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ARTICLE II.

THE KINGDOM OF GOD IN THE LAND OF ITS
ORIGIN.

BY THE REV. GEORGE F. HERRICK, D. D., MARSOVAN, TURKEY.

OUR daily press is always in the midst of the throes of a heroic struggle to satisfy the gaping and feverish desire of the public for the news. This desire is voracious and indiscriminating, and is usually fed on wind, on endless details of the petty squabbles of little men, and alas! often on the garbage of the gutters of human society, which, in deference to health and decency, ought to be covered and disinfected, not disclosed.

Ours is not a *thinking* age, and those who want something better than amusement seek entertainment rather than stimulus to reflection. Yet if we will take the trouble to bring within our vision, not the evanescent scenes of the hour, but the trend of the mighty forces that make for rightcousness in the earth, we shall find impressive evidence of that basal and formative truth of human history, without which all historic study and all attempt to write history is mere wandering, viz., that GOD is slowly moulding human development toward truth and virtue. He is doing this slowly, because the conditions of the restoration of a moral being deflected from rectitude—the conditions of his discipline—so demand.

The object of this paper, however, is not at all philosophical discussion: it is the statement of important *facts* which have come under the observation of the writer during his residence in the East.

Twenty-five years is not a long period in the life of an empire. A nation does not grow into being or fall into decay within that time. History tells of no national decay more rapid than that of the old Roman Empire. Yet it continued through a period of two hundred years. There has never been national growth more phenomenal than that of our own country. Yet we are well started on the second century of our national life.

Occidental life is proverbially rapid ; Oriental life, we are all sure, is exceedingly slow. We travel, by express, a thousand miles a day: the Asiatic still plods, on horseback, along a bridle-path, or, more recently, in a springless wagon, over his twenty-four miles in twenty-four hours. He smokes his *nargileh* and takes no note of time. He scratches the ground instead of ploughing it: he threshes his grain as his ancestors did three thousand years ago. He puts off his shoes and wears his hat when he enters a dwelling: he pulls a saw instead of pushing it: he builds a city with mole tracks through it, and if he has streets subsequently, he burns out the paths to make them in: by his watch it is always twelve o'clock when the sun sets.

And with all this, if you would find the portion of our planet on which changes of most significance in the life of races of men have, in recent years, taken place most rapidly, you must leave behind the great cities of this land and of Europe, and pass over into Asia.

I. A GLANCE AT RECENT OTTOMAN HISTORY.

Reference is not now made to the restless and aspiring empire on the extreme eastern margin of Asia. I do not assume to tell of India, where, according to those best informed, English has already become the language of all arms of the government service, of travel, of all schools, the one vehicle of a progress whose silent and bloodless revolutions are in happy contrast to the numberless revolu-

tions that have characterized the life of India for thousands of years.

I point to the fact that, twenty-five years ago,—years after my own missionary life began,—the Ottoman Empire possessed a territory fully as large in Europe as in Asia, and almost equally large in Africa, with a population of forty-four millions, equally divided between Moslem and Christian races.

The dismemberment of the empire in respect of territory, and its depletion in respect of population, within a quarter of a century, has proceeded with a rapidity that would be startling, if we could be startled with anything which is at once distant and oriental.

Roumania and Servia are independent kingdoms. Montenegro and Bulgaria are independent principalities. Greece is enriched with some of Turkey's fairest provinces in Thessaly and Epirus. Egypt is as much under British control as India, and for India's sake will so remain. Syria is under European protection. Austria dominates Herzegovina and Bosnia. England holds Cyprus: Russia has acquired Batoum, the most important Black Sea port, and Kars, the key fortress of Asia Minor. The Ottoman Empire has now about twenty-three millions of population, scarcely more than one-fourth of which belong to the Christian races.

The Crimean War left Turkey apparently strong in her position as one of the great European powers. This strength was, however, fictitious and delusive. The then reigning Sultan, Abd ul Medjid, was a weak ruler, and his brother, Abd ul Aziz, was weaker still. The two really great Turkish statesmen, Fuad and Ali Pashas, did what subjects under an absolute monarchy, with such rulers on the throne, could do to keep up the semblance of national prosperity. Money was freely borrowed at ruinous rates. "Let the evil come when it will, so it come not in my day;"

so runs the oriental proverb. An empire was never rushing, by lightning express, along the road to bankruptcy and overthrow, more certainly than Turkey was at the very moment when she was constructing an iron-clad fleet, and building palaces on every eligible site at and near the capital. She did not build roads, nor develop her mines, nor undertake commerce or manufactures, nor establish schools, except on paper.

