

THE
REDEEMER'S
LAST COMMAND



BY
REV. JOHN SCUDDER

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REDEEMER'S
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BY REV. JOHN SCUDDER, M. D.
MISSIONARY TO INDIA

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J. Sudder

INTRODUCTION & BIOGRAPHICAL SKETCH OF JOHN SCUDDER

John Scudder's name is generally unknown to modern readers, even to students of history and theology. However, Dr. Scudder was well-known and highly respected in his day. Few men, even in the zealous missionary era of the late 1700s and 1800s, equaled his fervor and constancy for more than three decades in foreign missions. His name deserves mention alongside those of William Carey, Adoniram Judson, and Henry Martyn.

Rev. Dr. John Scudder, Sr., M.D., D.D. (1793 – 1855), began mission work in 1819 at the age of 26, settling first in Ceylon (modern day Sri Lanka) and eventually becoming the first American medical missionary in India. His labors were the beginning of four generations of Scudders as missionaries, including all ten of his children that outlived him.

He was born in Freehold, New Jersey, on September 3, 1793. He graduated from Princeton University in 1811, and from the New York College of Physicians and Surgeons in 1813, pursuing a career in medicine. A devout and earnest Christian from his very early years, Dr. Scudder was instrumental in starting and conducting prayer meetings with fellow believers on the Princeton campus. Some who participated in these meetings eventually entered the ministry themselves,

pointing to Scudder's example as a significant influence in their lives.

Upon graduation from medical school, Dr. Scudder began his practice in New York City where he quickly gained a sterling reputation as both an excellent physician and a fervent Christian. His professional visits to the sick were always united with seizing every opportunity to speak to them concerning the far greater need of their souls, and the Lord blessed his witness to not a few of them. He was also an instrument in the Lord's hand to lead to Christ a widowed mother, two daughters, and a son in the home where he was a boarder. The church which he joined upon settling in New York City, the Reformed Dutch Church in Franklin Street, also benefited from the blessing of God upon Scudder's labors. Burdened for the young people, Scudder began a weekly meeting for them, which he conducted himself. As he faithfully preached to and prayed for the young people, between 100 and 200 were converted to Christ within a two year period.

One day while visiting a patient, he saw on a table in the room a small pamphlet titled, *Conversion of the World, or the Claims of the 600,000,000 and the Ability and Duty of the Churches Respecting Them*. "He borrowed it, read it and re-read it until it entered the very depths of his soul," notes his biographer, and soon he surrendered to the call to "go and preach the Gospel to the heathen." At that very time the American Board of Commissioners for Foreign Missions was seeking a

doctor who was willing to take up the work of medical missions in India. He immediately offered himself to this service and began preparations for departure with his wife and two year old daughter.

They sailed for Ceylon in 1819, and eventually began mission work at the northern end of the island in Panditeripo. In the space of eighteen months, they would bury their two year old daughter, another daughter, and a son, the one five days and the other seven days old. Yet, they were able to say in the midst of these severe trials, "We rejoice and thank the great Head of the Church for putting into our hearts to leave America and come and live among this people. I would not exchange situations for the world." Scudder served in Ceylon for sixteen years as a missionary and physician. His medical ministry was combined with constant personal witness along with distributing tracts and preaching in the villages to which he regularly traveled. He also helped to start several native schools and churches.

In 1836, John Scudder and Rev. Miron Winslow started a new mission at Madras, India. There, as in Ceylon, they set up a printing press to produce the Scriptures and tracts in the Tamil language. It was there that he would spend the rest of his life as a missionary. From Madras Scudder traveled to villages throughout that region to preach, distribute tracts, and provide medical assistance, sometimes being gone for a month or more. "Almost every large town in this part of

India has heard his voice proclaiming salvation by Jesus. He made many extensive tours, distributing portions of Scriptures and tracts," wrote one of his sons, himself a missionary, describing his father's diligent labors.

He reluctantly returned to the United States from 1842 to 1846 to recover from the effects on his health of more than twenty years of nearly unceasing missionary work. While back on his native soil he was anything but idle. It is estimated that he spoke to more than 100,000 children in churches and other meetings across the country about the need for more missionaries and for support of missionaries already serving in foreign lands, all this while recovering from chronic headaches, fatigue, jungle fever, and total paralysis of his left arm!

Ever mindful of his calling, Dr. Scudder returned to India in 1847. He spent two years in Madura, India assisting the missionaries there, especially in the treatment of cholera which was then acute in that region. In 1849, Scudder returned to the mission station in Madras, where he labored till his death. He fell asleep in Jesus on January 13, 1855, having left India two months previous for South Africa in an attempt to restore his again-failing health. He and his wife Harriet (who died in 1849 in Madras) had eight surviving sons and two daughters.

Dr. Scudder was an untiring distributor of Scripture and religious tracts. One of his first experiences in coming to Madura was that of meeting a woman who

had been converted by reading *The Loss of the Soul*, a tract he had given her fifteen years before. By his own accounting, according to excerpts from his diaries, he gave away tens of thousands of tracts and Scriptures, and it is likely that the actual numbers were in the hundreds of thousands or perhaps into the millions over his thirty–six years of ministry. He wrote and printed at least 15 different tracts including *The Blind Way*, *The Song of Praise*, and *Knocking at the Door*. His published books include Letters from the East (1833), Appeal to Youth in Behalf of the Heathen (1846), Letters to Pious Young Men (1846), The Redeemer’s Last Command (1850), Provision for Passing Over Jordan (1852) and several others.

Shortly after his death, this remembrance of Dr. Scudder was sent in a letter to his biographer. “He is gone, but will never be forgotten...his name stands registered as a faithful evangelist, an energetic pioneer. In the sky I see his name shining forth like a lustrous star. He has left behind him a memory more valuable than thousands of gold and silver. He was a great man and a good man. May our gracious Lord raise up many like him in faith, and zeal, and labors.”

Dr. Scudder’s legacy includes the service of four generations of his family as missionaries in India, other parts of Asia and the Middle East. Of the ten children that outlived John and Harriet, all of them labored in foreign missions. Their grandchildren and great–grandchildren have served in India, Iraq, Bahrain,

Kuwait, Oman, Tanzania, and Japan. It would be impossible to estimate the number of Christians in his own generation who, influenced by Dr. Scudder's life and devotion to the work of the Gospel, became pastors, missionaries, and other laborers in the Lord's vineyard; however, the written records and personal recollections of many in his day bear testimony that it was a great multitude.

Should anyone doubt that one man, fully devoted to Christ, can have an enormous impact upon his own generation and generations yet to come, he need look no further than the life and labors of John Scudder to have such doubts forever swept away. He still speaks today through the example of his life and by his written word, nowhere more powerfully than in this little book before you.

This edition of The Redeemer's Last Command has been prepared with the modern reader in mind. Certain items that primarily addressed regional or cultural matters specific to the time in which Dr. Scudder lived have been removed. The text has also been lightly edited to update some older words and phrases that may be unfamiliar to modern readers. Footnotes have been added to better identify some historical references and persons.

While endeavoring to make the text more understandable and less "distant" from its modern audience, at the same time every effort has been made

to retain the power and intensity of Dr. Scudder's thoughts. It has been the singular object of this revision to let Dr. Scudder speak again to our generation with the voice of spiritual authority born out of personal experience in labor for Christ and in burning zeal of love to Christ.

Can any of us remain unmoved when he writes, "...the energies of every one who has named the name of Christ, whether old or young, whether in an elevated or in an obscure situation, whether rich or poor, *must* be brought to bear upon the salvation of a lost world. *All the energies of the Son of God were enlisted to secure this end, and all who are His must imitate His example.* How dwelleth the love of God in him who refuses thus to put on Christ."

This work and a companion volume, An Appeal to Christian Mothers, sound the trumpet call of duty in the ear of every believer while they deal a death blow to apathy and reluctance in the great cause of missions. Read them and re-read them until they enter into the very depths of your soul, until you can say with the Apostle Paul and with John Scudder, "Lord, what wilt thou have me to do."

"...that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Corinthians 5:15

THE REDEEMER'S LAST COMMAND

SECTION 1

GENERAL REMARKS

Could we reach the top of some moral summit, and cast our eyes down into every tangled valley and up to every sin-crowned peak of our fallen world, our hearts would almost die within us at the sight. So extensive are the desolations, and so inadequate are the means in use to remove these desolations, that we might be tempted to write lamentation and mourning and woe upon the lintels and side-posts of the doors of generations to come. Indeed we could not do otherwise, if the present aspect of things were to be our guide.

But dark as the world is, it can and will be enlightened. The Head of the Church has provided a remedy for all its evils. This remedy is the glorious Gospel, and it is this Gospel which He has commissioned His people to make known to all nations, "Go ye into all the world and preach the Gospel to every creature." "This command," as one has observed, "makes every believer a preacher and a missionary, or at least obliges him to see to it, so far as his ability

extends, that the labors of diffusing evangelization are actually performed by a substitute.”¹

Of course the energies of every one who has named the name of Christ, whether old or young, whether in an elevated or in an obscure situation, whether rich or poor, *must* be brought to bear upon the salvation of a lost world. *All the energies of the Son of God were enlisted to secure this end, and all who are His must imitate His example.* How dwelleth the love of God in him who refuses thus to “put on Christ?”

There is something peculiarly solemn connected with life in these latter days. It is a life in which, if I may so speak, we are called upon, pre-eminently to live out of ourselves. The great command, to which reference has just been made, has stood upon record for more than eighteen hundred years,² but, until of late, modern Christianity seems to have understood little of its significance. Those beloved mothers of ours – mothers upon whose memories we delight to dwell – often lulled us to sleep by some sweet song which told of salvation through blood, but they sang not to us that song which told the story of Christless nations, and which taught us that we should either seek after the treasures of the world for the great object of pouring them out upon lands which are famishing for the bread and waters of life, or that we should go as Christ’s ambassadors to carry this bread and these waters to them. Those sweet

¹ Isaac Taylor, 1787–1865, English philosophical writer

² As of the date of publication of this book in 1850

songs of salvation through Christ went down into the depths of our hearts, and there they lay until the Holy Spirit inspired us with the meaning of their words, and taught us that our highest happiness consisted in being one with Christ. But no song identified our interests with the interests of heathen nations. No cradle hymns, no sympathizing mother's prayers roused the flame which would constrain us to convey the news of salvation to the uttermost parts of the earth. Hence we have allowed, and still do allow, the heathen to perish. In the ground not thus preoccupied by benevolence, selfishness was allowed to take root, and this is the reason why we cling to the gold and the silver of this world, as the heathen do to their gods, and why we hoard them up, rather than pour them forth that heaven may be enriched with gems dug from heathen mines and cleansed from heathenish stains. Hence it is that scarcely one among us can be found who is willing to give even a tenth of his or her annual income to the Lord. Hence too it is, that so many of our professedly pious young men act the part of the Levite and the priest, who go down by the way where lie the poor heathen stripped of their raiment and wounded and dying, and who instead of binding up their wounds and pouring in oil and wine, pass by on the other side.

