

PROTESTANTISM:

ITS HOPE

OF

THE WORLD'S CONVERSION

FALLACIOUS.



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PREFACE.

WHENEVER the condition of the world is referred to, as the foundation of a doubt that the world will be converted before the personal advent of our Lord, the one who does it is frequently met by the remark, "The Lord is able to do it notwithstanding all the apparent difficulties;" and it is argued, therefore, that he will do it. To this it may be replied, that if the Lord has promised to convert the world, it will be done: for God will do all he has promised to do. But, so far from having promised the entire conversion of the world before the second advent, he has assured us that it shall be as it was in the degenerate days of Noah and Lot. It is true that God was able to convert the old world; but it was destroyed. He could have converted the cities of the plain, but they were overthrown. He could have converted the Jewish nation, but did not. He might save the world, with its inhabitants, which is "reserved unto fire against the day of judgment and perdition of ungodly men," but will not. And while the moral condition of the world, as an indication of the approaching judgment, coincides with this testimony of the word of God, the acknowledged indifference among the friends of missions, also, is a strong argument against the hope of the world's conversion. The following extract from Dr. Anderson, Secretary of the A. B. C. F. M., presents a true picture:

"But who does not know that the churches are slow to engage in this work!—that the work itself is regarded in the light of a charity, which one is at liberty to perform or not, as he pleases, instead of being the *great thing*, for which the church exists, and for which the Christian lives!—and that it is hard to obtain the men to go as missionaries to heathen nations, and still harder the means of supporting the small number that go; while the results of missionary labor, though equal, nay, superior, to those of pastoral labor at home, and greater than is generally supposed, are still such as would require ages upon ages to complete the earth's spiritual renovation."*

We commend the facts and arguments contained in this work to the candid of all parties. They have been presented substantially in my public lectures, for several years past, and although I have been often solicited to give them to the public, it has not been in my power to do so till now. And it is our earnest prayer that we all may be prepared for the speedy coming and kingdom of our Lord Jesus Christ.

JOSHUA V. HIMES.

Boston, May, 1847.

* Dr. Anderson's Sermon on the Promised Advent of the Spirit. Joel ii. 29—32.

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PROTESTANTISM.

WITHIN the last one hundred years the opinion has been very generally prevalent in the Protestant churches, that the conversion of the world to Christianity was to be speedily consummated by the preaching of the gospel. To accomplish this end, all the machinery of the church has been directed:—The extension of missions, the distribution of Bibles and Tracts; the education of heathen children; the planting the standard of the cross in the dark and benighted ends of the earth, have all been made in view of their instrumentality in the conversion of the nations. The Protestant church has promised to itself a mighty victory, when all nations should bow to its standard, and its banner wave over all lands.

In the present treatise we propose to inquire if this expectation is well founded; and if the signs of the times indicate a speedy triumph of Protestant principles in the earth? Will the Protestant missions accomplish the end at which they aim? and is the gospel destined to renovate the earth?

On this question the New York Evangelist of March 11th, 1847, takes the position that "the gospel is adequate, in the fullest degree, to remove the evils of sin, as well from the universal world of mankind, as from the individual sinner;" and if it does not accomplish this, it will prove that

"THE GOSPEL IS A FAILURE:"

that, if it does not accomplish this, it will give "occasion to the Infidel to turn upon the very God of heaven with the sneer — 'He began to build and was not able to finish.'" The same paper also says: —

"The very basis on which the system of missions is built, is the promise of God to give the whole world to his Son for an inheritance. The friends of missions believe, that, according to the Scriptures, the result is to be brought about by the preaching of the gospel. Convince them that these views are erroneous, and at once you put an end to their scheme. Persuade them that the world never can be converted in this way; that Christ is to come as a great conqueror, and dash the nations in pieces as a potter's vessel; that the wicked are to be destroyed, and the earth peopled by colonies of glorified saints from heaven, who are to accompany the Redeemer at his advent to take possession of their bodies at the first resurrection, and you put an end, an effectual end, to the enterprises of religious benevolence for the conversion of the world."

There is no reason to suppose that the above is not a fair expression of the feelings of the Protestant churches on the subject of missions, and the

spread of the gospel. Too true, we fear, is the confession, that if the splendid achievement aimed at, is not to be accomplished, that the friends of missions would stay their hands, and that the good which may be done, would not be a sufficient motive to prompt them to the performance of their duty in the vineyard of the Lord; and that they would consider that the gospel had failed of producing its legitimate fruits.

The idea that the gospel would be a failure, should the world not be converted, is doubtless the result of a belief that the Bible teaches the world's conversion; and that the signs of the times are indicative of its speedy accomplishment. We deem it necessary only to show that these expectations are unfounded, to disprove its failure without such a result. We shall therefore consider, —

1. Does the evidence of the spread of Protestantism, indicate the world's speedy conversion?

2. What is the condition of Protestant countries?

3. Do the Scriptures warrant such an expectation?

4. Without such a result will the gospel prove a failure? And,

5. Should the friends of missions withhold their efforts for the salvation of souls, if convinced that the world will not be converted by human instrumentality?

1. DOES THE EVIDENCE OF THE SPREAD OF PROTESTANTISM INDICATE THE WORLD'S SPEEDY CONVERSION?

Macauley, a prince among Protestants, a mem-

ber of the British cabinet, and one of the most talented essayists living, says:—

“ We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that, during the last two hundred and fifty years, the human mind has been to the highest degree active — that it has made great advances in every branch of natural philosophy — that it has produced innumerable inventions tending to promote the convenience of life — that medicine, surgery, chemistry, engineering, have been very greatly improved — that government, police, and law have been improved, though not quite to the same extent. Yet we see that, during these two hundred and fifty years, *Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome.* We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth.

“ During the eighteenth century, the influence of the Church of Rome was constantly on the decline. Unbelief made extensive conquests in all the Catholic countries of Europe, and in some countries obtained a complete ascendancy. The papacy was at length brought so low as to be an

object of derision to Infidels, and of pity rather than of hatred to Protestants. During the nineteenth century, this fallen church has been gradually rising from her depressed state, and re-conquering her old dominion. No person who calmly reflects on what, within the last few years, has passed in Spain, in Italy, in South America, in Ireland, in the Netherlands, even in France, can doubt that her power over the hearts and minds of men is now greater than it was when the 'Encyclopædia' and the 'Philosophical Dictionary' appeared. It is surely remarkable, that neither the moral revolution of the eighteenth century, nor the moral counter-revolution of the nineteenth, should, in any perceptible degree, have added to the domain of Protestantism. During the former period, whatever was lost to Catholicism was lost also to Christianity; during the latter, whatever was regained by Christianity in Catholic countries, was regained also by Catholicism.

"We think it a most remarkable fact, that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become Infidel and become Catholic again; but none has become Protestant."

Such is the opinion of one who is as well situated for arriving at correct conclusions on this point as any man living.

No one who is familiar with the statistics of our own country, will deny the rapid spread of the papacy here. According to the "Evangelist" of

the 25th ult., Bishop Hughes, in his late Pastoral Letter, gives the following statistics: —

“ He tells that when he was charged, in 1839, ‘by the supreme authority of the church,’ with his episcopal office, the number of his clergy was less than fifty. They have since increased to a hundred and twenty. The congregations have not only more than doubled their number, but have become larger in themselves, and nearly six new churches have been erected. At the period of his installation, ‘there was not either a seminary for the education of candidates for the holy ministry, or a college, or a religious house of education for the youth, male or female, of our growing Catholic population.’ In the mean time, a college has been established at Fordham, a few miles from New York, at an expense of more than \$100,000, with ‘the rank and privileges of a university;’ a theological seminary has been instituted with suitable buildings, &c., at the same place, at a cost of nearly \$40,000; and ‘houses of religious and enlightened training have been established for the education of our female children.’

“ Towards the defraying of the expenses of the college and seminary, he acknowledges the receipt of less than \$40,000, and an unspecified amount of contributions from European friends, ‘through the Society for the Propagation of the Faith.’ The college, we are informed, is to be under the control of the order of the Jesuits, who are in favor with the bishop. ‘We deem it an evidence,’ he says, ‘of Almighty God’s approval, that a numerous, learned, pious, and zealous com-

munity of the illustrious Society of Jesus, should have been found willing to take charge of it permanently. That distinguished Society has furnished the best teachers, both in secular and sacred knowledge, that the church has ever known. The world has furnished no other body of men to be compared with them; hence the world's jealousy in their regard.' ”

Thus, in eight years, the Catholic interest has more than doubled in the State of New York; and we believe the statistics of that denomination will show a proportionate increase in other portions of our country. Protestantism can show no such progression in the same, or in any section of our country. Even the Methodists and Baptists, the largest two denominations of Protestants in our land, report a decrease of numbers in the last two years. There is no such decrease on the part of the papacy. So apparent is the stagnation, instead of the progress, of piety among Protestants, that in tract No. 470 of the American Tract Society, on “Training up Children for the Conversion of the World”—a “premium tract”—instead of finding any indications, in the present aspect of things, for the world's speedy conversion, it says:—

“But as yet THERE IS NO EVIDENCE THAT THESE EXPECTATIONS ARE ABOUT TO BE REALIZED. The present generation of Christians exhibit no evidence that they are about to rise to higher piety and to discharge their hitherto neglected duty to the perishing world. We discover no such cheering indications in those who are coming upon the stage. *The young are not con-*

verted. To select at random a single instance, here is a church numbering 305 members, only 28 of whom are under 21 years of age. Connected with this church is a congregation comprising 159 families, in 120 of which one or both of the parents profess religion. Thus while three fourths of the families enjoy the counsels of a pious parent, almost all of the youth are living in impenitence. This instance is far from being an unfavorable specimen of the state of the churches generally. What does the fact argue but a serious defect of some kind in the training of children, that while so considerable a proportion of parents are professedly Christ's disciples, yet, with all the coöperation of pastors, Sabbath schools, maternal associations, and publications for the young, so few throughout the country become Christians in early life? And the young who do experience religion *are not rising to any higher piety or putting forth more strenuous efforts than their predecessors.* What then is the ground to expect that the church will be better qualified to evangelize the world thirty years hence than at present, or will do any more to accomplish it? Facts, so far as the present condition of the young is concerned, compel the answer, none."

