



THE
BIBLICAL REPERTORY
AND
THEOLOGICAL REVIEW.

EDITED BY AN
ASSOCIATION OF GENTLEMEN IN PRINCETON
AND ITS VICINITY.

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THE
BIBLICAL REPERTORY AND THEOLOGICAL
REVIEW.

FOR OCTOBER 1830.

THE DOCTRINE OF ORIGINAL SIN AS HELD BY
THE CHURCH, BOTH BEFORE AND AFTER THE
REFORMATION.

Although, as has been shown in a former article, the Pelagian doctrines respecting original sin were condemned by councils and popes, yet the heresy was not soon extinguished; but was in whole or in part adopted by many learned and ingenious men. To many, the opinions of Augustine appeared harsh, and hardly reconcilable with moral agency and human accountableness. They, therefore, endeavoured to strike out a middle course between the rigid doctrines of Augustine and the unscriptural opinions of Pelagius. This led to the adoption of an intermediate system, which obtained the denomination of semi-Pelagianism; and as these views seem to have been generally received about Marseilles, in the south of France, the abettors of this theory were very commonly called *Massilienses*. Augustine entered also into this controversy, and carried on a correspondence on the subject with Prosper and Hilary, two learned men of that region; the former of whom ardently opposed the semi-Pelagians, while the latter was inclined to favour them. By degrees, however, the public attention was called off from this subject. The darkness and confusion produced by the incursion of the northern bar-

lization, he must be civilized himself ; and civilized, we do not hesitate to say, by the influence of the gospel. Is it asked what are *our* means for achieving this great conquest? We reply, the very same which the infidel derides. *God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty.* There will no doubt be a rivalry and a fierce struggle between these two plans for the conversion of the world. But we have no fear for the event; for we know, and are persuaded, that *the foolishness of God is wiser than men, and the weakness of God stronger than men.*

THE CLAIMS OF FOREIGN MISSIONS.

If the church of Christ had been in any adequate measure pure in her spirit, and faithful to her trust, as the depository of the gospel for mankind, then the history of the church would have been the history of missions.

But on the contrary, the history of the church is in a principal degree the record of its corruptions in doctrine and in life: and when we would trace on from its rise to the present time, the pure stream of Christianity, instead of the "river of God," we find in many ages only a scanty brook, well nigh lost amidst the rubbish and dilapidations through which it wends its way.

The apostles of Christ defined with their own hands the *present* frontier-line of foreign missions; and what has since been done for the conversion of the world, has been the result more of natural causes, than of the spirit of missions. What they achieved in a few years, under divine influence, by heroic enterprise, was ignobly left by after ages to the work of time, and to the *indirect* influences only of Christianity.

Indeed, for several centuries before the days of Luther, the *church itself* was *missionary* ground. The religion of Christ lay expiring on its own altar, the victim of its professed votaries and friends. And when at the ever memorable reformation, "the spirit of life from God entered into her, and she again stood upon her feet," the servants of Christ found Pa-

ganism within the very recesses of the sanctuary. *They* had but little leisure for the cultivation of a foreign field, who were absorbed in purging out abominations from the very temple of God itself. Their hands were busied in breaking down the idols from the holy places, in casting out those that made merchandise of the truth, in overturning the tables of the money-changers, and in restoring to its purity the worship of God. And then, alas! almost before the work of reform had been sufficiently extended to give numbers and strength to Christianity, the spirit of contention and of schism arose; the progress of the holy cause was arrested by the fatal divisions of its friends; and the reformed church

“To party gave up, what was meant for mankind.”

The revival in latter days of the spirit of missions in Protestant Christendom, is a great epoch in the history of the church and of the world. We have no doubt that future generations, passing by the fading glories of this world, will regard this as the most brilliant characteristic of the age in which we live: and if we are faithful to God and man, it may become the first in a series of progressive movements, which, with the divine blessing, shall issue in the conversion of the world.