The record of the last disastrous war, of twelve years ago, is well known. Strangely enough, ever since then the policy of the government of Turkey has been studiously cold toward England, and friendly toward Russia.

We must not fail to give the Turks the credit of covering Asia Minor, within the last ten years, with a network of carriage roads, built without the aid of foreign capital; the most hopeful indication of possible enterprise seen in Turkey in modern times.

Meantime Russia, that essentially oriental power, illy domesticated and out of harmony in Europe, has played her game in the Balkan peninsula, in Southeastern Europe, with a fatuity in which she has successfully rivalled Turkey herself. What can we say more?

There is no power, great or small, Slavic or Greek, German, French, Italian, or English, that will consent to see Constantinople in the control of Russia. We should not despise those smaller states. Any one of the four can mass a trained army of a hundred thousand men, and little Greece can launch a fleet that would rival our own navy. But there is one power, viz., Austro-Hungary, to which it is a question of life or death to keep Russia out of Constantinople. The great northern power may count on Austria's opposing her march southward and westward by the full force of her army and her navy. It is equally impossible for Russia to push far into Asia Minor from the east. She may take and hold Erzurum easily enough. She may, perhaps, pass Van

and even Harpoot, and push on to the Euphrates, if she will; but she may not pass on into the heart of Asia Minor.

There, from the Black Sea to the Arabian desert, and from the Euphrates to the Mediterranean, the Ottoman people will live, and *an* Ottoman power will rule, for long years to come. Nor is it easy, in the light of history, or on principles of justice, to see how the Turks can be driven from Constantinople, where they outnumber all other races put together, or from Adrianople, their ancient capital and a Moslem city.

For two years after the commencement of the present Sultan's reign, Turkey exhibited in Constantinople the farce of constitutional government, played at a parliament, with representation from the different races. But all this was, in the expressive language of one of the ablest ministers our government ever had at the Sublime Porte, Hon. Horace Maynard, "for European consumption."

II. TURKISH PATRIOTISM.

There has, under the present Sultan, been a reaction against the liberal ideas of the reigns of his two predecessors, Abd ul Medjid and Abd ul Aziz. The reigning Sultan, Abd ul Hamid, is a ruler of whom many kind things may truthfully be said. He desires to secure justice, and the welfare of all his subjects is dear to him; but he is not a liberal man, as we use the term. The opposite is nearer the truth. He has no broad conception of the state of his empire in relation to conditions of progress. Kept in seclusion before he ascended the throne, and voluntarily preserving a closer seclusion since, he does not see,—and indeed it is desperately hard for a Moslem ruler to see, plain as it is to others,—that the traditions and responsibilities of his House, with all that they imply, constitute the load of lead which leaves him so weighted in the race with the rulers of his age, that he must inevitably be left

far behind, even by the rulers of the states which have been erected out of what were but just now his own dominions. He must cultivate a relation of real and not merely fictitious friendship toward Christian, and especially Protestant and English-speaking nations, or else the Ottoman state, with that mighty incubus which the progress of this age every year makes more intolerable, must, not by foreign conquest so much as by its own weight, inevitably go down in the race of material, commercial, and also of intellectual and moral progress; especially in the progress, all the world over, of that evangelical Christianity, of which, in the present age and henceforward, the English tongue is the readiest vehicle, and which, despite the gravest obstacles still athwart its way,—the greed of gain, the lust of power, going out from Christian lands in this materializing age,—is yet to find its culmination under the guidance of him who rules the world in the interest of his church,—its culmination in the extension and complete establishment of the kingdom of God.

One chief reason why the Ottoman Turks have been so greatly misunderstood and maligned, is that we of the West, in defiance of a maxim none too often quoted, have never taken the pains to see and consider the Turkish problem from the standpoint of the Turks themselves. Less vituperation and wholesale and really unjust condemnation, and more considerateness, would greatly benefit every party in interest. Some time since, in conversation with an enlightened Turkish official, on the Bosphorus, I criticised the un-wisdom of the government in deliberately keeping foreign capital from entering Turkey to construct railroads and develop her mineral resources. "But," he replied, "if foreign capital be welcomed, the interference of foreign powers must be accepted too." "What harm can it do to government or people," I asked, "to receive and acknowledge the obligation of aid from friendly European powers?" "That

is all very well for *you* to say," replied my friend, "but for us *the problem is not to be solved in that way.*" "Do you mean to tell me," I asked again, "that you would prefer to perish, as an independent people, rather than owe your continued existence and your future prosperity, with whatever that would necessarily imply of European influence, to the aid of Christian nations?" "Yes," he promptly answered, "that is precisely what I, what all faithful Mussulmans, mean."