From a Tract, entitled "The Progress of Popery in the British Dominions and Elsewhere," published by "the Protestant Association" of London, 1839, we quote the following:—

"We desire to prove that popery, both at home and abroad, is in the possession of immense strength, and has been, and is now, marching forward with giant strides to its old ascendancy; and

from a proof of these facts, we wish to proceed to an endeavor to arouse all who pretend to zeal for Protestantism to united and vigorous efforts in the cause which now peculiarly involves the continuance of our civil and religious liberties. To facts, and to facts alone, we shall appeal for a confirmation of our statements : and although the information of which we are in possession is unavoidably less extensive than we could wish, it is still enough to justify alarm and to awaken the public spirit. If it fail altogether in doing so, we are certain that information, as complete as ever satisfied a jury, would equally fail in reanimating the torpid mind of the people ; — for proof will then be afforded that there is an indifference to the principles of popery, and therefore a carelessness about the degree of its success.

“ Popery has been advancing not only in wealth and influence, honor and official power ; it has been progressing in every other direction, and by every other means. Its proselyting zeal has been rekindled ; its Jesuitical arts have been applied ; its experience has been brought to bear ; it has watched every opportunity of turning the balance between contending political parties ; and thus gradually it has gone forward, till its course seems plain, and its path smooth and clear. While Protestants have been quarrelling, or while they have been sleeping, popery, with stealthy steps, or by bold manœuvres, has been gaining ground, disarming some, deluding others, conquering more, and marching onward to a position whence it can defy opposition ; nay more, can in turn overbear, and threaten all. Many have ridiculed the pretence

of those who foresaw such encroachments and such a triumph; many, even up to the present time, have so little heeded the matter, that they know not whether to ridicule or resist. Yet the slightest fair inquiry would have convinced the most sceptical that the peril was indeed fast approaching, and that a struggle must sooner or later come, if early efforts were not made to obviate the necessity of future struggles. We believe that it is now *too late* to stay the course of the successful superstition, though it cannot be too late to check and impede it. At any rate, it is high time that the people should ascertain the truth, however painful and alarming, and should act on the dictates of sound policy when at length a sound judgment is formed.

“ In 1792, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now upwards of five hundred, and forty-three are building. In that year, there was not one single Roman Catholic college; there are now ten, and sixty seminaries of education, besides chapel schools.

“ There is every fair prospect that the popish portion of the population will be speedily fully provided with religious instruction, and with the means of proselyting others; and when we consider the immense number of Protestants who are Protestants only in name, and the very large portion of such who are wholly neglected, we own we see nothing unreasonable in the expectation that popery will gain many more victims. In Mr. Bickersteth's tract on the ‘Progress of Popery,’ eighteen parishes are enumerated, with their

population and Protestant church room — the latter does not provide for one tenth of the whole of that population, which exceeds one million of souls! Then, in Ireland, for years the proportion of Roman Catholics to Protestants has been gradually and steadily increasing through the former laxity of the Established Church, the zeal of popery, and the recent bitter persecutions which have tended so much to the encouragement of Protestant emigration. In that unhappy country there is a college, supported by public money, for the free education of priests; and of these there are now scarcely less than 2,500, with four archbishops, twenty-three bishops, eight colleges, besides Maynooth, several monasteries, and many convents, nunneries, societies, clubs, and private seminaries. In Scotland, also, it is unfortunately too true that popery has been of late rapidly advancing, particularly in the West. In Glasgow alone there are now said to be 30,000 Roman Catholics; and even in Sterling they have recently erected a handsome chapel. In the colonies they have, under various names, (as, for instance, the Bishop of Trinidad is called Bishop of Olympus,) bishops at the following places:—Quebec (with a coadjutor); Montreal (with a coadjutor); Hudson's Bay; Kingston, Upper Canada (with a coadjutor); Newfoundland; St. John's, New Brunswick; Nova Scotia; Trinidad; Malta; Jamaica; Mauritius; Madras; Calcutta; Australasia; Cape of Good Hope. In all these places they have extensive establishments. In Ceylon, their bishop is only lately appointed; and in the 'Catholic Magazine' of September, 1838, just published, they boast of having 100,000

persons attached to their church in that island. In India they pretend to 600,000; and though that number is questionable, still it is not denied that their converts constitute no inconsiderable portion of the southern population. In Trinidad, nearly the whole people are Roman Catholics, and sixteen new missionaries have lately sailed to complete the popish victory. From New South Wales, Bishop Broughton, the excellent Protestant diocesan, wrote to the Christian Knowledge Society, in January, 1836, to the following effect:—‘Protestantism is much endangered in this colony; the efforts of Rome in this country are almost incredible. It is traversed by the agents of Rome. I earnestly desire means of counteracting these machinations. The Protestant schools can be maintained no longer, and a grant is required to maintain schools in connexion with the church, and in the churches themselves.’

“In Canada, popery is the established religion of one province, and is liberally assisted in the other; while during the period that intervened between 1831 and 1835, although 300,000 more emigrants had arrived out, the grant to the Protestant church was gradually diminished from 16,000*l.* per annum to 3,500*l.* per annum! In the Cape of Good Hope much has already been done in Graham’s Town and elsewhere; particularly in the new parts of the colony. In Newfoundland the Roman Catholics form a majority of the House of Assembly, and have gained otherwise a complete ascendancy.

“In the South Seas, equal activity is displayed.

Dr. Lang, the principal of the Church of Scotland College in New South Wales, writing home on the 6th of October, 1836, thus expresses himself: — ‘The moral influence of the Christian church of New South Wales, will extend eventually to the neighboring islands of New Zealand, containing a native population of half a million of souls, and comprising an extent of territory almost equal to that of the British Islands; to the western islands of the Pacific, numberless, and teeming with inhabitants; to the Indian Archipelago, that great nursery of nations; to China itself. That the Romish propaganda has already directed her vulture eye to this vast field of moral influence, and strewn it, in imagination, with the carcasses of the slain, is unquestionable. Spanish monks and friars have within the last few years been sent from the recently formed republics of the South American to the eastern islands of the Pacific. Other groups, still more distant from the American continent, have recently been surveyed and taken possession of by Romish missionaries direct from France; and the Roman Catholic Bishop of New South Wales is already taking his measures for coöperating with these missionaries from the westward, by transforming the sons of Irish convicts in New South Wales and Van Diemen’s Land into missionary priests, and dispersing them over the length and breadth of the vast Pacific.’

“In the United States, although it is not forty years since the first Roman Catholic see was created, there is now a large popish population under the government of the pope, an archbishop of Baltimore, twelve bishops, and 341 priests.

The number of churches is 401; mass-houses, about 300; colleges, ten; seminaries for young men, nine; theological seminaries, five; novitiates for Jesuits, monasteries and convents with academies attached, thirty-one; seminaries for young ladies, thirty; schools of the Sisters of Charity, twenty-nine; an academy for colored girls at Batimore; a female infant school; and seven Catholic newspapers.* In the West Indies unexampled efforts are now made among all classes, principally from the missionaries of Cuba, where popery reigns in undisturbed supremacy and unrivalled splendor. Even in China, beyond the borders of which Protestants have failed to penetrate, and whence they are now effectually (though we trust only for a time) excluded, the Jesuits have been working with a marvellous courage worthy of a better cause, and with a success which may well justify their boasting. There is no corner of the globe which their restless feet have not invaded; there is no danger they have not braved; there is no artifice they have scorned.

“In Holland, we hear, with deep sorrow, that superstition is again making way, and is rapidly beating down the Protestant vanguard of Europe; and even the king is about to form an alliance with a Romanist lady. In Leyden, three Roman Catholic chapels have been erected, and we understand, on unquestionable authority, progress has

*It will be remembered that the above statistics reach only to 1839—since which time there has been an unparalleled increase. In the U. S. the Catholic Almanac for 1847, gives us, 2 archbishops, 23 bishops, 1 vicar apostolic, 834 priests, and 812 churches.

been made to an alarming extent. In France, the Archbishop of Paris has ventured on that which few Frenchmen now attempt—the counteraction of their arbitrary king. He has addressed the monarch, and has commenced to agitate for a renewal of the pomp and power of Romanism; and, with his party, he has already rendered the educational system as closely popish as possible. In Denmark, the heir of the throne has been perverted to Romanism. In the Rhenish provinces of Prussia,* the Archbishop of Cologne has preferred the authority of the pope to that of the king, and in direct contravention of the law, has displayed the bigotry of his religion, by forbidding Roman Catholics to marry Protestants. In Tyrol, hundreds have been banished from their native land, and expelled even beyond the extreme borders of the whole Austrian Empire for daring to worship the God of their fathers as those champions of truth dared to do in ancient times.

“The public press (at least in London) is, to a very great extent, in the hands of the Roman Catholics; the government are disposed to assist in any ‘heavy blow or great discouragement to

*In the Rhenish provinces the Roman Catholic population amounts to 1,678,745 souls. In the whole Prussian dominions, inclusive of those provinces, the number is not less than 6,000,000! In Nassau, they form nearly three fifths of the population, and in both Baden and Bavaria, they have more than double the number of all the various Protestant sects. In Hanover there are upwards of 200,000 Roman Catholics, and in Austria they constitute the mass of the community. Such, also, is the case in France, Spain, Portugal, Italy, Belgium, Poland, Sicily, Sardinia, South America, Madeira, parts of Greece, Ireland, the Azores, the Cape de Verd Islands, the Philippine Islands, Lower Canada, Martinique, Isle of France, &c. &c. &c.

