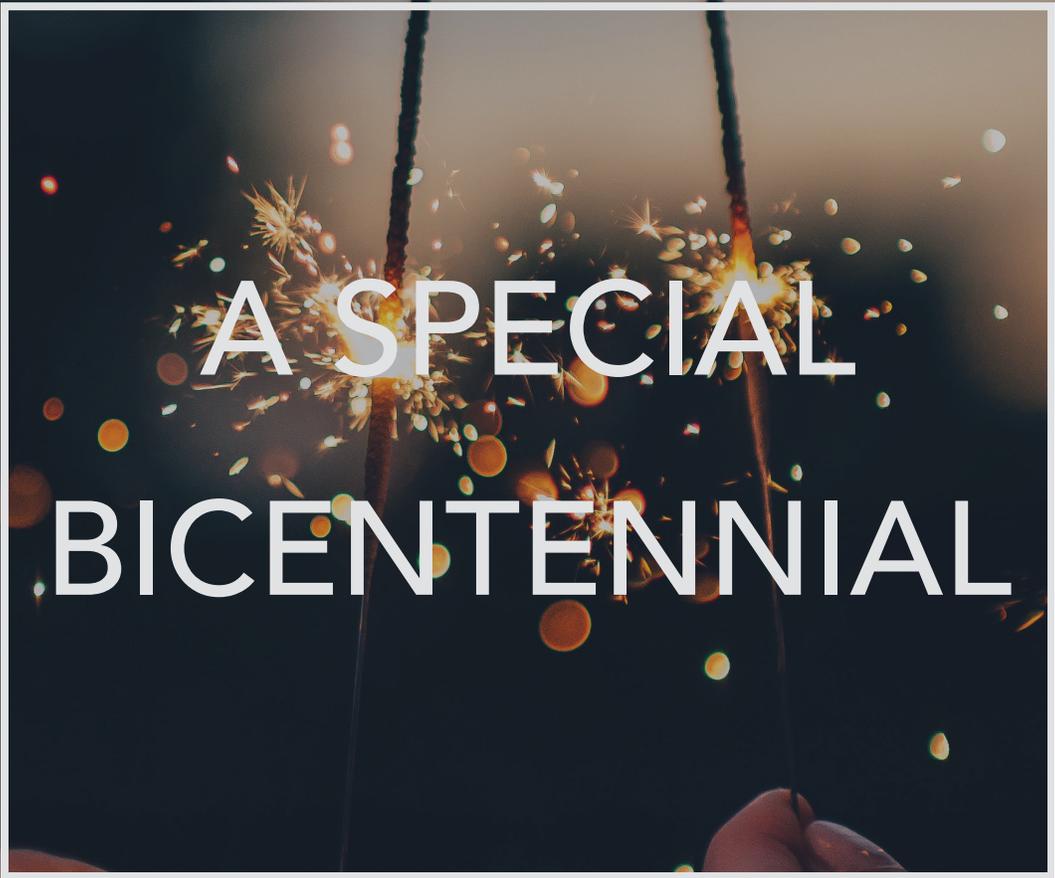


# FOUNDERS JOURNAL

FROM FOUNDERS MINISTRIES | WINTER 2014 | ISSUE 95



## Contributors

**Dr. Thomas Baldwin** was Pastor of the Second Baptist Church in Boston, MA, whose writings were instrumental in Adoniram Judson changing his convictions to become a Baptist. He became a regular correspondent with Judson.

**Adoniram Judson** was a 19th-century missionary sent from America to India, who, along with his wife Ann, became a Baptists on their way to the mission field. Judson's change of convictions gave the foreign mission movement among Baptists in America their first missionaries.

**Dr Tom J. Nettles** is Professor of Historical Theology at The Southern Baptist Theological Seminary, Louisville, KY.

# The Founders Journal

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# A Special Bicentennial

## *Editorial Introduction*

### Tom Nettles

This year marks the 200th anniversary of a remarkable display of God's providence in the Baptist movement in North America. After finding themselves with missionaries in India whom they did not send, Baptists in America were compelled to organize for their support. The result was the formation in Philadelphia, Pennsylvania on May 18, 1814 of The General Missionary Convention of the Baptist Denomination in the United States.

This organization of Baptist churches, which came to be known as the Triennial Convention, adopted the Philadelphia Confession of Faith of 1742 and officially took upon itself the support of Adoniram and Ann Judson as their first missionaries. The Judsons had left Boston in 1812 as convinced paedobaptists under the direction of the Congregationalist's American Board of Commissioners for Foreign Missions. By the time they arrived in India their convictions on baptism had been severely challenged through fresh study of Scripture.

In August of that same year, after his arrival in India, he wrote a letter to the Baptist missionaries in Serampore, including William Carey, and explained to them his and his wife's (Ann—see Tom Nettles' article in this issue of the *Founders Journal*) change in convictions. They were now convinced Baptists in need of believer's baptism. As news of this made its way back to the United States, leading Baptist pastors and associations were compelled to take action in order to support the work of their new missionaries.

One of the leading pastors in this effort was Dr. Thomas Baldwin, whose writings had been instrumental in Adoniram Judson's change of convictions. He was pastor of the Second Baptist Church of Boston and became a regular correspondent with Judson and, in 1817, even baptized Judson's sixty-seven-year-old father after the latter became convinced of the same views of his son.

The letter that is included in this issue from Adoniram Judson is written to Baldwin just 5 days before his father was baptized, although news of that baptism would not reach India for another year. The letter demonstrates the confidence of that missionary spirit that Judson and his colleagues exuded as they labored to see the gospel take root in a hostile environment. Despite laboring faithfully for five years, he had not yet seen the first convert. His confidence, however, rested in the eternal, unchanging purposes of God to save people from every tribe, language, people and nation for the great glory of His Son.

May this same spirit permeate the heirs of Judson and those who stood with him to spread the gospel to India, Burma and beyond 200 years ago.

# Singular Obedience to the Truth as a Foundation for Denominational Unity

Tom Nettles

In a very real sense, the story of the last 200 years of Christian missions can be summarized as the result of punctilious obedience to biblical truth and a radically disinterested submission to divine sovereignty on the part of a young lady of high society from Bradford, Massachusetts. Her conversion, call to missionary life, and submission to the Bible's teaching on baptism began a revolution in American Baptist life that has added a distinctive luster to Baptist identity.