Can any true American fail to feel a thrill of responsive sympathy with the patriotism, the devotion to ancestral faith, which underlies that answer? And does not such a spirit furnish a new incentive to bring the blessings of our own civilization within the reach of *every race* in Western Asia,—not impatiently to force a Christianity, weighted with the gravest errors of teaching and of example, upon Moslem races, but, watchfully keeping step with the unfoldings of God's providence, to exhibit before Moslem eyes, at all points, the winning graces of truly Christian example?

We should never forget that when the religion of Islam rose, in the first half of the seventh century, it was confronted by, and was a protest against, some of the most corrupt forms of Christian doctrine and worship, some of the worst caricatures of Christian living, in Arabia and Northern Africa, that the world has ever seen. Those reckless raids from Europe into Palestine, called, in bitter irony, "Holy Wars," in the eleventh and following centuries, violently repelled Moslems from Christianity. How could they do otherwise? The expulsion of the Moors from Spain, early in the sixteenth century, under the greatly over-praised Queen Isabella,—is any right or justice discoverable in that movement, on the Christian side, except the right of might? The author read, some years ago, in Turkish, certain trenchant articles of historic criticism, from the pen of an enlightened and acute Turk, which presented a long array of

facts from the history of Christian Europe, in a fashion not likely to win Moslem minds to an acceptance of Christianity.

And not only in the earlier years, but all down through the later centuries, in all Western Asia, the Moslem, with his clear-cut doctrine of God and his sharp recoil from every semblance of idolatry in worship, with his sobriety and his generous hospitality, has pointed, with a certain contempt, to the Christians around him, as less sober, less truthful, less hospitable, less manly than himself, with a form of religious worship redolent of idolatry, while his own is simple and pure, even if it be exposed to the charge of lifeless formality. We do not say the Moslem charge against Christianity and Christians is true. Clearly it is not true; but it is not strange the charge is made.

The vitality and the vigor of the Christian races, their better morality, their mental and moral elasticity under centuries of oppression, is one of the marvels of God's government of Asia. Why do the Christian races remain in kindly neighborhood to the Moslem races, all through Western Asia, but to be to them, in the coming years, the means of the largest blessing? And who are to be the agents, and what the agencies, for which those races have silently and sullenly waited for so many generations?

III. OUR GRAND OPPORTUNITY.

It was, in God's providence, committed to American Christians to re-establish vital Christianity in the land of its origin. Call it duty; call it high privilege,—the responsibility, the undertaking, is *ours*, to put the Bible into the Moslem's hands, and then set before his eyes living examples of a true and a pure Christianity, by which alone the Bible is illustrated to the conviction of worldly men; examples, that is,—there are more than ten thousand members of evangelical churches in Asia Minor now,—of his fellow-countrymen who are true, living disciples of their Master. Evangelical

worship attracts, it does not repel, the Moslem. Protestant Christian doctrine does not, like the bold "orthodoxy" of the Eastern church, set his reason continually at defiance.

But, early or late, the idea that a born Mussulman *could* become a Christian has never been entertained by the Ottoman government. When, in the early years of evangelical progress in Asia Minor, the Turks gave aid and comfort to those Armenians and Greeks and Syrians who were driven from the fellowship of their churches and the privileges of the communities to which they belonged, it was not simply because they approved of what they saw of Protestant doctrine and worship and example, but, in good part, because it has been a practical maxim of the Turks, for five hundred years, to foster all national and sectional and rival movements, and turn them to their own interests. Whatever we may ourselves believe concerning the movements of God's providence, we must never suppose that the Turks officially recognize the right or contemplate the contingency of Mohammedans becoming Christians. To this degree religious liberty is not yet a fact. Still, in the face of difficulty and opposition scarcely conceivable by us, Mohammedans have become Christians, and have lived and died as shining examples of Christian confessors as the early ages exhibited. To-day there is, in a town of Asia Minor, a young Turkish woman who *witnesses a good confession* in the house where she was born, enduring repeated beating, and living down calumny by Christian gentleness,—who told her Christian sisters, only in answer to their inquiries at meeting, one day, why her arm was in a sling, that her brother's last beating broke it!

