

THE DUTY OF THE PRESENT GENERATION  
OF CHRISTIANS TO EVANGELIZE THE  
WORLD

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# S E R M O N .

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MARK 16 : 15, 16.

“AND he said unto them, go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.”

THIS is the missionary warrant. Two things characterize it as an utterance of vast moment—the grandeur of the end contemplated, and the circumstances of its announcement. The greatest and most momentous deliverances of revelation are commonly attended by some outward display, strikingly correspondent with their character. Thus, in the giving of the law, which was designed to assert the supremacy of God, the fire and smoke of a burning mountain, and the utterance of trumpet voices, were adapted to impress the people with the awful weight of the divine authority. So, in the revelation of the birth of Jesus, as it was a joyous event, heavenly messengers came down in the still night, and a multitude of angels accompanied the announcement with their sweetest songs. In like manner we see in the circumstances attending the announcement of our text, something indicative of its vast consequence and its peculiar character. Christ had risen from the dead, and had been seen by his disciples for a period of forty days. He still bore the visible marks of his humilia-

tion. He was not yet glorified. But, he was on the other side of his grave, though this side of heaven, and while standing thus between his sepulchre and his throne, and just about to take his departure from earth, he uttered the words of our text as a farewell injunction: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

The grandeur of the end contemplated was not less remarkable. It was the bearing of a message to the whole world of such a character that every man should find eternal life in its acceptance, or suffer an eternal death in its rejection.

The language of our Saviour here used needs explanation, but I prefer to deduce from it a single proposition, and to include in the discussion of the subject an incidental unfolding of the meaning of the text. My proposition is this:

IT IS THE DUTY OF CHRISTIANS TO EVANGELIZE THE WHOLE WORLD IMMEDIATELY.

The duty enjoined in our text, it is true, is, strictly speaking, only the universal proclamation of the Gospel. When Christians shall have preached the Gospel to every creature, they will have obeyed the injunction of the text. They are not commanded to secure a cordial reception of the truth on the part of every human being. On the contrary, in the declaration, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," it is plainly assumed that while Christians are performing their whole duty some will believe and others will reject the Gospel. Still, we can not doubt that the proclamation of the truth to every creature—to a whole people so fully as to command the attention of every individual to its sacred im-

port, will secure such a subjugation of the mass that they may be properly declared to be evangelized; and, when every nation has been thus reached, in all its individuals, the whole world will have become evangelized.

It is important here to show, by a clear statement, who it is upon whom this responsibility devolves. Who are addressed in the word “*ye*”—“Go ye into all the world and preach the Gospel to every creature”?

Obviously this command was not intended to be limited to those who heard it. The small number there present had not power to visit every part of the habitable globe personally, and to pour the Gospel call into the ears of every human being. Those disciples were representative men. But whom did they represent? The ministers of Christ in the functions of their office? Certainly not, but the disciples of the Lord Jesus in all their various relations. The *doctrine* of the New Testament in respect to the functions of the Christian Church, and the *manner* in which that Church aimed to carry out this last command of our Lord, indicate clearly that it was the design of Christ to enjoin upon all his disciples to combine their power in the immediate and universal diffusion of his religion. The priesthood of the Christian Church comprises the whole body of believers. St. Peter, in his first Epistle, speaks of all the disciples of Christ as “lively stones” that are “built up,” as “a spiritual house and holy priesthood.” Speaking, not to any particular class of Christians as distinguished by an official station, but to the whole Church, to all the disciples of Jesus, he says: “Ye are a chosen generation, a royal priesthood.” So St. John also, in the Apocalypse, speaking of all that have been loved of Christ and washed from their sins in his blood, teaches us explicitly that they are made “Kings and

priests unto God and his father." These and similar passages, unquestionably assume that all the disciples of Christ stand in a relation to the unconverted world analogous to that of the priests under the Jewish dispensation to the Israelitish people. The high priest entering into the most holy place in the temple, is represented by Christ in the present dispensation entering into the most holy place in heaven, as one who ever liveth to make intercession for us. The priests who were the teachers and intercessors of the people, are now represented by the whole body of Christ's disciples. They, as a sacerdotal order, were closely connected with the high priest in diffusing the true religion among all the people of Israel, in the whole of Palestine. So, also, all of Christ's disciples are closely associated with him as the great High Priest of the race in diffusing Christianity among all the people of the whole world.