But if we would take the proper impression of the subject, and gird ourselves fully for the great and solemn service we have to perform, then must we esteem the work of missions for the conversion of the world as but just begun. For though, compared with the spirit and labours of some other ages, much is doing now for this noblest of causes, yet, compared with the vast extent of unreclaimed heathenism, with the bountiful compass of the divine command, or with what we can and ought to do, our achievements are matter much more of humiliation than of mutual congratulation.

The great body of professed Christians is not at all interested in foreign missions; even the ministers of reconciliation, as an order, are not roused or in action on this subject. The whole force of our missionaries abroad, if distributively given, would scarcely afford a *pastor* for a *nation*; and the points of their impression on almost a world of heathens, break at distant intervals on the view like

“Sunny islets on a stormy sea,
Like specks of azure on a cloudy sky.”

These affecting and awful facts acquire an interest still more intense, as we descend from a general to a particular applica-

tion. Thus, for example, the missionary spirit and efforts of the age are almost restricted to the British and American Protestant churches. But the British churches greatly exceed our own in this labour of love; among the American churches, those of New England do almost all that is attempted in our country; and the Presbyterian church, to which we belong, (not to mention others), can scarcely be called an agent at all in the foreign field.*

In view of these things we have thought it imperative on us at this time to address American, and especially Presbyterian, Christians in behalf of this injured cause.

Every appeal on such a subject should begin with a reference to the authority of God. But here the command is so full and clear, so frequently appealed to, and so familiar, (see Matt. xxviii. 18, 20. Mark xvi. 14, 20. Luke xxiv. 44, 52. Acts i. 3, 10.) that we need rather to be incited to regard it, than reasoned with in evidence of its obligation. It is important, however, in passing, to remark that the divine command to give the gospel to every creature, as it is a standing law, so it is a discriminating test of our fidelity and devotion to the Lord Jesus Christ. "If ye love me, keep my commandments," is his own affecting standard of Christian character. And how can we love him if we violate this last, this great command? To this he set the seal of his blood in death. To this he added the sanction of divine authority and power when he arose from the dead. In this all other commandments centre. The service it enjoins is in the direct line of the operation of providence, the work of redemption, and the glory of God. To this are appended the overwhelming conditions of heaven and hell; the decisive alternative of redemption or ruin: and when he ascended to the skies, he appointed obedience to his command as the standing token of his people's love.

In fine, however our Lord may have borne with the ignor-

* It has been found on examination that out of \$107,000 received last year, by that noble organization, the American Board of Commissioners for Foreign Missions, only about \$6000 was received from the Presbyterian churches west and south of New York, and including that state, only about \$21,000 out of New England, while in New England about \$86,000 were obtained. And what is true of our missionary money, is also true of our missionary men. We have scarcely been represented as a branch of the church of Christ in the foreign field, until within a very few years past.

ance and lethargy of other ages, now that channels for missionary charity to heathen lands are opened every day to our very doors, all disregard to this divine command is to be esteemed *a continued and wilful sin*.

The spiritual state and prospects of the heathen stand next to the command of Christ, in the order of influential motives to a Christian people.

In our attempts to assert the claims of foreign missions, we have too commonly taken for granted, that the great body of professed Christians was correctly informed as to the spiritual condition and prospects of those who have never heard the gospel. We forget that the objects of their compassion are out of their sight. They seldom hear of them. They seldom think of them. When they do, there is nothing definite or palpable before the mind as to their religious state. They feel a vague pity for distant and endangered nations, whose condition they would gladly better. But they hardly apprehend their exposure to eternal ruin: they scarcely believe it. And while they thus think and feel, perhaps the teachers of religion among them shrink with a false and fatal sensibility from the proper exhibition of the awful subject: or if they are faithful, the people too often view it with suspicion as a romantic cause, partaking of the nature of a religious crusade, and wasting without profit the treasures of the church.

But what is in fact the divine testimony on this question? The following propositions no Christian can, we think, consistently reject, viz:

1. That in all ages since the fall, the natural state of every man has been a sinful, and therefore a lost one.

2. Hence no man in any age or country can reach the kingdom of God without the interposition of Jesus Christ in his behalf.