Once, in conversation with one of the most liberal and best educated Turks of the present age, a man who has, at one time or another, filled nearly all the highest offices of the state, I referred to a well-known case of religious persecution that had recently occurred. He drew me up sharp

on the expression "religious persecution," and said, "No religious persecution is possible under our government. A man's faith is his own, between himself and God only, and government cannot interfere with it." "What, then, shall we call the case?" I asked. "Why," he replied, "it is perfectly plain. The man renounced his ancestral, the national, faith, in which he owes duties to the State. All right so far. But he has publicly *avowed* this renunciation, and declared himself a Christian. This he is not competent to do. In so doing he has committed a civil offence, and it is for this alone that he is arrested and put under discipline,"—that is, *being* a Christian is all right for a born Moslem, if only he will never say so above a whisper.

In the meantime, as the years have passed, the Christian races have responded more and more widely to evangelical influence as it has penetrated all parts of the country, as American Christian philanthropy has, through the several departments of the work, planted the Christian *home*, the evangelical *church*, developed Christian *education*, created through the *press* a periodical and permanent Christian literature in the several languages; begun to establish Christian philanthropic *institutions*, and everywhere fostered, together with loyalty to the existing government, *ideas* of freedom and of justice.

American citizens enjoy the sacred rights of domicile and of "extritoriality" under the "capitulations" treaty. They have established *institutions*—an extensive Bible-house, churches, high schools, colleges, seminaries. They have acquired property in a hundred different places all over the country. These business interests have become the care of our government, through its representatives, the United States minister and consuls. The power of the United States flag is to-day second to none in Turkey, whose government has no reason for jealousy of the great republic across the sea. Illiberal men, in the government and out of

it, are jealous of evangelical progress, and wish, perhaps, that no foothold had ever been gained by us in the country, but they recognize the fact that it *has been gained*. And it is for the Turks also—we might say pre-eminently for the Turks—to profit by those *ideas* that Protestant Christianity everywhere involves and develops, viz., the supremacy of truth and justice, the inviolability of the individual conscience, and both individual and social education and elevation.

IV. DIVINE INTERPOSITIONS.

The history of the progress of the kingdom of God in Western Asia in modern times is a history of divine interpositions. These have been so accentuated that men of the world, however high placed, may well exclaim, "Who are we that we should withstand God?" And the church of Christ may send out her challenge to the world, "You can do nothing against the truth, but for the truth." Nearly sixty years ago, the Turkish government demanded that those pioneer missionaries, Goodell and Schaufler and Dwight, be sent out of the country. Commodore Porter, our ambassador at that time, gave notice to the missionaries of this demand, and told them he could not ensure them protection if they remained. "Do *you order* us to withdraw?" they asked. "No; it is not competent for me to do that. I notify you of the demand of the government here, and of my inability to protect you." "Then," they replied, "we notify you that we decide to stay." Grave events hastened on at Constantinople, and the missionaries were forgotten. In those years, under Sultan Mahmoud,—the only really able Ottoman ruler for many generations,—Turkey was passing through the throes of one of the greatest revolutions that have ever shaken an empire. The Janizaries—that fanatical, military *imperium in imperio*—were destroyed, and something like European law, both civil and military, was established. During that crisis, and for many

years after, even till the close of the Crimean War, the leading mind, the most commanding and imperial presence, in Constantinople, was that Christian statesman, Lord Stratford De Redcliffe of England. As evangelical influence extended among the several Christian races, the persecuted Protestants found aid and comfort from the Turks, as the Jews who rebuilt the temple found aid and protection from Cyrus.