The remark, that the energies of every one who has named the name of Christ, must be brought to bear upon a lost world, does not imply that all are placed in situations of equal responsibility, To some much has

been committed and of them much will be required. God has committed to Christian parents, especially to mothers, and to the pastors of our churches, and to the superintendents and teachers of our Sunday Schools a high responsibility, for these – families and churches and Sunday Schools – are the constituted sources from which the Head of the Church is to derive the reapers for His harvest. O, that each of these classes of persons had in time past been duly affected with a sense of the condition in which God was pleased to place them and had acted as this responsibility would have dictated; then would the wilderness and solitary places, long since, have been glad, and the desert would have rejoiced and blossomed as the rose.

Vast and mighty instrumentalities are needed to carry into execution the last command of the Savior. But these instrumentalities are not now in operation, and it is to be feared that they will not be brought into operation until the church is furnished with a different race of mothers – mothers, who with divine aid, will not only dedicate their children to Christ, but endeavor to do all in their power to educate them for this great object. Why is it, that of the four hundred thousand³ young men belonging to our different evangelical churches, so many have gone to their farms, their merchandise, their law, their medicine, and other secular pursuits, while there are so many laborers

³ estimate as of 1850

needed for the destitute parts of our land and for the heathen? One reason is that the mothers belonging to those churches did not begin to converse with their infant boys about the importance of their becoming ministers of the Gospel, should God prepare them for it, when they began to converse with them about the salvation of their souls.

SECTION 2

TO CHRISTIAN MOTHERS

As the training of children for the conversion of the world is a subject of vital importance, I will address myself in the first place to Christian mothers.

Christian mothers, if in reality you are Christ's, as you must be if His Spirit dwell within you, *you have devoted your all to Him*. And you are under just as great obligations to do every thing in your power for the salvation of men, in the sphere in which God has placed you, as are the watchmen on the walls of Zion. *Your property, your prayers, your sons, and your daughters were all for this purpose laid by you on the altar of consecration, in the day of your espousals to your Redeemer*. Well will it be for you in the day of final reckoning, if it shall be found that hitherto you have kept back no part of the price.

In the training of your children thus solemnly consecrated to Christ, you should not enquire, how can my children be most comfortably provided for in the world, or how can they become most honorable in the sight of their fellow men, but *in what situation can they bring most honor to Christ*. You may have an infant son, and you may have thought it would be well for him to be a statesman, a physician, a merchant, a farmer, or a mechanic, not doubting that he can glorify God in any one of these professions. That he may thus

glorify God, need not be denied, but the question is, can he glorify God as much in any one of these professions as he can, by His blessing, in the work of the ministry? There are enough statesmen, physicians, merchants, farmers, and mechanics, but can you say that there are enough ministers of the Gospel? Are not India, and Burma,⁴ and China, with their five hundred millions⁵ stretching out their hands for ministers of the Gospel? Do they not imploringly call upon you, so to train up your sons that they may, through grace, be prepared to bear the tidings of salvation to their distant shores? When it can be said, in view of the whole field, that there are a sufficient number of ministers of the Gospel, as it can be said that there are a sufficient number of statesmen, physicians, merchants, farmers, and mechanics, then may you think of directing the attention of your sons to other professions than that of the Gospel ministry.

Christian mothers, in general, are not at all awake to a sufficient sense of their responsibilities on this point. *They choose professions for their sons without asking counsel of God, and it is to be feared the mildew of heaven often rests upon their choice.* Perhaps this is less to be wondered at, as *there are but few who have piety enough to feel as they should for the needs of a dying world.* O, that the modern church abounded with such mothers as was Hannah, mothers who would

⁴ modern-day Myanmar

⁵ total population estimate of these countries as of 1850

dedicate their sons to the sanctuary of God before their birth. If Zion did thus abound with such mothers, we should not see so many tears shed over ungodly sons as we are now obliged to witness.

But you may inquire, "At what age shall we commence the training of our children, that their energies may be brought to bear upon the salvation of a perishing world?" I answer, the training should be commenced when the formation of conscience begins, when the first discriminations are made by them between right and wrong, between good and evil. It should be commenced when their sympathies begin to be developed – when the recital of a tale of woe will affect their little hearts and draw the tear from their eyes.

We are creatures of sympathy. We act not infrequently from sympathy and pray from sympathy. It was sympathy which constrained the Son of God to hasten to the help of a lost world. It was sympathy with Him and with the heathen which induced the first movers of our missionary operations to send the Gospel to the heathen. And it is sympathy which, if its chords are struck sufficiently early, will vibrate in the hearts of our children to every heathen need and which will eventually, through grace, make them giants to go up and take possession of the world in the name of Christ.

This training must be commenced, in many cases (cases of early mental development) before the child is

two years of age. This may be a novel doctrine to you, but though novel it is not the less true.⁶ Have you little sons or daughters who are delighted in spending hour after hour in turning over the pages of a picture book that their opening minds may be excited by the newness of the objects which they anticipate seeing? If so, take up the picture of a heathen mother throwing her child into the mouth of a crocodile⁷ and explain it to them. Tell them why it is that Christian mothers act differently. Then tell them of the various means to be made use of to prevent such scenes; appeal to their sympathies, and ask them if they would not rather send their cents to prevent such cruelties than spend them for toys or similar things. Ask them if they would not like to go and tell those mothers that they must not do such wicked acts.

⁶ Let us consider the amount of knowledge which a child of common capacity acquires before the completion of their third year. The mind of that child has already advanced to a vast size compared with what it was at the beginning. It has already become a great treasury of knowledge. How many persons, places, things does he know. What a store of ideas has he in his understanding. How many comparisons has he formed among them. How many logical conclusions has he drawn. He has acquired the free, and easy, and delightful use of perhaps more than one language, and can call a great multitude of names, and has an admirable skill in constructing sentences and making conversation. Shall the intelligence which has absorbed all this in *less than three years* be considered too small to require from it much diligence and effort in securing, if possible, suitable exercise and discipline in spiritual matters? Yet such it would seem is the view generally taken of it, even by Christian parents. (J.S.)

⁷ A common practice in India of Dr. Scudder's day as an offering to one of the Hindu gods.

Do you suppose that such a discipline will make no impression? It will make a strong impression, and if care be taken to deepen this impression, by the time your children are four or five years old these principles will be so firmly embedded in their minds that nothing in later life will be able thoroughly to root them out. O, there is much truth in what a celebrated French infidel philosopher said when he exclaimed, "Give me the first five years of a child's life and I will teach it to break every law of God and of man." The church needs pious mothers, devotedly pious mothers,⁸ who, when they gaze upon their little infants, shall be heard to exclaim, if God will only spare these children, we will, with the aid of the Holy Spirit, make such impressions on their minds by the time they are five years old that they shall be constrained to obey every law of God and man – impressions which shall constrain them to live and labor for a perishing world.⁹

⁸ There are many professedly pious mothers, who it is to be feared will never do much even for the salvation of the souls of their own children, to say nothing of the salvation of others. I was not long since in a family where both of the parents are professing Christians. They have a son nearly seven years old. One morning while conversing with him about his soul's need, I asked him if he prayed. He said that he did not. Do you not know the Lord's prayer? He answered in the negative. Do you not know that little prayer "Now I lay me down to sleep"? He again answered in the negative. Here was a boy, who, though nearly seven years of age, had never been taught to bow his little knees at the throne of grace. Under the instruction of such parents, we can hardly look for the salvation of the souls of their children. Of course a lost world has little to expect from them. (J.S.)

⁹ I have previously remarked that we should begin, in cases of

Much less than a mother's influence, when brought to bear upon the young mind, has produced the results to which I have just referred. "When I was about four years old," exclaimed a minister, "a pious young woman who met me at my home said, *I must be a good boy, and be a minister.* My ideas of a minister were very high. I thought, could *I* ever become a minister? My mind dwelt upon it continually, and that remark was engraven on my heart as with the point of a diamond. It often affected me when I became a youth. For some years I was led away by wicked friends but I never forgot that remark, that I must be a minister. I have no doubt it was, in the providence of God, intimately connected with my becoming a minister of the everlasting Gospel."

early mental development, to instruct our children to labor for the good of the heathen before they are two years of age. I am acquainted with a little girl now about four years old, who began to be interested in their welfare when she was eighteen months old. Her attention was first directed to their miseries by the sight of a picture of a heathen mother who was throwing her child to a crocodile. When about two years and six months old, she declared her intention of being a missionary in Africa. From this determination she has never swerved, though efforts have been made to interest her in a different field; and she has a perfectly intelligent view of what she says she will do. She wishes to go to instruct the heathen, and the reason she gives for this is because they are idolaters. Ever since this child came into the possession of little sums of money, she has thrown them into the missionary box. This money generally, if not exclusively, has been earned by some act of self-denial on her part. While visiting with her family, on two different occasions, she gave me a contribution for missions. Here is a case of early mental development — a development which in many instances would appear at a later period. (J.S.)

A pastor once told me that in his boyhood a nanny, a pious Methodist, impressed it upon his mind by her simple remarks, that he must become a minister. This impression never left him, but was, he believes, a leading instrumental cause of turning his mind to the subject of religion and finally of constraining him to become a preacher of the Gospel.

Let me illustrate for a moment the influence of mothers upon their children. You may remember that when John Newton¹⁰ was about four years of age his mother used to take him with her into her closet and kneel down and pray with him, at the same time placing her hand upon his head. This little boy became a reckless young man, but the touch of the soft hand of his mother could never be forgotten. In all his recklessness he seemed to feel it. The impression then made continued until, through grace, he was brought to the Savior and eventually to the ministry. I am acquainted with a young lad who was blessed in early life with a godly mother. She died when he was about five years of age. On the morning of her death she called him to her bedside and told him that she wished him to become a missionary to a foreign land. Her remark was not forgotten. When he was about ten years old his grandmother told him that, as there were many pleasant things associated with an agricultural

¹⁰ John Newton, 1725–1807. For several years a slave trader, Newton was later converted and became a minister in England. He is the author of the hymn *Amazing Grace*.

occupation, he should become a farmer. He made no reply. His stepmother made the same remark to him during the course of the day. To her also he made no reply. At night she repeated what she had said a few hours before. He then burst into tears, and said, "Mother, I do wish that grandmother would never say any thing more to me about my becoming a farmer. You know that mother wished me to become a foreign missionary, and you know that I wish to be nothing else." This lad is now about fifteen years old. In a conversation I had with him about a year ago, I asked him what business he intended to pursue. "I intend," he replied, "to be a foreign missionary."

There is a delightful thought connected with this subject, which is, that while you are endeavoring to promote the object now under consideration, you are using instrumentalities which may be directed by the Head of the Church for the salvation of the souls of your children. I am persuaded that a mother who directs the attention of her children to the miseries of a fallen world, and who endeavors to fire their minds with a desire to relieve these miseries, lays hold of one of the most powerful means for their conversion. A few facts will confirm my position.