3. God *may* interpose for the salvation of sinners, as he does in the case of those saved in infancy, and of those who received immediate revelations, before the written word was given.

4. But the decided intimations of the Bible are, that as a great fact, Jesus Christ is revealed to adult men, through the ordinary means of grace alone. "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they

preach except they be sent? So then, faith cometh by hearing, and hearing by the word of God." Rom. x. 13, 14, 15, 17. And that this is the clear import of this passage, none can doubt who will look at its connexion. According to the second proposition, all are lost who are not saved by Jesus Christ. And then the prospect of salvation to those who have not the gospel, is in proportion to the probability that Jesus Christ will save them by direct interposition. But there is no such intimation as this in the word of God.

5. A holy* man has never been found on earth, so far as we know, since a written revelation was given, who had not been made so by the power of the gospel. No apostle, no foreign missionary has ever reported a single case of this character. And yet they have traversed every sea, explored every country, and in some age and form, offered the Saviour to perhaps every nation under heaven. Now allowing that men are made holy in heathen lands, without the instrumentality of the gospel, yet when that gospel is made known to them, would they not instantly receive it, and with spiritual relish adopt it as their own, as kindred sunbeams mingle into one?

But no such persons have ever been found, since a written revelation was given, unless indeed Cornelius the centurion be considered an example. Allowing him to be such, how sadly solitary is the specimen! But the apostle distinctly declares in his sermon on that memorable occasion, that Cornelius and his household were *already* acquainted with God's written revelation to the Jews; with the doctrine and baptism of John; and with the work and ministry of the Son of God. Acts x. 36, 39.

The inhabitants of the Sandwich Islands made perhaps the nearest approach to this. They abolished idolatry, though ignorant of Christianity. But when Christian missionaries came, they found them unholy and degraded men, having no taste for a spiritual religion, and like all other sinners, needing the renovating grace of God to fit them for heaven.

Again; if such cases of salvation *without* the gospel were numerous enough to justify the pleasing hope of an extensive redemption, surely out of hundreds of millions of men, and

* We use this word, of course, in the gospel sense; not to mean perfect, but religiously dedicated to God, and delivered from the dominion of sin.

through a series of ages, multitudes would be found exhibiting the evidences of having felt its influence. Such cases as Job, and Jethro, and Lot, and Melchisedec, and Abraham might be looked for in every land.

But no missionary or apostle, as far so we know, has been ever cheered by the discovery of a single case. While then the hope still trembles in our breasts, that some may be redeemed by the direct interposition of God through Christ, yet who that loves the Saviour or the souls of men would make this the exclusive ground, or in any degree the ground, on which to rest the redemption of the heathen? Or who that believes the word of God would suspend his own eternal life upon such a condition? With these overwhelming facts full in view, we are in some measure prepared to understand and feel the urgency of those motives which press us to send forth the gospel as "on the wings of the morning" to the uttermost parts of the earth. Here we may know the meaning of our Master when he tells us that he will require *their* blood at our hands if we neglect our momentous duty to them. Here, with the map of the world before us, we may survey whole continents immersed in pagan darkness, and count the innumerable millions of heathen population; and looking up into heaven and down into hell, may calculate the worth of all their souls by the value we set on our own. He who can look unmoved at such a spectacle, is not a Christian, nor a man!

Our next suggestion is, *that the best interests of the church of Christ at home (no less than the command of Christ, and the claims of the heathen) require the exercise and operation of a missionary spirit.* What we mean to say is, that the church, as well as the heathen, gains good from this spirit, and that it is even as necessary to the *healthful* life of the church as it is to the salvation of the heathen.

One of the most extraordinary facts in the history of the present age is, that a grave attempt has been made, in the name of religion, to prove that the church and the domestic field are in danger from an excessive issue of foreign missionaries. We regret that we cannot present in a tabular view, the number of evangelical ministers in the world who are labouring in what is called the domestic field, with the amount of their hearers on the one hand, and on the other the number of evangelical missionaries, with the amount of heathen population in the world.