The sacerdotal corps, in the Jewish dispensation, stood between God and all the chosen nation. The sacerdotal corps in the Christian dispensation, consisting of Christ and all his disciples, stand as the intercessors and teachers between God and the whole of the unconverted world.

It was in accordance with this doctrine of the universal priesthood of Christians that, at one time, we find all the disciples bringing the entire amount of their substance and laying it down at the feet of the Apostles. And at another time when they were scattered by the persecution which culminated in the martyring of Stephen, they all went forth preaching the word irrespective of official distinction. Though these movements were not in such a sense models as to destroy the right to individual possession, and make the community of goods an institution of the Church, or to render it the imperative duty of every disciple to go forth from his

home to proclaim the Gospel, yet the spirit here manifested did predominate to such a degree as to show that it was the doctrine of the early Church that all its members should combine all their powers in the immediate and universal diffusion of the Gospel. The Church was a living body; Christ was its head. Every limb and member partook of a common life. All were bound together in an organic unity, and were actuated by the same spirit and aimed at the same result. Christ had come to destroy the works of the devil.

Contemplating his movement under this figure of a military action, the view is not complete when thinking of him as alone in the contest, as if it were a duel with the great adversary, or, when regarding him as surrounded by the ministers of his Church, as if the Captain of salvation with a few chosen officers were pushing on to victory. It is rather like a vast army. The commander-in-chief has organized the forces, and set the battle in array, under its superior and subordinate officers. The word of command is addressed to the whole army, as God directed Moses to do when he said, "Speak unto the children of Israel that they go forward."

Another inquiry still may be made respecting those to whom our Saviour refers when he says: "Go *ye* into all the world." We have before said that the disciples who heard the words of our text as they fell from the lips of Jesus, were not the only persons who were intended to be laid under obligation to see the work accomplished. They were representative men. In the body to whom this injunction was addressed was included all who by a similar interest in the work and mission of the Son of God, were fitted to be their coadjutors. It is possible, however, to take two very different views of the body referred to. It may have

been the whole of the Church militant as extending through many successive generations. The Church as an organic whole has an identity even when all the individuals of which it is composed have been changed many times by the death of earlier and the birth of later generations. If the body of a living human being, in a course of years, loses every particle of matter once contained in it, and if the fresh supply derived from nutrition according to the ordinary laws of growth, shall give a marked increment to the whole, and displace every particle which existed a few years before by a new one, we still look upon such a person as being the same—the same not merely by an ever-continuing consciousness, but as having the same body.

According to this representation the command of Christ may be viewed as addressed to this organic body as if it were an individual being whose lifetime consists of many centuries, requiring it, in the course of these centuries, to carry forward continually the work of evangelizing the world. Or, we may suppose that our Lord intended to enjoin upon his then present hearers to go forward with all their converts as their natural coadjutors, and to give the Gospel to the whole world during the lifetime of that generation.

This latter work, through the aid of their divine Master, they were able to perform. This they ought to have done. This was enjoined upon them as their duty. Nor does it militate, at all, against this view of the matter, when we concede that there was a moral certainty, a certainty based on the depravity of a semi-sanctified Church, that the work would not be thus speedily accomplished. The obligations of Christians to make the conquest of the world in the lifetime of a single generation, was analogous to the obligations of the Israelites

to take full possession of their promised land in a similarly short period.