Ann Hasseltine<sup>1</sup> was born December 22, 1789 at Bradford, Massachusetts, into a family esteemed for its social importance, morally upright but, according to Ann's testimony, "ignorant of the nature of true religion." Her early education took place in the academy at Bradford. In her adolescence, peers sought her out for her intriguing conversation, carefree spirit, and social gaiety. She was surrounded with the socially elite who were as "wild and volatile" as she, and in this company she considered herself "one of the happiest creatures on earth."<sup>2</sup> She encountered some seriousness of thought through contact with Hannah More's *Strictures on Female Education* and John Bunyan's *Pilgrim's Progress*. The first result of these literary encounters was to engender in Ann a legalistic spirit in which she felt that a series of resolutions would put her on the fair way to heaven. She resolved never again to attend a party or engage in frivolous activities. This resolution soon vanished under the strength of two invitations which resulted in her "religious plans" being forgotten. She vowed to make no more resolutions since it was clear that she could not keep them. Her life in the next months, from December 1805 until April 1806 fell into succeeding periods of "vanity and trifling" in which she far exceeded her friends in "gaiety and mirth." A revival of religion in Bradford brought a series of meetings ("religious conferences"). In this context, though she maintained an exterior of detachment, she felt that "the Spirit of God was now evidently operating on my mind." She lost relish for amusements, felt dejected and "the solemn truth, that I must obtain a new heart, or perish forever, lay with weight on my mind."<sup>3</sup>

Her disturbance increased. She asked advice from several people whom she perceived to be truly pious and denied her self "every innocent gratification; such as eating fruit and other things not absolutely necessary to support life." She spent her time in reading and crying for mercy. Her

narrative then records the dark night of the soul in her convictions that led to a special working of the Spirit of God. Having seen “very little of the awful wickedness of my heart” she wrote, “I thought myself very penitent, and almost prepared, by voluntary abstinence, to receive the divine favor.” Soon, however, her heart “began to rise in rebellion against God.” She considered Him unjust not to notice her prayers, and “could not endure the thought, that he was a sovereign God, and had a right to call one and leave another to perish.” This did not seem merciful, but cruel to send “to send any of his creatures to hell for their disobedience.” His perfect holiness and purity distressed her even more and her heart “was filled with aversion and hatred towards a *holy* God; and I felt that if admitted into heaven, with the feelings I then had, I should be as miserable as I could be in hell.” In such a state of turmoil, she longed for annihilation and if she could have destroyed the existence of her as easily as that of her body, she would “quickly have done it.” In the midst of this tortuous struggle, however, she soon “began to discover a beauty in the way of salvation by Christ.” She wrote, “He appeared to be just such a Saviour as I needed. I saw how God could be just, in saving sinners through him. I committed my soul into his hands, and besought him to do with me what seemed good in his sight.”

Unaware as to whether this was the new birth, she nevertheless, “felt happy in contemplating the character of Christ, and particularly that disposition, which led him to suffer so much, for the sake of doing the will and promoting the glory of his heavenly Father.” Further reading led her to consider that God’s justice, “displayed in condemning the finally impenitent,” before viewed as cruel, “now appeared to be an expression of hatred to sin, and regard to the good of beings in general. A view of his purity and holiness filled my soul with wonder and admiration.” She felt a disposition to commit herself “unreservedly into his hands, and leave it with him to save me or cast me off: Now she knew that she “could not be unhappy, while allowed the privilege of contemplating and loving so glorious a Being.”<sup>4</sup>

Miss Hasseltine underwent the transforming power of a work of the Spirit of God. She became aware of a remarkable change in attitude toward herself, others, and God. Later she would mention July 6 as the day “I entertained a hope in Christ.”<sup>5</sup>

O how different were my views of myself and of God, from what they were, when I first began to inquire what I should do to be saved. I felt myself to be a poor lost sinner, destitute of everything to recommend myself to the divine favor: that I was, by nature, inclined to every evil way; and that it had been the mere sovereign, restraining mercy of God, not my own goodness, which had kept me from committing the most flagrant crimes. This view of myself humbled me in the dust, melted me into sorrow and contrition for my sins, induced me to lay my soul at the feet of Christ, and plead his merits alone, as the ground of my acceptance. I felt that if Christ had not died, to make an atonement for sin, I could not ask God to dishonor his holy government, so far as to save so polluted a creature, and that should he even now condemn me to suffer eternal punishment, it would be so just that my mouth would be stopped, and all

holy beings in the universe would acquiesce in the sentence, and praise him as a just and righteous God. My chief happiness now consisted in contemplating the moral perfections of the glorious God. I longed to have all intelligent creatures love him; and felt, that even fallen spirits could never be released from their obligations to love a Being possessed of such glorious perfections.<sup>6</sup>

From that time on, Ann viewed her life as the peculiar property of God and pursued her studies in school as a special stewardship. She found greatest pleasure in meditating on the perfections of God and the wonders of His providence and redemption. The closing paragraph of her account of God's dealings with her soul shows her reliance on grace that suffused itself in her thoughts until her death.

While thus recounting the mercies of God to my soul, I am particularly affected by two considerations; the richness of that grace, which called and stopped me in my dangerous course, and the ungrateful returns I make for so distinguished a blessing. I am prone to forget the voice which called me out of darkness into light, and the hand which drew me from the horrible pit and the miry clay. When I first discerned my Deliverer, my grateful heart offered him the services of a whole life, and resolved to acknowledge no other master. But such is the force of my native depravity, that I find myself prone to forsake him, grieve away his influence from my heart, and walk in the dark and dreary path of the backslider. I despair of making great attainments in the divine life, and look forward to death only, to free me from my sins and corruptions. Till that blessed period, that hour of my emancipation, I am resolved, through the grace and strength of my Redeemer, to maintain a constant warfare with my inbred sins, and endeavor to perform the duties incumbent on me, in whatever situation I may be placed.<sup>7</sup>

Ann continued in her spiritual growth and her meditations built on reading the most profoundly evangelical theological literature she could find, such as Thomas Scott on biblical study and Jonathan Edwards on redemption as well as Bellamy on *True Religion Delineated*. Typical of the intensity and depth of her theological devotion are the following entrances in her diary.

Aug 6. ... In thy strength, O God, I resign myself into thy hands, and resolve to live devoted to thee. I desire conformity to thy will, more than any thing beside. I desire to have the Spirit of Christ, to be adorned with all the Christian graces, to be more engaged in the cause of Christ, and feel more concerned for the salvation of precious souls.

Sept 2. I have discovered new beauties in the way of salvation by Christ. The righteousness which he has wrought out is complete, and he is able to save the chief of sinners. But above all, his wondrous dying love and glorious resurrection, astonish my soul. How can I ever sin against this

Saviour again? O keep me from sinning against thee, dear Redeemer, and enable me to live to the promotion of thy glory.

Nov. 6. I daily make some new discoveries of the vileness and evil of my heart. I sometimes fear, that it is impossible for a spark of grace to exist in a heart so full of sin. Nothing but the power of God can keep me from returning to the world, and becoming as vain as ever. But still I see a beauty in the character of Christ, that makes me ardently desire to be like him. All the commands of God appear perfectly right and reasonable, and sin appears so odious as to deserve eternal punishment. O how deplorable would be my situation, thus covered with sin, was it not for the atonement Christ has made. But he is my Mediator with the Father. He has magnified the law and made it honourable. He can save sinners, consistently with the divine glory. God can now be just, and the justifier of those who believe in his Son.<sup>8</sup>

On her birthday, December 22, 1806, she recounted the events since her last birthday. Her calm assurance, built on biblical categories, gives a sound challenge to any who would desire to have a healthy, informed, and humble confidence before God in the day of judgment.