By such a view, the disparity would be made to appear

unspeakably great and awful. By the scale it afforded us, more millions would be assigned to each foreign missionary, than the same number of thousands to each pastor at home. It would be found that the ministers of Christ were crowded into a few corners of the earth, while the wide field of pagan desolations was surrendered to the holy daring and generous self-devotion of a little band of foreign missionaries*.

At the *present time*, therefore, there is no ground for the fear that we shall feel too much interest in the foreign field, or send so many ministers abroad as to damage the domestic work. The wonder only is that any one acquainted with the history of missions, should apprehend such a result even in a distant futurity. A blush of shame would seem a much more appropriate concomitant of such a history than idle and ill-omened auguries about the danger of excess in our efforts for the heathen. It is the great law of moral action in the kingdom of grace, "*that it is more blessed to give than to receive.*" It is promised alike to individuals, and to commu-

* The following remarks from the pen of the lamented and extraordinary youth John Urquhart are so admirable and appropriate, that we cannot forbear their insertion here in a note.

"Let us imagine, that instead of the world, a single country had been pointed out by our Lord as the field of action. And since we are most familiar with our own land, let us just suppose that the particular country specified was the island of Great Britain: and that instead of the command to go forth to all nations, and preach the gospel to every creature, the order had been to go through all the counties of this island, and preach the gospel to every inhabitant. I find that on a scale which would make the population of Great Britain represent that of the world, the population of such a county as Mid Lothian might be taken as a sufficiently accurate representation of the population of our own land."

"In order then to have a just picture of the present state of the world, only conceive that all who had received the above commission, some how or other, had contributed to gather themselves together within the limits of this single county. Imagine to yourselves all the other divisions of Scotland and England immersed in heathen darkness; and that by these Christians who had so unaccountably happened to settle down together in one little spot, no effort was made to evangelize the rest of the land, except by collecting a little money, and sending forth two or three itinerants, to walk single handed through the length and breadth of the country.

"I shall be told, however, that illustration is not argument; and so distorted have our views been on this subject, that you will be disposed to think this a perfect caricature of the matter. But I deny that this is an illustration at all. It is merely a representation on a reduced scale; and I believe you will find it to be a correct representation of the state of the world."

nities of Christians, "they that water, shall be watered also." To be good, is to do good; and to do good is to get good more abundantly. As well might the husbandman in time of spring withhold his seed from the fallowed earth, to rescue it from waste, as for us to look for injuries to the church from the sending forth of foreign missionaries. "If we sow sparingly, we shall reap sparingly." If we save the seed, we shall lose the harvest!

Did not the Jews lose their birth-right in the church of Christ by refusing to give their religion to the Gentiles? "I say, then, have they stumbled that they might fall? God forbid; but rather through their fall, salvation is come to the Gentiles."

It is a memorable fact that the corruptions of the primitive church increased in proportion to the decay of missionary enterprise. Nor is it less true, that, in our day, the revival of religion at home, appeared and grew in perfect harmony, and even exact degree, with the spirit and work of foreign missions. It is not necessary to determine whether this spirit be the cause or the effect of reviving religion among the people. If it be the uniform effect, then its absence denotes religious decay; if it be the uniform cause, then is it a blessing to the church. The truth is, it is at once the cause and the effect. As Christians awake to an increased regard for God and for their own souls, they acquire also an increased regard for the well being of other men; they feel a more tender and holy pity for the perishing heathen. An increased interest in their welfare produces increased efforts for their salvation; and every prayer they offer, every gift they bestow, every effort they make, returns into their own bosoms.

Thus every impression made abroad is felt with electric force at home, as Scipio raised the siege of Rome at the gates of Carthage: and thus a repercussive influence is constantly exchanged. Let those, therefore, who shelter their consciences against the claims of foreign missions, under the idle and fallacious adage "that we have heathen enough at home," henceforth remember that the church cannot *afford* to do without the foreign field; that the best way to carry on missions at home is to carry on missions abroad; and that all neglect of this great cause not only violates the last command of Jesus Christ, and endangers the souls of innumerable millions of our fellow men, but impairs the vital energies of the church itself.