If the people had all performed their whole duty—if they had every one exercised the faith and patience of Moses and the fidelity of Caleb and Joshua, (and it was their duty to have done so,) instead of spending forty years in their journey it should have been accomplished in a few weeks, and God should have subdued their enemies and given them as complete a conquest during the life of Moses as they really achieved when Solomon the pacific king asserted his dominion over the promised land, as a type of the Prince of Peace establishing his reign over the whole earth. As, however, the generation that left Egypt failed through their moral delinquency, and fell in the wilderness, the obligation which had rested on them passed over to the next generation, and they were as clearly bound to make a complete conquest under Joshua. When the work was but partially accomplished under the judges, the obligation passed over again to the monarchy.

The work was at length completed under David. But while we can trace in the movements of Providence a process in the work, from the time the tribes left Egypt till David passed the subjugated land into the hands of Solomon, the first generation and each succeeding one, in its turn, had been under a perfect obligation to see the work completed.

Analogous to this were the obligations of Christians to take possession of the whole world by a spiritual conquest.

The twelve Apostles, with their converts, like the twelve tribes of Israel, ought to have taken possession of the land; ought to have subjugated to the spiritual dominion of Christ the whole world. The world is the land of promise to the Christian Church. If all Christ's

disciples, with their converts, in the first age of his Church had been as faithful, as earnest, and self-denying as Paul, James, Cephas, and John, (and they all ought to have been,) they would have penetrated every region, and preached the Gospel to every creature in the lifetime of that generation. As they failed through their own moral delinquency, the obligation unimpaired passed over to the next generation, and from that to the next, and so on till the present time.

The command, "Go ye into all the world and preach the Gospel to every creature," is an injunction intended for the disciples of Christ in every age. We may gain a just impression of its design by fancying to ourselves a series of visions of the Church seen in distinctly separate and successive generations, each one waiting for and receiving a single command from the divine Redeemer. We behold first the Christians of the apostolic age all assembled in one vast concourse to hear a single command from Christ. It sounds out from his lips and thrills the whole assembly: "Go ye into all the world and preach the Gospel to every creature." The vision passes away. After a short period another vision rises to view. It is the Church of the generation next succeeding. The throng is greater in number and somewhat differing in character from the former one. It waits in the same solemn expectation for a single command from Christ that shall indicate its duty. He appears, and while all eyes are fixed upon him, the same words are again uttered: "Go ye into all the world and preach the Gospel to every creature." Every generation is thus brought before us, and after witnessing more than fifty such assemblages, and after hearing the same command given to each, we come ourselves together in one vast assembly with all our fellow-Christians in the whole world, and wait for the command of Christ. We

behold him as he stood before his disciples at the hour of his ascension. The same utterance is addressed to us : " Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Having answered the question to whom is the command of our Saviour addressed ; and, having shown you that it has respect to every successive generation of the Church, and consequently to the Christians of the present day, let me now call your attention, a little more particularly, to the nature and extent of the work to be done. " Go ye into all the world and preach the Gospel to every creature."

The illuminating power of the Gospel, like the sunlight, is intended for all mankind, but, unlike the light of day, it depends for its diffusion on human agency and human benevolence. All men are so constituted in respect to their physical enlightenment that the illuminating influence reaches them without any effort of human philanthropy not only, but their organs of natural vision open of themselves to receive it with spontaneous delight. " The light is sweet, and a pleasant thing it is for the eyes to behold the sun." But, with spiritual illumination it is otherwise. The provision for it, it is true, is made by the divine power and wisdom. God has also constituted men capable of receiving it. But such is the nature of the illuminating influence, in moral and revealed truth, and such is the reluctance of men to receive it, that the Gospel light will never reach and permeate the minds of the unconverted without a vigorous philanthropy, without a strenuous effort to induce transgressors to open their eyes to the light which produces a painful conviction that their deeds are evil. From these views it is obvious that there is nothing in the nature of the Gospel by which it will diffuse itself

irrespective of philanthropic effort. It can not be lifted up to a position from which it will of itself shine out like the sun upon the whole world. Nor can it be made to beam upon a limited territory, with a lustre so pleasing that all men will go after it as the magi followed with wonder and admiration the star of Bethlehem. On the contrary, individual Christian minds must become saturated with the oil of grace and truth, and be lighted up by a coal from God's altar, and so must move about in the midnight of depraved circles, and thus almost force the truth upon way-side wanderers, and, as the servants in the parable did, "compel them to come in."