At the time of the last organized and combined effort which resulted in giving the Bible to all Turkish-speaking races, a man was sought on the Committee, with Arabic as his vernacular, who should be exceptionally acquainted with all Mohammedan learning, knowing Turkish, yet with qualifications for the work that no Turk has. Twenty years ago, away in the Koordish mountains above the city of Mosul, on the Tigris, was a young Arab Koord, a Moslem, Keiffee by name, who, according to the custom of those tribes, went to pursue his studies in Mohammedan lore at the feet of a Koordish Gamaliel. At that mountain university his total *impedimenta* was one long shirt: he slept on the ground: his covering was the open sky: his food was the coarse bread, with an occasional half-cucumber, given those aspirants to literary fame by the women of the tribe. Keiffee's acquisitions were an exhaustive knowledge of the Arabic language, of the Koran, of Mohammedan tradition, law, science, philosophy, history. In the meantime, while in the mountains, he one day found the binding of an Arabic Bible,—the book had been destroyed,—and when he was called, soon after, to Mosul as a teacher, he sought and found an entire Arabic Bible, bought it, read and studied it, was instructed in it by Deacon Michah, as Apollos by Aquila. He accepted the Bible as true, accepted Christ as his Saviour. He was obliged to flee his native country, came to Constantinople with an introduction from Mr. Andrus of Mardin, found me in the Bible-translation room; and from that time till the entire word of God was given to all the people in the Turk-

ish, in the Osmanli character, worked on the Committee, giving such aid as only a man found and fitted of God could render.

Permission for the printing and publication of the Bible in Osmanli or Arabic characters cannot be obtained once for all, but has to be applied for every time any new edition is to be printed. In 1874 application was made for permission to print the edition then in process of preparation, and it was flatly refused. There was no need of the Bible in the Arabic characters, it was said, as that was the language of Mohammedans. We pressed the matter: we argued: we massed ambassadorial influence. "Well, you shall have the permit, provided you put on the title-page of each copy printed, 'This book is for Protestants only.'" "No," we replied, "the book is God's book of truth, and we won't put a lie on the title-page." Another long pause in the negotiations. Finally there came this proposition: "You may print the Bible in the Arabic characters, but you shall put on the title-page of every copy, 'This book is printed with the permission of the Imperial Board of Public Instruction.'"¹ "Yes, gentlemen, we will accept this overture, and print as required."

Is it at all difficult to discern *what* unseen Hand of Power and of Wisdom was guiding in this matter? The result is that "the word of God is not bound:" it goes from east to west, from north to south, all over the Empire. The colporteur shows the title-page in answer to all objections, and the faithful Mussulman is everywhere assured there can be no harm in a book endorsed by the highest authority at the capital.

Look, again, at the interposition of the right hand of God. The work of revision ended at a critical period of modern Turkish history. The Ottoman armies were shattered and crowding in upon Constantinople before the victorious le-

¹ This is a universal form now; then it was new.

gions of Russia. The great iron-clads of the British fleet just yonder in the Marmora are the menace of England to Russia, warning her that she may not enter the capital with impunity. The several cabinets of Europe are on the alert to secure, each for itself, the most advantageous terms in the pending settlement of the "Eastern Question." Vain hope! God's word alone can solve that question. To God and his word belong the glory and the victory and the majesty. God's word, of which he has said, It shall not return to him void, but that it shall accomplish that whereto he sends it forth, was just then entering the arena, as a prepared athlete, to run its race,—God's word, in the language of the people, to run alongside of a book of human origin, in a language unintelligible to the people? *Which is going to win?* Between that day and the present, more than a hundred thousand volumes of the Bible, or portions of the same, have passed, by sale, into Moslem hands. Inquiry concerning Christianity—be it, oftentimes, that of curiosity, or for purposes of hostile criticism—is now as common as once it was rare. We can wait, and pray for God, by his own agencies, to do his own work.

Very shortly after Anatolia College was established as a college, a formal demand was made by the government, that we procure from Constantinople an official recognition of the college, on penalty of having it closed. We replied that we would lay the matter before the United States Legation. To our minister we represented that our college was an outgrowth of existing and often and variously recognized educational work in the same place, even in the same buildings; and that while we would *accept* any official permit, for us to ask for one, *de novo*, would be to waive a claim that we regarded as clear and valid.

Meantime we learned, one morning, that the Governor-General had come to town overnight. We made instant haste to call upon His Excellency, and *invite* him to visit

our college and other schools. It makes all the difference in the world which side the invitation comes from. In the courtyard of the house where the Governor was entertained, we saw horses saddled and ready for mounting. We trembled lest we were too late. We sent in our names: we were received: we praised the public spirit the Vali had shown in the province from which he had recently come, found him interested in antiquities, of which there are specially fine relics near where he had lived,—and, in short, made ourselves as agreeable as we knew how, not forgetting properly to phrase our invitation to His Excellency.