We proceed to remark, *that a crisis appears now to have been arrived at, in the history of the world, in which it is*

peculiarly important for the christian church to bear with all her resources on the conversion of the heathen. In a somewhat inverted application of the apocalyptic symbol, a "voice" seems to "come forth from the temple of God saying, thrust in the sickle and reap, for the *time* to reap has come; for the harvest of the earth is ripe."

The spirit of the age is *ripe* for action, for it is a spirit of extraordinary enterprise. It is a *public* spirit also, and is ripe, if well directed, not only for action, but for *combined* action, on a scale of noble daring and sublime extent, hitherto unknown on earth. It is an age of revolution; and it is ripe not only for change, but for improvement too. While the God of Providence is thus shaking all nations, the *desire* of nations must be at hand. "While he removes diadem after diadem, and takes off crown after crown*," *He* must be near whose right it is to rule. And then our facilities for the universal spread of the gospel are great and manifold, to a most surprising extent. By all the power of the press, by all the commerce of the nations, by arts, by arms, by the progress of improvement, by the spirit and growth of liberty, by the decay and deadening of the great rival systems of religion, and by the general state of the heathen world, as well as by all the provisions of the gospel, is the way of the Lord prepared before us, and our long delay reproved.

And then every step we take seems to be divinely seconded and sustained. Success beyond our faith, above our hopes, has attended our efforts, and beckoned us on to a more devoted and extended work of missions. That which seemed a rock has sent forth gushing waters when smitten by the rod of the gospel herald in the Redeemer's name. Nations have thrown away their idols to receive us, or have given them up at our bidding, while other nations are inviting us to come, and weep when a Christian sail appears bringing no Bibles and no missionaries. And a reproving Providence, opening a way for the gospel to mankind, seems to say, in the voice of all its operations, "go forward, go forward" to the lingering, hesitating church.

We subjoin to this part of the subject only a single additional remark, *which has reference to our own country.* It is this: *that the genius of our institutions, and the concomitant spirit of the people, fit them in a peculiar manner to receive with favour appeals in behalf of missions.* There exists in the bosom of the people a constitutional sympathy

* Haggai ii. 7. Ezekiel xxi. 27.

for oppressed nations, and a fervid desire to impart to others the blessings which we enjoy. It is in this respect a nation of philanthropists; a depository of civil and religious liberty for the population of the earth. Here, then, we may successfully approach them as the guardians of the Bible for other lands. Here we have a national highway to the hearts of the people. The transition, though delicate, is not difficult, to a more elevated freedom; to more pure and enduring blessings.

We may say to them with a force which it will not be easy to resist, you, the people of this happy land, who, in the noble disinterestedness of freemen and of brethren, exult in the political independence of Spanish America, in the emancipation of injured Greece, and the rising liberties of France; you who welcome with enthusiastic hospitality the arrival on your shores of the oppressed Irishman and the persecuted Pole; you who pant and pray for universal freedom, and delight to impart the blessings of your national republican institutions to an admiring world; will you stifle the convictions which rise up in your breasts to plead for the rights of man? Can you withhold from heathen nations the covenant of their spiritual peace, and bury in your rusting coffers their heavenly citizenship and their eternal freedom?

But it is time that, omitting other thoughts, in the form of incentives to action, we turn our attention to the question, "WHAT IS TO BE DONE."

It is evident from the word of God, that if the conversion of the world is ever accomplished, it must be done by the *active* instrumentality of Christians. This plan of doing it is not already determined on, but if we may speak so, the divine veracity is pledged, and the divine honour committed, on the principle that men, Christian men, are to take the gospel to their fellow men. The divine influence must of course attend and bless human exertion and gospel means. But human agency is inseparable from the success of the arrangement. "*Go ye* into all the world, and *preach* the gospel to every creature; and *Lo! I am with you always*, even unto the end of the world!"

