

THE

**DUTY OF THE  
PRESENT GENERATION**

TO

**EVANGELIZE THE WORLD:**

**AN APPEAL**

FROM

**THE MISSIONARIES AT THE SANDWICH ISLANDS**

TO THEIR

**FRIENDS IN THE UNITED STATES.**

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## INTRODUCTION.

THE following resolutions, and the remarks connected with them, are designed for all the friends of Christ, but more particularly for his **MINISTERS** in the United States.

The members of the Sandwich Islands' Mission, at a meeting in June, 1836, were led to consider their duty in relation to the churches in Christian lands, who, possessing the means for saving a lost world, do not employ them. Almost none of the *settled* ministry hear the command, **GO TEACH ALL NATIONS**. Almost none of the *candidates* hear it. The number is very small who go abroad, notwithstanding agents at home and from the different *missions* have been laboring to awake the slumbering churches. The *directors* of the work are looking for help from the youth *yet to be educated*. Forty-one tracts have been written "**ON THE MANNER IN WHICH CHRISTIANS SHOULD SHOW THE SPIRIT OF THEIR MASTER IN LABORS AND SACRIFICES FOR THE CONVERSION OF THE WORLD.**" The committee to decide on the merits of these tracts, adjudged the premium of \$250 to none. No one has written worthily. They could not; for they, like Archimedes in lifting the world, had no suitable spot to stand on. The churches are perceiving more and more clearly their duty to the heathen, while their efforts do not correspond with their convictions; thus rendering their own salvation doubtful, exposing their country to divine displeasure, and leaving the heathen to perish. In addition to all this, we see little hope of better things on the present plan of missionary operations.

Therefore we cannot be silent. We must speak. If what we say is right, men in the ministry ought to go among the heathen; if wrong, the necessity of other and better

men than we, to be missionaries is certainly evident, and in either case, the claims of the heathen to the wise and good cannot be evaded.

It may be proper to remark, that in contrasting the present missionaries of the Board with the heathen among whom they labor, the round numbers of one hundred and six hundred millions have been employed as convenient, and sufficiently correct. We do not forget that missionaries are abroad in the earth from Great Britain and other lands, but they are so few, compared with the number required, that almost the whole heathen population of the globe have need of help from some quarter; and to whom shall they look, rather than to the Christians of America. If, however, the number of heathen depending on American Christians for the bread of life were *only one hundred millions*, both their numbers and degradation would claim the services of the reader of this Appeal incomparably more than the inhabitants of his native country.

The resolutions and the remarks which accompany them were prayerfully, patiently and earnestly discussed by this mission for four or five days, and UNANIMOUSLY ADOPTED. They are our united voice. They contain the sentiments of our hearts. We are willing to hazard our lives on the truth of them. We are voluntary exiles from our country because we believe them.

The discussion, of which this document is the fruit, has done *us* good; we are led therefore to hope it will be useful to others. It is a token of our love to the cause of Christ. To Him we dedicate it; to his blessing we commend it; praying *that his way may be known on the earth, and HIS SAVING HEALTH AMONG ALL NATIONS.*

## RESOLUTIONS, &amp;c.

BELIEVING that the relation which we sustain to the churches as missionaries of Christ and watchmen stationed by them at foreign posts, is such, that the blood of millions will be found upon us unless we raise our voice and give the warning faithfully, therefore,

1. RESOLVED, That, in the opinion of this mission, the efforts of modern missions to explore the heathen world, and lay its condition before the churches, and to scatter the light of salvation through the realms of death, deserve not to be compared with the work which remains yet to be performed; that the lands which lie in darkness are not to be possessed by sending spies into different portions of them, more than Canaan was by the spies sent thither; but by a universal, and, in a good measure, direct engagement of the whole army of God.

If we look at the heathen *numerically*, they are 600,000,000, and the missionaries from the United States to whom their salvation is committed, one hundred—one man for six millions.

If we look at the earth *geographically*, the maps are almost black on which are designated the population of the land and the sea still under the dominion of the prince of darkness. For one square mile with light flashing on it, there are thousands spread with the pall of death. To specify, would be to mention a large part of the proper names of countries, which, united, make up the continents, and the names of the islands, which disunited, are scattered among the oceans. So extensive is the territory, that, should the men sent forth, few and short lived as they are, travel continually and announce pardon to the guilty day and night, they could not pass over all the high ways and by paths, and search out the habitations of the whole human family. Their voice, should they lift it perpetually as they go, would be the voice of here and there one crying in the wilderness, heard by only a small part of those who have ears to hear and souls to be saved. The sound of missionaries has not gone into all the earth, nor their words to the end of the world. *It could not go.* It is impossible that the few missionaries from the American churches should convert the world. They could not explore it. They could not encompass all the cities, and blow a trumpet around their walls, if that were the means appointed to save them. They could not mention in the ear of every mortal the only name by which we must be saved.

The foreign missionaries from our country are one to six millions of men, or two for the population of the United States: and two men  
1.\*

could not preach the gospel to all in that extensive field; many would die without the sight of him who publishes salvation. No, let lines be drawn over the world at such distances that the voice of one man may meet the voice of another, and let one hundred missionaries travel on these lines and proclaim the gospel; and allow that the population of the territory thus sounded upon should be saved, it would still be leaving millions and millions to perish. And yet it is affirmed in a sermon by a distinguished divine of the United States that "FIFTY such men as Paul the Apostle, unaided by the resources of systematic benevolence, might evangelize the world."\* On this plan twelve millions would fall to each of the fifty, and allowing their lives to be twenty years each, each one must evangelize one thousand six hundred and forty-four daily. Does any believe that even Paul went forward at such a rate? That during three years at Ephesus he evangelized almost two millions; or that the one hundred thousand at the Sandwich Islands would occupy him only two months? Such fancies are worse than useless. For there is no Paul on earth; none endowed as he was; and none are expected. The proposition that fifty Pauls can convert, or evangelize the world, leaves the world to perish. To assert that fifty angels can evangelize it, leaves it to perish. Such assertions influence no man to undertake the missionary work. They are calculated to lead men to neglect it. What if Washington or Patrick Henry had said as a motive to raise troops in the revolution, "Fifty such men as Samson could, with only the jaw bone of an ass, slay all Great Britain;" or "One such angel as slew one hundred and eighty-five thousand Assyrians in one night could, without guns or swords, or any of the resources of systematic malevolence, destroy or subjugate the world!" What would be thought of such suggestions, for all practical purposes; in any deliberative assembly seriously occupied with the interests of the kingdom? There is no reasonable prospect that either fifty, or five hundred, or five hundred thousand men can evangelize the world.

Come now, and let us reason together on the missionary enterprise from 1810 to January 1, 1833. During those 22 or 23 years the number of missionaries to foreign lands educated at Andover is 46, the average years in the field six years, and the aggregate 276. These 46, it is presumed, have performed more than half the labor among the heathen which has been done by the American churches. Double the number, and there have been 92 men, and their time 552 years; from which, if three years be deducted for each in learning the language, only 276 are left for direct missionary labor; an amount very different from that bestowed on the United States during the last 22 years; for there the number of ministers during the whole time has been many thousands, with a large number of lawyers, physicians, school teachers, elders and deacons; praying men and praying women; Bibles, tracts; books and papers like the fish of the sea innumerable; and the people intelligent and industrious. The soil is prepared, and the seed sown is abundant. There is almost no ground for comparison between the advantages with which a man com-

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\*Dr. Beecher's Sermon at Plymouth; 1837.

mences his labors in the ministry in New England, and in the *Marqueesas* or other islands in the Pacific, or almost any other heathen country. To enter here—as was at first intended to enter—into a mathematical comparison of the means of grace now employed, and which must be employed among the six hundred millions, or even with the means now employed among twelve or fifteen millions in the United States, would weary the mind occupied with such amazing contrasts,—thrown into such immeasurable extremes. The degradation of the heathen is so deep, the darkness so dense, the number so vast, that 600,000 missionaries sent the present year would be insufficient to afford the present generation any thing like the privileges enjoyed in Christian lands, and it were better still to be born in a log cabin in Maine or Missouri than in the palaces of Egypt and China. For christendom, were every minister in it removed, would be unspeakably better furnished with the means of grace than the heathen could be with one missionary to every thousand. But several thousand ministers, with a countless multitude of collateral helps, do not yet convert the people of our favored land. How then, if they were in a state of heathenism, should two men convert them? especially if these two were foreigners, with the language to learn and write and print; and houses to build; and schools to establish and teach; and medicines to furnish; and families of their own to provide for; and the idol gods of a nation to destroy; and a veil of superstition forty centuries thick to rend, the horrible darkness to dispel, hearts of stone to break, a gulf of pollution to purify—**A NATION TO REGENERATE!** How can two men do all this? How then shall one hundred missionaries convert the world? How a thousand? How a hundred thousand? They cannot. When six hundred thousand go from the five millions of Christians in christendom, or from the million and a half in the United States, they will not all combined emit more light than may be expected from the morning star of the millennial day.

The present missionary operations—to use the language of Mr. Abeel—“are as child’s play. If the great God could despise his creatures, it would be despicable in his sight. A little more than a hundred men to convert a lost world!” A band not so large as preach the gospel in the city of New York, or teach schools in New York, or practice law or medicine in New York, or print books and papers in New York;—this band have 600,000,000 to supply with teaching and preaching and medicine, books and schools, and this is called converting the world! A band of men not sufficient to look after any one department of business, whether ecclesiastical, civil, or literary, in the least state of the twenty-four in our Union; have to look after the temporal and eternal welfare of six hundred millions. A hundred men! It takes more than that to lay a railroad, or dig a canal; more than that to manufacture muskets and powder in times of peace; more than that to man one ship of war; and more than that for any one of the employments of men, from the hall of judgment to the humblest occupations. One hundred men, or two hundred, or three hundred, or five hundred men to enlighten the moral world!! It requires nine thousand men to visit the Pacific Ocean, many of whom leave wife and children for voyages of three years, in order to fill the lamps

which assist the moon and stars to dispel the natural darkness of the United States. If a valley is to be exalted or a mountain levelled, thousands must gird themselves. How then shall a few hundreds prepare the way of the Lord in the deserts of all the earth? Where is the monarch purposing to subdue a neighboring kingdom who will feel sustained and honored with an army of one hundred men, the result of twenty years enlistment, with an addition of fresh troops of five, ten or twenty annually? Can five men from America subdue thirty millions in France? Can one hundred or a thousand subjugate all nations? The army of the aliens 600,000,000 strong, will it bow to one hundred soldiers of Zion's King? The missionary operations are child's play; the light of them, a taper; the magnitude, a drop of the bucket; and their weight, the dust of the balance against the everlasting hills. "IF THE GREAT GOD COULD DESPISE HIS CREATURES, IT WOULD BE DESPICABLE IN HIS SIGHT."

If we turn a moment from the men, and look at the means to sustain them, the earth is the Lord's and the fulness thereof. The wealth of the mines is his, and he made it; and he will use it to promote the interests of his church. It is required. The superscription to Caesar on the coins must be effaced, and a new one be struck for the church. There is no other work so urgent, none so worthy, none in which the interest on earth is more ample, and the treasure in heaven more sure. The wealth of America calls for extended missionary operations,—the support of an army and not a few spies. The funds of the Board are as nothing. The treasurer's report being read, no one needs to be told that the work is not done;—that it is not begun. TWO HUNDRED THOUSAND DOLLARS ANNUALLY! One's tongue almost refuses to utter it,—a sum so worthless, in connection with an object so magnificent. But on the other hand, the price of earthly ambition, convenience, and pleasure is counted by millions. Navies and armies have their millions; railroads and canals have their millions; colleges and schools have their millions; silks, carpets and mirrors have their millions; tea, coffee, tobacco and rum have their millions; parties of pleasure and licentiousness in high life and in low life have their millions; and what has the treasury of God and the Lamb to redeem a world of souls from the pains of eternal damnation, and fill them with joys unspeakable? Less than two hundred thousand dollars through the Am. Board, and some other thousands through other channels. George II. expended in three wars 157 millions of pounds; and George III. replaced the Bourbons on the throne of France at a cost of above one thousand millions sterling. The revolutionary war cost the United States one hundred and thirty millions of dollars; and intemperance wastes a hundred millions a year; and the great fire in New York destroyed twenty-six millions in a day—the interest of which for twelve months is about equal to the amount expended by the American Board for twenty-five years! And yet the ruins of that conflagration will soon be repaired, and its monument found in the splendid walls now rising from the ashes. And shall the world be saved with the filings and dross of the mint; and the old garments they throw from their backs; and the crumbs which fall from their tables? Who that believes that God made

the world for Zion; and that the wealth of the sinner is laid up for the just;—who that is acquainted with the growing resources of America and the bliss of giving, can subscribe to the sentiment that missions cannot be greatly enlarged for the want of money? \* Who, that contemplates the exposure of our American friends to that covetousness which is idolatry, and looks at 600,000,000 of heathen idolaters, will not pray that missionary operations may be increased ten thousand times;—that the gods of silver and gold in the United States may be employed in the destruction of the gods of wood and stone throughout Satan's dark empire; and that this war among the members of the same household may eventuate in the utter extermination of the whole family of lords many and gods many, and Jehovah be exalted over all.

Truly, the efforts of modern missions deserve not to be compared with the work yet to be performed; and unless increased to a very great extent, the world cannot be saved. Past and present exertions have lessened but little the great multitude who know not God. This is not saying *that nothing has been done*. The work of a few has been done. But those abroad have not done and will not do the work of many. Their own individual duty is all they can possibly perform; and when they do their utmost, a large territory remains to be possessed by the whole army of God. Canaan was large enough for the twelve spies and the ten thousands of Israel also. Jericho was not subdued when Rahab was gained by the mission of two pioneers. The antediluvians could not be saved in one ark, if its doors had been open to all; nor were they drowned by an ordinary shower of rain. The world will not be covered with the knowledge of the Lord as the waters cover the seas, until the men to publish that word are scattered like rain on all the earth. So long as they remain together like water in a lake, so long the moral world will be desolate. They must go every where; and if the expansive warmth of benevolence will not separate them, and they arise and go on the wings of the wind, God will break up the fountains of the great deep of society, and by dashing the parts together like ocean in his turmoil, or Niagara in its fall, cover the heavens with showers, and set the bow of hope for the nations; and the desert shall rejoice and blossom as the rose. God is too good to suffer either Amazon or Superior to lie still and become corrupt, and the heavens in consequence to be brass and the earth iron. God is too benevolent also in the arrangements of the moral world to allow his people to be inactive; to have here a continuing city while the heathen are dying. The churches cannot afford to convert the world with fifty men and a handful of money. It would be as disastrous to the churches in their present state, as for men to obtain a livelihood without labor.—Missions must remove the wealth of America, lest the people die under its pressure. They must rise up and act, or they will perish of very fat-

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\*“There ought to be more expedients to lessen the expenses of our missionary stations; for upon the scale of expense on which they have been conducted, it is certain that operations of this kind must be circumscribed within very narrow bounds.”—*Dr. Alexander's Sermon before the Alumni, &c.*, p. 18.

ness. The ministers must equip for the foreign war, or they will contend with each other, and scenes of folly and shame, like those at Cincinnati and Philadelphia, will distress angels, and mar the beauty, and eat like canker the bosom of Zion.

Brethren and fathers, The word of God, and the works of God, and the Providence of God, sound an alarm in the churches, calling them to the holy war, for unto them as a body, is committed the conversion of the world. It cannot be done by a few hundred missionaries and a fraction of wealth. NO, NEVER. Because those who try to do it in this way have to contend not only with six hundred millions of heathen, and the prince and powers of the air, but also to fight against GOD, MIGHTY IN BATTLE.