I lately met with a preacher who told me that when he was a boy he was the possessor of two cents, which he wished to spend for gingerbread at an upcoming military parade, but which, through the influence of his mother, he placed into the Missionary box. He believes

that this act was one of the means which God made use of for his conversion. I was told by another pastor, of several of the children of his Sunday School who were hopefully converted through the instrumentality of having read some letters which had been addressed to children on the condition of the heathen.¹¹

I am of the conviction, Christian mothers, that if you can only get the sympathies of your children thoroughly to consider the miseries of the heathen, you have the strongest of reasons to believe that they will, with the blessing of God, turn their attention to their own miseries, and become heirs with you of the inheritance which is above. And will you in such a world as this, a world in which many a believer's child has been ruined forever, deprive your children of any one means of grace — any one means which may be directed from on high for their salvation?

Among the means which you should use to awaken in your children an interest in behalf of a perishing world,

¹¹ "When a small boy," says Rev. Dr. G——, "just beginning to read, I found among my father's books two or three volumes of the *Missionary Herald* stitched together, which I read with deep interest. The condition of the heathen, and especially the thought that their souls would perish forever, often affected my mind to such a degree that I could scarcely refrain from tears. I date my earliest religious impressions to the reading of those *Missionary Heralds*. Those impressions never entirely left me. I felt that I ought to become a Christian and do something to save a perishing world. And I now express it as my conviction, that those *Missionary Heralds* were, with the blessing of God, one of the means employed in bringing me to Christ, and leading me to consecrate myself to the work of the Gospel ministry." (J.S.)

that of teaching them to contribute to its wants, is one of prominent importance. Children very early manifest a selfish spirit, and their inclinations prompt them to spend all they may possess for their own comfort. A toy or some luxury from the candy shop is, generally, the highest object of their desires, and every thing must be sacrificed to obtain it. It is necessary, for various reasons, that this selfishness should be broken up in the very bud of its appearance. The salvation of their souls, to say nothing of anything else, demands it. Now there is no way in which this selfishness can so effectually be broken up, as by inducing them to forgo their own comforts that they may remove the miseries of others.

But not only should your children be taught to make their little contributions, they should be taught to make them systematically and consistently. Where there is a large family, I think it is very desirable that a family missionary society should be formed, and that the children should be directed into some means of obtaining money to throw weekly into their little missionary box. As a general matter, the money which they contribute should be earned by some act of self-denial or labor on their part. Where there are not enough children to form such a family society, they should be furnished with missionary boxes, into which they should "on the first day of the week" drop their contributions. If there are young people's missionary societies in the congregations to which they belong, let

them join them. If not, go to your pastors, and ask them to form such societies.

Not merely should your children be taught to make their little offerings to send the Gospel to the heathen, they should especially be taught to consecrate themselves to the great work of laboring among them, provided God should qualify them for this service. This world will not be converted without a host of laborers. Five hundred thousand are needed for heathen lands alone. Not that this number can be sent to them. The heathen must be evangelized principally through laborers within their own community, but enough must go forth from Christian lands to form little colonies, in order that they may, through the agency of the Holy Spirit, raise up a native ministry. *Such laborers must come from some nurseries, and why should they not come from yours? And will you not consecrate your children to this work? And will you not, as they grow in stature, do all in your power that they may eventually enter upon the sacred work to which you have thus consecrated them? O, shall any lyre in heaven be forever unstrung on account of any failure on your part? Would you deprive your Redeemer of one single hallelujah?*

Perhaps you have godly sons who have all the qualifications for the ministry, but who are engaged in secular pursuits. Have you ever conversed with them about their leaving these pursuits, that they might enter the ministry? If not, is it not your duty thus to

converse with them? Do not the souls of fifty thousand perishing heathen pass from time into eternity every day, unprepared to meet God? Shall hell continue to receive such additions without a single effort on your part to induce your sons to do all in their power to prevent it? Should you not be unceasing in your endeavors to persuade them to hasten to the help of those who are ready to perish?

Do you lack motives to induce you to make these efforts? Go to Gethsemane and see if there are no motives there. Then go to Calvary and see if there are no motives there. And after you have left Calvary, go to yonder heathen lands, where every light of heaven has been extinguished. Are there no motives there? I was nearly ready to say, that even if there were no hereafter, you ought to do everything in your power to send the Gospel to the heathen for the purpose of relieving their temporal miseries; it is the Gospel, and the Gospel alone, which can elevate them even in this world.

And now let me again ask, are there no motives why you should urge your sons to hasten to the help of such as these, with the blessed word of God? Or rather I should ask, are there any stronger motives needed to induce you thus to urge them? If there are, then look up into heaven and see what is going on there, and look down into hell and see what is going on there, and what is to go on there forever.

I have not asked my Heavenly Father for the riches

and honors of the world for my eight sons. I ask not for palaces and kingdoms for them, but I do ask, and have asked, that they may become ambassadors for Christ to distant and heathen lands. I have asked the honor of furnishing them as soldiers in the army of Immanuel, as He urges His legions on to the great battlegrounds of paganism and holiness. And, blessed be God, this honor has not altogether been denied to me. One of them has entered His army and is now in a heathen land, and four others are in a course of training to follow him. I have now only to ask that the gentle influences from on high may descend upon the remaining three and fit them to enlist in the same service. And there are my two daughters. The Lord take them also and send them to any part of the heathen world, perhaps they may be made the instruments in plucking souls as brands from the burning.¹²

Another important means which you should use to awaken in your children an interest in behalf of a perishing world, is to teach them to pray for its conversion. I would, therefore, entreat you never to let your children bow their little knees at the throne of grace in the morning or in the evening, without a definite remembrance of the heathen in their prayers. They should also attend a regular prayer meeting for

¹² As noted in the biographical sketch, all ten of Dr. Scudder's children did eventually become missionaries in India and other countries.

missions. Many parents do not feel inclined to take their children to the prayer meeting as currently established, because it is held at night – the time when they can scarcely be kept awake. And thus the most important period of their lives, and the only period when impressions can ever be properly made, is allowed to pass away without their attending this great rallying point of Jehovah's forces – this great fountain from which streams of salvation may flow down to the most distant child of Adam.

And is the objection to which I have just referred a valid one? If so, then by all means let a regular prayer meeting be established exclusively for the children and let it be held at a time when their attention can be kept up. Perhaps the Lord's Day afternoon would be the most appropriate time. I can scarcely think of any little gathering which it would give me so much pleasure to attend, or which would, under God, have such an effect upon the salvation of the souls of the children, as well as upon the advancement, eventually, of the Redeemer's kingdom. Christian mothers, if you ever expect your children to become men and women of full stature in prayer, they must be educated in the *missionary* prayer meeting.

SECTION 3

DUTY OF MINISTERS

Great responsibility in respect to training the rising generation for the conversion of the world, rests upon MINISTERS OF THE GOSPEL. My brethren in the ministry, it is a soul-reviving thought that God has committed in trust to our generation instrumentalities which can storm every fortress of sin and prove mighty through God to the pulling down of every stronghold of Satan. And where are these instrumentalities? In the nurseries of Christian mothers. Here then our eyes rest with intense interest. We gaze upon the rising generation with the utmost attention. Our souls yearn over these children, and the advancement of the Redeemer's kingdom is associated and identified in our thoughts with their education. They are the buds of the church, whose petals are just beginning to open and will soon be in full bloom. *By the aid of the Holy Spirit, they may be so trained as to make a race of Christians very different from that of the present day.* Their hearts are soft and tender, and with the aid that may be obtained from on high, their young feet may be taught to walk in paths of self-denying benevolence, until they will wish to walk in no other.

In order that they may be thus trained, I have endeavored to show to Christian mothers that their influence stands above that of all others. But as great

as their responsibilities, no little responsibility rests on you. Mothers are to plant the first seed of that which is soon to be a full grown tree. They are to water it and watch it, that no troublesome blast may destroy it; but they need your aid in cherishing and sustaining it. Should this aid be withheld the tender sprout will never come to full perfection. Indeed, unless you take a prominent part in this business, you may not expect that mothers will ever perform the part which is theirs to do. The watchman on the walls of Zion must sound the alarm if the people are to take warning. Your influence, in some respects, lies at the foundation of all other influences. It depends upon you, under God, so to mold the minds of mothers, that they shall plant the first seed of missionary life in their children. How diligent then should you be; how instant in season and out of season, from the pulpit, in women's meetings, in family visits, and in personal communications, in your endeavors to persuade them to do their duty. The least degree of failure on your part may prove most disastrous in its results. It may prove fatal forever. But something more must be done. If we would have the rising generation to be a well-trained race, they must be formed into missionary societies, and instructed at every step, from early childhood to their riper years. Why is it that the church, which should be a fountain flooding the unevangelized nations, is like a sluggish pond, the waters of which have just enough activity to keep them from fatal stagnation? Why is it

that when there are men enough and wealth enough to go up and take possession of the world for Christ, there is an apathy which makes talent and wealth no blessing? The answer is at hand. The instruction of her children was neglected. Hamilcar made his son Hannibal¹³ in early life swear by his god that he would never be at peace with the Romans; afterwards with his Carthaginian legions, he crossed the Alps and ravaged the plains of Italy. Only teach the children of your charge to make a covenant with Jehovah that they will never be at peace with the kingdom of Satan, but wage relentless war with the institutions of idolatry, and soon, through grace, every pagan shore will resound with the jubilee of the earth's redemption. Wealth, talent, life, all – all will be sacrificed until the banner of salvation shall be seen floating over every province of revolted man. How solemn, then, are your responsibilities.

By all your love to your Savior, by all your love for the dying heathen, I urge you to take the little seeds from the nurseries of your Christian mothers, and introduce them without delay into young people's missionary associations. You may live to see them trees of righteousness, whose leaves shall be for the healing of the nations. And how delightful will be the sight, and how sweet and pleasant will be the recollection of

¹³ Hannibal, 247–183 BC, son of Hamilcar Barca, was a military commander from Carthage in north Africa, generally considered one of the greatest military leaders in history.

what you have done, even after myriads of ages of eternity shall have rolled away.

While addressing mothers, I have suggested that a prayer meeting should be established exclusively for children. Very frequently, the long prayers which are offered at our usual prayer meetings, and the nature of the missionary reports given, are not well suited to children. Prayers in meetings held for children should never exceed four or five minutes, and the information communicated should be of the most simple and stirring nature – of such a nature as is to be found in many of the little books published by our Sunday School, Tract, and other Societies – on the condition of the heathen, as well as in the monthly papers which are devoted to the publication of missionary information.