Now in all ages, since the apostles closed their illustrious labours, the grand difficulty has been to induce *men* to do their part in this great work. In the propagation of the gospel by his holy providence, it may almost be said of the Redeemer, that of "the people, there is none with him*." If we subtract from the sum of what has been done for Christianity, all that the course of human affairs overruled by God

has done; all that natural generation has done; all that emigration and colonizing (with Christian population) heathen lands have done; all that the bringing of the heathen *to* the gospel has done; all that wars and revolutions, inventions and discoveries, and human enterprise have *unintentionally* done; in a word, if we subtract all the *indirect* influences of Christianity, and all the overruled events of the world, from what has been done for the cause of Jesus, then how much will remain?

Now by all these agencies, and indeed by the whole universe of agencies, is the great Head of the Church carrying on the work of redemption. But the tide of Providence, which steadily sets in with the final conversion of the world, is only the *stream* on which the "tall and goodly vessel" of the gospel floats: and to reach its desired haven, the navigator *man* must take the helm, as well as the spirit of Jesus fill the sail.

Heretofore, if we may so speak, the work of the Lord has been carrying forward the church, but the church is required to carry forward the work of the Lord. God demands of us that we give not only an overruled and indirect assistance (for that he extorts even from his foes), but that we should *co-operate with him in a positive, direct, and intentional instrumentality.*

To this end the church of Christ needs a DECIDED MISSIONARY SPIRIT. By this we mean a spirit of supreme devotion to the divine Redeemer; a spirit in unison with the end for which the Saviour died; a spirit which properly estimates the value of the soul; a spirit of generous love to man, and of holy pity to the perishing heathen. This is the spirit of Christian enterprise, which is attributed in ancient prophecy to a Christian people. "The people that know the Lord shall be strong and shall do exploits." It is this which burnt with holy and consuming ardour in the great apostle's breast, when he declared, "I am ready not to be bound only, but also to die for the name of the Lord Jesus." "I have strived to preach among the Gentiles, where Jesus was not named, the unsearchable riches of Christ*." Under the influence of such a spirit as this, a new order of men and of movements would arise, altogether above the tame and long tolerated standard of the Christian church. Such men as Paul, and Luther, and Whitfield would reappear. The sons of thunder would again

* See Foster's Missionary Sermon, page 17.

fulminate upon the nations, and the sons of consolation again pour into the weary and heavy laden hearts of pagan men, the oil of gospel joy and gladness. The heroic heralds of the cross, clad in the might of God, and fired with the spirit of missions, would transcend all human calculations; impatient of delay, they would outstrip the tedious and timid expedients of human policy; they would hasten with the gospel to the dying nations, and fly through the earth as *avant couriers* of the approaching King of Kings. A few such men as these at home and abroad, would kindle the whole church of Christ into one broad blaze of light; would call out into action every spiritual energy, and every temporal resource; and cause a resistless enginery of gospel means to bear upon the entire destruction of heathenism.

It has been the uniform fate of all great enterprises to meet in their origin with resistance and even with ridicule from the weak, the selfish, and the over cautious. The ancients called profane, and even mad, the first brave mariner who ventured out to sea: Columbus was for almost an age an unheeded suppliant at the feet of European princes, though he only asked at their hands the permission to present them with a new world. Our own glorious revolution was, at its dawning, the wonder of one half mankind, and the derision of the other. So it has been with the missionary enterprise. Even at the present day, it is the by-word of "the wise and prudent" of this world; and a great number of professed Christians, preferring ease to self-denial, and thinking the state of the heathen so good, and the value of the gospel to them so small, regard every such attempt as in the last degree extravagant and wild.

We are aware that this spirit, like every other, is liable to abuse. We remember the crusades of one age, and the fanatical zeal of several others. We are no friends to religious knight errants, or crazy cosmopolites, who travel through the world "without wisdom to direct" in quest of adventures. It may be worthy of remark, however, that the very attention which such counterfeits excite, shows the fine impression that the true missionary character is fitted to make, when embodied in the persons of such men as Whitfield, Buchanan and Martyn.

