

*Theological Seminary  
Bangor.*

AN  
EARNEST APPEAL  
TO  
CHRISTIANS  
ON THE DUTY OF MAKING  
EFFORTS AND SACRIFICES  
FOR THE CONVERSION OF  
THE WORLD.

"The Bloodless banner of the Cross unfurled,  
Shall wave its triumphs o'er the *Christian World*."

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*To the Ministers, Elders, Deacons, and  
Members of the* PROTESTANT REFORMED  
DUTCH CHURCH, *this little Book is  
most respectfully dedicated;*

By their affectionate brother in *Christ Jesus.*

W. C. BROWNLEE.

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## P R E F A C E .

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This discussion is divided into *three* parts. *First* : we take a brief view of the grand work to be accomplished; namely THE CONVERSION OF THE WORLD. It is predestined of God, and predicted in his word : and will therefore, be infallibly brought to pass by the right hand of his power, in due time.

*Second* : This magnificent work is to be accomplishhd by MEANS. We, therefore, next, inquire into these means ; and our resources ; and show the manner in which every christian should display the spirit of his Divine Master, in using these means ; and in making these efforts, and sacrifices for the conversion of the world.

*Third*: We shall present the MOTIVES which should constrain the christian to employ all these means; and concentrate all these resources for the conversion of the world. This is a work calculated to stimulate every one of us to renewed and untiring perseverance of effort. What our hands find to do, we must do it with our might; and we know that we are doing it in the right way when we do it in the spirit of our Divine Master.

And grant us, O Almighty and gracious God, the necessary unity of effort, humble dependence on thee, unwavering perseverance, readiness of sacrifices, and glorious success in this, thine own holy and blessed cause: and thine shall be all the glory forever.

Amen.

# C O N T E N T S.

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## PART I.

**Chapter I.**—The glorious work which is to be accomplished and which is already begun : The conversion of the world. It is predestined; it is foretold; and will be infallibly accomplished by the Lord, in his own time by the pouring out of his spirit on all flesh.

## PART II.

**Chapter I.**—The manner in which we should show the spirit of the Master in this work ; by prayer and supplication, for the outpouring of the Holy Ghost ; by zeal and activity, added to prayer. The christian's zeal spreads its influence on all around him.

**Chapter II.**—Collect facts setting forth the character, and condition of the heathen. The value of their souls. Collect facts relative to missionary success. Prophecy makes the future success certain. Win over the youth to the cause. The various spiritual nurseries of our youth, potent instruments to be employed in this work.

**Chapter III.**—Connected with these spiritual nurseries is Female Influence. An appeal to woman, the christian female, the gay, the fashionable. Contrast of their condition in christian, and heathen lands. A female infidel is a monster.

**Chapter IV.**—The grand instrument in the hand of the missionary, is the Bible. Tracts in foreign tongues. Peace Societies, their influence. The philosopher, and polished scholar to be gained over to the labour of the holy cause.

- Chapter V.—The Moravian Missionaries.** Their spirit and manner to be copied. They introduce arts and civilized life among the heathen. The happy result of a universal succession of such triumphs. The mode in which this can be done. Missionary qualifications to be enlarged in view of this. Their civil triumphs, their spiritual triumphs. Even missionary disappointments may subserve the holy cause ultimately.
- Chapter VI.—Cherish evangelical Revivals.** Their eminent importance. Pious young men brought forward. Education societies. Influence of revivals on our theological seminaries; and in unity of effort in the Churches.
- Chapter VII.—There must be wisdom, as well as ardour.** Resources, and means. The holy Scriptures, and the Ministry. Difficulties in the way. Popular ignorance. Perversion of public opinion. How to remove these. Difficulties in the way of resources being obtained. The worldly and miserly professor; their language, their arts, appeal to christians on those difficulties; if you decline, God will find other instruments to their honor, and your sorrow.
- Chapter VIII.—Difficulties will melt before us, as did the rocks of the Alps by the fire and vinegar of the Romans.** Opposition from two classes of the men of the world; the man of affluence; the man in the humblest ranks. Opposition within the sacred pale, from the worldly professor, even more chilling than that of the others. Those are robbers of God's treasury: possible to gain even them over.
- Chapter IX.—The Command "Go ye into all the world and preach the gospel to every creature."** This spoken to the church of God, which sends, as well as to the missionary sent. Each man's personal responsibility here: he must go; or find the instrument, and the resources. A fatal error prevailing among men respecting the grand end for which the Almighty deposits the gold and the silver" with his subjects. The robbery of God's treasury is often deemed a great saving, a making of a fortune. Appeal on this. Character of the man who lavishes on himself, and on his children, to their ruin, what was given by God, to him, in trust, for the holiest and most benevolent ends.

**Chapter X.**—After all, the sacrifices we are called upon to make, are not so very great. Our physical resources: by a little economy, and by the fruits of pure morals, they become vast. The expenditures of a single legalized horse race, compared with the expenditures of christian benevolence and charity. The immense resources called out by the triumphs of the Temperance cause. The sums formerly spent in intemperance almost incredible. The right channel into which these sums should be directed.

**Chapter XI.**—The expansive powers of benevolence: as the noble spirit of charity extends, it opens to us wondrous and fresh resources. The poor at home never was injured by foreign efforts, in behalf of the heathen; on the contrary as our charities increase abroad, their healing, and relieving influence is increasingly felt at home. Review of objections. "Hard sacrifices." This comes with an ill grace from those who lavish enormous sums on luxury and vice. This robbery of God punishes itself. The fearful curse from generation to generation, attending the treasures not sanctified by charity. The christian should willingly bestow his charities in this holy cause, as extensively as the man of the world does his money in his criminal pursuits. Shall we love our God less than they love their idols? Shall the altar of our God display fewer, or less valuable gifts, than the altar of the miserable Mammon?

**Chapter XII.**—What we intend to do, we must do quickly, in all the labours of love, and sacrifices for the conversion of the world. An appeal to those who do not deal out their charities in season, but hoard up until the day of death, what they can give, and do intend to give, by legacy, at last. Can we estimate the probable consequences, in loss of souls, by this delay! The summing up, and closing appeal.

### PART III.

The motives urging every one of us all, into the field of duty, and enterprize. Look over the dark places of our own land, extend thy survey to the heathen: their deplorable condition. Look forward to the glory of

the millennial day. What an honour and glory to aid in ushering it in. How criminal, and disgraceful in us christians, to allow the horrible condition of paganism to be so long perpetuated! Look forward into the eternal world: look at the destinies of these millions as they approach the bar of justice. Hasten to the rescue: look up to the unfading holiness, happiness, and glory of heaven: and labour to bring those, our own flesh and blood, to the blessed inheritance of the saints.

A N E A R N E S T  
APPEAL TO CHRISTIANS  
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OF THE WORLD.

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P A R T I.

C H A P T E R I.

Our world is not to be under the power of "the God of this world" forever. It is not doomed to be always the seat of superstition, infidelity, and wickedness. There is a period approaching when it will be filled with truth and holiness.

"The bloodless banner of the Cross unfurled,  
Shall wave in triumph o'er a *Christain World*"

We have this assurance from God.

“The mountain of the Lord’s house shall be established on the tops of the mountains: and shall be exalted above the hills, and all nations shall flow into it. Men shall beat their swords into plough shares, and their spears into pruning hooks: and they shall learn war no more! The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: and the calf and the young lion together; and a little child shall lead them. They shall not hurt, nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!”

For the accomplishment of this, “all power in heaven, and on earth is given into our Lord’s hands!” And the ushering in of this golden age of

Christ's reign, the millenium,—is the ultimate object of all the movements of divine Providence.

“Then the Heavens shall drop down dew from above ; and the skies shall pour down righteousness: and the earth shall open and bring forth salvation!” This period is approaching. We behold its pleasing indications; its advent is forwarded in every new movement of providence ; and hastened on by every evolution of divine grace. The morning star is shedding its beams in the east. “Many are running to and fro: and knowledge is increasing.” Revivals of religion are repeated, and increased to a great degree. A general movement is going on, simultaneously, in the religious world. The healthful Spirit of refor-

mation is abroad. The ministry have been awakened from their slumberings. The energies of christians are combined in the holy cause of Bible, Tract, Missionary, and Temperance Societies; and they are producing results cheering to every Christian. At home and abroad, the Lord has been doing great things for us; many are crowding to the standard of the cross. Our Lord is coming out of his place, and he will shake the nations of the earth. The old world is in a state of commotion! Ancient thrones, reared in blood, are tottering to their fall. Spiritual and civil tyranny feels that its hour is approaching; and already it gnaws its tongue with pain. The people who sit in darkness, begin to see a great light.

They are rising in their Moral strength: they are shaking off their long worn fetters. And the holy impulse spreads deeper and wider, and from nation to nation. And truth begins to spread its heavenly influence over the earth.

The herald of the Cross, girded with strength from on high, moves on in his might. And the Gospel of the Son of God is now penetrating into India, China, Persia, and the isles of the East; and Ethiopia begins to stretch out her hands to God!

These events have been distinctly foretold. And so far as the work of the Lord has advanced, there exists a perfect conformity between the prophecies, and the visible demonstrations of his grace. And every portion remaining to be unfolded, will be ful-

filled to the letter. For the decree of Heaven has gone forth that Christ "must reign till all his enemies be put under his feet."—1 *Corinth.* xv. 24, 25.

But the Conversion of the world is to be accomplished by the conversion of individuals who constitute the human family. And the conversion of those individuals is to be effected by our Lord's appointed means of grace. "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent? If they are not sent, how can their influence be made to bear on the millions at home, and on the millions abroad? And how can they be sent without the usual provi-

sions, necessary in the providence of God? And, dear brethren, how can these provisions be made without the combined efforts, and sacrifices of christians? Now, the infidel and the profane will, by the law of their nature, entertain a reckless contempt of the conversion of man, and the regeneration of the world: and do even pour forth their scorn on the great christian enterprise of the day. But every christian who has the spirit of his Master, will by the very law of his nature, unite his prayers, and all his energies, and all his influence, and all his unwearied labours, side by side with every member of the christian community, for the consummation of this splendid achievement, the CONVERSION OF THE WORLD? .

But in what manner shall we follow out the example of our divine Master? And by what efforts and sacrifice must we exemplify his spirit, in this branch of duty? This brings me to the second part of my subject.

## PART II.

### CHAPTER I.

*First.*—We should show the spirit of our divine Master in *persevering prayer, and importunate supplication for the coming of his kingdom.*

Our zeal, Dear Brethren, if it be of the right kind, is not the impulse of sympathy merely; but a fixed and holy principle, fed from the ever flowing fountain of God's love. It is progressive in its operations: it receives new life, and animation from every fresh view of our divine Master's example. And it will be stimulated into new activity, as with mournful

interest we contemplate the condition of the heathen.

Our Lord taught us to pray daily, "*Thy kingdom come.*" The christian breathes the very spirit of his Master, as he daily pours out his fervent prayer for the coming of the Redeemer's kingdom; and renews them with holy importunity and perseverance in the closet; and in the family circle; and in the holy sanctuary. "Have respect, O Lord, unto the covenant, for the dark places of the earth are full of the habitations of cruelty." "Arise, O God, plead thine own cause; for thou shalt inherit all nations!"

