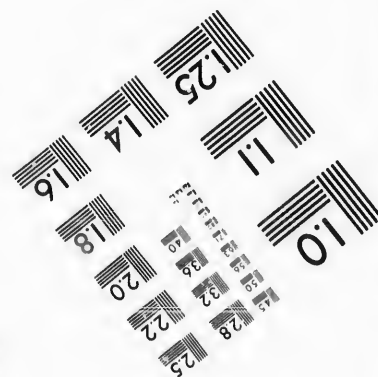
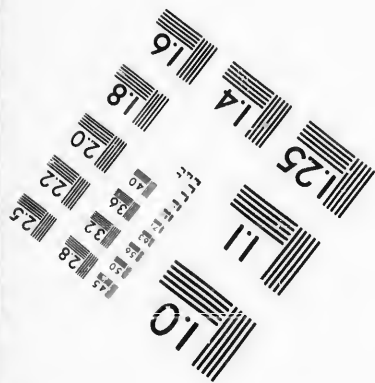
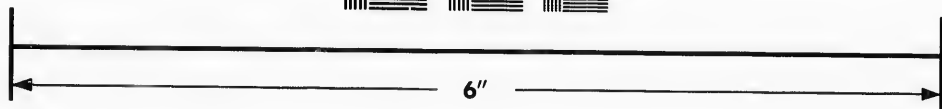
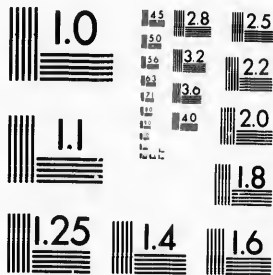


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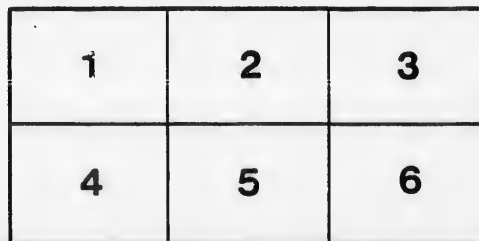
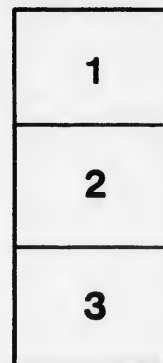
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MISSIONARY EXERTION:

ITS PRINCIPLE, MODE AND MOTIVES.

THE ANNUAL SERMON,

PREACHED BEFORE THE

BOARD OF MISSIONS.

BY

JOHN KNOX,

PRESIDENT OF THE BOARD;

LATE BISHOP OF THE FIRST CHURCH OF THE CITY OF
ALBANY, UNITED STATES—NOW OF THE FIRST
CHURCH PRINCE EDWARD ISLAND; AUTHOR
OF MORAL RENOVATION, THE PRIZE
ESSAY, REAL EDUCATION, &c.

CHARLOTTETOWN:

PUBLISHED FOR THE COMMITTEE OF PUBLICATION, BY
HENRY STAMPER, BRITISH AND FOREIGN BIBLE
SOCIETY'S DEPOT; AND WILLIAM HEARD, RELI-
GIOUS TRACT SOCIETY'S DEPOSITARY.

1843.

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PREFACE.

THE author of the following production has been induced to commit it to the Press, by the unanimous request of the Society, by whom and for whose benefit, it is now given to the public ; though he cannot say that he has been wholly uninfluenced by the hope that it may, by the blessing of God, be instrumental in arousing his fellow Christians to more earnest, extended and prayerful effort for the diffusion of "the glorious gospel of the blessed God."

The sermon is printed as it was delivered, with the exception of some extempore remarks, which the preacher could not recall, and the addition of *one note*. Its great length is to be attributed to the vastness and importance of the subject, and the difficulty with which he had to contend in compressing his remarks within the limits of *one discourse*.

He has only to request the prayers of his readers that the Lord would shine upon Zion, and cause her sons to arise, that the whole earth may be filled with His glory. Amen.

Charlottetown, April, 1843.

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MISSIONARY EXERTION.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—DAN. 12.

SELF is the grand idol of the natural man. The most splendid edifices have been reared and consecrated as Temples to perpetuate its honour; the varied riches of creation have been collected for the maintenance of its worship, and presented as offerings at its shrine; and its usurped supremacy has been confirmed and extended by the talent and devotion of every age of the world, and every people upon earth.