Even supposing that the regular prayer meeting, as now established, was suited to children, and that the children of those who regularly attend were in attendance with them, such a prayer meeting as I am now recommending cannot, I think, be altogether refused. It is necessary to secure the presence of those children whose parents never attend the regular prayer meeting, and whose children, of course, will not. With such a withering, blighting example set before these children, we cannot expect them to grow up without their being a similarly deformed and dwarfish race as the parents. By establishing a regular prayer meeting specifically for children, and by securing their

attendance, with the blessing of the Holy Spirit, all that we could desire will be secured with it. *Such is the necessity, the importance of a more earnest, agonizing spirit of prayer for the conversion of the world, that the church should be incessant in her labors to train up, with Divine aid, a race of Christians “who will combine, that heaven shall not withhold a single influence which the very utmost effort of united and persevering supplication can obtain. Such a spirit of prayer would be a sign that a revolution of the world was at hand. Without some measure of this spirit, we may as little promise ourselves any noble success in evangelizing the nations, as a mariner would expect to reach a distant coast by having his sails spread where there is not the slightest breeze.”* And is it not your duty to do all that you can to educate, with Divine aid, a generation which shall answer in some good degree to that to which I have now just referred? Then let me enjoin it upon you to establish a regular prayer meeting among the children of your church – yes, prove the Lord, and see whether He will not open the windows of heaven and pour out upon you a blessing that there shall not be room to receive it. You could scarcely make use of any means of grace which would bear more effectually upon the salvation of souls.

There is another subject which ought to engage the attention of every pastor. I refer to the efforts which should be made to encourage young men of suitable qualifications to enter the Gospel ministry. The

qualifications to which I refer are piety, common sense, sound faith, education, and good health. Thousands of this description are to be found among the great body of the pious young men belonging to our different evangelical churches – young men who have gone, or who are about to go to some secular pursuit, with little or no effort on the part of Christians to prevent it. There are at present hundreds of pious young men in our colleges who ought to study for the ministry, but who, I fear, will be lost to it, and this too from the sole reason that suitable efforts will not be made to secure them for it. O, for a baptism of the Holy Spirit upon the professors of these colleges, that they may be constrained to be unwearied, both in public and in private, in making these efforts. Such a course of procedure in times past would have prevented many a pang of regret and sorrow. A minister, speaking of his own neglect on this point, says, “Having within twelve years admitted not far from one hundred young men into the church, *I know not one of this number* who is now on his way to the ministry; and considering the churches of northeast Ohio, where God has poured out His Spirit recently, in the most wonderful manner and gathered multitudes of youths into the fold, yet, seeing few young men in a course of preparation for the ministry, I have been led to fear that others, like myself, have been neglectful of Christian obligation.” With proper efforts, many of these young men might, under the blessing of God, have been secured for the

ministry. Should the eyes of any minister of the Gospel who is connected with our colleges pass over these pages, I would beg to ask of him, if he has ever labored with the pious young men in the institution to which he belongs for the purpose of securing them for the Gospel ministry? Has the awful condition of the heathen, who, humanly speaking, must be lost unless these are thus secured for the ministry, constrained him to pray agonizingly, and to labor in season and out of season for this great cause? If not, I fear that he has been making a sad work for a dying hour, and a more sad work for the judgment seat of Christ, and for eternity.

Where efforts to encourage young men to enter the Gospel ministry have been made to any considerable extent how blessed have been the results! I have read of one church which, in fourteen years, furnished between thirty and forty persons who had either entered the ministry or who were about to enter it, and in which there remained from ten to fifteen others who had expressed their desire to enter the ministry. One minister of the Gospel who had been a pastor for about thirty-five years, was made instrumental in introducing one new laborer for nearly each year of his ministry. And what was the secret of his success? It was because he urged upon all the godly young men, the consideration of the duty of preparing for this sacred position. O, if every pastor of our churches would pursue a similar course, and if, in addition to his private efforts, he would preach at least annually upon

this subject, what an amount of good might be accomplished! He might be the means of having the Gospel preached to thousands who must otherwise be left to perish. May grace be given to you, dear brethren, so to act in this momentous business, that when you come to the close of life, you may have the unspeakable pleasure of reflecting that you are about to leave many who have been brought into the ministry through your instrumentality.

I feel very anxious that one thought should pervade the heart of every pastor and member of our churches. This is, that the charge of the Savior to evangelize all nations is so binding upon every individual church, that each individual church should consider itself, as it were, *the only church* which has received this command, and bound to act as if no other church or churches had received it. Brethren, if there were now but one church on earth, and that church were under the pastoral charge of one of you, would not your eyes be fixed with intense interest on every pious young man, and would you rest until all who gave promise of usefulness were in a course of training for the ministry? *Then act, I beseech you, as if this were really the case.*

SECTION 4

TO SUNDAY-SCHOOL TEACHERS

In the training of the rising generation, no small weight of responsibility falls upon the superintendents and teachers of our Sunday Schools. I should neglect an important duty if I did not say a word to them also. Beloved young brothers and sisters, the parents of the children whom you teach (as well as your pastors) for a short time in each successive week lay somewhat of their responsibilities on you. They lay them upon you that you may assist them in directing the early affections of their children and in doing all in your power to fasten them on proper objects. Their hearts, like wax, are soft and tender, and you will necessarily place some stamp upon them, and leave some impressions which time can never completely erase. Well will it be for you, and well will it be for these dear children, if this stamp and these impressions shall prove to be the best that, with the aid of the Holy Spirit, you could make.

In your labors with the children of your Sunday School, it has ever been your effort – if you have done your duty – to plant some ruling principle in their minds. And what has this principle been? Has it been the principle of living for Christ and for the salvation of their fellow men? You may have been unwearied in your efforts to lead them to the Savior; but if you have

gone no farther, if you have not been as unwearied in your efforts to enlist their sympathies in behalf of a dying world, your work has been but half done. Indeed, you have neglected to use one of the grand means which you might have made use of for their conversion.

Missionaries of the cross must be educated, to a very considerable extent, in our Sunday Schools, and those who sustain them must also be educated there. The wants and woes of the present generation of the heathen, as well as the wants and woes of the unborn millions who shall spring up to fill their places, call upon you to labor with the children under your care. The apathy of the church, its unemployed energies and stored wealth, which are abundant enough to give the Gospel to every creature, call upon you to labor prayerfully, diligently, and perseveringly with them, that the church of the coming generation may have its branches spread over all the world. Your missionaries who, in many instances to say the least, are bowed down by the weight of the burdens pressing upon them, and who plead with you to do all you can to send them helpers in their work, call upon you thus to labor.

Let me plead with you to converse often, very often, with the children you teach, on the subject of the world's salvation – converse with them until the miseries of the heathen, and their duty to relieve these miseries shall be, in point of familiarity to them, second only to the history of the cross – converse with them until their interests become identified with the

interests of a lost world. And how great are your means thus to labor. Almost every lesson upon which you are called to comment will provide you the opportunity to introduce this subject.

SECTION 5

TO LAYMEN

Two of the important duties appointed to godly adults not called into the ministry are to pray with all perseverance for the conversion of the world, and to contribute a due proportion of their property for this great object, neither of which they have (as a general thing) done. It is sad to behold the apathy which characterizes the conduct of many in these respects. The few rays of light which have beamed upon them from the heavenly world resemble the rays which fall upon a convex mirror – they are all conveyed to a single point and shine only in their own hearts. They seem to have light enough to discern their own misery, and pray with some earnestness for its removal, and are willing to contribute of their substance for the support of the Gospel when brought to bear upon their own destinies. But they seem not to discern that there are multitudes, as wretched by nature as themselves, for whom they are duty-bound to pray earnestly, both in private and in a collective capacity, for whose salvation it is their duty to give liberally of their property. This often proceeds from ignorance. To put things into a better course with such persons should be the object of our incessant toil. And something, with the blessing of God, may be done.

Of course I am speaking of those who give evidence of having the seed of Divine grace planted within them. There are, if we are to judge from what we see, many false professors of religion in our churches, who resemble the barren fig tree. They will never yield any fruit. No efforts will ever induce them to pray or to give their money for the conversion of the world. *What I lament is, the church is so low in her discipline as to allow such to be members of her communion.* If any man see his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him? (1 John 3:17)

But with those who have been born from above, something, as I before said, may be done. And how is this to be accomplished? I answer, by being instant in season and out of season in our efforts to set before them their duty. In order to awaken in them, through grace, a more earnest spirit of prayer, their love to Christ who has made them differ from so many myriads of their fellow men – the obligation which God has laid upon them to pray for the salvation of the heathen – the dreadful consequences which, humanly speaking, must be the result if they do not thus pray – the distress and anguish which they will experience in the day of final reckoning if it should appear that any must be cast into hell because they did not earnestly and agonizingly pray for them – and the honor which might have resulted to the Redeemer throughout eternity had they been earnest in their prayers, should

be affectionately and frequently set before them. Great efforts should be made to induce them to attend the regular prayer meeting. In order to obtain this, invitations should be given to them, not merely from the pulpit but, if necessary, by visiting from house to house. They should also be reminded of the sad consequences of their example on their families and upon the community in general, so long as they neglect to attend.

Much may also be done to persuade them to contribute of their property to send the Gospel to the heathen. Past efforts prove this.

One of the means to be made use of is to give a more extensive circulation to missionary reports. It is a most melancholy circumstance that a very large proportion of our church members know but little of the wretched condition of the heathen, and it is hardly to be expected that they will ever contribute much for foreign missions. Many pastors complain that their people do but little in this great business. But have such pastors in reality done all they could to instruct them as to the amount of the misery under which the heathen are bowed down? Have they put into their hands the various publications which tell of this misery? It has been remarked that just "in proportion as we remove the motivating causes of compassion, we do virtually sweep away all kindness from the earth. Man is not fit to live, except in a world of misery. He needs to be brought into contact with distress, that his callousness

may be softened and his selfishness overcome.” Our church members must have their minds brought into contact with distress if we would expect them to do any thing for the relief of that distress. Of what immense importance then is it that immediate efforts should be made to furnish every man, woman, and child with publications which will make them familiar with the physical and moral degradations of those who are without the Bible. I have but little doubt that a very large collection of funds would soon be received by our missionary societies could these publications be generally circulated.¹⁴ A pastor, in speaking of the liberality of his congregation, remarks, “Missionary publications have exerted a powerful and steady influence on this cause. As an example, one man who used to give a few dollars before he read the *Missionary Herald*,¹⁵ gave ten times as much after he read it.” I am aware that many pastors may find it impossible to persuade their people, in general, to subscribe to such publications. In such cases, until, with the blessing

¹⁴ We frequently hear young persons say that they would like to become missionaries. Let such as cannot become missionaries go to work at home. Let them go from house to house of church members and procure subscribers to missionary publications, and by this they may, to a considerable degree, promote the missionary cause as effectually as if they were in a heathen land. (J.S.)