And these prayers, Dear Christian Brother, we must not utter with a heartless formality; but in fervent

wrestlings of our spirit, like the supplication of a parent pouring out his soul in an agony for his poor dying child. And there is a diffusive and a holy sympathy in the ardor of christian devotion. In proportion as our hearts are melted down, and poured out in the overflowings of pure and fervent devotion, will there be an ardor and zeal diffused over the whole circle of our friends and over the prayer meeting, and there will be an increased spirit of importunate prayer for the perishing heathen! The spirit of the New Testament is a sympathising, praying, and missionary spirit.

And this spirit, fellow christians, we will possess, if we are the genuine followers of the Lord. Hence, the *Monthly concert for prayer*, appointed

expressly on behalf of missionaries, will be a delightful, and refreshing season to you. And you will scrupulously arrange your business so as on each returning season, you and your families may be in your place in the house of God. And there your souls will be poured out in holy unison with those of your brethren, in prayers to the Lord, for the *conversion of the world*.

And, dear Brethren, you must plead for the special influence of the Holy Ghost to render efficient the labours of the faithful servants of the Lord, the missionaries. With the zeal of the missionary Brainard, you will wrestle as it were with an agony, for the poor perishing heathen, our own flesh and blood. Hear how that apostolic man pleaded with God for them. In prayer

I was exceedingly enlarged, I was in so much anguish; and I pleaded with so much earnestness and importunity, that when I rose up from my knees, I felt extremely weak and overcome. I could scarcely walk upright, my joints were bruised, sweat ran down my face and body, and nature seemed as if it would dissolve.”\* Would to God that we had such a spirit of holy wrestling in the cause of God our Saviour.

It is not in *personal devotion* alone that you are to show the spirit of your Master. This spirit of zeal, and fervid supplication, you will labour to excite in the members of your family, and around the whole circle of your friends, and the members of the church where you worship. Your heart must

be full of the subject. You must lose no opportunity of drawing the attention of your fellow members, to those portions of the moral world where the labours of the missionary have been remarkably blessed, as, for instance, to the South Sea Islands, and to the East Indies; and to favoured spots of our own land. And you must remind them of the pure incense of prayer ascending on these evenings throughout the American Churches, and the christian world on their behalf: and fail not duly to notice the cheering evidence that our God is with us, and hears our supplications. "On the land of our people nothing will come up but briars and thorns, until the Spirit be poured out from on high." We behold the stately steppings of

his going in the sanctuary. These outpourings of the Holy Ghost which we witness, are in answer to the church's prayers. Come then, and let us mingle our prayers at the foot of his throne for the conversion of the world.

But, will the zeal of the Christian exhaust itself in sympathy and prayer only? Shall we be content merely to weep, and to pray over our lost and perishing fellow sinners? Ah! dear Christian, will the anguish of a parent's heart, pouring out its sorrows over the fatal errors of his prodigal son, exhaust itself in wishes merely, and prayers? Will he not send one urgent message after another? Will he not commission his trustiest friend to beseech him to return? Will he not go forth, himself to seek him, and pour

all the affections of his heart over his poor lost child? Will the terrors and the yearnings of a mother's soul over her thoughtless little wanderer, sporting on the edge of the fearful precipice, exhaust themselves in mere wishes? Will she not lift the pleadings of a mother's voice; and bare her bosom, and urge its return with the thrilling emotions of maternal anxiety? Will she not rush forward to save her beloved one from the abyss? Look upon the example of your divine Master. Did he not hasten from the throne of his glory? Did he not run to your deliverance? To his holy wrestling, and supplications did he not add the most perfect labour of obedience? Did he not give himself up to the nameless torments in consummating

the atonement, and in redeeming a lost world ! The path of our duty is plainly set before us. All may forsake the cause and fly; the infidel may pour contempt upon our zeal; the profane may scoff; the man of the world may turn away from us with disdain; the frigid professor may refuse all, but his prayers, and his wishes; the man that is guided by the impulse of feelings, may yield a pittance, wrung by surprise, from his niggardly hand; the sluggard may fold his hands, and look up to heaven for manna, and talk of the blessed influence of heaven descending on him without his calling into operation either his own powers, or the appointed means. By none of these traitors' words, by none of their pernicious examples must we be mo-

ved from the path of duty. Inspired by the missionary spirit which breathes through the gospel, let us unite unquenchable zeal, and unremitting activity in our efforts for the conversion of the world. This, christian brethren, will be the native impulse of a gracious principle reigning in us, and the fruit of the holy and constraining influence of our divine Master's example. As long as we keep our eyes on the path which He trode; and as long as we are led by the spirit by which He was actuated in his holy mission; and are animated by the enlarged views of our Master's predestined design, to cause all nations to see the salvation of God, so long shall we be excited with unabated zeal, and corresponding exertions in extending

his Kingdom. We must labour sedulously to awaken the attention of every soul within the circle of our influence, to the holy and important charities of the day. Let us seize on every opportunity of expatiating on the importance of each of these, their aim, and bearing on the conversion of the world. Thus we shall kindle the flame of zeal around us. Our children, and fellow professors will catch the holy enthusiasm, and in their turn, each will exert a salutary influence in the best of causes, and give a fresh impulse to the work around the whole circle of our friends.

The church, dear Brethren, is one household of faith, it is one great missionary society. Each member thereof is a missionary. Each constrain-

ed by the love of God, and compassion for the souls of men, ought to hasten into the field of labour, each occupying his own place, each in his own vocation, some, as pastors and teachers, some as helps and governments, some at home, others, abroad; while the whole community, rich in the resources of christian charity, give all diligence to send forth faithful laborers into the harvest fields, and supply with untiring fidelity, the means of their support.

## CHAPTER II.

We can render essential services to the missionary cause by collecting facts, and narratives, calculated to throw light on the deplorable condition of the heathen world. And we cannot dwell too frequently, or too earnestly on the inestimable value of the souls of these poor dying fellow men. What will a man give *in exchange for his soul!* What blessed fruits of our labours, should each one of us save even one single soul! Oh! what a glorious triumph, to be instrumental in any degree in converting a world of rebellious men to the Lord Jesus Christ! Compared to

this, what are the conquests of heroes, on whom historians have lavished the incense of their adorations? Yes, Christians, point to the heavens, and remind men of the glory there awaiting the converted, and those who toiled, in the spirit of the purest benevolence, in their conversion. Yes, dear Christians, point with overpowering emotions, to the fearful perils of the ungodly, the impending wrath of divine justice, the overwhelming horrors of the second death! And cease not to implore your fellow Christians, and all men, for the sake of him who died on the cross for us, to hasten to the deliverance of these perishing sinners.

We can also render an essential service to our divine Master's cause by collecting facts, and narratives cal-

culated to illustrate the *success* of missionaries at *home*, and in *foreign countries*. The heart is always cheered by the prospect of success. And when the success of the purest, and the holiest of all causes is announced, it sends a thrill of joy into every benevolent heart. Let us proclaim the token of the divine favor to our missionaries, at home, over the wide fields of our own country, and to our dearly beloved brethren, in distant heathen lands. Let us proclaim the blessed outpourings of the Holy Spirit upon them, and the fresh and growing revivals of religion among them, and the moral achievements of the missionaries, by which the wilds of heathenism, in our own land, and in many parts of the earth, have been conver-

ted into fruitful fields and gardens, which the Lord hath blessed. Let us proclaim to all, that the wilderness and the solitary places are glad for them, and that the deserts rejoice and blossom as the rose. And then shall each bosom glow with holy enthusiasm, and a new impulse be given to christian zeal in the cause of missions.

The prospects of the future shall minister to us a fresh and an abiding source of motive to cheer us onward.

The stability of the divine promise renders the evidence of *future* success just as certain to our faith, as does the page of history the evidence of the *past* success. These days of final triumph are fast approaching. And we have all the encouragement to a persevering activity in the use of God's ap-

pointed means which the divine assurance of success can inspire into our souls.

We contend and labour not uncertainly, as those who beat the air. We are not led on by a captain unused to triumphs, or unknown on the field of the church's victories. The perfections of Almighty God are pledged to the success of the holy cause. We have the resources of Heaven guaranteed for the result. "As for our Redeemer, the Lord of hosts is his name!" All power in heaven, and on earth is in his hand. The host of heaven, and the host of earth obey him. He is faithful, and true, and he rides forth conquering, and to conquer.

He will in due time, usher in the glory of the latter day? Hence no con-

fidence, not even that of the hero when victory already waves its banner of triumph over him, can equal that of the Christian, or urge him on with more zeal in this glorious career!

The whole host above, the sacramental host on earth, and the captain of our salvation, cheer us on to certain victory, and triumph. If we are animated by this devout zeal, we shall, in like manner, use every *means*, and secure the entire assistance of *every one*, who can exert a happy influence on behalf of the cause of God, in society.

Herein is our Master's example impressively set forth for our own imitation. The ardor of his zeal, and devotion was equaled only by his faithful use of means and instruments.

Our particular attention must be directed to our *youth*. To woo over their early attachment to the holy cause, and induce them to embark in it, with their characteristic ardor, is a point of unspeakable importance.

Their devotion to the sacred cause must be taught to grow with their growth, strengthen with their strength. And according to the active nature of christian zeal, each youthful spirit will exert an exemplary influence around the whole youthful circle in which he moves. Herein shall we exemplify the spirit of our Master, who bestowed such peculiar and marked attention upon youth.

He pours his spirit on the Church's seed, and his blessing on her offspring.

And in the days of his flesh he  
BS.

called the youthful multitude around him, and received them into his arms, and blessed them, while his paternal love rebuked those who omitted the duty of bringing them up to him; "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Let us seek, then, Dear Bethren, by every proper means, to beget this love of Christ, this ardent zeal for his cause, in the hearts of all our *Sabbath Scholars*, and of all our *Charity Scholars*, and as far as practicable, in the heart of every pupil of our *Free Schools*; and of our *Bible Classes*; and of all of our *Day Schools*, and even of the smiling little groups of our *Infant Schools*.

To effect this the Lord affords us

manifold opportunities; first, by our own personal exertions, and prayers; and next, by those of our pastors, and by our pious friends; and, particularly by prudently combining the christian influence of the whole community, in placing sincere and godly persons over each of these important institutions, in the land.

These religious nurseries of our youth are potent instruments, when piously and prudently directed, for the spiritual good of man. They are felt, and appreciated by every christian, as so many levers, put into our hands; to give an impulse, the mightiest, and most effectual in the great system of means, for the conversion of the world. And we should let no opportunity slip of concentrating the

moral force derived from them, and bringing them to bear directly on the great object of the universal dissemination of truth, throughout the world!

And of all these institutions, no one, perhaps, is more effectually calculated to beget, and cherish the missionary spirit, and to cary on the missionary work, than *Sabbath Schools*. Every one of our 100, 000 Sabbath School teachers, throughout our land, has it in his power to effect a mighty revolution in religion and morals. Possessing the spirit of their Master, and following up his example, their joint labours might, by the grace of God, send forth into the bosom of society, every four or five years, at least, half a million of youth, trained up in the love and fear of God: and warmly devoted to

the Bible and missionary cause. These in their turn, have it in their power to excite a missionary spirit, and zeal for the conversion of mankind, around the circles in which God has given them an influence. And those, again in their turn, will give an excitement to those within the circle of their influence, until, by the grace of God, the missionary spirit shall pervade the whole community. During the last thirty years, we have witnessed this growing and cheering excitement.