Protestantism.' These are all most important matters. The moment is propitious. In our church has sprung up a new school of semi-popish divinity, recommended by the virtues and talents of its professors, eating its way to the very core of the Protestant system of theology. 'Modern Liberalism, Infidelity, ultra High Church doctrines, the principles of political expediency — all these things have joined to help popery forward in its prosperous and triumphant career. No secret is made by many, of their indifference to its rise, no sufficient impediment is offered to its plans; and we regret to add, that the Nonconformists — those whose ancestors were boldest in their hostility to the then rampant heresy — are too generally either passive spectators of its progress, or active auxiliaries of its political designs. Public opinion, which formerly always evinced more or less of a Protestant spirit, now indicates no symptoms of that healthful and necessary characteristic. Bulwark after bulwark of our constitution and our religion has been lost through perfidy, apathy, or defeat; and now, at the present time, this nation, once renowned for the integrity of her counsellors, and the Christian principles of her Parliament, is at the mercy of a profligate demagogue, intent on the introduction of a grovelling superstition, and a humiliating foreign despotism. We can no longer look for that providential care which for ages was the guide and guardian of us as a Protestant people; we are no longer, as even in Cromwell's days, the acknowledged safeguard of the Protestants of Europe. All is changed; our power is weakened, our prosperity has decayed,

and the prospects presented to our contemplation are such as in the days of old would have aroused the population as one man, to manful exertions for the preservation of their freedom and their faith. Too long, alas! have we been deluded by the vain idea that the enlightenment of this generation was proof against the assaults of popery. Bitter experience now calls on every preacher to warn his people with the solemn mandate — ‘Let him that thinketh he standeth take heed lest he fall.’ To that warning we add our feeble counsel, and bid every man who pretends to patriotic feelings, to look around on the portentous signs of the times, and fearlessly to do his duty to his country and himself. We all have now a common enemy thundering at the gates, and he is a traitor who refuses to repel the danger; doubly, then, is that man a foe to the land in which he now enjoys ancestral blessings that his children may claim to have handed down unimpaired, who gives up a single post he was bound to guard, or meanly sells his birthright for honors, or places, or from base sectarian ambition.”

From “Statistics of Popery in Great Britain and the Colonies,” re-printed from “Fraser’s Magazine” for March and April, 1839, and published for the “Reformation Society,” we make the following extracts: —

“It appears from various sources that Britain, the great bulwark of Protestantism, is at this moment the spot on which the ravenous eye of the papal hierarchy is riveted. For its conversion to an anile superstition, the papal powers are at this moment combining and concentrating their forces.

Jesuits, like the locusts of Egypt, swarm in our parishes. Mass-houses, like plague-spots, start into existence with ominous speed. The fell simoom has begun its murderous course; and in Lancashire, for instance, what was as the garden of the Lord before it, has been left a waste howling wilderness behind it."

The London correspondent of the "Chronique de Paris," midsummer, 1838, says:—

"A remarkable fact at present in London is, that the Catholic chapels are filled with Protestants, and that there are frequent conversions. Controversy is very warm in these, and finds eloquent men to conduct it. The tone of the preachers is simple and grave. They attack the church established by law, with a force which astonishes one, when it is remembered that in the same country, not many years ago, the Catholic worship was interdicted, and permitted only in embassy chapels."

It is scarcely necessary to inform the Protestants of England, that the Roman Catholic church has recently concentrated her energies in one great missionary and controversial institution. If able Protestant controversialists are not trained and fostered, who shall at all times be prepared to repel popish sophistry and Jesuitism, and earnestly to contend for the faith, many of the simpler sort of our people may be drawn aside by the priests. Most certainly it can no longer be said that Protestants are the aggressors.

The following statement is from a speech of the Rev. H. Seymour, delivered at a meeting in London, in May, 1837:—

“I say nothing of the statements lately made by one of no ordinary mould, that there was scarcely a Romish pulpit in Europe that did not ring with the expectancy of the fall of the Church of England; but I would remind you of their books circulated in this country; they go so far as to assure us, that the conversion of England in ancient times from heathenism to Christianity, *was not so rapid as her present conversion from Protestantism to Romanism!* I will state a fact that will illustrate this better than a thousand arguments. A most pious and devoted clergyman in the south of England was some time since publicly attacked and challenged to a controversy by a Romish priest, who extensively circulated a pamphlet against this clergyman throughout his parish; an answer was written to that pamphlet, and printed, and sent to the spot; but what was my surprise when I received a letter from this very clergyman, stating, that owing to the number of Romanists in his parish — owing to the influence of a nunnery over a large portion of the population — and owing, further, to the fear of a Roman Catholic proprietor in the vicinity, no individual would dare to circulate the defence of Protestantism in reply to the priest! *It actually became necessary to employ a total stranger, from twelve miles distant, to circulate it!* This has actually occurred within a very few months, not in Ireland, but in England! Yet men talk as if Romanism was not increasing in this country. I have myself seen the proselytes she has made; I have had converse with some of them; I have argued with some of them; and, therefore, whatever be the

experience of others, I do know of a surety that there are infinitely more proselytes than is generally believed."

In a sermon preached for the Reformation Society, at St. John's Chapel, London, in 1834, by the Rev. Edward Tottenham, an able champion of Protestantism, the following statement occurs:—

"Forty years ago it would have been difficult to observe a Roman Catholic place of worship in the kingdom. In Britain there are now upwards of 500. Since 1824 to 1834, there has been an increase of upwards of 70 chapels in England, and since 1829 there has been an increase of 23 in Scotland. And let it be remembered, from the peculiar mode of attendance at Roman Catholic worship, much less accommodation is required for Romanists than for the same number of Protestants, for there is a constant succession of congregations in each chapel, who just come in for the purpose of hearing mass. In this way, for example, there is attached to Chelsea chapel alone, in this metropolis, a congregation of nearly 6000; to the chapel of Bermondsey, one of upwards of 5000; and to the chapel in the London Road, one of nearly 15,000. We also point to the instances of conversion that sometimes met our view,—thirty, forty, and even seventy, adult converts being sometimes publicly received by the vicar-apostolic into the bosom of the Roman Church. Did time permit, I would give you dates and places for what I have now asserted."

The following extracts — the first from the Leicester Journal, June, 1836, and the last two by the

Editor of "L'Europe Protestant," Sept. 1838 — might be extended:—

"There never was a time, since England became a Protestant country, when the proselyting system of the Roman Catholics was more strenuously acted on than at the present day. New chapels are built; large and stately houses are bought, or erected, for popish seminaries and colleges; preaching in the open air is resorted to; tracts are widely distributed. At length resistance has become, not a matter of choice, but of necessity.

"But we must not suppose that these varied efforts of the Christian Protestant Church, scattered up and down as it is in Europe, have passed unperceived by the Roman Catholic Church. All the publications and printed correspondence of Protestants are carefully examined by the Society for the Propagation of Romanism; and it can be perceived most clearly from their articles, that every new fact recorded by Protestants, as occurring in any country, is examined by its emissaries. The society is at the present moment not only publishing the 'Anti-Protestant'—originally a monthly, but now a weekly publication—but it has just put to press a new papal work in English, to be published, as well as printed, in Paris, for the purpose of circulation among the English, Irish, and Americans, on the continent.

"It is very easy to see that Rome occupies a position from which she can extend her ravages into England with frightful rapidity. The Jesuits have drained Austria of much of her Protestant and best population. In Geneva, it has been discovered that there is an open and easy path from

Neology to Romanism. The great proportion of the schools of France is under the yoke of the priests. In Belgium, the papal power is paramount. In Holland, one of the most Protestant parts of continental Europe, the priests are gaining ground, much in the same way as in England; and whether the results shall be disastrous or otherwise, the untiring exertions of the Church of Rome, more especially in this country, are too obvious to be denied or regarded with indifference."

On reviewing the statistics of Popery, we must see that no increase of population will account for the increase of papists. In 1792, there were not more than 35 popish chapels in England; in 1839, there are, at least, 453. The population of England in 1790 was 8,475,000. The fair ratio of increase may be reckoned at one and a half per cent. per annum. This will give us, in 1839, about 15,000. The population has not doubled in these last fifty years; but suppose it had doubled itself, then the number of Roman Catholic chapels, to provide for the increase of Romish population, should be 70. Instead of this, it is 453.

The Rev. Haldane Stuart, in his annual Address on Prayer, for 1839, observes:—

"There is also that increase of power in the Church of Rome in this kingdom, the bulwark of Protestantism, that brings to mind her proud boast as given by St. John—'I sit as a queen, and am no widow, and shall see no sorrow,' forgetful that it is declared, 'her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.' For whilst, in the year 1793,

in the whole of Great Britain there were only thirty Roman Catholic chapels, now there are above five hundred. And, as if to prepare the way for her vainly expected triumphs, in this year her advocates in Ireland have formed, as it is termed, a 'Precursor Society.' Some of her most influential members have also commenced in England 'the Catholic Institute;' a society which has for its object, as its promoters declare, to defend the purity and truth of the Roman Catholic doctrines, and circulate useful information on those subjects, and for this purpose to organize local committees, and to solicit and avail themselves of individuals in different parts of Great Britain and the colonies, so that its influence may extend to every parish in the kingdom, as well as to every colony. Thus systematically is the cause of our Lord assailed, and thus systematically is preparation making for the advancement of that idolatrous church, of which the Lord has said, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'"

In view of the above facts, we find that Protestantism, instead of now giving any indication of the world's speedy conversion, is losing ground in an alarming degree, in every quarter of the globe; not that it is in no quarter of the world in advance of what it was two hundred years ago; but that it has within the last few years lost ground in every quarter; and is, in the *aggregate*, less advanced than it was two hundred years ago. This is, of course, to be understood in comparison with the *aggregate* of Catholicism, considered with respect to what it was two hundred years ago.

It may be proper here to remark that the idea of the world's conversion was no part of the faith of the early Protestants. D'Aubigné, informs us that Luther, at one time, was so impressed with the nearness of the Advent, that he feared he should not be able to complete his translation of the Bible before the end of the world. He did not commence the Reformation with an eye to the world's conversion. In his commentary on John 10: 11,—16, ("Other sheep I have," &c.) he writes thus:—

"Some, in explaining this passage, say, that before the latter days, the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold, the bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *near expiring*.