This unblushing, and in his own estimation, self appointed Deity, is, after all, only a nominal Sovereign—a tool in the hands of the bold usurper who madly and unsuccessfully aimed at the dethronement of the Almighty—a sort of tenant-at-will who owes his elevation to necessitous expediency—a miserable fool that sacrifices his honour—his reason—his conscience—his interest, and every thing sacred and valuable upon the altar of his vanity-stricken imaginings. It is true that he is trumpeted forth as a Monarch of the highest class, but he is the vilest Slave of the lowest order; upon his shoulders float the robes and decorations of Royalty, but beneath

them are the binding fetters--the not-to-be-mistaken marks of the most degrading and abject servitude ; he sits on an apparent throne, but it is only the drop-board to facilitate his execution, for the moment every thing is adjusted, the prop is removed, and he will sink into the infernal abyss of a lost eternity. He is the willing, though deluded, victim of Satanic thralldom—a silly Prince who has chosen the world, the flesh, and the devil, as his Cabinet, and placed himself entirely at the mercy of his Councillors. He is the subject of a grand delusion, the victim of a moral enchantment. He conjures up a new creation, peoples it with the offspring of his disordered fancy, and consecrates himself its undisputed and independent Sovereign. He persuades himself that he is a King, and announces it to others: so does the afflicted lunatic whose brow is adorned with a Crown of straw, and whose dominions are contained within the cell of the mad-house.

We said that every people upon earth had thronged the Temples and avowed themselves the worshipers of this mighty Idol; and it is evident from the endless diversity of habit and opinions, that there would be a difference at least in the externals of their religion, that the structures would be built in accordance with the taste, and the worship conformed to the genius of the people. The sacred edifices of some would be supported by massive pillars, and enriched with the finest entablature, while others would be of the plainest and rudest mould. Some would be built according to the strictest principles of architecture, while others would be absurdly irregular, erected without design, and in violation of its simplest rules. The services of some would be simple and insignificant, those of others grand, attractive and imposing.

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The worship of one class would be barbarous and disgusting; of another, unvarnished and apparently innocent, while that of a third, would be marked by its gravity and refinement.

Their worship of this common Deity is progressive in its nature, and that not more in the increased power of its grasp than in the positive improvement of its rites, caused by, and proportioned to, the progression of the mental character of its worshipers.

Now it is evident that however much they differ in the externals of their worship, in the forms of their temples, the vestments of their priests, and the order of their services; yet they all agree in the homage which they pay to the one Idol, in the one character of their devotions, in the one motive that prompts them to worship, and in the one determination to support the grand delusion. So specious are its claims, and so vast the power of its enchantment, that the affections of men have been completely enslaved, and their talent and learning have been devoted to the advancement of its interests. The energy of youth, and the experience of hoary age, have equally contributed to its triumphs. The discoverers of science, the patrons of the fine arts, and the thoughtful philosopher, have been retained within the circle of its enchantment, and compelled to add to the *lustre* of its fame. Even genius, notwithstanding her abhorrence of chains, has tendered a feigned obedience. The greatest efforts of the mightiest minds, and the most expansive and purest schemes of the finest moralists—the great teacher alone excepted—have only tended to confirm and extend its thralldom. Every system of mere human philosophy has added strength to her fetters, by the tolerance of the wildest of her enormities, and the

grossest of her crimes. Only one system has appeared, and it is Divine in its origin, that has dared to question her supremacy. It has set at naught her usurped authority, denounced her as a base impostor, charged her priests with the vilest hypocrisy, and fastened upon them the guilt of the destroyers of souls. It has spread havoc among the most devoted of her worshipers, opened their eyes to the monstrous delusion, turned their rage against the authors of their folly and their crimes, dragged down the idol from her high elevation, and reduced the god, with her temples and groves, to one common desolation. It has sapped the foundations of every opposing system, turned their boasted wisdom into the merest folly, broken the united ranks of influence, riches and authority, and driven the power of combined empires before it, as is smoke by the sweeping wind. It has proved more than a match for all its antagonists in every age, and it is destined to go forth on its onward progression, until all shall acknowledge the authority of its claims, yield up their hearts to the power of its sceptre, and exhibit in their lives the sanctifying influence of its truths.

It is a philosophy altogether different from every existing system; it rivals nature in its simplicity, and exceeds it in the glory of its attractions. It opens up the foundation of human character, detects the entire motive of human action, and supplies the grand *desideratum* a correct test of its doings. It was unfolded in its fulness by its author, exemplified in its practical influence in his life, and was committed by him to his followers, to be transmitted to "all ages to come." It comes thus commissioned to the human family, and invested with the highest authority; aims directly and openly at the extermination of every