And the people of God need only to unite their efforts in multiplying Sabbath Schools; and doubling their diligence in giving a fresh impulse to this truly christian zeal and missionary spirit, in order to make them pervade all hearts, in all hands!

### CHAPTER III.

There is another powerful influence, already indeed conspicuous in the christian enterprises of the day, and one which we should solicitously strive to gain over more fully to this blessed cause; I mean *Female Influence*.

We must not consider our duty performed, nor our object gained, merely by giving a fresh impulse to the praiseworthy zeal of our christian females. We must embark on a larger scale: we must enlist the patronage of the *Female world*. We are all aware of the value of the good will of public opinion, in reference to resources; and, at the same time, of

the potent influence of every virtuous woman, in the higher circles. Hence we must win the favorable attention of the wealthy, the fashionable, and the polished, and a patient hearing, on their part, in behalf of the missionary cause. We must seize the fit opportunity of exhibiting it, as the cause of God, and humanity. We must carry the urgency of our respectful appeals into every heart around the brilliant circle, as the Lord gives us the opportunity. We must, with holy boldness, and warmth, press on their generous sympathies, the nature and weight of female obligations to the blessed gospel of the Lord Jesus Christ. We must labour, in the true spirit of christian perseverance, until we make the indelible impression on every female

mind, that the *cause of the Bible, and of Missions is Woman's Cause*; and next to the divine glory, it should be the dearest to woman's heart!

Let this truth be respectfully presented to the mind of every woman; and pressed by arguments so palpable as to arrest the attention of every one, that in all lands where the christian religion has not yet come, to shed its divine influence over the rude tribes of the species, *Every woman is a slave!* But that on the contrrøy, in every land, where the religion of Jesus Christ has put forth its light, and transforming efficacy, woman is restored to her natural rights, and proper rank of honor and influence in society. She is made the companion of man, and the servant of the Most High! And

let us impress it deeply on her mind, that all these temporal benefits, great and invaluable as they are, are but the first fruits of the abundant harvest, a mere foretaste of the fountains of pleasure awaiting the Christian in the land of immortal glory!

And, Christians, let us follow up this demonstration with an affecting appeal to the female heart, susceptible as it is of the most lively gratitude. Oh! let us teach them that the female who has yielded her soul to the tempter of Eve, and has rejected the glorious gospel of the Son of God, and can speak lightly, or scornfully of this holy cause in which all the christian world has embarked, is chargeable with the deepest guilt. She has cruelly refused her good will, and influence, to send

to her own sisters of the human family, in pagan lands, the means of abolishing the most cruel and abject slavery; and the means by which they might be elevated to the possession of the delicious blessings she enjoys in a christian land! She wilfully sins against the goodness of her Heavenly Father: she throws away the richest boons of Heaven's love, and beneficence, she betrays the Saviour of men into the hands of infidels; and if mercy prevent not, she is bringing a sudden and fearful destruction on her own soul. Oh! if the wretched and enslaved pagan female, on whose wondering eyes the first gladsome rays of the gospel are just beginning to pour its joys, could be made acquainted with this infatuation and guilt of

her favoured sisters in the happy land of christians, would she not cry out against them as monsters of ingratitude in the eyes of Heaven, and all holy beings?

But, christian mother and sister, we are persuaded better things of you and things accompanying salvation, though we thus speak. You have not so learned Christ, if you know how to appreciate the blessings of his gospel. And you will not deny the boon to others, which has brought such blessings to your sex. You will not,—you cannot permit yourself to follow the cruel example of the old Jews, who pleased not God, and were contrary to all men, forbidding the missionaries to speak to the Gentiles, that they might be saved!”

#### CHAPTER IV.

The Bible is God's mighty instrument to convert the world. Of this we have a *three fold* testimony. 1st; The deadly opposition of papal, and infidel antichrist, to it. Satan and his slaves never cease to oppose God's ordained means. 2nd; The declaration of God himself: "The law of the Lord is *perfect*, converting the soul, the testimony of the Lord is sure, making wise the simple." Psalm xix, 7-11. "search the Scriptures, for in them ye think ye have eternal life." "The Holy Scriptures are *able* to make thee wise

unto salvation, through faith which is in Christ Jesus." "Through them, the man of God is perfect, thoroughly furnished to all good works. 2 Tim. III, 15-17. And 3d; The evidence of experience in ancient and modern times. The apostles, and their successors translated the scriptures into the languages of the nations, where they planted churches: and the word of the Lord was greatly extended thereby. And in modern times, wherever the scriptures have been put into the hands of the heathen, in their native language, a demand has uniformly been created for the ministry, and great multitudes have thence been converted to the Lord.

In like manner, have Religious Tracts been blessed in a remarkable

manner at home, and abroad. God has thus set the seal of his approbation on them. If we have the same spirit of our Master, which rested on these ancient and modern servants of the Lord, who laboured to disseminate the Scriptures, and religious Tracts, we shall make every effort and sacrifice to promote the *Bible* and *Tract* cause. And in a special manner, should we make every effort to extend the distribution of the Bible, and religious Tracts into every foreign nation, in its own native tongue.

This, beyond controversy, is one of the most beneficial efforts of the present age. It is designed to remove, by ordinary means, the great impediment in our way, which was, in ancient times, removed by the gift

of tongues. And surely no man who has the spirit of his Master, can be indifferent, or inactive in this matter.

We must also cherish *Peace Societies* with all fidelity. They are founded in the true spirit of the Gospel; they breathe the very spirit of the Prince of Peace; and they are of essential service to usher in the glory of the latter day. In their progress, will be manifested the striking co-operation of the means, and the reaction of the spirit of the gospel. On the one hand, just in proportion as the gospel spirit is breathed over all flesh, will Peace Societies win their silent way among the sons of men: and expel in their successive triumphs, the war spirit, which has produced such shocking devastations, and blood shed in the

world! And on the other hand, as the Peace Societies win their triumphant way, will they be potent instruments in extending, and in perpetuating the reign of grace by the glorious gospel! We shall, therefore, exhibit the spirit of our Master, if we give them our hearty prayers, and unwearied co-operation.

In our efforts, Dear Brethren, to devise means and resources, we should deem it not impracticable to overcome the prejudices of the *Philosopher*, and *the man of cultivated taste*; who have been, in many painful instances, the enemies of the Bible, and the missionary cause. We are all perfectly aware that there exists nothing in the Christian religion which can, in any way, make it an enemy to science and

literature. And assuredly there is nothing in science, strictly so called, which can make them enemies to the Christian religion. The popular cry of hostility between the Christian religion and literature, has been got up by very unprincipled feelings, and improper management. The philosopher has too often, in the undisciplined pride of his soul, persued his investigations into nature, and her laws, without a distinct reference to the Deity. And he has, in many instances been guilty of elevating nature up into the throne of the Almighty! And, on the other side, we must not refuse to admit that the Christian has too often, and very improperly, provoked the philosopher to wrath, by carrying his contempt for the studies

of the natural sciences, and his paradoxical theories, into unjustifiable extremes. This, by a very simple and obvious law of nature, which not even philosophers can regulate with justice, has moved the philosopher to retaliate, by pouring contempt on the opinions and religion of his antagonist. This is not all; the Christian has sometimes, charged upon philosophy, and the sciences, the errors and daring impieties of their votaries, the students thereof. In setting at nought the investigations of the infidel school, he has, in some instances, overlooked the displays of the divine goodness, power, and beneficence, in God's glorious works of nature.

Now, Dear Brethren, every intelligent Christian will admit that, as the

truths and laws of divine Revelation, and the laws of nature, do proceed from the one living, and true God: there cannot but be the most entire harmony between them. The immutable God utters the same harmonious voice in all nature, throughout all his works, and on all the pages of his blessed word. And did man only bring a pure, and heaven taught mind humbly and devoutly to the contemplation of the one, and the other, there would be fewer difficulties, and no mutual misunderstandings. Science truly so called, breathes no hostility to divine Revelation; nature, and the laws of nature, are never found in opposition to divine Revelation. This unhappy alienation, and hostility which we lament, have been origin-

ated, on the one hand, by the folly of weak and erring men: whose eyes have not been opened by the Lord: and, on the other, by the heartless impiety of the infidel philosopher, who sets up his lame reasonings, and imperfect observations, and partial investigations of God's laws of nature, in opposition to God's book of Revelation. But, now, as natural and moral science is studied by all enlightened christians, in connection with divine Revelation: and as the former is made, by our most intellectual scholars, to minister, as a hand maid to the gospel of Christ, the prejudices of the learned and scientific, are melting away before the rising sun.

Let us avail ourselves, Christian Brethren, of every means to remove

these prejudices of the philosopher, and the polished part of the community against our missionary and religious enterprises. The thing is practicable: it has been successfully done in many instances of late. Let us only renew the experiment. Attack them, not as enemies, but as unfortunate, and deluded men. Attack them, not with their own weapons of warfare; but in love and courtesy, with the weapons of divine truth. Attack their consciences, with the weapons "which are mighty through God, to the pulling down of the strong holds." Let us "contend earnestly for the faith." But the defence of the truth needs no unhallowed warmth. In none of our sacrifices does the Lord permit *strange fire* to be offered. The

most successful of the Lord's servants have been noted for "speaking the truth in love." The "son of thunder" was as remarkable for his love and kindly feelings, as for his boldness. When summoned to the post of attack, or defence, let us do our duty in the holiness and meekness of our Divine Master. This will beget kindness, and love in the most untoward heart.

## CHAPTER V .

The MORAVIAN Missionaries, we are all aware, have nobly won the admiration, and the patronage of every sound politician and philanthropist. This they have done by one interesting portion of their labour ; I mean their successful iutroduction of the useful arts of civilized life among the rudest barbarians. And the success of our own Missionaries, in different nations, in giving a grammar, and a written language to some of the most degraded, and savage tribes, besides the other blessings of civilized life, has silenced the scoff of

the infidel, and won the cheering applause of the statesman, and the philosopher.

Now, Dear Brethren, it is very obvious, that a succession of these triumphs would greatly subserve the holy cause, in which we are embarked. And these might be won, on a more extended scale; simply by the improvement of our missionaries in the matters of taste, and the highest branches of the arts, and sciences. Without interfering with any one of his christian qualifications, or throwing the least impediment in the way of his principal duties as the messenger of the Lord, to perishing sinners; this would give him every facility of making valuable additions to the discoveries of geography, geology, and

botany, in the interesting details which he might furnish, of the natural productions of the soil, the climate, the customs and manners of the people, in the foreign lands which he visits. This will necessarily afford fresh gratifications to the philanthropist. It will call forth the applause of the literary, and political world: and, thence, place the missionary in an imposing attitude, on a new vantage ground, which he truly deserves to occupy, before the nations; and it will win for him the patronage, and support of all ranks.