¹⁵ The *Missionary Herald* was the periodical magazine of the American Board of Commissioners for Foreign Missions. The Board was established in 1810 to sponsor foreign missionary work from the United States, and they began publishing the magazine in 1821.

of God, these publications have been the means of enlarging their hearts, and of inducing them to subscribe to them on their own, I am of the opinion that a portion of the money collected for mission work, should, with the consent of the church, be used for the purchase and distribution of such publications. For every cent that is paid out, ten will be brought in. The increased amount of information will produce an increased amount of funds, and it will not be long before subscribers to the extent desired are secured.

Another means to secure a larger amount of contributions consists in the adoption of a more systematic plan to encourage giving. I have never witnessed the adoption of any plan which proved satisfactory to my own mind. The following resolution was passed at a meeting which I not long ago attended. "Where all contribute as the Lord has prospered everyone, frequently and regularly, the Divine plan in this matter will be exemplified." This resolution is a very good one; but if we are to judge from actual observation, I fear that it will never be the means of bringing up Christians even to that which I consider to be a point of great importance, namely, that every follower of the Redeemer should consider it to be his duty to give *at least* one tenth of his income into the Lord's treasury. We may very easily *deceive* ourselves with the belief that we have cast into the Lord's treasury "as the Lord has prospered us," and yet do comparatively little. I met with a minister not long ago

who told me that he had in his church men worth thirty, or forty, or fifty thousand dollars, who thought that if they gave fifty cents a year for missions they did well. Doubtless these men would tell us that they had given as God had prospered them. But is it so? I would not absolutely force it upon the members of our churches to give one tenth of their annual income to the Lord, but I would have it understood that they ought to consider it to be their duty as well as their privilege, "on the first day of the week," to lay aside such contributions as would annually amount to this sum; and I would have a book in which I would invite every new member who is admitted to the church to subscribe his or her name that they would give this amount as long as God should prosper them.

The Israelites were required to give one tenth of their annual income (and they gave a vast amount more) for the services of the sanctuary. If God had reasons why they should give this sum, have we not the strongest of reasons, yea, positive proof, that it is His will that His people in these days should do at least as much, especially since He has laid upon them the duty of sending the Gospel to every creature – a duty which was not laid on the ancient people – and one which requires an immense amount of money? The day has come in which the church is called upon, by all the motives which can be presented, from earth, heaven, and hell, to take action upon this subject. Every one of her members who will not lift a finger to relieve the

spiritual miseries of their fellow men, should, in my opinion, be called to give an account for such conduct. In such a day as this, in which God has opened door after door for the entrance of His Gospel, and when the Macedonian cry, "Come over and help us," is heard from all parts of the world, if any professed Christian refuses to do his part in fulfilling what are evidently God's designs, how can he have evidence that he is a true disciple of Christ? How can he go to the Lord's table and sincerely obey the command, "Do this in remembrance of me," while he refuses to obey the command which is *equally* binding, "Go ye into all the world and preach the Gospel to every creature." Were I a pastor of an American church, it appears to me that I should, without delay, endeavor to promote the object I have now been advocating. And is there no pastor in our land who will take the lead in this business? – no pastor who will set the example of giving at least one-tenth of his annual income, and who will leave no means untried to persuade his people to follow in his steps? I do believe that if a pastor could be found who would be the means of the general introduction of this practice, he would be one of the greatest benefactors the church ever saw. Thousands of souls which now, humanly speaking, must be lost, would, in the day of judgment, rise up and call him blessed. Let this practice be generally implemented and soon we shall find many who will not give merely a tenth, but one-half, or even more of their income to the Lord. There

will be no room to contain the offerings which shall be brought in.

In the equipping and sending forth of an army of an earthly king, much expense is necessarily incurred. The same remark will apply to the equipping and sending forth of the army of the King of heaven. And this expense, as I have already noted, *must* be incurred. *It is as much the duty of Christians to give their money to send the gospel to every creature, as it is the duty of ministers of Christ to go and bear it to every creature.* No one can be exempted from contributing a proportionate part of the expense which must be met to achieve this great end. The poor are to give of their poverty as well as the rich of their abundance. He who does otherwise slights Christ, and can expect nothing else in the day of judgment than this address, "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:42-45)

Those who have made themselves acquainted with the operations of our different missions societies are aware that the contributions of the church must be increased a hundredfold before the world will be conquered for Christ. But alas! how few are the thoughts which are given to this subject. How few are

willing to part with their money, even to see souls saved.

My brethren, how is it with *you*? Are you living unto yourselves, or unto Him who died for you and rose again? All of you are seeking the treasures of the world. What are you seeking them for? Is it that you may hoard them up for your own enjoyment and for the use of your heirs? If this is your object, the day is coming when nothing but unmingled regret will be the consequence. You will then find that your own happiness would have been much increased had you spent those treasures for Christ; and, that your heirs would have been much more benefited had you thought less of them and more of the cause of your Savior.

There is a most sad delusion abroad in the Christian church regarding the laying up of property. The truth is, *the only legitimate aim which any follower of the Redeemer can have in seeking the treasures of the world is that he may use it to buy the bread of life and present it to those who are dying for lack of it.* What he needs in order to supply the temporal and spiritual needs of his own immediate family, he feels himself obligated to spend. But he seems too often to forget that the great family of mankind is in reality a part of his own family, and that he is obligated to spend his surplus funds upon them. He seems too little to feel that if he does not provide for them also, "he hath denied the faith and is worse than an infidel." (1 Tim. 5:8)

The Apostle Paul says, “The love of money is the root of all evil,” (1 Tim. 6:10) Would that this remark applied only to the wicked, but alas! it can be extended to a great majority of the household of faith. How often does God show His disapproval of amassing fortunes for our children? Where can you find one in twenty of the inheritors of large fortunes who have not been brought to poverty – who have not found the inheritance a curse instead of a blessing? I was once told by a prominent merchant in the city of New York that, “he hardly knew a young man who had inherited a large estate who had not been ruined.” Would that those Christians who have been carried away by the delusion we have just mentioned could have their eyes opened to see their folly. Would that they could feel that while they are pursuing such a course they are robbing God of His due, depriving the Savior of His crowns of rejoicing, depriving heaven of its revenues, filling hell with the subjects of Jehovah’s kingdom, planting thorns for their dying pillows, and entailing misery and perhaps even everlasting ruin upon their children!¹⁵

Dr. Yale¹⁶ in “The Divine Method of Raising

¹⁵ If our rich men would have their children prosperous, they should give liberally to the Lord. By not thus giving, they often deprive their children of His blessing. Nor are we to wonder at this, for by transmitting to these children property which never did nor can belong to them, they deprive God of His due. *Can anything but a curse rest upon such property?* (J.S.)

¹⁶ Elisha Yale, D.D., 1780–1853, a Presbyterian minister and board member of the A.B.C.F.M. from 1838 until his death.

Charitable Contributions,” when speaking of his own church says, “We are not rich. If we were I fear that we might feel able to give much less than we do, for riches tend to strengthen the hold on money, contract the heart, and harden it against the cries of the needy.” Again he says, “I am sorry to say that as some of my people begin to grow wealthier, they contribute less in proportion to their ability than they did before – less than some whose ability does not equal theirs.”¹⁷ And are these things so? Is this the deception, the curse of riches? My brethren, has God given you wealth? And are you among the number who are adding field to field (Isa. 5:8), or merchandise to merchandise while the claims of Christ upon your property are unheeded, yea, disregarded? If so, allow me to reason with you for a moment, for your riches have well nigh eaten you up.

You will acknowledge, I presume, that riches as well as your health and other comforts come from above – that these are the gifts of your heavenly Father. The large portion of the world’s goods He has put into your hands He might have distributed among many individuals – individuals who “occupy the medium

¹⁷ An incident worthy of mention is recorded concerning the late Mrs. Graham. She seemed to understand well that the tendency of riches is to harden the heart. That excellent lady made it a rule to give one-tenth of her earnings for pious and benevolent purposes. By the sale of some property by her son, she received one thousand British pounds. So large a profit was new to her. “Quick, quick,” said she, “let me set aside the tenth before my heart grows hard.” She sent fifty pounds to Dr. Mason for the theological seminary, as part of that sum. (J.S.)

between poverty and abundance” – and who are generally the most generous in their contributions. (“Such,” says Dr. Yale, “are our contributors, with very few exceptions.”) Now if God has put into your hands what He might have put into the hands of the many to whom I have just referred, He, of course, requires that *you* should give just as much of this property as they would have given had He put it into their hands. There is no way (other things being equal) of evading this conclusion.

To set the point now before us in a somewhat clearer light, suppose that in the church to which you belong there are men of rather limited means – men who, nevertheless, feel that they must live for a dying world, men who give largely of their limited means for its salvation, and yet who have all the comforts of life. You perhaps were once in their situation, and it may be that you then gave as much as they now give, but now you give less in proportion to your ability than you did before. When your income was a thousand dollars, perhaps you gave one hundred of this sum for benevolent purposes.¹⁸ If so, when your income became five thousand, you should have given at least five hundred; when your income became ten thousand, you should have given one thousand; when it became fifty thousand, you should have given five thousand; when

¹⁸ I have been told of an individual who is worth not more than one thousand dollars, but whose contributions have been known to equal the total contributions of *six* of the rich men of the same congregation. (J.S.)

it became one hundred thousand, you should have given ten thousand. This would have been but a tenth part of your annual income – the sum which God’s ancient people were obligated to give for the services of their sanctuary. And indeed, ought you not to give *much more*? If your wealth is so large that you do not need all your annual income for yourselves or for your families, should you not devote, not merely a tenth, not merely even half, but the *entire* surplus for the promotion of the cause of your Lord and Master? O, if the church abounded with men whose grand object it would be to make money for Christ, and who would spend all of it, except so much as may be required to meet their necessary expenses, for the promotion of the kingdom – men who, while they spend what is required for their own expenses, would spend such rather out of necessity than from choice – how would their contributions multiply to the benefit of this lost world!

Christians – in view of the miseries of the perishing heathen, and in view of the need of immense funds to relieve these miseries – will you not come to the *immediate* resolution that you will give, *at the very least*, one–tenth of your annual income to the Lord?¹⁹

¹⁹ If any Christian claims that he may give less than one–tenth of his annual income to the Lord, then, he must, in order to be consistent, acknowledge that his religion is below that of the Jews, that is, a less generous system than theirs. I heard a minister of the Gospel once say, that one reason why tithes were not specified under the New Testament dispensation is because it would be disgraceful for Christians not to give *more* than one tenth. (J.S.)

Will you not thus come forward and cheer the hearts of your missionaries who look over the seas with tears in their eyes, and who entreat you to give them aid to greatly enlarge their operations? Will you not come forward and help the different Boards of Missions, and send them into the future with the banners of salvation streaming in full glory, and with their workers in joyful spirits?