2. RESOLVED, That while we view with satisfaction the efforts made by Bible, Tract, and other benevolent Societies, we cannot, nevertheless, but be deeply pained by the thought, that these efforts must be in a great measure inefficient, whilst men are wanting to instruct the heathen in the Bible, and explain to them the meaning of their tracts; and that the benevolent efforts of the churches, looked upon as a whole, exhibit a disproportion and want of economy, which can be attributed to nothing else than a shrinking from the main work enjoined by the Savior;—that of preaching the gospel to every creature.

THE sentiment contained in this resolution is not new. It was expressed by Mr. Winslow in his address before the Board at Baltimore, and is insisted on in the writings of Gordon Hall. Every missionary must feel its force.

Bible and Tract Societies are important auxiliaries in the work of converting the world, but as it respects most of the heathen population of our globe, such societies ought to be regarded as mere auxiliaries. They afford important advantages to the missionary in prosecuting his work; but without his agency, what influence can they exert on the mass of the heathen? Unless the Bible is translated and tracts are written in the languages of the heathen nations, how can they be printed? Unless there are persons to distribute them, how will their influence be brought to bear upon the people? Unless the heathen are taught to read, of what use to them is the Bible more than a block of wood? and of what use are tracts more than so many leaves of the forest scattered over the land? And even where the heathen are taught to read, how can mere Bibles and tracts exert an influence any farther than the people gain ideas from reading? This last inquiry needs some illustration; a few moments attention, however, will show its force.

The distribution of Bibles and tracts among the heathen is a far different thing from their distribution in an enlightened land like America. In an intelligent community who acquire ideas from books, the distribution

of the inspired volume and of religious tracts is to be regarded as one principal means of disseminating the light of the gospel, and of leading sinners to Christ. But among an unthinking people, even though they are taught to read, the distribution of the sacred scriptures does not promise the same result. It is comparatively an easy thing to teach the art of reading, even to the most degraded heathen nations; but to teach them that there is a meaning in what they read, and to learn them to make that meaning a subject of thought, is a slow and difficult task. In respect to such nations, with far the greater part, when first taught, and till much oral instruction has been imparted, reading is in a great measure a mechanical process—a mere performance of the eyes and lips. The fact then that such a population are acquainted with the printed character is not an evidence that light and knowledge can be spread over the land by placing the word of God in their hands, or by a supply of religious tracts and books. Very far from it. A heathen's intellect is not materially changed by simply teaching him to read. The great obstacles to the acquisition of correct knowledge still remain. And to gain a clear notion on this subject, it is necessary to look a moment at these obstacles.

1. The first obstacle we shall mention is one that cannot be easily expressed in words. For want of better terms we call it apathy, listlessness, imbecility of mind, torpitude of intellect, vacuity of thought, inability to reason, and the like. We cannot expect that all these terms combined will fully convey to you the idea we would express. Mere description is inadequate to the task. To understand correctly the feature of mind we refer to; it is necessary to witness, as we do, the vacant and unmeaning stare of a dark and chaotic intellect. It is necessary to know from experience, after trying every mode of expression with such minds, and tasking ingenuity to the utmost, that the ideas intended to be communicated to them, have not been in the least apprehended. To instruct such minds, even with the living voice, is a task of the utmost difficulty. How far then can they be enlightened by the mere distribution of Bibles and tracts?

2. Another obstacle may be imperfectly termed a destitution of ideas, and a consequent destitution of words on the subject of true religion and pure morality. Centuries of heathenism have done the work of devastation most efficiently. They have swept away the idea of the true God, buried all his attributes in oblivion, erased every term expressive of holiness and of pure morality and divested sin of the idea of its exceeding sinfulness. And the ideas of the true God, of the way of salvation, of holiness, pure morality, the immortality of the soul, and the like, having been obliterated for ages, the terms also expressing such ideas have long since been lost. Names cannot long be preserved, when the ideas expressed by them have passed into oblivion. And in consequence of this destitution of terms, missionaries are obliged, in their translations of the Scriptures, to use words nearest allied to the sense they would express, though far from conveying the precise idea at first, or till the meaning has become fixed by frequent use and frequent explanation. In many instances they have been obliged to use a circumlocution, in others, a sort of

patchwork of native words to express the ideas they would communicate. And in some cases they have introduced words of English, Greek and Hebrew origin. This being the fact, how can it be expected that a great portion of the most important terms of the Bible can be understood by a heathen people, unless accompanied with the minute and familiar explanations of the living teacher? What notion have children in America of such terms as philosophy, botany and astronomy, as they meet with them in books, till they have gained a knowledge of those terms by an inductive process? About the same notion have the heathen, who are merely grown up children, of such terms as faith, hope, repentance, holiness and Christian love, till such words are explained to them in the inductive manner. And to convey to them these ideas, to which they have been strangers from time immemorial, even with the living voice, requires the utmost familiarity, and every variety of illustration. It is a task, of which ministers in Christian lands have no conception. But if the living teacher finds such difficulty, what effect can be expected from merely placing in the hands of the heathen a copy of God's word, or a number of religious tracts?

3. But there is still another obstacle. Not only are the heathen destitute of ideas and terms on the subject of true religion and pure morality, but, on the other hand, their minds are pre-occupied with false notions, which have grown with their growth and strengthened with their strength. And who can estimate the influence of erroneous ideas imbibed in infancy and matured in manhood? If we pronounce it small, we betray a gross ignorance of the forming power of early education. For the heathen have been trained, thoroughly trained in sentiments the very reverse of what the Bible contains. The influence of this training is such, that even in individuals and nations where the outward practices of heathenism are forsaken, the prevalence of heathen notions is still very considerable. Could we in some mysterious manner be brought into the interior of their minds, and accurately measure the corrupting influence of former sentiments, we should start back in horror and amazement. They have thrown away their idols and acknowledge one God instead of many, but still their notions of the nature of God, of the manner of propitiating his favor, of departed souls, and of almost every point of morality and religion, are to a painful extent the same as before. And with all the advantages which the living teacher possesses of guarding against a misunderstanding, his utmost ingenuity is required at familiar illustration and careful explanation, that he do not inculcate wrong sentiment instead of truth. Without such special care he may preach respecting the true God, and they, to a great extent, measure what he says by their notions of false gods; he may tell of departed spirits, and their minds recur to the wandering ghosts; he may speak of sin, and the idea they get will be that of detection and misfortune; he may talk of humility and love to God, and they understand a crouching sycophancy to receive his favor. Their ideas and those of men in Christian lands run in very different channels. These remarks apply substantially to barbarous nations in all ages, from the days of the Apostles to the present time; though they admit of qualification in particular cases, according as various incidental

causes have exerted a modifying influence. But if such be the difficulty of communicating correct sentiment among the heathen, even with the living voice, we ask again, to what extent can the mere distribution of Bibles and tracts enlighten them?

In view then of the condition of the heathen mind, we express our full conviction that the Christian world expects far too much from the distribution of the Bible and of religious tracts in heathen lands. It is a fallacious dream of the church, that they can stay at home and enjoy their comforts, and convert the world by the power of the press. The proposal made by one at the meeting of the Board at Baltimore, to raise half a million of money and bring the press to bear upon the heathen world, implying that they themselves stay at home, was a romantic proposal; and to such a degree romantic, that one can scarcely account for it except as a subterfuge to quiet conscience.

Books in the hands of the heathen, if unaccompanied by the instructions of the living teacher, shed but a faint and sickly light. The presence of the missionary is necessary as well as the sacred volume. He must call up the attention of the reader to the meaning of what he peruses, explain the passage by the most simple illustrations, and apply it with minuteness and particularity. Bibles and tracts without the teacher may do some good, and in one sense great good, but accompanied by his instructions and faithful appeal, that good may be increased to an immeasurable extent.

But if this be true, does not the benevolent effort of the churches, looked upon as a whole, exhibit a disproportion and want of economy? Men contribute of their wealth to the Bible Society, and it resolves to supply the world with Bibles; they contribute also to the Tract Society, and it resolves to furnish the world with tracts; the American Board of Missions search through the length and breadth of the land to find men to go to the heathen, to do the main work of their conversion, and they obtain ten or twenty! These resolutions to convert the world by means of Bibles and tracts are applauded, and yet how vain and delusive, while men cannot be found to teach the heathen the Bible, or explain to them the contents of a tract. Where else in the records of human effort can you find such a want of economy—such a painful disproportion? And why is it so? Plainly, because it is easier for men to give a little of their superabundant wealth, than to give themselves and their families. This disproportion shows that the spirit of the times is a shrinking from the main work, that of preaching the gospel to every creature. Brethren in the ministry, is it not so?

Do we, then, advise that the number of Bibles and tracts sent to the heathen be diminished? No. Furnish every reading man with a Bible and with tracts throughout China, Burmah and every other land. Fill the hands of every missionary and every distributor. Increase the supply a hundred fold, but, at the same time, increase the number of missionaries to the heathen, not only a hundred but a thousand fold. The danger is not that you will furnish too many Bibles and tracts, but that you will expect too much from them alone. Print a supply of Bibles and tracts for the whole world, but dream not, we entreat you, that by this

means you can accomplish the MAIN WORK of the world's conversion. You must go YOURSELVES and teach the Bible to the heathen. YOU CANNOT CONVERT THE WORLD BY PROXY—YOU CANNOT DO IT BY THE PRESS. Imagine not for a moment that you are free from the blood of the heathen, because you send to them a supply of Bibles and tracts. Let it be fully understood, that the main work of converting the world cannot be thus accomplished. You cannot be guiltless, dear brethren, till you go forth in person to the perishing heathen. We beseech you, therefore, quiet not your consciences by sending forth Bibles and tracts. THAT WILL PROVE A FALSE QUIETUDE. THE DAY OF JUDGMENT WILL TEAR IT FROM YOU.

3. Inasmuch as the direct labor of evangelizing the world devolves mainly on ministers of the gospel, and as it appears from recent communications from America that if men for missionary service could be obtained, the operations of the Board might be enlarged to almost any extent, therefore, Resolved, That the slow progress of the gospel among the heathen is mainly to be attributed to the unwillingness of ministers to engage in the missionary work, and consequently that upon them in a great measure, rests the guilt of the eternal perdition of the heathen.

CAN the sentiment of this resolution be questioned? To whom was the command originally given to "preach the gospel to every creature," but to the Apostles—the ministers of reconciliation? Upon them was mainly and directly thrown by their Lord, this great work, with all its honors, perils, privations and responsibilities: and their lives testify that thus they understood it. They lived and acted as though they felt the duty and the privilege to be theirs, to preach salvation to the Gentiles. But since Paul and his associates have long since finished their missionary toils, upon whom does the duty and responsibility *now* mainly devolve, but upon those who stand in their stead, and exercise their office? The ministry, under God, wields the destiny of the world. They hold in their hands the vials of happiness and misery which are to bless or to curse the nations of the earth. They are the very guardians of the missionary cause, both at home and abroad. The missionary spirit in the churches usually rises or falls, expands or contracts, as does that of their pastors. On this as well as other subjects, it is "like priest like people." Consequently, if the churches fail to come up to this work—to feel, pray and act for the good of the heathen, much, very much of the fault and the guilt must be laid upon their pastors.

But the point of the resolution is, to declare it to be the duty of the ministry, mainly, though not exclusively, to evangelize the world. They cannot throw it off on other men and other means. They should feel it to be mainly the business of their lives, and the design of their office, and engage as a body *directly* and *personally* in it. The hope of con-

verting the world by remaining at home, and preaching about it, and praying for it, must be abandoned as delusive, and not warranted by Apostolic example, by the word of God, or the history of the church; and every ordained minister take it for granted that he must go to the heathen, unless he is chained at home by Providence. Without such a direct and personal engagement of the ministry in the work of missions—such a going to and fro as has never been known, or even thought of, since Apostolic days, unless the whole order of Christ's kingdom be broken up, and effects are produced without their appropriate causes, the work cannot be accomplished. This is a moral certainty. Men, ministers, educated and authorized, must do the main work, by enlisting directly and personally in it. Other agencies, as shown before, are of great importance as auxiliaries, but they are auxiliaries only, and should be ever looked upon simply as such; while men, suitable, qualified men are ordained of God to be the very bone and sinews of the enterprise.—Men, and men only are wanting, to accomplish the work. Could the American and other missionary Boards obtain suitable men to enter the foreign field, their operations might be soon enlarged to an extent, bearing some proportion to the magnitude of the work; for funds, and ships, and other helps have always been, and, we believe, will always be furnished, sufficient to carry out and sustain all the men they can send forth. And it must be so, inasmuch as every additional missionary they send out excites an additional degree of interest in the churches, furnishes ground for a new appeal, and in reality brings into the treasury the means of his own support. The machine is a self supporting one. Does any one doubt this? let him visit the former neighborhoods and acquaintances of some of the older missionaries—let him go to those churches where the names of Hall, Parsons, the Newells and the Judsons are embalmed in the sacred recollections of every Christian bosom, and he may easily satisfy himself. But while ministers sleep on this subject, the churches will sleep: and while ministers are wanting, to go abroad, all is wanting.—The machinery has no main spring; the spirit of the work dies, and the pall of death continues to rest upon the heathen.

But where are the men to be obtained to go abroad and proclaim pardon and eternal life to every son and daughter of Adam? O America, land of Immanuel, land of revivals, land of pious youth, land of ministers, colleges and seminaries, land of pure christianity, our imploring eyes have been directed to thee for men to carry the conquests of the cross over every nation, but where are they? We hear not of their going, or being about to go. The news we hear is of a far different character. In a letter recently received from the Missionary Rooms in Boston, is contained this language, "Alas! what shall we do for men? We greatly need as many as fifty ordained missionaries, to say nothing of school-masters, to send forth to various fields this very autumn, and we have not more than FIVE or SIX!" Another still later from the same source says, "We wish to send forth this present year as many as eighty or ninety missionaries, to various fields, and have but FIVE or SIX!" Letters also from Princeton and Auburn inform us that the missionary spirit in those institutions is lamentably low; and indeed we should judge so,

from the numbers that have gone out from them to foreign lands. And Mr. Abeel traveled through the length and breadth of the land in search of men to go to China, but did not obtain even six! O how it sickens the heart to receive such intelligence as this? It would seem that even the few streaks of light which a year or two ago flashed across the sable clouds that lower over the nations, have vanished away, and consigned them to the prospect of blackness and darkness forever.

Could sorrow enter heaven, heaven would weep to see the messengers of life educated, commissioned and "fitted out" "to preach the gospel to every creature," and in "all the world"—all, or nearly so, clustering up together in one or two corners of the world, where forsooth the "lines have fallen to them in pleasant places," defrauding millions of their fellow men of that salvation which is theirs by purchase and by promise, and with one consent abandoning them to cheerless wretchedness, both in this and a future world. O is this the genius of christianity? Is this the fruit of American revivals? And has Apostolic zeal and Apostolic example forever gone into oblivion?

Brethren in the ministry, we address ourselves to you. Can such a state of things fail to make your heart and your very bones ache? It is often said that angels must look down with astonishment at the conduct of impenitent men, who have both eyes and ears, but their eyes are so blind that they cannot see what is for their eternal good or harm, and their ears are so heavy, that they cannot hear. But what must be their astonishment when they look down upon the ministry of the present day? Of infidels, it is expected that they will throw around them destruction firebrands and death, and that the impenitent will set at nought the councils of the Almighty. But it would not be expected that those who have themselves tasted of the joys of Christ's salvation, and are divinely appointed in his stead to offer them to all the world, should, knowingly and deliberately practice a spiritual fraud of such fearful magnitude, aggravated too by 1800 years standing, upon the souls of the heathen, and yet not appear to be sensible that any thing serious is the matter. It would seem that all things are now ready for a general and powerful engagement of the whole moral power of the church, for the conversion of the world, but the main instrumentality—the ministry.