I have spoken, Dear Brethren, of the *success* of our holy cause. But it will also meet, as it has met, with severe trials, and partial reverses. There is another field of opportunity

for showing the spirit of our Divine Master. We can make an advantageous use of even *Missionary disappointments*. It forms no part of the character of the christian to abandon the post of duty, when denied success. He has taken up his cross to follow his master not only in the sunny days of prosperity; but also in the dark and stormy seasons of disappointment and sorrow. He cannot suffer himself to believe that providential trials are the frowns of Heaven, on Heaven's own blessed and espoused cause.

And, Dear Brethren, we must not fail to impress this on the minds of our associates in our church, and within the circle of our own personal influence, especially on the minds of the young and tender christian, who

is apt to be too easily alarmed “by the lions in the streets,” or discouraged by the want of immediate and joyful success. The luke-warm and the hypocrit, readily yield to the first pressure of difficulty. The reason is obvious; they are impelled not by principle, but by mere feelings; and more frequently by motives purely selfish. They want the first elements of steadfastness. They are confounded by the want of success. They are paralyzed by the sight of dangers. It is not so with the devoted follower of the Lord. The conversion of the city;—the conversion of a *nation*;—the conversion of the *world* is a mighty enterprise; and vast, of course, are the difficulties and dangers to be encountered

therein. But, we repeat it,—it is not a matter involving any doubt as to success. We can entertain neither suspicion, nor fear as to our ultimate triumph. The master's word of assurance dispels every thing of this nature. *“Not by might, nor by power, but by my spirit saith the Lord of Hosts, who art thou, O great mountain? Before Zerrubbabel, it shall be a plain! And He shall bring forth the headstone with shoutings of grace, grace unto it.”*

The difficulties thrown in the way and the want of success in our first efforts, can only indicate, at the utmost, that God's predestined time has not yet fully arrived. No disappointments, no disasters of any kind, attending the missionary, can be viewed as the frown of God. He will not frown on

his own cause, its success he has decreed ; and victory is certain. In our Master's spirit, we persevere : we renew our efforts : we pray, we labour with renewed diligence : and leave the consequences in the hands of Almighty God our faithful Redeemer ! And if we have not all the success which our hearts can devise, most assuredly those who follow up the work, in the generations that come after us, shall reap with joyfulness, where we have sown with tears.

Yes Dear Brethren, disappointment and reverses are the appointed trials of our faith and patience, not the ruin of the Lord's work. Let us never desert the post of our duty : let us never give way to unbelief, and cry " a lion—a lion in the way : I shall be slain in the streets ! " Yes, Breth-

ren, our faith is converted into assurance by authenticated facts. No point is more clearly established in the history of missions than this, that disappointments, and painful reverses have only tended to concentrate, and call forth the church's zeal, and fresh resources. Let the sluggard fold his hands, and invite his slumber; let the lukewarm retire from the field; let the man of the world pour out his mockery and reproaches: let the Achans, and spies go forth from the camp: they are in their vocation. By the grace of God, none of these things shall move us. The Red Sea may lie before God's sacramental host: and the Pharaohs of this world may be mustering their forces on our rear. Nevertheless in the

face of all dangers, and all reverses shall we move onward. The cheering voice of our faithful Redeemer calls us on. "*Speak to the children of Israel that they go forward!*" This is our watch-word in all our difficulties. When, Dear Brethren, did our Divine Master show his true spirit, and brightest example? It was in the darkest hours of his trials, and sorrows. Yes, and when we are in our darkest hours of trial, struggling on in his work, does this example beam the brightest and strongest in its influences, on us. Now, did our faithful Redeemer shrink from his work at the moment, when reproach was breaking his heart? Did he abandon it as hopeless, when all were forsaking him and flying, or when the

powers of earth and hell were accomplishing their malicious purposes against him ; and when the cup of the divine wrath was at his lips ? No, no ! “ He set his face as a flint,” and finally conquered all opposition.

How faithfully did the noble army of the martyrs, and our devoted forefathers at the “ blessed Reformation” cling to this divine example of the Master ! They shrunk not from the post of duty even when the horrors of the sword, and the rack, and the gibbet, and the cross, and the flames were before them ! After this example of patience and perseverance, did Elliot, and Brainard, and the Moravian Brethren, nobly persevere in in their Master’s cause. And our forefathers in the missionary cause,—

did they despond, did they shrink from the path of duty, even while labouring under appalling difficulties, and the disasters which befel them, again and again, in their first missionary enterprise in the islands of the Pacific : and in the East Indies : and among our Southern and Western Indian tribes ? No : their fears yielded to the confidence of faith : their despondency gave way to cheering rays of hope, as they prayed, and wrestled with the God of the Covenant ! Their watch word was Onward. And they did move onward. And, our eyes rest with delight on the success which has crowned their labours.

## CHAPTER VI.

Moreover, Dear Brethren, we must, in pursuing measures for the conversion of the world, show the spirit of our Master, by faithfully cherishing evangelical REVIVALS of religion. And these we must labor by all divine means, to bring about, not only in all our churches, but in all our colleges.

We live in times of remarkable outpourings of the Holy Ghest. God has set the visible seal of his approbation on gospel REVIVALS, in the numerous conversions of precious

souls, and the edifying and comforting of the body of Christ. "It is the doing of the Lord, and wondrous in our eyes." Let us "give the Lord no rest," until by one general outpouring of the Holy Spirit, he cover the whole land with his glory. And there are two mighty considerations urging every christian to promote gospel REVIVALS on the most extensive scale. We thereby speed the glorious chariot of his salvation over the nations of the world. This is one. The other is this, crowds of gifted, pious young men are brought out of the world, to the obedience and service of God.

Now the duty, we owe, Dear Brethren, to our Divine Master, in view of this, is to seek out, with im-

partial and discriminating care, the most devoted, and gifted of the young men, who have been brought in, during "these times of refreshing from the Lord." And presenting them to the church, we must urge upon all, the duty and necessity of bringing them forward to the service of Christ, in the holy ministry. And knowing the great value of *native converts* to be ministers to their own kindred, let us seek to extend the church's patronage as well to those who have been converted in pagan lands, as to those who have been born in Zion, at home.

And, hence, Dear Brethren, it is one of the most solemn duties incumbent on us, to yield a steady, and efficient support to EDUCATION SOCI-

ETIES, and to our THEOLOGICAL SEMINARIES. These invaluable institutions, the ornaments of our Christian country, will always flourish in proportion, as holy religion flourishes in the churches. And to the nurseries, and “schools of the prophets,” does every christian look for labourers, when, with most painful interest, he thinks of the wide “fields, ripening, and white even to harvest;” and when the affecting cry of Macedonia comes, borne on the four winds of heaven, upon his distressed ear, “COME OVER AND HELP US!”

Let us all come with longing desires to the throne of grace on prayer, for one long continued, universal outpouring of the Holy Spirit in all the churches! Then will the dry bones

in the Valley of vision, be quickened into a living and mighty host! Then shall there be no lack of pious, and devoted servants, imbued with the true missionary spirit, to go forth into all lands, for the conversion of the world! And we have all had experience enough, Dear Brethren, to be fully satisfied, that **UNITY IS STRENGTH** in the household of faith, as well as in the body politic. Hence, we ought anxiously to employ every proper means of bringing God's children, in the various religious denominations, closer together in the unity of love, in the purity of doctrine, and the common faith: that, seeing eye to eye in the things of God, we may all happily be brought to combine our influence, and all our means and re-

sources in one harmonious, and mighty effort to convert the world.

And in all these efforts, if we have the Spirit of our Master in us, there will be this characteristic: *whatever we have to do, must be done quickly*: yes! dear brother, *it must be done quickly!* Tens of thousands are perishing around us, and throughout the world, while we, alas! in the spirit of the world, in indolence, and love of gain,—are moving as slowly on as if no danger were incurred by our sloth!

And there is one peculiar trait in every truly christian effort, and sacrifice for the conversion of the world, which bears prominently the image of the Master's spirit on it. It is this:—  
We shall move on in the path of duty

without waiting for any one. We must form the distinct purpose in our own heart, each one for himself, of doing *all* we possibly can do *personally*. The gallant soldier, who engages in the conflict fights not for his own regiment's honour, but for his country. And he presses on personally as if the whole issue of the battle, and the fate of his country were to be decided by his single arm. So must we act. We must each one of us, act as earnestly, and as faithfully in our own place, as if the *whole* of the work were to be achieved by us single handed. And this must not proceed from a denominational zeal merely: nor from a temporary impulse of excited feelings. Let it be the result of a holy principle of conviction. Let this principle

pervade our own breasts ; and let it be carefully impressed on every one around us. There can be no united, successful effort, for the conversion of the world, until each individual—and each church, and each denomination in the great Christian community, shall press onward—each in their own place—in the work, as if their own personal exertion were, single-handed, to consummate the whole ! Let us set our face, therefore, against the cold calculations, and the luke-warm movements of the man who waits for his neighbour to move first in the business ; and who when he does move, seems to be impelled by the breath of human applause only ; or the glory of his own sect. Let us, dear Brethren, shun his paralyzing presence—far from us be

this spirit. He wants the soul and spirit of missionary enterprise. He is dead to the holy impulse of zeal for the glory of God, and the cause of humanity! He has not our Master's spirit in him!

## CHAPTER VII.

Dear Brethren, there *must be* wisdom, as well as order, in all our efforts. Without *resources*, our zeal will soon be chilled, defeated, and exhausted! Like one who is obedient to the laws of God, which are as stable in their operations in *grace*, as they are in *nature*, you must keep in view the principle, that MEANS are to be furnished, and put into operation, in order to attain the object before us. The instruments God has furnished to our hands. These we sum up in one word: the Holy Scriptures, and the ministry of reconciliation. These are fit means

to accomplish the end : they are appointed by him : they bear the impress of his wisdom : the “life and power” of the Holy One is in them : they are wielded by the hand of the Holy Ghost. And, hence, they are “mighty through God to the pulling down of strong holds, casting down imaginations : and every thing that exalteth itself against the knowledge of God : and bringing into captivity every thought to the obedience of Christ.” And the means necessary for their support, we may rest assured, God will provide also. “The silver is mine, and the gold is mine, saith the Lord of Hosts.” And he who has deposited “his silver and his gold,” with the world, and the christian community, as his treasurers, will open their hearts;

and constrain them to respond to the urgency of our appeals. He has never yet disappointed us. His people "have given willingly unto the "Lord:" and "even the earth has helped the woman!"

One of the difficulties in the way, and, one too, of no ordinary magnitude, presents itself in *the popular ignorance, and the perversion of public opinion*. But, dear Brethren, the magnitude of that difficulty bears no proportion to the magnitude, and importance of the object before us. In a striking manner, do we show the spirit of our Divine Master in efforts to enlighten the popular mind; and gain over public opinion to the holy cause. And its influence being of vast importance, we must spare no pains: and

shrink from no sacrifice, in order to secure it. And, as the enemies of the missionary enterprize can sustain their cause only by cherishing popular ignorance, and by keeping the public in the dark, as to the real condition of the heathen, and the real object which the benevolence of christians has in view in sending the gospel to them; So it is strongly incumbent on us to remove all these obstacles. And in order to accomplish this, we need only to spread out before a reading, and candid community, in a simple and earnest appeal, our whole purposes, plans, and work.