Dec. 22. I am this day seventeen years old. What an important year has the past been to me. Either I have been made, through the mercy of God, a partaker of divine grace, or I have been fatally deceiving myself, and building on a sandy foundation. Either I have in sincerity and truth, renounced the vanities of this world, and entered the narrow path which leads to life, or I have been refraining from them for a time only, to turn again and relish them more than ever. God grant that the latter may never be my unhappy case. Though I feel myself to be full of sin and destitute of all strength to persevere, yet if I know any thing, I do desire to live a life of strict religion, to enjoy the presence of God, and honor the cause to which I have professedly devoted myself, I do not desire my portion in this world. I find more real enjoyment in contrition for sin, excited by a view of the adorable moral perfections of God, than in all earthly joys. I find more solid happiness in one evening meeting, when divine truths are impressed on my heart by the powerful influences of the Holy Spirit, than I ever enjoyed in all the balls and assemblies I have attended during the seventeen years of my life. Thus when I compare my present views of divine things, with what they were, at this time last year, I cannot but hope I am a new creature, and have begun to live a new life.<sup>9</sup>

In 1810 she met Adoniram Judson. Judson, born in 1788, had been remarkably converted from deistic infidelity and was part of the Andover group that prompted the Congregationalists to sponsor an effort to propagate the Gospel among the nations. Judson soon loved her and wanted her to marry him and accompany him to a “heathen land.” His hopes for their marriage

did not flatter her with the prospect of a long and materially embellished life. It was filled, however, with the sort of urgency that had already captured her heart and caused serious contemplations about her own motivation in considering his proposal under these circumstances. Her faith was tried by “dark and gloomy prospects” to test her willingness “through divine grace, to gain as ascendancy over my selfish and rebellious spirit, and prefer the will of God to my own.” As she considered the possibility being the “means of converting a single soul,” and of “attempting to persuade them to receive the Gospel,” and of this truly being a call from God, she felt she could “relinquish every earthly object.” Great fluctuations of feeling and alternate consternation and exhilaration finally succumbed to the steady confidence of a satisfaction that she loved Christ “on account of his own glorious perfections,” that He was “the fountain of all grace,” and “that difficulties and trials are more conducive, than ease and prosperity, to promote my growth in grace, and cherish an habitual sense of dependence on God.”<sup>10</sup>

On New Years Day, 1811, he wrote her:

It is with the utmost sincerity, and with my whole heart, that I wish you, my love, a happy new year. May it be a year in which your walk will be close with God; your frame calm and serene; and the road that leads you to the lamb marked with purer light. May it be a year in which you will have more largely the spirit of Christ, be raised above sublunary things, and be willing to be disposed of in this world just as God shall please. As every moment of the year will bring you nearer the end of your pilgrimage, may it bring you nearer to God, and find you more prepared to hail the messenger of death as a deliverer and a friend. And now, since I have begun to wish, I will go on. May this be the year in which you will change your name; in which you will take a final leave of your relatives and native land; in which you will cross the wide ocean, and dwell on the other side of the world, among a heathen people. What a great change will this year probably effect in our lives! How very different will be our situation and employment! If our lives are preserved and our attempt prospered, we shall next new year’s day be in India, and perhaps wish each other a happy new year in the uncouth dialect of Hindostan or Burmah. We shall no more see our kind friends around us, or enjoy the conveniences of civilized life, or go to the house of God with those that keep holy day; but swarthy countenances will every where meet our eye, the jargon of an unknown tongue will assail our ears, and we shall witness the assembling of the heathen to celebrate the worship of idol gods. We shall be weary of the world, and wish for wings like a dove, that we may fly away and be at rest. We shall probably experience seasons when we shall be “exceeding sorrowful even unto death.” We shall see many dreary, disconsolate hours, and feel a sinking of spirits, anguish of mind, of which now we can form little conception. O, we shall wish to lie down and die. And that time may soon come. One of us may be unable to sustain the

heat of the climate and the change of habits; and the other may say with literal truth, over the grave –

“By foreign hands thy dying eyes were closed;

By foreign hands thy decent limbs composed

By foreign hands thy humble grave adorned;”

But whether we shall be honored and mourned by strangers, God only knows. At least, either of us will be certain of *one* mourner. In view of such scenes shall we not pray with earnestness, “O for an overcoming faith.”<sup>11</sup>

In 1812, Ann and Adoniram Judson sailed for India. They were to meet the Baptist missionaries from England there. In preparation for what they anticipated as a discussion of their instructions to baptize credible believers *and their households*, they restudied the issue of baptism with a view to defending infant baptism. Ann tells the struggle and the results in her diary and in several pieces of correspondence that she wrote on this issue. After relating the growing difficulties that her husband found with this issue, she tells of her own pilgrimage. On August 23, she wrote, “Mr. J. feels convinced from Scripture, that he has never been baptized, and that he cannot conscientiously administer baptism to infants.” Then the following:

I do not feel myself satisfied on the subject of baptism, having never given it a thorough examination. But I see many difficulties in the Pedobaptist theory, and must acknowledge that the face of Scripture does favor the Baptist sentiments. I intend to persevere in examining the subject, and hope that I shall be disposed to embrace the truth, whatever it may be. It is painfully mortifying to my natural feelings, to think seriously of renouncing a system which I have been taught from infancy to believe and respect. O that the Spirit of God may enlighten and direct my mind—may prevent my retaining an old error, or embracing a new one!

Sept. 1. I have been examining the subject of baptism for some time past, and contrary to my prejudices and my wishes, am compelled to believe, that believers’ baptism alone is found in Scripture. If ever I sought to know the truth; if ever I looked up to the Father of lights; if ever I gave up myself to the inspired word, I have done so during this investigation. And the result is, that, laying aside my former prejudices and systems, and fairly appealing to the Scriptures, I feel convinced that nothing really can be said in favor of infant baptism or sprinkling. We expect soon to be baptized. O may our hearts be prepared for that holy ordinance! And as we are baptized into a profession of Christ, may we put on Christ, and walk worthy of the high vocation wherewith we are called. But in consequence of our performance of this duty, we must make some very painful sacrifices. We must be separated from our dear missionary associates, and labor alone in some isolated spot. We must expect to be treated with

contempt, and cast off by many of our American friends ... O, our heavenly Father, wilt thou be our friend. Wilt thou protect us, enable us to live to thy glory, and make us useful in some retired part of this eastern world, in leading a few precious souls to embrace that Saviour whom we love and desire to serve.<sup>12</sup>

In letters to family and friends Ann summarized the events recorded with such pathos in her journal. This letter was written from the Isle of France on February 14, 1813, some five months after their baptism.