Commerce, with an energy and an enterprize far surpassing that of Christian benevolence, (with shame be it spoken,) is spreading her canvass on every sea, and coasting along every shore, with a speed and a despatch that almost brings the ends of the earth together, and affords facilities, hitherto unknown, for conveyance and communication to and fro with distant nations; so that whosoever will may run and scatter the seeds of life in whatever direction he chooses. Even China, so recently regarded as wholly inaccessible, is found to be stretching forth her imploring hands for the bread of life, and the way is fast preparing to roll the chariots of salvation to the doors of her very palaces. In fact, where is the nation that is not capable of being operated upon by the sword of the spirit, were there men ready to wield it?

Brethren and Fathers, we repeat it: All things await your personal enlistment in this blessed warfare. The silver and the gold are ready to

support you; ships are ready to convey you; the winds and the seas are ready to take you in their arms and bear you to whatever point you desire; companions are ready to accompany and comfort you; Heaven is ready to smile upon you; the Master is ready to go with you, and the heathen are ready to hear your message. But you, *you* are not ready. And why not? You cannot be ignorant of the condition and prospects of the heathen, without being ignorant of your Bibles, and most culpably negligent of what has been published in regard to them. You cannot—if what we have said under another resolution be correct—plead the claims of our own country as a reason why you do not go abroad. Such a plea will not stand in the judgment. Neither can you plead your disqualifications for missionary service; for if you can preach the gospel at all, you can preach it to the heathen. We are therefore driven to the painful conclusion, that the slow progress of the gospel among the heathen is mainly to be attributed to the unconquerable unwillingness of ministers to engage in the missionary work. All other instrumentalities have been ready at hand for ages; but ministers have failed, as a body, to take hold of the work. They have shrunk back from the self-denial and self-consecration which the work requires, and cared more for home and friends and ease and learning and fame, than they have for the honor of the Redeemer and the souls of their fellow men, who are living without God and hope. Therefore century upon century has rolled away, while unbroken darkness has brooded over three fourths of our race. Is this uncharitable? Is it severe? Is it not undeniable matter of fact? Let the conscience of every minister of the gospel whose eye may glance upon these pages, give the reply. It is an unwillingness, we repeat it, on the part of the ministry, as a body, to do as did their Lord and his Apostles, take up the cross and bear it with all its dangers, hardships, honors and glories too—it is this unwillingness on the part of the ministry which holds the world in bondage:

Can any one regard this as the sudden outbreaking of an intemperate zeal? If it is, then we entirely mistake the design of the gospel and the duties of the ministry. No; these are the words of truth and soberness; and if they are not felt to be such now, they will be before the millennial morning will ever dawn upon our wretched world.

But if these things are so, what a mountain of guilt and reproach rests upon the ministry? If the duty is mainly theirs to see that the heathen have the gospel, then the guilt is mainly theirs if they have it not. And what guilt can be more terrible and unmixed, than knowingly and deliberately to disobey Christ? How do we measure guilt, but by measuring the importance and bearings of the command disobeyed? But in this case the human mind falters in the attempt to grasp either the one or the other. It can only cast a vacant, frightened stare at the bottomless, boundless ocean of guilt that stretches far and wide before it, when contemplating this subject. One would think that the heart of every minister who knew his duty but did it not, who could, but did not go to the heathen, would be torn by the arrows of the Almighty, and that a fearful looking for of judgment would haunt his dying bed.

4. Whereas, twenty of the twenty-eight missionaries now at these islands were encouraged by professors in Theological Seminaries, presidents of Colleges and other ministers, to dismiss the thought of becoming missionaries to the heathen, and stay at home; and whereas the number communicated to this meeting who thus advised them amounts to sixty-two, it is of course evident that this is a prevalent practice,—and, therefore, Resolved, That all who use such influence, are guilty of the blood of the heathen.

OUR Fathers and Brethren will not, we trust, regard the above resolution as evidence that we cease to honor and love them; but will, on the contrary, find in it a tribute of respect to their ministerial vocation, which requires them in their efforts to save men to resemble Levi, “who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children.”

The inquiries which have been made in reference to clerical influence, operating to obstruct our missionary course, have developed nothing to surprise a reflecting mind. It is not surprising that men, who regard the United States as the field of highest promise for their own labors, should feel reluctant to advise others to exchange it for a foreign country; and that while they look with interest on the world’s conversion as a whole, it should be difficult to bring the claims of the heathen to bear upon individuals. It is easy to give one’s high approbation to the missionary enterprise, and to commend the self denial of the Lord Jesus, who became poor for us, and to find in Paul the highest style of a Christian, while he does not himself imitate their example. How shall such a man assist others to imitate them in this particular? One deliberating on his duty to abstain from strong drink will not, generally speaking, find his convictions strengthened, by consulting him who still indulges in the use of it. Nor will he who can, but does not become a missionary, recommend to much purpose that others become so. True, proper counsel may be given to another, by one who does not himself follow it. Men may enjoin repentance on others, while their own hearts are unbroken; and temperance, while they indulge in drinking; and they may recommend missions to others, while they themselves stand aloof. It is, however, worthy of remark here, that the preaching of such men becomes less and less pungent, as the circumstances calculated to give force to what they say are more favorable. For example; a private interview is better adapted to impress one with the duty of immediate consecration of the heart to God, than a sermon in the great congregation; and pastoral labors with an individual in private are peculiarly blest, when the pastor himself feels deeply interested in the subject of conversation. But if one preach to display himself, and a hearer should be awakened and ask counsel, the result would be to assuage his alarm. So if one advocate missions as a popular theme, and an individual, inquiring after duty, visit him for pri-

vate consultation, the effect will be to moderate the flame which is kindling in his bosom. It is a law of our nature, that the nearer we come in contact with a man's heart, the better we shall feel how it beats, and the more shall we be influenced by the emotions which fill it. The fact then, that sixty, who advocate missions in general, recommend that the individuals who consult them should not themselves engage personally in missions, will surprise us less on reflection, than at its first announcement. A writer in the Apocrypha says, with much common sense, "Consult not with one that suspecteth thee; neither with a coward in matters of war; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work."

It may be ordinarily expected, that the officers of Colleges and Seminaries, and settled ministers, will dissuade young men from going abroad at the same time that they commit the world's conversion to the rising generation! They will not directly object. If one inquire, "Shall I become a missionary?" they will insist that the cause of missions is a worthy one, but that all cannot and ought not to engage in it. There are promising and important fields open and opening in our native land; the men who have the tongue of the learned and eloquent, are especially adapted to our country and times. "You should," say they, "weigh the matter well; perhaps others of a more plodding nature, and dry and husky manner, would answer equally well for the heathen. Influence and talents are a precious gift, to be appropriated in the best possible manner." With further remarks, the subject is commended to his prayerful consideration. The young man departs, flattered with the kind thoughts of his instructor and guide, concerning his adaptedness to labor in his native country,—a point he would gladly have magnified, till he may safely remain in it. Such a conference is grateful; a heaven likely to work,—a seed quick to spring up and grow. By and bye they meet again, and the instructor says, "I have a letter from the church in —, and they wish a minister, and should you, upon due deliberation, decide not to leave your country, I should take pleasure in recommending you to that church and people." Is it not to be expected that he will yield to the application, and the heathen in this way be left to perish? If so, where is their blood?

So also, when a young man has a call from a church, and asks counsel, "Shall I hearken unto them, or shall I forbear?" It will perhaps be replied, "They are united in this call; it may be the voice of providence—the voice of God to you, and it is not safe to resist him that speaketh." The young man will probably yield himself to this advice, for it meets his own wishes. He would fain hope that the Lord speaks to him through that church, though complying with its call is opposed to the revealed will of Christ, requiring his gospel to be preached to the heathen. In this way the heathen are left to perish, and where is their blood resting? Is not a portion of it with those masters in Israel, who do not themselves enter on the missionary work, but hinder also those about to engage in it? Reverend Fathers! we speak as unto wise men, judge ye what we say.

The following are a few examples, among many which might be presented, of an influence hindering young men from being missionaries to the heathen, so that few withstand it from year to year.

"While passing," says one, "from New York towards Philadelphia in a steamboat, I fell into conversation on missions with a number of the passengers, among whom were several ministers and candidates for the ministry. The conversation was interesting, and it was hoped it would be profitable. At length the company was joined by the Rev. Dr. —, a member of the Board. He spoke pleasantly on the subject of missions, but remarked, that, on that subject as well as others, young men were very likely to become enthusiastic, and needed to be cramped a little.— The impression on the minds of all was, that he thought foreign missions were occupying too much attention."

"When at Princeton, N. J." says another, "after having determined to become a missionary, I was visited by a clergyman from the Mississippi valley, who spent a great portion of two days in endeavoring to show me that the claims of that valley upon me were so great, that I ought at once and forever, to abandon the idea of carrying the gospel to the heathen. Another clergyman in the same valley wrote to me, at length, arguing that I was peculiarly adapted to labor there, while persons of New England were as suitable ones for the missionary service as I. Having, as he supposed, proved that I ought not to be a missionary to the heathen, he closed thus, 'But I would not throw a brush in your way.'"

Another says, "Not a year before I left the United States, I had the privilege of listening to the plea of an excellent man, who is eminently devoted to the West. He said, The world is our field, and you, brethren, must look at the whole world, and select that portion of it where you can do most for the salvation of the whole. I suppose some of you intend to preach the gospel to the heathen. If this is the case with any, I would not, for the world, do any thing to alter their decision. If therefore, brethren, any of you have decided to become foreign missionaries, you will not regard my remarks as addressed to you; while I present some reasons to show that those who are undecided can do more for the salvation of the world, by laboring in the valley of the Mississippi, than they could in any other field. By going there, you may do much in a short time. By going there, you may be the means of raising up a church, which will send forth and support many foreign missionaries." This was at Andover. The same agent at Princeton Seminary became so earnest as to assert, that in his opinion, it was the duty of every student then in the Seminary, to labor in the Great Valley; and if it were possible that one hundred students of theology, who understood well the English language, and were adapted to labor in the United States, were assembled in China, it would be the duty of all of them, could means be obtained, to return to the Mississippi valley. We ask, in view of such statements, how the heathen world can be saved, if young men, not only need not go, but those who have gone, should return? And if such views dissuade young men from going, does not the perdition of the heathen rest, in no small degree, on those who employ such arguments?

5. **RESOLVED**, That as example is better than precept, those ministers in our country who are more especially engaged in arousing the attention of the churches to the missionary enterprise, can in no way so effectually promote the object, as by becoming themselves foreign missionaries.

IN examining missionary reports, we see that a considerable number of men are employed in managing what may be called the home machinery of foreign missions—in traveling among the churches, visiting ecclesiastical bodies and Theological Seminaries, organizing and managing the various concerns of missionary societies, &c.; and this class of persons is supported by the churches at no inconsiderable expense. The object is, to excite a missionary spirit in the churches, awaken sympathy in behalf of the heathen, collect funds and turn the minds of pious youth to the missionary work. But the question is, *do these men take the most direct and effectual way to accomplish their object?* Is there not a better way? Let us look at it. Mr. A. is an agent of the Board, and as such attends a meeting of the Synod of Pittsburgh. He there makes an animated and eloquent appeal in behalf of the heathen, and a happy impression is produced. Some feel on the subject, and resolve within themselves to do more than they have done for the heathen. Others talk of going on missions, if it were not for their families, their ages, or their peculiar circumstances. It may be too, if the matter is urged, that the Synod will take some new order on the subject; a resolution or two may be adopted in reference to it, and the ministers will return to their people and each one preach a missionary sermon. But how much is usually gained by an effort of this kind towards the conversion of the world? A slight and ephemeral interest in missions may be excited; the contributions of a few churches may be temporarily increased, and some may pray for the object for a season with unusual fervor; but the poles are not wider from each other, than such an effort is from that which should be produced on the minds of Christians in reference to the unevangelized part of mankind, neither is the “early dew” greatly more evanescent than such an impression.

But the business of Synod closed, agent A. crosses the river to Alleghany Seminary, with a view to lay the subject of his agency before the students. He urges home upon them, with his won’ed zeal and power, the claims of the heathen; draws such a picture of their ignorance, misery and degradation as to excite the sympathies of every heart, and speaks in fearful terms of the guilt of ministers, in refusing to obey the last command of Christ. He goes also to the private rooms of the students, and accompanies them on their walks, in order to feel their missionary pulse, and pinch their consciences on this subject. But any one can see that all the while the agent is beating against a head wind and a tremendous current, and he must possess no ordinary skill in this species of navigation, to make any progress. The native selfishness of the human heart is not in his favor, and the entire influence of his own example sets hard against him. Every home thrust he makes, is liable to be

thrown back at himself. Every appeal that goes forth from his lips must grapple with a powerful nullifier in the bosom of every student, while they can with propriety retort, "Physician, heal thyself;" and the object presented, after all that may be said, is of no more importance to the students than it is to the agent. If it demands their personal enlistment, it demands his. The result is, that none of the students resolve to go on an embassy of love and mercy to the dying heathen, through agent A's persuasion. They love the cause of missions, and acquiesce in the sentiment that the missionary crown is the brightest and noblest of all diadems, but they cannot aspire to it. They will do all in their power at home to forward the cause, just as the agent does. But if it is tolerable for him to remain at home to plead for the heathen, it is no less so for them. Here the matter ends.

The agent next appears before one of the largest congregations in the city with the same object before him. He has a warm heart and an eloquent tongue, and preaches a thrilling sermon on the subject of missions. But what is the amount of his success among these various classes of Christians? Just such as might be expected. Some information is circulated in regard to missions, a degree of attention is excited, and a trifling sum of money, compared with the object, is brought into the Lord's treasury, to support the gospel among the heathen. This is, in amount, the success of all our missionary agents. Now is this accomplishing the object that needs to be accomplished? Is a trifling sum of money, and the prayers of the churches going to convert the heathen? No, never, while effects must proceed from appropriate causes. Our missionary agents fail entirely in obtaining the main thing and almost the only thing needful to carry on the work, viz: *men to enter foreign fields*. And they must fail, so long as they say to others, "This is the way, walk ye in it," but do not walk in it themselves.

He that hath ears to hear, let him hear, and we will suggest a more excellent way. Let our agents, those recruiting officers in Christ's army, themselves buckle on the armor and take the foreign field, if they would bring out the united strength of the churches, to bear down upon the undisturbed empire of Satan.

Take a brief illustration. On a cold and bleak winter's evening, a child in agent A's neighborhood is missing. The family is in deep affliction, and all the neighbors, Mr. A. among the rest, are assembled to show their sympathy for the weeping parents, and to do what they can to find the little wanderer. But Mr. A. holds the highest rank among them all for vigor of body, active enterprize and pure benevolence, and the eyes of all are turned to him for direction and example. Now what part will he act on this affecting occasion? Will he attempt to do his part by proxy? Will he show his sympathy for the afflicted family, and his compassion for the object of their grief, by exhorting his neighbors to turn out and search for the child amidst the drifting snow, while no reason whatever appeared why he may not himself as properly turn out as any of them? His exhortations and appeals, though eloquent as those of Cicero, and powerful as those of Demosthenes, if not absolutely insulting to his neighbors, would certainly come with an ill grace from him, so

long as he took care to keep near the fire-side. He would be looked upon as one of those who say and do not; who say, "Be ye warmed, and be ye filled, but give not those things which are needful for the body." If any should conclude to go forth and brave the rude blast, there is reason to think it would be more from the impulse of their own generous feelings, than through any thing Mr. A. could say. But let him take another course, and instead of saying to others, Go, say, in all the earnestness of a yearning heart, "COME, let us to a man go forth; the child must be found, if possible, before we sleep." How different would be the effect! How happy! Every heart would respond Amen, to such words, supported by such an example. And if the child were not saved, it would not be for want of the utmost efforts of all present. The application of this is too obvious to need any more words.