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opponent; declares instant and un pitying war against every sustaining power; marches immediately to the entrance, and demands an instant and unconditional surrender—breaks down the outworks, scales the battlements, puts the garrison to flight, and slays every straggler with the edge of the sword. The motto on its banner is free mercy to man, but none to his foes; and its only message to the enemy is *no quarter—no truce*. It cleanses the sanctuary, and fortifies the citadel of the heart; consumes every idol in the fire of love, and secures a living and a grateful obedience. It banishes all delusion; quenches all doubt; dispels all indefiniteness of aspect, and dimness of vision; demonstrates the rectitude of its claims by the evidence of truth; and its efficacy, by the power of experience. The Cross of Christ is the grand rallying point of the system—the centre around which all the other and minor principles revolve, and on which all of them depend—the source of light, life and order to the whole. It is the glory of the system—its grand interpreter, without which there could be nothing but darkness and confusion; so that all its principles, when viewed apart from this, like planets severed from their common centre, appear to be so many dependent independencies, hurled with wild confusion against each other, and aiming, unconsciously, yet certainly, at the general destruction—an army without eyes to see, or ears to hear—a regiment of headless trunks, arrayed in the panoply, and assuming the attitude of war—lovers without hearts! poets without souls!

This new and noble philosophy, so elevated in its position, and so commanding in its influence, has been devised and promulgated for the recovery of man: The aim and tendency of the whole system of means

—its vast moral machinery is to reclaim man from the love and practice of evil, and restore him to the favour and likeness of his God.

It has been sent to men as fallen and perishing; and it is precisely adapted to every variety of circumstance, and every peculiarity of character. To the self-righteous and obstinate Jews, who gloried in the perfection of their law, and in their relationship to the father of the Faithful, it unequivocally declares that “by the deeds of the law, no flesh living can be justified.” To the reasoning and polished Greeks, who adored their parades of learning, and the refinements of eloquence, it presents itself, not with the speculative arts of the Schools, the subtleties of their vain and boasted philosophy, or the embellishments of their “science falsely so called,” but in the plain and ungarnished attire of truth, declaring that “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.” “Testifying to the Jews and also to the Greeks repentance towards God and faith towards our Lord Jesus Christ.” It “discerns the thoughts and intents of the heart,” brings the whole world to acknowledge themselves guilty before God, and opens up to all a way of escape through Christ, *who is able to save to the very uttermost all who come unto God by Him.*

In the sequel of this discourse, I shall direct your attention to the principles and means of Missionary Exertion; and to the motives which should stimulate us to this great and holy work.

I. The principle of Missionary exertion is clearly defined, both in the precepts of the Gospel, and in the sympathy which it unfailingly awakens in all who are truly the subjects of its renovating power. The original commission “Go ye therefore and teach all

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nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you," was not addressed to the Disciples as Apostles, but as Disciples simply; for it is added, "and lo I am with you alway, (or every day) even unto the end of the world." It was the commission of the Church, whose members are Christ's witnesses, and not of the Apostles, as the rulers and teachers of that Church, for they did not continue for ever, and their office—the apostleship—was evidently an extraordinary one, in which they had *no successors*.* They were the first Church, and represented the Churches of the Faithful throughout all ages; and to them was en-

* It is agreed on all sides that the Apostleship was an office of an extraordinary character; and the most strenuous advocates of the High-Church uninterrupted-Succession scheme, are compelled to acknowledge that the Apostles, in their character and office of extraordinary messengers, *had no successors*. That the Apostles were ordinary ministers, as well as extraordinary messengers, I nowhere read in the word of God; so that the establishment of ministerial prerogative and rule upon Apostolic precedent, cannot but be regarded as both unwarranted and unnecessary—as unwarranted, because the Apostles were not ordinary ministers; they were disciples or learners of Christ, and His Divinely commissioned messengers to the world, specially consecrated and miraculously endowed for the great work of propagating Christianity, and establishing and setting in order the Churches to be gathered out from among men, through their instrumentality—and as unnecessary as the character, qualifications, duties and privileges of the Christian minister are clearly defined, and fully insisted on in the Apostolic epistles.

The idea of *personal* succession, appears so ridiculous, that I am at a loss to account for the strange infatuation of those who profess to believe it. Who can believe that men are called of God to fill offices in His Church, who are not only unfit to discharge the duties thereof, but possessed of characters utterly opposed to those required by the Word of God? In every thing in nature there is adaptation, but in this there is nothing but unmixed repulsion! In the New Testament there is nothing of this Succession scheme, and the advo-

trusted the diffusion of the glorious Gospel. It cannot refer to the Ministers of the Gospel, because they are not the successors of the Apostles, and they do not derive their authority from the Apostles, but from the Church and the Word of God.† The Commission, then, was to the Church; and it embodies the principle and duty of Missionary exertion, so that it is the high privilege of the faithful, in every age, and in every nation, to preach the Gospel to every creature—"to them that dwell upon the earth, to every nation, and kindred, and tongue, and people."