The Gospel is to be preached to every creature. No nation—no class of persons—no individual, may be neglected. If St. Paul was debtor to Jew and Greek, Barbarian and Scythian, bond and free, to proclaim to them the Gospel, so are we. Those in the highest rank, and those in the lowliest positions, alike need it. All are equally, because perfectly, capable of availing themselves of its benefits. All classes *have* been made actual partakers of the Gospel. Kings on their thrones have reverently received it. Conquerors have dropped the sword and meekly bowed to its gentle sway. Beggars have been lifted up by it from the dung-hill. Philosophers have been led to confess themselves to be but children, and with infantile simplicity have put their hands together and said, "Our Father," while the ignorant have imbibed its lessons of wisdom. The highest and the noblest specimens of our humanity have confessed that whatever of lustre belonged to their character was due to the Gospel, and the polluted have been made pure, and the criminal's cell has been filled with the light and joy of its blessed hopes.

This universal adaptedness of the Gospel to men, or,

in other words, this universal susceptibility of men to be benefited by it, indicates clearly the obligation of Christians to preach the Gospel to every creature.

More is included, however, in the phraseology here employed, than that the Gospel is to be preached to all men. They are to be individualized. It is to be preached to every creature. Men need something more than a general proclamation of the Gospel as it is made to a promiscuous multitude. Though sin be a general disease, and in a general way affects all men alike, there are characteristic differences in individuals.

In a hospital you may find a company of invalids suffering under a disease bearing the same name and indicated by the same general symptoms, and yet each individual requires a treatment suited to his individual case. The same salubrious atmosphere and the same cheerful sunlight may be brought into the apartment as suited to all, and yet the variety of symptoms and of wants may require the discriminations of a wise physician, and the good judgment of an experienced nurse. So in the dispensing of the Gospel, an able public proclamation of it meets general wants, while abundant opportunity is afforded for every variety of talent and skill, and kind adaptation to suit the spiritual remedies, found in the divine word, to the wants and woes of individuals.

It is no slight mark of the practical wisdom of the sacred Scriptures, that they treat so largely of individuals. The patriarchs and prophets and apostles, and the Son of God, are presented to us in life-like individual portraitures. The Gospel is more frequently than otherwise spoken of as adapted to individuals. "He that believeth hath everlasting life." "If *any man* love me," said our blessed Saviour—"If any man love me, him will my Father honor." A disciple of

Christ, as is intimated by St. James, may save a soul from death, and men are often spoken of as individually amenable to God's tribunal. "Every one shall give account of himself to God." Indeed the great burden of the Gospel is to bring individual souls into communion with their Maker. Christ tasted death for every man, and every man as an individual is invited to come. The servants in the parable of the feast were sent out with an invitation to *each* guest, and Christ says: "If *any man* thirst let him come unto me and drink;" and in the Apocalypse: "Let him that is athirst come, and whosoever will, let him take the water of life freely."

In the progress of our discourse, thus far, we have answered two inquiries suggested by our text: First, Upon whom does the obligation created by the command of Christ in our text devolve? Secondly, Towards whom are these obligations to be discharged? A third inquiry of vital moment is suggested: By what means are these obligations to be met?

The command is, to "*go and preach.*"

Christians may exercise an evangelizing influence while they are perfectly stationary, and while they do not open their lips for the express purpose of proclaiming the Gospel to men. There is a light belonging to a pure Christian character which exercises an influence like the quiet shining of a luminous body. When moved about by the providence of God in this dark world, it carries with it a globe of radiance, and the Gospel is diffused by an unconscious holy example. The disciples are required thus to "shine as lights in the world." But, while it is demanded of them that they possess such a character, and while a knowledge of the fact that a pure example will exercise such an influence, becomes an additional motive for an assiduous culture of all the Christian graces, it is obvious that to

*go and preach* refers primarily to a more definite purpose and out-working activity to reach those who need the Gospel, and to proclaim it to them, and to persuade them to accept it.