But it may be said that experienced agents and secretaries must remain at home, in order to sustain operations abroad. They cannot be spared. There must be recruiting officers and commissaries at home, or the army on the line will suffer. True, but if all are recruiting officers and commissaries, there will be no army to support; and moreover, no recruiting officer can hold a commission, who will not hold himself in readiness to be drafted to the field of action at any hour. But in the warfare in which the church is engaged, if our tactics are correct, the way to obtain resources for the war, both men and means, is for every officer to set his face directly for the battle. Let no one be contented with a home commission and half pay, while the forces abroad are so weak and the enemy so powerful. Let no man be held at home by an agency or secretaryship, while those who go to the heathen are so scattered and few. Let no one imagine that he can arouse the churches to the missionary work, or persuade men to go abroad, by appeals, arguments or demonstrations, unless he himself is aroused and persuaded by them to go.

But let us return to agent A. Suppose he should give up his agency, and resolve to become a foreign missionary. In this character he appears again before the Synod of Pittsburgh. O how different the feeling towards him. He has no labored sermon or formal address now to deliver before his fathers and brethren; and he needs none, for his circumstances speak forth the truest eloquence. Should he only repeat the laconic remark of an eminent missionary now gone to his rest, when about to leave his native shores, "Fathers and brethren, I am going down into the well, now you hold on to the rope," even this would leave a deeper and happier impression than all his appeals as an agent. Formerly, he was as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; but now, his actions utter "thoughts that breathe and words that burn." He now has every advantage. Why? The reason is given in the resolution; "example is better than precept." The fact is, the man is now going, actually going to the heathen, (a thing so strange that his friends can hardly realize it,) while before he only exhorted others to go. That was speculation, this is matter of fact. That was talking, this is acting.

We may imagine him also to go to the Seminary and address the same class of students as he did when an agent. But how different the impres-

sion here also? There is no escaping his home thrusts or bold conclusions now, as formerly. He is not now looked upon as a mere "finger-board," pointing to the way but not walking in it—not as one who says, but does not; but rather as one whose high and holy principles are beautifully illustrated by his conduct. There is no resisting the influence of such a character. The students feel at once that every appeal he makes has a point to it, and barbs upon it, and goes to the heart. And when he appears before the great congregation, or in the private circle, the effect is the same. His circumstances and his actions speak. The attitude in which he stands before the churches, removes him out of the reach of suspicion, and calls forth the sympathies and co-operation of many hearts before entirely indifferent to his undertaking.

What we have to say on this point then, is briefly this, let *men*—agents, secretaries and others, go abroad in sufficient numbers, and the churches will come up to the work, and comparatively few agents will be needed. And the necessary ones will be found of the very best kind, in those whom Providence has discharged for various reasons from the foreign service, and who can testify to what they have seen.

6. **RESOLVED**, That we approve of the sentiment expressed by one at the last annual meeting of the Board, viz. "That if the Board had the moral courage to enter on their minutes this resolution, "**WE WILL OURSELVES GO TO THE HEATHEN**," it would hasten the conversion of the world five centuries;" and it is our opinion, that, if the Board would act up to the spirit of this proposal, they would hasten the conversion of the world incalculably more than they will by any services which they can perform at home.

If a dark tract in immensity were to be enlightened by the existing heavenly bodies, the SUN must not say to Mars, "Go thou;" nor Jupiter to one of his moons, "Go thou;" nor Saturn to his belts, "Go ye." The satellites would respect the wisdom of their centres too much not to imitate their example, and the centres respect themselves and their Maker too much, to commit the thick darkness to the lesser lights. The powerful kings of day would themselves move thither, encircled with planets and comets, moons and asteroids, without number.

Thus also, on earth, when the emperor goes to the battle, the whole army follow after. So, likewise, in the religious system, *when the good and the great themselves go to the heathen*, the conversion of the world will be hastened. The whole community will awake; they will believe the work of missions to the heathen is an important one, and they will enter on it. The young men in Colleges and Seminaries will decide to go, when the presidents and the professors do; and the younger brethren of the settled ministry cannot excuse themselves, when the fathers cannot.

It is unspeakably desirable that the members of the Board themselves

go to the heathen, that thus a decisive blow may be struck to demolish a system of caste among Christians, which hinders the progress of the gospel more than the castes of India. For instance, if a man is settled, he is exempted from going himself to the heathen.

If he has a family, he is exempted from going himself to the heathen.

If he is specially adapted to be useful at home, he is exempted from going.

If he has not gone till he is thirty-five or forty years old, he is exempted from going. He is not among that class of men to whose personal efforts the conversion of the world is supposed to be committed. The command of the Redeemer does not reach him, nor the groans of the heathen; he washes his hands, and says, "*I am pure from their blood, let the YOUNG MEN see to that; those who are without children, without a congregation, without a college, without a seminary, without great prospective usefulness.*"

We earnestly pray that the members of the Board would, by going forth themselves, abolish these distinctions, these traditions of men. They have no more place in the Bible than the caste of the Hindoos. They do not accord with the spirit and conduct of the Apostles. One only of thirteen remained in Jerusalem,—twelve went abroad. The maxims of which we speak did not hinder them, as they do Christians now; they did not, as now, interpose a great gulf between the gospel and lost nations. Such maxims must not influence the church, if she would teach all nations; because under their influence missionaries cannot, to any great extent, be obtained. Few of the young will go; and these few will, by the time they reach the field of their labor, begin to have families, or begin to be old, and slide into *some one of the classes on which the heathen have no claim!*

Reverend Fathers and Brethren! We earnestly pray that the resolution, "**WE WILL OURSELVES GO TO THE HEATHEN,**" may be passed by you. The life or death of thousands and millions, we believe, depends on your adopting it. The spirit of it must be acted on, as the salvation of the world is important. It must be acted on, as Jesus is worthy of the travail of his soul. It must be acted on, as you would be pure from the blood of all men.

We cannot too earnestly pray, that the members of the Board may feel and act in this momentous crisis; that they would arise and go; for the obstacles in their way are so great, that their overcoming them could not fail to give a strong impulse to the churches, and facilitate, incalculably, the progress of religion at home and abroad.

Let the members of the Board go themselves to the heathen; it would help to fulfil the text, "*I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.*" Let the members of the Board themselves go to the heathen; it would produce a convulsion, a moral earthquake; it would open the windows of heaven, and break up the fountains of the deep; the sea would retire, and Jordan be driven back, the mountains would skip like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back; ye mountains, that ye skipped

like rams, and ye little hills like lambs? Tremble thou earth, at the presence of the LORD, at the presence of the GOD of Jacob, who not only turned rock into standing water, and flint into fountains of waters, in the days of old, but who makes a new and better thing, **THE MEMBERS OF THE AMERICAN BOARD APOSTLES TO THE HEATHEN!**

**7. RESOLVED,** That the present popular doctrine of committing, in a great measure, the work of missions to the rising generation of ministers, is entirely delusive, and tends to keep the heathen world still in bondage; since it is unreasonable to expect that the youth, who shall be brought forward, will be more influenced by the exhortations than by the example of those who are engaged in training them, and with whom they may be conversant. Resolved, notwithstanding, that pious youth in Colleges and Seminaries, be urged to stem the tide of unfavorable influence exerted upon them by those already in the ministry, and that their obligation to be missionaries is increased, rather than diminished, by the delinquency of others.

It is not possible for the coming generation to discharge the duties of the present, whether it respects their repentance, faith, or works; and to commit to them our share of preaching Christ crucified to the heathen, is like committing to them the love due from us to God and our neighbor. The work of missions may be left to others, but each one must be responsible for his own neglect. The Lord will require of us that which is committed to us.

Again; the transfer, if it were possible, is not safe. We need for ourselves the blessings promised to the benevolent. We need for ourselves, to forsake all things for Christ, to count all as dross for his sake, and to allow nothing to prevent us from preaching his unsearchable riches to the ends of the earth. We need to do these things, lest we fail of eternal life. The present generation can preach the gospel to the heathen. The men are already educated. Other means are ready. God requires it as a present duty. Why then do the churches commit it to the young? It is unsafe, an injury to souls in Christian, as well as in heathen lands. Would not Paul have been a cast away, had he been disobedient to the heavenly vision? And Peter, would he not have denied his Lord again, had he refused to preach to the family of Cornelius? What was I, said he, that I could withstand GOD? What are we, of this generation, that we should commit to our sons and daughters the world's conversion? It should not be, unless we are prepared to surrender our hope of personal salvation; unless we are ready to give a quit claim deed to all right and title to an inheritance in heaven.

Again; It not only endangers our own souls, to commit the missionary

work to the young;—it is leaving most of the present generation of the heathen to perish!

Before the young men and women can be sought out, and consecrated, and educated, and sent, half a generation—three hundred millions—will die.

Again; The substitutes which are counted on, it is to be feared, will not be obtained.

The past history of missions favors this apprehension. The world has long been under the influence of this scheme, of committing the heathen to the next generation. It is the way our fathers have done; they left it to us. The present history of missions leads to the same conclusion. Only a few—probably none—are actually prevailed on to go by parents who withhold themselves. Men will still resemble their fathers. The young Ethiopian will not be white, though the parents enjoin it; nor the young leopard without his spots, though the old ones advise it; nor will the young bramble bear grapes, merely through the recommendation of the parent stock. The children in Sabbath schools, academies and colleges will not, by the advice of their parents, become missionaries. They will be ministers at home, presidents, professors, candidates for the West, members of the Board, men to make speeches, editors, and **MEN TO LAY THE CONVERSION OF THE WORLD ON THEIR CHILDREN!** The doctrine, committing the world's conversion to others, must change, or the course of nature must, or the present generation of youth will not be Apostles. It may be said that God can dispose them to be. And so it may be said, that he can dispose the trees and stones to be. We may hope that the coming generation in Africa will be an intelligent and religious race, almost as well as that the coming generation in America will be a missionary race, if the doctrine under consideration continues to prevail.

If the churches are prepared to give the conversion of the world to God alone, let it be so understood. Let them give it back to Him, not transfer it to their children, among the rubbish of their estates. Let them not say "Here, my children, is a world of heathen souls, among other things left us by our ancestors, for whose salvation we have found neither time nor heart, and we leave it for you to dispose of as you may be able." God will not crown this mode of operation with his blessing. Though Moses and Samuel stood before him, his mind could not be to it. Though Worcester, Everts and Cornelius were back again, it could not be. It is delusive to expect success from it, under the present arrangements of the Divine government. The doctrine keeps the world in bondage; it has done so, and will, as certainly as that the sun will give light by day, and the moon by night. The missionaries who may go under the prevalence of such a doctrine, are few; they are merely exceptions to the general law.

Missionaries among the heathen build yards about their houses, to prevent their children from having intercourse with the natives, lest they should imbibe their spirit, and imitate their deeds. If the youth of America are not walled off from the spirit and example of their parents, and the Christian community, they will imbibe their spirit, and imitate their conduct.

Every Broadway, avenue and lane, in which honor, influence and usefulness walk now, will be open to them; the great West will be the great West; the East, South and North will invite them; similar motives will grasp and bind them; and the poor heathen are left to be cared for by the next generation; in other words, are left to perish with an everlasting destruction.

The impression that we are converting the world by purposing to train others for it, is extremely insidious; so much so, that it finds its way into the views and plans of almost all in our country; of those even, who feel most deeply interested in missions, and who stand in the watch-tower. Any one may be satisfied with the justness of this remark, by reading the concluding passages in the Report of the American Board, for 1835. For while it contains much to be approved and commended, we are pained to find in it no intimation that it is the duty of any already in the ministry to become missionaries, but that the laborers are yet to be found among the young. The following paragraphs are from the report:

“The work now remaining to be performed by each church, of searching out young men from its bosom and conducting them forward to the ministry ought to have been done ten or fifteen years ago. But from want of foresight, the candidates are now to be found, and a ten year’s course of education to be gone through, when the men, all ready for the service, are actually wanted at this very hour. Owing to this neglect, the progress of Christianity among the heathen must be retarded, nations of idolaters be left to continue such, and all the blessings of gospel light must be withheld from millions of the human family, till the messengers can now be found, and qualified, and sent forth. Surely, then, there should now, at this late period, after so much criminal delay, be no further procrastination. The trumpet should be blown on every high place of Zion, and the call made, WHO WILL GO FOR US?”

But what is the church actually doing, even now, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause, is authorized by the Lord Jesus to enjoin it upon the churches to bring forth the young men as workmen in this vineyard; and to enjoin it upon the young men to come forth, and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment and look over the church catalogue and select the specific number from those young members who possess the fundamental gifts and graces? Let them be the brightest and holiest sons of the church. Let them be assembled in presence of the church and the church’s Head, as were Barsabas and Matthias; let them be prayed over, conversed with, and their spirits raised to the claims and dignity of their high calling; and let them there, before the altar, consecrate themselves, and be consecrated by the church, to be her representatives and Christ’s ambassadors, to publish salvation to the heathen.

What a meeting would that be in the eye of earth and heaven! how apostolical! how Christian!—Does any church fear being weakened by such a draft made from her ranks—such a holy conscription? Must we not believe that the very burnings of Christian zeal which should inspire

her to such a measure, would add incalculably to her unity and strength? And would not the special presence of God, which would be invoked at such a meeting for consecration, hover over her, and be the cloud and the fire to protect and guide?—better than bulwarks,—better than sons and daughters? Must we not suppose that with such a church the Holy Ghost would dwell to edify and comfort; and that on it the heavenly rain would come down, multiplying converts like the drops of the morning? How surely would such a church be like a tree planted by the rivers of waters, bringing forth her fruit in its season; her leaf also should not wither, and whatsoever she should do should prosper!

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents, or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility and themselves perform an important duty; the whole must be taken up more in detail; and the appeal must be carried to the consciences of individual young men, and they be made to feel that the questions, in what manner, and to what extent, they will obey the last command of Christ, are questions which they must personally, and in the fear of God decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it;—teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to burn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home, are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and wo.

Will not ministers and churches then, bring forth their choicest spiritual children, and consecrate them to the ministry? Will not fathers and mothers bring forth their beloved sons and daughters, and give them back to the Lord? Young men and young women are not their own; they are bought with a price; let them, therefore, glorify God with their bodies and spirits which are God's."

The objection which lies against remarks like the foregoing, is not that the young men are called upon to consecrate themselves to the cause of Christ among the heathen, but that the work should be given so exclusively to them. It seems to us that the claims of our Lord Jesus Christ extend also to the middle aged and the old; and that it were better to say, that the nations must be left to perish for several years to come, while the young are in training, not so much for want of foresight, as because **THOSE ALREADY EDUCATED ARE NOT DISPOSED TO GO.**

Again; Those who *honestly* plead the cause of missions are authorized and commanded to bring **THEMSELVES** to the work, and if they fail to do so, they fail to be honest. Thou that sayest to another, "Stay not at home," dost thou stay at home? Thou that makest thy boast of the law touching missions, by breaking it dishonorest thou God? And is not his name blasphemed among the Gentiles through you?