My brethren, is it not the voice of the Savior who bought you with His precious blood, which now cries to you through the wants and woes of those to whom these Boards send the Gospel? And will you not stretch forth your hands that these burdens may be rolled away, and that their staggering footsteps may be changed into a joyful march? Are you under no obligations to your Savior thus to act? Did He not lay all the riches of the universe – all His possessions – at the feet of the Father to purchase your salvation? And is any sacrifice too great for you to make for such a being? Will not such sacrifices be sweet and soul-refreshing consolation when you survey your past life from that most momentous point, your death bed? If ever you reach Mount Zion and sing the song which they sing who sit within the gates of the New Jerusalem, the remembrance of this may be as a new melody in your souls. If you ever look back upon these scenes from some distant point in eternity, when ages that have rolled away shall have increased the joys of your redemption, the memory of what you have done

will spread a new gladness through your spirits. This token of attachment to Christ and love of dying souls will then, without doubt, be unspeakably precious.

Brethren, forget for a moment the hum of business, and the love of wealth, and look away with Spirit-directed vision to the future. Look away from the small temporal circle in which you now have your being, to that glorious multitude who shall stand around the throne having been gathered from all kindreds and tribes and nations from under the whole heavens. How many, with the aid of the Holy Spirit, may you not, by your money, speed on their way thither? How joyful will be your meeting with those who shall thus reach that place. O, rejoice that you can do something for immortal souls! Rejoice that you can put money into the treasuries of the missionary boards, which shall be transformed into the word of God, and be distributed for the healing of diseased nations.

SECTION 6

LEGACIES

Before I conclude what I have to say on the subject of funds, allow me to make a remark or two on the subject of legacies. It is a cause for devout thankfulness that the church is, by some Christians, considered to be one of the rightful heirs to their estates. And how blessed have been the results.

If all the followers of Christ who have died since the work of foreign missions began in earnest to engage the attention of the church, had left legacies of an equal amount to those who have thus given, what a mighty bearing would this have had on the cause of Christ in heathen lands? But beyond those who have died, think of the enlargement which might soon be given to this cause if all who now contribute to various missionary and benevolent organizations would direct that a part of what they possess be given into the treasury of the Lord upon their death. Among such contributors, let us suppose that that there are 100 persons worth \$500,000; 200 worth \$300,000; 1,000 worth \$100,000; 5,000 worth \$50,000; 10,000 worth \$25,000; 50,000 worth \$12,000; 100,000 worth \$5,000; 200,000 worth \$1,000. If such were to leave but a tenth of their worth to the church, the sum would amount to \$200,000,000!²⁰

²⁰ This would be equal to approx. \$5,612,000,000 in our own day!

Here then we have two hundred millions of dollars from America alone. If we take into consideration the sums which might be given from Christians in England and other places, should they adopt a similar course, our Missionary, Tract, and Bible Societies would soon be able to send the Gospel to every creature.

My brethren, are you possessors of property in any of the amounts just mentioned? Then take this subject into your most serious consideration. *Could you not, without any disadvantage to your heirs, bequeath, at the very least, one tenth of your estate to promote the cause of your Redeemer?* In a vast number of instances the heirs to an estate would be in a much better condition, both physically and morally, if not merely a tenth, but half or more of this estate should be given to the Lord's work.

As this is a subject of great importance, I hope that you will bring it to the throne of grace. Your obligations to Him who shed His blood for you, and who has distinguished you from myriads of perishing idolaters and given you a title to the heavenly inheritance, will in prayer best be called to your recollection, and consequently you will be better able to understand what return you can make to Him who has done so much for you.

This subject should not, however, concern only those of you to whom God has committed the amounts of property mentioned earlier. Probably large numbers of you are possessors of less than the smallest of these

sums, and yet you as well may leave valuable legacies. There are but few of you who could not leave twenty-five cents. Think not that so small a sum is not worth bequeathing. Suppose there are 100,000 belonging to our churches so poor that they cannot leave more than this sum. Yet the total of the contributions would be \$25,000.²¹

Should this subject approve itself to you, I would take the liberty to ask (since we are every moment exposed to death) whether it would not be well for you, *immediately* to insert in your wills, or to otherwise direct, what sums you desire to be given upon your death as your legacy to the cause of Christ?

When, O when will the time come that the church of Christ shall be considered by every Christian as one of the heirs of his estate?

²¹ The equivalent of more than \$700,000 today.

SECTION 7

TO PIOUS YOUNG MEN

With many of the pious young men of our churches I feel I have a controversy. Are you of this number? If so, let me entreat you, my young brother, for a moment to cast your eyes over our own land and over heathen lands. Such a survey will surely constrain you to exclaim, "the harvest is great and the laborers are few."²² You will also be constrained to make the exclamation, "We must have more laborers, or Christ will be dishonored and millions of souls will never have the Gospel preached unto them." Perhaps you have often made this exclamation. Then why are *you* not ministers of the Gospel? Why is it that you have chosen to be farmers, or merchants, or mechanics, or lawyers, or physicians?

I am not aware that there is any shortage of men in any of the professions just mentioned, as there is in the

²² I have hitherto said but little of the needs of our own country. I have considered this to be the less necessary, for I act upon the principle that, if we honor God by sending the Gospel abroad He will honor us with it at home. "There is that scattereth and yet increaseth." (Prov. 11:24) Show me the man that opposes foreign missions because, he says, there are so many parts of our own country destitute of the Gospel, and I will show you a man whose contributions will be insignificant even to home missions. He who gives most to foreign missions is the man who will give most for domestic missions. Both of these are so inseparably connected that an enlightened concern for the first must necessarily involve a deep and growing concern for the second. (J.S.)

numbers of those in the ministry, and I can see no particular call from God which would have constrained you to join the ranks of these professions. Again, then, I ask, *why is it that, when there is such a scarcity of ministers, you did not enter the ministry?* Why did you not choose this before all other professions? *Are you quite sure you have honored God in what you have done*, or are you even aiming to honor Him by pursuing the profession which you have chosen? Are you quite sure that you have no call *now* to the ministry? You will agree, I presume, that the greatest business of your lives is to seek the salvation of souls. Are you quite sure that you can be the means of seeing as many souls saved in your present situation as you might if you were in the ministry; rather, do you not seriously believe that you can bring more honor to your heavenly Master by entering the ministry than by remaining in your present situation? If so, and there be no valid reasons against it, have you not, then, a call to the ministry?

The following are some of the motives which should make you anxious to engage in this work. The first is the obligation you are under to your *Savior*. To redeem *you* from everlasting burnings He left the glory which He had with the Father before the world was, came into the world and died upon the cross. He has baptized you with the Holy Ghost, enrolled your names in heaven, and prepared a place for you at His right hand, where you will drink forever of the streams

which make glad the city of your God. O, had you a thousand lives to spend in the service of this adorable Person, or had you ten thousand tongues to sound abroad His praises, you should rejoice to dedicate *all* to Him who has done so much for you.

Second are the obligations you are under to serve your *neighbor*. Him you are commanded to love as yourselves. And who is your neighbor? Every child of the human race. The souls of every one of these have been pronounced, by Him who holds the keys of death and hell, to be of more value than the whole world. Even with your little knowledge, you know this to be the case. You know that every soul which is lost must, throughout all eternity, endure more suffering than has been endured by the countless millions who have died from the days of Adam to this day. This thought alone ought to be sufficient to make every one gladly leave his farm, or his merchandise, or his shop, or his law, or his medicine, and rush to the help of any one who could possibly be rescued from so tremendous a doom.

The third obligation is this, *consistency* of conduct. You are in the habit of praying, "Thy kingdom come." Do you know what you are saying when you utter this petition? Do you know that the praying of it includes a declaration on your part that if your personal service is needed for the conversion on the world, this service should be given? *And can you doubt whether your personal service is needed, when there are such multitudes of heathen perishing every day?* Would you

refuse to assist in extinguishing the flames of your neighbor's house because your midnight slumbers might be disturbed? If any of the members of your family should fall into a pit, would you excuse yourself from helping them out because you were settling a debt or selling a piece of goods? You stretch forth your hands to heaven and plead with your Savior to send more laborers into the harvest. While you thus plead, are you at liberty to urge excuses to decline your entering it? *Indeed, if you would be consistent, you must leave off praying for the advancement of His kingdom while you are unwilling to do your part towards its advancement.* How can you spread forth your hands while you keep back part of the price?

Fourth, are the *rewards* which await you if you prove faithful. It is quite reasonable to suppose that God will, in a special manner, honor those who honor Him by spending their lives in endeavoring to see souls saved. On this point, however, we are not left merely to reason. We have the words of inspiration, that "they who turn many to righteousness shall shine as the stars for ever and ever." (Daniel 12:3)

Another reward, and one of great magnitude, will be the joy which shall forever thrill through your hearts, in seeing the honor which those, whom you are instrumental in saving, will bring to your Redeemer. You should remember, and never forget, that every soul which is saved will, through all eternity, bring more glory to our adorable Savior than yet has been brought

by all the myriads who have gone to heaven.

And now, my dear young brethren, in view of all these motives, what do you say? Do you feel disposed to resist all these claims? Think seriously concerning this matter before you come to such a determination. As an ambassador of the King of heaven, I charge you to make these claims a subject of much prayer and meditation. Let the first question you ask yourselves in the morning be, "Am I going to glorify my Savior today by not setting my face towards the ministry?" And let the last question you ask yourselves at night be, "Have I glorified God today by not setting my face towards the ministry?" While busy on your farms, in your shops, in your law, or in your medicine, often put the question to your consciences, "Do I believe my God looks down upon me with as much approval as He would provided I were now engaged, as a minister, in laboring in the vineyard of His Son?" Whether you think of it or not, beloved brethren, it is a most melancholy truth that more than forty thousand millions of the heathen²³ have gone into eternity since Christ lifted up His voice and cried "It is finished," and that fifty thousand are dying every day – and passing into eternity without any preparation to meet God! – dying without anyone to pity them! And can you quietly stand still and see multitudes thus perish? Have you no

²³ The estimated total number of persons who had lived on earth from the time of Christ until Dr. Scudder's day.

bowels of pity? Have you no compassion? Have you no tender concern for these your fellow beings? If you do, then show it by rushing to their help. If you do not, and should your garments be found stained with their blood in the last day, how will you look them in the face? How will your knees smite together with trembling when you see them point towards you in the presence of the assembled universe, and hear them saying, "There stand the men who solemnly covenanted over the body and blood of the Lord, that they would love their neighbor as themselves, but they loved us not. Though they knew what evil was coming upon us for ever, they pitied us not." How will your hearts die within you when you hear the Savior say unto you, "Is this the love you bore to your fellow men, to let them sink into that fire never to be quenched without one effort on your part to save them? Is this the way you have shown your gratitude to me, who shed my blood for you?" If such a thing be possible, how will it mar your joys in the heavenly world to hear them, from the regions where hope never comes, blaspheme your Savior day and night for ever, and reflect that this is the consequence of your neglect?

If, however, notwithstanding what has been urged, you still believe the command of Christ, "Go and preach the Gospel" does not apply to you, I request each of you to enter into your closet, and shut your door, and on your knees in the presence of Him whose eyes are ever upon you, sign your name to the following document:

“O, my Savior, I know that Thou hast commanded thy disciples to go into all the world and preach the Gospel to every creature; and I feel that those who love Thee and can become thy ministers are bound to obey this command. I know that there are six hundred millions of my fellow men who are perishing in heathen darkness; and that there are great multitudes even in my own land who are as destitute of the Gospel as are the heathen. I know that I have sworn in the presence of God and men that I will do all in my power to prevent their ruin, and could I enter the ministry I might do much to prevent it, but Thou knowest that my reasons for not entering the ministry are such as will, I trust, stand the test of thy scrutiny in the day when I meet Thee at thy judgment bar.”

I fear there are many young men who ought to become ambassadors of the cross that would be unwilling to put their names to such a document, but who yet refuse to enter the ministry. I am not aware that there can be much difference between their case and the case of Ananias and Sapphira. (Acts 5:1-10)

SECTION 8

TO PIOUS PHYSICIANS

Pious physicians, especially by entering the ministry and acting in the united role of physician to soul and body, may have an extensive opportunity of doing good among the heathen. I will mention two or three things which may assist you in judging whether you should or should not go to their assistance.

By going to a heathen land you, my brethren, may be instrumental in alleviating much bodily suffering. This remark applies with particular force to operative surgery. That such may be done at home I readily allow. But there is a wide difference. Generally in your own land most persons are so near several physicians and surgeons that they can obtain relief even if the physician who ordinarily tends them is gone. Especially of operative surgery, the heathen in that part of the world where I have spent a large part of my life, are almost entirely ignorant.

By going to a heathen land you will have a much more abundant opportunity of communicating the Gospel than at home. The probability is that you may be the only foreign physician among hundreds of thousands of people destitute of the knowledge of both medicine and the Gospel. The consequence is that you will acquire an influence which will induce them to flock to you in great numbers. When they have seen

me perform surgeries, or remove cataracts, removing fluid to relieve swelling, and so forth, they have called me a god of this world and a worker of miracles. As might naturally be expected among such a people, these expressions have tended to inspire those who heard them with confidence in me. I may probably (within bounds) say, that all who have come to me along with those who accompanied them, would amount to tens of thousands. Of these, great numbers have heard the Gospel who otherwise never would have heard it.

If you go to a heathen land you may also be instrumental in doing much good by teaching the medical and surgical arts to native young men. In this way, the amount of suffering which may be prevented beyond your own sphere of action may be great. If these young men should become godly, as would probably in many instances be the case, the weight of their influence in their respective villages in favor of Christianity would be immense. The greatest loss, perhaps, which our Ceylon mission ever sustained by death from among its members, was that of a pious young man who had learned something of medicine and surgery from me.

It may be offered as my considered opinion that every group of missionaries should have a physician. And what will they do for one if you and others do not go to their assistance? And will you not go, my young brethren? Go to your Savior and ask Him whether you

should go. Go and ask Him if you cannot honor Him more by going abroad than by remaining at home.

SECTION 9

TO THEOLOGICAL STUDENTS — THE REFLEX
INFLUENCE OF FOREIGN MISSIONS

I have a few things to say to the students of our theological seminaries. There is a vast amount of what I would call infidelity on the subject of foreign missions. Not only do a large body of professed Christians take no part in this work, but there are many, even among ministers, who think that we ought not to attend to it at all while there are so many in our own land who have never heard the Gospel. And in order to convince us that their position is correct, they tell us that the Savior commanded His disciples to begin their labors at Jerusalem.

Are you, my young brethren, of this opinion? If so, I beg you to give me your attention until I have presented you with my views on the subject, for I consider this subject to be one of vital importance. During its examination, I will endeavor to show that if we would promote the interests of the church at home, we must take a part in foreign missions, and the grand reason which I assign for this is that blessings are only to be found in the path of duty. Those who advocate home missions to the exclusion of foreign missions cannot deny that when our Savior commanded His disciples to go into all the world and preach the Gospel to every creature, He had nothing less than the *whole*

of the world in view.

Some tell us that we must not go abroad until we have supplied all the destitute and waste places of our own land with a preached Gospel. There is a great deal of fallacy in such reasoning, and as the deductions made from it are groundless, we shall certainly, if we act upon this reasoning, suffer loss. That the apostles who received the command to which I have just referred did commence their labors at Jerusalem, I allow; but did they remain there until all Jerusalem were converted? Was it God's design that they should do so? Did not the Head of the Church make express provision for the Gentiles by the calling of the apostle Paul to the ministry? This apostle should have gone to Jerusalem and labored there if the doctrine presented above is correct. But had he any call to go there? No, he had a call to go in a very different direction, and to a purely heathen field. A vision appeared to him in the night. There stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us (Acts 16:9); and he obeyed the call and carried in his ship the salvation of pagan Europe. Had the apostles confined their labors to Jerusalem, instead of enjoying the light of the Gospel we might to this day have been bowing down to Thor and Woden²⁴ and the other idols which our fathers worshipped.

²⁴ From Norse mythology, these gods were widely worshipped among the Germanic and Scandinavian peoples of northern Europe.

I will proceed to mention a few reasons to show you that if the church would maintain her spiritual vigor she cannot do without the spirit of foreign missions.

In the first place, the spirit of foreign missions is necessary to maintain the *purity* of the church. As the spirit of Christianity is the spirit of universal benevolence – a spirit of love to God and love to man – as it is designed to embrace in its arms the very last child of fallen Adam, and as its object is to relieve the wants, spiritual and physical, of this last child, it must be evident that, just in proportion as this spirit is kept at work, it must necessarily tend to keep down every spirit which is adverse to it. Idleness is the parent of every noxious plant. If American churches, instead of remaining so long “at Jerusalem,” had, a century ago, been up and doing in their efforts to bring the heathen world to Christ, those beautiful lands of New England, which were consecrated to God by the prayers and tears of our pilgrim fathers, might not now in so many places be withered and scorched with those blighting doctrines of Unitarianism and Universalism²⁵ – doctrines which have closed off every sympathetic feeling for a lost world. Humanly speaking, nothing

²⁵ Unitarianism was a religious movement that began in New England in the late 1700s. Its primary teachings were the denial of the Trinity and of the deity of Jesus Christ, as well as a rejection of the doctrine of man’s fall in Adam. Arising at nearly the same time, Universalism taught that because God is above all else loving, He will eventually save everyone, and that hell is either of limited duration or does not exist at all.

saved those remaining faithful churches of New England from being overwhelmed with these plagues, but the spirit of foreign missions. Had not God, in His infinite mercy, directed His people in that part of our country to form foreign missionary societies just at the time He did, it is impossible to tell what might have been the consequences. The spirit of foreign missions restrained these errors, and it is this spirit which will eventually cause them to dwindle and die.

Again, the church cannot do without the spirit of foreign missions if she would secure the greatest amount of generosity for her own land.

I have earlier remarked that just in proportion as we remove the motivating causes of compassion, we do virtually sweep away all kindness from the earth. Remove from us these motivating causes related to the miseries and the woes of the heathen, and deprive us of that reflex influence which foreign missions have already produced, and our sympathies will weaken, if not dry up altogether, for those within our own borders.

I repeat it, the church cannot do without the spirit of foreign missions. If we require convincing of the truth of this, let us go to those congregations who do nothing in the cause of giving to foreign missions – churches who feel so poor that they can scarcely pay their minister or keep themselves undivided – and set them in earnest to labor for the salvation of a dying world, and we shall soon witness a very different state of things. The minister will no longer complain that his

salary is not paid, and the congregation will no longer complain that they cannot stay together.

The history of a church with which I am somewhat familiar will throw light upon what I have just said. This church was so poor, and so divided, that it struggled for existence. During this struggle, they invited a beloved man of God to become their pastor, urging that if he did not come, their church might be broken up. They were at that time fourteen thousand dollars in debt. He accepted their invitation. At that time they held their monthly missionary prayer meeting together with another church in the same city. At the first prayer meeting which the new pastor attended, seventeen dollars were the sum total of their contributions for missions. He felt grieved, advised them to give these seventeen dollars to the other church, and urged them to raise fifty dollars a month in the future for foreign missions. His labors were not in vain. They raised more than fifty dollars the first month, and fifty dollars a month in each of the remaining months of that year. And what was the result? No sooner had they begun to honor God abroad, than He began to bless them at home. Their hearts were enlarged, and they not only soon paid off their debt of fourteen thousand dollars, but in just a few years have raised sixty thousand dollars for a variety of benevolent causes. When they began to exert themselves for those who are abroad, God put it into their hearts to exert themselves for those at home.

No more effectual plan could be adopted to promote the interests of home missions – to stir up the hearts of the people to give for places destitute of the Gospel in our own land – than to induce the members of our churches to contribute largely of their substance to send the Gospel to the heathen. “There is that scattereth,” as I before noted, “and yet increaseth.” The truth of this declaration of God’s word shows itself even in temporal things. It is witnessed in the business transactions of every day. A merchant never sends a cargo to India or China, but with the expectation that he shall have more in return than he sent. Similar results it has been declared have followed the spiritual cargoes, if I may so speak, which have been sent to foreign lands. It has been asserted by intelligent observers, “that what the American churches have given for foreign missions has not been a mere subtraction from their consecrated wealth, without consequent income. What missionaries have accomplished among the heathen, what they have written about them, and what they have suffered for Christ, have been sending all the while an incalculable influence through our own land. It is capable of being shown with certainty, that our churches are better supplied with ministers, that there are more candidates for the ministry, and more persons preparing for the work of ministry, than there would have been if we had kept all our ministers in our own land. The same investigation would show, too, that we

contribute more for the circulation of Bibles and tracts, and for the establishment of Sunday Schools, and for the various institutions of domestic missions, than we would have done in the event none of our wealth was devoted to foreign missions.”