The precepts and exhortations of the Gospel are equally clear on this matter; and the history of the Church, as recorded in the Sacred volume, proves the

cates of the heresy make no appeal either to reason or scripture. No wonder that Bishop Stillingfleet should say "and must the tradition of the Church be our rule to interpret Scripture by? An excellent way to find out the truth, doubtless, to bend the rule to the crooked stick; to make the judge stand to the opinion of his lacquey, what sentence he shall pass upon the cause in question; to make Scripture stand up in hand to tradition, to know whether it may have leave to speak or not! Are all the outcries of Apostolic tradition, of personal succession, of unquestionable records, resolved at last into the Scripture itself, by him (Eusebius) from whom all these long pedigrees are fetched? Then let succession know its place, and learn to *vail ben et* to the Scriptures. And withal, let men take heed of over-reaching themselves, when they would bring down so large a catalogue of single Bishops from the first and purest time of the Church; for it will be hard for others to believe them **WHEN EUSEBIUS—from whom they are taken—PROFESSETH IT SO HARD TO FIND THEM.**"

† I know of no one thing that has contributed more to the worldliness and inefficiency of the Churches of Christ, than the opinion that the Ministers are a distinct class, from the members of the Church. It lays the foundation for their distinct interests, which cannot consist with the oneness of mind, and of effort so essential to a growing piety and successful exertion. The Church with its Officers are **ONE**, for the latter form a part of the Church, and are equally

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meaning of the language employed. The Philip-
pians—chap. ii. v 15—are told to shine as “lumina-
ries in the world,” and to hold forth the word of
life.” The Romans—chap. xii. vs. 8-12—are ex-
horted to present their bodies a living sacrifice, holy
and acceptable unto God; and afterwards to fulfil the
duties of their various stations in the Church, accord-
ing to the grace given; he that teacheth on teaching;
he that exhorteth on exhortation; he that ruleth with
diligence, and they that minister on their ministry:
while the Thesalonians are commended for having
“sounded out the word of the Lord, not only in
Macedonia and Achaia, but also in every place—
Thes. i. 8. James writes to the twelve tribes scat-

subject to its discipline with its ordinary members. The Church is
an executive body and transacts its own business, and appoints its
own officers, so that the power of Ordination is vested in itself and
not in the officers or Ministers of other Churches as is generally
believed. If it be maintained that it is vested in the Ministers of
other Churches, it would instruct me much to be informed of the
source from which they have derived it. If it be answered that they
received it from their predecessors in the ministry, then here we have
Apostolic succession as clearly as in the writings of our
Oxford Puseyites. If the power of Ordination be vested in the
ministers of the Churches, then an uninterrupted succession is neces-
sary to constitute it valid; and wherever any irregularity has existed,
the succession and the validity are lost together. That circumstan-
ces may possibly occur in which a person may be validly invested
with the ministerial office, by the unanimous vote of the people, as
has been maintained by Bishop Burnet, and many other writers, is
utterly at variance with this view of the case; for Ordination is vest-
ed in the ministry, or it is not. If it be, then it is essential that
it be transmitted by them; and without such transmission there can
be no valid Ordination. The idea that extraordinary circumstances
will empower a Society of people to do that which the wisdom of
God has ordained to be done only by a distinct and duly authorized
order, is repugnant to common sense, and entirely opposed to the
nature of things. Circumstances may alter cases, but they *never*
can alter principles.

tered abroad, "Brethren, if any of you do err from the truth, and any one convert him, let him know that he who converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins—Chap. v. 19, 20. Peter addresses the strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia, not only as a "peculiar people, a holy nation, and a chosen generation," but as a *royal priesthood*, to show forth the praises of Him who had called them out of darkness into his marvellous light—1 Peter ii. 9. And the members of the Church at Jerusalem, when they were "scattered abroad, went every where preaching the word."

Now I believe Apostolic Ordination to be vested in the Church of God, and not in the ministers as a distinct class. In Acts xiv. 23, where Ordination to the office of the ministry is spoken of, the original word (*cheirotoneo*) rendered ordained means literally constituted by a show of hands. Hammond, Whitby and other advocates of ministerial power, render this word simply appointed; and some refer us to Mark iii. 14, where it is said that Christ appointed, or as it is in our translation, "ordained twelve." Now it happens rather unfortunately for our quotees, that the word employed in that passage is not *cheirotoneo*, as in Acts xiv. 23, but *epoiese*, which is very properly rendered *made*, in Revelation i. 6.; and is often used in this sense by the later Classic writers. Erasmus, Calvin, Beza, Sir Norton Knatchbull, and a host of writers, render *cheirotoneo* to appoint to office by the votes of the Church.

That it does not mean imposition of hands, is evident from the word employed; for *cheirotheteo* would have been used, which means to lay on hands. Besides, in 2 Cor. viii. 19, we are informed that the brother who travelled with the Apostle, *was appointed by the stretched out hands of the Church*. *Cheirotoneo* is the word employed, and is rendered chosen in our version. This person was ordained to the office of an Evangelist by the Church; so that the power of Ordination is vested, not in the ministers, but in the Church.