MELANCTHON, "Luther's fellow-laborer in the Reformation," was the author of the Augsburg

Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says: We "condemn those who circulate the Judaizing notion that, *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says: "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing." This was the Millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572,) in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the Righteous King and Judge appear for the restoration of all things."

Thus we see that those who commenced the Reformation, did not commence that work with a view to the world's conversion. The work which they designed was to break the bands of papacy from the minds and consciences of as many as God would be pleased to accomplish. They designed to wage war against the dogmas of Rome, and show to the people of Europe, that God had marked out in the Word more plain and simple rules of faith than were taught by the papal priests. They designed to bring the Bible within the reach of the common people, and to educate the masses, so that they might read for themselves the Sacred Oracles. The work which they designed to do

has been done ; and an impetus has been given to pure and undefiled religion, which has been responded to in the utmost parts of the earth. The Reformation, therefore, *as* they commenced it, has not proved a failure, but has *accomplished* its mission. It did not design the conversion of the world, as the extracts we have given show ; and therefore the failure of this *latter day* Protestant scheme should not be charged to it, or identified with it.

II. THE CONDITION OF PROTESTANT COUNTRIES.

The signs of the times are everywhere ominous of evil, and not of good. One of the most alarming features of these times is in the false hopes with which men are everywhere buoying up their spirits, entirely regardless of the pent-up volcano over which they are slumbering. Says Mr. Bickersteth, a prominent member of the "Alliance :"—

"The gross infidels, the men of science, the worldly politicians are each looking for their millennium of earthly prosperity, wholly ignorant of that hidden power which as a thief is ready to burst upon them and spoil them of their ungodly hopes. 'When they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape.'

"The church of Christ has been in considerable danger of the same mistake. By the formation of so many societies, and their rapid growth and diffusiveness ; by the translation of the sacred Scriptures into so many fresh languages, and their extended circulation through the earth ; by missions already established in every part of the

heathen world, our minds have been tempted to self-complacency. There has also been at home such a reaction from all this outward effort in the fresh societies for doing good to the souls of men, by education, by district visiting, by pastoral and ministerial aid, by religious publications, by building of churches, and all the various plans now in progress, that great hopes have been excited that, by these means, God would bring in the promised, and sure, and full triumph of his church. Most cheering and delightful are these efforts to every Christian mind. God has thus interrupted the course of wickedness everywhere, and given men calls and space for repentance, and has called many precious souls into the way of life.

“ But let us remember that it is the plan of God’s grace, before he sends his judgment on the wicked, to give them the brightest exhibition of his truth. Noah himself was the preacher of righteousness before the deluge. Our Lord himself and his blessed apostles preached to the Jews, and established the primitive church in its purity at Jerusalem, before the destruction of that kingdom and city, which in its government, and as a nation at large, rejected his gospel.

“ Let us also remember that we are often warned in God’s word of the danger of these unfounded hopes. ‘ The diviners have seen a lie, and have told false dreams, they comfort in vain.’ (Zech. 10: 1.) God is especially displeased with his people when they say to ‘ the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.’ (Isa. 30: 10.) And with his ministers also, when ‘ from the prophet even unto

the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.' (Jer. 6 : 14.) The breaking up of all this fancied security is one of the great terrors of the wicked in that day, which 'shall come as a snare on all them that dwell on the face of the whole earth.' (Luke 21 : 35.) It is my assured conviction, that to look for the promised millennium before the great day of tribulation, and the personal coming of our Lord Jesus in visible glory, is both unscriptural and dangerous.

"One form of these unfounded hopes, the fruit of a half-infidel spirit, ignorance of God's word, and a spurious philanthropy, may be seen in the cry of peace, peace, by multitudes misled by the love of peace."

The following facts, given by Mr. Bickersteth, present a gloomy picture of London, the metropolis of the bulwark of Protestantism. He says:—

"The further we proceed in investigating the moral state of the metropolis, the more distressing and affecting it is: let us now trace the higher reservoirs of these evils, in considering the numbers without the Scriptures, and unable to use them. The investigations of the London City Mission have disclosed here an almost incredible amount of destitution. About 121,080 houses, inhabited by upwards of 700,000, have been visited, and it appears that among these, 35,393 families, consisting of 175,000 persons, had not a page either of the Old or of the New Testament. One fourth of those houses visited were wholly destitute of God's holy word, and this after special

exertions of religious societies, which had recently circulated above 45,000 copies of the Scriptures. Many were found wholly ignorant of what the Bible or New Testament meant. Remember, in considering this ignorance, the divine testimony, 'My people are destroyed for lack of knowledge.'

"Another spring of this spiritual ignorance is the extensive neglect of public worship. In a circuit within eight miles of St. Paul's Cathedral, after we have included Episcopal and Orthodox dissenting places, filled according to their usual attendance, and not only these but also the chapels of Socinians and Papists, and the synagogues of the Jews, and every place where one supreme God is publicly worshipped, there are probably one million persons, who are in health and full capability of attendance, totally neglecting all public worship.

"The 'London City Mission Magazine,' for Nov. 1843, contains an historical account of 'the Spitalfields District,' including Bethnal-green, with a map, and the fullest statistical details as to the present state of education, and of the attendance upon, and neglect of, public worship. The population in 1841 was about 112,141. Since then, the increase has been about 3,240. Upwards of 94,000 of this population live in two parishes. Generally speaking, the people are extremely poor, and very ignorant and degraded. Every house accessible to the missionaries has been visited during the last month, and it has been found that there are about 27,823 children under twelve years of age, who are eligible for daily education, (see Magazine, p. 174,) but only 7,726, including

2,109 at dame-schools, are receiving it ; leaving 20,097 which are growing up without any daily instruction. Of this last number, 3,371 are receiving instruction in Sunday-schools, who do not attend day-schools. After making this deduction, we have the appalling number of 16,726 without any education whatever. There are 9,639 adults who acknowledged they could not read ; and 6,075 families without the Scriptures. For the 112,141 persons, the total amount of sittings in eleven Episcopal churches and chapels, is 13,711 ; and in twenty-five Nonconformist chapels, 10,776 ; total, 24,487 : but even these are not half occupied. On the morning of Sunday, Oct. 15, including children, there were present in all the churches and chapels (thirty-six in number) only 9,712 persons, and 8,976 in the evening."

Consider, in estimating this part of the spiritual ignorance, that solemn threatening, "They that are far from thee shall perish. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name."

London has been called, and we repeat it with deep pain, a city of Sabbath-breakers, though it be honored and observed in so truly Christian a way by the more Christian part of the metropolis. It has been also justly noticed, "the greater part of Sabbath-breaking is not seen, though its existence is too well ascertained. The Lord's-day is employed for festive purposes only, excluding God and his truth by thousands, and these entertainments, from the family party to the cabinet dinner,

cause thousands more of tradesmen, dependents, and domestics, to violate God's sacred commandment.'

"Wilful Sabbath-breaking is the real guilt in this metropolis, notwithstanding the great deficiency of churches; for it is calculated that the existing places of worship are on the whole average only occupied to five eighths of their capability of holding worshippers.

"The way in which *the growth of the population is continually making the religious destitution of the metropolis more intense*, and more urgent, notwithstanding all the efforts that have been made, will be evident from the statement in the Pastoral Letter of the Bishop of London of last year:—

"Eight years (says his lordship) have elapsed since I put forth proposals for raising a fund to be applied to the building and endowment of additional churches in the metropolis. I then stated that there was in the metropolis and its suburbs, omitting all notice of parishes which contained less than 7,000 inhabitants, a population of not less than 1,350,000, with church-room for only 140,000, or little more than one tenth of the whole; and that in ten parishes only, in the eastern districts of the metropolis, containing a population of 353,460 persons, there were only eighteen churches and chapels, served by twenty-four incumbents and curates, being one church for every nineteen thousand souls, and one clergyman for every 14,000. The subscriptions which have been received for the general objects of the appeal, amount to no less a sum than £158,173. A separate fund was not long afterwards formed for the erection

and endowment of ten additional churches, with parsonage-houses and schools, in the single parish of Bethel-green, containing more than 70,000 inhabitants. The contributions to this fund amount to £59,694, so that altogether a sum of £217,867 has been subscribed for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. To this, however, is to be added the amount of local subscriptions which have been aided by grants from this fund. Provision has thus been made for the erection of fifty new churches, thirty-six of which are completed, two are in course of erection, and twelve will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 57,000 persons, and will, therefore, afford the means of attending divine worship to 114,000. But how inadequate is this supply to the actual wants of the metropolis, even as they existed at the time when the first appeal was made! Even if we suppose that one third only of the population will attend public worship at the same time, there ought to have been church-room for more than 400,000 in the parishes containing an aggregate population of more than 1,380,000, whereas in fact, there was only room for 140,000, leaving a deficiency of 260,000 to be supplied. Supposing 57,000 to be contained in the new churches, there will still remain 213,000 wholly unprovided with church-room; so that we have been far, very far, from accomplishing the object in view — of making a complete provision for the spiritual wants of the great metropolitan parishes — such as they were eight years ago. But what is the case now?

The population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision.' — *Church and State Gaz.*, March 29, 1844.

“The number of ignorant attendants upon public worship should also be considered in taking a just view of the spiritual state of London. The building of churches, the gift of Bibles, the distribution of tracts, the labors of visitors, all are so far of worth as they lead men to the worshipping of God in spirit and in truth; as they bring us into that communion with him which is the only source of man's happiness and of his truly glorifying God. There is great danger of a mistake here, and especially in London, where there is so much outward activity in religion. Are the worshippers of God, true lovers of God? or lovers of money, and this world's honor, and the pleasures of this life? Is their chief object the enjoyment of God, or the enjoyment of this world. Oh, when we look thus closely, we seem almost to comprehend the vast mass of human beings, in one all-inclusive character of worldliness and secularity. Supposing that there are 500,000 attendants upon public worship, out of the two millions of our metropolis, are all these crucifying the flesh? are all these spiritual worshippers? are all these truly converted to God? Is there not among them too, vast ignorance, hypocrisy, alienation from God, mere formality and self-righteousness? Their case, indeed, may justly give us more apparent hope

than entire neglecters of worship can give us, but many a painful drawback must be made. If we consider, as some have done, the parable of the sower as the criterion of the spiritual state of places where the good seed is sown, and one fourth as the proportion which receives it into a good heart, we are compelled to have yet deeper and more humbling views of the vast number of those in spiritual ignorance in this metropolis.