* Acts xxi. 13. Romans xv. 20. Ephesians iii. 8.

† "Aut inveniam viam aut faciam," is the true missionary principle, when sanctified by divine grace.

But we are no advocates of extremes on either side. The extreme of indifference or of cowardice is criminal in itself; is more common, and perhaps more hurtful, than that of fanatical rashness. The extreme of mere worldly expediency and secular policy in missions is as evil as presumptuous enterprise. The system of the Jesuits was as fatal as the spirit of the crusaders to true religion. The author of the work entitled "For Missionaries after the Apostolical School," is on one extreme. He would storm the world, and spurn all helps, and outfits, and means, save only the vagrant and unfurnished missionary. This is quite excessive, and destined to live only in the fervours of his own warm but wild fancy. The work, on the contrary, entitled "Hints on Missions," is quite as extreme on the other side. The plan of operation which it suggests would be more disastrous in its consequences, because not speculative and impracticable like the other, (and consequently innocuous), but mainly secular, and requiring only secular men to promote it. The author would civilize and colonize the world into Christianity; he would make a mere business matter of giving Christianity to heathen nations; in a word, he would so adjust things, that the world should *grow up* into Christianity.

Now the medium between these extremes is the true gospel plan. No scheme abounds so much in practical wisdom, and powerful means, directly adapted to produce the intended end, as the gospel method of converting the world. And the spirit of missionary enterprise of which we speak, is that *divine influence* by which man is at once qualified and impelled to spread this salvation.

The great agents must be the ministers of reconciliation, sent out into all the world, under the supreme dominion of this spirit: the people of the Lord, who cannot, and ought not to go, yet if they possess this spirit will help them in heaven by their intercessions, and in heathen lands by their manifold and abounding charities. On such a spirit God will "shed his selectest influences;" a resistless power will attend every effort directed by this spirit; and to universal effort would succeed universal impression. Thus the promises of the gospel would travail in the birth of nations, and soon a renovated world would people the church, and a glorified church would people heaven.

We have pursued these suggestions so far that little room is left for the *particular* application which we had intended of this discussion.

The organization, the numbers, the character, and the influence of the Presbyterian Church in the United States have justified the expectation of a noble effort by her in the cause of foreign missions. *She has not met this reasonable hope.* She has not acted on this subject in a way worthy of her avowed allegiance to God, of her professed love to man, and of her pure and powerful witness to the truth at home. Her disregard of foreign missions has been in singular contrariety to the promptitude and effect with which she has sustained each great domestic enterprise in behalf of Christianity, as they have in succession presented themselves before her. At this moment every Presbytery in the Church (and they amount to almost one hundred) ought, on a general average, to provide one foreign missionary, and then to sustain him in the field of his labours. Whether our lethargy on this subject result from the want of missionary organization in the bosom of the Church, or from the still more distressing and criminal want of a missionary spirit, we have all a great public sin to confess and to forsake. *The Church has sinned; and we her ministers have sinned still more.* It is high time that we had all repented of this sin, and evidenced the soundness of our repentance by a due and deep reform. Then let every minister awake, and let every member awake, at the call of the divine Redeemer, to regard the claims of the dying heathen.

To the youth of our Church are we especially to look for that Christian enterprise, which, under God, shall rouse the energies of the Church; shall rescue her venerated name from reproach among men, and bear her heavenly charities to heathen lands.

To these young brothers in the Lord, who are standing on the threshold of the most elevated and most awful of human trusts, we would most affectionately say, "take not your standard of action from your fathers and elder brethren in the ministry. Shame covers our faces when we turn them towards the continents, where darkness and death eternal reign. Pause before you select a field of future labour, and survey these wide and awful desolations of many generations! Listen to the groans of dying millions as they ascend to heaven! Count not your own lives dear to you, in comparison of their eternal good! Come forth from your sacred shades of study and devotion to kindle our hearts anew in this great service! Come! not only to point us, but lead us to that field to which the finger of God directs you, and the wail of perishing nations calls you!"