Again; If it be *Apostolical* for the ministers, elders and deacons to consecrate the *young men*, how much more—how actually **APOSTOLICAL** it would be, were they to **CONSECRATE THEMSELVES**; and how copious would be the shower of blessings to crown such churches; better not only than sons and daughters, better also than elders and fathers.

Again; We heartily wish that parents would early instruct their children on all parts of the missionary work; teach them to regard it as the noblest work in which they can engage; and to burn with zeal to engage in an enterprise so benevolent. We do indeed wish parents would make their children to feel, how little the endearments of blood and friendship and home are to be regarded, in view of the command of Christ, and the rescue of nations from death in sin and wo. These things are devoutly to be wished. But the hope of them is a forlorn one, so long as parents contradict their instructions by their example; so long as they do not believe what they teach; so long as they do not think the missionary work the most honorable, benevolent and noble; so long as the endearments of blood, and friendship, and home are esteemed by them too important to be surrendered for the command of Christ, and the rescue of nations. Such is the general fact with parents—such their feelings. How shall they teach their children? Can they teach them? Will they teach them? Of twenty or more young men at Andover, who were at the same time agitating the question of their duty to become missionaries, ALL BUT TWO WERE OPPOSED BY THEIR PARENTS, AND THESE TWO WERE THE SONS OF WIDOWS. Parents in the church, who have professed to forsake all for Christ, have been known to affirm, that they would sooner bury their children, than that they should be missionaries. The churches, and their overseers also, dissuade young men from going, and will parents urge them in despite of all this? The ordinances of heaven can as soon be disannulled, as that parents who withhold themselves, and are encouraged in it by their pastors, should prevail on their children to go. If their children should go, it would be in spite of the counter current of kindred and blood; it would be because Everlasting Strength takes them by the hand, and helps them to stem the tide of parental, pastoral, and fraternal influence, which sets against them like an overwhelming flood.

We pray for the young men. The Lord give them ears to hear his voice, and hearts to feel that they are not their own. The Lord prevent them from holding themselves back, and from being held back by others. May they become another generation; altogether a right seed; valiant for the truth; burning with zeal to honor God both by saying and DOING. We write unto you, young men. Glorify God. Be the salt of the earth, the light of the world. Shine more brilliantly, if others are under a bushel. Your obligation to preach to the heathen is increased and not diminished, by the failure of your fathers. Overcome the wicked one; be like angels, swift, and archangels, strong; awake your fathers and mothers, to aid you in the work of Jesus; wash away as much as possible the blood that cleaves to them; say to them, "Come ye with us, and we will do you good." But if they refuse, bid them farewell; **ARISE AND GO**, for it is your duty to obey God rather than men. Be yourselves pure from the blood of all. **GIVE YOURSELVES TO THE APOSTLESHIP**, and the heathen may be saved. But O! give them not to your children, *give them not to your children*,—for that would be to consign them to eternal ruin.

**8. RESOLVED,** That the common plea used by the ministry of UNFITNESS for the MISSIONARY SERVICE is not valid; and that NO PROSPECTS OF USEFULNESS at home, however great, are a sufficient reason for one's not becoming a missionary.

THE missionary work is the work of the church. It was at first committed to the disciples generally, and it rests with them still. The Apostles, so far as appears from their history, were men of like passions with others, of various personal characteristics similar to those which exist among the same number of men now. They were qualified to serve God, and consequently to be missionaries; for the terms of apostleship are similar to the terms of discipleship. He who loves the Lord with all his heart, and his neighbor as himself,—he who forsakes all things for Christ, is a disciple; and the disciple who is or may be qualified to instruct others in his native country, is, or may be qualified to instruct his fellow men abroad.

The standards proposed for missionaries are not too high, unless higher than the standard found in the Bible. The danger is not here, but in the special application of the scriptural tests to the few who go, or think of going to the heathen. This distinction is unhappy. The unworthy are not thereby prevented from going, while some well adapted to the work are prevented; and many others shelter themselves under the hopeful lack of some of the specified MISSIONARY qualifications, while they are supposed to possess ministerial qualifications. We fear that the unfit-ness which is often pleaded, is merely an excuse; for they who urge it will perhaps venture to take upon them the care of Colleges and Seminaries; they overcome their modesty and sense of unworthiness to such a degree, as to occupy pulpits where the best graces of the heart and the highest powers and accomplishments of the mind are demanded. And yet, through some alleged infirmity of the flesh or spirit, they are not worthy to teach the ignorant and barbarous!

Let it be remembered, no man at home or abroad can be too devoted; no minister or missionary too well qualified. But the distinctions which are made as to fitness for *common ministerial* and *foreign missionary* work, are without a good foundation, and retard the progress of the truth. They lead many to excuse themselves who ought never to be excused. The Master hath need of many in the large field white for the harvest; men of different temperaments and endowments; men of few and many talents; men full of the Holy Ghost and of faith; and the weak in faith he receives. The hand cannot say, because I am not the head, I am not of the body.

Those who make their unfit-ness an excuse should weigh the subject again; they should make a trial of the service. Let them do what they can. The thing especially needed is, "A MIND TO THE WORK." Who at the judgment will say, "I left the heathen to die, because I was unfit to tell them to live! I neglected the command of Jesus, because I was unfit to obey it!"

But is it not oftener true, that where unfitness is alleged, an idea that their talents exceed the amount demanded in the missionary service, is the real ground of difficulty? And are not candidates oftener dissuaded by others on the flattering presumption that their talents are of too high an order, their prospects of usefulness at home too great to be surrendered. We turn then to that part of the resolution which affirms, that *no prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary.*

Missionaries should be men who will do good any where; and consequently, some amount of prospective usefulness at home should not prevent them from going abroad. It will be generally admitted by the friends of missions, that the number is too large who remain with the hope of being more useful in their native country; while on the other hand it would be maintained, that in the case of many individuals, they can employ their talents to better purpose in Christian than in heathen lands.

We think, however, that no prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary to the heathen. Because, if it be a sufficient reason in the case of any, it might be pleaded by all; and those already in the field might return to their own land. It is not a sufficient reason, because the most able and useful men are needed in the missionary work, and because their being occupied in it subtracts nothing from their usefulness in the United States, so powerful and happy is the reaction of benevolent efforts for foreign countries.

1. If prospects of usefulness at home, however great, justify any one in not going to the heathen, *it will justify many, perhaps all, in remaining at home.*

There is no line running a boundary between men's future usefulness, on one side of which, as is supposed, several thousands are justified in standing, with one or two hundred of the less useful—the missionaries—on the other side. There are no scales in which, if one's influence be thrown and it will not turn the beam, he must then give himself to the American Board. There is no height given, to which, if a man in the United States cannot rear a pillar, he must be stationed in Bombay or Sumatra to build there. And if these measures were found, who would apply the measure to the man? If left to himself and his friends to determine, it will not be decided that his prospects of usefulness are so small in his native country that it is his duty to become a missionary. No missionary, it is hoped, has ever gone on this ground, or ever will. And if none go but such, as in the opinion of the judicious and disinterested, cannot do much at home, they ought not, on that account, to be sustained abroad; and in either case the missionary work may be abandoned. We say abandoned, for,

2. If prospects of usefulness in our country worthily prevent men from leaving it for missions, those who have left it ought to return. One hundred ministers in the foreign service might find one hundred posts at home like those occupied by one hundred other ministers there, exerting no less influence on congregations, schools, families and country. They might cast in as much salt to preserve it, and send forth as much light to illu-

minate it, and speak and do as much in favor of missions. And the circumstance that an individual has already a congregation on his hands in a heathen land, together with the time and expense of a passage home, are not to be accounted of much importance, compared with a location which affords him greater facilities for the exercise of moral power. Therefore, when one seriously affirms that, in his opinion, home affords the more promising field for his exertions; the heathen field is, of course, less promising, and missionaries have erred in entering on it, and must not continue in it, but return. And the churches must not only acquiesce in their returning,—they must require it. By their conduct they do require it. Thousands of ministers are calling foreign missionaries to come and help them toil in that field where they expect to find more pearls of great price for the Redeemer's crown, than can be found in the Isles of the South, in Greenland's snowy mountains, or India's coral strand. They do not say in words, "Come and help us." They say, "Hold on, favored of the Lord, would that I were worthy to be with you, but God hath kept me back from that honor." Thus their words, which are contradicted by their conduct. They say by their conduct, "God hath prevented our wearing a missionary crown, BY PLACING A RICHER ONE BEFORE US WHERE WE ARE."

Fathers and brethren, ought not missionaries to seek those richer crowns? Ought they not to repent for having forsaken their native land? For if, on the score of more usefulness at home, you, who are there, abide there, we, who were there, ought to have remained there. Fix your eye on a given individual—let it be yourself—he must spend his days in the United States. Why? Because God has endowed him with a capacity for great usefulness. The field of Asia is too small for his capacity, and therefore he must labor in the American Union. That is to say, The further propagation of religion at home is more important than its introduction into foreign lands; the claims of hundreds of millions in the darkness of heathenism, is less than the claim of a few millions of Christians. It must be insisted on therefore, that if prospective usefulness be allowed to keep you at home, it calls foreign missionaries back; it judges the home claim to be more ponderous than the foreign; that to preach the gospel to fifteen millions who have it already, is better than to publish it to hundreds of millions who have it not. To determine to preach in the United States on the ground of more usefulness, is to prevent the millennium, unless God make of christendom a moral sun, and station it like the natural one, in the heavens, and the nations in darkness come to the light by the earth's revolution on her axis. But on the Bible plan of running to and fro, if any men—we need not mention individuals, though we have at this moment many useful ones in our eye—if they remain in the United States to do more good, they cannot, with any propriety, urge any one to go on missions. But they can and ought, in order to be consistent, to say by their words as they do by their conduct, "THE CAUSE OF MISSIONS IS NOT AT PRESENT WORTHY."

We do not forget that this view of the subject will be objected to on the ground that both the home and the foreign field are worthy, that both should receive and do receive attention. We seem to hear you say, "We

wish well to the heathen, the cause of missions is near our hearts, and we are exerting ourselves in it." This we do not question; but would kindly commend to your consideration, whether you are exerting yourselves in the missionary cause in a way adapted to show that you feel it to be an important cause. The worthiness of the heathen world is such, compared with the United States, that you decide, individually, to continue among the fifteen millions in the United States, with eight or nine thousand ministers already there, and leave the six hundred millions to one hundred missionaries. Is that giving the foreign field so much importance that those in it are encouraged to stay in it? And when you not only remain at home yourselves, and maintain in the general that some or many should go, but when it comes to individual cases, it is found that sixty-two of you advise twenty of twenty-eight actually at the Sandwich Islands not to go, do you estimate the missionary work so highly, that we are encouraged to continue in it? And ought not the Board, the organ of the churches, if the churches deem the heathen world worthy, to be authorized in the name of the churches and their pastors, to ask for the heathen five thousand of the settled or unsettled ministers in one year? Instead of that, they ask for fifty or a hundred of the *young men* and obtain ten or twenty! And so of wealth, the *millions* are expended on trifles, the *thousands* on the world's conversion!

Fathers and brethren, allow us to speak freely. Such is your estimation of the work in which we are engaged, that none of you deem it your duty to help us in it, but we are encouraged to hope for aid from the *youth* now in the Seminaries and Colleges, and the *children* in the Sabbath Schools. And the churches under your care can sustain missionary operations for a sum many times less than they expend in either *tea, coffee, or TOBACCO*. We do not exaggerate. It is not necessary. The facts in the case are enough to move the hard hearts of men, and overwhelm the tender hearts of angels. MISSIONS ARE IN LOW REPUTE. True, it is said that the church should consecrate to this service her *holiest and brightest* sons, but it is not supposed to be worthy of men in their full strength, the brethren and fathers. Why this, if the foreign field is as worthy as that at home? And if not worthy, why do we not leave it? We must, if prospects of usefulness are an excuse for ministers continuing in the United States; we must return, and this mission be abandoned.

3. No prospects of usefulness at home, however great, are a sufficient reason for one's not becoming a missionary, because *the missionary work requires the best and greatest talents*. The strongest and wisest will have no strength nor wisdom to spare, when laying the broad and deep foundations on which nations are to arise from ruins into a habitation for our God. The men to lift up China, whether they stand at the centre, or at the four corners and sides, need to be able men. Three hundred millions drawn strongly down will not move up lightly. So also the less populous portions of the globe. One hundred thousand Sandwich Islanders require the ablest men to transform them into an intelligent and Christian nation. It is a great error to talk of men as suitable for missionaries, because they are less endowed than others. As if the greater and more difficult work could be performed by the weakest and poorest agents.

As if it were easier to navigate a shattered ship on a shallow, rocky sea; than a strong one in the open ocean; or to administer to the extremely sick, than to the comfortably ill; or to legislate for a South American state, than a Plymouth colony. No; more wisdom, more ability, more intellectual, as well as spiritual power is necessary for the missionary work, than for ministerial labors in the United States. If one has special qualifications for writing books for children and youth, or for communicating instruction in schools, or for holding an audience attentive to the truth which he utters from the pulpit or the hall of legislation, he is the man called to the missionary field. He is especially adapted to the work, and ought not to view such qualifications as an indication that he must stay at home.

The strongest of the Apostles went abroad. And if the word of reconciliation were committed to angels, would they hesitate on the score of their great strength? Or would one missionate more zealously in Greece than his fellow in Greenland? Or his wing be more rapid, destined to New York, than his to New Holland? Not a whit? O! if the ransom of those who fell from heaven like stars to eternal night, could only be paid, and the inquiry of the Lord were heard among the unfallen, "Whom shall we send, and who will go for us?" hold they back? No, they fly like lightning to every province of hell, and the echo of salvation rolls in the outskirts as in the centre, a light shines in the darkest dungeon, the heaviest chains are knocked off, and they rest not till all is done that angels can do, to restore them to their former vacated seats in the realms of the blest. It were only to degrade them, to allow for a moment that they stand there casting the hard service on one another's shoulders, and praying for easy and lucrative stations, and thinking the younger and weaker brethren will do for meanest spirits, while the mightiest are too well qualified, and so better employed in polishing some pillar already up in the New Jerusalem!

Brethren and fathers, the good and the strong,—that which you interpret a call to continue in the United States, the many talents, or means of usefulness committed to you, were not intended by the Master to disqualify you from obeying the last command; you will not view it so in eternity; let it not delude you now.

4. The fourth reason why persons of the greatest present and prospective usefulness at home should become missionaries, is found in the fact, that a person benefits his country as much by leaving it for missions, as he would by remaining in it.

The doctrine of reflex influence is one of unusual interest. We believe in it, and so do the friends of missions generally. It is an unanswerable argument in favor of any man's becoming a missionary. And the greater his talents, influence, and prospects of usefulness, the more like thunder does the call come to his ears. He who has one talent, makes it two by going abroad; he who has fifty, makes them a hundred. If he is to be beaten, who having one talent will not make it two, how much more he who has fifty, if he neglect to add to them other fifty. Only admit the doctrine of reflex influence—and it is admitted, it is a maxim in missions, a settled principle—and there is an end to controversy, there remains no

ground for argument; and he who stays in our country to answer it, is like the ancient sophists who labored to make the worse appear the better cause. One might as well choose for a place of safety in a thunderstorm to cling to the top of a steeple by the lightning rod, as he may choose for the place of greatest usefulness the pulpit below, if situated in New England or New York, or other favored parts of our land. The doctrine of reflex influence renders it unsafe to be located there. It places the watchmen at those posts in an attitude which no one should covet; that of allowing immortal souls to fall from their arms into everlasting destruction. They could save many heathen, without injuring their country one jot or iota, yet they do not. They might, from the same cup and basket which gives water and bread to their countrymen, quench the thirst and satisfy the hunger of the heathen, and yet they do not. They might, with the same hand that opens heaven's gate to their countrymen, open it to the heathen, and yet they do not. They know to do good, and they do it not. They prevent souls from entering in, and are like him who should cast heaven's inhabitants out. And who would desire the reputation of laying heaven waste? Who that continues at home to be more useful, does not lay it waste? The plea of more good to be done at home, in the face of the doctrine before us, is an utter absurdity—as absurd as that two are equal to four. It is a true and important doctrine, who can resist it and be innocent? It is a tremendous doctrine, adapted to produce pangs and throes and convulsions in Zion, that will not, cannot be quieted, till nations are born, and the song heard in heaven and earth that her sorrow is no more remembered.