I will now, my dear parents and sisters, give you some account of our change of sentiment, relative to the subject of Baptism. Mr. Judson's doubts commenced while on our passage from America. While translating the New Testament, in which he was engaged, he used frequently to say, that the Baptists were right in their mode of administering the ordinance. Knowing he should meet the Baptists at Serampore, he felt it important to attend to it more closely, to be able to defend his sentiments. After our arrival at Serampore, his mind for two or three weeks was so much taken up with missionary inquiries, and our difficulties with government, as to prevent his attending to the subject of baptism. But as we were waiting the arrival of our brethren, and having nothing in particular to attend to, he again took up the subject. I tried to have him give it up, and rest satisfied in his old sentiments, and frequently told him if he became a Baptist, *I would not*. He, however, said he felt it his duty to examine closely a subject on which he had so many doubts. After we removed to Calcutta, he found in the library in our chamber, many books on both sides, which he determined to read candidly and prayerfully, and to hold fast, or embrace the truth, however, mortifying, however, great the sacrifice. I now commenced reading on the subject, with all my prejudices on the Pedobaptist side. We had with us Dr. Worcester's, Dr. Austin's, Peter Edwards', and other Pedobaptist writings. But after closely examining the subject for several weeks, we were constrained to acknowledge that the truth appeared to lie on the Baptists' side. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew it would wound and grieve our dear Christian friends in America—that we should lose their approbation and esteem. We thought it probable that Commissioners would refuse to support us; and what was more distressing than anything, we knew we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish. We felt we had no home in this world, and no friend but each other. Our friends at Serampore were extremely surprised when we wrote them a letter requesting baptism, as they had known nothing of our having had any doubts on the subject. We

were baptized on the 6th of September, in the Baptist chapel in Calcutta. Mr. J. preached a sermon at Calcutta on this subject soon after we were baptized, which, in compliance with the request of a number who heard it, he has been preparing for the press. Brother Rice was baptized several weeks after we were. It was a very great relief to our minds to have him join us, as we expected to be entirely alone in a mission.<sup>13</sup>

On September 7, 1812, the day after her baptism, Ann wrote to a friend, Nancy, and to her parents giving the same basic events but with a few details and perspectives not in the other accounts. The freshness of the experience and the sobering reality of the connections just severed flood abundantly through the lines she writes. To her friend Nancy she begins the letter, “Can you, my dear Nancy, still love me, still desire to hear from me, when I tell you I have become a Baptist?” She recounted the entire odyssey to Nancy interspersing her remarks with the overflow of emotion she felt in reliving these traumatic months. The affair was “maturely, candidly, and . . . prayerfully examined for months” she assured her friend, after which she was “compelled from a conviction of truth,” to embrace the Baptist view. They earnestly sought to “count the cost” and prepare for the “severe trials” of such an action, and they anticipated the “loss of reputation” as well as the “affection and esteem” of American friends. More than those considerations, however, the separation from their missionary associates they anticipated as “the most trying circumstance” and that which “has caused most pain.” This progression of events urged on the by truth, conscience, and providence caused the young Judson couple so recently married and removed from their native country to “weep and pour out our hearts in prayer to Him whose directions we so much wish and need.”<sup>14</sup>

The letter for her parents contained virtually the same narrative of events that she included to Nancy. Doubtless she wrote with an intent and hope that they could more easily resolve themselves to the reality that their lovely, intelligent, socially celebrated, personally engaging, and spiritually fervent daughter had become a Baptist, a member of a dissenting sect outside the esteem of the standing order of the established Congregational church.

Mr. J. resolved to examine it candidly and prayerfully, let the result be what it would. No one in the mission family knew the state of his mind, as they never conversed with any of us on this subject. I was very fearful he would become a Baptist, and frequently suggested the unhappy consequences if he should. He always answered, that his duty compelled him to examine the subject, and he hoped he should have a disposition to embrace the truth, though he paid dear for it. I always took the Pedobaptists’ side in reasoning with him, although I was as doubtful of the truth of their system as he. After we came to Calcutta, he devoted his whole time to reading on this subject, having obtained the best possible authors on both sides. After having examined and re-examined the subject, in every way possible, and comparing the sentiments of both Baptists and Pedobaptists with the Scriptures, he was compelled, from a conviction of the truth, to embrace

those of the former. I confined my attention almost entirely to the Scriptures, comparing the Old with the New Testament, and tried to find something to favor infant baptism, but was convinced it had no foundation there. I examined the covenant of circumcision, and could see no reason for concluding that baptism was to be administered to children, because circumcision was. Thus, my dear parents and sisters, we are both confirmed Baptists, not because we wished to be, but because truth compelled us to be.<sup>15</sup>

Thus in these providential circumstances, the foreign mission movement among Baptists in America received its first missionaries. Knowing that a renunciation of infant baptism would offend friends at home and incur a loss of reputation, they nevertheless plowed forward. This event caused a flurry of letters and explanations to both Congregational and Baptist bodies. Luther Rice who also had embraced Baptist views returned to America via Brazil, from which he wrote to a Baptist pastor in Boston, probably Thomas Baldwin, with the aggressive confession of his duty “to cast ourselves into your hands, and the hands of the Baptist churches in America.” He suggested that “as the Lord had manifested peculiar mercy in leading us to adopt more apostolic views than we had formerly entertained in relation to the ordinances of his house; he would also incline our brethren to extend to us that patronage which might enable us to prosecute those missionary purposes and labours, to which we have, I trust, sincerely and sacredly devoted our lives.” As the English Baptists had been bold and courageous, had labored with a deep sense of purpose and stewardship, and had continued to give sacrificially even in times of national war, Rice contended, “Nor could we do otherwise than assure ourselves that our brethren in the United States have equal love for the Lord Jesus; and certainly not less zeal for diffusing the savour of his precious name among those who must, otherwise, *perish for lack of vision*.” When Rice arrived in the United States, he met with many of the Baptist leaders, began a tour through the New England states, into the middle colonies and the Philadelphia Baptist Association, and into the South to Richmond and Charleston and Savannah in promotion of a national body to support foreign Missions. He suggested Philadelphia as the most central place for meeting. Thomas Baldwin, gave the support of the *Massachusetts Baptist Missionary Magazine* to the fulfill this vision contending, “Our success, under God, in providing funds for the foreign mission, depends on union among ourselves.” The *Savannah Baptist Society for Foreign Missions* met in December 1813 and, under the leadership of W. B. Johnson and William T. Brantley, sent a letter of exhortation to its constituency containing this paragraph.

Since the secession of our dear brethren Rice, Judson and Lady, ... several Missionary Societies have been formed by the Baptists in America. These societies have for their object the establishment and support of foreign missions; and it is contemplated that delegates from them all, will convene in some central situation in the Unites States, for the purpose of organizing an efficient and practicable plan, on which the energies of the whole Baptist denomination throughout America, may be elicited, combined and directed in one sacred effort, for sending the word of life to

idolatrous lands. What a sublime spectacle will this convention present! A numerous body of the Lord's people, embracing in their connexion between 1 and 200,000 souls, all rising in obedience to their Lord, and meeting, by delegation, in one august assembly; solemnly to engage in one sacred effort for effectuating the great command, "Go ye into all the world, and preach the Gospel to every creature."

It came to pass, therefore, that in May 1814, in Philadelphia, thirty-three delegates met and formed the General Missionary of the Baptist Denomination of the United States of America. Though this assembly did not quite match the grandiose description anticipated in the Savannah Society's vision, the vote to create the organization has defined Baptist denominational life for the two centuries following that momentous gathering.



*Adoniram and Ann Judson*

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<sup>1</sup> This article is a revision of a chapter on Ann Judson in *Why I am A Baptist* (Nashville, TN: B&H, 2001).

<sup>2</sup> James D. Knowles, *Memoir of Mrs. Ann H. Judson* (Boston, MA: Lincoln & Edmands, 1829), 13.

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<sup>3</sup> Ibid., 15.

<sup>4</sup> Ibid., 17, 18.

<sup>5</sup> Ibid., 30.

<sup>6</sup> Ibid., 18.

<sup>7</sup> Ibid., 19.

