

THE AMERICAN
NATIONAL PREACHER.

No. 10. VOL. XVIII.]

OCTOBER, 1844.

[WHOLE No. 214.]

SERMON CCCLXXIII.

BY REV. ALBERT BARNES,

PHILADELPHIA.

**THE MISSIONARY ENTERPRISE DEPENDENT ON THE
RELIGION OF PRINCIPLE FOR SUCCESS:**

A Sermon Preached before the American Board of Commissioners for Foreign Missions, at Worcester, Mass., September 10, 1844.

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.” Luke xiv; 28—32.

It may be admitted that this passage of scripture originally had reference to the views with which an individual should enter on a religious life. With such a reference, it implies that he who becomes a follower of the Saviour should calmly and deliberately look at all the consequences of such an act, and be prepared to meet them. Men, in other things, act with prudence and forethought. They do not begin to build without a reasonable prospect of being able to finish. They do not go to war when there would be every prospect of defeat. It implies, also, that we are to expect difficulties in religion. It will demand of us a life of self-denial, and will involve a conflict with spiritual foes, and perhaps expose us to the enmity and scorn of the world. It implies, also, that there is a necessity of a calm and fixed purpose of soul in true religion, and that no man can properly enter on a religious life who does not resolve, by the grace of God, to struggle until the victory shall be achieved, and who has not confidence that there are resources sufficient to enable him to secure the triumph.

But still, though this was the primary meaning of the text, it is not departing from a fair interpretation of it, to make use of it with reference to the great purpose for which we are convened. Substantially the same principles in religion apply to an individual, and to the aggregate of individuals who compose the Christian church; to the one, in

securing his own salvation, and to the other, in the highest enterprise in which it can be engaged—that of spreading the gospel around the world. Thus applied, the text would mean that in this work there should be a calm survey of the strength and resources of the enemy, and of the means of overcoming him; that there should be a resolution to persevere in the work in the midst of all embarrassments; that it should be conducted under the direction of firm principle, and not by impulses and temporary excitements, and that it should be undertaken with a belief that the enterprise is practicable and that the ultimate success is certain.

A tower may be built from various motives, and different reasons may urge on the architect to the completion of his work. It may be prosecuted under the auspices of a settled plan, including all practicable estimates of the expense and time requisite for its construction, and of the obstacles to be overcome; or it may be hastily begun, with no proper sense of the expense and of the difficulties to be encountered, and carried forward by impulses, rather than by settled design. The architect may rear it as a place of refuge from an invading foe, or to perpetuate some illustrious deed in the history of his nation, and may be stimulated to complete it with the thought, “that the last object on the sight of him who leaves his native shore, and the first to gladden him who re-visits it, may be something which shall remind him of the liberty and glory of his country;” and with the “wish that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it and be solaced with the recollections which it suggests.”

A war also may be engaged in and conducted, from a great variety of motives. It may be a war of principle, where, though the immediate matter in issue may be of trifling importance, yet some great point is involved on which is suspended the liberty of a nation; or it may be a war commenced with the love of conquest, the desire of fame, and the purpose to extend the limits of empire. Its expenses may be met, and its perils may be encountered, because everything dear is at stake, or it may be rushed into under the impulse of excited feeling, and be sustained by the love of glory, and the hope of brilliant achievements. Settled principle; the love of country; ambition; the glare, and pomp, and splendor of military triumph, or a desire to humble a rival, may all be motives entering into the commencement or the prosecution of a war, and may all play their part in the perils and privations to which it is incident. The Saviour speaks of a tower built as the result of deliberate calculation; of a war prosecuted where the plan was calmly laid, and where the issue could not be regarded as doubtful.

It is the design of this discourse to show that the missionary enterprise is to be carried forward in a similar manner, not by impulses, but with deliberation and system; and that it must rely for success not on temporary excitements, not on the romance of missionary feeling, not on brilliant achievements, and not on the beauty and grandeur which may be thrown around the enterprise, but on the religion of settled principle.

It is presumed in the missionary enterprise that religion does not concern us as individuals only. It teaches us to look on our families, on our country, on the world. There are great things to be accomplished on the earth to which nothing else is adapted but religion. There are, indeed, valuable objects which can be secured by education, by science, by good government, by commercial regulations, by treaties of peace, by the wholesome influence of laws. Valuable as these things are, however, there are interests pertaining to men of greater magnitude which they can never secure, and which are reserved for the influence of religion alone. No advancement in the organizations of social life; no progress in the physical sciences; no improvement in the methods of education; no perfection which the science of government or jurisprudence can reach, can accomplish the objects which it has been reserved for religion to secure. There is a field which is entirely its own; and no encroachment has been made on its prerogatives by any advance in the other departments of human influence and action. Those objects relate to such points as the following—the renovation of the human heart, the imparting of peace to a guilty conscience, the reconciliation of the alienated soul to God, support in times of trial and in the hour of death, the elevation of debased and degraded communities to the enjoyment of equal rights, the emancipation of the soul from the fetters of superstition, and the diffusion over the earth of the knowledge and worship of the Creator. Into this sacred and wide circle of influences other things enter not with power sufficient to accomplish the great results desired, and however much they may be made tributary to these objects when kept subordinate, the power which is to achieve the result is religion.

It is also presumed that there are great and undeniable evils existing upon the earth which can be removed only by religion. Those evils are not removed by victories achieved in battle, however brilliant they may be, for the triumph decreed to the conqueror furnishes no evidence that the moral and social evils of mankind have been in the least diminished by the success of arms. They are not wholly remedied by science and education. Valuable as the discoveries of science, and the teachings of education are, yet there are evils in the human condition which the perfecting of the telescope, and the measuring of the dimensions and distances of the stars, and the analysis of minerals, do not remove. The knowledge of the chemical properties of alcohol does not of necessity reform the drunkard, nor will the most thorough scientific acquaintance with its effects on the human frame save the well-educated youth from a drunkard's grave. They are not remedied by outfits for discovery, nor in exploring foreign regions can we find a cure for human ills. The traveller to distant lands brings back no knowledge that will remove the evils of his own, nor will his passage through those lands for scientific purposes remove the evils there. They are not remedied by political changes. Such changes occur in a higher region, and the great and far-spread ills which affect the mass of mankind are little more influenced by them than the condi-

tion of the vapors in an humble vale is affected by the storm in the higher regions of the air. The tempest sweeps along the Appenines; the lightnings play and the thunders utter their voice, but still the malaria of the Campagna is unaffected, and the pestilence reigns there still. So with most of the evils that affect mankind. The malaria remains settled down on the low plains of life, and scarcely is the surface of the pestilential vapor agitated by all the storms and tempests of political changes. Under all the forms of despotism; in the government of an aristocracy, a republic, or a pure democracy; and in all the revolutions from the one to the other, the evil remains the same. There are evils in the world which have survived all political changes, and which are destined to live until they are reached by some more efficient reforming power than mere political revolutions. Great evils among the Greeks survived all changes in the government. Such evils lived among the Romans substantially the same under the Tarquins, the Consuls, and the Cæsars; when the Tribunes gained the ascendancy, and when the Patricians crushed them to the earth. They lived in more modern Europe when the Northern hordes poured down on the Roman empire, and when the Caliphs set up the standard of Islam in the Peninsula. They lived in all the revolutions of the middle ages, alike when spiritual despotism swayed a sceptre over the nations, and when they began to emerge into freedom. Under the British rule they lived in the time of the Stuarts, during the Protectorate, and under the administration of the House of Hanover. In all the fierce contests for rule in this land; in the questions about changes of administration, there are evils which are no more affected, whichever political party gains the ascendancy, than the vapor that lies in the valley is by all the changes from sunshine to storm on the summits of the Alps or the Andes. Such changes are to be wrought only by the influence of religion.