“ But let us notice the nature of this ignorance. It is not an ignorance of arts and science, of trade and of commerce. We are here at the very fountain-head of all science and arts, of all trade and commerce. The skill of the artist and the investigations of the learned are here carried to their highest attainments; ‘her merchants are princes, her traffickers are the honorable of the earth.’ We may address London as the prophet does Tyre, ‘With thy wisdom and with thy understanding thou hast gotten thee riches, and gotten gold and silver into thy treasures. By thy great wisdom and thy traffic thou hast increased thy riches.’

“ Apostasy has become the character of our prevailing Christianity; and no wonder, in the corruption of the best, the only true religion, that London, with respect to a large mass of its population, rises not above the level of heathen nations in moral conduct and the knowledge of God. What can we expect, then, but the speedy and heavy chastisements of Almighty God, visiting in righteous wrath a nation thus returning evil for his goodness?

“ With this is the still further everlastingly ruinous evil, the perishing of immortal souls. Proba-

bly one hundred human beings each day, four each hour, on the average, are dying, out of the two millions of London. We have seen how large is the proportion of these living without Christ, having no hope, and without God in the world. Think of immortal souls thus constantly perishing; perishing forever in the sight, and within the reach of all the privileges of Christianity in our own land,—the land in which the Church of Christ is favored more than in any other country, with means and full advantages for rescuing those souls from destruction, did we but duly fulfil the high office to which God calls us, when he says, ‘If any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.’

“When we look at London as it really exists, what a mystery it is of God’s patience, and long-suffering, and goodness!

“But, London is too faithful an index of our country, and of nominal Christians in all lands.

“Indeed, if such is the state of Christians, in the metropolis of our own favored land; what must be the state of Christendom at large? Look at the Roman churches everywhere. While God has his faithful servants among them, (Rev. xviii. 4,) their general state is summed up in one scriptural sentence, ‘the mystery of iniquity.’ Look at the Greek and Eastern churches; notwithstanding all God’s judgments, their general state, with some blessed exceptions, is altogether dead, and awfully far from the faith and practice of the Gospel.

“The Lutheran and reformed churches on the continent have also, to a vast extent, the mere form of godliness without the power.

“The following extracts from a work entitled ‘German Protestantism,’ by the Rev. E. H. Dewar, Chaplain to the British residents at Ham-
burgh, are truly affecting, as descriptive of the apostasy of the continental Protestants. I cannot agree with the author in assigning it to the cause which he does — but the facts are very instructive.

“In Hamburgh and its suburbs there are five parish churches, and two smaller localities, which since the great fire have supplied the place of the three destroyed. The congregations attending all the services at all these, never, I am told, except on one or two of the great festivals, amount to ten thousand in number, so that the remainder, of the enormous population, amounting to one hundred and fifty thousand, pay no manner of worship to their God. So rapidly has the population increased, that whereas in the year 1826, the number of births was four thousand, in 1842 it amounted to five thousand; and yet in the latter year the number of communicants was ten thousand less than in the former. One parish, with more than forty thousand inhabitants, has but a single church; and there has never been a complaint made that there is a want of church accommodation; there has never been a wish expressed, that more room should be provided for those who might thereby be induced to assemble for public worship. The parish in which I reside numbers fifteen thousand souls, and in the only place of

worship which it contains, there is but one service on each Lord's day, performed by a single clergyman. And Hamburgh in these matters does not furnish a low standard, when compared with the rest of Germany. As philosophy has been less cultivated, so does religion seem to flourish more than in most of the other popular cities. * * Geneva, the seat and centre of Calvinism, the fountain-head from which the pure and living waters of our Scottish-Zion flow, the earthly source, the pattern, the Rome of our Presbyterian doctrine and practice, has fallen lower from her own original doctrines and practice, than ever Rome fell. Rome has still superstition: Geneva has not even that semblance of religion. In the head church of the original seat of Calvinism, in a city of twenty-five thousand souls, at the only service on the Sabbath day — there being no evening service — I sat down in a congregation of about two hundred females, and twenty-three males, mostly elderly men of a former generation, with scarcely a youth or boy or workingman among them. A meagre liturgy or printed form of prayer, a sermon, which as far as religion was concerned, might have figured the evening before at a meeting of some geological society, as an ingenious essay on Mosaic chronology, a couple of psalm tunes on the organ, and a waltz to go out with, were the church service. In the village churches along the Protestant side of the lake of Geneva; spots especially intended, the traveller would say, to elevate the mind of man to his Creator, by the glories of the surrounding scenery; — the rattling of the billiard balls, the rumbling of the skittle trough, the shout,

the laugh, the distant shots of the rifle clubs, are heard above the psalm, the sermon, and the barren forms of state prescribed prayer, during the one brief service on Sundays, delivered to very scanty congregations, in fact to a few females and a dozen or two old men, in very populous parishes, supplied with able and zealous ministers. * * *

“If you were better acquainted,” says Dr. Rosenkranz, professor of philosophy at the university of Königsberg, a man whose every word bears the stamp of sincerity and earnestness, ‘if you were better acquainted with German Protestantism, you would know that religion may dwindle down to the minimum of outward appearance, and yet be glowing with holy enthusiasm in the feeling of man. Behold one, who during many years has entered no church, has partaken of no sacrament, has permitted no “Lord Jesus” to pass over his lips, who seems to have forgotten everything which is called religion, who perhaps has not even, what used to be the characteristic of a Protestant, a Bible in his house. But, it is asked, will you venture to predicate of such a man irreligion? Are you acquainted with the secrets of his soul?’

“The answer is simple, ‘If any man have not the spirit of Christ, he is none of his.’ ‘With the mouth confession is made unto salvation.’ ‘By their fruits ye shall know them.’ But oh, what a most humbling and affecting picture is here brought before us of Christianity on the continent.

“The state of the Christian churches in America is even worse than that of the British churches, as has been sufficiently demonstrated in the ‘Essays on the Church.’

“It is clear then, humbling and affecting as it is, that the Gentile churches have so fallen away from the faith of Christ, as to an awful extent to be ‘concluded in unbelief.’ (Rom. 11: 32.) And this state of general unbelief is the predicted close of the present Gentile dispensation, as well as of the Jewish. ‘God hath concluded them all in unbelief, that he might have mercy upon all.’”

From a late London publication, entitled “The Present State and Prospects of the World and Church: by a Clergyman of the Establishment,” we make the following extracts. Speaking of attendance on public worship in Great Britain, the most highly favored Protestant land, this writer says:—

“Thousands of persons never enter a place of worship at all, but content themselves in a voluntary and perpetual exile from the means of spiritual instruction. Neglecting the command, ‘not to forsake the assembling themselves’ in the place which Jehovah has appointed, to put his name there, and where he has promised his blessing; they live without God,—that is, *atheists*, in the world; setting a pestiferous example to all around them. Others take no *trouble* for the truth’s sake; they will not go any distance to hear it proclaimed: nay, if you bring the divine message to their very doors, the full soul, surfeited with secular cares and pleasures, despises the honey-comb. Verily we do seem to require the flames of persecution to warm our icy hearts—to separate the scum from the pure water of life, and cause them to ‘boil up’ with fervid affections towards God and his gospel.

“Others do, customarily, attend the preaching of the word, yet continue as uninfluenced by what is uttered, as the deaf walls around them. They can hear the most solemn appeals, the most startling statements, the most cogent arguments for conversion to God, and devotedness of living, urged, too, with an earnestness and power, that one might suppose would almost awaken the dead, yet treat them all with the self-same apathy, as if the history of redemption, and the realities of eternity, were a cunningly-devised fable, the figment of priestcraft.

“Others, again, are convinced of the truth in their judgments; they assent to the gospel while it is announced; but as soon as the sermon is concluded, return to their ordinary cogitations, as the horse rushes into the battle. Doubtless there is much running after popular preachers, much descanting on the style, and matter, and manner, of the orator—but ‘who believes his report?’ who is converted? They hear his words, but they will not do them; their mouth showeth much love, but their heart goeth after their covetousness. And lo, ‘he is unto them as a very lovely song of one that hath a pleasant voice, and can play well on his instrument.’ Their understandings are enlightened and informed; their fancies pleased; their taste gratified; and perhaps their feelings are transiently excited; but, alas! they themselves are not won to Christ. The arrows of God’s quiver strike against their hard hearts as against a wall of adamant; and they are rendered more difficult of impression, more ‘sermon-proof’ than ever.”

Of the Sabbath, he says:—

“Alas! how flagrantly is it profaned in these professedly Christian lands—by the keeping open of ale-houses, taverns, and club-rooms; by markets; by the publishing of Sunday newspapers; by the running of stages and other vehicles; and the sailing of steam-boats and other vessels, to omit less overt acts of its desecration. What vast multitudes retire into the country for irreligious recreation, or employ the holy Sabbath in travelling; what crowds assemble in places of intemperate indulgence or frivolous amusement; and how many spend part of the day in adjusting some worldly business, and the residue in sloth and festivity.

“Truly, the inhabitants of this country have cause to blush and tremble, when they contrast the mode in which *they* commonly spend the holy day with that of Christians in far less favored quarters of the globe.”

Of Drunkenness he says:—

“Of the awful extent to which intemperance prevails, some idea may be formed from the following uncontradicted statement of a member of the House of Commons, the session before last. Summing up a most startling and important calculation, he observes—“It may be, therefore, asserted, without fear of contradiction, that the aggregate expenses entailed, and losses sustained, by the pernicious habits of drinking, exceed one hundred millions annually; that in the mere pecuniary and economical sense, it is the greatest blight that ever cursed our country; and, like the canker-worm is eating out its very vitals.”