9. **RESOLVED**, That family connections, simply considered,—as wife, children and friends,—are not a valid reason why ministers of the gospel should not become missionaries to the heathen; and that, if it be admitted as a sufficient reason in their case, it is equivalent to a decision that—other things being equal—persons similarly connected, already on heathen ground, ought to return home.

AN impression exists to a very wide extent in the churches, that when a minister is once settled as pastor of a congregation, and has a family, be it small or great, he is no longer under obligation to go to the heathen. It is not expected of him. His choice is made and his lot fixed for life, so that no one even dreams of his going abroad. Whatever may have been his duty when he first entered the ministry, it is now clear that he cannot go. How can he? he has a family. It is to such that the above resolution is directed, with the hope that it may receive a candid consideration, as it aims to remove the impression mentioned above; an impression which we regard as more in accordance with a selfish and unhallowed public sentiment, than with that golden law of Christ's kingdom, "Love thy neighbor as thyself."

Let it be borne in mind that the resolution contemplates family connections *simply considered*, as being no valid reason why a minister of the

gospel may not go to the heathen. That is, if he has no other good reason for remaining at home, he ought not to remain. He ought to go.

In support of the sentiment contained in the resolution, we offer the following remarks :

1. Self-denial is one of the most important and prominent duties to be learned and practised in the Christian life. "If any man will come after me, let him *deny himself*, and take up his cross and follow me," may be put down as the very first lesson to be learned by the followers of the Lamb. No object or pursuit, however dear or valuable, must be allowed to stand in the way of implicit obedience to Christ. His authority is supreme, and attachment to him must be supreme. Consequently where his claims or commands clash with the claims or commands of any other being, his must prevail, being paramount. If a right eye offend, it must be plucked out; and if a right arm offend, it must be cut off. But this position is sufficiently evident, without enlarging.

2. The claims of kindred are mentioned by Christ as subordinate to his own claims. "If any man come to me, and hate not his father and mother, and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple." To hate, we understand to mean here, to *love less*—to cleave to with less pertinacity. From this passage it is plain that kindred can never lawfully be made an excuse for disobeying the Son of God. If in order to obey a plain command of Christ, it becomes necessary to sever the ties of kindred, they must be severed, and those who become disciples in truth, can do it on no other condition than this. Thus much is required of all disciples; and will the ministry plead exemption? Rather, are they not required and expected, by reason of their office, to manifest a peculiar attachment to the Redeemer, and a more than ordinary spirit of self-denial? Now all who assume the sacred office, receive this one and the same commission, "Go ye into all the world, and preach the gospel to every creature;" and they do it with the condition specified above in full view. At the same time ministers are allowed, if not required, to have families, and therefore, to have families and yet preach the gospel to the heathen, are, by fair inference, not incompatible with each other. They are not made so by Christ, neither have they been so regarded by many, whose example has shed a brilliant lustre upon the missionary enterprise, and whose names are enrolled among the great and the good. But do not those ministers make them incompatible, who refuse to go to the heathen only because they have families? They take the commission, but say, "No, we cannot go into all the world—we cannot go to the heathen world to preach the gospel, because we have families; others must go who have no families." A gentleman at the meeting of the Board in Baltimore even ventured to say *he had no conscience to accuse him for not going to the heathen, because his family was too large*. Query. Why did he not go when he had no family? But how does this gentleman's conscience dispose of Luke 14: 26—33? Did he not decide before the Board, and do not all who think with him decide, that it is incompatible to have a family and yet obey the last command of the Savior? and that a man must cleave to his kindred rather than to Christ? The Apostles did not so learn Christ. If

any of them had families, which is probable, they certainly were never allowed to hinder them from preaching Christ to the heathen. Why should they hinder the Apostles of the nineteenth century?

3. If the principle be admitted, that a minister who has a family of children ought not, on this account, to go to the heathen, it is difficult to imagine how the heathen are to have the gospel preached to them. Who is to preach it? How many ministers are there in the United States who have no families—no wife, children, friends, to keep them back? Their number is very small indeed; so small, as to render the idea of committing to them alone the conversion of the world, in the highest degree chimerical. And we dare not calculate largely on those who are coming forward to the ministry. For if they cannot go who have families, they cannot who expect to have. The same arguments which the one adopts, to excuse himself on account of his present circumstances, the other may adopt to excuse himself on account of his prospective circumstances. The minister who has five children cannot go, because to take them with him is out of the question, and to go without them is too great a sacrifice. But will this reasoning have no effect upon the mind of one who has a family in prospect? Will he not, and ought he not, if the reasoning be correct, stay at home, lest by going abroad, he should probably be obliged either to part with his children at a tender age, or expose them to all the deadly influence of heathen society? While such a doctrine prevails, the heathen can as soon create themselves anew, as have the gospel preached to them. But again,

4. If family connections, such as wife, children and friends, constitute a valid reason why a minister may not go to the heathen, then nearly all the missionaries in the foreign field have a valid reason for leaving it, and returning home. If the minister before referred to cannot go on a mission because he can neither take his children with him to a heathen land, nor leave them with friends and go without them, on what ground, we ask, can a missionary in Ceylon or the Sandwich Islands justify himself, or be justified by others, either in retaining his children in a heathen land, or sending them home to the care of friends?

There are but three things which a missionary can do with his children. 1. Train them up and educate them as well as he can on heathen ground, amidst all the pernicious influence that surrounds them; 2. Send them home to the care of friends or guardians; or, 3. Leave the field and go home with them. To adopt the course last mentioned, would be to well nigh abandon all the missionary stations now occupied on heathen ground, and extinguish our dearest hopes for the world's salvation. It would be to clothe the churches with mourning, and send a feeling of despair to every heart that knows a Savior's love. Therefore this course is seldom even thought of by the faithful missionary. The very idea is chilling to his heart, and his only alternative is, to choose one of the two courses that remain, viz. either to retain his children in a foreign land, or part with them and send them to his native land. Now the pastor at home has essentially the same choice, and a very great advantage in making it. He can either take his children with him on a mission, or he can commit them to the care of pious friends or guardians, and go without them.

In choosing either course he must make a great sacrifice. This is evident. But sacrifice is required of God's people, and especially of his ministers. Self-denial is the order of Christ's kingdom, and he who expects to serve God in the gospel of his Son, without making great sacrifices, is wholly mistaken as to the nature of his service. But in either case, his sacrifice is vastly less than that of the missionary who has a family in a heathen land. This we affirm without fear of contradiction. Does he choose to take his children with him? They have thus far been free from the soul-polluting influence of barbarous manners and habits. They have breathed a comparatively pure moral atmosphere, and have all the advantages that a Christian community affords for their improvement; none of which can be said of the missionaries children. These have lived from their birth like lambs among wolves. They have been brought daily into contact with those, whose very touch is pollution in every sense, and many of them have acquired an evil stamp of character which may never be erased while they are in the body.

But suppose he chooses the other alternative, and leaves his offspring to the care of suitable guardians. Here again he has the advantage every way. He is not under the necessity of seeking guardians for his children in another hemisphere, by means of a necessarily very general correspondence, but is in the midst of a numerous circle of personal friends, from among whom, previous to his departure, he may choose such as to secure every reasonable prospect that his children will, during his absence, enjoy all the advantages of parental government and care—such as are personally known to both the parents and the children, and such as will be most likely to feel the responsibility of a natural parent.

Far different is the case of the missionary in Bombay or Africa. He has been for years far away from his native land; his circle of friends at home has been greatly diminished; many have perhaps been removed by death; others have in a great degree forgotten him, or are not in circumstances to favor him by taking his children. And in consequence, some are obliged to send their children home to the care of, they know not whom, or to those with whom they have no personal acquaintance whatever. This has actually been the case with some in this mission, and also in several of the eastern missions. But how different is this, from committing a child to a worthy brother or sister, or dear personal friend, in whom we have the utmost confidence? That is all haphazard work, this is walking in a plain path. The missionary feels that the wide ocean rolls between his child and its future guardian; a perilous voyage, often accompanied with severe temptations, is to be performed, without the presence of a faithful friend, and then the child goes to be a stranger in a strange land. Will not these things press heavily upon his heart, and awaken all the tender emotions of his soul? Is not the missionary a man of like passions and sympathies with other men? Judge then whether the minister at home, who has a family, cannot leave them and go to the heathen with much less sacrifice, both on his own and the part of his children, than a missionary who is similarly connected in a heathen land can remain there. And judge, moreover, whether the minister who declares he "has no conscience to accuse him for not going on a mission, because of his fami-

ly," should have any conscience to accuse nine-tenths of the missionaries now on heathen ground, if they should abandon their stations, and return to the "sweet homes" of their childhood.

In either case, the trial of parting with children at a tender age, with the prospect of seeing them no more in this world, is great. To mothers it is peculiarly great. It is to them like travailing in birth anew for their offspring. But if it is severe in the one case, it is equally or more so in the other; and we would beseech our brethren in the ministry not to adopt a principle, which, if carried out, would soon bury both their and our dearest hopes for the world's salvation. The work in which we are engaged, brethren, is a work of faith, and he who will go out from his own land in the exercise of faith, as did Abraham, will have faith also to offer up Isaac if he is called for.

5. Family connections do not prevent men of the world, or Christian men engaged in secular pursuits from going to heathen lands to reside, for a series of years, or even a lifetime. They can take their families, or go without them. Subjects of the British King can have "wives, children, friends," and yet go to every part of India, and expose themselves to all the diseases, and inconveniences of that tropical region. Officers and citizens also of the American government can bring families to the Sandwich Islands, or they can come without them, and reside for years. And for what? Why, for worldly gain. And shall ambassadors of the King Eternal, whose motives are so heavenly, whose calling is so high, and whose reward is so great, be less enterprising—less self-denying than they?

10. **RESOLVED**, That, as disobedience to God endangers the welfare of a nation, our beloved country is in danger of being lost, so long as the blood of the perishing heathen continues to accumulate upon it; that the present disregard of the command to disciple all nations, is more hazardous to the religious and civil institutions of our native land, than the prevalence of Romanism and infidelity, and more likely to be our country's destruction.

**NATIONS** exist for the sake of the church. If the friends of God were all removed from the world, it would be destroyed. The nation that serves the KING of Kings shall prosper; the nation that will not serve him, shall perish. It is important therefore, that, in the United States, the disciples of Christ, who are the light of the world and the salt of the earth, should be eminently holy, in order that the nation exist. If the light be darkness, and the salt without savor, how great the darkness and the putrefaction.

It is a momentous question, whether the American Union can exist, if she continues to wrong the heathen as she has done and is now doing.

The heathen world has an immense claim on Christian lands, viz. *The blessings which the gospel confers in time and eternity*. It has long been due, and continues undischarged. The claim is founded in the com-

mon law, LOVE THY NEIGHBOR AS THYSELF. DO TO OTHERS AS YE WOULD THAT THEY SHOULD DO TO YOU. GO, TEACH ALL NATIONS. These, and other passages, render us debtors to the Greeks and the barbarians, to the wise and the unwise. We owe to them the blessings of the gospel; and they are kept back; and their cry has entered into the ears of the Lord of Hosts. Will he not judge America for this?

We fear for our country, because men in the church manufacture, vend and drink ardent spirit; because they break the Sabbath; because they are concerned in slavery; because they are impure; because they are covetous and profane; in short, because they disobey God. If they are not chargeable with personally committing the sins specified, they are more or less guilty by a participation. It is the fault of the churches that the world is such a scene of rebellion—that the whole creation groans and travails in pain; for they have the remedy, but neglect to apply it. On the ground that one is guilty who permits evils to exist which he might prevent, how great is the guilt, and consequent peril, of the United States, from its relation to the heathen world.

Look at the violations of the Sabbath; not only by pleasure and business in our country, but its profanation in the four quarters of the globe. Six or seven hundred millions of men paying no regard to the holy day, because Christians have not published this law to the nations, and promoted its observance by precept and example. Let it not be supposed, then, that travelers in stages, and parties in steamboats, and merchants in their counting rooms, are the only persons who are bringing on the nation the displeasure of God. Christians are in no small degree responsible for the profanation of fifty-two Sabbaths annually, by almost the whole human family. God sent the Jews into captivity seventy years, because they had neglected his Sabbaths to that amount; and if he spared not his chosen people, take heed, America, lest he spare not thee.

Look at the laws of God in reference to idolatry. The churches are covetous, and covetousness is idolatry. Their charities testify to this. They are unfaithful stewards. They rob God. The tithes are not brought to the store house, and the windows of heaven are not opened for blessings to descend. The Lord is displeased. He sent, as a rebuke, one of his ministers—a flaming fire—to the emporium of the nation, with a draft for millions of money which had been withheld from his service. This is a warning. It says, "Be instructed now, ye stewards of the LORD; pay him that which ye owe, lest he be angry, and your idol wealth and country perish from the way, when his wrath is kindled but a little." How many in the churches would be stripped like Job, and mourn like Micah, should God remove that part of their farms and merchandise, which has been kept back from his service. And will he not take the vineyard from such, and give it to others?

But further, and chiefly: American Christians are chargeable with the idolatry of the heathen. They know that it exists; and they allow it to exist. They bow to the true God, and permit six hundred millions of their brethren to bow to gods of wood and stone. And the waves of in-

dignation which desolate the heathen and the families, that call not on the name of the Lord, are rolling to the American continent, and will sweep it like the deluge, unless the anger of the Almighty is turned away by the humiliation and repentance of his people.

Look at the seventh commandment. Its violations overspread the earth like the Dead Sea over Sodom, and the steam and stench go up to heaven as the smoke of a furnace. The soul of God is vexed with this abounding pollution, and he finds christendom guilty concerning it. His people in America suffer it to exist, at home and in every heathen land. The press and the pulpit have been silent, and are nearly so now, and by their silence they consent to, and are partakers in the sin of licentiousness and debauchery wide as the earth and broad as the sea. Let America remember the cities on the plain, and be warned of impending doom.

Again, Look at the law, THOU SHALT NOT KILL.

The professed followers of the Prince of Life are guilty of the death of a great multitude annually, by wars among tribes and nations, which they might prevent, and by intemperance and other sources of destruction, which they might shut up; so that their hands are red with the blood of the slain, who are prematurely cut off from the present life. But more than this; souls are destroyed annually by Christians to an awful amount. As often nearly as the clock ticks, one of the heathen goes to an undone eternity; between twenty and thirty millions in a year dying the everlasting death, for want of the means of life, which Christians in the United States possess and do not impart. Will not God remember to make inquisition for blood? Will not his soul be avenged on such a nation as ours?

Yes, if our country, constituted as it is a watchman to the heathen nations, does not give the warning; if she permits the great God to be dishonored and abused through indifference to his glory; if she suffers the blood of other millions to be added to that of the myriads whom she has already destroyed, her destruction, which has been delayed, will not always tarry; for her guilt is a sea of gore, whose waves lift up their voice to heaven, and say, "How long, O Lord, shall thy vengeance sleep?"