<sup>8</sup> Ibid., 23.

<sup>9</sup> Ibid., 24.

<sup>10</sup> Ibid., 37, 38.

<sup>11</sup> Francis Wayland, *A Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D.* 2 vols. (Boston, MA: Phillips, Sampson, and Company, 1853) 1: 34, 35.

<sup>12</sup> Knowles, *Memoir*, 63, 64.

<sup>13</sup> Ibid., 61, 62.

<sup>14</sup> Wayland, *A Memoir*, 1:105–106.

<sup>15</sup> Knowles, *Memoir*, 62, 63.

# Letter to Dr. Thomas Baldwin

## from Judson

**To the Rev. Dr. Baldwin.**

Rangoon, August 26, 1817.

Rev. and Dear Sir: I am at present wholly absorbed in the dictionary. I hope to have it finished by the time that brother Rice arrives. The rains make it difficult for me to go out much; and for the same reason, we have not many Burman visitors in our insulated situation. Even those who have visited us frequently, and acquired some knowledge of our religion, and manifested some spirit of inquiry, are deterred from prosecuting their inquiries by fear of persecution. The two most hopeful persons suddenly discontinued their visits two months ago, and we have not seen them since. We suppose, from the circumstances, that they became fearful of being suspected. Sometimes persons who have been conversing with me on religion have been surprised by others, on which I have observed that they were disconcerted, remained silent, and got off as soon as possible. They all tell me that it would ruin a Burman to adopt the new religion. My teacher was lately threatened in public for having assisted a foreigner in making books subversive of the religion of the country. He replied that he merely taught me the language, and had no concern in the publication. In view of these difficulties, our first thought is, God can give to the inquirers that love to Jesus, and that resolution to profess his religion, which will overcome their fears. Our second thought is this: We are not under a free government, where every one is his own master, but under an absolute monarchy, where all are the property of one man. Is it not regular and prudent to say something to the master of this great family of slaves, before we take such measures as may be considered trespassing on his rights, and occasion our being deprived of any further opportunity of prosecuting those measures? With these views, I concluded, a few months ago, to distribute the tracts and Gospel which we have published, but with caution and discrimination, to converse on religion with all that I met, but to direct my labors chiefly to preparing what will be invaluable to future missionaries, and thus spend the rest of this year, until we shall have further assistance and advice from home. Then it may be thought best for one of us to go up to Ava, and introduce the matter gradually and gently to the knowledge of the emperor. I am fully persuaded that he has never yet got the idea that an attempt is making to introduce a new religion among his slaves. How the idea will strike him is impossible to foresee. He may be enraged, and order off the heads of all concerned. The urbanity, however, with which he treats all foreigners, and his known hatred of the present order of Boodhist priests, render such a supposition improbable. And if he should only be indifferent, should discover no hostility, especially if he should treat the missionaries with complacency, it would be a great point gained. No local government would dare to persecute the espousers of a

new religion if it was known that they had friends at court. I do not mean to imply that all persecution is to be dreaded, but that persecution which would effectually prevent the use of the means of grace certainly is. It is true that God will call those whom he has chosen; but since he has made means necessary to the end, since it is by the gospel of his Son that He calls his people, it is certainly as much the duty of his servants to endeavor to avert such persecution as would effectually prevent the use of means as it is to use any means at all; and we may reasonably conclude that, when God has a people whom he is about to call, he will direct his servants in such a course.

I have no doubt that God is preparing the way for the conversion of Burmah to his Son. Nor have I any doubt that we who are now here are, in some little degree, contributing to this glorious event. This thought fills me with joy. I know not that I shall live to see a single convert; but, notwithstanding, I feel that I would not leave my present situation to be made a king.

I remain, dear sir,

Your servant in the Lord,

A. JUDSON, JR.<sup>1</sup>

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<sup>1</sup> This letter was published in *A Memoir of the Life and Labors of the Rev. Dr. Judson, D.D.* Vol. 1, pp. 190–191 by Francis Walyalnd, President of Brown University (Phillips, Sampson, and Co.: Boston, MA, copyright 1853 by Emily Judson.

# News

## *National Founders Conference 2014*

Registration is now open for the 2014 National Southern Baptist Founders Conference. It has been several years since we had a national conference and we are looking forward to a time of rich preaching and renewed fellowship.

Register Now and take advantage of our early registration discount.

We will meet October 16-18, 2014 at the historic First Baptist Church of Charleston, SC.



The theme of the conference will be: "Confessional Power and Gospel Advance: The 2LC at Home and Abroad."

The 2nd London Confession of Faith was published in 1689. This year marks the 325th anniversary of that historic event. This important confession, which has been called the most influential among Baptists in the South in Colonial America, has helped shape Baptist identity here and abroad. This conference will celebrate this anniversary while focusing on the importance of confessional Christianity for the advance of the gospel around the world.

Speakers will include: Tom Nettles, Phil Newton, Fred Malone, Tom Ascol, Andy Davis, Steve Lawson and Aaron Menikoff.

Watch our eNews and website for more information in the days ahead.

Hope to see you in Charleston this October!

### *Visit the Founders Booth at the SBC*

If you are attending the Southern Baptist Convention in Baltimore, MD this June 10–11, 2014, be sure to come by the Founders booth in the exhibition hall. We will be giving away a free book and sharing information about Founders Ministries.

Look for us as well under exhibitors on the "SBC Annual Meetings" app. You can download free resources and a free eBook from Founders.

Please note that because we are hosting a booth in the exhibition hall, we will not have a Founders Breakfast before the convention convenes this year.

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# Missions, The Spirit of Christianity

J. B. Hartwell<sup>1</sup>

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”—John iii. 8.

From the time that the angels who fell left their first estate, from the time that the first faint thought of self exaltation cast its blighting shadows across the unsullied heart of the Son of the Morning, there has been going on in the universe a struggle between good and evil, between truth and falsehood, between holiness and sin, between God and Satan.

That there is a personal devil, and that he has set himself to mar, and has miserably marred, the fairest works of God; that, in his hellish antagonism against all holiness, and everything that exalts and honors God, he has, by wily and malignant deception, succeeded in alienating our race from holiness and from God, are truths so plainly taught in the Bible and manifested in the world around us, that only the willfully blind can fail to perceive them.

Deceiving our first mother, and through her overcoming our federal head, Satan corrupted the very fountain of human life, and from that time he has found the human heart, in every country and every age, an easy prey to his artifices. Artfully concealing his purpose and his agency from his victims with an angelic wisdom and foresight, he has led man on from sin to sin, from one degree of depravity to another, till the race now wraps itself in iniquity as a garment; aye, luxuriates like a carrion worm, in its native corruption and filth. Availing himself of his superior wisdom and ability, and of man's weakness; perverting even the noblest and most heavenly sentiments of the human heart, he has, to the utmost of his power, subordinated to his own antagonism against God and truth, every thing, good and bad, in man, who has allowed himself to be led willingly captive. Like a roaring lion, he has gone forth to destroy. Like a cheat, he has deceived the nations. He has attacked the mind, the heart, the body. He has corrupted the languages, the tastes, the customs, the faith of all the nations. Perverting man's tendency to religion, which is innate, he has led him into idolatry. Jeroboam, the son of Nebat, when he had led the ten tribes to revolt against the house of David, the rightful sovereigns of Israel, lest their love of religion, taking them to Jerusalem and to the sanctuary of Jehovah, that glorious temple that Solomon had built, should restore the people to their rightful Lord, set up golden calves in Bethel and in Dan, and proclaimed these the gods of Israel; and by satisfying thus, with a

pretense and a lie, the religious tendency of the people, he kept them away from the true God, and from their lawful sovereign. And no name has come down to posterity stained with a blacker infamy than attaches to Jeroboam, the son of Nebat, who caused Israel to sin.