To accomplish this, we must employ the labours of pious and learned christians, to set forth, in its true light, the deplorable condition of the hea-

then; to exhibit the practicability of evangelizing them; to point out the best means to accomplish this: to hold out to view the glorious results of this: and to enforce impressively the motives, and obligations calculated to enlist every patriot, and christian on its behalf. And, assuredly, the community in due time will respond in cheering gratulations, and in liberal contributions.

In the pursuit of this important object, must we show the spirit of our Master, in bearing our cross from a quarter the least expected. I mean,—from the painful unbelief, and worldly spirit of professing christians! How many are there in the bosom of the church, who receive much, but yield nothing. And what is peculiarly pain-

ful they do not feel that it is as much their duty to give cheerfully of their substance, to the Lord's cause: as it is, to pray for the coming of his kingdom. But, Christian Brethren, you must never allow these repulses to discompose your patience, and charity, Meet this unnatural spirit of opposition from misguided brethren, with a confiding air of patience, frankness, and pity. Disarm it by kindness and love. Overcome the stubborn by courtesy, and generosity. Melt the frigid by the ardor of your christian love. Provoke the worldly mind to good works, by your unaffected benevolence.

And deem it not enough, Dear Brethren, to have their names enrolled in your book, and to count on their nu-

merical influence merely. Gain their hearts over, and their good wishes, and their prayers, and their personal exertions, to the promotion of God's cause. Carry your appeal directly to the conscience. Do it tenderly; but firmly. Let your zeal show that you will take no refusals to aid the Lord's cause. It is not for yourself you plead, it is for God: it is for the cause of suffering humanity: it is for the eternal well being of our fellow creatures! You can, therefore, be most importunate: you can take no denial. Your whole souls can be poured out in the earnestness of your pleadings. You must win your way to their hearts by the captivating power of truth! You must yield to no frown, or chilling repulse: you must shrink from no de-

rision; no persecution! Let none of us be overcome with evil, Dear Brethren. On the contrary, let us overcome evil by doing good.

Unbelief, and a worldly spirit will, by every contrivance, aim to paralyze your efforts. They will reiterate the difficulties in the way, and utter their dogmatical objections, that, *all we can do,—and all we can contribute, is only the throwing of a grain of sand before the rushing wave!* Reply to these enemies in the spirit of your Divine Master, who has taught you, that by faith you can remove mountains. Tell them that it is your part to do your duty: that it is for this purpose that the means are put into your power: and faithfully must you employ them. Does the husbandman withhold his hand from

throwing in his seed in the morning, and also in the evening, because an unpropitious season may, perchance, deny him a harvest? No, my Brethren, let us then imitate his fidelity and perseverance. Know ye not that this is a signal honor to which we are called? Know you not that God can readily find other instruments cheerfully to do his work, should we be so far lost to a sense of duty as to grudge him this reasonable service? I urge it again and again on you: the final result is of decreed certainty. The means are placed at our disposal: our Divine Master reposes a high trust in us: he bestows a great honor on us. These means his power has combined with the end. The honor lies in this: he employs us, and his own ordi-

nances, in co-operating with his Holy Spirit. Can we be insensible to this high honour? Shall we prove traitors? Shall we reject the honour and pleasure of serving him? Shall we separate what he has joined together? Difficulties, it is true, are in the way. But these only afford us the greater share of honor in removing them. It is comparatively a light matter to follow on, when the pathway is plain and easy, and in the fair sunshine of prosperity. It is glorious to show our love, and devotion in following our Blessed Master in perilous trials. Let us take up our cross and follow Him joyfully.

## CHAPTER VIII.

But, after all that can be said on the matter, what are these difficulties to a devoted follower of Christ? It is recorded in ancient story, that the granite-rocks of the Alps crumbled under the fire and the vinegar of the ancient hero, on his march to conquest. Verrily, our difficulties, be they piled up on high, and did they tower aloft, as the Alps, or the Andes, they shall crumble to dust, beneath the faith and patience of the Christian!

When you encounter opposition from *the men of the world*, you will be prepared to show the spirit of

your Blessed Master, in managing the cause of benevolence in their presence. Here, permit me to observe, that there are two classes of these opposers, which you *must* prepare your patience to encounter. These, while they have no communion with each other, or any other topic, do marvelously coalesce in their hostility to the cross of Christ, and missionary charities. The *first* class, embraces those of the *higher orders*, generally speaking, in society; with whom the all-absorbing object is, riches, pleasures, gaudy equipage, splendid furniture, magnificent establishments. On these luxuries, and on guilty pleasures; and, even on a single horse-race, will they not hesitate to squander, out of the treasures which Almighty God, their

Judge, has entrusted to them, for *His* use, and not their own exclusively—such sums as would put it in the power of the Christian public, to send, in a short time, the blessings of civilized life, and the glorious gospel to every pagan land! While the smallest pittance is denied—and denied with an insulting air—to aid the holiest of all charities; namely, the conversion of the world! \*

The hearts of these “children of

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\* I can never forget the reply made to me while soliciting a donation from a fellow citizen of Philadelphia, whose annual income was upwards of \$70,000. It was in behalf of the Bible Society, and in his own splendid mansion, that I was pleading with him for a donation:—“*No Sir,*” said he, “*I give you nothing: I never interfere in these things: I leave Almighty God to do his own work, in his own way!*” That is—to educate and civilize the people without the use of means! He is now in his grave, and carried nothing hence with him! I thence learned a lesson which I never forgot; namely, never to expect philosophy, or reason, in an irreligious rich man. It was not the late Stephen Gerard: I owe this to his memory. He was not uncharitable.

disobedience," we will find very difficult of access. The god of this world, has, alas! blinded their minds, and blunted their feelings; and he reigns over the whole economy of their purposes, and pursuits. They can see no other object, they can feel no other motive, than, that of self-interest, and self-pleasures. Hence, to our zeal, and our charities, they will ascribe the worst of motives. They will heap on our Christian-efforts to meliorate the condition of the heathen world the most unjustifiable criminations! They will even pronounce them, *fanaticism, and ostentatious hypocrisy!*

There is a *second* class who will oppose us, and blaspheme. They are a class in society *below all law,*

the abandoned sons and daughters of poverty and wretchedness ; entailed upon them by their crimes, “ being past feeling, having their consciences seared as with a hot iron.”

It were well if there were no others; but these, though the worst, are not the only *avowed* opposers. I have already named the *worldliness* of the *Christian*, as capable of throwing painful difficulties in the way. I now allude to the *worldly-minded professor*, who “ wounds our Lord in the house of his friends,” the traitor within the circle of the disciples, who barter the cause of religion and humanity for thirty pieces of silver !

That unhallowed spirit, appearing among the very sons of God, may, perchance, send a chill over some of

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us from the influence of his frozen soul, equal, if not far superior, to that of derision and the mockery of the men of the world! This heartless indifference, and unnatural opposition, are disguised under the veil of affected "*prudence*;" and "*strict economy*," and "*a dutiful, and careful provision for one's own family*." "I shall be worse than an infidel," cries this unclean spirit, pillowing its sleeping conscience on the scandalous perversion of holy Scripture; " '*I shall deny the faith, and be as a heathen man, if I take the children's bread and cast it unto the dogs, the men of heathen lands of whom one knows nothing.*'"

We blush for the honor of the profession, and of those Christians within whose hallowed circle this man has

arrogated to himself, “a name to live ;” when he adds treachery to hypocrisy, by shielding himself under the allegation that he “*has already subscribed to so many benevolent societies of the day, and has, moreover, contributed so very bountifully already, that he cannot, prudently, spare any more!*” And, yet, he has his tens of thousands hoarded away, unprofitable to himself, and without benefit to others ; to descend to heirs, “whether wise men or fools he knows not ;” and who, it is more than probable, will testify their gratitude to him by heartily rejoicing at his death ; in proportion to the sums hoarded up by his successful robbery of the treasury of the Lord !

Let us not despair of gaining over

even these, with the more thoughtless in the Christian community, who overlook the holy cause of missions, through the multiplicity of business. While we have hearts to feel, and tongues to plead for our Master's cause, we must never give them up.

## CHAPTER IX.

The command to furnish *the means* is as distinctly enjoined by our Divine Master, on every one of us, who remain at home, as is the command to furnish *the instruments*, on those who go, personally, into the field of labour. “Go ye into all the world and preach the gospel to every creature.” This binds us to go *personally*, or *to send* faithful servants, by our means.

Now, all we possess is God’s property; he bestowed it on us: and he can take it away from us; or us from it—without a moment’s warning. And let us carefully remember that

God has given us all our property on *two* special conditions very plainly expressed to every man's conscience :—

1st. That we render it up to Him, with *a good account* thereof.

2dly. That during our life time, we hold it all subject to his disposal, ready at his call, as it is written down in his Holy Word, and uttered aloud in the voice of his Providence. For instance—“ thou shalt love thy neighbour as thyself.” This must be done in deeds, and out of our substance, and not merely in words and feelings of sympathy. Again—“ with hold not good from those to whom it is due, when it is in the power of thine hand to do it!”—Prov. iii. 27. And what delinquencies did

the Lord refer to when, in Mal. III, 8, he brought the charge of ROBBERY against Israel; "Ye have robbed me, even this whole nation." Why? It was to the sin of denying him "the tithes" for the support of his ministry! And "the offerings" for the support of the public worship of God!

And, now Dear Brethren, if we do "withhold good from those to whom it is due," when God has munificently lodged the means in our hands for the very purpose of rendering that service, can it be viewed in any other light than that of a robbery; and a robbery of God? "Will a man rob God? Yet ye have robbed me." Ye may say, wherein have we robbed thee? In the tithe of those possessions he hath given thee, to send the gospel

to the heathen : and support the worship of Almighty God in all lands ! And is not this “ which is kept back,” even this robbery of the Lord’s treasury “ an unrighteous gain, and the wages of sin ?” And can the Lord’s blessing ever be expected to rest on it, with any comfort, or peace of conscience to thy son, or thy daughter, who possesses it ? It is very true : the laws of men reach it not. But ah ! it is a small thing to be judged of men, when God is our judge !

Have I not a right, then, to do with my property as I please ? Yes, that right unquestionably thou hast in the sight of man, secured by civil law. We concede it, my christian brother ; no man can, and no man ever has made any demand upon thee, on the

ground of a claim, set up, in right of law. This is not the point mooted: we are not discussing a duty which thou owest to man merely. No, my brother: the point under discussion is a very solemn duty thou owest to Almighty God. He is sole proprietor of all things: he has given thee certain possessions, and blessings; as Sovereign Donor, he gave them to thee on his own terms, in trust, for a definite time. And the condition on which they are given to thee, and which we have just specified, are to be as distinctly recognized, and acted upon, as the fact of his being Creator and Donor of all our mercies. God's law binds thy possessions to *him*, as certainly as human laws bind them to *thee*.

There are other ways in which the treasury of the Lord has been deprived, if I may not be allowed to say *defrauded*, of its revenues, due by solemn obligations, from christians as well as the men of the world. I mean these,—unnecessarily expensive dress, and furniture; excesses in daily luxury of the table; unnecessary and sumptuous entertainments; extravagance in plate, jewelry, and personal decorations: and I must add,—the filthy and unnecessary use of tobacco, in its various forms: and opium, and confectionaries. I shall not stop here to debate the question of the propriety of a Christian's yielding himself, by the force of custom and fashion, to these indulgences: and thence leading young and old about

him, by his example, to the same improprieties and excesses. We simply place it, respectfully and affectionately before his enlightened judgment, and conscience. And as he casts his eyes mournfully over poor suffering humanity, and over the hundreds of millions of our own flesh and blood, perishing for lack of knowledge: without God, without Christ, and without hope in the world," I bid him lift up his soul to his Divine Master, who is saying, "who will go, and whom shall I send for the conversion of these poor dying sinners?" And we make an earnest appeal to his heart. Oh! is there a brother, or a sister in Christ Jesus, who can look upon these perishing millions, and hear this solemn command of our Divine Redeemer, and

not feel willing promptly to forego these indulgences : and sacrifice these gaudy decorations, which really add nothing to one's dignity, or real comfort, or happiness ? Where is there a man of humane feelings who can refuse such a reasonable sacrifice ? Where is there a woman possessing the least of her sex's kindness, and noble generosity, who can refuse to sacrifice, at least, some of her jewels, and her gorgeous robes, and personal ornaments, to help to bind up the wounds of bleeding humanity : and send the blessings of the gospel to her poor benighted brothers, and sisters that are ready to perish !

Oh ! Christians, what are the choicest of these luxuries, compared to the luxury of doing good ! What are

pearls and shining gold, and sparkling diamonds, compared to immortal souls, and the “pearl of great price!” These luxuries and wasteful expenditures, some may call PLEASURE, and A LIFE OF HAPPINESS: and the gain of keeping back what is not theirs from the treasury of the Lord, some may call PROFIT! And they may perhaps “heap up silver as the dust, and gold as the mire of the streets,” and call it PROSPERITY, and the rearing of A FORTUNE! And they may say with the worldling, in the gospel, “Soul thou hast much goods laid up for thee: eat, drink, and be merry!” But, ah wretched man! The love of money may prove to thee as it did to him, “the root of all evil. The prosperity of fools may destroy thee, as it did him.

And to thee the master may say, as he did to him, "Thou fool, this night shall thy soul be required of thee; then whose shall these things be which thou hast provided?" Let the worldly professor treasure up this fearful lesson: it is taught by God's word and providences. Those estates out of which have not been rendered up, the dues called for, by the authority of the Almighty, and by the piercing cries of suffering humanity, and perishing souls, have the curse of God resting on them from father to son; even a curse tenfold more consuming and wasting than those resting on the miser's heaps of gold and silver, accumulated, by keeping back the hire of the labourer, and the wages of the widow and fatherless. For, oh! the

cry of the wronged and neglected heathen ; the cry of perishing souls will enter into the ears of the Lord of Sabbath !

Dear Brethren, can there be any fellowship between the spirit of such carnally minded professors, and the spirit of Christ's true, and obedient disciples ? Surely there cannot ! This is not all : for in the 2nd place, if thou, being a steward in thy Master's house, appropriated to thy own use, what He has entrusted to thy care, for his service : if thou lavishest on thy pride and vanity, that which he has appropriated to the holiest of charities, if thou scatterest in wanton profusion, what was put into thy hands for the cause of humanity, and the conversion of the world, thou embezzlest thy Master's

goods: and canst not shake off from thy conscience, the charge of cruelty to thy fellow men, and treachery to thy Maker! And in the notable day of the Lord, when thou shalt be summoned to the bar of God to give an account of thy stewardship, in the face of the assembled world, when all earthly possessions shall be in one universal blaze of destruction,—Ah! what wilt thou answer to thy Judge for these grievous offences? How wilt thou endure the remorse of thy conscience, and the piercing upbraidings of those who perished through thy criminal conduct! “Go to now, ye rich, weep, and howl, for your miseries that shall come upon you!”

## CHAPTER X.

But, after all, how great are these sacrifices which we are called to make in promoting the holiest and most important of causes,—the conversion of the world? They are by no means so great, or intolerable, as the men of the world would imagine. We have statistics to demonstrate to every candid mind, that if all our expenditures were laid in the balance against the sums lavished on fashionable amusements, and the sinful expenditures we have alluded to, we should blush even to name them!

Let us now, Dear Christian Brethren, learn an important lesson from the politician : and be wise to imitate the sagacity of his counsels. Let us investigate our *Physical Resources*, for this holy and magnificent work,—**THE CONVERSION OF THE WORLD !** We shall thence feel our strength, and move on with confidence in the Lord's cause. Were every christian to acquire a habit of making a regular and systematic deposit of a small tithe of his income, into the treasury of the Lord : nay, without even trenching on our annual income, were each one of us, in the christian church, to bestow a little attention on economy, and make even a moderate retrenchment on the score of clothing, jewels, plate, furniture, and a thousand little need-

less indulgences : were we all, with one accord, to register our pledge to abstain wholly from the use of ardent spirits, as a luxury and a drink ; and also from every other unnecessary and pernicious indulgence ; a duty the most reasonable, and every way befitting those who profess to be *crucified to the world, and the flesh, with its affections, and lusts ;*—in a very short time could the church of Christ without any sensible burden on any one, create a steady revenue, ample enough to send the Holy Bible, and the preached gospel into every destitute place of our land, and every part of the pagan world ?

Nay, there are ample resources without pressing in any burdensome degree, on the virtuous and industri-

ous poor, or even on the rich. And they are such as will steadily increase with the increase of piety, and pure morals in the community. Let the friends of our country, and of social order, and sound morals, only succeed in putting down *one* of the annual *legalized horse races*; and thence transfer to the treasury of the Lord, the sums spent most injuriously to themselves, by the sons of folly and rioting, on that occasion; and they would, thereby, contribute a sum equal to the whole amount of what the American B. C. for Foreign Missions, do expend on this holy cause, in a whole year! Let them only procure for us, the sums *annually* lavished by the dissipated, and the gay, on theatrical exhibitions; and similar demoralizing

amusements, by which the hearts, and morals of our youth are fatally corrupted; and they would speedily place, at the disposal of the benevolent, ample enough means to enable our Home Missionary Societies to send the missionary and the Holy Bible into all the destitute settlements in our Republic!

And let the *Temperance cause* only have a national triumph; in the complete redemption of the people from the horrid evils of intemperance; and let the reformed and temperate community transfer to this cause, the amount expended by individuals annually on the single article of *distilled liquors*, and we should soon be enabled to rear the standard of the cross in every land, throughout the whole world.

The briefest detail on this point will satisfy any reflecting man, of the truth of this; and exhibit to our view the vast extent of our resources; and resources, too, which are ever multiplying in proportion as the Temperance Reformation moves on, in its splendid triumphs over a religious, virtuous, and temperate population.

For instance, a person commences business on his own account, at twenty years of age; and allowing himself the unnecessary and most injurious indulgence daily of 6 1-4 cents worth of ardent spirits, during forty years, it will, at compound interest, amount to, about \$3,530; if he allows himself to consume in his house 12 1-2 cents worth, he actually wastes in that time \$7,060; and if he consumes among

his workmen, 25 cents worth daily, he will, in that time, waste an estate worth more than *fourteen thousand dollars* !

Now, let the *intemperate* and *temperate* drinkers of ardent spirits, consent to transfer, for the service of the Lord, and the conversion of the world, those sums expended on this article, which is not only of *no* use, but is ruinous to hundreds of thousands annually ; and in a short time, the means would be furnished to achieve the mighty moral renovation of mankind ! On a calculation, by no means extravagant, it has been estimated that one hundred and forty millions of dollars are lost to the good citizens of the United States, by the *temperate, and intemperate use of spirituous liquors.*

As near as it can be calculated, this sum will be found sixty-nine times greater than the whole amount laid out, by all the *religious and charitable institutions in America, and by the Reformed Churches of Europe, put together!* That is to say, when *drunkards*, and the *temperate drinkers* of spirituous liquors spend at the rate of *sixty-nine dollars* in the indulgence of their ruinous and vicious appetites, the christian community are enabled, at the rate of our present contributions, to expend only about *one dollar* on the most humane and god-like enterprise! Yes, *for every dollar spent* in the cause of God and man's salvation, *sixty-nine* are spent in riot and debauch; and the ruin of men's bodies and souls!!

Were these immense sums that are

*annually* expended by the men of the world, appropriated to the dissemination of the sciences, and the blessings of the gospel, among the 800 millions of our species, an incalculable good might be accomplished. We should be enabled, at the very moderate sum allowed to each teacher, and missionary, to send out, *in one year*, nearly three hundred thousand teachers and ministers : that is to say, a pastor, or teacher to each 2000 souls, over the *whole world* : or a pastor, or a teacher to about each 1700 souls, in that portion of the species, which is in the deplorable condition of paganism !

## CHAPTER XI.

And how readily, Dear Brethren, can we silence the objections and clamors of ungodly men, about our charities being chargeable with exhausting our means! Who has not been delighted, and animated at witnessing the expansive power of the spirit of benevolence? As charities have multiplied, the christian's heart and hand have expanded. God never made a man poorer for his charities. When magnificent sums have been expended on the Bible, the Tract, the Missionary cause, and for meliorating the condition of our colored people, have the poor of the land, in the least de-

gree suffered on that account? Have they been robbed of one morsel of bread? No, my Dear Brethren. On the contrary, observation and growing experience confirm the pleasing fact, that the influence of these institutions has invariably bettered the condition of the poor.

Has the church ever waxed the poorer by her charities? Has that family, which makes it an every day's business to do something to extend the gospel, in the world, been known to wax the poorer for it? Have these generous individuals, who, in the spirit of their Blessed Master, are continually doing good to all; and are lavishing princely sums on the great charities of the day, ever been known to wax the poorer by these sacrifices?

No, my Brethren, our covenant God, has ever been faithful to that word of his promise. “ *There is that scattereth, and yet increaseth.*’ ‘ *Cast thy bread upon the waters, for thou shalt find it after many days.*’ ‘ *He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given, will he pay him again.*”

And Dear Brethren, we must lend energy, and efficacy to our earnest exostulations, on this subject, by adding thereto, *the rebuke of an increasing zeal on our part, and the example of a still more liberal subscription.* Let our hands, as well as our hearts and our lips give evidence that we are in earnest, to promote the Lord’s causes. And by a few sacrifices we can do it: yes, by a few sacrifices, which habit

and a growing experience will convince us to be, in reality, only reasonable and salutary retrenchments. And where is the good citizen, not to say, the good christian, who can, *in one day*, reckon it *any* sacrifice at all, to banish ardent spirit from his counter; from his table, and from his house, were it even in a less important, and a less holy cause, than the conversion of the world? Is there one devoted christian, professing, as every christian does, to be *crucified to the flesh with its affections and lusts*, who, for such an object, would not cheerfully deny himself every indulgence, however much cherished: and however apparently innocent; or, who would not promptly yield up every unnecessary luxury resorted to under the name of occa-

sional, and daily refreshments ; and on which more is expended by *nine-tenths* in the christian community, than on the holiest, and most benevolent enterprises of our day !