Must then the ministers of the gospel continue in the United States to save their country? No, their presence there is the cause of her distress. One might as well attempt to save a sinking ship by keeping on board every pound of the burden by which she is pressed beneath the waves. Will it do to detain the candidates and call the missionaries home? The vessel bound to Tarshish might as well have taken in another Jonah to calm the storm which the disobedience of the one already sleeping there had itself occasioned. Let no man, with the gospel for the perishing nations, remain in America to prevent her destruction.

"But the West"—and what of the West? "It is a great territory, and it will soon wield the destinies of America, and unless good men go there and preach, it will be infidel, and the Roman Catholics will come and take away our place and nation." But the Great Valley is narrower than his hand who made it; and all its prospective countless inhabitants are as grasshoppers before him. His favor is life, his frown death. The Roman Catholics are the light rod of his displeasure against America for

her disobedience. Does our country fear the rod? Let her fear and obey him who hath appointed it, lest he come himself in the fierceness of his anger. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

"To obey is better than sacrifice, and to hearken, than the fat of rams." Were the voice of God heard; were the claims of the dying nations discharged; were young men and settled ministers and members of the Board among the heathen, the churches would flourish like trees by the waters, God would be in the midst of her and bless her, and, if need be, the stars would fight in their courses against Sisera. Let the experiment be tried, of saving our country by doing our duty; there is much to hope from such a course, for salvation is of the Lord.

Brethren and Fathers, America is our country; may she live forever. We love her, and remember her still, and will lay our bones in a foreign land that the day may never come when her dying agonies shall begin. But come it will, unless more join us in the missionary service, for God requires it at our nation's hand; and it is written and sealed, The nation that will not serve him shall perish. The service has begun to be rendered; the few missionaries now among the heathen avail at least to delay the day of our country's doom, and she yet lives in the storm; but thousands more, having the gospel to preach, must leave her, or the rains will descend, the floods come, and the winds blow and beat upon her and she will FALL. Her enemies will say, Amen; and *another Angel will be seen flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, FEAR GOD, and give glory to him, for the hour of his judgment is come.*

11. RESOLVED, Therefore, That to save America, as well as heathen nations, it is the duty of our countrymen to go forth in families, in large numbers, and of all the useful professions, trades, arts and employments, and aid in christianizing the world.

UNDER former resolutions we have spoken of the duty of Christ's ministers to go to the heathen. But the duty does not devolve on them alone. This resolution affirms, that it is not only the duty of ministers to go to the heathen, but, that persons of all the useful professions, trades, arts and employments are required to go; and to go forth also, not here and there one, but in families and in large numbers. To save heathen nations, a great body of Christians must thus go forth, to engage personally in the service.

HOW ELSE CAN THE GREAT WORK OF THE WORLD'S CONVERSION BE EFFECTED?

Surely not by any present movement, nor by the methods most popular with the churches. The notion embraced by not a few, that a small

number of missionaries of the right stamp, going through the length and breadth of heathen lands, would speedily usher in the millennial day, is, to our view, in the highest degree absurd. "He that soweth sparingly, shall reap also sparingly." This is emphatically true in heathen nations. Minds so obtuse and entangled by error as are those of the heathen, need the most familiar instructions, often repeated, and presented in every variety of form which ingenuity can devise. Concentration of effort on the same minds for a length of time, affords the best hope of breaking through the many obstacles that exist. Scattered instructions among the heathen promise but little success. The reason of this fact, so far as it is peculiar to the heathen, exists in the state of their minds. This is an abundant reason. Nothing can be more visionary than the notion that a speedy and complete triumph might be effected by a few missionaries of the right stamp, going through the length and breadth of Satan's extensive and dark empire, and sounding as they go the trumpet of the gospel, around his strong fortifications and deep entrenchments. Such a sentiment seems like the baseless dream of insanity. It places an immeasurable disparity between the means and the end. It supposes it to be so easy to effect a transformation of heathen society, heathen habits, heathen mind and heathen character, and to raise them up from a degradation, many ages deep, that a few sounds only from the herald of salvation, as he passes on his way, is all that is necessary to effect it! To term such a sentiment visionary, is saying too little; it seems like the wildness of mental derangement. "Leviathan is not thus tamed." The prince of the power of the air is not thus vanquished. Such a mode of converting the world, will leave the heathen to perish, and put off the millennium to an indefinite period.

Neither can the work be effected by a small number of missionaries, stationed at different posts, in the midst of the wide domains of darkness, ruin, degradation and death. Like specks of light, few and far between, how can they illumine the broad canopy of darkness? There must be a host of laborers stationed so near each other as to unite their effulgence like the stars in the galaxy before even the star-light of millennial glory shall beam on the world. To commit the work of the world's conversion to a few hundred missionaries, is to consign the heathen, as a mass, to eternal perdition.

Nor yet would the mere increase of preachers of the gospel to thousands or hundreds of thousands warrant the expectation of speedily transforming the heathen character, mind, habits and society; and of raising them from their low degradation, to such an elevation as to be worthy of the name of civilized and Christian nations. Labors, analogous both in respect to measure and variety, to those bestowed on a Christian congregation in America, must be expended on a congregation of heathen. In Christian countries, a thousand important labors are performed by intelligent and praying men and women in the church, as direct aid to the minister in his arduous work; and a thousand offices are performed by school masters, physicians, lawyers, merchants, farmers, mechanics, artisans, &c. &c., which, though in most cases not aimed directly at the salvation of men, are, notwithstanding, most intimately

connected with the world's improvement and regeneration. But while ministers at home are thus assisted in their work, shall the missionary abroad receive little or no help in his direct labors? And in respect to all improvements in society, indirectly connected with his main work, must the task of introducing them and urging them on, devolve entirely on him alone? Why should not the various means of civilizing and improving society at home, be brought to exert their influence upon the heathen abroad? Why should not the aid enjoyed by the minister in Christian lands, from intelligent members of his church, be afforded to the missionary among the heathen? The increase of preachers of the gospel to thousands and hundreds of thousands, does not provide for a vast amount of labor which must be performed, before heathen nations can be thoroughly changed, and society placed on a proper foundation. There is much, very much to be done, which does not properly belong to the gospel minister, before the world can be raised up from its deep degradation. There cannot be a reasonable prospect of the great change being effected, till, in the language of the resolution, men go forth in large numbers, and of all the useful professions, trades, arts and employments, and aid in Christianizing the world. There is no possibility of a supply of means, adequate to the change desired, without such a movement. A few hundred missionaries, either traversing the earth or permanently stationed in different parts of it, though eminently holy and faithful, can do nothing, compared with the great work to be done. Even many thousand missionaries would leave untouched a great variety and a vast amount of labor, which must be performed, before barbarous nations can be regenerated, politically, socially, morally and religiously, and raised to an elevation worthy of the name of Christian. How then shall the world be converted, unless there be a general going forth to heathen lands of all classes of Christians. Ministers must be leaders, and of course upon them rests the main responsibility of urging on the work; but, on the other hand, they must have forces to lead. *There must be a general and personal engagement of the whole body of Christians.*

IN WHAT WAYS CAN CHRISTIANS OF ALL CLASSES BE USEFULLY AND ADVANTAGEOUSLY EMPLOYED IN THE FOREIGN SERVICE?

1. A large number of laborers are urgently called for in the department of schools. Christians generally have not sufficiently considered the importance of schools, in the work of Christianizing the world. They have misapprehended the design of schools taught by missionaries. They have looked upon them more as means of improving the temporal condition of the people, than as a means of making known the gospel of Christ. They do not consider, that without schools, as a general remark, there cannot be intelligent readers of the Bible, nor intelligent hearers of the gospel. Schools are necessary, to bring the intellect, as it were, into being; to arouse the power of thought, that the preaching of the gospel may not be as a chattering noise, which none shall understand. This is peculiarly the case with the more barbarous heathen nations. In such nations the mind is so dormant, so torpid, so destitute of correct ideas, and so pre-occupied with false notions, that public discourses, how-

ever familiar and colloquial, fail exceedingly of being understood, except by those, whose minds have been more or less disciplined by school instruction. Since the heathen mind is such, it is obvious that there is no easy way of converting the world. It cannot be done to any great extent by eloquent addresses to crowded assemblies. The gospel must be communicated in various ways and by various means, other than that of public preaching. It cannot be expected that minds like those of the heathen can be converted in the gross. Their conversion is a work of a humbler form. As a general remark, there must be a concentration of unwearied efforts on the minds of individuals, and of such efforts too, as comport with the degraded character of their minds. One very important class of such efforts, is that of school instruction. This is not the voice of theory, but of experience. It is the experience, not only of one mission, but of all.

Adults must be taught to read, and to gain ideas from reading, that they may receive benefit from Bibles, tracts and religious books. They must be taught to think, that the preaching of the gospel fall not upon their ears as an empty sound.

But though much ought to be done for adults in the way of schools, yet it is not on them that by far the greatest amount of such labor ought to be bestowed. Wisdom, experience and common sense dictate, that the children and youth of heathen lands ought to receive the greatest share of attention. In adults, where torpitude of mind has become a habit, where erroneous notions, early implanted, have become inveterately fixed, and where the inflexibility incident to age has become established, the prospect of imparting clear ideas of gospel truth, and of making a permanent impression, is comparatively cheerless. With the young, is the greatest hope. There are obstacles, indeed, in laboring with them, but they are obstacles of an incidental kind; not those disheartening obstacles connected with the state of the mind. The adult portion of six hundred millions of the heathen, though not entirely, are yet in a great measure beyond hope. And in twenty years the youthful portion of them will be so, unless the Christian world arouses up at once, and increases her efforts many thousand fold. It is not sufficient to say that to instruct the young is to cut short the work of reformation. Such a course is not only the most economical and advantageous one, not only the way to hasten reformation, but the only way of accomplishing it within any assignable period. If children and youth are neglected, there must always be a generation of heathen, or of those worse than their fathers, coming on the stage, and of course the world never be converted. While adults, therefore, are not to be neglected, the great work of missions is to be done with the children and youth of heathen lands.

But in what ways are efforts to be made with them? Not only must the gospel be preached to them directly, in a familiar and conversational style, but they must also be taught in schools. The discipline received in schools wakes up the intellect, and prepares it, of course, to comprehend the truths of the gospel. School instruction, though a subordinate means of making known the Savior, is not on that account the less important.

But they must not only be taught in schools, but trained also to regular habits. Among heathen, the whole foundation of society, political, domestic and religious, is based on wrong principles. All their usages, customs, habits and practices have received their modeling and shape from wrong principles. Unless, therefore, there be a tearing up and building anew in their maxims, habits and every day practices, they cannot be expected to live a correct and consistent life, even though they become Christians. But when can such a change be effected? Surely not when habits become confirmed by age, for then the power of habit resists not only instruction, but, to a great extent, even moral and Christian principle. The desired transformation must be effected in the season of childhood and youth.

It is clear, therefore, that discipline and expansion of mind, by means of a school education, a systematic training to regular habits, and faithful instruction in the truths and claims of the gospel, ought to be inseparably connected, as parts of a method which is one in its object, that of reforming the rising generation, and thereby converting the nations. In addition to direct instruction in the gospel of Christ, schools are necessary, and not only school instruction, but, also, a thorough system of guardianship.

There is then work for a host of laborers. To teach three hundred millions of adult heathen in week day schools and in Sabbath schools; and more especially, to instruct and train three hundred millions of heathen children and youth, cannot be done by a few hands. We forbear to make a numerical estimate, lest it should surprise and startle you. The number must be very great, even though we look upon them rather as a commencing capital than as an adequate supply, and expect that by far the greater part of laborers are to be trained up from among the heathen themselves. **TEACHERS MUST GO FORTH IN GREAT NUMBERS.**

2. Physicians are needed in great numbers. They are needed to benefit the bodies of the heathen; for disease, the fruit of sin, is depopulating, with amazing speed, a large portion of the heathen world. The nations, many of them at least, are melting away. Let physicians go forth, and whilst they seek to stay the tide of desolation which is sweeping away the bodies of the heathen, let them improve the numerous and very favorable opportunities afforded them, of benefiting their souls. The benevolent, sympathising and compassionate spirit of Jesus led him to relieve the temporal sufferings of men, whilst his main aim was, to secure their eternal salvation. Unless we show, by our exertions, a desire to mitigate the present woes and miseries of men, how shall we convince them that we truly seek their eternal welfare? Physicians must throw their skill in the healing art at the feet of the Savior, and be ready to use it when and where he shall direct. The number who should go to heathen lands cannot well be named. It is sufficient to say that **ONE PIOUS PHYSICIAN AT LEAST COULD BE ADVANTAGEOUSLY USEFUL, AND FULLY EMPLOYED IN EVERY CONGREGATION OF HEATHEN.**

3. It is unnecessary to remark that printers, bookbinders and book distributors are needed in great numbers, to carry on the work of the world's conversion.

4. **Mechanics, farmers, artisans, commercial men and men skilled in laying the foundations of nations and guiding their political economy,** are also needed and can perform a very important part in Christianizing the world. They should go forth like other laborers in the field, not with the selfish design of enriching themselves, but with the disinterested intention of benefiting the nations. They should be men who should cheerfully throw themselves and their property on the altar of entire consecration, and go forth to labor and toil as long as the Savior pleases to employ them, with the sole design of doing good to the bodies and souls of their perishing fellow men.

Were men, capable of improving the political interests of a country, to go forth, disconnected officially with preachers of the gospel, and independent of any association that might excite the least suspicion of a sinister design, and evince by a prayerful, godly and disinterested deportment and course of procedure, that their sole aim was to promote the happiness of the people, both temporally and eternally, they would doubtless, in many of the more degraded heathen nations, acquire much influence, and be able, in a gradual manner, by friendly and prudent suggestions to the rulers, and in other ways, to effect changes that would be productive of incalculable good. And they might do good also, not only in the way of their profession, but by a Christian example, and by instructing the people, as opportunity should offer, in the knowledge of Christ.

Commercial men, also, actuated by the same benevolent and disinterested spirit might develop the resources of heathen lands and apply them in a wise manner, for the benefit of those lands; promote industry and afford the means of civilized habits; increase knowledge, by expediting communication; and in this way, indirectly, though efficiently, aid the progress of the gospel. By exhibiting also in their dealings an example of honesty, of uprightness, of a conscientious regard to justice and truth; by showing practically the only proper use of wealth, the good of men and the glory of God; by conversing daily with individuals at their houses and by the way side on the great subject of their soul's salvation; and by presenting in themselves and in their families, examples of a prayerful and a godly life, they might cause the fruits of righteousness to spring up on lands that are now a moral heath.

Farmers, too, and mechanics, manufacturers, artisans, &c. could not only benefit the nations, improve their condition, and assist in raising them up from their degradation by communicating a knowledge of their several employments, but also, by exhibiting in themselves and in their families, habits of industry, domestic peace and strict economy; by holding up the hands of Christ's ministers, and by scattering the word of life in their appropriate spheres.