The learned Zonarus in his *Scholia* on the Apostolic Canon, says, "Anciently the choice or suffrage was called *cheirotonia*; for when it was lawful for the multitude in their Cities to choose their Priests

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The sympathy awakened by the reception of the Gospel, prompts to instant and energetic efforts for the conversion of sinners, and points out the intimate connection between discipleship and christian exertion. The man truly *in Christ* consecrates himself, his life, talents and substance to the glory and kingdom of his redeeming God. He loves God who first loved him, and delights in showing forth his praise. He feels that he is laid under the greatest obligations so to use the talents with which he has been entrusted, as that when his Lord calls him to give an account of his Stewardship, he may bring it forth, and

or Bishops, they met together, and some chose one man, some another; but that it might appear whose suffrage won, the electors did stretch forth their hands, and by their hands thus stretched forth or up, they were numbered who chose the one, and who the other." And in the Epistle of Ignatius to the Philadelphians, we read "Ye ought, as a Church of God, to Ordain your Bishop by the stretching forth of the hand."

I have only to add, that some able High Church Advocates maintain that the Ordination mentioned in Acts xiv. 23, is somewhat different from the formal Ecclesiastical Ordination of a later date. They do not attempt to deny that it is the Ordination of Apostolic times; but they contend *that it is not that of a later period* which had become a *more formal affair*, on account of believers having been divided into two separate classes, the Clergy and the Laity. Now observe, that the Ordination was made a more formal service after the Apostolic age; Christians grew wiser, and thought that the plan adopted by the Apostles, and recorded for their imitation, might be improved; so they revised and amended it by such additions, as dividing the Church into two classes, the Clergy and the Laity, and robbing the Church of the power of Ordination, and bestowing it upon the class which they had rendered distinct and superior, together with such ceremonies as would make it a more formal affair. By what authority these changes were made, they do not condescend to inform us; yet they have recorded *that they thought it expedient*. If the learned reader will consult Bloomfield's Critical Notes on the Greek Testament, he will find that I have done my High Clerical friends ample justice.

its results, to His praise and honor. He lives no longer to himself, but to him who died for him; and he knows that the best way in which he can promote the glory of his Lord, is by aiming at the conversion of sinners. He is led instinctively to this, as by inviolable law, and delights in it as the grand end of his renewed life. It is his life, the evidence of his life, and the means by which it is strengthened and increased. The renewed Soul no sooner tastes the mercy and goodness of the Lord, than it desires and labours to bring others to the same fountain, that they may drink and live for ever. It is a natural consequence of the belief of the truth, that earnest prayers and strong endeavours be made by the man in Christ Jesus, so that others may be made partakers of the great salvation. To be destitute of this sign of grace, is to lack the great feature of the *new creation*. As soon as Andrew knew Jesus, he found his own brother Simon, and said to him, "we have found the Messiah, who is being interpreted the Christ, and he brought him to Jesus. Philip, when he knew Christ, found Nathaniel, and said to him, "we have found him of whom Moses in the law and the prophets did write. And the woman of Samaria, the moment she discovered that it was Jesus who talked with her, left her water pot and ran to her neighbours and said: "Come see a man who told me all that ever I did, is not this the Christ?" And so it is with the believer. He is no sooner healed, than he hastens with the balm of consolation to pour into the wounds of his perishing fellow sinners—and lead them to the Great Physician in Gilead. Hence David prays "Restore unto me the joy of thy Salvation, and uphold me by thy free Spirit: then will I teach transgressors thy ways, and *Sinners shall be converted unto thee.*" This

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principle of Christian effort, then, is inseparable from true Christianity, and its strength and activity are proportioned to the power of religion in the heart. No one is free from its influence; the renewed soul is its birth place, and it is never barren. No person is so insignificant—no sphere is so limited—no knowledge is so scanty—no opportunities are so few or unfavourable as to deprive us of this privilege. God hath called all of us, not only to holiness, but to activity of life—to labour for Him—to be wise to win souls, and thus to be ‘fellow workers unto the Kingdom of God.’ It is then a settled principle, founded upon the Original Commission of the Great Head of the Church—upon the precepts, and exhortations of the Apostolic Epistles—on the spirit and tendency of the Gospel itself, and inseparable from the *New Creation*—that believers in Jesus, the moment they are united to him by faith, cease to live for themselves, and act for the defence, and contribute to the efficiency of the spiritual body to which they belong, as naturally and with as much certainty as do the members of the body, to our physical constitution.