O, is there among us, one single follower of HIM *whose Kingdom is not of this world*, professing to mind not earthly, but spiritual things, who would not,, for such a divine object, cheerfully make every practicable retrenchment, in the expenses of the table clothes, furniture, and equipage ? Is there one high-minded and reflecting lady, I shall not say christian lady, who can reckon it *any* hard sacrifice to deny herself one fashionable amusement, one additional robe : or a few jewels, and personal ornaments, for such a cause as that of ransoming her

kindred, her own *sisters* in far distant lands from the shocking bondage, and degradation of Paganism? Is there one christian, or one *humane* man who can deem it a *hard sacrifice*, to appropriate a mere tithe of the princely income, and revenues, which God has munificently bestowed upon him, to speed the cause of God and mercy over a suffering and dying world? Can any man of honour and gratitude deem it a *great sacrifice* to respond to the call of Almighty God, his Maker, who has given him all he has—and honor the Lord with its substance? How easily could the commissioned flames annihilate all thy wealth! And how easily could the lightning of his displeasure consume thy soul and body on the altar of his terrific and insulted justice!

No, No :—it is in reality no great sacrifice to offer the portion demanded of us by our Master, at the calls of humanity and mercy. Nay, is it not a privilege to be permitted, in the pleasing duties of a generous benevolence, to remove from your wealth and princely fortune, the curse resting on the house of the churl, and the miser, who rob man, and rob God himself of his dues? Is there a *rational* being, I will not say, a *christian*, among us who can feel it any *great* sacrifice to deny himself, annually, the pleasure of one single *party* or two: of one single visit, or two, to the *theatre*, or rather of its *entire* and *conscientious abandonment*, in order to aid in the mightiest and most eventful achievement ever undertaken by the benevolence of man—

THE CIVILIZATION, AND CONVERSION  
OF THE WORLD !

And, Dear Christian Brethren, for, to you it is that we make our earnest and most hopeful appeal, can those of you whom God has blessed with wealth, equal to that of the gay, and dissipated, who frequent those places, and enact those follies, deem it any great sacrifice, *to spend just as much* for the cause of God, and suffering humanity, as the sons of the world lavish on their vanities and pleasures ? Can any christian, can any lover of moral order, call it, in reality, any burden, or hardship, to render a tithe of what the slaves of Mammon throw away, in one hour, at *the gambling-table* : or at one single *horse-race* ? I would ask, in the Master's name,

why it is that the christian community should not, to say the least, be just as ready, and just as cheerful to sacrifice, for the conversion of the world, sums fully, equal to those which the servants of sin expend on luxury, *in gambling, and at horse-races !*

What, will you, O Christian, admit that they love their idol gods more devotedly than you love your God and Father? Will you permit it to be said that the sons of dissipation do more for the love of their pleasures, than you do for the love of *Jesus Christ, and immortal souls?* Can you permit the world even to insinuate that those who fell down before Satan, and worshiped him for the kingdoms, and the pleasures of this

world, are more zealous in ruining souls ; and more devoted, and ready, with heart and hand, in aiding the imposing services of the kingdom of darkness—than you are in extending our Redeemer's kingdom, and the universal reign of virtue and godliness in this world ? Oh ! where is our honor ! Oh ! where is our professed devotion ! Where our ardent love ; our burning zeal ; our solemn vows ; and oaths to the Most High, if we permit these things so to be ! No, Dear christian Brethen ! If you have the spirit of the Master in you, there is no *self denial* to which you will not cheerfully make : no temporal interests which you will not frankly postpone, to the glorious work of converting the world !

If you see your neighbours's ox, or his horse going astray, or sinking under his burden, would you turn away from him in the hour of his need? Could you commit such a crime against God and humanity?\* How much less, if you see your neighbour himself in danger, and his life in the utmost peril? Would you not hasten to bring him relief, when God has put it in your power to do so? You would be guilty of his blood, if you did not. Oh! how unspeakably more guilty will you be, if through a worldly spirit, and love of money, you suffer the souls of your brethren in Pagan lands to perish, by withholding from them the means of grace, when it is in your power successfully to send them!

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\* See Exod. xxiii. 4, 5. Deut. xxii. 1, &c.

Wo to the man on whom the guilt of the blood of souls shall rest! And, whosoever thou art, O man! who seizest not on every opportunity of awakening an interest in behalf of perishing sinners, and of combining, by all possible means, the efforts of thine own family, and thy neighbours, and the public, when the combination of these efforts might save souls, thou art not guiltless of the blood of perishing souls!

And, Dear Brethren, if instead of devising means, and pressing steadily forward to the last effort, in reliance on the divine promise, and the productive powers of benevolence, we should, in the hour of temptation, yield to despondency, then, are we adding the sin of halting in duty, and

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distrusting God, to the crime of leaving souls to perish under our very eyes.

## CHAPTER XII.

And here, fellow Christians, let me implore your attention to a point of importance. **WHAT YOU INTEND TO DO, DO QUICKLY!** If you deal not out your charities in their proper season, but hoard, to the day of your death, that which is most urgently called for, by Divine Providence, in your life time : and which you could, without any sacrifice, have spared, you may be guilty, by that delay, of contributing to the ruin of many,—many an immortal soul! Reflect with deep solemnity, on this matter, and hasten to correct this injurious evil, so long overlooked!

And, Christian Brethren, it is not only your duty to make it a *daily business* to concentrate all your influence and means in this holy cause *for a time*, it must be made the steadfast and persevering business of *your life time*. Your work is not done after the labour of a few days, or years. Oh ! be it our task to impress, with fidelity, this truth, on the slothful and lukewarm, as well as on the minds of the generation following: that the work is not done, until all families, in all nations, shall be brought under the influence of the gospel of Christ! Our work is not done, until every heart shall rejoice in the love of God: and until the name of Jesus shall rise like sweet perfume, on every morning and evening sacrifice: and until truth and

righteousness shall be established in the earth, and each returning holy sabbath shall find the whole community—rulers and people—engaged in the private and public worship of God throughout all lands.

To accomplish this ought to be the object of every Christian's labour, and his most fervent prayers. He should be "instant in season, and out of season." And his zeal will, by God's grace, send its influence over the hearts of others. Being quickened by the constraining love of Christ, and called into activity by the spirit and example of his Blessed Master, it will light up a fresh glow of sympathy around him, and excite a missionary zeal in the bosom of his own family, and around the circle of his friends :

and thence, over the whole neighbourhood. Each of these, again, in their turn, feeling the power of their gracious Master's love, and example, will put forth a new influence on those within *their* circles. And this spirit, widening and deepening, by the grace of God, will circulate throughout the land ; each christian, in his place, by his labour and prayer, urging forward the missionary efforts, until a combined christian community moves forward with an irresistible impulse in the great work.

This is practicable : we have seen it in some measure, exemplified in our day. Let us only be united, let each of us, only act in our place, as if the whole work depended on us, and let none pause, or even abate in his zeal,

while any thing remains to be accomplished, of the great work of converting the world !

And here, Dear Brethren, is the test of the purity of our devotion, and the strength of our fidelity to our Blessed Master. All these efforts and sacrifices will be made by us, just in proportion, as the power of divine truth subdues our hearts, and promotes the growth of grace in us : and thence drives from its strong-hold, the hateful god of this world. Then "*holiness to the Lord*" will be written on every thing belonging to us : and our substance will be dedicated to the Lord. Every sacrifice called for at our hands, will be cheerfully made ; active charity will be a reigning principle in us ; the gospel and the cause

of humanity will be dear to us : the sums lavished formerly on the world's idolatries, will be transferred in cheerful obedience, to the treasury of the Lord. The aged, and the young, and the child, and even the infant scholar will hasten with their thank-offering to the God of our salvation ; while every lip will utter the fervent prayer that " all Israel may be saved ; and the fulness of the Gentile world brought in."

And, can the philanthropist, and the christian patriot conceive a holier, or more important cause than this ? We can all appreciate the ardor of the philosopher, and the professional man, and the enthusiasm of the soldier, and the patriot. Who ever thought of deriding a nation's enthu-

siasm in its struggle for liberty and independence? Those gained, all is gained; those lost, all is lost. Nothing is deemed too great a sacrifice for them. The price of HONOR AND LIBERTY is not once asked by a high-minded, and virtuous people. It is not counted by them. They never pause to count the cost thereof. The patriot's eye looks forward to nothing, but his country's freedom. To achieve this, he sacrifices ease, pleasures, luxury, wealth, and life itself, and the dearest ties of life!

And yet, Dear Brethren, what are all these things, compared with that which inspires the christian's zeal? Can things that perish, be laid in the balance with mental improvement, and moral worth? Can objects of

sense be compared with the grace of God, and spiritual life in the soul? Or temporal things, with the glory of heaven and the joys of eternity? Can a nation's interest, civil and political, be weighed in the balance for a moment, with its moral and religious improvement? Can the total abolition of slavery, and the colonizing of the injured black man on the shores of his father's land—ineestimable as these blessings must be deemed—ever be compared with emancipation from the vassalage of Satan; and the restoration of emancipated man to the kingdom of heaven? Can national liberty, precious as the boon is, ever be compared with immortal liberty from sin and death? Or a patriot's fame and glory, with the eternal

glory of Heaven? Oh, no, no. How then can earthly blessings, be they personal, public, or national, viewed even in all the undiminished lustre of their glory, ever be laid in the balance against the splendid glory, and unbounded happiness of the world's conversion, and the universal emancipation of souls! Yes, Dear Brethren, just as much as mind is superior to matter; and the immortal soul is to dust: so unspeakably superior is eternity to time; and heaven to earth! And, hence, of course, so superior is the great work of the conversion of the world to all temporal considerations whatsoever!

### PART III.

And now, Dear Brother, and fellow-traveller to the bar of God, need we any additional MOTIVE to press thee to show the spirit of our Blessed Master in untiring perseverance in this great work ?

Look on the appalling spectacle before thee, of multitudes crowding down, on every side, to the chamber of death. Thy neighbours, thy friends, and those of thy household, thine own flesh and blood, are in imminent jeopardy. And in the dark places of our country, what multitudes

are verging on heathenism. In these destitute, and dark<sup>n</sup> places of the earth, there are no pastors, no house of God, no sabbath day. Where these exist not, religion soon languishes, and dies; and man becomes degraded, and, by degrees, brutish as the heathen. Cast thine eyes over these pagan lands. Oh, look upon their deplorable condition. Six hundred millions of human beings; our own flesh and blood; even those whom the gospel of Christ teaches us to call brothers and sisters, are in the darkness, and misery of paganism. Oh, look upon their deplorable condition until your eye affect your heart. They are without God, without Christ, without hope!