“Immediately in the train of inebriation may

be mentioned its usual attendants,—SWEARING LYING and FORNICATION. In whatever direction we turn throughout the land, what profane, what blasphemous expressions astound the ear! This sin has of late, indeed, been almost wholly renounced by the higher classes, on the mere ground of its being indecorous and vulgar; but it still prevails to a shocking extent among the inferior orders of society.

“Then as to lying, how deplorable is its prevalence. How heinous also is the *perjury* practised at elections, and in the courts of justice: not to speak of still higher assemblies! Fornication—this vice, which one is ashamed even to mention, is notoriously and unblushingly prevalent. Witness the prostitution that parades and pollutes the streets of our cities, towns, and villages. They declare their sin as Sodom. Nay, in some places, unchastity has even ceased to be considered a sin; at least, it is palliated by the lenient appellation of a ‘misfortune!’

“There is an immense mass too of vague heterogeneous opinion upon sacred things, lying like a dead weight upon the popular mind; composed of false philosophy, Socinianism, scepticism, popery, and other cognate modifications of error and irreligion; a mass, ready at the slightest impulse to move forward from its loose resting-place, and precipitate itself into the abyss of open unbelief. Nor is this state of things peculiar to our own country. ‘Some of those best qualified to judge, have given us fearful pictures of the nature and extent of absolute infidelity among the priesthood of Spain. The neology of Germany and Switzerland is but

scepticism and infidelity in disguise.' And in America, if reports be true, infidelity has been for some time propagated by agents paid expressly for the purpose; is infused through the population by its appropriate journals; yea, has even its own temples, in which it is publicly preached to congregations of approving thousands. In France, the sale of the anti-scriptural writings of Voltaire and Rousseau is said to be amazing: and, indeed, it is reasonably to be anticipated, that, according as the light of intelligence expands, and penetrates the thick darkness of papal communities, those individuals who are unacquainted with any true form of Christianity, perceiving the palpable absurdity of Romanism, will renounce Christianity altogether, and rush at once into positive deism, or something still worse. That this is the natural and direct tendency of Romanism has been evinced to a very considerable extent on the continent, and, there is reason to apprehend, in Ireland also.

“ Thus far I have noticed some of our more flagrant and common offences. I have not specified those of a more rare and atrocious character, such as robbery, and rapine, and blood-shedding, and nightly maraudings, and house-burnings. These, however, be it remembered, are all equally naked and open unto the eyes of Him with whom we have to do. Neither have I mentioned the dishonesty, and extortion, and corruption, which prevail in various departments of business; nor do I dwell on the exceeding ‘*pride*’ of England, which testifies to her face: how she has vainly vaunted herself in her maritime position; in her internal resources; in the vastness of her foreign posses-

sions ; in the invincibleness of her fleet and armies : how, in the height of her prosperity and haughtiness of heart, she hath said, ' I shall be a lady forever : I sit as a queen, and shall see no sorrow.' Neither do I expatiate on the criminality of Britain in her doings in the east,—rapaciously dispossessing the native princes of their hereditary properties, and encouraging, from motives of avarice, the cruel and obscene abominations at Juggernaut and other similar seats of Satan : and altogether making Christianity to be so abhorred by the people of India, from the scandalous lives of its professors, that a Christian had come to signify with them a person without a religion ! I dwell not on these and other topics that might be insisted on.

"The body politic is diseased. The whole head is sick, and the whole heart faint. Restless and uneasy, the world tosses to and fro, like a fever-patient upon his death-bed. 'The earth is moved exceedingly.' The nations heave, as with the throes of a moral earthquake. 'Overturn, overturn, overturn,' is the common cry ; and the rampant spirit of revolution is only kept down by the omnipotent hand of Jehovah, and the sword of magistracy. We tread on the verge of a laboring 'volcano ;' we hear the subterraneous winds and gases rumbling beneath our feet, and struggling for a vent : the vessel of our invaluable constitution wheels in the circles of a whirlpool ; and whether she will go down or be rescued from the gulf, is a problem of painful uncertainty, and most difficult solution.

"There is a general and very natural impression of our being ^{ON THE EVE OF} extraordinary

events. We live in an age of wonders ; and now, persons reasonably inquire, ‘ What shall be the end of these things ? ’ A vague, undefined expectation of some approaching catastrophe, generally, we do not say universally, prevails ; attended by an unprecedented attention to prophecy.”

Who can deny that the above is a true picture ? If such is the state of the most favored nations of Christendom, what shall we say of the rest of the world, sunk, as it is, in depths of heathenism ? We may survey the entire face of the earth, and we find no place in all its wide domain where it can begin to be said, This spot is redeemed from Satan’s dominion.

III. SCRIPTURAL EVIDENCE OF THE WORLD’S CONVERSION.

We find no warrant for such a belief in the revelation of God to man. On the contrary, we find in the oracles of truth the most full indications of the reverse. That there is a predicted period to be realized in the future, when the whole world will be filled with the glory of God, when the mountain of the Lord’s house shall be established on the tops of the mountains, and men shall learn war no more ; when the knowledge of the Lord shall be extended over every hill-top, and through every valley, covering the wide earth as effectually as the bed of the ocean is covered by the waters of the sea ; and when the will of God shall be done on earth as it is done in heaven, we verily believe. That that period is to be fulfilled in this present state, during the continuance of the reign of death, we cannot believe. If the glorious

promises, which foreshadow this brilliant future, were to be fulfilled before the consummation, why should the Scriptures containing them be ever so closely connected with the glories of the resurrection state? Does the son of Beor foresee the goodly tents of Jacob, and the tabernacles of Israel, spread forth as the valleys, and as gardens by the river's side? It is in connection with the destruction of him that remaineth of the city; and he is constrained to take up his parable and exclaim, "Alas, who shall live when God doeth this!" Does the man of Uz look forward to the latter day, when the Redeemer shall stand upon the earth?—it is when he himself shall see the majesty of Jehovah with his own eyes in the flesh, although his body shall have been once destroyed by the worms. Does the sweet singer of Israel tune his harp to sing of the time when the heathen shall be given for an inheritance, and the uttermost parts of the earth for a possession?—it is when they are to be broken with a rod of iron, and dashed in picces like a vessel of the potter. Does he foresee the meek, and those that wait on the Lord, inheriting the earth?—it is an inheritance that shall continue forever, and which shall be given when the wicked shall be mown down as grass, and perish as the green herb, when their swords shall enter into their own hearts, and their bows be broken. Does the sublime prophet, whose lips were touched with the coal from off the altar of the Lord, predict the restoration of the judges of Israel, and her counsellors, as they were at the beginning?—it is to be when *all* their dross and tin are to be purely purged away, and the city

shall be a city of righteousness, a faithful city— it is to be when Zion shall be redeemed with judgment, and her converts with righteousness, when the destruction of the sinners and transgressors shall be together, and they that forsake the Lord shall be consumed.—Does he declare the establishment of the mountain of the Lord's house upon the top of the mountains, when the nations shall go up to the mountain of the Lord, to be taught of his ways, and to walk in his paths?—it is to be when the Lord shall judge among the nations, and rebuke many people; when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord shall alone be exalted; when the idols shall be utterly abolished, and cast to the moles and the bats, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Does he look forward to the glorious period when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, the calf and the young lion and the fating together, led by a little child,— when the cow and the bear shall feed, and their young lie down together,—when the whole earth shall be full of the knowledge of the Lord as the waters cover the sea, and in all the holy mountain of the Lord they shall not hurt nor destroy?— he sees also the Lord reprovng with equity for the meek, smiting the earth with the rod of his mouth, and with the breath of his lips slaying the wicked. Does he see the moon confounded, and the sun ashamed, and the Lord of hosts reigning in Mount Zion, and in Jerusalem, and before his ancients gloriously?— it is when the earth shall have been

utterly broken down, shall have been clean dissolved, and moved exceedingly: when it shall have reeled to and fro like a drunkard, and been removed like a cottage, because the transgressions thereof were heavy upon it: it is in the day when the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison. Does he behold in prophetic vision a feast, of fat things full of marrow, of wines on the lees well refined, made unto all people, in the mountain of the Lord of hosts?—it is when the Lord will destroy the face of the covering cast over all people, and the veil that is spread over all nations; it is when he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth; it shall be said in that day, Lo, this is our God, we have waited for him, he will save us, and we will be glad and rejoice in his salvation: it is when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, when the earth shall disclose her blood, and no more cover her slain: for the dead men of Zion shall then live, together with the dead body of the prophet shall they arise: they that dwell in the dust will awake and sing; for the dew of Zion will be as the dew of herbs, and the earth shall cast out her dead. Does he see the dawning of that day when the Lord of hosts shall be for a crown of glory, and for a diadem of beauty, unto the residue of his people?—it is to be when judgment will be

laid to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places; it is when the covenant which sinners have made with death shall be disannulled, and the agreement they have made with hell shall not stand; it is when the scourge shall pass through, and they shall be trodden down by it, when the Lord shall rise up as in mount Perazim, and shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act, and accomplish the consumption which is determined upon the whole earth. Is he commissioned to comfort the people of Israel, to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity pardoned?—it is to be when the glory of the Lord shall be revealed, and all flesh shall see it together: the commission is,—

“O Zion, that bringest good tidings,
Get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!”

Does he look forward to the time when the stones of Zion shall be laid with fair colors, and her foundations with sapphires; when her windows are to be made of agates, her gates of carbuncles, and all her borders of pleasant stones; when all her children shall be taught of the Lord, shall enjoy great peace, and be established in righteousness?—he also sees it an eternal state, a covenant of peace, that shall not be removed.