It is not a nominal or partial, but a heart-felt, an entire and an unreserved consecration. Its reality is seen in the actual employment of every possession in the service, and according to the will of God. Not only is substance, but time and talent, labour of body and exertion of mind, entirely and actually devoted to the Glory of God. It recognizes no spiritual monopoly—no privileged class to claim the prerogative of communicating the knowledge of salvation, to the exclusion of the great body of the christian Church. Such unwarranted pretensions savour more of Anti-Christ than of that religion which is essentially spiritual, and which constitutes

all its subjects equally members of one body through faith in Christ Jesus. While it acknowledges the office and enforces the duties of the Pastors of the Churches who are to be ensamples to the flock in all things, in meekness, in faith, in patience, in diligence, in godliness—the leaders of the christian army, it calls all to exertion—to individual and intrepid exertion, in the great work of the world's conversion. It is the duty of the Pastor, to instruct and arouse the Church; to train and discipline the bands of the christian army; to encourage the desponding, to strengthen the weak, and to rally the broken and dismayed; and lead on all from victory to victory, until they are crowned with glory, honour and immortality. Ministers of themselves can accomplish little compared with what the Church as a body is fitted to effect; and he will never possess her native strength, and be arrayed in her native beauty, until the whole hosts of her soldiery awake to exertion, and every individual of her main body be inspired with such a noble enthusiasm as will lead them to endure hardship and make sacrifices, so that the great cause of human emancipation may be advanced in spite of all opposition. Then shall the triumphs of the Cross be extended on their right hand and on their left, their enemies shall tremble and flee before the brightness of their rising, the glory of the Lord shall shine round about them, and the armies of the faithful shall stand “forth like the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

II. The means and mode of Missionary exertion.

When the Redeemer delivered this commission to his Disciples he made ample provision as to the means by which it was to be fulfilled. The Gospel had already been preached in their ears, and it was to be

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disclosed to them in all the perfection of its simplicity and power by the comforter, who brought all things to their remembrance, and told them "what they should say." Christ crucified was the powerful theme on which they dwelt; and the same subject in all its vastness and variety, is still the instrument of the Church of God. The discoveries of philosophy, and the enlargements of science, have brought to light no defect in the word of God; the march of civilization, the progression of mind, and the increase of skill, have neither added to nor modified its truths; and after having been subjected to the rustiness of neglect, on the one hand, and the most fiery activity on the other, for upwards of eighteen hundred years, the instrument remains unimpaired, still "quick and powerful, and sharper than a two-edged sword." But it can do nothing unless wielded by the faith-nerved arm of the devoted christian. The Church of God must bestir itself, and lay hold of the divinely appointed weapon, and apply it with determined valour before sinners can be converted to God by its power. Of this duty the Church of Christ is fearfully and criminally neglectful; and the natural consequences are spiritual declension, desolation and waste. It is folly for us to expect that men will be delivered from the kingdom of darkness, and the power of Satan, while the Church is indifferent to the claims of a perishing world, and withholds that entire consecration which the Gospel so imperatively demands! There must be—

First, Individual exertions both as it respects persons and Churches.

No one versed in the sacred volume and possessed even of the smallest measure of the Spirit of the Redeemer will deny that it is the duty of all who love Christ to exert themselves in the advancement of his

cause. Every christian must exert himself *personally* in this department of christian duty. His great aim should be to turn Sinners to God; for his motto is "no man liveth to himself." As individuals, we must make it our study to win souls, and rejoice in the work as our highest privilege. No son of God, aware of his great obligations, and awful responsibility, would dare to sleep with such composure as the mass of professing christians now do, while the broad way is thronged with multitudes hastening to destruction. It is the duty of the believer, as well as the christian Pastor, to labour for the conversion of souls; and to neglect this, is to quench the noblest and the most generous sympathy of the renewed heart, and betokens a woeful degeneracy in the people of God. Limited indeed must be that christianity that will allow its subjects to retire to rest without having done something for Christ; and deep must be that delusion that will suffer men to call themselves christians, while days and even weeks pass over their heads without their having made one distinct effort at the salvation of souls from death. That is another religion than that which the Son of God introduced, which displays itself only in empty forms, and evaporates in still emptier wishes. The religion of Jesus requires a *marked* separation from the world, and an entire devotedness to the forwarding of that work for which he died. He that has a lower aim than this is unworthy to bear *His* name; and he that fulfils not His work, is a traitor to His cause.

There are thousands of professedly christian characters who make no pretensions to this honourable work, who consider all attempts at the conversion of sinners on the part of the laity, a presumptuous interference with the prerogative of their Spiritual in-

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structors; and as we cannot but regard such an opinion, as antichristian, and subversive both of the unity and efficiency of the Church of Christ, it becomes us to exhibit the practical influence of the doctrine by concentrating our time, and strength, and talent to the work. If we fail in this we only furnish an emphatic comment on our own hypocrisy. We are only tinkling symbols and sounding brass—contenders for opinions which we ourselves do not believe—mockers of God—profaners of his name—false friends of his cause—mock lights that gleam only to bewilder and destroy!