Again, the church cannot do without the spirit of foreign missions if she would maintain a highly elevated state of piety. The following quotations will tend to confirm the truth of this assertion. “There was a period of my ministry,” said Andrew Fuller²⁶ to a friend, “marked by the most pointed systematic effort to comfort my serious church members, but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious members wondered and wept over their past inattention to the subject. They began to talk of a Baptist mission. The women especially began to collect

²⁶ Andrew Fuller, 1754–1815, British Baptist pastor and the earliest supporter of William Carey in his efforts to establish foreign missionary work. Fuller joined with Carey, John Ryland, Samuel Pearce, and John Sutcliff, to form the Particular Baptist Society for Propagating the Gospel among the Heathen in 1792 in England, later known as the Baptist Missionary Society, with Carey as its first missionary. Fuller served as its General Secretary until his death.

money for the spread of the Gospel. We met and prayed for the heathen, met and considered what could be done among ourselves for them, met and did what we could. Whilst all this was going on, the lamentation ceased. The sad became cheerful and the despairing, calm. No one complained of a lack of comfort. And I, instead of having to consider how to comfort my flock, was myself comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing." These remarks of Andrew Fuller are strengthened by a missionary report that appeared soon after. This report asserted, "That some who had backslidden from God were restored, and others who had been disturbed over their unfruitfulness and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears and found the peace which they had in vain sought by other means. In short, our hearts were enlarged, and if no other good had arisen from the work we undertook than the effect produced upon our own minds, and the minds of Christians in our own country, it was more than worth the expense." I heard a minister not long since, at a public meeting, say that there was an older lady belonging to his church whose piety appeared to be at a low ebb until she became acquainted with the subject of foreign missions. This subject had infused new life into her soul. But it is unnecessary to say any more. "He that watereth shall be watered." (Prov. 11:25)

Again, the church cannot do without the spirit of foreign missions if she would arouse the greatest amount of piety in the generation which is now growing up. The ruling passion of every unregenerate child of Adam is selfishness, and, as I remarked in my address to mothers, those parents who wish their children to become godly must use every effort to root out this selfishness. One of the grand means, as I earlier observed, to be used for this purpose is to make them feel for the miseries of others. Then their hearts become expanded, and of course they are in a better state to catch the heavenly breezes. When they feel, and feel deeply, for the miseries of others, it is natural that they should feel for their own miseries. That parent who tells his child of the sad condition of the heathen – until his little heart melts and his eyes overflow with tears, until he is ready to deny himself of his little luxuries to send the Gospel to them, until he feels his soul burn with desire to bear to them this Gospel – brings an immense amount of moral power to bear upon his mind, when he makes it plain that unless *he* repents *his* condition will be much more dreadful than the condition of the heathen.

Again, the church cannot do without the spirit of foreign missions if she would have an elevated spirit of prayer. “Man,” as before noted, “is not fit to live, except in a world of misery. He needs to be brought in contact with distress, that his callousness may be softened and his selfishness overcome.” Let information be

communicated to us that one of our own countrymen has been taken prisoner by a hostile foreign nation, and let a description of the miseries he has suffered be presented to us, and what an impression is made upon our minds. How instinctively are our prayers offered up that God may make a way for his release. Similar will be the results when we are made familiar with the wretchedness of the six hundred millions of heathen who are imprisoned by the god of this world.

And now, dear brethren, I wish to ask whether you think there is any force in the arguments I have used – any force which should constrain the church to engage in the work of foreign missions? If you do, why not raise the question in your own hearts as to your personal involvement in this work? If foreign missions must be sustained, and if the reflex influence of these missions is necessary to promote the welfare of our churches at home, then some must go from Christian lands who will sustain these missions, and if *some* must go, why should *you* not go? Can your personal labors be dispensed with? Can you, in the face of the command of God, say that you have no part nor lot in this matter?²⁷ The fact is just this, unless you can show some reasons why you should remain at home, the command settles your duty to go abroad.

²⁷ Probably most of our theological students have never inquired of God with earnest, agonizing prayer whether or not they should go to the heathen. Many perhaps would scarcely dare to make such an inquiry. Are you of this number? (J.S.)

CONCLUSION

It is a thought of particular interest that though we have but a very short time to live, yet this life is stamped with an influence for good or for evil of which we can form no adequate conception. Most of us have, in our early years, thrown the little pebble into the pond and watched the small wave which arose in every direction around it, and which spread itself out farther and wider until every nook and corner of this pond was touched by it. Such is the influence we are exerting. It is destined to affect every nook and corner of the universe, down to the remotest ages of eternity. *Every act of ours is making an impression which will add to the hallelujahs of heaven or swell the wailings of the lost.*

The influence to which I have just referred is of two kinds, namely, that which is exerted by Christians in their collective capacity, and that which is exerted by them as individuals. Upon each of these I will for a moment dwell. I was not long ago in attendance at a missionary meeting in one of our eastern states. During this meeting the fact came to light that the congregation who worshipped in the building in which we were assembled had never done anything in the work of foreign missions. Thus, while hallelujah after hallelujah has been ascending from the islands of the sea and from other places through the instrumentality

of those churches which have taken a distinguished part in this great work of missions, not one hallelujah, not one song of praise, has ever ascended to heaven through the instrumentality of that church. It has never been the means of tuning a single harp in heaven that an anthem of joy might be sung over some poor heathen who has been rescued from the death which dieth not. Alas, how little does that church realize what will be its feelings when it meets the Savior – when it meets the lost at the judgment bar of God.

The influence exerted by Christian parents, either for good or for evil, is immense. Let us look at those parents who dedicate their children to God for the great purpose of their promoting the salvation of a ruined world, and who teach them by example as well as by precept, that this is to be the grand business of their lives. An example of such dedication occurred some time ago in one of our eastern states. At the time of its occurrence a missionary sermon was preached. Hearts thrilled and burned with love for the perishing heathen. Money poured in. One man and his wife who were present were poor, but the spirit of Christ was not lacking in them. So they took their young son in their arms and solemnly expressed their desire to dedicate him to God, to be employed, if such should be His will, in missionary work. This child, when he reached the age of manhood became a missionary to the heathen.

Now let us contrast the influence which was exerted by these parents and which will continue to be exerted

by them forever, with the influence exerted by those parents who make no dedication of their children to God for the purpose just mentioned, and who do not train them up for this great business. Through the instrumentality of the former parents, many souls will be brought to heaven. Through the neglect of the latter, to say the least, many souls may be left to perish for ever.

Again, let us look at the influence exerted by our rich men either for good or for evil. The man of wealth who has drunk largely of the spirit of the Gospel, and who makes it his great object to earn money for Christ, pours into the treasuries of our Tract, and Bible, and Missionary Societies by hundreds and by thousands of dollars. And again and again the news reaches him of the conversion of this and of that individual through the means of a tract or a Bible, or of the conversion of hundreds of individuals in a heathen land during some revival of religion which has just taken place. His heart rejoices. His piety becomes elevated, and he catches the spirit of the heavenly sanctuary while he unites with the angelic host in their song of praise that sinners have been added to the kingdom of grace. *This is the man who lives for Christ and who acts upon the principle that it is the duty of every Christian to do all in his power to aid in the work of the salvation of souls.*

Contrasted with this friend of the Redeemer, how differently does that professed Christian – possessor of equal wealth – appear, who, instead of contributing

largely to the Lord's work, hoards up his property to the injury of his piety – if piety he has – and it may be as well for the damnation of the souls of his heirs. Alas how sad is his example upon the community around him! How many will adjust the scale of their contributions by what he gives. How many will excuse themselves from giving, largely because of his meager precedent. Why God permits any of His children – if His children they are – thus to rob Him of His due, thus to hoard up property which is not theirs, but which is only lent to them, and lent to them with the express charge that they shall distribute it to their fellow men who are perishing, and who, humanly speaking, by such a course of conduct cannot but be lost, is a mystery we must leave to be unraveled at the final day.

To such shortsighted mortals as we are, it does appear that it would be better if the property in their hands should be taken from them and given to those who would joyfully use it for the advancement of Christ's kingdom. And it would be no matter of surprise if this should be done. In such a day as this, when money is so much needed for the conversion of the world, it would not be surprising if God should either open their hearts to do differently – to act justly in this matter – or to take it from them by some judgment and give it to those who long for an increase of their worldly goods only for the purpose that they may have the means more extensively of honoring their

Divine Master.

Again, let us look at the influence which is exerted by our pious young men, either for good or for evil. The young man who enters the ministry may, with the blessing of God, become a Brainerd²⁸ or a Carey²⁹ and carry many souls with him to heaven. Another young man of equal qualifications for the ministry, refuses to enter it, but goes to his farm, or to his merchandise, or to other secular pursuits, and it may be that not a soul will hereafter rise up and call him blessed. That influence which he might have exerted for Christ is, in fact, brought to bear against Christ, inasmuch as the evil which has taken place through his neglect might, through grace, have been prevented had he pursued a different course of conduct. O, that our pious young men would lay these things to heart, as they certainly will lay them to heart, when they meet the lost at the judgment seat of the last day.

²⁸ David Brainerd, 1718–1747, a pioneer American missionary of the colonial era. Brainerd lived only to the age of twenty-nine, but labored tirelessly in the final five years of his life to preach the Gospel among the Indian tribes of colonial New York state and New Jersey. His final months were spent in the home of the pastor and theologian Jonathan Edwards, who compiled a biography of Brainerd mainly from his journals. He died of tuberculosis in 1747.

²⁹ William Carey, 1761–1834, often called the Father of Modern Missions, Carey was the first English Baptist foreign missionary. He labored in India for forty years, preaching, translating the Bible into more than thirty languages, and printing hundreds of thousands of Bibles and tracts. Carey was greatly influenced by reading the biography of David Brainerd.

Let us look at the influence which is exerted by ministers of the Gospel, either for good or for evil. Let us go to those congregations whose pastors have not only the old but also the young organized into missionary societies, and who also have regular prayer meetings for missions, among both the old and the young, pastors who, both by precept and example, teach their flocks that the grand business of their lives is to labor and pray for the salvation of souls, pastors who are instant in season and out of season in their endeavors to encourage all the young men of their charge to enter the Gospel ministry. How does religion flourish within their bounds, and what a mighty moral influence is by them brought to bear upon a lost world! O, what a contrast will appear in the last day between such men and those who have passed through the whole course of their ministry without their having done any thing to send the Gospel to the heathen, without their having brought forward a single laborer for the harvest – and how great is the difference in numbers which these two classes of men will be instrumental in saving from eternal death!

Now when the call for help is borne upon every breeze which blows over the ocean, how fearful is the situation of that minister who is heedless of this call, and who exerts no effort to induce his people to regard it. I would not have my soul placed in the situation of his soul for an hour, even for a thousand worlds! But on this subject I cannot dwell. I will merely remark that

what the church immediately needs are hosts of young men who shall earnestly covet the privilege of going forth to make known the name of Christ to the heathen – young men who shall feel something of the agony of Gethsemane until their feet are placed upon those foreign shores – young men who shall be heard to exclaim, “Woe to us if we preach not the unsearchable riches of Christ among the Gentiles.” She needs men and women of whom it will be said, that they are praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. And she needs men of wealth too, who will be as active in making money for Christ as they are now active in making it for themselves and their heirs, and who, instead of laying it up in banks, will lay it up into the treasury of the Lord. Would that Christians of wealth who are now acting upon the principle just noted, might go to the Savior, and with their dying bed and the judgment seat fully in their view, ask Him if such conduct is right. *And would that all of us who are engaged in the work of bringing back this revolted world to Christ might so act, that in the day of final reckoning none from heathen lands shall be able to say to us, “we are lost because you labored not, because you prayed not, because you contributed not, as you should have done, for our salvation.”*

THE END



All footnotes with the suffix “(J.S.)” are those inserted by Dr.
Scudder in his original edition of 1850.