There is still another thing which the disciples of Christ are called upon to do as bearing upon the universal propagation of the Gospel, but which we conceive does not meet the full spirit of the injunction, "*Go, and preach,*" namely, the assisting others in the performance of the work. In a labor of combined numbers, there is always more or less done by proxy, and an individual may very properly be said to have done himself what he has done by another. In an army, the surgeon that heals the wounded, and the musicians that animate the troops by their martial strains, share in the honor of the victory as justly as those who handle the weapons of war. Even those who remain to protect the home interests of the people are entitled to a share in the results of the conquest. When David had won a victory over the Philistines, and when that part of his forces that had gone forth to battle demanded that the possession of the spoils should be given to themselves to the exclusion of such as had been purposely left behind, the righteous leader interposed and said: "Ye shall not do so, but as his part is that goeth down to battle, so shall his part be that tarrieth by the stuff." But even in this case, the higher and more obvious honor attaches itself to the party that endures the greater toil and runs the greater hazard.

In the work of making the spiritual conquest of the world, however, the case is different. The whole Church is really in a militant state. Each individual has need to be clad in armor offensive and defensive, to contend with personal foes in meeting the temptations of the world, the flesh, and the devil not only, but also

each one is called upon to extend by his own personal efforts the victories of the cross in reducing others to subjection to Christ as their rightful King.

The disciples of Jesus may truly serve their Master by assisting to educate men for the sacred office. In a similar indirect manner they may preach the Gospel by sustaining the ministers and missionaries of the cross. Every one that aids his pastor in proclaiming the Gospel effectively in the congregation to which he belongs—every one that assists the missionary upon our frontier, or gives support to the Sunday-school agent that gathers and provides for the teaching of children in destitute regions, or the colporteur that bears the printed forms of truth to our neglected populations—every one who kindly contributes to support others in devoting their whole time to the preaching of the Gospel, does by these contributions assist in securing the end referred to in our text, and may be said to be yielding obedience in one way to the command: "Go ye into all the world and preach the Gospel to every creature." In an *indirect* way he obeys the injunction. But he is to obey it in every way. The more direct way—the actual literal going and preaching was the thing to which our Lord's parting command had a primary reference. Every disciple is bound to obey the injunction literally unless there be some good reason for making himself an exception.

Woman, with her delicate frame and constitutional adaptedness to the household sphere as her proper field of labor, the invalid that can not endure the combined mental and bodily toil, and the child of immature judgment, have all of them good reasons for not entering upon the work of preaching in the professional sense of the term. Nor is any man bound to become a minister of the Gospel unless he has been gifted with some fitting qualities that with proper culture will adapt him to the

sacred office. But, doubtless, every disciple of the Lord Jesus is under the most imperative obligation to employ all his powers directly and indirectly in diffusing among his fellow-men the saving influence of the Gospel. In enjoining it, as a parting command, upon all his disciples to "go," and "preach," it is obvious that Christ intended to claim all their powers for this one work. He came to save the souls of men, and devoted himself entirely to this single object. Toil, sympathy, prayers, tears, death itself—every thing in his power whether of doing or suffering, he cheerfully endured for the forwarding of this great work. We are called upon to be workers together with him—to be actuated by the same spirit.

In contributing to the expense of sending out missionaries, the obligations of Christians are limited by nothing but their ability. In the sustentation of their own families, the establishing and supporting those institutions upon which the well-being of society rests, and in the reserving of a capital for business purposes, every man, of course, must judge for himself, and adjust by his own discretion the proportion of his disbursements for different objects. Still, every disciple is a steward of Christ. All that he has belongs to his Master, and must be conscientiously devoted to his service in the exercise of such wisdom as may be obtained by asking it of God.