It may perhaps be objected, that should all classes of Christians thus go forth, to live and labor among the heathen, they would soon possess the land, whilst the heathen would melt away before them. But where is the evidence of such a result? When and where has the experiment been tried, to justify such a supposition? When and where have individuals or companies gone forth with the sole design of benefiting the

heathen, and yet proved their extermination? The settlers of New England are not an example in point, for the improvement and salvation of the heathen was not their aim in emigrating to those shores. It is yet to be proved, that a company of persons however numerous, of disinterested views, aiming solely to save the nations, and directing all their energies of body and of mind to that end, would prove the extermination of the heathen, instead of their salvation. Neither can it be presumed that the descendants of such persons, trained as ought to be supposed with faith and prayer, would possess a spirit so selfish and different from that of their fathers, as to prove the extermination of the heathen. And if such is the necessary event, there is but one alternative; heathen nations, as nations, cannot exist. For it is certain that a few missionaries cannot save them. They cannot be saved without such a general movement of the whole body of Christians, as is asserted, will eventuate in their extinction. Let not such an assertion, therefore, be admitted, till it be faithfully proved. And if it be finally admitted, the lawful inference will not be that Christians of all classes and in great numbers should not go forth to the heathen; but that heathen nations, as nations, must cease to exist, and remnants of them only be saved. In either case the position remains unshaken, that men must go forth in large numbers, and of all the useful professions, trades, arts and employments, and aid in Christianizing the world.

This they must do to save heathen nations. This they must do to rescue Christian lands from the desolating judgments of heaven, which the blood of the heathen, continually accumulating upon them, must sooner or later call down, in a dark and terrific storm.

Let no one, therefore, take it for granted, on account of his profession or his employment, that he is exempted from going to the heathen. The labors necessary to the world's conversion require men of all the useful professions, and of every useful employment. Besides, the work of the world's conversion is too great, too momentous, too pressing, to admit of exemption simply on the ground of profession and employment. When the liberties of America were at stake, were men excused from actual service merely because they were not especially trained for the field of battle? And when not only the temporal but eternal liberties of six hundred millions are at stake, shall men be exempted from entering the field, merely because they have not been trained for the gospel ministry? To say the least, the plea of exemption on this ground is extremely hazardous. THE CURSE OF MEROZ MAY REST UPON IT.

12. RESOLVED, That the dissensions and controversies among the churches, occupy more of their time and call forth more of their energies than the conversion of the world; that they partake deeply of that spirit which would command fire to come down from heaven; that they greatly retard the conversion of the world, and grieve the hearts, as well as weaken the hands, of their foreign missionaries. Resolved, moreover, That as it regards the doctrinal errors

with which the church is at present afflicted, the purity of religion has far less to fear from them, than from the erroneous sentiments and practice respecting missions; and, therefore, that he who would contend most earnestly and effectually for the faith once delivered to the saints, is called on personally to publish that faith to the heathen.

WE need not specify all the dissensions and controversies to which we refer. It is sufficient to name as examples those exhibited the last year at Philadelphia, Cincinnati and in the state of Connecticut.

At this post of observation, far removed from the noise and excitement of such dissensions and controversies, we are able to look upon them with that advantage of forming an unbiassed opinion, which posterity possesses in judging of the history of the past. We have also another advantage. We, as missionaries, look upon such controversies, as we trust, with hearts engrossed with the great subject of the world's conversion, and judge of them according to their bearing on this only appropriate end of all Christian effort. It ought, therefore, to be expected of us, to express, as we have done in the above resolution, our unanimous and deliberate opinion.

A leading thought in our minds is, that *were those who are engaged in such controversies to become missionaries to the heathen, their dissensions would at once and forever cease.*

We appeal to fact. To what extent have missionaries among the heathen exhibited such dissensions and controversies? What time have they found to contend with each other on points of doctrine? As they look upon millions and hundreds of millions of their dying fellow men, dropping into hell without a knowledge of Christ, how can they turn aside, even for a moment, to engage in such controversy with each other? As they contemplate the immense and inconceivable amount of labor that must be performed, in direct preaching, in schools and in various other ways, before heathen nations can be raised up from their degradation and be regenerated and saved, and look at the fewness of the laborers, they feel a pressure that is indescribable—a weight heavier than the everlasting mountains; and were controversy to be intruded upon them, they would reply like Nehemiah, “We are doing a great work, so that we cannot come down; why should the work cease whilst we leave it and come down to you.” Such would be your feelings and practice, dear brethren, were you to go forth and engage in earnest in the work of the world's salvation. Your dissensions would vanish and be forgotten; or if remembered, would be remembered only with deep remorse and unspeakable surprise, that they ever should have existed whilst the world was sinking to perdition.

Is controversy appropriate in a grave yard, over the coffins of the dead? Or in the chamber of the sick and dying? But the whole world, dear brethren, is a grave yard. Countless millions lie beneath our feet. Most of this earth is at the present hour a chamber of dying souls. And could your eyes be opened to see and your ears to hear what the earth exhibits,

you would find that your controversies with each other are carried on amidst the groans and the agony of a world of souls commencing an eternal death. Would to God you could realize this fact, forget your controversies, rise up and go forth to the work which the Savior has so long commanded and you have so long neglected. Life is too short, the number of souls already lost too many, the work to be done too great, to spend a moment in controversy. Go forth to the heathen. In most heathen languages you will not find terms to express your differences of opinion; you will not find minds that can understand them; inclination to controversy will change into deep repentance; and you will find all your energies of body and soul called into requisition, to make known to the millions of dying heathen the simplest truths of the gospel. And when we meet you in judgment, tell us whether a man of you or a member of the churches was a loser by such a course, either in purity of doctrine or holiness of life.

Whilst you continue your dissensions and controversies, you exhibit a spectacle not unlike that which Jerusalem once saw, when its mad inhabitants continued to contend with each other instead of opposing an united resistance to the powerful enemy who had overrun their county and were breaking through their walls. Or if this be not the aspect of your controversies, surely the spectacle you exhibit is far from being such as was often exhibited in Sparta, Greece and Rome. In those states were exhibited nobler examples, a more rational course. When not called to oppose a common enemy, dissensions indeed prevailed among them, and threatened their ruin; but when a powerful enemy was to be opposed, then they buried their dissensions, banded themselves together in an unbroken phalanx, enlisted their whole energies of body and soul in the common cause, and threw their lives, property and honor into common stock. We, dear brethren, have a powerful, wise and dangerous enemy to oppose. Legions upon legions are under his command. Over more than nine-tenths of the world he has already gained an almost undisturbed dominion. He aims at universal power. You, the leaders of the army of King Emmanuel, are ordered to oppose him. There is no doubt respecting the method of attack. It is contained in your commission. You are ordered to penetrate into every portion of the enemy's territory, and to bring on a universal, and in a great measure, direct engagement of the whole army of God. If, with such an enemy to oppose, and such commands from your leader, you enter into contentions with each other, what account will you render in the great day of adjudication? Is not the conclusion inevitable, that you have criminally forgotten or misinterpreted your leader's command, and failed to perform your sacred oaths of immersing life, property, influence, friends and all in opposing the common enemy? Come up in earnest and with all your energies to the great and all-absorbing contest with sin and Satan and your dissensions will forever cease. Or, to drop the figure, engage to the extent of your duty in the work of converting the world, and heaven will no longer be clothed in sackcloth on account of the controversies of Christ's ministers.

The work of the world's conversion is the work that Christ has commanded, the work in which he labored, suffered and died, a work far re-

moved from selfish and sectional interests, a great and all-absorbing work; and it is natural to suppose that all, who become in any good degree engrossed in it, will have but one purpose and one spirit. Let the world's conversion, then, become your being's end and aim, and what place will there be for dissension even in thought or feeling? Those who yield a cheerful and full obedience to the commands of Christ, shall have harmony and union. This is no small portion of the hundred fold which the missionary shall receive even in this life. That such is the uniting influence of the all-engrossing subject of the world's conversion, is confirmed by fact. Such was its effect on the Synod of South Carolina and Georgia. A member of that Synod, speaking of the cause of missions, uses the following language: "This Synod has been by it saved from disunion and discord. It has been harmonized and united. It has been melted down into one mass. It has now one soul, and breathes one sentiment—to live, not for ourselves, or our own sectional interests, but for the conversion of the world. Such a happy, holy, rejoicing and blessed meeting of Synod has never, according to the opinion of the oldest members, been witnessed and enjoyed. There were dark and portentous clouds hanging over it. Every mind was filled with apprehension. Each feared to ask the sentiment of his brother. But the clouds are dispersed and gone. Our fears are changed into joys. And we parted from each other in the warmest interchange of brotherly affection. *And all is attributable,—and by a solemnly recorded resolution of the Synod,—to the discussion of the missionary subject and engagement in the missionary cause,*" (Rep. of the A. B. C. F. M., 1834, p. 31.) This testimony does not stand alone. If we may speak of ourselves, we would say, that our general meetings afford no dubious evidence of the irresistible power of this great subject to harmonize and unite. Such, doubtless, is its universal effect. In accordance with this sentiment, let those who attend General Assemblies, Synods, Presbyteries, Consociations and Consistories, go with the expectation that two thirds of their number will be drafted for the foreign service; and as they are on their way to the place of convocation, will their minds be occupied with methods of worsting each other in controversy and of giving each other a thrust? or will their whole souls be engrossed with far different thoughts and feelings? And when they arrive on the floor of deliberation, and the question comes up for a practical decision, whether two-thirds, three-fourths or all of them shall embark the first opportunity for heathen lands, will not their differences of opinion on points of doctrine be entirely forgotten, and buried so deep in oblivion as never again to be recollected? And is it visionary to suppose that such practical questions respecting the world's conversion should come up before the various deliberative bodies of ministers in the United States? They must come up; they must be acted on, or there can be no millenium. The practical question of going to the heathen must not only be discussed, but faithfully acted upon at the General Assembly and at every convocation of ministers. And when this becomes the absorbing topic, petty differences in respect to doctrine will be buried deep in the rubbish of things gone by. Let it soon, therefore, become the engrossing subject, that harmony at home and the sal-

vation of the heathen abroad may soon call forth the songs of angels.

We are aware of the assertion that to engage in such controversy is to "contend earnestly for the faith once delivered to the saints." This is the watchword. This is the motto inscribed on the broad banner. But under that banner who are the parties engaged in contest? What are the points of controversy? What is the spirit manifested? Our lips refuse an answer to such inquiries—our hearts sicken and fail us. We simply inquire, can it be possible that such scenes promote purity of doctrine and holiness of life? Vital godliness and a pure faith are the fruits of the Holy Spirit; but

"The Spirit, like a peaceful dove,  
Flies from the realms of noise and strife."

We appeal to the nature of things, whether, looking upon men as they are, it is reasonable to suppose that a correct doctrinal standard would be as effectually maintained by controversy on particular points, in which a vast amount of unholy fire is sure to enter, as by a rousing up of Christ's ministers to perform the duty which the Savior has so long enjoined? We appeal also to the history of the church on this point. Has "the truth as it is in Jesus" been indebted for its preservation to the controversies of ministers on points of doctrine, or to their direct and prayerful engagement in the great work which the Savior commanded, that of converting the world? Surely, not in proportion to controversy, but in exact proportion to the efforts made to save the human race, has the purity of religion been maintained.

The Savior has told us in what way we may expect to know of the doctrine. It is by doing his will. His will to ministers is contained in the command to preach the gospel to every creature. Besides, religion, the true faith, pure, holy and perfect, is asserted by the Savior to consist in love to God and love to men. Let then this love be acted out,—let ministers show their love to the Savior by obeying his last command, let them show their bowels of compassion for their fellow men, by engaging with all their energies in the work of the world's salvation, and the consequence will be, a faith purer and holier than the world has witnessed since the days of the Apostles. We entreat you, dear brethren, arise and go forth to the conversion of the nations. Take with you a large number of the most devoted members of your churches. Consecrate not only property and influence, but body, soul and spirit. Evince in your own example and promote in the churches, the benevolent, the compassionate spirit that reigns in heaven, that brought the Savior from the skies and that actuated the Apostles, and there will be no occasion to fear the springing up of heresy. Let such be the controlling principle of the churches and of her ministers, let its sincerity be shown by a thousand fold increase of effort in heathen lands, and who can doubt that it would form the surest safeguard against all essential error. That the church is not aroused, but criminally asleep, that she seems to have no bowels of compassion for the heathen, but covered with their blood, that she is not absorbed and controlled by the spirit of Jesus, but enervated by the spi-

rit of selfishness, that such is the low and deplorable state of religion, is the reason that error in doctrine ever gains ground in any country.

Remove the cause, and its natural results will no longer be experienced. The purity of religion has far more to fear from this lethargic, disobedient and blood guilty state of the churches and of her ministers, than from every other source. And it must ever hold true, as expressed in the resolution, that as it regards the doctrinal errors with which the church is afflicted, the purity of religion has far less to fear from them, than from the erroneous sentiments and practice in respect to missions; and that, therefore, he who would "contend most earnestly for the faith once delivered to the saints" is called on personally to preach that faith to the heathen. No errors in doctrine or in practice are of so destructive a tendency, as those which prevail in the church on the subject of the world's conversion. **NONE HAVE DONE SO MUCH TO PEOPLE THE REALMS OF WO.**

Such being our sentiments, we are constrained to say, dear brethren, that as we look over the newspapers and periodicals from our beloved land, and find that controversy on points of doctrine occupies more of the time of ministers, and calls forth more of their energies than the conversion of the world, our hearts sink within us. What a spectacle! More time, more money, more energy of every kind expended in useless and destructive controversy, than in the world's conversion! **MORE TIME SPENT IN TEARING OPEN THE WOUNDS OF THE SAVIOR, THAN IN FULFILLING HIS LAST COMMAND!!**

And who are those who are thus expending their energies? What are their talents and what is their standing in the church? Are they common soldiers or obscure officers who are thus exhausting their strength in contention with each other? No: they are men prominent in the church. Many of them are leaders of no ordinary standing in the army of Christ. But if those who lead the host of the Lord, bury their commission in forgetfulness, and turn their energies against each other, what must be the consequence? Brethren, whilst you continue this course of conduct, instead of faithfully executing the high trust reposed in you, of leading on the army of Christ to the great contest with the prince of darkness, your situation is by no means enviable. There is no small reason to fear that when called to give account for the high responsibilities you sustain, you will vainly wish that you had been the obscurest in the army of the Lord. Be entreated, dear brethren, to consider. **OPEN YOUR COMMISSION, READ IT PRAYERFULLY, STUDY ITS SPIRIT AND OBEY IT.**

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It was our purpose to add a few concluding remarks, but this appeal has already become longer than was intended. We hope it will commend itself to the consciences of all whom it concerns. We hope it may awaken much inquiry, prayer and action, and that the most excellent way will be found and adopted by the church in converting the world. We do not say the one we propose is the best. We know of no better. We think there is none.

Brethren, it is time to awake out of sleep. The conversion of the world lingers. The word of the Lord is not glorified. His great name is not hallowed. His kingdom does not come. His will is not done. Therefore we write unto you, beseeching you and intreating you, in love, and in meekness, and with fervent prayer, that you would consider the state of the heathen. We cannot rest. We hear a voice saying to us, "*Let tears run down like a river day and night, give yourselves no rest;—Arise and cry out in the night, in the beginning of the watches pour out your hearts like water before the face of the Lord; lift up your hands toward him for the life of six hundred millions, fainting and dying the everlasting death. Even the sea monsters give suck to their young ones, but the children of God are cruel as the ostriches in the wilderness.*" Therefore, we cannot rest. For Zion's sake we will not hold our peace, until salvation goes forth. We cannot free ourselves from blood guiltiness, unless we call on you to come up to the help of the Lord;—to remember the Lord Jesus—how he lived—how he died—how he said, "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"—"GO YE THEREFORE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." "LO I AM WITH YOU ALWAYS." "Behold I come quickly." "Even so, come, Lord Jesus, Amen. The grace of the Lord Jesus Christ be with you all."

In behalf of the Sandwich Islands' Mission,

WILLIAM P. ALEXANDER, Moderator.

LEVI CHAMBERLAIN, Scribe.