Let it never be forgotten that no peculiarity of circumstances, or conformation of character, can release us from the discharge of this duty. Every man has only to urge the same plea and the machinery will stop, and the whole body become not only useless but burdensome. Every member has a sphere, and possesses an influence; and that influence is devoted every moment of his existence either to the advancement or hindrance of Christ's glorious Kingdom. God expects every christian to do the work to which he has called him; and the hour is not far distant when he shall send forth his angels to separate his servants from those who serve him not; and then in the eye of an awe stricken universe he will acknowledge and crown his faithful ones with Eternal joy; while the hollow-hearted professor—the whited wall and garnished sepulchre, shall be stripped of his disguise, and cast forth with the unprofitable servant "into outer darkness, where there shall be weeping and gnashing of teeth."

Let no one complain of the want of opportunities of usefulness; it rests with you to make them if you can see none. He that can discover no eligible opening

for the exercise of his talent, has yet to learn the science of doing good. Not a day passes over our heads, during which we have not many opportunities of being useful, unless we are shut out entirely from our fellow men; and he that is so circumstanced can easily devote a few hours in a week to this "honorable and glorious" work.

The visiting from house to house; the reading of the Scriptures to the aged and the ignorant; as well as the training up of the young in the fear of the Lord, either in the Sabbath School, or at their own homes, are employments sufficiently great in themselves, and ending in their consequences, to engage the talents and sympathies of an angel, were he honoured with the work. And if you do not arouse yourselves and engage fully and heartily in this work, even though you may conceive yourselves to be innocent of casting any impediment in the way of His cause, you are nevertheless stumbling blocks in the way of sinners, as were the Pharisees of old, and as such you will be treated by the "Great King." But even if you were, what you esteem yourselves to be, no barrier to the progress of the truth, you will nevertheless be cursed bitterly with Meroz because you "came not up to the help of the Lord, to the help of the Lord against the mighty."

The duty and privilege of Churches to exert themselves as such in this great cause, are equally apparent. A Society of the faithful, for such is a Church,† should cause the Gospel to sound out from them to all

† The word *ecclesia*, which is translated Church, signifies an assembly called out from among men. In the New Testament there are only two senses in which the term is used: the one to signify the whole body of the Redeemed, or Christ's universal Church; and the other, a single "congregation of faithful men, in which the pure word of God is preached, and the Sacraments duly administered ac-

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the region round about. This is the express purpose for which they are retained in the world. Every Church should be a centre, from which should radiate the light of the glorious Gospel; and the members, under the direction of the Church, should be sent forth to fill up the various departments of Christian duty for which they are fitted by their attainments and character. All the outposts in the neighbourhood would be thus plentifully supplied with the word of life, and through the abundant labours of the Church multitudes would speedily be added to its numbers; the means of its usefulness maintained and extended; and the Kingdom of the Redeemer furthered in the earth. It is no objection to this system to say that it would require great pecuniary resources. The truth

according to Christ's Holy Ordinance," as in Rom. xvi. 5. "Greet the Church which is in their house," in 1 Cor. xvi. 19. "The Church which is in their house," in Colossians iv. 15. "The Church which is in his house;" and in Phil. i. 2, "the Church in thy house." It is very clear that by "the Church in thy house" is meant the Society of Christians that met at the house mentioned; for in those days of persecution the Christian people, not being privileged to erect meeting houses, were glad to assemble for worship in a private dwelling.

It is also worthy of remark that in the New Testament the Churches of a particular Province or District, are never spoken of as One Church, but as Churches. This is another of the many improvements by which blinded and presumptuous men have attempted to amend the Apostolic order and government of the Church of God. In the New Testament we do not read of the Church of Asia, or the Church of Achaia, or the Church of Macedonia, as we read now of the Church of England and Ireland, the Church of Scotland and the Presbyterian, or Episcopal Church; but of the *Churches* of Macedonia, the *Churches* of Achaia, the *Churches* of Asia, and the *Churches* of Galatia.

I believe with the immortal Locke, that "a Church is a free and voluntary Society; nobody is born a member of any Church; otherwise the religion of parents would descend unto children by the same right of inheritance as their temporal estates, and every one would hold his faith by the same tenure as he does his lands."

is, it would require none. To pay the brethren for such labours of love, is to shatter the nerves and dry up the Spirit of Christian exertion. It is an unscriptural and ruinous procedure; inasmuch as it introduces a principle which can never be extensively applied, for the Church should employ all its members in some labour, and as it never can give pecuniary remuneration to all, it either awakens envy against some, and fosters a spirit of pre-eminence and pride in those who are thus rewarded, or it crushes the spirit and quenches the ardour of voluntary exertion.