Does he see the mountains and the hills breaking forth into singing, and all the trees of the field clapping their hands in unison with the glad concert; the fir-tree coming up instead of the thorn; and instead of the brier the myrtle tree?—it is to be an everlasting sign—one that shall not be cut off. Does he see Zion adorned with all the glory of Lebanon,—the fir-tree, the pine, and the box together, beautifying the place of the Lord's sanctuary, and making the place of his feet glorious?—it is to be when it shall become an eternal excellency, a joy of many generations, when violence shall be no more heard in the land, nor wasting and destruction within her borders; when the walls of Zion shall be called Salvation, and her gates Praise: then the sun shall be no more her light by day, nor for brightness shall the moon give light unto her; but the Lord shall be unto his people an everlasting light, and their God their glory; their sun will then no more go down, neither shall their moon withdraw itself; they shall then be all righteous, the days of their mourning shall be ended, and they shall inherit the land forever. Does he see Jerusalem created a rejoicing, and her people a joy?—he foresees it will be when God shall create a new heavens and a new earth, and they are to be glad and rejoice forever in that which God shall create. So might we proceed through all the discursive prophecies; and wherever we shall find the promises of the latter day glory of the church foreshadowed, there shall we also find the most conclusive evidences, that the glory brought to view is not a glory which is to be witnessed in this fallen state, but is to be

subsequent to the resurrection, the regeneration of the earth, and the restoration of man to his Eden state, where an eternity will alone unfold the joys reserved for those who love the Lord.

If we turn to the chronological prophecies, where are given the successive prominent events which shall mark the progress of time, we shall find no intimation of such a period before the consummation. Does Daniel trace the successive rise and fall of the kingdoms of this world, and the establishment of the kingdom of God? — He shows that the kingdom of God is to be an everlasting kingdom, one which shall not pass away, or be left to other people; but which shall break in pieces and consume all these kingdoms, and shall stand forever. When the dominion, and glory, and a kingdom, shall be given to one like unto the Son of man, that all people, nations, and languages should serve him; it is to be a dominion that shall be an everlasting dominion, which shall not pass away, and a kingdom which shall not be destroyed; while the kingdoms of this world shall have been given to the burning flame. When 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, the kingdom is to be an everlasting kingdom. John, in the isle of Patmos, is no less explicit. — When the seventh angel shall sound, and the kingdoms of this world shall become the kingdom of our Lord and of his Christ, he is to reign forever and ever. — And when the Lord shall take to himself his great power to reign, it is to be when his wrath shall come, and the time of the dead that they

should be judged, when reward shall be given to those servants the prophets, and to the saints, and them that fear the name of God, small and great, and those that destroy the earth shall be destroyed.

There is not only no intimation of a state of millennial glory before the resurrection, but the whole period preceding is so filled up, that no intervening space is left for the consummation of such a state. If a millennial state of holiness is to precede the Advent, how can it be true that the little horn, spoken of by Daniel, shall war with the saints, and prevail against them, until the Ancient of Days shall come, judgment shall be given to the saints of the Most High, and the time come that the saints possess the kingdom? There can be no warring power prevailing against the saints when there shall be nothing to hurt or destroy in all God's holy mountain; as there is a power which shall prevail against them till the establishment of the kingdom, it cannot precede it; and as the saints of the Most High, when they take the kingdom, are to possess the kingdom forever, even forever and ever, the kingdom being an eternal one, and must be subsequent to the resurrection; for no eternal kingdom can precede the consummation.

The parable of the Saviour respecting the tares and wheat is irreconcilable with a perfect state of holiness before the end of the world. The Saviour illustrates the children of the kingdom by good seed sown in a field, and the children of the wicked one by tares sown by the enemy when men slept. The householder forbids the plucking up of the

tares before the ripening of the wheat, and commands that both be permitted to grow together until the harvest. In explanation of the figures used, the Saviour declares the harvest to be the end of the world; and as the tares, in time of harvest, are gathered and burned in the fire, so he says, in the end of the world shall the Son of man send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. As the righteous shall not shine forth as the sun in the kingdom of the Father, until all things which offend are gathered out of the kingdom; as this will not be done till the end of the world, and till then the children of the kingdom and those of the wicked one are to intermingle together; it follows that the glorious period promised to the righteous on the earth, must be subsequent to the resurrection.

The Man of Sin, spoken of by Paul, is another fatal hindrance to the universal prevalence of holiness before the end of the world. Paul assures us that the mystery of iniquity, which was beginning to work in his day, was to be continued till the full manifestation of that form of iniquity known as the Man of Sin and the Son of Perdition, who should oppose and exalt himself above all that is called God, or that is worshipped, and which Wicked should be destroyed by the brightness of Christ's coming. As a continuous succession of wickedness was to succeed from Paul's day until

its destruction by the coming of the Son of man, it must follow, that previous to the Second Advent, the knowledge of the Lord cannot cover the earth as the waters that cover the sea; for while that wicked One shall continue in the temple of God, as the Man of Sin must continue till his destruction at Christ's coming, it can never be true that the will of God will be done on earth as it is in heaven.

Seeing no evidence of the world's conversion, either in the Scriptures, or in the state of the world, we must regard the prevalence of such an idea as an unwarranted fable.

IV. WITHOUT THE CONVERSION OF THE WORLD WILL THE GOSPEL PROVE A FAILURE?

Without that result, will it give "occasion to the infidel to turn on the very God of heaven with the sneer — 'He began to build, and was not able to finish.'" Such it will be remembered is the position taken by the New York Evangelist, — a fair exponent of the views of post-millennialists.

The "Evangelist" speaks of "the adequacy of the gospel to convert the world." What is the gospel, that it should be invested with such a mighty potency? Is it a thing? Is it self-acting? and can it penetrate, by its own inherent qualities, the stony heart of unbelief? Is it so irresistible in its tendencies, that man must conform to its requirements? No. It has none of this power. The gospel is simply the word of God. It is the story of man's fall from a state of innocence, of

his continuance in apostasy, of God's plan for his redemption, with the affecting story of the Saviour's death, that man might live. It is the same story which has been communicated in parts, all along down the current of time, cheering the heart of God's waiting children on their way to the kingdom. It is the same gospel preached before unto Abraham, that encouraged Noah during the days that were before the flood, and that lighted up the first ray of hope when man had been driven out of Eden. It possesses none of the magic power claimed for it by the "Evangelist." It will be efficacious so far, and no further, than is God's pleasure. Did it possess the efficacy ascribed to it by the "Evangelist," an efficacy sufficiently potent for the world's conversion — so that the entire world, every son and daughter of Adam then living — we should be unable to account for the fact, which has existed in all ages, that the multitude have turned a deaf ear to its requirements. Were it thus all efficacious, it would follow that all who heard would believe; its trophies would ever have been multiplied. For it would be impossible that in one age of the world, no heart should be able to withstand its influence, when in all previous ages the mass had treated it with neglect, unless the hearts of men, or the gospel itself, were differently constituted, in the different eras of the church's history. God compels no man to believe. Should he do so, man would not be a free moral agent. God will not compel one man to believe, and hinder another; that would not be impartial. Had man no power to withhold obedience to the gospel. Adam could never have fallen; Noah would not

have labored in vain, preaching righteousness, for 120 years, to those, the very thoughts and imaginations of whose hearts were evil only, and that continually; Israel of old would not thus often have rebelled against Jehovah; the Jews would not have apostatized from the faith of Abraham; the primitive churches would not so soon have become corrupted; nor would the church now be everywhere mourning the low and languishing state of Zion.

No. God did not design to compel men to believe. He has set before them all the inducements which can prompt them to compliance with his will, and given the Holy Spirit to fasten conviction on their hearts; but after all, God has left with man the power of rejecting the truth. Man is not a machine, that he should exercise no influence over his future destiny. Man was free to choose in Eden, when God said to him, Eat not, and thou shalt live; but if thou eatest thereof, thou shalt surely die. Man was free to choose when God waited while the ark was being erected. The terms of the gospel have ever been full and free. It is like that set before the children of Israel, when the Lord said by Moses, "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." — "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live: that thou mayest love the

Lord thy God, and that thou mayest obey his voice." It was this same gospel which had been set before and rejected by the Jews, when, on the descent from the Mount of Olives, the Saviour beheld Jerusalem and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." It was the rejection of the same that prompted him to exclaim, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

No; the gospel was not designed for the world's conversion; it was to be the wisdom of God and the power of God only to those who should believe. The commission was, "Go, teach all nations;" but it nowhere asserts the salvation of all to whom it should be preached. Says the Saviour, "This gospel of the kingdom shall be preached in all the world as a witness to all nations." — What then? When it should have been thus preached, would the world be converted? — "Then," said the Saviour, "shall the end be" — not a thousand years from that time. The efficacy of the gospel was to consist in its being a savor of life unto life to those who should believe: to those who should not believe, it was to be a savor of death unto death. The apostle labored day and night, amid hardships and discouragements, that he might save some of his fellow-mortals. Are the hearts of those who expect to save all, more enlarged than was his?

When the revelator saw in vision the hosts of the redeemed, they consisted only of those who had been redeemed "out of every kindred, and tongue, and people, and nation." When it speaks of the nations saved, they are not called the converted, or saved nations, but "the nations of them that are saved" — including the individuals saved out of all nations, in all ages, which constitute the nations of the redeemed.

Without the conversion of the world, if the gospel proves a failure, then it may be claimed that it failed in Eden; that it failed before the flood; that it failed in the days of Abraham, of the judges, of the prophets; that it failed in the days of the first Advent; that it failed in Asia when the lights went out, and the candlesticks of the seven churches of Asia were removed from their places; that it failed in Africa, when the tide of Paganism returned, and the waves of Mohammedanism rolled over the land which had been resplendent with the light of the gospel; and that it is now failing in everyland where the fires on God's altars are becoming dim.