*Just this*, on a far grander scale, Satan has done. Having led the world into sin and alienated man from God, lest his inborn tendency to worship should lead him back to God, he has perverted this heavenly gift, and made it the grand means of separation between God and the human soul, by instituting IDOLATRY. Walk with me in China, and I will show you gods by the wayside, gods at the bridges, gods of the fields and gods of the cities, gods of the courts, and gods of the kitchen, gods of the sea, and gods of the streams, gods of wealth, and gods of disease. Listen to the languages of the nations, and you find superstition and devil worship ingrained into them, and unconsciously breathed by the youngest child who has learned to speak. The forms of conception, the habits of life, the foundations of society, are built upon superstition and religious error. Go with me to ancient Greece and Rome, to Africa, and the islands of the sea, and I will show you as religious worship, orgies involving the violation of every moral sense, every sense of decency and virtue. Custom, *custom* makes right; and Satan's shrewdness is nowhere more exercised than in the institution among all people of *customs*, involving immorality and degrading crime. Who but Satan could have instituted the custom of Ancestral worship, appealing to some of the tenderest and noblest sentiments of the human heart, by which the Chinese have been enslaved for thousands of years? Who but Satan could have instituted foot-binding, which in China, for scores of centuries, has crippled, and almost annihilated for all good, nearly one sixth of the human race? Satan understood too well the power and influence of woman as a strategic force, to allow her to escape his observation and special care. Hence the customs involving female degradation that prevail everywhere, except where the pure gospel of Jesus Christ has shed its light and influence. The natural delicate tenderness, the strong tendency to purity and goodness, the tenacity to truth and virtue, that characterize uncorrupted women; the tender mother-love, the almost unbounded mother-influence, are all checked or perverted by the arch-fiend, by female degradation and ignorance. The moral sense of the ancient Greeks and Romans must have revolted at the horrid lewd rites involved in their religious worship. Yet Satan had made custom sanction them, and thereby the horror was modified, and the devil continued to be worshipped.

But when, revolting at the absurdities of heathenism, the human mind demanded something better, Satan was equal to the occasion, and *Mohammedanism* arose, which, for eleven hundred years, has blighted with its curse many of the fairest lands of Asia, Africa and Europe.

And Satan ventures on holier ground. He enters the arena of truth, and, by its perversion, establishes man in his opposition to God. *Judaism*, at first the earthly embodiment of the truth of God, has been perverted to opposition to God's own truth; and now, the descendants of "the friend of God," to whom pertained the promises and the sanctuary, and by whom, as pertained to the flesh, the Christ came, are the inveterate and irreconcilable enemies of the truth, to which their own existence as a scattered, peeled, despised, yet separate and distinct people, bears the strongest testimony. Christ came to his own, and his own received him not, but cried, "Away with

him, his blood be upon us and upon our children.” And till today they know not his saving grace; but, calling themselves the people of God, and believing that they are serving God, they are marshalled in Satan’s army, and direct all their mighty energies against God’s plan for destroying the works of the devil.

Would God Satan had stopped here! God-defiant, he has entered the very holy of holies, and, in the Church of Jesus Christ, has raised up *Antichrist*, which, veiled in the garb of the very Bride of Christ, but in heart charged with the venoms of the pit, has gone forth his chosen emissary to deceive the nations. O Rome, Rome, Rome! what hast thou done? From every land where thou hast held thy sway comes the wail of superstition ignorance and blood—energy stifled, mind enslaved, heart poisoned, truth crushed, vice rampant, God defied, Satan enthroned.

But the mind of man will not, cannot remain always bound by the absurd superstitions and slavish subserviency of Rome; and, breaking loose from its shackles, it rushes, led still by the arch-deceiver, into the mazes of *infidelity*. Like the pendulum, from the one extreme of credulity, giving up soul and body to the *dictum* of the priest, the mind swings to the other extreme of infidelity. And here the enemy avails himself of every agency. Education, incipient science, the art of printing, the telegraph, literature, are all perverted to his service and to opposition to truth, to holiness and to God.

On the other hand, however, the Bible teaches, with equal plainness, that Jesus Christ was sent into the world to overcome all this evil. *For this purpose was the Son of God manifested*, that he might destroy the works works of the devil.

In this struggle between good and evil, between God and Satan, the Bible represents all created intelligences as interested; and especially in the work of reconciliation that Christ is effecting, are their intensest feelings and sympathies elicited. Paul speaks of himself and his fellow-apostles as appointed unto death, and as a theatre, a spectacle to the world, to angels and to men; representing the world, the angels and men as gazing with intensest concern, as if upon one of the gladiatorial shows, in which persons appointed to death were set to struggle in mortal combat with wild beasts.

The angels are interested. They desire to look into this mystery. From the time of their creation they had been wont to bow in adoration before the Son of God. Now they behold a mystery involving his humiliation, his ignominy, his suffering, his death. It staggers them, and they desire to look into the mystery. They are all ministering spirits sent forth to minister to them who shall be the heirs of salvation. And they seem anxious to take part in the conflict. Right gladly they visited the saints under the Old Testament dispensation and under the New. Right gladly they ministered to the Saviour in the hour of his extremity in Gethsemane.

So, too, the saints are concerned. When it was permitted to Moses and Elijah to visit the Saviour at the time of his transfiguration on the mount, the only theme that could claim their conversation in that precious hour was the sacrifice that he should accomplish at Jerusalem.

And God also himself is intent upon the struggle, and upon the manifestation of his glory which is to result therefrom. Paul says, “Unto me, who am less than the least of all saints, is this

grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men know what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ to the intent that now, unto the principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord”—(Ephesians 3:8–11)—i.e., unto Paul was granted the privilege of preaching among the heathen, and of letting all men know the fellowship of the mystery which had been hid in God from the beginning, but was now revealed through his holy Apostles; viz., the mystery of God’s purpose in creation; that he had created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; that he had made the world expressly that, through his redeemed here, he might manifest to all the intelligences of the universe such glories in his character and workings, as, in all eternity, there had been no opportunity of exhibiting before.

With God this has become, if I may so speak, the grand theme, the *supreme thought*. The great themes of the Bible, its stupendous truths, are Man’s Apostacy and God’s Redemption. The Old Testament history was evidently written with an eye expressly to these doctrines. They constitute the burden of the prophets, they give all their music, all their sweetness to the Psalms, and the New Testament is but a final and authoritative reiteration of the same doctrines.

The central figure of Christianity is Christ. Around him cluster all its glories, in him centre all its joys, all its affections, all its hopes. He is the great sun of the Christian system, around which revolve its doctrines, its principles, its ordinances, its theories, its promises, its threats. He is the great source whence emanate all the Christian inspiration, all its light, its warmth, its vivifying power.

