Men's Christian Associations have been formed, and are accomplishing great good. Sunday Schools and Sunday School scholars and teachers have increased to many millions, and are all missionary workers. Both home and foreign churches and pastors are awake to the claims of missions, and have grown in liberality to Foreign missions from £13. 2s. 6d. to \$11,000,000 per annum. The number of converts in heathen lands

has increased fifty-fold ; and to-day it is thirty times greater per annum there than it is in Christian lands, in proportion to the number of laborers employed.

One hundred years ago, Pagan and Papal countries were closed against the Gospel, but, in answer to the prayers of his people, God has opened all lands, except Thibet, to the missionaries of the cross. Then many Christians were opposed to missions, now nearly all are giving and laboring and praying for their success.

These facts are encouraging, but the *Promises of God* furnish the highest encouragement, only a specimen of which can here be given.

To his Son the Father says : " Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

To Abraham God promised, saying : " In thy seed shall all the nations of the earth be blessed." (Gen. 22:18); and Paul says, that seed was *Christ*. Gal. 3:8,16.

" And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh : etc. And it shall come to

pass that whosoever shall call on the name of the Lord shall be saved." Acts 2:17-21; compare Joel 2:28-32; Rom. 10:12-14.

Our blessed Lord closes his world-wide Commission with the gracious promise, saying: "And lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:20.

The prophetic promise of God through Daniel will soon be fulfilled:—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

"And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15; comp. Dan. 2:44; Zech. 24:8, 9.

But this glorious result is to be accomplished by means of the preaching of the Gospel and the universal outpouring of the Holy Spirit, in answer to the prayers of God's ministers and people. With the fulness of the converted Gentiles and

through their instrumentality, the Jews are to be brought to Christ ; *as it is written* : Zech. 8:20-23 ; 12:9,10 ; Rom. 11:25-32.

The indications are quite clear, that the seventh angel is now sounding, and that the kingdoms of this world will ere long become the kingdoms of our Lord Jesus Christ. The Gospel is now spreading *as if* "another angel were flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people ;" and soon "another angel will follow, saying, Babylon is fallen, is fallen, etc." Rev. 14:6-8.

In the language of T. P. BELL, our efficient Assistant Secretary of the Foreign Mission Board, we say : "As we look out upon the field, at the beginning of the second century of missions, we see all this *preparatory* work done : far the larger number of the world's fields entered, and a large, constantly increasing, enthusiastic, well-equipped army of missionaries, flushed with past victories and depressed by no real defeats, ready and eager for the coming conflicts. Christianity is everywhere aggressive ; heathen-

ism everywhere on the defensive, and in many cases demoralized and its leaders anticipating defeat. If the Lord's people will only do their duty, ere another century rolls around, the whole world will have become evangelized, the Gospel preached to every creature, and the heathen given to the Son for his inheritance and the uttermost parts of the earth for his possession. Grant it, O Lord!"

From "A MUTE APPEAL" in behalf of Foreign Missions, by the "WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF THE WEST," we add the following *facts* and *figures*, viz :

Protestant Christians 116,000,000 ;
Greek Church 84,000,000; Roman Catholics 190,000,000; Jews 8,000,000; Mohammedans 170,000,000, of whom 80,000,000 are degraded women confined in Moslem harems; and HEATHEN 856,000,000, of whom 300,000,000 are Buddhist women, with no hope of immortality, unless by some future transmigration they should chance to be born men.

Two hundred and fifty millions of heathen women depend for the Gospel upon the Christian women of the Protestant

churches of America. In China alone, there are 1,500 large counties without a single missionary; and only one missionary to every 500,000 heathen.

Finally, in view of these important Facts, we affectionately urge each and all our Brethren and Sisters to contribute *liberally* both to Home and Foreign Missions, either weekly, monthly, or quarterly, as God may prosper them, especially during the Centennial year of 1892-1893. Let every one resolve to give something worthy of the great cause of Missions, and let those who have been accustomed to give to these objects, resolve to double their contributions and subscriptions. Thus our Board may safely double the number of missionaries both at home and abroad, and thus also we may establish a permanent interest-bearing Fund for church-building purposes. And if our fervent and united prayers accompany our alms, God will pour out his Holy Spirit abundantly, and Zion shall travail and a nation be born in a day. Isa. 44:3-5; 66:7-9. Joel 2:28-32; comp. Acts 2:16-21.

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