Individuals, in determining their duty in this regard, would, doubtless, do well to set before themselves the examples of some who have made the most thorough devotion of their substance to the dissemination of the Gospel. Those who have employed a tenth or two tenths of the income of a prosperous business in diffusing the religion of Christ, have done well, but those who have given all beyond a frugal living for the ac-

complishment of an object so holy have done better. A few such men have graced the annals of the Church of the present day. They have seen our devoted missionaries abandoning all ideas of worldly accumulation, and giving their undivided energies to the work of giving and preaching the Gospel to the perishing. They have said within themselves individually, These brethren have given up all. Why should not I do the same? Yet if I give all my earnings, my self-denial can scarcely be carried so far as theirs is, since I participate in all the goodly blessings that flow from established Christian institutions and a refined home. But, if they go out to battle I can not, in conscience, do less than to "stay by the stuff," and to the utmost of my power, share in their self-denial.

It is a singular fact, that while men of large wealth have been found who have devoted all their substance to individual institutions in a Christian land, there is scarcely one found to do a corresponding work for sending the Gospel to unevangelized nations. Men of moderate fortune there are who have consecrated all their income to foreign missions. Wealthy men have sometimes left handsome legacies to the cause. But why do not some of our rich disciples rise up with the liberality of a Zinzendorf, and devote a princely revenue, and themselves with it, to the work of propagating the life-giving faith of Christ? In this respect I am sure we must look for a new era in the Church. We want men of capacious intellect and skill in the management of business, to go themselves on to the missionary fields, and there to learn how they can disburse large amounts in multiplying the facilities for spreading the Gospel. If all our Christian people, the rich and the poor, according to their several ability, would contribute cheerfully to assist the missionary work, there would be

more money in the treasury than could be wisely employed for the object.

But the direct object indicated by the language "go" and "preach," has a claim upon every disciple of Christ. Hence our Lord has made a confession of his name indispensable to salvation. "He that confesseth me before men, him will I confess before my Father and the holy angels." Such a confession is a holding up of Christ to others as the Saviour of sinners. Then the work of going forth and preaching is the most simple and intelligible sort of labor. Speech and the power of locomotion are among our most common faculties. We are trained to both from our infancy. Both are closely connected with our every-day occupations and enjoyments. It is particularly congenial to our nature, too, to communicate good news, especially when it has first imparted a high degree of pleasure to ourselves. The woman that had conversed with our Saviour at Jacob's well, performed a very natural and easy work when she ran and told her neighbors that she had met the Messiah. No great learning or skill or tact were required to do what she did. So can any one who has once learned of Christ, go and preach.

The command is, to *go into all the world* and preach, it is true, but it is not to be supposed that all are to go equal distances. Some may go forth among the circle of their near relatives, others may visit people more remote. No precise distance is prescribed to any. It is supposed that a disciple's heart will be filled with love and gratitude, and that as those did who were healed by the miraculous power of Christ, he will publish it only so much the more if any attempt to repress his zeal.

In unfolding the thoughts contained and implied in the text, we have expanded some of them so broadly

that it is necessary to gather them up, and present them in a succinct way, that you may not lose sight of them in their proper connections.

We first inquired who it was that our Saviour addressed when he said, "*Go ye,*" and stated that it was not merely the disciples that were then present. They were representative men. They represented not the ministers of Christ officially considered, but all of his disciples—his disciples of that and all successive ages. Nor was his command addressed to the Church as a body having its life extended through many centuries, as though this command would be obeyed if the Church would but begin in its labors and prosecute them with various degrees of zeal and success through a period of eighteen hundred to two thousand years. It was rather an injunction upon one generation, and when that was delinquent it passed over to the next, and so on, till it has reached us and rests on us as imperatively as if Christ had this day uttered it in our ears.

We then spoke of the nature and extent of the work, as having respect to all nations, and all the individuals of which those nations were composed. The Gospel light, like the sun-light, was intended for the human race, but the only provision made for its dissemination is to be found in the zeal and benevolence of the Church, in going and preaching the Gospel to every creature. We then spoke of the means by which Christians are to meet these obligations. They are to go and preach. Much may be done by a holy example. Much may be done by assisting others. These efforts are included in the work, but the direct end of the command must be not lost sight of. It is enjoined upon all the disciples to go and preach. The official functions of the Christian ministry may be avoided for a sufficient reason; but there can be no good reason why any disciple should

evade the command to go and preach. All who possess ordinary powers of locomotion and of utterance are under the most solemn obligation to combine their labors with the whole Church in going forth in nearer or remoter distances, bearing with them the testimony of Jesus. The parting command of our Redeemer rests upon every soul to "go" and "preach."