And Christianity is the central system of God’s universe. As the suns of God’s numerous systems are supposed to revolve about a common centre, towards which they gravitate, so about Christ and Christianity revolve, and towards Christ and Christianity gravitate God’s purposes, his providences, his works, his glories and his affections. Here is his peculiar joy, here his highest glory. Man has sinned, but Christ has redeemed him. Satan has corrupted man, but Christ purifies him, and makes him meet for companionship with angels and with God. Man has degraded himself to hell, but Christ exalts him to heaven.

The essence of Christianity in the individual soul is likeness to Christ, union with Christ. The key-note of the Christian life and character is fellowship and sympathy with Christ. *The Christian’s fellowship with Christ in this life and the life to come was the object of the death of Christ.* “Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him” (1 Thessalonians 5:10). Our Lord Jesus does long for the companionship and fellowship of his people. He did when he was on the earth. From among the multitude of his disciples he chose a dozen men *that they might be with him*. One object of our Saviour in selecting the Twelve doubtless was that, by their being constantly associated with him, witnessing his miracles, listening to his instructions, and imbibing his spirit, they might be the better prepared, after his removal from the earth, to build up and establish his kingdom in the world. But one object, also, was that they

might be with him. And accordingly we find that, during his public ministry, only on those occasions when, though he was God, he felt it necessary to withdraw from all human companionship, and spend a season in communion with his Father in heaven, did he separate himself from his chosen disciples. When he was about to go away from the earth, his heart seems to have yearned over those disciples. "I go," he says, "but I will not leave you comfortless. I go to prepare a place for you, and if I go and prepare a place *for you*, I will come again and take you to myself, that where I am there ye may be also." Again, he says to them, "Because I live ye shall live also," as though there was a necessity in the fact of the Saviour's living that his disciples should live also; as though life would not be life for Christ unless his disciples, too, should live. And, then, in that last prayer to his Father, recorded in the seventeenth chapter of John, he says, "Father, I will that they whom thou hast given me be with me where I am;" as though heaven would not be heaven to Christ unless his disciples were there to share its glories with him. Strange! Incomprehensible! It almost seems as if the Lord Jesus were stooping to that which is unworthy of him as God, that he should long for the companionship and fellowship of such poor, miserable creatures as ourselves. And yet we are taught as plainly as language can express it, that the Lord Jesus longed for this, and so longed for it as to be willing to die to attain it.

The fellowship with Christ here spoken of, is to be *begun in this life*. The Christian is not to wait till he passes beyond the river to the other shore, to live with Jesus. It is "whether we wake or sleep," i.e., whether we live or die, whether here or in the spirit land, that we are to live with Christ.

There *is* such a thing as the Christian's living along with Jesus here in this life. Our Saviour, before he left the world, promised his disciples that he and his Father would come and take up their abode in the hearts of his people. Aye, there is more, even a *conscious* presence of the Lord Jesus. He promised that he would manifest himself to his own as he would not manifest himself to the world. He lets the Christian know of his presence and his love. I remember to have read somewhere of a man who was to spend the night in the same room with Bengel, the author of the Gnomon. Bengel was a holy man, and the Christian felt it would be a privilege to witness his devotions. He watched him, saying to himself: "Now, I shall see Bengel pray." But when the hour grew late, the old man, weary, closed his books and laid aside his papers, and, lifting his eyes to heaven, said; "O blessed Saviour, the same old relation between thee and me continues," and quietly laid himself down to sleep. It was not necessary for the old man, worn as he was with his day's labors, to go through with even the form of prayer. There was a fixed, established relation between him and his Saviour. Bengel loved Jesus, and Jesus knew it; Jesus loved Bengel, and Bengel knew it; and it was only necessary for him to say to his Redeemer: "Blessed Saviour, the same old relation between thee and me continues," and in perfect confidence he could lay himself down to rest. The afflicted Christian sometimes attains this same spirit of confidence, union and harmony with the Divine will. Oft repeated and long continued suffering has brought him into a state of acquiescence in the Divine will and purposes, and he feels, "Whatever God wills, I will; whether for joy or for sorrow, for comfort or for pain, for life or for death." And it is the Christian's privilege always to live in this state of harmony with God and companionship with God. And if his privilege, then his duty.

But how can two walk together except they be agreed? Two men, all whose tastes, affection, purposes, aims, hopes are diverse, cannot walk together in love. Every subject that arises for discussion involves a dispute. There is a jar, a discord. They do not think alike, feel alike, act alike; and before they can walk and live together in peace, they must come to have some common character, some common principles, some common interests, aims, purposes, affections. Now, if our Lord Jesus Christ died for us that we should live with him, it follows, necessarily, that he died for us that we might be united with him in sympathy, in character, and in desire.

If space permitted, it would be pleasant and profitable here to study the character of Jesus Christ, and to dwell upon some of those features in his character in regard to which we must be like him if we would live with him. Mark his humility. Though God, and knowing himself to be God, he yet moved an humble man among humble men. When reviled, he reviled not again; when rebuked, he threatened not, but meekly, gently, lovingly bore all. Go to Jesus Christ and learn how to live humbly before God, humbly among men. Note, too, his diligence. Whatever his surroundings, in the crowded city, or in the solitude of the desert, always ready to work. Having left the multitude on one occasion, expressly to seek a little rest for himself and his disciples, the multitude hearing of his whereabouts and following him, he was not too weary to come forth and preach to them. And when, journeying through Samaria, he sat wearied at noon upon the curbing of the well near the city of Sychar, while his disciples went into the city to buy food, there came a woman of Samaria to draw water, Jesus was not too weary to talk to her of the water of life, nor to preach two whole days, to the Samaritans concerning the kingdom of God. Go, reader, to Jesus Christ and learn how to labor. Contemplate his tenderness and sympathy,—always touched with the woes of the distressed. Go to Jesus Christ and learn how to succor the needy and the suffering. And there is a fellowship of suffering, too, which it is the church's privilege to share. Note, also, the spirit of confidence in his Father which characterized the Christ, saying in his last moments on the cross, "Father, into thy hands I commit my spirit." Go to Jesus Christ and learn how to die. But space does not allow a consideration of these points. Let it be clearly fixed in the mind, however, as a point in our argument, that the Lord Jesus Christ died for us, to the end that we should be united with him in character, in sympathy, and in desire.

The fellowship with Christ which is thus begun here is *to continue in the life to come*, Whether we wake or sleep, we are to live with him.