The gospel a failure! No; we repudiate the charge that it has done nothing worthy of itself. Look at the long lines of the illustrious dead, who have gone down to the dust, and wait the archangel's trump, to summon them to the supper of the Lamb. Patriarchs and kings, prophets and saints of old, and those of modern times, a mighty host, in number as the sand of the sea, a multitude that no man can number, — the "ten thousand times ten thousand, and thousands of thousands," of all nations and kindreds and peoples

and tongues, have had the Father's name written in their foreheads, have passed unscathed amid all the temptations of life, and come off conquerors through him who died for them. Are not these trophies worthy of the gospel? Who can see all this mighty multitude standing on Mount Zion, singing the new song, saying,

Thou "hast made us unto our God kings and priests,
And we shall reign on the earth,"

and exclaim, The gospel is a failure!!! Who can see the earth made new, its hills and valleys smiling in all their original beauty, as they came from the hand of the Creator, death banished from all this wide domain, all tears wiped forever from every eye, God dwelling with men, being their God and they his people, the curse removed, the throne of the Lamb in the New Jerusalem, the nations of them that are saved walking in the light of it, and the kings of the earth bringing their glory and honor into it, and then turn upon the very God of heaven with the infidel sneer, — He began to build, and was not able to finish!!! The man who could thus turn on Jehovah, when he shall have accomplished all the glorious things spoken of respecting the new creation, would be smitten by the thunderbolts of heaven to the lowest hell. No man will then be thus presumptuous. God will then have vindicated his plan, and all cavillers will have become silent forever. The gospel, instead of being regarded as a failure, will be the admiration of the redeemed.

V. SHOULD THE FRIENDS OF MISSIONS WITHHOLD THEIR EFFORTS FOR THE SALVATION OF SOULS, IF CONVINCED THAT THE WORLD WILL NOT BE CONVERTED BY HUMAN INSTRUMENTALITY ?

The New York Evangelist declares that they would — that a conviction of it would “put an end, an effectual end, to the enterprises of religious benevolence for the conversion of the world.”

If the friends of missions have any schemes for the world's conversion, which are not needed as instruments for the conversion of individuals, an effectual end should be put to them. If the plans they are carrying out, are being made, by God's blessing, instrumental of good, why should they withhold their efforts, even if less than they wish, is to be accomplished? Such a position looks too much like saying to God, that we will not labor for him, unless he will not carry out *our* plans. When we behold a world lying in wickedness, the hope of saving some, should be a sufficient inducement to call into action all the energies of our nature, for the salvation of perishing mortals. As well might the early Christians have refused to preach the gospel because in the world they were to have tribulation. They were willing to spend and be spent in the Master's service, if by any means they might save some. It is plainly our duty to do the work which God has bidden us, and leave the result with him.

If the friends of missions have any schemes for the conversion of the world, which are not needed for the conversion of souls, if the world is not to be converted, an effectual end ought to be put to

them. On the other hand, if the friends of missions are carrying out plans for the world's conversion, plans which God is blessing to the saving of the souls of men, which they would suspend if they should be convinced that God did not purpose to convert the world, it would prove that they were less anxious to do the will of God in the saving of souls, than they are to accomplish their own splendid plan—that of the world's conversion. To withhold any well-directed effort for good, because we should learn that God did not intend to accomplish just what we wished, would be saying to the very God of heaven, that if he would not work according to our notions of what is for his honor, that we will have nothing to do with him. We would not be uncharitable; but look at the language, and say if it does not imply all that? What a plea that is! It is saying that, even if the Bible teaches no world's conversion, we must not convince the friends of missions of it, lest they shall utterly refuse to do anything towards the accomplishment of what God does purpose! Has it come to this, that enlightened Christians shall assert how much shall be done, or refuse to do anything? Is it not enough to try to carry out the known purposes of God? Is not a world lying in wickedness, and the hope of saving some, a sufficient inducement to call forth every latent energy of the true child of God? If the time is short, and what is done must be done quickly, is there not so much the more need that all should buckle on their armor for the struggle, while the day does last? If those who are not snatched as brands, must go down to everlasting burnings, is there not so much

the more need of constant, energetic, and untiring action? It seems to us, that the inducement to labor is greater; and therefore we would say to all, in every state and sphere of action, persevere, press forward in the fight, stay not your efforts, but put forth every means which can be made instrumental of good.

While any thus labor to save souls, do not flatter them with the delusive hope that the great majority of mankind will certainly be converted; labor for the good that may be done, and not for the accomplishment of that for which we have no promise; for if our end is the conversion of the world, in the language of another, we propose "an end that will never be accomplished;" for "not one word was ever said by Christ or his apostles about a great and universal change in the world, to be produced by the preaching of the gospel."

We deprecate the preaching that the millennium is to precede the advent, not only because it is contrary to truth, but because we fear it has been productive of much evil, and will result in the perdition of multitudes of immortal souls. It has taken away from the church the blessed hope of the glorious appearing of the great God, and our Saviour Jesus Christ immediately. The church has taken it for granted that the world is to be converted — sooner or later — and therefore the cause of missions has not been driven with that zeal and success it would have been, had they fully realized that the time was short, and that what they did must be done quickly, working while the day lasts. It has caused the church to become worldly-minded; Christians have sought to lay up treasures here

on earth, and have placed their hearts where they have heaped their treasures. They have looked upon this world more as their home, and have not realized, as they ought, that they were strangers and pilgrims here below. They have sought to erect enduring monuments, and costly edifices, when they should have been engaged in their master's service — in the conversion of souls. It has caused them to substitute figurative and forced interpretations, for the plain and literal reading of God's word ; and has thus been an example upon which errorists have greatly improved, till some have made that holy book a dead letter. It has said to the wicked, you will all be converted, and to the carnal Jews, you will be restored to your ancient privileges. It has engendered strifes and contentions among those evil servants, who have said in their hearts, " My Lord delayeth his coming ;" so that they have eaten and drunk with the drunken. It has flattered the church and the world with a long period of peace and safety. It has caused the sinner to put far from him the evil day, and to cry peace when there is no peace, saith my God to the wicked. It has caused the church to be proud of the notice of the world, and to lower their standard of Christian attainments. It has made the Bible to many a sealed book, and caused them to believe that the prophecies could not be understood. It has closed their eyes to the signs of the times, so that they are not aware that their Saviour is near, even at the doors. It has caused their fear towards God to be taught by the precepts of men, and to be unmoved by all the judgments that God is sending upon a doomed

and guilty world. It has substituted the wisdom of men for the word of God; and it has filled the church with cold and worldly-minded professors, who have a name to live, and are dead. It has caused the church to feel that she is rich, and increased in goods, and in need of nothing; when she is wretched, and miserable, and poor, and blind, and naked. And it will doubtless make multitudes unprepared for the coming of their Saviour, who, when it is too late, will cry, Lord, Lord, open unto us, and who must sink into eternal perdition.

In preaching the gospel to every creature under heaven, it can be no more effectually done than in the manner the apostles preached it, and as the Saviour commanded it to be preached. The coming and kingdom of our Lord and Saviour Jesus Christ was their ever-animating theme.

Nowhere in the New Testament do we find the world's conversion presented as the hope of the church, or an incentive to energetic action. The great commission was: "As ye go, preach, saying, the kingdom of heaven is at hand." "Go ye into all the world and preach the gospel [the glad tidings of the kingdom] to every creature." In the fulfilment of this commission, the constant theme was, "The coming of the Lord draweth nigh." Were the hearts of the disciples made sad by the departure of the Lord when he ascended from Mt. Olivet?—they were immediately comforted by the angelic declaration, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Would the apostle exhort to repentance?—the

motive presented was, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

Would the apostle to the Gentiles exhort to an increase of knowledge in sacred things?—it was "so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Would he exhort the brethren to press forward toward the mark for the prize of the high calling of God in Christ Jesus?—it was because "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Would he present a motive to seek those things which are above?—it was because "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Would he encourage the hearts of the waiting Christians to greater patience?—the consolation was, "To you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels;" and he admonished them that they had "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven;" he prayed, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Would he administer to their

“hope, or joy, or crown of rejoicing?”—it was by reminding them that they were to be “in the presence of our Lord Jesus Christ at his coming.” Would he increase their “love one toward another, and toward all men?”—it was “to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” Would he present them with words of encouragement with which they might comfort one another?—he reminds them that “the Lord himself shall descend from heaven,” “the dead in Christ rise first,” and “then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;” and unto that coming, he prayed God their “whole spirit, soul and body,” might “be preserved blameless.” Would he charge a fellow-disciple to faithfulness in his ministry?—he commands him to “keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;” again, he says, “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;” and “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto them also that love his appearing.” Another fellow-laborer he exhorts to speak “the things which become sound doctrine”—“looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

The apostle James is no less inspired with the contemplation of the same sublime theme. The

coming of the Lord is the great incentive to patience in the Divine life. "Be patient, therefore, brethren," says he, "unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts, for the coming of the Lord draweth nigh."

Peter has his eye continually fixed on the same event. He bid the brethren rejoice in tribulation, "that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." "Wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ."

The beloved disciple is also animated with the thoughts of the coming of him, on whose breast he leaned at the last supper. It is the motive he presents in all his exhortations for abiding in Christ, "that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And he closes up the volume of inspiration with the

importunate prayer, "Even so come, Lord Jesus."

If, then, the commission was to preach the glad tidings of the kingdom to every creature; and if, in the carrying out of that commission, the coming and kingdom of the Lord Jesus Christ was the great motive which the apostles held up prominently before their hearers, as an inducement to all the Christian graces, how can those—who make no allusion, or who do not hold up prominently that coming and kingdom as an inducement to holiness—be said to preach the preaching that has been enjoined on them? How can it be said that they hold fast the form of sound words which were communicated by the apostles? or that they herald the same gospel which the apostles heralded? Do they not preach another gospel? and in preaching another gospel, do they not peril the truths which have been committed to the messengers of the gospel? We feel that they do; and, therefore, in the language of Hugh M'Neile, in his address to the clergy, we would say to those who are on the walls of Zion:—

"My ministering brethren, watch, *preach the coming of Jesus*—I charge you, in the name of our common Master, *preach the coming of Jesus*—solemnly and affectionately in the name of God, I charge you, *preach the coming of Jesus*. 'Watch ye, therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning,) lest coming suddenly, he find the porter sleeping.' Take care—'what I say unto you, I say unto all—watch.'"