The characteristic traits of Pagan-

ism stand prominently out in their morals ; they are CRUELTY and POLLUTION. They bow down to brutish idols : the gods represented by these idols, are, by the fables of their own superstition, vicious, and loathesome. And their religion consisting in imitating their gods, they sink, of course, deeper in crime and pollution just in proportion as they become *devout* in their way. The world, by wisdom, *cannot* know God : by its wisdom it *has not* known God.\* The rude mind of the heathen, and that of even the shrewdest philosopher, possess no power whatever, to penetrate the infinite purposes and mind of God. And until he does communicate his holy and divine will, by a revelation, the

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\* 1 Cor. i. 19—24.

very first elements of true religion, that is, THE RELIGION OF THE SINNER, are utterly awaiting. Until then, he can know nothing of the paternal character of God, “the just God, and the Saviour,” nothing of a mediator, nothing of the manner of his personal acceptance, and justification before God: nothing of the holy acts of faith, and penitence, accepted before the mercy seat: nothing certain, nothing cheering, of the dark world, lying beyond the impenetrable veil of the grave! Human wisdom is equally lame and defective in the details of its practical parts. In the whole limit of its resources, there is nothing which it can put forth to restrain the progress of sin and folly. There is no word quick and powerful,” within all its compass: nothing

to renovate the soul: nothing to make a new creature before the Most High. It presents no efficient motives to sound morals or religion. It possesses no seeds of holiness; no expulsive principles of purity, to drive out the raging lusts, and universal corruption of human nature. It can name no conditions: it can offer no terms of man's reconciliation to the infinitely holy, and just one: it describes no sacrifice of atonement which God will accept: it whispers no sweet promises: it breathes no accents of mercy from the throne of grace: it brings no overtures of pardon: it names no mediator: it speaks of no Heavenly Father's compassion: it knows no divine comforter, no sanctifier: it opens no door of hope in this valley of trouble: it

throws no ray of hope on the dreary dwelling of the tomb : it offers no soothingunction to the tortured conscience of the guilty : no sprinkling of the blood of a joyful remission, to quench the raging fires within the depraved bosom ; and wash away the deep stains of sin from the dying soul. “ Where there is no vision, the people perish ! ”

The forlorn victim of paganism, and of the infidel philosophy, wanders, in deepest darkness, through life : and in darkness, and helplessness, is he abandoned by it, on the margin of the grave. The last ray of hope is quenched, forever, in the utter darkness of despair and death. Oh, weep, as the Master—the Son of Man, in the days of his sorrow, wept—

weep over these melancholy victims of sin and misery. Oh, hasten to their deliverance. Each of them, has a soul superior in value, to all human conception ; immortal in its duration ; and possessing, on the one hand, capacities of enjoying boundless pleasures, and ineffable glory : or, on the other hand, susceptibilities of receiving the acutest pains, and the bitterest sorrows of the second, and eternal death !

Let us look forward, Dear Brethren, into the destinies of Eternity. Let us look to the fearful doom ; to the glorious rewards conferred by the Almighty. Let us look to them, until our souls burn with a new ardor for the salvation of men. “ Eye hath not seen ; ear hath not heard ; neither

hath it entered into the heart of man to conceive besides thee, O God, what thou hast laid up for them that love thee!" These fields of glory, where no night sheds a gloom! That new Jerusalem, where the unfading glory of the throne of God, and the Lamb, illumines the blessed inhabitants! These trees of life, which bear twelve manner of fruits; and yield their fruits every month! These chrystal fountains of the waters of perennial bliss! That innumerable company of angels! That countless throng of the spirits of just men made perfect! That most Holy One—our God, the Father, Son, and Holy Spirit! Our portion eternal in the heavens! Oh, transporting bliss! Happy—happy spirits of the Ransomed, who have

reached their eternal home in the skies! Oh, let us labour in season, out of season, to win souls to that supreme bliss. But, oh, turn thine eyes with mournful interest, to the doom of the impenitent; give vent to thine emotions: let the tears of sorrow run down from thine eyes, at the horrid spectacle. Oh, who can endure to contemplate the latter end of the wicked: “They dwell with devouring flames.”—“They have no rest, day nor night.”—“There is weeping, and wailing, and gnashing of teeth.”—“The smoke of their torment ascendeth up, forever and ever.”—Oh, loss beyond all powers of reckoning; loss of light, loss of joy, and peace, and glory! Loss never mitigated by the presence of one friend, nor by one smile

of sympathy, nor by one tear of pity. Oh, intolerable loss—loss of all relief, and of even the very hope of relief. Oh, loss ineffable! Loss of relatives—loss of every friend—loss of soul—loss of body—loss of Heaven—loss of God himself! Never more shall they see God's face in mercy—never more shall they hear the voice of his love calling to mercy's throne—never shall they receive one favour more—never one drop of water to cool their tongue!

“ Oh! there are groans that ended not, and sighs

That always sigh, and tears that ever weep,  
And ever fall—but not in Mercy's sight!  
And Sorrow, and Repentance, and Despair  
Among them walk, and to their thirsty lips  
Present the frequent cups of burning gall!”

And then, the thought of having perished, not in a worthy and holy

cause ; not under a cruel tyrant's hand ; but under such paternal—and insulted mercy under such touching entreaties of love—long and tenderly addressed to them, to return and live. Oh, misery insupportable ! Torments inconceivable, from the fierceness of the pains of the second death ! And all of them immutable, unchangeable as the throne of infinite Justice. Millions of ages shall roll away ; unnumbered as the stars of Heaven, and as the drops of the immeasurable ocean, and as the particles of matter, which compose the millions of worlds wheeling in space. After ages, countless as all these shall have been numbered, and exhausted, these wretched victims of their own final undoing, shall not have reached one

moment's space nearer the close of their wo !

Oh Christians, you who have felt the love of Jesus, you cannot, without emotions of overwhelming sorrow, look upon these sinners crowding on to their fearful miseries beyond the grave. Hasten, then, to their deliverance.

And, oh, thou God of mercy and salvation—thou Blessed Redeemer of a lost world—thou Holy and Blessed Spirit of all grace—vouchsafe I beseech thee, thy grace to me, thy humble disciple, that I may labour, and wrestle with agony, to pluck these brands from the devouring fires ; and win them unto thee. Grant, most faithful Redeemer, that the time may speedily come, when the heathen

shall be given to Thee for thine inheritance ; and the uttermost parts of the earth for thy possession. It is thy gracious will and purpose, to bring, in due time, ALL NATIONS to the faith and obedience of the truth. And all the ends of the earth shall see the salvation of God.

Oh, God ! we long, we pray to see all nations brought in to share the felicity of communion with thy saints on earth. We long, and pray to see them, share with thy dear people, the communion, and ineffable glory of Heaven.

Stir up, O Lord, thy people throughout all christendom, to unite in making the utmost effort that can be put forth ; and to make the *last sacrifice* that can be made by thy christian

people for THE CONVERSION OF THE  
WORLD ! We implore it, O Lord, for  
our Redeemer's sake. Amen !

## APPENDIX.

I beg leave here to present to my readers, the following, from some of our East Indian, and Russian missionaries:—

### SPLENDID OFFERINGS.

#### APPEAL ON BEHALF OF MISSIONS.

In a letter lately received from one of my old fellow students, now labouring in Surat, he says—“Reached Pallytauna, a large town near the foot of the Slutnuy Hills. The highest of these is crowned with an immense number of Jain temples, which we visited. We had seen no such splendid architecture in India: and could not but reflect with sorrow, on the vast sums of money that have ben expended, and are still expended, to delude the people, and keep them in darkness. The ascent to the mountain is about two miles and a half, and very steep, and difficult in some places. The temples and gods on the mountains are innu-

merable, and several new temples are constructing by a rich native in Bombay. And it is said they will cost *several lacs of rupees.*"

A *lac* is one hundred thousand : and a rupee is worth about two shillings English money, so that one lac of rupees is just *ten thousand pounds* ; or \$48 400. Consequently, if the rich native at Bombay expended five lacs of rupees on these Jain temples, that will be *fifty thousand pounds* ; that is \$242 000,—nearly as much as the whole Christian world sent to the London Missionary Society last year, to convert hundreds of millions of sinners to the faith of the gospel !

Mr. Swain tells us of rich Mongolians, who make expensive offerings to their idols ; and other missionaries have noticed uncommonly large sums devoted to idolatry. But the most expensive project ever devised, to be paid out of the purse of one man, is that which the sacred historian records about the intended destruction of the Jews. Esther, chap. iii. 8, 9. "And Haman said unto king Ahazuerus, there is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom ; and their laws are diverse from all other people, neither kept they the

king's laws; therefore, it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed, *and I will pay ten thousand talents of silver to the hands of those who have the charge of the business, to bring it to the king's treasuries.*" This he proposed, says Doctor Gill, to prevent any objection being made from the loss of the tribute paid by the people to the king. And this was a very large sum for him to pay out of his own estate, it being near four millions of our money; or 20 millions of dollar's nearly. Brerewood, who wrote on weights, &c. computes it to three millions seven hundred and fifty thousand pounds sterling. This is a most astonishing sum, far beyond what our richest bankers ever realize, and far more than all England and America, two of the most powerful nations upon earth, can raise in a whole year, for the spread of the gospel! Who can think of this without a feeling of horror? What! shall the devil have votaries—one giving ten thousand pounds to uphold idolatry, and another devoting millions to destroy the Lord's people—and the souls of Christians be shrivelled up in a nutshell?

I know that the Saviour has his friends too

and perhaps they are more numerous than they have ever been. Some of them have displayed a noble zeal for their Master's glory, and their record is *on high*? Others have been equally devoted, and their record is *on earth*. One is, the poor widow who cast in *two mites* into the treasury. Christ saw her, and took particular notice of what *she had left in her purse*! And it is that which seems to have drawn forth his commendation, "*She hath cast in all she had.*" Now, the eye of Christ is as vigilant and piercing, at this day, as it was 1800 years ago; and however men may forget it, yet they ought to be reminded that Christ looks at what remains. There are too many *mites* given—not by poor widows, but by rich husbands, and by rich wives; aye, and by rich widows too, and Christ knows it. And when it shall be said, "Give an account of thy stewardship, for thou mayst be no longer steward," then the reckoning will be made.

One pious friend of mine, when his wife was restored from a dangerous illness, sent a sum of money to build a chapel in a heathen land. This fact is worth recording, and I hope it will meet the eye of those whose partners have been restored to them, but no return made to the great Physician.

This same friend, when an unexpected increase of money came to him, immediately devoted a sum to build another chapel in a heathen land. Oh! how many things of this kind would occur, if all who are "increased with goods," were to imitate this example.

Another friend, on hearing that his property had been preserved, while many around him had been ruined by fire, immediately became a supporter of a native teacher in India. This he did at once to commemorate the events, and to show forth the praise of his deliverer

In pursuing plans for the extended and extending operations of the missionary enterprise, we find that a greater amount of funds is necessary than has yet been contributed; but many hands and tongues, and hearts are at work, and marvellous results will follow. Of this we have no doubt. It has lately come to our knowledge, that several families are pursuing Mr. C. Clayton's plan, of each member subscribing one farthing a day. More will adopt it: and if only one or two congregations take it up warmly, and it succeeds, it will operate like electricity through the length and breadth of the land. *And a million per annum will be raised for the missionary cause before the present generation has*

*passed away.*—Every one has some favorite object. Reader! let us be yours.

RICHARD KNILL.

FINIS.