

divine blessing, will astonish the gainsayers, and soon dissipate the prejudices still entertained against them, and all who revere the name of Jesus will perceive, that as it is their duty to do good, they can do it in no way more effectually than in propagating the Gospel.

2dly.—Another circumstance, very different from the former, but equally distant from the spirit of the Gospel, presents itself in the defence that is commonly set up for Missions. Instead of stating it to be our duty, and our bounden duty, to disseminate, as far as our situation will allow, the truths of Christianity, we are urged to do so, merely from compassion for those who are still in darkness. It appears, from the reasonings of its friends, to be a work of supererogation, which we may let alone, if we please, though some consolation may perhaps be gathered from its performance. Now there is no error more dangerous than that which pampers and flatters us to do our duty; to praise us for doing that which it would be criminal to leave undone, begets a sort of fastidious or morbid Christianity, which produces the most deplorable results; for religion becomes a matter of feeling, rather than of rational belief; and we all know how changeable our feelings are, and how apt to lead us astray. It is, no doubt, gratifying to human pride, to expatiate on the glory of planting the Gospel in a Pagan country, where the name of Jesus has never been proclaimed, and to entertain one another with the victories attained over superstition and bigotry, and our success in preaching Christianity, in all its ancient purity, both in doctrine and discipline, by which millions are turned from darkness to light; but, gratifying as these things may be, it should never for a moment be forgotten, that they are at best but the consequences, and ought never to be identified with the duty itself. This is to be discharged whether success follows it or not; the result is in the hand of God, he doeth what he pleaseth. Were we always to exhort to the performance of a duty by relating its beneficial consequences, we should leave the true motive behind us, and instead of doing all things in obedience to the will of God, independent of their temporal effects, be they prosperous or adverse, we should be driving a sort of barter or commerce, and the force of the exhortation would be, in all cases, reduced to the probability of success. Surely this is not the method adopted by Christ and his Apostles.— They taught not men to do good, that they might reap good