If the views we have taken of the parties upon whom the farewell injunction of Christ rests, of the nature and extent of the work to be done, and of the means by which these obligations are to be met, were properly appreciated, the missionary enterprise would come to a speedy termination. The life of the Church would well up as an exhaustless and copious fountain, and send out its streams in every direction. Unequal and various would be its movements, because of the various influences with which it is surrounded. Sometimes it would spread as an unseen irrigation, causing the plants of righteousness to spring up as by a secret enchantment. Sometimes it would pour itself through broad and deep channels that have been cut for it by a pre-ordering providence; and sometimes it would swell like a tide in the valleys till it overtopped the highest mountains, and "The earth should be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Our present missionary action is a poor substitute for this full flow of the proper life of the Church. And yet it is the most effective means through which, by the action of a few like the faithful Caleb and Joshua, and the incorruptible pioneers in the land of Palestine, that full conflict of the Church must be brought on that shall terminate in a glorious victory.

It is the duty of Christians to evangelize the whole world immediately. The present generation is competent under God to achieve the work. There are means

enough in the power of the Church to do it. There is money that can be counted in millions that can be spared without producing any serious want. There are men enough for the missionary work. If ten thousand should leave us for heathen shores in the course of a twelve-month, going out in companies of from ten to fifty, they would scarcely be missed from our country. The Church, we have reason to believe would even be strengthened by it. Such a revival of Christian zeal would be the means of converting ten times that number. The world is rapidly becoming all free for an unobstructed dissemination of the Gospel. The avenues of rapid communication between the nations are being opened. Chords of sympathy are connecting continents. Christ is going forth in his spiritual conquests by a power surpassing all that we could have hoped for, in connection with a faith so feeble, and a consecration of so small portion of the proper forces of the Church. In the phenomena of the present revival, we seem to see him preparing new agencies for his work. The impulse that has been given here is throbbing to-day in England and Scotland, and on the Continent of Europe, and even in our foreign missionary stations.

Unbelief here asks, why talk of the duty of Christians to evangelize the whole world immediately? Do we not know that they will not do it? The Church will move on as it has done. Here and there a devoted man will go forth to the heathen. The missionaries will ask for an appropriation of an additional hundred thousand dollars, and we shall with difficulty raise the amount of former years, or at the most, go but a few thousands in advance of it. They will ask for a thousand additional missionaries, and we shall send forth fifty or sixty from all Christendom—no more. Stop, prattling unbelief. How know you that the Christian Church will

not awake to duty? If we ask those that are able to appreciate the call to do their duty, and if those composing a single assembly of Christians only shall consider the command of Christ and the claims of a dying world, and aim to exercise an influence by which the whole Church may be aroused, how does it appear that the Gospel may not be propagated with far greater rapidity and power than at any former period? But what if it is not? Is it nothing that we are asked to consider our duty as individuals? It belongs to us to enter upon this work with such a zeal and energy and faith that if the whole Church could be induced to cooperate with us the achievement would be made.

Christ demands it. It is his farewell injunction to us. This ought to be enough. But he has told us of the momentous consequences. "He that believeth shall be saved, and he that believeth not shall be damned." We must meet both at his bar—Christ who issued the command; Christ who withheld nothing of toil and suffering for the redemption of men. We shall meet also the multitudes that have never heard the Gospel. Let us cast our anticipations forward and behold Christ on his throne of judgment; let us survey the throng that shall appear there with us—multitudes of whom believe not because we have not sent to them the Gospel; and, with this spectacle before us, let us again ponder prayerfully those words addressed to us: "Go *ye* into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."