“I was just about to mount my horse to visit your schools, when you called,” he said. “Ah, indeed,” we replied, “then our call and invitation are quite opportune!” *They were indeed!* Thus forewarned, all was in readiness at the college, to receive the Governor with all respect. He examined classes, went through dormitory, dining-room, everywhere. He asked to see our text-books. Among our books he found one of his own composition. Naturally he was not displeased. He visited our Girls’ Boarding School, enjoyed the choral singing; and as he mounted his horse at my door, he leaned over and said, “I have been greatly pleased with all I have seen. You may rely on me for a report most favorable to your interests. I wish we had such schools in every city.” And he meant it, as we had abundant evidence to know afterwards. *It was God’s hand that directed the whole occurrence.*

V. THE OPPORTUNITY MET.

What has been stated concerning the opportunity that has opened to American Christian enterprise in the land where the kingdom of God had its origin, and concerning those signal divine interpositions which have almost constituted the history of American missions in this century in Western Asia, will suffice to show that those who, in God’s

providence, have had the helm of the new development put into their hands, would be strangely neglectful, if they had not some notable results to point to in the line of meeting this high opportunity, and guiding the newly awakened life, especially of the Christian races, in wise and needful directions.

The evangelical centres in Turkey number more than three hundred. These are *the* centres of influence, extending from the extreme western border to the farthest east, and from the Black Sea to the Arabian desert. The influence of the evangelical press is the leading influence in the department of literature, supplying almost the sole reading to large portions of the entire population of the country. The newly established and rapidly growing girls' boarding schools have already revolutionized the country in respect of female education.

But there, as everywhere, the college is the *leader*; and Robert College on the Bosphorus, and Syria Protestant College at Beirout, and the Euphrates College at Harpoot, and Central Turkey College at Aintab, and now, the last four years, Anatolia College at Marsovan, in the heart of Anatolia, are the challenge of Christian America to the darkness of Asia. And it is the table lands of Anatolia which, more than any other part of the Ottoman dominions, are shielded from the ecclesiastical and political cyclones and siroccos which play over both the eastern and western borders of the land.

Once the comparative importance of educational and evangelistic agencies was a subject of animated discussion in missions and missionary societies, and among the churches of this country and of Great Britain. This discussion is a thing of the past. Educational work, as represented and led by Christian colleges—colleges intensely Christian and biblical, is pressed and to be pressed to the utmost possible, that is, just as far as resources can be obtained with which

to carry on the work. On this all are agreed. There is no *consensus* of those interested in the evangelization of the world which is more perfect. And the exceeding economy of the administration of the colleges in the interior of the country can be seen from the fact that Anatolia College is actually run for *one per cent* what it costs to run Yale or Cornell University.

The *American Christian college*,—these three words are used advisedly,—the American Christian college, is the light, the hope, of Asia. This institution, with its biblical instruction, with its thorough culture, with its pervasive Christian spirit, with its development of manly, self-reliant Christian character; this institution, in which the preachers and the teachers are prepared for their work, in which men of affairs are trained for the responsibilities which are coming upon them in all Eastern lands in this and the next generation,—this American Christian college is the pledge of a Christian home, of a permanent and self-propagating church, of all true progress and harmony of races, of the gradual realization of free and just government in those lands of Asia, for ages and centuries oppressed and groping amid the darkness which has enveloped them.

Seen or unseen by our eyes,—the things unseen revealed, one by one, as the years go by,—*God*, by his word, now scattered wide abroad, in every language; by Christian example, increasing in volume and effectiveness year by year; by the organizing, consecrating power of Christian education; by guiding and over-ruling all things in the interest of his church, is, by the hands of American Christians, establishing his everlasting kingdom in the land of its origin.

The march of the army of God is everywhere with accelerated step. Discussion, criticism, let it come and welcome. But the work will not stop for it. The militant church will march right onward; and the legacy we shall leave to those who come after us will be to hand on our Lord's commis-

sion, "Go, make disciples of all the nations;" and the testimony we shall leave, will be that he *has been with us* through life; and the assurance we shall offer to the diffident will ever be that he, our great captain, is ever with his chosen, and great will be the multitude who, at the last, will chant, with no alloy of sin, in the heavenly choir: "Hallelujah. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever."