

Page 95

109

A
D E F E N C E
O F
M I S S I O N S.

6

A
DEFENCE

OF

MISSIONS

FROM

CHRISTIAN SOCIETIES

TO THE

HEATHEN WORLD:

A

SERMON,

PREACHED BEFORE

THE EDINBURGH MISSIONARY SOCIETY;

On Thursday, Feb. 2. 1797.

BY GREVILLE EWING,
ONE OF THE MINISTERS OF LADY GLENORCHY'S CHAPEL,
EDINBURGH.

EDINBURGH:

PRINTED BY J. RITCHIE.

SOLD BY J. OGLE, PARLIAMENT-SQUARE, J. GUTHRIE,
NICOLSON'S STREET, & G. PEATTIE, LEITH.

1797.

A
D E F E N C E
O F
M I S S I O N S.

ROM. X. 11. to the end of the Chapter.

For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

port? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

THE Apostle Paul had a singular lot, and as singular a character. It is fashionable now to speak of him with some degree of respect, but he was generally reckoned by his contemporaries to be a man of a turbulent, or, at least, eccentric disposition.

Born at Tarsus of Jewish parents, he united in himself, the privileges of a Roman citizen, and of a descendant of Abraham. His education corresponded with the respectability of his birth. He was brought up a Pharisee. He profited in the Jews religion, above many his equals. He became exceedingly zealous of the traditions of his fathers, and beyond measure persecuted the innovators who presumed to disregard them. In short, nothing could be more promising

promising, in a worldly view, than the circumstances of Paul at the beginning of his life; and afterwards it would probably be a common remark concerning him, that if, in addition to his advantages of birth, abilities, education, and popularity, he had only possessed the ambiguous virtue of steadiness, he must no doubt have risen to opulence and to honour. But how absurd was it for a man in his situation, to make so sudden and complete a change of all his principles; to abandon his old friends; wantonly to forsake the path of prosperity; and to associate with persons, whom he had lately despised! Such conduct, whatever might be the pretence for it, argued a restless temper, an affectation of singularity, a spirit of contradiction, vanity, and self-conceit, for which the mind of a reasonable man could have no patience.

That strangers to the gospel should speak in this manner of a new disciple of Christ, was neither wonderful, nor very mortifying. But Paul had to endure more painful opposition. Many who seemed to be pillars of the church, had not those enlarged views of the extent of the Redeemer's kingdom, by which the mind of Paul was so nobly animated; at least, they did not

avow their views in so manly a manner. They were disposed to confine their own labours entirely to the spot where they had once been useful, and to condemn any man, who should venture to preach to Gentiles, unless he could prove his call by a vision from heaven. They partly laboured under prejudice themselves, and partly were overawed by the prejudice of others. False teachers had crept in, who insisted, that if Gentiles were to be admitted into the church, they should submit to the yoke of the Mosaic ritual; and some perhaps of the ministers of Christ, instead of contending for the unadulterated and liberal system of the gospel, were willing to compromise the matter in this way, that they might seem to embrace the Gentiles, without breaking with the Jews, or giving a handle against themselves to their moderate brethren. By this shameful policy, while they obstructed the free progress of the truth, they would please neither the one party nor the other; and the reproach which they met with, would be rendered more grievous by the consciousness, that they had been "desiring to make a fair shew in the flesh, only lest they should suffer persecution for the cross of Christ." We must not suppose,

pose,

pose, however, that they wanted an apology for their conduct. None were more desirous than they, to see multitudes daily added to the church. But, while perfectly satisfied as to the importance of the object, they thought much caution was necessary as to the manner of pursuing it. Things should be done quietly and by degrees. Their good must not be evil spoken of. The wisdom of the serpent must be united with the harmlessness of the dove. All things were lawful, but all things were not expedient. They had their doubts, as to the expediency of openly attacking the prejudices at once of the people and their rulers. Such attacks would hurt their usefulness, would be ascribed to motives very different from the real ones, would be stigmatized as inflammatory, would afford an opportunity to the disaffected to raise disturbances in the country of the most dangerous nature, in short, would certainly do more harm than good.

Men who thus observed the clouds would put their hands to the plough with great hesitation; and when they beheld our Apostle boldly calling the Gentiles to the faith, and without disguise or ceremony, asserting the liberty
 wherewith

wherewith Christ had made them free, they would be filled with that kind of inquietude, which arises from the excited mixture of prejudice, and jealousy, and fear, and resentment. They would whisper, that they were sorry to see their friend Paul so headstrong and rash. His sincerity and ardour might be amiable; but why carry matters with so high a hand, and to such extremes? They dreaded the consequences of his violence. They wished he might persevere. They could not but remark, that he was once as furious a persecutor, as he was now a zealous Christian, and that, of course, much of his zeal must be ascribed to natural temper. It was really presumptuous in a young man, like him, to depart from the beaten track of his brethren and fathers, without so much as consulting them. It was surely proper to avoid giving countenance to such a man, and even doing him a service, to thwart him in his measures, for the salutary purpose of mortifying his vanity.

While sentiments like these laboured in their breasts, they would treat our Apostle with a cold reserve, which might have frozen up the soul of an ordinary man; and although perhaps they never ventured to withstand him to the
face,

face, as he did them, yet their private insinuations against his character, combined with the prejudices of the Jewish people against his doctrine, would greatly increase the difficulties of his ministry.

Accordingly we find, that in almost all his public discourses and epistles, he was obliged to enter upon a vindication of his conduct. A part of one of these vindications is contained in the passage which we have now read. In the course of this epistle, he had proved both Jew and Gentile to be guilty before God ; and every one that believeth, whether Jew or Gentile, to be justified freely by Divine grace through the redemption that is in Jesus Christ. The advantages of the Jews, though great, were more than counterbalanced by their blindness ; while the goodness of God was illustriously displayed to the Gentiles, who had long been sunk in the grossest ignorance and vice, and been despised, instead of being pitied, by their more highly favoured brethren. Paul was perfectly aware, that the boldness with which he insisted upon these important truths would give great offence to his countrymen, and that they would charge him, not only with apostacy, but

want

want of natural affection. He did not, however, withhold, through fear, the truth in unrighteousness. He rather gave diligence to explain it fully, and strongly to urge its evidence upon their minds. Anticipating their accusations, he declares his lively concern for the salvation of his kinsmen after the flesh, and assures them, that he was not become their enemy, because he felt it his duty to tell them the truth. His doctrine was no novelty ; it was supported by their own scriptures ; it referred to a most wonderful dispensation of Divine grace, which had actually commenced, which was eminently to display the glory of God, to disseminate happiness throughout the world, and to lead to the complete fulfilment of the promises of mercy to the Jews themselves.

As the immediate subject of that part of his argument which we have read, is the universal promulgation of the gospel, it seems well suited to the occasion of our present meeting ; and a little attention to it may lead to principles, which, by the blessing of God, will animate and confirm our zeal in the work of missions to the Heathen.

The

The substance of the Apostle's reasoning seems to be comprehended in the following propositions, which we purpose attempting to illustrate and apply.

1st, That the gospel reveals salvation to mankind, without respect of national distinctions.

2^d, That the benefits of the gospel cannot be enjoyed, according to the liberality of the dispensation under which it is proclaimed, unless missionaries be sent into every part of the world.

3^d, That partial failures of success form no objection to missionary undertakings.

4th, That missionaries shall certainly succeed so far as to penetrate into every country upon earth.

5th, That Heathens shall hear, and believe, and be saved, while many of those who have long enjoyed the means of grace, are spoken to in vain.

In the *first* place, The gospel reveals salvation to mankind, without respect of national distinctions. " For the scripture saith, whosoever
" believeth on him shall not be ashamed. For
" there is no difference between the Jew and the

B

" Greek :

“ Greek : for the same Lord over all, is rich un-
 “ to all that call upon him. For whosoever shall
 “ call upon the name of the Lord shall be sa-
 “ ved.” The great national distinction with
 which the first preachers of the gospel had any
 concern, was that of Jew and Gentile. That di-
 stinction could plead Divine authority for its ori-
 gin, and had all the advantages of antiquity in
 its favour. To suppose, for a moment, that a
 thing so sacred, could ever cease to exist or be
 useful, would no doubt be considered by many
 as impious. Paul does not scruple, however,
 plainly to declare, that “ there is no difference
 “ between the Jew and the Greek ;” and he
 maintains his assertion by three quotations from
 the Jewish scriptures. The first of these esta-
 blishes the unlimited nature of the great promise
 of the gospel. It is taken from Isaiah, xxviii.
 16. “ Thus saith the Lord God, Behold I lay
 “ in Zion, for a foundation, a stone, a tried stone,
 “ a precious corner-stone, a sure foundation : he
 “ that believeth, (or whosoever believeth), shall
 “ not make haste.” The second is produced as
 an argument from the Divine impartiality in
 hearing prayer. It seems to be taken from
 Psalm cxlv. 18. where the Psalmist, in celebra-
 ting

ting the universal goodness of God, says, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Lest it should be thought that these words of the Psalmist were to be restricted to temporal mercies, Paul makes the third quotation, from Joel, ii. 32. to prove, that prayer, by whomsoever offered, should be answered with salvation. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered (or saved): for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Great as the distinctions were of families and nations under the early dispensations of Divine grace, they neither existed from the beginning, nor were they ever intended always to last. They became necessary in consequence of our fall into sin; and they were established, for the time then present, with a view to preserve the knowledge of the true God, and of his gracious promises, and to mark their fulfilment in the person of the Messiah. They were not opposed, but made subservient, to the universality of the gospel-dispensation. They were

were gradually rendered more comprehensive, being extended from a family to a nation, that the way might be prepared for the glory of the latter day. When that day began to dawn, they had become old, and were ready to vanish away. The abolition of these distinctions, however unpopular when it first took place, was recognized and celebrated, both in the law, and the psalms, and the prophecies. The psalms and prophecies speak very fully of the calling of the Gentiles to a participation, in common with the Jews, of the blessings of the gospel; and our Saviour, who came to fulfil the law, shewed that it made provision for the same thing, when, in explaining the second great commandment, he taught that a Jew could be neighbour to a man that was a Samaritan. He announced, indeed, the absolute annihilation of all national distinction, as to the blessings of Christianity, in his conversation with the woman of Samaria, John, iv. 21.---23. “ Woman, “ believe me, the hour cometh, when ye shall “ neither in this mountain, nor yet at Jerusa- “ lem, worship the Father. But the hour co- “ meth, and now is, when the true worshippers “ shall

“ shall worship the Father in spirit and in
“ truth.”

The distinction between Jew and Gentile was, at best, the mark of a preparatory dispensation, and certainly was perverted in the most abominable manner. Occasion was taken from it to foment and to justify selfishness, and pride, and hatred, and war. Men, to whom the Divine law of love had been given, confined their charity entirely to the people of their own country. Under the notion of patriotism *, they
thought

* “ Patriotism also, says Soame Jenyns, that celebrated virtue so much practised in ancient, and so much professed in modern times; that virtue, which so long preserved the liberties of Greece, and exalted Rome to the empire of the world: this celebrated virtue, I say, must also be excluded, (*i. e.* from the catalogue of Christian virtues); because it not only falls short of, but directly counteracts the extensive benevolence of this religion. A Christian is of no country, he is a citizen of the world; and his neighbours and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance: Christianity commands us to love all mankind; patriotism to oppress all other countries to advance the imaginary prosperity of our own: Christianity enjoins us to imitate the universal benevolence of our Creator, who pours forth his blessings on every nation upon earth; patriotism to copy the mean partiality of an English parish-officer,

thought themselves warranted to regard those fellow-creatures, who were separated from them by a ridge of mountains, or an arm of the sea, as their natural enemies. And, instead of being desirous to impart benefits to others, were disposed to value what they enjoyed, in proportion as the enjoyment of it was peculiar to themselves.

A similar spirit hath too long prevailed in the church of Christ. Many of the societies which exist in it, have acted, as if a distinction between them, like that of Jew and Gentile, had been established by Divine authority. They have almost wholly confined their views to their own aggrandizement. It has been their great ambition to gain the exclusive countenance of the
rulers

cer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own inconsiderable village. This has ever been a favourite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a licence to inflict wrongs and injuries, not only with impunity, but with applause; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of Christian virtues." View of the internal Evidence of the Christian Religion, by Soame Jenyns, page 42. of the ninth edition.

rulers of the countries where their strength lay, And even when they were obviously agreed respecting the great doctrines of grace, they have so completely exhausted their strength, in mutual contention, that they have left themselves little either of time, inclination, or ability, to do any thing for the good of their Heathen brethren *.

Very happily a different disposition begins to manifest itself. Christians observe, that while they are disputing among themselves by the way who shall be greatest, the interests of their Master, and the salvation of their brethren throughout the world, are grievously neglected. Ashamed of their indifference hitherto, they are
setting

* " We talk, says Mr Horne, of the interests of the establishment, the dissenting cause, the baptist and independent interest, the methodist cause, and the like, until we lose sight of the Christian cause, the common interests of mankind, and the diligent, peaceable service of our Master. Thus do we forsake the sublime of religion, sink into the meanness of partizans, and inspire our flocks with a fierce sectarian zeal. We first baptize our secular interests and evil tempers into the name of the disinterested and lowly Jesus; and then, contend for them, with as much warmth and pertinacity, as though they involved our salvation." Letters on Missions, page 2.

setting themselves seriously to attend to that most exalted object of Christian zeal, the sending of the gospel to all nations. They leave it not, as formerly, to the exclusive care of a few societies, however respectable, but are every where associating publicly for the purpose of producing general interest, mutual confidence, combined endeavour, and extensive operation. Being brought into contact with one another, and warmed by the same sentiment, they irresistibly unite. While the men of the world are embroiled in the most furious contests, an harmony is arising among the people of Christ, which is so uncommon, so unlike every thing which has been known in modern times, that we need not wonder if some of our older brethren, and all our high church leaders of every denomination, be alarmed at its appearance *. The signs of the times are, indeed, astonishing. When we compare the judgments that are in the earth with the movements

which

* We were credibly informed, that in the General Assembly of the established Church of Scotland, and in one of the Associate Synods, when a question concerning the Missionary Societies was agitated, the arguments of the majority in both these Courts were remarkably similar.

which begin to be made in the church, we anxiously turn to the page of prophecy that seems now to be unfolding, and ask the mysterious questions, "Hath the tenth part of the city fallen? Is the second woe past, and hath its speedy follower the third, already come? Hath the seventh angel actually sounded, and do we now hear the great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever?" Rev. xi. 13, 14, 15.

Let us, brethren, mark the opening of the ways of God. Let us be concerned, not for the church in Scotland alone, under any of its forms or denominations; but, adopting the language of the Psalmist, say, "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him." In pleading the cause of Heathens at a distance, we would not wish to withdraw your attention from those among whom you live. But, while moved by the misery that is presented to our view, are we not apt to disre-

gard the misery, greater perhaps, and more general, of which we are informed only by the testimony of others? The distant Heathens equally need, and, blessed be God, are equally warranted with ourselves to believe the gospel. If there be no difference between the Jew and the Greek, far less is there any between one nation of Gentiles and another. Let us rejoice, then, in the liberal order of things which now obtains. We have profited by it. Our institution, as a Missionary Society, calls upon us to act according to its spirit and tendency. And we are sure, that, to the end of time, it will keep equal pace with the progress of the gospel, until it issue in universal and eternal peace. “ For out of Zion shall go forth
 “ the law, and the word of the Lord from Jeru-
 “ salem. And he shall judge among the na-
 “ tions, and shall rebuke many people; and
 “ they shall beat their swords into ploughshares,
 “ and their spears into pruning hooks: nation
 “ shall not lift up sword against nation, neither
 “ shall they learn war any more.” Isaiah, ii. 3, 4.

In the *second* place, The benefits of the gospel cannot be enjoyed, according to the libera-
 lity

lity of the dispensation under which it is proclaimed, unless Missionaries be sent into every part of the world. “ How then shall they call “ on him in whom they have not believed? and “ how shall they believe in him of whom they “ have not heard? and how shall they hear “ without a preacher? and how shall they “ preach except they be sent? As it is written, “ How beautiful are the feet of them that “ preach the gospel of peace, and bring glad “ tidings of good things !” It might have been supposed, that if there were no difference between the Jew and the Greek, the condition of the Gentiles was sufficiently favourable and safe, although no means should be used for their illumination. Unreasonable as this opinion at first sight may appear, it is not uncommon in the present times. Many argue, in seeming conformity to the scriptures which were quoted above by the Apostle, that since the Lord is rich in mercy unto all, there is no fear but Heathens will be eternally happy, whether they hear the gospel or not. Such persons must, of course, disregard the object of a Missionary Society, and be disposed to neglect the means of grace even for themselves. It was of importance,

tance, therefore, that Paul should guard his quotations from being wrested, and it is of equal importance to us, that we should attend to the inferences which he draws from them. He shews, that they lead to a conclusion very different from that which we have now mentioned. Salvation, in the gospel-promise, was connected with prayer, and this connection of the means with the end evinced the necessity of a knowledge of the truth. Nothing consistent with the Divine character could be more gracious, than the proclamation to a world of finners, "Whosoever shall call on the name of the Lord shall be saved." Yet from this proclamation alone, it was evident, that without the preaching of the gospel men could not enjoy this great salvation. "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The reasoning is obvious and irresistible, and it is moreover confirmed by another quotation from Isaiah, respecting the manner in which the blessings of the gospel were in fact to be conveyed. This was to be done

by

by the sending of preachers, whose office is, therefore, described to be of the utmost importance. “ As it is written, How beautiful are the
 “ feet of them that preach the gospel of peace,
 “ and bring glad tidings of good things !”

In describing the spiritual condition of our fellow-creatures, it would ill become us to speak with unfeeling presumption. But, when the word of God expressly declares, that the Heathen are without excuse, and that, as a judgment for their idolatry, God hath given them up to uncleanness, to vile affections, and to a reprobate mind ; when all the authentic accounts we receive concerning the manners of Pagan and infidel nations, corroborate these declarations * ; would it not be false delicacy, and a
 proof

* The following testimony of one, who has spent the greater part of his life among the Heathen in India, delivered with an unaffected simplicity, which is an internal mark of its veracity, deserves particular notice : “ The knowledge of
 “ God, of his divine perfections, and of his mercy to man-
 “ kind, may be abused ; but there is no other method of re-
 “ claiming mankind, than by instructing them well. To hope
 “ that the Heathens will live a good life, without the know-
 “ ledge of God, is a chimera. The praise bestowed on the
 “ Heathens of this country by many of our historians, is re-
 “ futed

proof of cruelty, rather than of compassion, to deny, or to conceal the misery of their state. The Heathens, brethren, that is, millions of your fellow-creatures, “are dead in trespasses and sins;” they are “by nature the children of wrath; taken captive by the devil at his will; foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.” If ever they are to be saved, their salvation, under God, must depend upon you. They cannot call upon the name of the Lord, unless they believe in him; they cannot believe in him, unless they hear of him; they cannot hear without preachers, and men cannot preach except they be sent.

What, then, is our obvious duty? Are we to sit still and confine ourselves to prayer for their salvation, when the means which we should use are so clearly pointed out? Doubtless, “the
“ effectual

“ futed by a close (I might almost say, superficial) inspection
“ of their lives. Many historical works are more like a ro-
“ mance than history. Many gentlemen here are astonished
“ how some historians have prostituted their talents, by writ-
“ ing fables.” See Mr Swartz’s letter, in the *Missionary Magazine* for January 1797, page 16.

“ effectual fervent prayer of a righteous man
 “ availeth much :” but prayer, unaccompanied
 with exertion, if not absolutely hypocritical,
 must assuredly be lukewarm. To one who
 should rest satisfied with such an evasion of du-
 ty, we might apply the question of John, re-
 specting a simular character as to temporal
 things, “ How dwelleth the love of God in
 “ him ?” No, brethren ; God hath sent unto us
 all his servants the prophets and apostles, rising
 up early and sending them, because he had
 compassion on his people, and on his dwelling-
 place ; and let us, if we are at all serious in our
 profession of Christianity, be imitators of God as
 dear children. Let us rise up early and send
 men to relieve our perishing brethren. Let us
 send unto them preachers, that they may hear,
 and believe, and call upon the name of the
 Lord, and be saved. Let us cheerfully part
 with preachers for this important purpose ; nay,
 let us separate them for the work whereunto
 the Holy Spirit hath called them. Let the
 churches of Christ bring them forward on their
 journey after a godly sort, and receive such,
 that they may be fellow-helpers to the truth.
 Let preachers rejoice, that they are honoured
 to

to be so highly useful in the world. Let them willingly say, "Here are we, send us." For Christ's name sake, let them go forth, taking nothing of the Gentiles, seeking not theirs but them. Let them go out into the high ways and hedges. Let them cry without, and utter their voice in the streets; let them cry in the chief place of concourse, in the openings of the gates; in the city, let them utter their words. Let them carry along with them the well-attested record of divine truth. Let them translate it. Let them copy it out. Let them publish, and disperse it. While God himself giveth the increase, let them plant, and let them water churches of Christ. Difficulties let them encounter with alacrity; dangers let them meet with fortitude; hardships let them bear with patience. Let them be ready, not to be bound only, but also to die for the name of the Lord Jesus. And when any of them shall have actually resisted unto blood, let his brethren, instead of being discouraged by his fate, rejoice in the grace by which he was supported; and, while they follow his footsteps, let them cheerfully say, "He could not have died in a better cause."

When

When these exertions shall be made, when they shall be persisted in, when they shall be made universally throughout the Christian church, then shall it appear that the time to favour Zion, yea the set time is come. For “the servants of the Lord shall take pleasure
 “in her stones, and favour the dust thereof. So
 “the Heathen shall fear the name of the Lord,
 “and all the kings of the earth his glory.” And why should they not be made without delay? Is it not a duty to make them now, as well as in primitive times? Most certainly it is, and must continue to be so, while the command shall be binding, and the promise shall stand good, which our Lord gave to his disciples before his ascension.

Is the present period so peculiarly unfavourable as to justify listless indifference, or inefficacious expectation? These are justifiable at no period; the present is the only one which we can improve; and, portentous as it seems, many advantages may be found in it, which before were unknown. Mutual forbearance now more generally prevails, and thus the brethren are more disposed to combine their efforts. Learning is wholly and exclusively in the possession of

D

the

the Christian nations. The commerce of the world is in their hands. The discovery of foreign countries is almost completed. They are becoming more easy of access every day. Men seem to be growing more awake to the voice of information; a spirit of enquiry has gone abroad; where people might have remained inattentive, they are forcibly roused by the alarm of impending calamity; and, as if to catch the favourable moment, Christians are every where preparing to pour into their anxious minds the consolations of the gospel. "Say not, then, there are yet four months, and then cometh harvest: behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." The present is indeed a troublous time. But what saith the scripture? "The street of our Jerusalem shall be built, and the wall, even in troublous times." Dan. ix.

25. It is a time of much infidelity and wickedness. But the infidelity and wickedness which prevail have been greatly increased by the corruptions of the church, and the hypocrisy or inconsistency of its professed members. The preachers of the gospel have been lazy, while the apostles of error have been active. Our iniquities,

iniquities, brethren, and the iniquities of our fathers, have added to our difficulties this day. Had we been exemplary in our own conduct, and as zealous in our cause as infidels are in theirs; had we even used the same degrees of exertion, in promoting the gospel, which we do in pursuing our worldly concerns, there is reason to believe, that the work of the Lord would have been further advanced, and in a more favourable condition. But wickedness must always increase, till counteracted by the gospel. Let the profaneness of the times, then, be acknowledged as a cause of humiliation, and a motive to repentance, but let it not once be named as an apology for negligence. Will the garden of the sluggard be cleared of its weeds by a little more slumber? And how can we trifle away our lives in listless indulgence, when the interests of Christ are reduced to so low a state.

“ Thus speaketh the Lord of hosts, saying, This
 “ people say, the time is not come, the time
 “ that the Lord’s house should be built. Then
 “ cometh the word of the Lord, saying, Is it
 “ time for you, O ye, to dwell in your cieled
 “ houses, and this house lie waste? Now, there-
 “ fore,

“fore, thus saith the Lord of hosts, Consider
“your ways.” Haggai, i. 2, 3, 4.

Again, Shall we fear to send preachers abroad, lest the churches of Christ be left destitute at home? What! hath the Head over all things to the church exhausted his gifts, or will he cease to bestow them, because they are all improved to the greatest advantage, in order to enlarge his heavenly kingdom? Had others been affected by such a fear of unbelief, they never had sent their preachers to our forefathers, and we should have been now miserable Pagans. Surely, we can look only for a liberal supply, when we freely impart of the portion received, to the necessities of our brethren. It might probably be found, upon enquiry, to be an invariable rule in the history of the church, that able and zealous ministers of Christ have always been most numerous, when the greatest proportion of them was devoted to the service of the gospel among the Heathen*. When preachers are either unwilling to go
abroad,

* An increased supply of faithful preachers is likely to be procured from among the teachers of Sunday-schools, which, though now very numerous, are a recent institution in this country.

abroad, or are withheld by the churches, blind leaders frequently run unseent, and occupy the stations which preachers should have filled. Hence, in a great measure, the gross enthusiasm which we hear of at Sierra Leone, and in some parts of America. The truth is, in these places, there has been, and still is, a want of preachers, and men have assumed the office, some of whom cannot so much as read the holy scriptures. As might naturally be expected, evils have followed, which it would have been much easier to have prevented, than it can now be to remedy*.

Finally,

* See accounts from Sierra Leone in the religious intelligence of the *Missionary Magazine* for January and February.

“ In this province,” says a correspondent in Nova Scotia, in a letter dated October 1796, “ in this province, divisions are endless. We have Roman Catholics, Church of England, established Church of Scotland, Burghers, Antiburghers, Covenanters, Dutch Calvinists, Congregationalists, Lutherans, Methodists both of Wesley’s and Lady Huntingdon’s connections, Baptists, Swedenborgians, Sandemanians, Quakers, Universalists, and a sect called New Lights. Error in faith and practice abounds. Enthusiasm, in all its hideous forms, stalks abroad in open day; and bigotry, with all its stiffness, manifests itself, to the great prejudice of the true religion.” These evils he almost entirely ascribes to the want of proper preachers.

Finally, Shall we, willing to justify ourselves, seek a refuge in controversy, and plead that preachers may stay at home, until Christians be agreed, as to the doctrines which they should preach, and as to the manner, in which they should be sent abroad? Heathens, it is said, will only be confounded by contradictory opinions, and various modes of worship. We should wait, therefore, till we attain greater unanimity, before we think of making profelytes. Differences of opinion are certainly an obstacle to the diffusion of the gospel. But they are so chiefly, as they involve a corruption of the gospel itself. While the Lord gives testimony to the word of his grace, that it may have free course and be glorified; he in mercy to mankind confines the contagious effusions of ignorance and imposture*. Let us, therefore, in

* “ Men may by degrees corrupt Christianity where it is, says Dr Hardy, but they shall not propagate it in this state: they shall not spread error over the earth in the name of Christ: they shall not give to the Gentiles an institute of pageantry and mysticism, calling it Christianity: they may offer it if they will, but providence in its general conduct shews that the Gentiles will not accept it.” Sermon before the Society in Scotland for propagating Christian knowledge, May 30. 1793.

in propagating Christianity, learn to keep close to the scriptures, and to attempt the dissemination of nothing but the truth. Instead, however, of waiting till we attain greater unanimity before we engage in missions, we should rather consider it as an additional reason for engaging in them immediately, that they are the most likely means in the world to promote the unanimity which is desired. Many of our controversies are merely of a local nature. They have taken their rise from our peculiar modes of scholastic education, or from the laws and customs of the land in which we live; and they have been kept alive by the prejudice, the ambition, and the temporal interest of the parties, rather than by the deliberately formed judgment of their minds. Where the bone of contention lies, there the contest is likely to continue. But fix the attention of the combatants on a common object, remove them from the field of battle; and an armistice will ensue, which may lead to an honourable and a lasting peace. Have not the Missionary Societies already tended to unite the people of Christ? And, if this be the case with the members of these societies, how much more will it be with the missionaries?

missionaries? Will not sympathy of zeal, in the same great undertaking, will not mutual dependence and participation in all the difficulties and hardships that may befall, will not the total change of circumstances itself, have a most powerful effect in binding them together? What, brethren, would become of our divisions about the National Covenants, the law of Patronage, and the Burgher Oath, if we were once embarked on a voyage to the East Indies, or fairly landed, and addressing the Hindoos*. That there are differences of opinion in the church of Christ of a more general and important nature, we do not deny. But even these are by no means so formidable as may be supposed. Christians frequently imbibe notions, which neither reign in their hearts, nor govern their

* In America, there have been several instances of ministers holding communion with one another, who belonged to different connexions before they left this country.

It deserves also to be mentioned, that Mr Clark has ordained a session of elders at Sierra Leone, according to the Presbyterian model of the Church of Scotland, one of whom was lately a Scotch Independent, and another had conformed to the Church of England. Not only have these men accepted the office, but the whole session appear to be very harmonious, and diligently employed in endeavours to do good.

their conduct. About these they may dispute keenly among themselves. But let them pour out their souls in prayer to God, or let them preach the gospel to ignorant sinners, and they will use nearly the same language. After all, if Heathens should perceive some differences of opinion, and varieties of worship among Christians, does it necessarily follow, that by these things, they will be confounded? Will they not see, that such differences sink into nothing, when compared with the difference between the doctrines of the gospel and their own vain superstitions? They will not, therefore, reject our light, because some of its rays may be tinged by the medium through which they pass. No doubt, while knowledge is imperfect, the wanderings of error will be many, and her wanderings will retard the advancement of the truth. But we are not to stop, because our progress is slow. “Whereto we have already attained, let us walk by the same rule, let us mind the same thing: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” The promise of unclouded vision belongs to the missionaries of the latter day. “Thy watchmen shall lift up the voice, with the voice

E

“together

“ together shall they sing : for they shall see
 “ eye to eye when the Lord shall bring again
 “ Zion.” Isaiah, lii. 8.

As to any question that might arise respecting the manner in which preachers should be sent abroad, the constitution of our Society wisely provides against the shadow of a pretext for controversy. Every approved candidate they will remit for ordination to the particular religious connection to which he belongs. It was known, that serious scruples would be entertained by some, against a missionary society, in which ministers of different denominations should, in their coalition as members of the society, ordain missionaries. To avoid giving unnecessary offence, the regulation to which we refer was adopted *. But to cure them of bigotry, and to produce humiliation, let every
 religious

* It was argued by a Doctor in our General Assembly last year, that this regulation laid a foundation for controversy and even bloodshed among missionaries, because it supposed they might be of different religious persuasions. To such reasoning it seems sufficient to reply, that no society which adopts a regulation of so much forbearance is likely to be tainted with bigotry, and that no missionaries, willing to associate with one another, according to the liberal spirit of this rule, can be the zealots of a party.

religious community observe, that the very existence of societies for propagating the gospel, is an evidence of the deficiency of constituted churches. Had they not all been wanting in zeal or in abilities, or both, such self-created institutions would not have taken place. It is indeed very remarkable, that while all churches have professed to imitate the primitive model, they have almost all agreed to neglect a very conspicuous part of it, the destination of a proportion of ministers to the labours of itinerancy. This certainly should not be neglected so long as the diffusion of the gospel remains incomplete ; and yet, while ecclesiastical judicatories are busied every day about the settlement of ministers in formed congregations, and where a temporal provision for their maintenance is secured, the sending of missionaries is almost unknown ; when it does happen, it originates, not so much in the zeal of the constituted authorities of the church, as in that of individuals who associate for the purpose of prompting them to their duty ; and the office of a missionary itself is so seldom recommended, and so easily given away, that the men who venture to undertake it, are generally regarded as wild enthusiasts,

thufiafts, and are fometimes, in fact, very ill qualified for the important task. It cannot be pleaded, that there is a want of preachers; for where proper means are ufed, there will always be a fupply proportioned to the demand. Neither can want of refources be pleaded; for certainly a church has the fame refources which a fociety has. Experience has always fhewn, that Chriftians are willing to contribute towards the propagation of the gofpel; and contributions might, in general, be raifed with greater advantage by a church than by any other body of men. Let us confefs, then, that the zeal of individuals has often furpaffed the zeal of the churches of Chrift in their collective capacity; and let thofe churches beware of preferring cumbersome and lifelefs forms of procedure to duties of real importance, which have been much neglected. Miffionary focieties were called for by the commanding voice of neceffity. Let them be countenanced by the lovers of Jefus and of fouls, until the churches be reftored to primitive harmony and vigour. And let it not be unnoticed, that by the fame principle upon which we juftify a miffionary fociety, we muft approve of other
voluntary

voluntary missionary undertakings. “ Would
 “ God ! that all the Lord’s people were pro-
 “ phets, and that the Lord would put his Spi-
 “ rit upon them.” Many, it is said, shall run
 to and fro, and knowledge shall be increased.
 But hitherto our itinerant evangelists seem to
 be neither sufficiently numerous nor respecta-
 ble. “ The harvest truly is plenteous, but the
 “ labourers are few. Pray ye, therefore, the
 “ Lord of the harvest, that he will send forth
 “ labourers into his harvest.” Math. ix. 37, 38.

In the *third* place, Partial failures of success
 form no objection to missionary undertakings.
 “ But they have not all obeyed the gospel. For
 “ Esaias saith, Lord, who hath believed our re-
 “ port ? So then faith cometh by hearing, and
 “ hearing by the word of God.” After cele-
 brating the labours of those who travelled from
 one country to another to preach the gospel of
 peace, Isaiah, in the same prophetic discourse
 from which the Apostle had taken his last quo-
 tation, says, liii. 1. “ Who hath believed our re-
 “ port ? and to whom is the arm of the Lord re-
 “ vealed ?” Paul was aware, that as these words
 contain a complaint, which has always been
 too

too well founded, some might turn them into an objection against his labours as the Apostle of the Gentiles. Why, they might say, continue preaching to Gentiles, when all those who have already heard you do not believe? Reasoning like this is frequently retailed to the present day. Some who even acknowledge the necessity of the gospel to salvation, seem disposed to treat as hopeless, or at least very unlikely, all attempts to propagate Christianity among the Heathen. They profess to think it wrong, to take men from what they call spheres of certain usefulness, to spheres where their usefulness is very uncertain. They speak with the greater confidence that they think their opinion is supported by facts. Missions, they allege, have hitherto failed in almost every instance, and can never be expected to succeed, until some very important changes shall take place in the Heathen world. They would therefore advise us in the mean time to refrain altogether from such undertakings. That the facts here alleged might be called in question, at least as to the extent alleged, it would be easy to shew. But, waving this point, we are warranted by the Apostle to contend, that no such facts will justify

fy the conclusion that is drawn from them. He argues, that the very complaint which he supposes quoted against him, implied the aptitude of the means which he employed. Did men refuse to obey the gospel, because they did not believe the report given by its preachers? The obvious inference was, that they would have obeyed it, and received the benefit, if they had believed the report. It was surely proper, therefore, that the report should be spread; for men must hear, before they believed it: how many would believe it, could not be previously known: it was worth trying whether any at all would believe it; for whosoever believed should be saved. All this seems implied in the Apostle's answer, "So then faith cometh by hearing, and hearing by the word of God,"

That means are not always attended with success, is no reason why they should not be used, especially when the case is urgent, and no other means in our power are fit for the purpose. Although Christianity is plainly calculated to be an universal religion, yet few will deny, that some states of society are more favourable than others for the introduction of the gospel; and therefore care should no doubt be taken, in choosing

choosing the countries where our attempts are to be made. Bengal, for instance, where, besides the immense number of people, there is a considerable degree of civilization; many principles received which are held by Christians; a decrease at present of attachment to the old systems of idolatry; one language extensively spoken; the prospect of safety and protection for missionaries; and an advantageous centre, whence other missions might be sent into the vast surrounding countries: such a field as this must be much more promising, and had it not been rendered difficult of access, would probably have much sooner been cultivated, than the woods of America, the plantations of slavery in the West Indies, and the frozen regions of Greenland, where chiefly our exertions have been made in modern times. But even in these countries, in the midst of savages, cruelty, and starvation, the gospel has not been preached in vain. This fact surely affords encouragement for attempts in more favourable situations. At any rate, it would be highly unwarrantable to abandon the general object, because, in every instance, we cannot ensure success. The state of society in the Heathen world

world, is greatly diversified, and many parts of it, at this day, will be found in circumstances nearly similar to those of the nations amongst whom the Apostle of the Gentiles laboured with so much effect. Who knows, but that before Christians have gone over the half of these, the other tribes of mankind may, in providence, be prepared for their future efforts? Besides, the changes in society favourable to the general success of the gospel, must perhaps be, in part, accelerated by attempts to introduce it. When Christianity visited our favoured island, it is most likely that our ancestors were nearly in the savage state, and that its powerful influence mightily contributed to their civilization*.

Humanly

* We make no apology for inserting another passage from the sermon of Dr Hardy, which has been already quoted. After shewing that Christianity is adapted to the circumstances of all mankind, he proceeds thus: "We have here to meet a prejudice which has been often entertained on this subject, that some considerable progress in civilization is previously necessary to prepare a people for the reception of Christianity. You must first make them men, say the patrons of this opinion, before you think of making them Christians. You must teach them to live in fixed habitations, to associate in villages, to cultivate the soil, and then you may hope

F

that

Humanly speaking, the missionary cannot expect any where to proceed so fast in his operations, as one who speaks his native tongue to his own countrymen, and calls their attention to a subject, with which they have been, from
 their

that they will hear and understand when you unfold the sublime principles of the gospel. This opinion has been supported by the abilities of a prelate, who, whether defending the legation of Moses or discussing the Christian doctrine, scorned to avail himself of the advantage of ground, but generally made the forlorn hope his option.

“ The opinion itself supposes a wider difference between the understanding of the man of the woods and the man of the city than what does in fact take place ; and it supposes the gospel to be something more intricate than any of the words of Christ seem to imply. It opposes the claim of Christianity to be an universal religion, considering it as adapted to mankind in some situations, but not in all ; and it would place a final bar in the way of our hopes of any success to our religion on the side of Tartary and America, where the reluctance of the people to a stationary life is a part of the national character. That in the case of the Americans, a change of life to fixed habitations, to agriculture, to civilization and the arts, would be a matter of immense benefit to the people themselves, is undoubted : it is indeed the only expedient which can save the whole old nations of the Continent from that extermination with which they are threatened by the European colonists. But the aid of Christianity seems to be necessary to
 facilitate

their infancy, familiar. The plough that breaks the fallow ground is heavy to hold, and moves slowly along. But beginnings are peculiarly important. If the missionary should succeed with but one person, an opening is made ; that
person

facilitate this change of situation to civil life, instead of depending for its own reception on the previous accomplishment of this change. Christianity does not require any specific alterations to be made in the regulations of civil or political society ; but its spirit is propitious to all good works, it mitigates the tempers of men, it unites them in worship, in humanity, and in love, and is thus highly favourable to civilization, and to the essential improvement of the nations.

“ Shall it be said that the Indian wanderer has not a comprehension equal to the admission of the Christian doctrine ? This is the current apology for the failure of the missions, but is not the real truth of the case.—The human mind is not in any country below the reach of discipline and religious instruction. The American Indian, the Pacific Islander, and the African Negro are shrewd men, whose intellectual capacity will not suffer in the comparison with the uneducated classes of people on the Continent of Europe. Indeed the popular speculation on national diversities of character, as fixed appearances in the human species, and the classification of intellects, according either to physical causes or modes of living, is at best but hypothesis ; and in the degree to which it has been sometimes carried, is extravagant hypothesis and presumption. The savage people now mentioned possess already
the

person may rise up to assist him with all the advantages of a native ; many more may profit by their united labours ; and the country become by degrees as favourable a field for the gospel as any in which it most generally prevails.

the sublime doctrines on which Christianity is reared. They acknowledge the great Spirit, and adore him with humble prostration ; and they trust that they shall again meet their friends and companions in the world of spirits. With so much true religion they have almost no superstition ; and have little to unlearn, except in some moral habits which Christianity would correct and reform. What is there then in the state of these people which should wholly obstruct their reception of the truth ? Were the poor of Syria and Palestine, to whom Christ and his apostles preached the gospel, so much superior in mental accomplishments to the sagacious Indian and the honest Negro ? This will not satisfy an impartial enquirer, who knows the historical facts, and who knows further how plain and simple, and how happily adapted to the comprehension of mankind at large, the Christian doctrine is in its substance, even in all that is necessary to salvation. It certainly does not require any previous proficiency in arts and sciences, to understand that God is good, and to love him ; to own Jesus Christ as a spiritual Prince and Saviour ; to love one another ; to be harmless and patient and gentle ; to have pure thoughts and kind affections ; and in fine, to receive the whole inheritance of faith, hope, and charity. I thank thee, O Father, said our Lord, that those things which have been hid from the wise
and

vails. In estimating, therefore, the success of a mission, the benefits that may be reaped by posterity, should be taken into the account.

A mission may be very successful, although the inhabitants of the country in which it is attempted, should never enact laws in its favour, or consent, in a mass, to assume the name of Christians. The kingdom of Jesus is not to be measured by the divisions, natural or artificial, of the terraqueous globe. The question is not, how much of the world is called Christendom?

but

and prudent are now revealed unto babes. It is true, that the full elucidation of Christian theology is a work for the scholar and philosopher, and that the most profound research into this subject will be repaid with new and glorious views of the riches of Divine grace, and of the treasures of the gospel; but the great lines of the Christian dispensation are plain and obvious. It is also true, that if the teachers of Christianity themselves mistake their subject, which is a possible case, under the seduction of any false philosophy; if they go to the Mississippi, or to the Gambia, with a system of metaphysics in their hands, instead of the rational and attractive theology of the New Testament, they will find that the natives are indeed utterly unprepared to attend to the jargon which is offered to them for religion, and that it is absolutely impossible to make converts to a scheme of hard words, nice distinctions, and the quirks which European divines have been accustomed to employ in their scholastic or synodical litigations." P. 14,—19.

but where is Christ preached? where are believers added to the church? where do men walk in the truth, and hold forth the word of life to their brethren?

In endeavours to convert the Heathen, as well as in every thing else, want of success may be as frequently owing to faults in the labourers, as to difficulties in their work. Changes in the spirit and conduct of the church of Christ, are perhaps no less necessary to the diffusion of the gospel, than changes in the state of society among Pagans.

The failure of a mission is always observable, and is often published and exaggerated with malicious satisfaction. But is there not reason to fear, that the ordinary ministrations of the gospel, where it has long been known, may be as unavailing. Little notice will be taken of their failure, because the name of Christian and a form of godliness are generally assumed. The conscientious minister, however, will mourn over it in secret, and, urging at the throne of grace the very complaint before us, will say, "Lord, who hath believed our report?" Now, if he must not desist nor be discouraged in the one case, why should the missionary be discouraged

raged in the other? and why should Christians, in speaking of his scheme, attach to it the epithets of improbability?

In every real conversion of the soul to God through Jesus Christ, the same grace is at once necessary and effectual. In every case, therefore, the appointed means may be used, with a humble hope of the Divine blessing. Let us attend to duty, and leave the issue to God. Our labours may not be honoured by the salvation of others, but nevertheless they shall not be in vain. Upon this subject, the great Head of the church himself hath spoken, in language which is fraught with consolation to each of his ministers. "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Isaiah, xlix. 5. Respecting the degree of our success, it becomes us to be resigned. One thing we are warranted most surely to believe, and it ought to be to us a sufficient encouragement, that "the counsel of God shall stand, and that he will do all his pleasure.---For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that

“ that it may give seed to the sower, and bread
 “ to the eater, so shall the word of the Lord
 “ be, that goeth forth out of his mouth : it shall
 “ not return unto him void, but it shall accom-
 “ plish that which he pleaseth, and prosper in
 “ the thing whereto he sent it.” · Isa. lv. 10, 11.

In the *fourth* place, Missionaries shall certainly succeed so far, as to penetrate into every country upon earth. “ But I say, have they not
 “ heard? Yes verily, their sound went into all
 “ the earth, and their words unto the ends of
 “ the world.” While some conceive, that missions can be attended with no success, others think that, in most cases, the very attempt is impracticable. How can preachers get admittance into foreign countries? They can hardly get leave to go out to some of our own colonies, and how shall they prevail with barbarous and pagan nations to receive them? To these questions of despondency, the apostle enables us to give, in few words, a decisive answer. The obstructions to the progress of a missionary were at least as formidable in the time of Paul, as they are ever likely to be at any future period. All of them, however, had actually been sur-
 mounted

mounted. Preachers had travelled, in every direction, and to the greatest distances. Although success did not always attend them, they every where used the means, inasmuch that, by a bold allusion to a passage in the 19th Psalm, the apostle compares their indefatigable activity, and the immense extent of their labours, to the daily course of the sun in the heavens, and to the universal language of the works of creation. They have not all obeyed, it is true; “but I say, “have they not heard? Yes, verily, their sound “went into all the earth, and their words unto “the ends of the world.” When Paul wrote this epistle, it is possible, that the preachers had travelled into all the countries of the Roman empire, which then was commonly called the world, and perhaps even beyond them. In adopting this quotation, however, he certainly had in view, a far more extensive proclamation of the gospel, than can be supposed to have been made in his own time.

We know, that Jesus is to have “the Heathen “for his inheritance, and the uttermost parts of “the earth for his possession,” Psalm ii. 8.; that “men shall be blessed in him, and that all na- “tions shall call him blessed,” Psalm lxxii. 17.;

G

that

“ that from the rising of the sun even unto the
 “ going down of the same, his name shall be
 “ great among the Gentiles, and in every place
 “ incense shall be offered unto his name, and a
 “ pure offering : because his name shall be great
 “ among the Heathen.” Mal. i. 11. Now, preach-
 ers of the gospel, acting as itinerants or mission-
 aries, are the honoured instruments of spreading
 abroad the fame of the Lord Jesus. The sphere,
 therefore, of their labours must be, at least, com-
 menfurate with that of his large and great do-
 minion. Even where few or none may receive
 them, they shall appear as witnesses for the
 truth, and give a testimony, which, though of-
 ten despised, is, in every case, of the most aw-
 ful importance. “ He that believeth and is
 “ baptized, shall be saved, but he that believeth
 “ not, shall be damned.” Mark xvi. 16. “ And
 “ into whatsoever city or town ye shall enter,
 “ enquire who in it is worthy, and there abide
 “ till ye go thence. And when ye come into
 “ an house, salute it. And if the house be wor-
 “ thy, let your peace come upon it : but if it
 “ be not worthy, let your peace return to you.
 “ And whosoever shall not receive you, nor
 “ hear your words : when ye depart out of that
 “ house

“ house or city, shake off the dust of your feet.

“ Verily I say unto you, It shall be more tole-

“ rable for the land of Sodom and Gomorrha in

“ the day of judgment, than for that city.” Mat.

x. 11.---15.

Let none suppose it of little moment, that the gospel of Christ should be preached in a Heathen country. It is good tidings of great joy to all people. It enlightens the dark places of the earth, which are full of the habitations of cruelty. It takes one of a city, and two of a family and brings them to Zion. Thus must the outcasts of Israel be gathered into one. If the message of God, which makes no exceptions, and is publicly proclaimed, be rejected by the wicked, the guilt is their own. They may harden themselves against the Almighty. They may “ despise the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth them to repentance; but after their hardness and impenitent hearts, treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God.” Rom. ii. 4, 5. They may be permitted to persist in their provocations, till the gospel shall be withdrawn,
and

and transferred to another corner of the Lord's vineyard. But even in such a case as this, the work of the preachers is not lost. It has made a separation between one description of men and another, which no earthly tie can prevent, and which shall issue in the absolute and eternal distinction both of state and of character. The gospel in redeeming from the world, detaches a man from the confidence and the cordial friendship of his nearest relatives. It is the fan of the Son of God, by which he will thoroughly purge his floor, until he gather the wheat into his garner, and burn up the chaff with unquenchable fire. "Thanks be unto God, saith the Apostle, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish. To the one we are the favour of death unto death; and to the other the favour of life unto life: and who is sufficient for these things?" 2 Cor. ii. 14, 15, 16.

The world itself is kept in existence, that missionaries may finish their appointed course. "This gospel of the kingdom shall be preached
" in

“ in all the world, for a witness unto all nations,
 “ and then shall the end come.” Math. xxiv. 14.
 If, therefore, the very earth waits, and shall not
 pass away, until the work of the preachers of
 the gospel shall be completed, who, upon the
 face of the earth, shall ever be able to stop
 them in their progress? “ Why do the Heathen
 “ rage, and the people imagine a vain thing?
 “ The kings of the earth set themselves, and the
 “ rulers take counsel together, against the Lord,
 “ and against his Anointed, saying, Let us break
 “ their bands asunder, and cast away their cords
 “ from us. He that sitteth in the heavens shall
 “ laugh : the Lord shall have them in derision.
 “ Then shall he speak unto them in his wrath,
 “ and vex them in his sore displeasure.” Psalm
 ii. 1.---5. “ Every valley shall be exalted, and
 “ every mountain and hill shall be made low :
 “ and the crooked shall be made straight, and
 “ the rough places plain. And the glory of the
 “ Lord shall be revealed, and all flesh shall see
 “ it together : for the mouth of the Lord hath
 “ spoken it.” Isaiah xl. 4, 5.

The kingdom of Christ is not of this world,
 and therefore his servants do not fight. By the
 strength however of their Master, “ they shall
 “ not

“ not fail, nor be discouraged, till they have
 “ set judgment in the earth.” Isaiah xlii. 4.
 Many have indulged the dream of universal
 conquest. Oceans of blood have been spilt in
 attempts to realise it. But never did the most
 ambitious and enterprising prince among the
 sons of the mighty, with all the pomp and
 power which a potsherd of the earth could
 display, make half the progress that has been
 already made by the despised ministers of Jesus
 Christ ; and when men shall shut up the sun in
 his chamber, when they shall take from him
 the joy of running his race, then may they
 hope to say to the gospel, “ Hitherto shalt thou
 “ come, but no further.”

That the god of this world will endeavour to
 strengthen the barriers of his kingdom, and to
 exclude the ambassadors of Christ, we may na-
 turally expect. It would be another gospel in-
 deed which the enemy of souls did not oppose.
 Hence the hostility which is shewn by every
 worldly man, in his station, against measures
 which are proposed for promoting the know-
 ledge of the truth. One prostitutes his under-
 standing in sophistical argument ; another his
 wit in malicious ridicule ; a third combines
 with

with men of the same craft with himself, to extol some different system, in the success of which his interest is concerned; and a fourth, who boasts of his heart's desire, pretends, by an imperious mandate, to prohibit throughout his little territory the proclamation of the words of Almighty God. But what saith the sure word of prophecy? "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord." Isa. liv. 17. The hearts of Kings, and of all that are in authority, are in the hand of the Lord; as the rivers of water, he turneth them whithersoever he will. "Surely the wrath of man shall praise him; the remainder of wrath he shall restrain." Psalm lxxvi. 10. He hath said unto the church, "Kings shall be thy nursing fathers, and their queens thy nursing mothers." Isa. xlix. 23. And if any Pharaoh should harden his heart, the Lord will multiply his signs and his wonders against that man; by great judgments, he will make way for the accomplishment of his own work; the first born of Egypt again shall die; the red sea, if needful, shall again be divided;

ded ; and the pursuing hosts shall sink as lead in the mighty waters.

Be not discouraged then at the insults of the world, neither despise the day of small things. Let preachers be sent forth ; with confidence let them be committed to the care of their Master ; and let them go in the faith of his gracious protection. They labour in a gaining, as well as in a noble cause. Shall worldly men go abroad upon voyages of discovery, or for gain, or for war ? and shall not Christian men display an equally undaunted spirit of enterprise, when they propose to carry the light of life to their benighted brethren, and have the promise of their Master's presence on the road ?

“ Lo, I am with you alway even unto the end
 “ of the world.” Math. xxviii. 20. “ I, even I,
 “ am he that comforteth you : who art thou
 “ that thou shouldst be afraid of a man that shall
 “ die, and of the son of man which shall be made
 “ as grafs ; and forgettest the Lord thy maker,
 “ that hath stretched forth the heavens, and laid
 “ the foundations of the earth ? and hast feared
 “ continually every day, because of the fury of
 “ the oppressor, as if he were ready to destroy ;
 “ and where is the fury of the oppressor ? The
 “ captive

“ captive exile hasteneth that he may be loosed,
 “ and that he should not die in the pit, nor that
 “ his bread should fail. But I am the Lord thy
 “ God that divided the sea, whose waves roar-
 “ ed : the Lord of hosts is his name. And I
 “ have put my words in thy mouth, and have
 “ covered thee in the shadow of mine hand,
 “ that I may plant the heavens, and lay the
 “ foundations of the earth, and say unto Zion,
 “ Thou art my people.” Isa. li. 12.---16.

When opposition is made to the progress of the
 gospel, the people of Christ, to whom it is certain-
 ly a common cause, should unite in using all lawful
 means in their power to overcome that opposition.
 Some wildly suppose, that because the command
 of Christ gives his ministers a sufficient right to
 go into all the world, therefore, when they want
 to go into any country, they should not ask leave
 of men, although the existing powers in that
 country, prohibit all entrance into it without
 their consent. This extraordinary reasoning is
 sometimes used, with great appearance of seri-
 ousness, by zealous professors of religion, as an
 apology for their declining to assist in the pro-
 secution of schemes which are confessedly cal-
 culated to promote the knowledge of the truth.

H

Have

Have these men forgotten, that existing powers are ordained of God? or will they affirm, that when these powers oppose themselves, Christians, without using means, must immediately expect a miracle in their behalf, or think themselves warranted in abandoning their purposes of benevolence? Will they make this assertion, in reference even to powers which, by their very constitution, are accessible, and capable of being influenced, in a variety of honest ways, by private application, for instance, by petition, by expostulation, and remonstrance? Will they say, that the command of God to the Israelites to worship him in the wilderness, which certainly gave them a right to go there, was inconsistent with his command to Moses and Aaron to ask leave of Pharaoh? Or will they condemn Paul for using his rights as a Roman citizen, and appealing to Cæsar, although he was under the protection of God? The obvious truth is, if men be willing to see it, that Christians, as well as other men, should act like rational creatures, according to the circumstances in which they are placed. If, under pretence of obeying God, they despise the use of lawful means which providence may have put in their power, it is

right

right, that their folly should be corrected by disappointment and disgrace. And when others, who are cautious enough in their own concerns, urge them, by such arguments, to expose the cause of Christ to ridicule, there is reason to fear, that those persons are giving advice to their neighbours, which they would be very sorry to take to themselves, and are willing rather to sacrifice at once their brethren and their Master, than to forfeit their beloved ease and worldly reputation.

That the consent of men in authority is, in some cases, necessary to the success of the schemes which missionaries propose, many will allow, who, at the same time, object to the use of the means, by which alone that consent is ever likely to be obtained. They are afraid of offending the rulers, and they tell us, it is not enough that means be lawful, they must also be expedient. This they say, even when the object is a matter of duty, when there is no choice of means in our power, and when the question is not, whether we shall adopt one mode of procedure rather than another, but whether we shall move in the thing at all. To the word expedient, they seem to attach certain
vague

vague notions, which refer sometimes to their reputation, sometimes to their influence, sometimes to their ease, and sometimes to their safety; and if they either suspect, or think others will suspect, that any of these is likely to be affected by a proposed measure, they get rid of it as it were by the previous question: they allege it is inexpedient, and thus make their obligations to duty of none effect. It would be well, if these men would consider, that the Apostle's distinction between lawful and expedient, applies to Christian liberty, not to positive Christian obedience. Paul thought it lawful enough for him to eat meat, whether others had offered it to idols or not; but he was not bound to do so: here, therefore, he had respect to probable consequences; and on account of the superstition of the idolaters, which might thereby have been encouraged, as well as the weakness of some brethren, who might thereby have been offended, he thought it neither expedient nor edifying, to use his Christian liberty in a matter, which was in itself perfectly indifferent. But would he have set up any distinction between lawfulness and expediency, where the thing lawful was a thing commanded? Would he

he

he have either abandoned or delayed the attempt to convert the Gentiles, on account of the manifest and great inexpediency, that is, inconvenience of hurting his prejudiced brethren; offending both Jewish and Gentile rulers and people, and thus forfeiting the influence, the ease, and the safety, as well as dividing the sentiments of his friends with whom he was accustomed to act? Would he have scrupled to withstand Peter to the face, because he was to be blamed, on account of the inconvenience of hurting a brother's feelings, disturbing the tranquillity of the church, and losing the general good will of its members? No; in such cases, he would have said; not merely it is lawful for me, but it is my duty, to obey God, rather than to please men, even prejudiced or blameworthy brethren; and as to our apparent unanimity, which cannot bear to be tried, or our influence as a body among worldly men, if these things be a bar to individual obedience, the sooner they perish, so much the better. Were Christians to act upon the principles of Paul, they would not be guilty of so many sins of omission. They would not be, as they often are, the greatest discouragements which some
of

of their brethren meet with in the path of duty. They would not think themselves warranted to stand aloof from a good cause, as if they watched for the halting of those who were embarked in it. They would not fear where no fear is, and then, like Jonah, think they did well to be angry, because their evil forebodings were not fulfilled. "The fear of man bringeth a snare : but who so putteth his trust in the Lord, shall be safe." Prov. xxix. 25.

In using means to overcome opposition, Christians are not only too timid, they are also too soon discouraged. There is not wanting ground of suspicion, that the real, though secret reason why societies for propagating the gospel have generally sent their missionaries to such thinly inhabited and savage places of the heathen world, has been, that they wished to avoid interference with the imaginary interests and overstretched authority of worldly men, or gave up all hopes of prevailing against them, when they shewed the slightest symptoms of a disposition to resist. Should they not have first made the attempt, and used every means in their power, before they thought themselves exonerated of guilt, in the event of failure? Who knows
how

how far the same boldness and perseverance in the cause of Christ, which are daily shewn in that of the world, would be crowned with success in the diffusion of the gospel? But what can be expected, humanly speaking, when it seems to be the settled plan, to occupy those fields only, where the devil thinks it hardly worth while to make resistance.

One thing is evident, that if Christians will not exert themselves with those that are in authority in behalf of the gospel, it will be very extraordinary indeed, if ever they present, or join in presenting, addresses or petitions on any other subject. After refusing to apply for permission to have the gospel preached in foreign parts, they will never surely have the effrontery to apply for the settlement of churches at home in favour of a particular candidate, and far less for the making of roads in the county. It will even be unworthy of them officiously to come forward with a declaration of their sentiments as to worldly things on any occasion, merely because they know beforehand, that such declaration will be acceptable. To speak only when we can curry favour, argues a servile spirit,

rit, which is by no means consistent with the faithfulness of integrity.

The opposition which is made to the propagation of the gospel, is permitted of God for the most important purposes. Perhaps he may design to expose the hollow pretensions of regard which worldly men sometimes make for the name of Christianity, by allowing them to resist the means of making its genuine doctrines more extensively known. He may design to excite Christians to a greater concern for the Heathen, and to try professors, whether they will stand forth boldly on the side of Jesus Christ, or whether they will sneak under the wings of the world. He may design to fit his preachers for their work, by exercising their faith, patience, and diligence in prayer and in the use of means ; by teaching them to endure hardness as good soldiers of Jesus Christ ; and after all, shewing them that their success in surmounting difficulties, is owing entirely to himself. In one of his severest trials, Paul was deserted even by his fellow Christians ; but the Lord supported him, and made the issue favourable to the spread of the gospel. “ At my first
 “ answer no man stood with me, but all men
 “ forsook

“ forsook me : I pray God that it may not be
 “ laid to their charge. Notwithstanding the
 “ Lord stood with me, and strengthened me ;
 “ that by me the preaching might be fully
 “ known, and that all the Gentiles might hear :
 “ and I was delivered out of the mouth of the
 “ lion.” 2 Tim. iv. 16, 17. This experience,
 though no doubt bitter for the time, wrought
 in the Apostle that hope which maketh not a-
 shamed. “ And the Lord shall deliver me from
 “ every evil work, and will preserve me unto
 “ his heavenly kingdom.” Ver. 18.

Let preachers, then, and especially missiona-
 ries, walk on with integrity and firmness in the
 path of duty. They have a great object in
 view, for the attainment of which it becomes
 them to devote their lives. Giving no offence
 in any thing, that the ministry be not blamed,
 let them equally abstain from using or regarding
 flattery or threats *. Every kind of trial they
 must expect to endure. They must take up
 their cross, and follow their Master. They
 must be reproached by their brethren and fa-
 miliar friends. They must bear cruel mock-
 ings. They must know the heart of a stran-
 ger,

* See 2 Cor. vi. 3,—11.

ger. Perhaps they must suffer bonds and imprisonment, and finally death. But the things which happen unto them shall fall out rather to the furtherance of the gospel. While they suffer affliction even unto bonds, they shall see "that the word of God is not bound." Many of the brethren in the Lord, waxing confident by their bonds, will be much more bold to speak the word without fear. And when ready to be offered, when the time of their departure is at hand, they shall, like Paul, be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8.

"Therefore let none of these things move them, neither let them count their lives dear unto themselves, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 24. "Yea, let them so strive to preach the gospel, not where Christ has been named, lest they should

" build

“ build upon another man’s foundation : But as
 “ it is written, To whom he was not spoken of,
 “ they shall see : and they that have not heard,
 “ shall understand.” Rom. xv. 20, 21. Where
 their lot shall be cast, is of little importance. At
 best they are strangers and pilgrims on earth, and
 heaven only is their home. Their course may be
 obscure and short, but the vestiges of their pro-
 gress shall remain. The seals of their ministry
 shall be their joy and crown in the day of the
 Lord. When the wicked shall have risen “ to
 “ shame and everlasting contempt ; they that
 “ be wise shall shine as the brightness of the
 “ firmament, and they that turn many to righ-
 “ teousness, as the stars for ever and ever.”
 Dan. xii. 2, 3.

In the *fifth* place, Heathens shall hear, and
 believe, and be saved, while many of those who
 have long enjoyed the means of grace are spo-
 ken to in vain. “ But I say, did not Israel
 “ know ? First, Moses saith, I will provoke you
 “ to jealousy by them that are no people, and
 “ by a foolish nation I will anger you. But
 “ Esaias is very bold, and saith, I was found of
 “ them that sought me not , I was made mani-
 “ fest

“ fest unto them that asked not after me. But
 “ to Israel he saith, all day long I have stretch-
 “ ed forth my hands unto a disobedient and
 “ gainfaying people.” To any thing that is
 remarkably good, men are always indefatiga-
 ble in making objections. Paul’s liberal en-
 deavours to convert the Gentiles, had drawn
 down upon him a torrent of sophistry, as well
 as of invective, which, however easy, it was irk-
 some to repel. We have already seen, that the
 Jews had urged against him, the sacred nature
 of their national privileges; and their own opi-
 nion of his undertaking, as improper, ineffica-
 cious, and impracticable. From the words now
 read, it would appear, that as their last resource,
 they had brought forward the undefined charge
 of innovation, and pretended to be as much as-
 tonished at the calling of the Gentiles, as if no
 mention of such a thing had ever been made
 in all their scriptures. It is very remarkable,
 that the word innovation, which simply signifies
 change by the introduction of what is new,
 should almost universally be understood in a
 bad sense, and even considered as sufficient to
 explode any thing to which it can be applied.
 Surely an innovation may as possibly be an im-
 provement

provement as a corruption. Every discovery in the arts and sciences, every amendment in the laws of the land, every step in the progress of society from rudeness to refinement, is certainly an innovation. Finite things must be perpetually capable of increase; it would argue therefore extreme folly to rest in any given state of improvement, and imagine we had attained our summit. Under the positive institutions of the Jewish theocracy, it was, indeed, the important advice of Solomon, "Meddle not with them that are given to change." Prov. xxiv. 21. Fondness for novelty, at any time, is no doubt childish and dangerous; but the opposite extreme, a biggotted and intolerant adherence to what we have already reached, to the rejection of every advance that might be made, should be no less carefully avoided. The principles of religion, like the perfections of God, from which they spring, are eternal and unchangeable. No addition can be made to them, because they are complete. But the circumstances of the church, which to the end of time shall be in a progressive state, necessarily imply innovations. Changes have already taken place, in the extent of her boundary, in the mode of

her

her worship, in the knowledge and consequent purity of her members. These changes were recorded in prophecy, as “new things” which the Lord was to perform; and the Jews were taught to expect their introduction; even as we, “according to God’s promise, look for new heavens, and a new earth, wherein dwelleth righteousness.” 2 Pet. iii. 13.

Paul does not, therefore, deny the novelty of the dispensation, which admitted of the calling of the Gentiles; but he asks, if this novelty had not been foretold: “I say, did not Israel know?” that is, did they not know, that in the latter days, preachers were to go into all the world, and the Gentiles to be received into the bosom of the church? As a proof of what he thus strongly asserts, he as usual refers to the Jewish scriptures. First, he goes as far back as the song which Moses wrote, to be a witness against the ancient people of God, and produces a passage, which expressly alludes to the calling of the Gentiles, in consequence of the disobedience of the Jewish nation. “They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: and I will move them to jealousy with
“ with

“ with those which are not a people, I will provoke them to anger with a foolish nation.” Deut. xxxii. 21. The second quotation is taken from Isa. lxxv. 1, 2. where, as Paul says, the prophet is very bold, in stating the difference of success which should attend the gospel among Gentiles and Jews. “ I am fought of them that asked not for me : I am found of them that fought me not : I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts.”

In these quotations; not only is the conversion of Heathens predicted, but in spite of all the disadvantageous circumstances of their condition, which might seem to render the event improbable, it is predicted as much more general and speedy than that of the Jews. Israel was even to be provoked to jealousy ; while Gentiles were saved, Jews should remain obstinate.

These prophēcies were verified in the time of both our Saviour and his Apostles. All the day long of his life upon earth, Jesus stretched forth his hands unto a disobedient and gainsaying people. “ He came to his own, and his

“ OWN

“ own received him not.” While the multitudes followed him, while publicans and harlots went into the kingdom of heaven, he was opposed and tempted by the Pharisees, the Sadducees, and the Herodians. The rulers took counsel against him, how they might betray him ; and at last, being delivered by the determinate counsel and foreknowledge of God, he was taken, and by wicked hands crucified and slain. In like manner, although the Apostles always preached first to the Jews, their ministry among them was often fruitless. Christ crucified for their sins, and not for theirs only, but also for the sins of the whole world, was to them a stone of stumbling and a rock of offence. Even after many of them at Antioch had begun to follow Paul and Barnabas, yet when they saw the multitudes of Gentile hearers, they were moved with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. These primitive missionaries, however, were not dismayed at the perverseness of their countrymen, neither did Jewish unbelief make the promises of God of none effect. “ Paul and Barnabas waxed bold, “ and said, It was necessary that the word of
“ God

“ God should first have been spoken to you :
 “ but seeing ye put it from you, and judge
 “ yourselves unworthy of everlasting life, lo, we
 “ turn to the Gentiles. For so hath the Lord
 “ commanded us, saying, I have set thee to be
 “ a light of the Gentiles, that thou shouldst be
 “ for salvation unto the ends of the earth. And
 “ when the Gentiles heard this, they were glad,
 “ and glorified the word of the Lord : and as
 “ many as were ordained to eternal life, believ-
 “ ed. And the word of the Lord was publish-
 “ ed throughout all the region.” Acts, xiii.
 46,---49.

Similar events still happen. Churches of
 Christ sometimes degenerate, until the Lord
 removes their candlestick out of its place. On
 the other hand, there are authentic accounts
 of Heathens, in the barbarous and even in the
 savage state, who appear to have been a people
 prepared for the Lord ; who have declared, that
 they had beforehand been praying for instruc-
 tors ; and who have received missionaries, al-
 most immediately, as the messengers of God *.

K

And

* See the Moravian accounts of several of their missions,—
 and the narrative of Brainerd’s labours among the Indians of
 Crofsweekfung.

And do not many among ourselves form the counterpart? Are not we a disobedient and gainfaying people? Have not we, for a long period of time perhaps, resisted and despised a faithful ministry? Are not some of us as worldly-minded, as much estranged from God, and as prone to self-indulgence, as if we had never enjoyed the means of grace? Can Heathens be more ignorant of the person and office of Christ, of the principles and precepts of the gospel, than some who attend our churches, and even demand privileges as professors of Christianity? Can they be more frequently overcome by their vicious habits, than we are by the sin which so easily besets us? Heathens may be more shameless, but not more hardened in wickedness, than those who, having a form of godliness, deny its power.

Let us not suppose, then, that the glad tidings of salvation will be worse received in the dark places of the earth, than they are among ourselves. Persons who have been accustomed to hear the gospel, frequently become so indifferent about it, that they will hardly listen to it with common decency. They are apt to grow fastidious both as to the scheme of Christianity
itself,

itself, and to the accomplishments of those by whom it is preached. Yea the time has come with many, “ when they will not endure sound doctrine ; but after their own lusts heap to themselves teachers, having itching ears. And they turn away their ears from the truth, and are turned unto fables.” 2 Tim. iv. 3, 4. To Heathens, on the other hand, the gospel commends itself to the attention by its novelty, as well as to the conscience, by its necessity and importance. Thus “ the Athenians took Paul and brought him to Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears : we would know therefore what these things mean.” Acts xvii. 19, 20. Again, the gospel is likely to be preached to Heathens with greater purity and zeal, and to be exemplified in a nobler manner, by men of an apostolic spirit, than it commonly is to us, by men of local prejudices and worldly habits. Besides, the Lord hath long delayed his kindness to Heathens, and therefore, when he does manifest it to them, it will probably be displayed with much liberality. The calling of the Gentiles is often
spoken

spoken of, as accompanied by great effusions of the Holy Spirit. “ He shall come down like
 “ rain upon the mown grafs, as showers that
 “ water the earth.” Pfalm lxxii. 6. “ The wil-
 “ dernefs and the folitary place fhall be glad
 “ for them; and the defert fhall rejoice and
 “ bloffom as the rofe.” Ifa. xxxv. 1. On one
 account, indeed, many Heathens muft be pecu-
 liarly prejudiced againft Chriftianity. They
 have been fhocked by the wicked lives of men
 who bear the Chriftian name. They have been
 deprived of their territory by the rapacious in-
 vader, been bereaved of their friends, or been
 themfelves carried away into flavery by the trader
 in flaves. From Europeans they have received
 the example and the means of intoxication, as
 well as the difeafe which confumes the victims
 of debauchery. Refpecting miffionaries, there-
 fore, they may be difpofed to fay, “ Can any
 “ good thing come out of Europe *?” By the
 blessing

* It is well faid by Dr Hardy, in the fermon to which we
 have repeatedly referred, “ Chriftianity, that it may advance,
 muft be preferved in its characters of univerfality; we may add,
 that it muft alfo be feen in its regenerating power; and that,
 in this refpect, we can trace a decisive obftacle to the fuccefs
 of

blessing of God, however, the Christian preachers may soon teach them to observe the difference between the nominal and the real disciple of Jesus. The more reason Heathens have to be prejudiced against Christianity, it is so much

of the missions, in the vices of the Christian people. Let the missionary show with both understanding and fervour, that Christianity teaches men to live soberly in the world; is he likely to be credited, when the Indian can reply, that the men of his nation were temperate until the Christians came to corrupt them; that these strangers have brought among them the means and the habits of intemperance, and are profligate in their manners beyond any example known in the savage life? Would the teacher shew that the Christian law requires men to live godly in the world; the Pagan will here also be incredulous; he sees the Europeans, whom the business of war or of commerce has brought upon his coast, living without God in the world, disregarding religious ordinances, and only using the name of God in cursing and profanity. Let the missionary also whisper, that Christianity teaches men to live righteously in the world; but where has he the face to say so? Is it to the tribes of America, where the first steps of the Europeans were marked with rapine and bloodshed; where, by a great and regular system of unrighteousness, the natives are yearly robbed of fresh tracks of their land, and are driven from valley to valley, and from river to river; and where the white men in every transaction study to cheat their red brethren, the men of the woods? Is it in Africa that

much the more necessary, that they should be soon undeceived. And may we not hope, that
 God

that the missionary would speak of righteousness the law of the Christians? perhaps the native might reply: "When
 " I was a child, I heard of the Christians, I have known
 " them in riper years, and my opinion of their principles
 " is not likely to alter: for from them my heart received its
 " first wound, and now they have broken it. My father was
 " bringing water to us from the brook when the Christians
 " fell upon him. They sprung from the thicket, like the tyger
 " on his prey; they beat him to the ground with clubs, they
 " chained him down in a canoe, and bore him off into slavery.
 " In my youth they made me drink of affliction, but now in my
 " age its waters have overwhelmed me. I was at a distance
 " from my home, when the Christians and their men-hunters
 " but two moons ago made war, as they call it, in our valley:
 " at the dead of night they beset the village, they set fire to
 " the houses, they seized the flying families; and among the
 " rest, my wife, my only son, and my infant daughter, were
 " carried off, and are now on the ocean, fastened to bolts of
 " iron in your ships, never to know rest or peace until the
 " grave shall become their refuge from the Christians. Chri-
 " stians, your ships are red with innocent blood; ye make
 " merchandise of the souls of men; your crimes hold Africa
 " in ruins; the broken families of its natives appeal to God
 " against you; it is you who destroy our morals and our com-
 " fort together; it is you who spread treachery, cruelty, des-
 " pair and heartbreak over a whole continent. Until the Chri-
 " stians abandon this monstrous system of outrage, Africa will
 " never become Christian." Pages 42, 43, 44.

God “ will have pity for his holy name, which
 “ the house of Israel have profaned among the
 “ Heathen whither they have gone ?”

Let missionaries encourage themselves in the
 Lord their God. Let Christians send them
 forth in hope. Let us all be warned, by mis-
 sionary undertakings, to be zealous and repent,
 lest the docility and the fervour of Heathens
 should put us to shame. The means of grace,
 wherever they are enjoyed, must bring along
 with them the gift of life, or the sentence of
 condemnation. “ For the earth which drink-
 “ eth in the rain that cometh oft upon it, and
 “ bringeth forth herbs meet for them by whom
 “ it is dressed, receiveth blessing from God :
 “ But that which beareth thorns and briers, is
 “ rejected, and is nigh unto cursing ; whose
 “ end is to be burned.” Heb. vi. 7, 8.

Finally, When God is providing for the sal-
 vation of the Heathen, let us beware of that
 spirit of jealousy and anger, by which the guilt
 of the Jews was so dreadfully aggravated.
 “ They both killed the Lord Jesus, says Paul,
 “ and their own prophets, and have persecuted
 “ us ; and they please not God, and are con-
 “ trary to all men : Forbidding us to speak to
 “ the

“ the Gentiles, that they might be saved, to fill
 “ up their sin alway : for the wrath is come
 “ upon them to the uttermost.” 1 Theff. ii. 15, 16.
 You are Christians, brethren ; let nothing Chri-
 stian be considered by you as foreign. Shake off
 the fetters of a contracted spirit. Frown not
 on one of the most encouraging signs of the
 times. Oppose not means which God hath ap-
 pointed, and hath promised to bless, for the
 diffusion of the gospel throughout the world.
 Though our beginning be small, our latter end
 may greatly increase. “ The kingdom of hea-
 “ ven is like to a grain of mustard-seed, which
 “ a man took and sowed in his field : which
 “ indeed is the least of all seeds ; but when it is
 “ grown, it is the greatest among herbs, and
 “ becometh a tree, so that the birds of the air
 “ come and lodge in the branches thereof.”
 Mat. xiii. 31, 32.

We have endeavoured, by the assistance of
 the Apostle's reasoning in our text, to vindicate
 missions from Christian societies to the Heathen
 world. We have argued from the nature of the
 gospel dispensation ; the necessity of means for
 diffusing its blessings ; the propriety of using
 the means appointed, although they may not
 always

always be successful; the certain progress of missionaries through every part of the world; and the comparative hopefulness of Heathens, above many to whom the gospel of Christ has long been familiar.

And now, brethren, permit us to remind you, that you have assembled at the request of a missionary association, which, like all others of the same nature, depends for its success on the prayers, the substance, and the personal services of the people of Christ. The formation of our Society was not intended as an act of hostility against any prior or contemporary scheme for extending the boundaries of the Redeemer's kingdom. Far be it from us, either to undervalue the long continued labours of the Societies in London for promoting Christian knowledge and propagating the gospel in foreign parts, and of the Society in Scotland for propagating Christian knowledge; or to envy, because of the astonishing success of that recent, and much blessed institution, the Missionary Society at London, or the rising zeal of those Societies in Scotland who have joined with us, in following the laudable example of our London brethren. Our object is the same; there is

L

room

room for us all ; and, in many cases, it may be wise, and, we doubt not, delightful, to unite our efforts.

During the very short period of its existence, the Edinburgh Missionary Society has had little in its power. It has given a small sum to the Society of the Particular Baptists in England, for propagating the gospel among the Heathen, to be applied towards defraying the expence of printing a translation of the Bible into the Bengalee language, which has been begun by two of their missionaries in the East Indies. It has also given a similar donation to the United Brethrens Society in London for the furtherance of the gospel, whose missionaries have, for a long period, been very numerous, and whose funds are at present considerably impaired.

It is the earnest desire of our Society, without delay, to enter more immediately upon the prosecution of their grand object. As a first attempt, they propose establishing a mission in the Foulah country of Africa. This country is distant about 300 miles to the north-east from Sierra Leone. The climate is more temperate and healthful than it is upon the coast. The
inhabitants

inhabitants are generally gentle in their manners, and hospitable, especially to Europeans. Many of the arts are known by them. Reading is common. Schools for the instruction of children are established in almost every town. One of their towns contains about 5000 and another about 7000 inhabitants. The professed religion is Mahometanism; but although they observe the rules of Mahomet, neither the priests nor the people appear to have much bigotry in their disposition. The king of the country was asked by two gentlemen who travelled thither from Sierra Leone, whether he would allow Europeans to settle there, with a view to the cultivation of land? He readily answered that he would, and would furnish them with land, and cattle, and men for the purpose. The chiefs deal in the slave trade, but say, if they could get what they want, for their ivory, rice and cattle, they would abandon it, because it must be displeasing to God. Some considerable persons having been sent by the Foulah king to Freetown, to treat about opening an intercourse between that settlement and his country; returned full of admiration of what they

they had seen, and gratified, in the highest degree, by their visit*.

From this statement it would appear, that the Foulah country is a favourable field for missionary exertions. Having heard that our brethren at London had it in contemplation to send a mission thither, we offered to cooperate with them in their undertaking, and our offer has been cordially accepted. They think that the mission should consist of at least six persons. Christians acquainted with agriculture, or with useful trades, might be of great service, but it seems of essential importance, that one or two persons of education and experience should go along with them, and that a serious surgeon also should offer his services. The missionaries may be sent by the way of Sierra Leone, where they

* For a more particular account of the Foulah country, see the journal of Messrs Watt and Winterbottom, in the Sierra Leone report, the Missionary Magazine for September, and the late address of the London Missionary Society, inserted in the Evangelical Magazine for December, and the Missionary Magazine Supplement for December. A very full and interesting account of different parts of Africa, may be found in Wadstrom's essay on Colonization, particularly applied to the western coast of Africa.

they may be assured of meeting with the most friendly assistance ; and our brethren at London will cheerfully do every thing in their power to facilitate the conveyance and settlement of the missionaries that may be sent from Scotland.

Such is the scheme which at present occupies our minds. For the execution of it, we have obtained two missionaries, and considerable funds. But we still need, and we look to you for a supply of both. We have remarked, with pleasure, the interest which you seem to take in missionary intelligence, your crowded attendance at our meetings for prayer, and the unexampled liberality of your contributions. And now we beseech you to abound more and more. The work is only about to be begun. The expence it is impossible at present to ascertain ; but we are sure, there is not as yet in our hands enough to defray it. Besides, we hope that the undertaking, and of course the demand, will never cease, “ till the earth be
 “ full of the knowledge of the Lord, as the waters cover the sea.” In soliciting your bounty, we cannot deceive you by the promise of salvation in exchange for your money ; for the
 gift

gift of God is not to be purchased : but we trust that no address to the selfish principle is necessary, when we plead with Christians, in the behalf of their Master, and of immortal souls. Let the love of Christ constrain you, and we shall have reason to bear record, that, “ to your power, yea, and beyond your power, “ you are willing of yourselves.” You have not yet attained the liberality of primitive times. Like the Jews of old, indeed, the rich may cast in of their abundance into the treasury, and the poor widow may give more than they all. Be not proud, my poor brethren, at this remark of our Saviour; for it is easier to part with our all, when it is little, than when, like the young man in the gospel, we have great possessions. On the other hand, my wealthy friends, while we would not do you injustice, by undervaluing or misrepresenting your munificence, fidelity requires, that we set before you examples respecting the use of property, which the authority of Scripture commands you to consider. When the gospel originally began to be propagated, “ all that believed had all things common, and sold their possessions and goods, “ and parted them to all men, as every man had

“ had need.” Acts, ii. 44, 45. “ Neither was
 “ there any among them that lacked : For as
 “ many as were possessors of lands or houses,
 “ sold them, and brought the prices of the
 “ things that were sold, and laid them down
 “ at the Apostles feet : And distribution was
 “ made unto every man, according as he had
 “ need. And Joses, who by the Apostles was
 “ surnamed Barnabas, (which is, being inter-
 “ preted, the son of consolation), a Levite, and
 “ of the country of Cyprus, having land, sold
 “ it, and brought the money, and laid it at the
 “ Apostles feet.” Acts, iv. 34,---37. That man
 may not presume to challenge your property,
 we freely admit. “ Whiles it remains, is it not
 “ your own, and after it is sold, is it not in your
 “ own power?” Acts, v. 4. But is not the earth
 the Lord’s, and the fulness thereof? and should
 not the examples now quoted, as well as every
 thing else in sacred scripture, be earnestly re-
 commended to the imitation of Christians? Is
 it a great thing to sell all, and follow him, who
 laid down his life that he might lead his follow-
 ers to heaven? Is the improvement of land, or
 the increase of a family-estate, an object to be
 compared with the enlargement of the Redeem-
er’s

er's kingdom? We are not now asking an ordinary alms for the poor. We are seeking resources to enlighten the world; and we give notice to all the believers which it contains, to hold the talents of their Master in readiness for his service. Give not to us, brethren, unless you think we shall faithfully improve your donation. But remember, that the object of our institution is infinitely more valuable, than all that you can possibly bestow for its attainment.

You suppose, perhaps, that we have now demanded enough. No, brethren; the cause entitles us to demand more. We call for your persons, as well as your property. We are associated for the purpose of sending missionaries to the Heathen, and we wait to receive the offers of those who are qualified to go. Upon our success, in this particular, depends the success of the whole scheme. Funds are but a secondary object; we have already procured them; but where are the men? Without apostolic missionaries, no pecuniary contributions will be of any avail; and with them, a little money will go a great way. The liberality which Christians have displayed in supporting our plan, is nothing, we trust, to what it would be, were
many

bleffing, moderate abilities, faithfully exerted, will not be ineffectual. Labourers and mechanics may be of fervice in a miffion, although perhaps only by working with their hands; and they fhould reckon it more honourable, and more gainful, to engage in fuch an undertaking, than to rife ever fo high in this pitiful world. The art of printing alone gives us a very great advantage above even the Apoftles; and is no doubt one of thofe means, which God will blefs for the univerfal diffufion of Divine knowledge. In publifhing tranflations of the holy Scriptures, the affiftance of printers will be particularly requifite. Befides thefe, we muft get an Aquila and a Prifcilla to make tents for the miffionaries, and to be “ their “ helpers in Chrift Jefus.” Rom. xvi. 3. We muft have “ Luke the beloved phyfician,” Col. iv. 14. and even Zenas the lawyer, though not to act professionally, as well as Apollos, the eloquent man, and mighty in the fcriptures. Titus, iii. 13.

But if we may call upon Chriftians in general, how much more upon thofe who have devoted themfelves to the work of the miniftry. Preachers of the gofpel are the perfons who
muft

must be sent into all the world, that Heathens may hear, and believe, and call upon the name of the Lord, and be saved. Preachers have solemnly declared, that zeal for the glory of God, love to Christ, and a desire for the salvation of souls, were their prevailing motives in the choice of that sacred office which they have undertaken. My respected friends, these motives will incline you to be missionaries abroad, as well as preachers of the gospel at home. They will constrain you to encounter all difficulties, and to run the risk of any persecution. No ordinary settlement in the church can present such a wide sphere of usefulness, as the unmeasured regions of the Heathen world*. Some of you have waited long for a pastoral charge in the church of Christ, and still perhaps have little prospect of obtaining one. It is grievous to see your gifts overlooked, and your lives passing away in the very inferior avocations of private teaching. Behold, we propose to you, immediate employment of a nobler

* Will any man say, that George Whitefield would probably have done half the good which he did, if his labours had been chiefly confined to one parish, although the most populous in Britain?

bler kind, even a most interesting field of exertion in the vineyard of our Lord. Your expectations hitherto have perhaps been disappointed, because you were reserved for such a time as this. All things are ready. Associates are prepared to accompany you. And now you may, without entering into other mens labours, be honoured to add to the number of the churches of Christ. Others have come forward with an offer of their services, who were not so immediately called by the nature of the work; and it will be distressing indeed, if preachers shall fall short of private Christians in point of zeal, especially in a matter which relates to the promulgation of the gospel. Let us hope, then, soon to see the grievous reproach wiped away, that in all Scotland, not one preacher has yet been found by any of our Missionary Societies, who is willing to go abroad, and to labour among the Heathen.

Nor shall we confine our call to those preachers of the gospel, who are not yet invested with a pastoral charge. Brethren and Fathers in the work of the ministry, suffer us, we beseech you, while to you also we venture, with sincere respect, but with much earnestness, to address the
word

word of exhortation. You will readily allow, that the Apostle's argument concerning the necessity of sending preachers that Heathens may be saved, does not refer to those alone, who, in the technical language of ecclesiastical law, are termed probationers. It may be referred to the very chiefest of the Apostles in the church, and the man who shall receive it, and act accordingly, will probably labour more abundantly than they all. You admit of translations from a smaller to a more extensive, from an easier to a more difficult charge. Many of you have felt it your duty to remove from situations to which you were evidently called in the course of providence, to which you were much attached, and where you had long perhaps been eminently useful, that you might seek the greater good of the church. The stations, indeed, which some of you hold, are generally considered as of too great importance to be ever entrusted to mere probationers. Upon the same principle which gives rise to this opinion, we are warranted to plead, that where men of experience can be found, probationers should not be entrusted with the management of missions. Let Barnabas, and Silas, and Timothy, by all means

means go, but let Paul also go along with them. Brethren and Fathers, missions are certainly charges of great difficulty and of great importance; if they are ever to prosper, they must, humanly speaking, be conducted by men like you. Your approved characters would give weight to the scheme; would gain the confidence of the Christian world, and interest their affections more deeply in its behalf; would encourage others to offer themselves as assistants to carry it on; would give it, in short, all the advantages, which the church of Christ could give, to ensure its success. As to your present charges, do with them as you did with your former ones; “commend them to God, and to the word of his grace, which is able to build them up, and to give them an inheritance among all them which are sanctified.” Acts, xx. 32. Your congregations will be much more seriously affected by your departure on a mission to the Heathen, and by the expectation that they shall see your face no more, than they either are perhaps by your ordinary labours, or could possibly be by your removal from one church to another in your own country. A farewell sermon, like that of Paul to the elders
of

of Ephesus, may be equal in its effects to all your former addresses together. Long after you are gone, the most careless of your hearers may remember, to the saving of their souls, the precious words from your lips, which now they despise. And how earnestly would you yourselves remember, in a foreign land, the ever dear "little flock," which you formerly fed, and from which you could not depart, but by tearing yourselves away. Still would they be "in your heart to die and live with you." 2 Cor. vii. 3. "Without ceasing you would make mention of them always in your prayers;" and love to them would increase within you the fervour of devotion. In all their assemblies, though absent in body, you would be present in spirit. "You would have no greater joy than to hear that your children were walking in the truth." 3 John, 4. And surely, you would not be negligent, as long as you were in this tabernacle, to put them always in remembrance of the things which you had declared, although they knew them, and were established in the present truth." 2 Pet. i. 12. What an interest, what a kindling of affection, would be excited among them by an apostolic epistle

epistle from their former pastor! With what motionless attention would they listen to the reading of it, while you described to them from the life, the misery of the Heathen, and inferred the obligations of those to whom the gospel is known; while you testified your disinterested and unimpaired affection for their souls; while, directed by personal knowledge of their character, you warned, exhorted, admonished, and rebuked them; while you reminded them of delightful seasons, that were past, and set strongly before them the awful solemnities of your future meeting at the day of judgment, as well as the everlasting joys of social worship in the heavenly world! The writing of such a letter would at once elevate and melt your souls; and although, for the moment, you might be completely overcome, your feeling afterwards would be, increased desire to form similar congregations in the desert of the Heathen. Besides, your letter might do good to your successor at home. It might quicken him in the discharge of his duty; and, by the impression which it made upon the people under his care, might help him forward in his labours.

bours*. By going forth then as missionaries, you can hardly be said to break your present connections. Your removal is likely to tend to the furtherance of the gospel. And, in fact, unless some of us, or other ministers who, like us, have declared their approbation of missionary undertakings, shall go in person to make the attempt, it seems impossible that the experiment should be fairly tried; certainly we at least shall not be able to say, that we did every thing in our power to prevent its failure.

Let not the Christian people say, that we would rob them of their pastors, or that, in order to convert the Heathen, we would abandon the churches which Christ hath already planted. Zeal to become missionaries is not so universal, as to be alarming. The question is not, who will stay at home? but who will go abroad? If one or two of your pastors should be taken a-

N way,

* It is very remarkable, that Paul left his charge at Ephesus, that he might finish his course as a missionary, although he knew that some of his successors would be bad men. "I know this, said he, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts, xx. 29,

way, rejoice that you shall never be deprived of their earnest prayers, so long as they sojourn in this world ; and that others ready to perish are about to enjoy what you, after having been quickened, are called to resign. "The Lord will provide. In our Father's house there is bread enough, and to spare." Fear not, that you shall by any means fare the worse, because he dealeth it to the hungry as seemeth him good.

And now, my associates, having endeavoured to vindicate our institution, and to promote its interest, give us leave to remind you, that in order to its success, it is of essential importance, that we faithfully discharge the duties which are incumbent on ourselves. Let us make a serious business of our great undertaking. When a laudable scheme is proposed, many lend it the credit of their names, as a matter of course, who never make conscience of attending to the execution of it. Some who might even be averse to the proposal, when they see that the thing is to take place, will seem to join with those who begin it, rather than be left behind ; and yet they are generally as much against every step of the progress, as they were at first against the original design. Let us, brethren, if we are
really

really persuaded that the cause is good, engage in it with one heart and one soul. We have professed to forget party-distinctions. Our harmony entirely depends on our acting fully up to this high profession. As, therefore, we would not murder in its infancy the offspring of moderation ; as we would not widen the schisms which have hitherto disgraced the church ; as we value the very existence of the grand undertaking which is at present so hopeful : let us be conjured to banish from our minds, and from all our deliberations, the contracted maxims of party-policy, and the baneful influence of party-spirit. If as to any thing we should differ in opinion, let us do it with mutual forbearance, and proceed with undiminished cordiality and zeal, in prosecuting the great object which all of us say we have in view. Thus shall we retain and increase that confidence of the Christian people which we have already acquired ; and thus shall we encourage persons, who may be useful missionaries, to accept of our patronage. Our work is immense. It is not for the fettle-ment of a minister in a congregation, it is not even for the furnishing of preachers to a whole nation, that we are associated. It is to en-

lighten

lighten the Heathen world : To pull down the strong holds of satan wherever they are erected, and however long they have stood : To build up the church of Christ, in spite of the actual violent opposition of the gates of hell. What enlargement of mind, what ardent zeal, what heavenly wisdom, what undaunted fortitude, what indefatigable industry and perseverance, must we aspire to possess ! Success, however desirable, is not at our command, but we are responsible both to God and to man for fidelity. Let us be deeply impressed with our critical situation. Let us strive together in prayers to God for his direction and blessing. Let us beg, as we have begun to do, the prayers of all the churches. Let us devote our attention through life to that, which many generations most likely must successively labour to accomplish. And, with our dying breath, let us commend to our children the advancement of the everlasting kingdom of Jesus Christ.

But this is not the peculiar business of a society ; it is the common concern of the whole church. We are all taught, when we pray to say, “ Thy kingdom come : thy will be done on earth, as it is in heaven.” Let those, therefore,

fore, who love our Lord Jesus Christ in sincerity, daily look and long for the answer of this prayer. Let them rejoice in the assurance, that God in his good time, will remove every obstacle to the success of his gospel; that he will destroy Pagan idolatry, Mahometan delusion, the superstition and will-worship of the Pope, and the spirit and corruptions of all the many Antichrists which are now in the world. In every event that takes place in the course of providence, discernible approach is made to the glorious finishing of the mystery of God. Nay, in the very volume of futurity, of which also we have a copy in the book of Revelation, although the precise meaning be obscure, the issue is obvious; and while we peruse it, we may exclaim, with all the confidence and eagerness of him by whom it was written: "Behold he
 " cometh with clouds, and every eye shall see
 " him, and they also which pierced him, and
 " all kindreds of the earth shall wail because of
 " him: even so, Amen." Rev. i. 7.

To conclude, Let us all remember, that each of ourselves stands in need of the blessings of Christianity no less than the most ignorant and
 wicked

wicked of the Heathens: Not the privileges which we enjoy, nor the profession which we make; not even zeal, nor liberality in the encouragement of missions, will save our souls from sin, and secure to us that life and immortality, which are brought to light by the gospel. We must be justified by faith, that we may have peace with God through our Lord Jesus Christ; that we may have access to stand in his grace, and may rejoice in the hope of his glory. Let us “count all things but loss, then, “for the excellency of the knowledge of Christ “Jesus our Lord, that we may win him, and “be found in him, not having our own righteousness, which is of the law, but that which is “through the faith of Christ, the righteousness “which is of God by faith.” Phil. iii. 9. In this happy situation, the principle of gratitude will make us sincerely zealous to promote his cause in the world, and ready to offer ourselves, as well as our substance, in his service. It will inspire us with a noble energy, in our endeavours to make others acquainted with his grace. United by the closest tie to him, we shall feel a warm attachment to all who love him and bear his image, and an ardent de-
fire

fire for all who may yet come to be of this description. "Our mouths will be opened" to the children of men, "our hearts will be enlarged," while we seek to embrace them as partakers of like precious faith with ourselves. Upon every addition to the church, we shall taste the joy which is felt in the presence of the angels of God, and anticipate the felicity of the approaching period, when "a multitude" which no man shall be able to number, of "all nations, and kindreds, and people, and tongues, shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and shall cry with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb for ever and ever. Amen." Rev. vii. 9, 10.

THE END.