To the Christian there are not two lives. There is only one life here and hereafter. There are those who teach that the soul sleeps with the body from death till the resurrection; but the Bible knows nothing of any such doctrine. Had Paul believed that for him to die would be to lie down and sleep, would he ever have been in a strait betwixt two, not knowing what to desire—to depart and be with Christ, which, he said, would be far better, or to continue in the flesh for the benefit of the church? Ah, no! That man loved Christ too much. He would rather have lived and labored, sacrificed and suffered if need be, for the advancement of the Redeemer's kingdom on the earth, than to have laid down to sleep. Paul knew that for him to die was to go into the more immediate, visible presence of the Lord Jesus than was possible even for him while he lived in the flesh. He longed to go. For him, to live was Christ; to die, gain. I was at the death-bed of a holy

man once (a Presbyterian Missionary in China), and as he drew near to his earthly end he lifted up his eyes and said to us: "I see things that you cannot see, I know things that you cannot know. Death? Is this death? *There is NO DEATH.* It is just one living right straight on—just the expanding of temporal life into eternal life." And there is the true idea of the Christian's death: "Just living right straight on." There is no stop at death, no cessation of existence, of consciousness, or of identity. It is a heathenish idea that at death we change into something or somebody else. We carry with us our consciousness, our identity, our memory, our character, our fellowship, and our love, just so far as these are pure and holy and in accord with the Divine will. When I go across the ocean to China I do not cease to be myself. I am there, as it were, in a new world, surrounded by people whose appearance, dress, language, tastes, habits, characters, are all different from what I have been accustomed to in America. But I am myself. My character, my aims, my hopes, my purposes, my fellowships, my loves, are unchanged. I do not change because I have crossed the water. And just so when I cross the little river of death. I shall be *myself*. I shall carry my character with me into the other world. If a tree fall toward the north or toward the south, in the place where a tree falleth, there it shall be. He that is holy shall be holy still, and he that is filthy shall be filthy still. The man who loves the world, who loves self, who loves sin here, will love self and sin over there, and the man who loves purity, and holiness, and God and Heaven here, will love purity, holiness, God and Heaven over there. Death will work no such change in any one, as that from being a lover of sin, of Satan and of the world, he will turn and begin to love holiness and God.

I shall carry, also, with me my fellowship and loves, so far as these are pure and holy. I know and love my friends in Jesus Christ here—I shall know and love them on the other shore. Why not? I shall be myself, and they will be themselves. We shall know that we are, and what we were, and why we are what we are. Punish a child without letting him know the ground of the punishment, and it ceases to be punishment—it is cruelty. So, take away from the rewards of the other world a knowledge of the grounds thereof, and they cease to be rewards. We shall carry our memories unimpaired into the future life. When the rich man lifted up his eyes in torment and saw Lazarus afar off in Abraham's bosom, and begged that he might be sent to cool his tongue with a little water, Abraham, said to him: "Son, remember." Shall the damned in hell remember and the saints in heaven forget? Never! We shall remember our struggles, our labors, our sacrifices, our temptations, our sins. We shall remember and love each other there. It will not be wrong to love some more than others. Christ did so when on earth. The Twelve were dearer to him than the multitude, the three nearer than the rest of the Twelve, and one is specially designated as the disciple whom Jesus loved. Those of us who have lived long on earth have come to feel that we have as many and as tender ties in the other world as in this, and one of the sweetest anticipations of the future life is the hope of reunion with our loved and lost.

And we shall carry with us our fellowship with Christ. For this he died, that whether we wake or sleep, live or die, we should live with him. In heaven every desire, every emotion that finds expression in the Saviour's breast, will find an echo in the breasts of his saints; every cord that vibrates in the Saviour's bosom will find a cord vibrating in unison in the bosoms of his own. Otherwise heaven will be no heaven. What of joy or comfort is there to the sin-loving man of the

world in the company of the devout men of the earth while they talk of joy in the Holy Ghost? To him there is no joy. He would prefer to be among those of his own character and passions. So a soul in heaven not in sympathy with Christ would find heaven a hell. His presence would mar the harmony of heaven, and ruin it, which God can never allow. Dr. McCosh somewhere uses an illustration like this: Here is a clock. It is a beautiful piece of machinery. Every wheel, and every cog in every wheel moves in perfect harmony with every other, and with the grand design of the maker. There is beauty, there is symmetry, there is accuracy. But mark! Every time the hand reaches a certain point on the dial, there is a jar. The clockmaker searches to find the cause. One cog on one wheel is out of position, out of harmony with purpose of the maker. He may ply his nippers and twist it, or he may ply his file and rasp it. He will bring it into position and harmony if it will be brought. Otherwise he will destroy it. He cannot allow his whole machine to be ruined for the sake of one miserable cog. So with God. The universe is God's grand machine, which he has built for a grand and glorious purpose. We are cogs in that machine. If we are in harmony with the rest of the machine, and with the purposes of the great Maker, all is well; if not, he will destroy us. God cannot help it. He cannot allow his universe to be ruined for the sake of a miserable sinner. God must destroy the sinner just because he is out of harmony and sympathy with himself.

The heavenly bodies move, each in its appointed orbit. There is beauty, there is symmetry, there is accord, there is silence. The attractions and counter-attractions balance each other, and all move in harmony with each other and with the purpose of the Maker. But let one of those orbs leave its orbit, however little, and the longer it strays, the further it strays. The equipoise is destroyed. The orb must be brought back, or, darting hither and yon through the heavens without law, God must destroy it. So with us. While we are in sympathy and harmony and cooperation with the Divine will and purpose, all is well; but, out of sympathy with God, all must perish.

Now, if it be true that sympathy with Christ here is necessary to our sympathy and life with him hereafter, it behooves us to ask: Is there any one thing upon which Christ has set his heart supremely? If so, in that we must sympathize. We, look into the Bible and there learn that the one grand, absorbing and, if I may so speak, consuming thought with the Christ is the saving of the souls of men all over this world. It was this that brought him from heaven, that carried him through all the scenes of his humiliation and suffering on earth, that took him to the cross and the grave. For this he lived, for this he labored, for this he sacrificed, for this he died, for this he arose again, and for this he now lives and pleads—aye, reigns in heaven.

All things were made by and for the Christ. For him the heavens were created, and all the angelic host; for him the orbs of light and beauty that roll in grandeur above us, the planets with all their inhabitants, if they have them. But upon none of these has the Son of God set his affections supremely. The angels sinned, but no provision was made for their redemption, and today they await in chains the day of the revelation of God's wrath. But on this little planet of ours God seems to have centred his love in a peculiar manner. Here is to be the scene of his triumph over evil. The redeemed of the earth are called the "*glory of Christ.*" In them he finds his glory

above every other glory. Through them God is to manifest such glories in his own character as in all eternity there has been no similar opportunity of exhibiting. For this purpose he made the worlds. He created all things by Jesus Christ, to the end that now unto the principalities and powers in heavenly places might be known, *by the church*, the manifold wisdom of God.

To the accomplishment of his purposes in Jesus Christ God has subordinated every other purpose, every power, and every agency in the universe. Because Jesus Christ has suffered, God also hath highly exalted him, and given him THE NAME that is above every other name, that at the name of JEHOVAH JESUS every knee should bow, of things in heaven (angels), of things on earth (men), and of things under the earth (devils and damned spirits). Everything in heaven, earth and hell shall conspire to accomplish the work of Christ, which is the saving of men, and thereby the destroying of the works of the devil. If there be power in God Almighty to make Jesus Christ triumph, he will triumph.

And sympathy with Christ in this work of saving the souls of men everywhere is just the missionary spirit. It is inconceivable that a man should love Jesus and not love that which Jesus loves, not labor for that for which Jesus labors, sacrifice for that for which Jesus sacrificed, and die, if need be, for that for which Jesus died. Sympathy with Christ is the essence of Christianity, and is identical with the Spirit of Missions.

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