To effect these changes, there are the following kinds of religion upon the earth—on one or all of which, reliance is to be placed—that of Sentiment, that of Form, that of Feeling, and that of Principle.

The Religion of Sentiment is founded on the beautiful and grand in the works of nature, or in the scenes of redemption. It finds pleasure in the contemplation of the starry heavens, of hills, and streams, and lakes; of the landscape and of the ocean; and is willing in these things to admire and praise the existence of the Creator. In the contemplation of these things, there is no reluctance to admit the existence of a God, or to dwell on his natural perfections; for in the placid beauty of a landscape, in the silvery murmuring of a rivulet, and in the opening of the rose-bud, no attribute of the Deity is revealed on which the mind, even of the gay and the wicked, is unwilling to dwell. This religion is found in all the departments of poetry, and in all the conceptions of mythology. It most abounded among the Greeks, a people who carried the love of the beautiful to a higher pitch than any other, and who embodied it in the conceptions of their "elegant mythology," and in their unequalled works of art, illustrative of that mythology.

Over each of the works of nature; over every element and every event; over each tree, and flower, and breeze, and waving field, and running fountain, they supposed a divinity to preside, and the art of the chisel and the harmony of verse were employed to embody and perpetuate their conceptions. It is impossible that the religion of the beautiful should be carried to higher perfection than it was at Athens. The character of the people led to it—as the character of a people always gives form to their religion, or is reciprocally moulded by it.

This is still the religion of poetry and romance, and over a large portion of the world, claiming particularly to be ranked among the refined and the intellectual, it maintains its dominion. The names, indeed, which were used by that refined and elegant people with so much propriety to express their conceptions, are employed no more. Statues of breathing marble no longer embody those conceptions, but the notions of the divinity differ little from the conceptions of Grecian mythology. The heaven to which they look forward, differs little from the Elysian fields. That which is needful to prepare for that world, differs little from the kind of virtues which a refined Athenian deemed necessary to fit him for the world of beauty and of joy to which he looked forward.

Delighting too in the beautiful, this religion may find a species of pleasure in the scenes and events of redemption. There is much in the Bible which the religionist of this description may admire, and such admiration may be mistaken for true Christian piety. There is no book which has more to gratify the taste for the beautiful and the sublime than the Bible. When the scholar can overcome his reluctance to look into it because it is a *religious* book, there is no book in which he will find more to meet all that a scholar loves than there. There is no department of poetry, if we except the Epic—which was not consistent with the design of the book, and the dramatic—which was either unknown to the Hebrews, or regarded as perilous to virtue, which may not be found in the most exquisite form in the sacred Scriptures. The world may be challenged to produce specimens of elegiac lyric and pastoral poetry that can be compared with that which is found in the poetry of David; and for sublimity of thought and language, Isaiah confessedly outpeers all that was ever produced out of the land of Palestine.

This delight in the beautiful—in the religion of sentiment—may be carried farther than this. It may find a kind of pleasure in the peculiar scenes of redemption, and in the enterprise and romance of carrying the gospel to distant nations. “I confess,” said Rousseau, who, more than any other man, has illustrated the nature of this religion, “that the sanctity of the gospel is an argument which speaks to my heart, and I should regret to find any good answer to it. Look at the books of the philosophers with all their pomp; how little they appear by the side of this! Can it be that a book, at once so sublime and so simple, should be the work of man? Can it be that the person whose history it relates, was a mere man? Is such the manner of an enthu-

siast, or a mere sectarian? What sweetness, what purity in his deportment! What touching kindness in his instructions! What profound wisdom in his discourses! What promptness, what ingenuity, and what pertinence in his replies! What entire command of his passions! Where is the man—where the sage, who can act, suffer and die without weakness, and without ostentation? Yes, if the life and death of Socrates are those of a Sage, the life and death of Jesus are those of a God!" This religion, too, aims to hide what is repellent in the stern character of justice in God; turns away the thoughts from future wrath; adores the divinity within man; regards it as the great object of religion to raise him up to the perfection of his nature; would conceal all that is repulsive in the grave, and goes forth to beautify the tomb with the charms of nature and of art, to make the grave itself a pleasant place of repose—"the last device of man, without religion, to get rid of the fear of death." The faith of this class of religionists is recorded on marble monuments, and proclaimed in obituaries and eulogies. If we may credit such records, heaven is made up of poets and philosophers; of warriors and statesmen; of the amiable, the refined and the gay; of the beautiful and the accomplished; of those who have lent a charm to society by their wit, or diffused happiness through halls of pleasure by the sweetness of their manners.

The Religion of Forms is founded on different things. It has been the prevailing religion of the world, and there is no other to which the great mass of men have so strong a tendency. In the time of the Saviour, it had become the prevalent religion of the Hebrews, and found ample gratification in the gorgeous rites of the temple service. The Saviour aimed to introduce in its place a religion of simple spirituality—with no gorgeous rites, no splendid ritual, no imposing ceremonies. Scarcely, however, had the last of the Apostles died, before in the very churches planted by their hands, the last remains of spirituality had disappeared, and in the rites and ceremonies which had been borrowed from Judaism or Paganism, all that had contributed to sustain formalism in the Pagan world was introduced entire into the Christian church. Thenceforth, for centuries of night, Christianity became a religion of forms. Ages rolled by. Luther, Farel, Zuingli, Calvin, rose. They drew off the true church, and restored the spirituality of the gospel, and all that was left was, and continued to be, a religion of forms. But the tendency to this kind of religion was not effectually checked. It still lives, and it requires all the influence of advancing intelligence, of the spirit of liberty, of revivals of religion, and of the withering rebukes of Providence, to check it; and despite all these, nothing is more apparent than the tendency to forsake all that is spiritual in Christianity, and to relapse into the religion of forms.

This kind of religion relies on the efficacy of prescribed forms of devotion in conveying grace to the soul, rather than on simple truth applied by the Holy Spirit. It has an extraordinary respect for tradition, as if wisdom died with the fathers, and they had authority to prescribe rites and ceremonies in the church. It looks with diminished

respect on the Bible as the great fountain of truth, and as embodying the doctrines which convert and save, and relies much on truth supposed to be conveyed through other channels. In this religion, a superior sanctity is attributed to men made more holy by office than the rest of their brethren, and appointed to convey grace to the soul. The efficacy of the truths of the gospel is not secured by any intrinsic power which they possess, or by the direct agency of the Holy Spirit on the soul, but because they are conveyed in the channel of a ministry of regular succession. The sanctity of those through whom grace is conveyed is not in the men but in the office; it is not in clean hands and hearts, but in an unbroken succession; it is not moral, but official worth; it is not excellence arising from superior mental or moral endowments, or from a greater degree of industry or deadness to worldly influences, but that which imparts or indicates official superiority in the view of the mass of mankind. There is grace conferred in ordination; grace in the sacraments rightly administered; grace in absolution; grace in ordinances administered at the bed-side of the sick and dying. This mode of religion regards certain places, and scenes, and times as holy above others, and as somehow conveying grace to the soul. It consecrates temples, churches, chapels and altars, and regards them as possessing a mysterious holiness. From a consecrated shrine goes forth a sanctifying power which could be secured in no other place, and which works as a charm in subduing sin and saving the soul. The place where the dead repose is holy, and a mystic virtue securing salvation encircles those who are buried there. From such a place the grossly wicked are excluded, and all others sleep there with the hope of a blessed resurrection. 'There is a religion that worships God, and another that worships the altar; a religion that trusts in Christ, and another that trusts in the sign of the cross, the wafer, and holy water; a religion that brings every thought into subjection by love, and a religion that bows down the soul under the weight of ceremonies and binds its freedom by numberless rites; a religion of broad phylacteries, and of cleansing the outside of the cup and the platter, and of garnishing the tombs of the prophets, and a religion of cleansing the heart, and of reliance on the simple efficacy of truth, and of making the soul pure before God; a religion where grace is conveyed to the sinner by human hands and in the apostolic line, and a religion where grace is conveyed by the direct influence of the Holy Ghost; there is a religion whose justification, and whose material, external and internal, is form, and a religion whose whole essence is faith on the Son of God.'

The Religion of Feeling or Emotion differs from those of Sentiment and of Forms. It is not founded in the love of the beautiful or the grand in the works of nature or of redemption, and is not satisfied with that which has power merely to charm and allure. It does not attempt to substitute form for spirituality, for it is often of a highly spiritual nature, and may have the most thorough contempt for forms. It lives by whatever excites the affections, appeals to the sympathies

of the soul, or opens the fountains of tears. It measures religion, not by the amount of truth embraced, or by the calmness and consistency of a holy life, or by the strength of principle evinced in resisting opposition, but by the amount of excitement which can be secured, and the joy that can be made to flow into the soul. Emotion, not principle, becomes the prompter to religious duty; happiness the gauge by which the amount of piety is determined. The facility in shedding tears at the remembrance of sin, or at the cross, is the evidence of repentance; joy in the belief that sins are forgiven is the proof of conversion. That preaching is of the right kind which excites the passions; those appeals only are conformable to the gospel which wake up the tumultuous feelings of the soul; and religion in a community or in the heart of an individual, is not the dew gently falling each night on the meadow, but the shower descending at uncertain intervals; it is not the stream calmly and constantly flowing, or the fountain ever bubbling, but a succession of jets irregular in the time of their bursting forth, but beautiful; it is not the calm glory of the sun, but the sudden and ravishing brilliancy of the meteor. This religion lives, not in settled convictions of truth and of duty, but in emotions, and tears, and raptures.

The Religion of Principle is different from either of those which have been specified, though it will embrace whatever is excellent in either of them or all. In common with the Religion of Sentiment, it may have a clear perception of the beautiful and the grand in the works of God and in the scenes of redemption. In common with the Religion of Forms, it will be the patron of order, and will show all due respect for sacred places, and times, and modes of devotion. In common with the Religion of Feeling, it will cultivate the affections of the heart, and tends, more than any other religion, to produce tender sensibility and warm emotions. It refuses not to shed tears at the remembrance of sin, and in view of the sufferings of the Saviour; it weeps over the wants and woes of the world; it is filled with joy in view of pardoning mercy, and it bursts forth into praise when the Redeemer's kingdom is advanced on the earth. But it does not consist wholly of these things. It is founded on the intelligent adoption of a rule of right, and on a steadfast adherence to it. This rule is adopted, not from whim, caprice, or custom, or civil authority, but because it is believed to be the will of God. It is adopted, not because it is beautiful; not because it can be wrought into poetry; not because it will contribute to popular favor; but because it is true. It may appear rough and rugged, harsh and severe; it may infringe on many customs in society, or even on the laws of the land; it may require that our strong natural feelings should be suppressed, and that the tender ties which bind us to country and home, should be severed, that we may go and do our duty to our Saviour in a foreign land; but the will of God is regarded as final in the case.

It is not, in such a religion, a question that is asked whether the matter at stake be of great or little value, or whether what is done will be blazoned abroad or will be unknown. What is done will be done

because it is *right*, not because it is beautiful or grand, or will be emblazoned by fame; what is resisted will be opposed because it is *wrong*, not because the evil is of vast magnitude, and the resistance will immortalize the man. To those who do not well understand the nature of religion, this kind of religion often seems to be an obstinate adherence to trifles, and is set down as fanaticism; yet it need not be said, that a *principle* is often tested by what seems to be a small matter, as the mass of gold is tested by the assay of the smallest portion. In the beginning of the American Revolution, it was not the *amount* of the tax that was attempted to be levied; it was the question whether the British Parliament had a right to tax the Colonies without their consent at all; and this could as well be determined by a single sheet of stamp paper, a single pound of tea, or a single box of glass, as by an attempt to support all the expenses of the government by drains from the Colonies.

As an illustration of the Religion of Principle, I may refer to an incident which occurred in our history, and which may show the manner in which all who are descended from those referred to, should embark in every enterprise connected with religion. The "Mayflower"—a name now immortal—had crossed the ocean. It had borne its hundred passengers over the vast deep, and after a perilous voyage had reached the bleak shores of New England in the beginning of winter. The spot which was to furnish a home and a burial-place, was now to be selected. The shallop was unshipped, but needed repairs, and sixteen weary days elapsed before it was ready for service. Amidst ice and snow, it was then sent out, with some half-a-dozen pilgrims, to find a suitable place where to land. The spray of the sea, says the historian, froze on them, and made their clothes like coats of iron. Five days they wandered about, searching in vain for a suitable landing-place. A storm came on; the snow and the rain fell; the sea swelled; the rudder broke; the mast and the sail fell overboard. In this storm and cold, without a tent, a house, or the shelter of a rock, the Christian Sabbath approached—the day which they regarded as holy unto God; a day on which they were not to "do any work." What should be done? As the evening before the Sabbath drew on, they pushed over the surf, entered a fair sound, sheltered themselves under the lee of a rise of land, kindled a fire, and on that little island they spent the day in the solemn worship of their Maker. On the next day their feet touched the rock, now sacred as the place of the landing of the Pilgrims. Nothing more strikingly marks the character of this people than this act, and I do not know that I could refer to a better illustration, even in *their* history, showing that theirs was the Religion of Principle, and that this religion made them what they were. The whole scene—the cold winter—the raging sea—the driving storm—the houseless, homeless island—the families of wives and children in the distance, weary with their voyage, and impatient to land—and yet, the sacred observance of a day, which they kept from principle and not from mere feeling, or because it was a form of religion,—shows how deeply imbedded true religion is in the soul, and how little it is affected by surround-

ing difficulties. In matters indifferent, and not enjoined by the high authority of God, this religion is gentle as the breathings of an infant, and yielding as the osier or the leaf of the aspen; in all that is commanded, all that is a matter of duty, all that pertains to the law of God, it is like an oak on the hills. There it stands—its roots fixed deep in the earth, and perchance clasping some vast rock below the surface; its long arms stretched out, and its upright trunk defying the blast. There it stands the same—whether the sun shines calmly on it, or whether the heavens gather anger, and pour upon it the fury of the storm. It is on this kind of religion, that, under the divine blessing, we are to rely in the work of Christian Missions.

The great objects contemplated by religion in the world, cannot be secured by the Religion of Sentiment. I mean, that we cannot place reliance on that in effecting what Christianity is undoubtedly designed to accomplish in fulfilling the great command of the Saviour to publish his gospel in all lands.

That in the theory of a missionary enterprise there may be much attractive beauty, and much that would commend itself to this kind of religion, there can be no doubt. There *is* a beauty, a charm, a romance, a “high emprise,” a manifest benevolence, and an acting out of the feelings of brotherhood, in such an undertaking, which would accord well with this species of religion. Whatever is beautified, romantic, grand, agrees with its nature; and whatever of external glory may be thrown around this great enterprise, may be expected to awaken sympathetic feeling in the bosom of its votaries. In the missionary cause, viewed from the scenes of quiet and of ease in a Christian land, there may be much which we should expect would make no appeal to this kind of religion. The glory of exploring unknown regions; of studying nature there in forms which we have never seen; of surveying man in modes of living, of opinion, and of laws which have the charm of novelty to us; the glory of being the first to convey there the results of science, and of causing the flowers of literature to bloom in hitherto barren wastes; the glory of carrying there the triumphs of the healing art, and of founding asylums and hospitals; the glory of unloosing the fetters of bondage, of giving to man as an intellectual and moral being the rank which he was designed to have in the scale of being, and of diffusing over lands now barren the beauties which “smile on a Scottish or New England landscape;” the glory of founding schools and colleges, and of seeing pure temples rise to the honor of God, may have a charm in the view of one all whose religion is the Religion of Sentiment, and in such an enterprise all that there *is* in that religion we may suppose would be gratified. To such an one it might be supposed that the missionary cause would present itself as the noblest in which man can engage.

And so it does in theory. But the romance of missions soon dies away, and with it all the zeal of such religionists in the cause. It becomes not a thing of ideal beauty but of sober reality, and demands

other principles to sustain it than the love of the beautiful or the grand. To leave one's country and home and friends for ever; to bid adieu to the comforts and refinements of a Christian land; to mingle ever onward with savages on whose souls "fair science never dawned;" to witness their degradation; to partake of their fare; to originate among them the first notions of social order, decency and taste; to labor on from year to year and see scarcely any progress made; to be poor, and to be forgotten by the mass of mankind, and to be sick in a far distant land, friendless and alone, and to die there and be buried with perhaps not a friend to weep, and not a stone to mark the spot—all this is a trial to which the mere admiration of the beautiful in religion is not adapted to prompt the soul. The religion of sentiment does not find its home in such scenes. On the soft couch of luxury, in scenes of refined social life, in the drawing-room, in the banqueting hall, or in the gorgeous temple of religion, is its appropriate abode. There, adapting itself to whatever is refined and courteous in social life; engaged in the pursuits of elegant literature or in the arts; the patron of whatever is urbane and courteous; and diffusing a sweet charm over life, and making lovely the face of society, it meets the instinctive desires in the human bosom of a religion of some kind, and it keeps the conscience at ease. But it is not adapted to such rough and perilous scenes as the Apostles engaged in, and such as are inseparable from the life of a modern missionary.

There is not enough in this religion to sustain those who are willing to peril their lives in such a cause. To prosecute this cause is to be a work of steady sacrifice and self-denial. It is to pursue the steady plan amidst the coolness of friends and the opposition of foes. It is to embark in it, expecting that life will close before it is completed, and that future generations will prosecute and complete it. Now there is no mere love of the beautiful in religion that will do this. There is no protracted charm of romance that will do it. There can be no such illusive splendor thrown over the enterprise as to make a father willing to part with the son whom he has carefully trained, or to press to his bosom for the last time his daughter, that their lives may be spent far away in heathen lands—to labor, perchance, without sympathy there; to be sick, with neither father nor mother to sustain them; and to die, and be buried, and forgotten there. Great enterprises for the melioration of the world depend for success on sterner principles than this. "It is not by flowers and verses, by declamations on the beauty of spring and the goodness of the Deity," by the love of adventure, and the charm of novelty, that the soul is to be supported when called to part with earthly comforts, and to meet with persecution or neglect. No mere sentimental feeling led Howard to gauge the misery of the prisons of Europe, and to inhale their pestilential air; no mere admiration of the loveliness of freedom led Clarkson and Wilberforce to devote their days and nights to the relief of the oppressed African; and no romance in the struggles for freedom could have induced Hancock and Adams to peril their lives and their fortunes in the cause of Amer-

ican freedom. Accordingly, the religion of sentiment has never given birth to missions. The Grecian sage, in whose bosom this religion found its most congenial home, made no efforts to carry it abroad. He was content to impart a knowledge of its beauties in the Academy, or to transmit it in the 'mysteries;' and though Solon and Pythagoras crossed seas and deserts to *gain knowledge* in other lands, they made no journeys to secure proselytes to their religion there. The Sadducee, who, among the Hebrews, was the type of this religion as it exists in other lands, originated no missions, and submitted to no sacrifices, that his views might be propagated among the nations of the earth. Rousseau contemplated no mission to those on whom the beauty of religion, as seen by him, had never dawned; and the Theophilanthropist was content to str w flowers on the altars which he had erected in Paris, and to deliver homilies on the beauties of morality there, with no attempt to shed this light on the darkened souls of the heathen. No transcendentalist leaves the calm retreats of the academic grove to fix his abode in Caffraria or New Zealand; nor among all those who are so charmed by the beauty of religion, by the purity of the precepts of Christ, and by the moral perfection of his character, but who deny his atonement; so loud in proclaiming the perfectibility of man, and so eloquent in praise of that gospel which has brought life and immortality to light, but who deny the absolute depravity of the race, and the necessity of the new birth; so much in love with a religion which gives a superior cultivation to the intellect, and a charm to manners in social relations, but who see no attractiveness in the severer views of the evangelical system, has a mission to the heathen ever been originated and sustained. Of all this class there is not now a single missionary to propagate these views in any heathen land, nor does all the zeal with which these views are defended at home, nor the eloquent descriptions of the elevating tendency of that religion and its adaptedness to remove the evils which afflict our race, prompt to a single effort to rear a temple in honor of that religion on a pagan soil.

Equally true is it that the Religion of Forms is not adapted to such an enterprise. It cannot be denied that it has some advantages for such a work, above the religion of sentiment, and that this religion has given birth to enterprises involving sacrifice and self-denial which would be an honor to any cause. It cannot be denied that it has often turned its attention to Christian Missions, and that powerful organizations have been formed, and are still in operation, under its auspices, contemplating the spread of a species of Christianity among those who are "sitting in darkness and the shadow of death." No man will hesitate to attribute the praise of a burning zeal to Xavier; and the sacrifices and self-denials of Brebeuf, and Raymbault, and "the delicate Lallemand" among the North American Indians, have gone into the permanent records of history. From such sacrifices and self-denials, I do not intend to deny that the missionaries of a purer gospel may learn many an invaluable lesson, nor should the praise which is due to heroic ardor be withheld from their memory. For such zeal in-

spired by the religion of forms, it would not be difficult to account, but it is easy to see that the great object contemplated by the Saviour, can never be secured under the auspices of such a religion. The attachment for a religion of forms seizes with such power on the soul, that they who are devoted to it are willing to make great sacrifices in its defence, and even to become martyrs in spreading it through the world. It has a power which is never found in the religion of sentiment, for it regards religion as a momentous thing, and deems it essential to the salvation of man. Such is the sense of the value of religion; so deep becomes the conviction that this particular kind of religion is essential to salvation; so exclusive is it in its very nature, and perhaps, too, so strong is the love of power, and the desire of a wide dominion unconsciously substituted for religion, that it may summon the mightiest energies of the soul for its diffusion, and boast of a catalogue of martyrs as extended as any other. The Pharisees, the great type of this kind of religion all over the world, compassed sea and land to make one proselyte, and it is not strange that the same kind of religion should produce the same zeal in every age and country.

But what will be the real objects aimed at under such auspices? What will be the effect on the converts made? The Saviour said, in reference to a convert made by enterprises of this nature, "and when he is made, ye make him two-fold more the child of hell than yourselves."—Matth. xxiii, 15. They who engage in such enterprises will be the patrons and advocates of a religion of forms wherever it may be found, and will endeavor to adopt these forms and accommodate them to their own religion, as if the work were to convert forms to new names, rather than to convert the souls of men. In the systems of the heathen, there are many forms of religion, which only need a new name, and new associations, to become all that is contemplated in a religion of Christian forms. Let a Christian name be given to a heathen temple; let the existing heathen priesthood, even without a change of vestments, be baptized and adopted into the ranks of a Christian priesthood; let the altar on which heathen sacrifices have long ascended, remain and be re-consecrated, still to be an altar in a Christian temple; let the incense continue to be wafted by other hands; let baptism be substituted in the place of ablutions; let the worship of canonized Christian martyrs be substituted in the place of that of heroes; let the days consecrated to the memory of the gods become days to commemorate the virtues of the saints; and let the reverence for a sacred order of men, and for sacred places, temples, shrines, and burial-places remain unchanged, and the work of missions contemplated by a religion of forms is accomplished. The heart is unconverted. The mind is debased and degraded still. There has been the transfer of a *religion*, not the regeneration of a *soul*; a conversion of rites and ceremonies, not the renewal of the alienated human heart. The gain has been in enrolling a name among the outward friends of Christianity, not in recording it in the book of life. In the sixth century, it is said that Gregory sent to Britain, ordering that, for the accommodation and

allurement of the pagans, and to make Christianity sit easy upon them, the days on which they had been accustomed to sacrifice to the gods, should be appointed as festivals of the saints, and so the populace be allowed to bring and kill their victims, and perform their sacrifices as usual. If, in enterprises of this kind, the gospel should be sent to those among whom the forms of Christianity already have an existence, the purpose will be to become identified with those forms, and perhaps to make common cause against a purer and simpler religion. The grand aim will not be to breathe the pure spirit of religion again into those dead forms, but to express towards them a fraternal feeling, to trace out the features of resemblance and consanguinity, and to glory that a new argument is found in a collateral line for the apostolical succession. On such a religion, therefore, we cannot depend for the conversion of the world to God.

Equally clear is it that we cannot rely on the Religion of Feeling or Emotion. The reasons of this are too obvious to make it necessary to enter into a formal statement of them.

There is enough in the condition of the world to excite the deepest emotion, and to appeal to all the tender sensibilities of the soul. By no one, with whatever talent he may have been endowed to work upon the sympathies of mankind, has the description of human misery been overdrawn. We may be certain that such descriptions never go beyond the reality, and that, when in view of human guilt and wretchedness, our eyes run down with tears, the emotion is not caused by imaginary woes. There *is* ignorance and misery in every heathen community so deep as to secure us against the possibility of ever being reproached for weeping over fancied sorrows. The descriptions of the widow burning on the funeral pile; of children devoted to the Ganges; of the Hindu swinging on hooks; of infanticide in China, and in the islands of the South Sea; of the painful postures of the Brahmin; of the sickening scenes in the festivals in honor of Juggernaut; of human sacrifices, and of the debasing vices of the heathen world, over which our hearts bleed when our brethren return from distant lands and tell us what they have seen, are all drawn from reality, and we need not apprehend that they are over-colored. When the Christian has wept over these things in his closet, there has been occasion for his tears; and when the great congregation has been held in breathless stillness by a description of heathenism by one who has come to tell us of this wo and degradation, there has been occasion for all our sympathy. It was right to weep. It was what the Saviour did when on earth he looked on dying men; it is what he would do if he dwelt among us now.

But can we depend on this sympathy, this mere emotion, in the enterprise of carrying the gospel around the world? There are great laws of our nature which forbid it. God has made us creatures of sympathy and of feeling to prompt us to action where something is to be done for which it would not be safe to rely on cool reflection, but not with reference to enterprises which demand years or ages for their

fulfilment. We console the sufferer, we relieve the afflicted, we press through the flames or plunge into the stream to rescue a child from death, prompted by instantaneous emotion where reason would be too slow to come to the aid of the sufferer. When the pestilence breathes through a land, or the earthquake engulphs cities and towns, we at once, under the influence of feeling, open our hands and hearts for the relief of the sick and the dying, prompted to it so soon that cold avarice may not prevent the exercise of sacred charity. From the same law of our nature, we open our doors to receive the wounded soldier, and spread for him a couch on which to die. But we consult about the constitution of a republic; we found colleges and schools; we lay down an iron road, or dig a canal, or construct a break-water; we endow a hospital or an asylum that shall diffuse blessings over distant generations, under different auspices. These things depend on a different law of our being, and appeal to different principles of our mental constitution; nor could the foundation of emotion be raised so high as to make it the basis of a calculation that these great objects could ever be secured.

There is another law of our nature which shows that, in securing these objects, you cannot depend on feeling or emotion. To secure the promptings produced by emotion, the object must be before you, or must be so vividly painted that you see it as a reality. As long as it acts, it must be in the eye. But how could that object of pity be kept so steadily in the eye amidst the necessary business and the allurements of life as to prompt to steady action? How can the image of distress be so constantly before us as always to affect the heart? The circumstances of our being forbid it; and even if it were always there, the laws of our nature would make us soon cease to be affected by it. Soon, for our nature cannot bear long excitement, we learn to look on scenes of wo without emotion. We go into a hospital and shed not a tear; we walk over a battle-field, strewed with the dying and the dead, without emotion; we hear the piteous wail of the beggar without concern; and we should soon learn to look upon the sufferings of the whole heathen world, without being prompted to any great effort for their relief. The cry, too, that comes from the heathen world, is distant. It almost dies away before it reaches our ears; and when the vibrations come to our atmosphere, they are so driven from their direction, and so drowned in the hum of business, that they reach not the ears of the great mass of those who call themselves Christians, and we continue to urge on the affairs of commerce, and ambition, and pleasure, as if not a heathen had a soul to be saved. You cannot depend, then, on the religion of feeling or emotion to accomplish the great purpose contemplated by Christian missions.

But if you can depend on neither of these kinds of religion, there remains but one other source of reliance. It is

THE RELIGION OF PRINCIPLE.

We shall see its value, by a brief specification of particulars in reference to the nature of the work to be accomplished.

First, it is an enterprise stretching into coming ages. It is not expected, unless it be by a few visionary men, to be accomplished in a single generation. They who embark now in the enterprise for converting the world, do not dare to hope that they will see its consummation. They expect to be withdrawn from the field before the standard of victory waves on the ramparts of the enemy, and perhaps before a single blow is struck that shall make his strongholds tremble. The laurels which they hope to wear are not those which shall be conferred as the result of the final triumph, and whatever banners they may see floating 'when their eyes shall be turned to behold the sun in heaven for the last time, they do not even hope to see, what they believe will yet be seen, the banners of salvation, all covered with living light, floating over the sea and the land, and in every wind under the whole heaven,' in demonstration that the kingdoms of this world have become the kingdoms of our Lord and of his Christ. That sight will be reserved to greet and bless other eyes here below. *They* will see it when they shall look down from the battlements of heaven; or, if from those heights they cannot look upon the earth where they dwelt, and toiled, and prayed, they expect to learn that the victory is achieved from those who shall come up redeemed out of every nation, and kindred, and people, and tongue, under the heaven, to mingle their hallelujahs before the throne.

There is not upon the earth an enterprise commenced whose completion stretches so far into futurity, or which makes so large a calculation on the fidelity of coming ages, as the Missionary cause. In most of the undertakings in which we engage as individuals, we hope to see the completion ourselves. Of the orchard that we plant, we hope to eat the fruit; in the house that we are building, we hope to dwell; the avails of the commercial adventure in which we embark, we hope to enjoy; the land from which we cut away the primeval forest, we hope to see covered with the golden harvest; and in the growing honors that shall gather around the son that we educate, we hope, in our old age, to rejoice. And so in more public undertakings. On the canal that we are excavating, we hope to see borne along the productions of the teeming soil; over the rail-way that we are laying down, though valleys are to be filled and mountains levelled, we expect to see the lengthened train of cars fly rapidly along; the ship whose keel we lay down, we expect soon to see riding majestically on the deep; the college whose corner-stone we lay, we expect soon will open its doors to receive the youth of the land; and in the solemn temple whose walls we rear, we trust that we and our children will soon worship God. We have faith, indeed, in the next generation, that it will finish what we have begun; and faith, in all future ages, that they will preserve what we secure by our valor or establish by our wisdom. But how few private enterprises would be commenced, if it were foreseen that they could not be completed before the life of the individual would be closed! And how few public undertakings would be embarked in, if their completion was understood to depend entirely on the

fidelity of far-distant generations! Who would lay the foundation of a college or a temple of worship, if this were the anticipation? Who would engage in a war, even for freedom, if it was foreseen that the fury of conflict was to rage from generation to generation; that the soldier and the officer were to die in the struggle, unblest with the sight of victory, and that the laurel was to be won, if at all, by some victor of a far distant generation, to whom your name would be unknown?

The Missionary enterprise stretches farthest into futurity, implies the highest confidence in the fidelity of future ages, and anticipates the most steady and persevering self-denial, *in* those ages, of any cause in which men are now embarked. In this respect, it involves two things: first, faith in God—a firm belief that he is the patron of the cause; that he will continue to keep it before the minds of his people; that he will give them the means to prosecute it; that he will convert our children and children's children, and incline them to devote themselves to the work of rearing the glorious temple whose foundations we lay. Second, faith in coming generations—that they will approve the wisdom of our plans; that they will be willing to deny themselves and take up the cross, to finish what we have begun; that they will bear the cause on their hearts before God; that they will consecrate their wealth to the work; that they will devote their sons and their daughters to teach in the schools that we establish; that they will give up their choicest youth to publish the Gospel in the places where we lay the foundations of churches; that they will finish translating the Bible, which we had begun to translate; and that when, in this warfare, every leader and subaltern has fallen, others will rush in to supply their places, till—

The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.

Such an enterprise cannot be commenced and carried forward to its completion except under the auspices of the religion of principle. If this does not exist in the church, after a few fitful and spasmodic efforts; after the sensibilities of the church have been plied, until, by repetition, they have become paralyzed, the cause will be abandoned, and the heathen nations will continue to slumber on in the wretchedness of unbroken night.

Secondly, the enterprise to which the church is called in the prosecution of the work of missions, is one which contemplates such difficulties, embarrassments, and discouragements, that everything else but *principle* would be appalled. The friends of religion are not insensible to the existence of those difficulties. They have endeavored, as far as possible, to gauge them before they embarked in the undertaking. They have tried to explore the extent of the unbroken wilderness that is to be made to bud and blossom as the rose; to take the height of the

mountains that are to be levelled, and the depth of the valleys that are to be filled up. They have made it their business, as far as they were able, to "count the cost," and to "number the hosts that come against them," before they have gone forth to the conquest. There has probably been no great enterprise in which man has ever embarked, where the true nature of the difficulties to be encountered has been better understood, or where there has been less effort to conceal or disguise them. Christians have been instructed by their Master not to anticipate an easy triumph, or a conflict with a feeble enemy. They understand that the warfare is against "principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places." They have seriously engaged in the great work of converting this whole world to God, and of establishing everywhere the reign of righteousness and peace. They know the obstacles before them. There are not far from six hundred millions of heathens, who are to be reclaimed and elevated; there are one hundred and twenty millions of followers of the prophet of Arabia, who are to be converted to the faith of Christ; there are one hundred millions of nominal Christians, who are to be brought to a purer faith and a holier practice; there are three millions of the descendants of Abraham, who are to be led to mourn over the act of their fathers in crucifying their own Messiah, and over their own unbelief. This great multitude is to be subdued and changed without arms, or the aid of civil power, or the might of navies. It is to be done by the simple gospel. They who embark in this undertaking are not ignorant of the moral condition of that world of mind which is to be reclaimed and elevated. They do not expect to find it prepared to welcome the gospel; disgusted with prevailing superstitions; rising to intelligence and purity by a recuperative power of its own, or ready to cast its idols to the "moles and to the bats." They do not suppose that the nations will be awakened from their long, leaden slumbers by the first ray of light that breaks on their horizon, or that the budding charities of the soul, which have died under the long winter of superstition and sin, will of themselves swell into life. They do not expect to find minds prepared by science to welcome a pure faith, or to appreciate at once the argument for Christianity. They do not expect to find the heathen making progress in the arts, and carrying forward the conveniences and elegances of life, till they approximate what Christianity would do, and prepare them to welcome that system as the completion and perfection of their own. They expect to find the soul as dark and debased as it can be, and the space which divides the human race from the brute, reduced to the narrowest possible dimensions consistently with preserving that distinction at all. The heathen are of themselves making no advances towards the truth, or towards a better system of religion. They make no progress towards civilisation, intelligence, liberty. There is no elastic energy in a heathen mind, no recuperative power to bring it back to God, no well-spring of life to purify the soul. The effect of time is only to deepen the darkness, and to drive the heathen

farther from God. They only adore more shapeless blocks, they bow before worse-looking idols, they worship in less elegant, and more polluted temples. The idols of the heathen are not constructed with half the skill and taste with which they were two thousand years ago, nor are their temples built with such exquisite art. No idol of the heathen world could now be compared with the statue of Minerva at Athens; no temple can be likened to the Parthenon; no sentiment originated now in China, India, or Africa, equals in sublimity or purity the views of Socrates. The heathen world is becoming worse and worse—more degenerate, more abominable, more pitiable, from age to age. The friends of this great cause do not suppose that that degraded world of mind will arise by an elastic energy of its own, or that the river of pollution and death, by rolling longer, will work itself pure. They have entered on this work, too, feeling that evil in the heathen world is organized and compacted; that it is sustained by law, and incorporated with institutions having the sanction of ages, and with all their views of science; that it can bring to its aid the authority of a priesthood, supposed to be heaven-appointed; and that their poetry, their apothegms, their traditions all support the religion which we seek to displace. This great enterprise has been engaged in, also, in full view of the apathy, and coldness, and want of zeal of the great body of the Christian church; of all the prejudice which has been caused on heathen shores by those bearing the Christian name, who have gone for unholy gain, for plunder and rapine; of all the unrighteous wars which professedly Christian sovereigns have waged there; of all the injury done by slave-ships approaching a heathen coast under the abused flag of a Christian nation, to seize and fetter its unoffending inhabitants and to bear them away to hopeless bondage; and we expect to prosecute this great work in the very light and blaze of burning villages and hamlets, fired by those who bear the Christian name. This immense and far-spread prejudice we hope to overcome by the exhibition of that benevolence to which the gospel prompts, and by making the heathen understand, by a long course of efforts pursued for their good, that *all* who bear the Christian name do not visit their shores for plunder and rapine. And this work has been commenced, in full view of the belief that all this evil is systematized and arranged under the control of one master mind, the presiding spirit of evil, and that it is “methodised and wielded with a comprehension of plan which no man can explain upon the principle of accidental coincidence.” Under this comprehensive plan, these various forms of evil are all marshalled and wielded, and every point may be defended by a leader who seems to have the power of ubiquity of action to strengthen whatever position is attacked. In such an enterprise, on what kind of religion shall we rely? Not the admiration of the beautiful is to accomplish the work, not that religion which would go to assimilate itself to these systems or to adopt their forms as its own, and not that “goodness” which, “like the morning cloud, soon vanishes away.”

Thirdly, The missionary enterprise is one which is to be pursued

through scenes of alternate hope and fear; in times of elation and depression, when the sea is smooth and a steady breeze swells all the canvas, and when the storm arises and the billows roll. The appeal is not to be made to the church on the ground of success. The heart is not to be unduly elated when opposition yields, and the gospel achieves great triumphs; nor is it to be depressed when opposition becomes formidable, and no impression is made on the powers of darkness. The church is not to become self-confident or suddenly flushed with the hope of victory when her sons press forward to fill the ranks of those who have fallen in her service, nor is she to be disheartened when they prefer the gains of commerce, the honors of a learned profession, or the calm retreats of the Porch or the Academy, to the paths of self-denial which must be trod by the Christian missionary. It is the nature of this work to be calm, and confident in God, though the last herald of salvation on heathen ground, faint and feeble, should lift up the cry for help, and not a youth of the land should run to his aid. The church is not to be elated unduly, when religion seems to make its way triumphantly among mountain fastnesses, to find out an old and dilapidated church, and to kindle up again the flame of pure devotion in its ancient temples; nor is she to despond though armed hosts follow the adventurous tread of the Christian missionary, and murder the priests of religion, and lead Christian matrons and virgins into captivity, and extinguish there the holy flame which had begun to burn anew on those mouldering altars. From the very nature of Christianity, it will visit those mountain fastnesses again, undismayed, with the firm confidence that the holy light of religion will yet shine unextinguished there. Nor is the church to place her reliance on the wisdom of men, or to feel unduly elated when the leaders in this cause are blessed with uncommon prudence and sagacity, or be dismayed when such men are removed. The enterprise lives on while its earthly leaders die. It is not essentially disturbed, though such a man as Worcester, or Evarts, or Cornelius, or Wisner, be taken from its councils; for the Great Leader and Counsellor lives. Those *were* uncommon men. Few causes in which men have been embarked have had such men to lose; many a cause could not have parted with them and yet survived. Many an enterprise has been begun and ended under a single leader; and when the great mind that conceived it was withdrawn, no one was found to carry forward the plan which he had formed, and the fabric which he had reared fell by its own weight. The plans which had been commenced by Alexander could have been matured and perpetuated only by his own talents, and when he died, the immense empire which he had founded crumbled to fragments. The empire over which Napoleon ruled rose under his own mighty genius, and had he never been driven from his throne the world would not have had an intellect fitted to perfect his plans when he died. Cromwell left no successor to carry out the principles of that Protectorate which had made England more formidable and more respected than she had been under all her dynasties of kings from the time of Alfred;

and deprived of his mighty mind, the nation bowed to the sceptre of the most miserable specimen of royalty that ever occupied a throne. Not so when perpetuity and triumph depend on principle. Had Samuel Adams and John Hancock, when proscribed by the British Government, been arrested and put to death; had the voice of Patrick Henry been silenced by a poniard or a bribe; had the sagacity of Franklin and Sherman been withheld from the councils of the Revolution; nay, had the ball from the rifle of the Indian chief, aimed with a skill which had never before failed, pierced the heart of Washington, there would have been other Adamses, and Hancocks, and Henrys, and Shermans, and Franklins, and Washingtons, to conduct the nation to freedom; for there were great principles of liberty involved which could neither be proscribed, nor bribed, nor put to death. So in the cause of spreading the gospel around the world. No matter what earthly leader falls, the cause is to live. There are great principles involved in that cause, and it must live on from age to age; and when a leader falls, the church is not to be dismayed. She has embarked in this enterprise expecting that this is to be; and has learned to anticipate that a long succession of such men as Worcester, and Evarts, and Cornelius, and Wisner, *must* die before her object is accomplished.

Fourthly, the missionary enterprise contemplates such sacrifices as can be met only by steady principle. It supposes that there must be great self-denials, great expenditures, great sufferings. It was an elementary idea in the work of the Saviour when he undertook our redemption, that he was to be poor, despised, and forsaken; that he was to grapple, single-handed, with the most mighty enemy of God that the universe contains; that he was to endure the keenest tortures which the human frame could be made to bear. It was an elementary idea in the religion of Paul, that he was to abandon his splendid prospects of distinction; that he was to look away from the honors of scholarship, office, or eloquence, which had glittered in his youthful eye; that he was to be regarded as the "off-scouring of the world;" that he was to leave his country and his home; that his dwelling was to be among strangers, and that his life was to be spent "in perils of waters, and of robbers; in perils among his own countrymen and among the heathen, in the city, in the wilderness, in the sea, and among false brethren; in weariness and painfulness; in watchings, and hunger, and thirst, and fastings, and cold and nakedness."

The great enterprise in which the Church is embarked now involves similar sacrifices and self-denials. It is supposed that there will be found in the Church, from age to age, sufficient Christian principle to meet the requisition for those sacrifices and sufferings. When the Declaration of Independence was adopted, there was such a depth of principle required among those who signed it, as to be ready to seal their attachment to it with their blood. John Hancock supposed that his conspicuous name might make him distinguished among those who

might perish on the scaffold, and in full view of such a possible result, he and they pledged to each other their "lives, their fortune, and their sacred honor." The sentiments of all those men are well known, and the language eloquently attributed to one of them (John Adams), will express the feelings of patriotism founded on principle, and may express *ours* in the cause in which we are engaged. "I see, I see clearly, through this day's business. You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die, colonists; die, slaves; die, it may be, ignominiously on the scaffold. Be it so—be it so. If it be the pleasure of Heaven that my country shall require the poor offering of my life, the victim shall be ready at the appointed hour of sacrifice, come when that hour may. But, whatever may be our fate, be assured, be assured, that this Declaration will stand. It may cost treasure, and it may cost blood; but it will stand, and it will richly compensate us for both. Through the thick gloom of the present, I see the brightness of the future, as the sun in heaven. My judgment approves of this measure, and my whole heart is in it. All that I have, and all that I am, and all that I hope in this life, I am now ready here to stake on it; and live or die, survive or perish, I am for the Declaration."

Such was *principle*, in a cause and on an occasion the most noble that the earth has witnessed, except that in which the Church is engaged of spreading the gospel around the globe. That is more noble; that involves still higher principle, and that may demand still higher and more continued sacrifices. The youth, who gives himself to Christ, should do it prepared to brave the cold of the north, or the burning heats of the line, in carrying there the pure gospel, and with the expectation that, after many an hour of unpitied suffering, he may lie unburied in a foreign land. The father is to be ready to part with his son—the pride of his heart, and the anticipated stay of his age—the son, whose early course has been radiant as the light of a morning without clouds, and who is qualified by native endowment to adorn the bar, the bench, or the senate chamber,—to preach the gospel to savages; and is to lay his hand on him and bless him, as the ship is loosening from her moorings, expecting to see his face no more. The mother is to press her much beloved daughter to her bosom for the last time, as she leaves her native land to meet the perils of the deep and the desert, and to die perhaps surrounded by strangers, and where *her* hand cannot soothe her dying sorrows. Youths, educated with all the care and skill that a Christian land can furnish; accustomed to the comforts and the elegances of life; with minds classical, tasteful and refined, like that of Henry Martyn, and with accomplishments that might adorn any circle, are yet to sing on many a deck, as the Missionary ship glides away:

Yes, my native land, I love thee ;
 All thy scenes, I love them well ;
 Friends, connexions, happy country !
 Can I bid you all farewell ?
 Can I leave you,
 Far in distant lands to dwell ?

Home ! thy joys are passing lovely ;
 Joys no stranger heart can tell !
 Happy home ! 'tis sure I love thee !
 Can I—can I say—Farewell ?
 Can I leave thee,
 Far in heathen lands to dwell ?

Scenes of sacred peace and pleasure !
 Holy days and sabbath bell !
 Richest, brightest, sweetest treasure !
 Can I say, a last farewell ?
 Can I leave you,
 Far in heathen lands to dwell ?

Yes, I hasten from you gladly,
 From the scenes I love so well !
 Far away, ye billows, bear me ;
 Lovely, native land, farewell !
 Pleased I leave thee,
 Far in heathen lands to dwell.

Bear me on, thou restless ocean ;
 Let the winds my canvas swell !
 Heaves my heart with warm emotion,
 While I go far hence to dwell.
 Glad I bid thee,
 Native land ! Farewell—Farewell !

To engage in and prosecute a work thus stretching into future ages ; a work which contemplates such difficulties, embarrassments, and discouragements ; a work which is to be pursued through such scenes of alternate hope and fear, and a work contemplating such sacrifices, self-denials, expenditures and sufferings, there can be no reliance but the RELIGION OF PRINCIPLE.

It is this religion, originated only by the Holy Spirit of God, which, we trust, gave birth to the enterprises undertaken by this Board, and which has thus far animated and sustained the Board and its Missionaries, in the great work of giving the gospel to heathen lands. The circumstances under which we meet, Fathers and Brethren, are adapted forcibly to impress this truth on our hearts. Thirty-three years ago the Board held its second annual meeting in this place. It had then but nine members, and but little more than a thousand dollars in its Treasury, and had no missionaries in the field. It had four young men under its care, ready to go wherever the Providence of God should guide them, and whose wish to devote themselves to the work of missions, was as clearly formed under the influence of *principle*, as any purpose ever undertaken by man. With similar feelings they who then constituted the Board—but one of whom now survives—assembled here to look over the condition of the world. It was not a spirit of romance terminating in a missionary enterprise, which led to their organization ; it was not a desire to extend and perpetuate a religion

of forms ; it was not under the influence of mere temporary excitement. The Holy Spirit of God had created in their hearts a permanent conviction of the *duty* of obeying the last command of the Saviour, and of sending the gospel to distant nations.

One third of a century—the period of a generation of the human race—has passed away. The income of the Board has increased from one thousand, to more than two hundred and thirty thousand dollars. There was then no missionary station under their care, now there are ninety-five stations. Then, no American had left his native land, to be a missionary among the heathen. Now, one hundred and thirty-five ordained American missionaries proclaim the blessed gospel to the nations of the earth, and almost five hundred laborers are employed by this Board, in various departments of effort, in Pagan lands. Then, not one had been converted among the heathen by the instrumentality of this Board. Now, there are sixty-three churches, and more than twenty-five thousand members. Then, the Board convened in this place in a private parlor. Now, the largest edifice will not accommodate its members and friends.

During the time which has elapsed since that meeting, there have been reverses and discouragements—trials and deaths. But the religion under whose auspices the Board was formed, has proved itself equal to the exigencies which have arisen, and adapted to the work. The ends of the earth have felt the influence of this Board. The sun never sets on its missionary stations ; and in all its history there has been no occasion to doubt, that the Religion of Principle is adapted to convey the gospel around the globe.

Fathers and Brethren ! From the past let us take courage in regard to the future. Let us never be disheartened by reverses ; let us not be unduly elated by success ; let us never confide in impulses and temporary excitements ; let us, above all, never trust in our own wisdom and strength. Leaning on the arm of our God and Saviour, and seeking to cultivate in our own hearts, more and more, the spirit of that pure gospel, which is itself nothing else than the religion of principle ; let us go on, under all reverses and discouragements, laboring patiently till the Master shall call us home, and then leave the work to other hands, with faith in God, and faith in coming generations, that it will be accomplished. We shall die—some of us will soon die—all of us at no distant period. But this work will not die. It will be as deeply embalmed in the affections of those who succeed us, as it has been in ours ; it will be as steadily prosecuted ; it will make as triumphant a progress in future times as it has done in our own. Its final triumph is the only thing that illuminates the darkness of the future ; but that result is as clear as the sun in heaven. By the grace of our God we will do our duty while we live ; we will be found at our post when we die ; we will pass the work, then, into other hands—and in our final abode in heaven we will calmly wait until from a redeemed world, a voice, loud as the sound of many waters, comes swelling up on high, “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.”