It is the duty of the Church to cultivate the gifts of its members at its stated meetings, as this is the only way by which they can become acquainted with its resources, and those which are promising, be trained and strengthened by exercise. The neglect of this, and the consequent superficial knowledge of the attainments of the members, has led to the hasty ordination of many a licentiate, whose future life has been a burden to himself, and worse than useless to the church, and who, had a different course been pursued, might have been useful and happy in another department of christian labour, or have been induced to labour for that necessary knowledge which would have made him an acceptable and useful Pastor.

The churches in the primitive ages cultivated the field in their immediate vicinity, and having done this, they sent it to the "region beyond." We wish particularly to impress upon your mind the fact that the churches claimed this as their privilege, and rejoiced, amidst suffering and sacrifice, to perform it as their duty. They bestowed abundant and constant labour upon the field, and they gathered in a corresponding harvest. If we would be equally successful in our efforts, we must be equally devoted

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to the work, and arduous and unremitting in our toil. To the Pastors and Brethren of Sister Churches at this time assembled, I say "go and do likewise."

2d. But our exertion must be *united* and *pecuniary*.

The power of association is as extensive as it is effective. One man toiling by himself without any friendly eye to encourage him in his exertions, would accomplish very little in a lifetime; whereas the cheering influence of fellowship would lighten his heart, while it nerved his arm. As the grand enemy of man has taken advantage of this principle, and has made it a standing ordinance in the propagation of evil, we need not be astonished that the fountain of wisdom has converted it into an instrument for the increase and extension of good. The spirit of christianity is one essentially uniting and comprehensive; it gives scope for the sanctified operation of the social principle, and represents its subjects as associated by the dearest and most lasting ties.

The principle upon which, by Divine command, they are formed into churches, lays the foundation of an association as extensive as the circumstances of the case will admit, for purposes sanctioned by the word of God; and such associations will be useful if their transactions be scriptural, in proportion as they are extensive: whereas, if they are not regulated by the word of God, the extent of the association will only confer additional ability to disseminate evil. To the power of association for evil, Europe was indebted for the degradation and slavery, and the reign of darkness and delusion, by which the most atrocious severities were inflicted upon an impotent and dispirited race, and the progress of civilization retarded for centuries; and it is to the power of asso-

ciation for good that we must attribute all that is ameliorating and ennobling in our civil, and magnificent and renovating in our religious institutions. Without the principle of extended association, the vast field of our Foreign Missionary operations would never have been occupied; and the stability and increase of our Institutions at home have been effected by the same unfailling instrument. The true secret of strength, permanence and extension, is union—close and enlarged union. Without it, though some Churches may prosper for a time, in the end they will be like the sundered rods, broken in pieces and scattered to the winds without an effort: whereas if they were firmly compacted by an affiliated association, the united body must be destroyed before one of its members can suffer; and all attempts to crush and destroy it, would only tend to increase their strength, by a more perfect consolidation.

Upon this principle are based the Bible, Missionary, Tract and Sabbath School Societies, and all those other noble public Institutions which are the glory of the age in which we live, and which, during the last forty years, have had such an extensive influence in exalting human character and promoting human happiness. The Prince Edward Island Home Missionary Board owes its existence to the same noble principle; and in proportion to the extent to which it is sustained, and the wisdom and pious zeal by which its efforts are directed, will be the success with which it shall be honored of God.

That this Society should have some opposition to contend with, while it is a matter of deep regret, is nevertheless any thing but unexpected. All similar institutions have had their revilers, and upon what ground should we claim to be exempt? Cold hearted

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and selfish professors have ever been the enemies of ardent piety and extended evangelic effort; and it would have been a curse, and not a blessing, had we gained the commendation of the Sleepers in Zion. The power of prejudice, and a limitedness of vision, may lead many well-intentioned and pious christians to withhold their influence from such an institution for a time, but it will ultimately receive their hearty co-operation. That we shall meet with opposition from without, it requires neither a prophet, nor the son of a prophet, to foretell; for as surely as we urge the claims of the Holy Gospel, and insist upon those of a spiritual church, we shall call into activity the powers of evil, and rouse the wrathful animosities of the sons of flesh. But this opposition must only quicken our zeal, and strengthen our union. Our only safety from outward foes, lies in unanimity and compactness within; and when we can appeal to the Word of God, as "the man of our counsel," and the director of our way, we shall be able, successfully, to silence the tongue of the gainsayer.

That the principle of associated exertion implies pecuniary contributions on a more extended scale than any other, is so generally acknowledged, that it requires no illustration. All admit that they should give liberally, but it is to be feared few give as much as they ought. Christians seem to have no standard of liberality, for they generally make a standard for themselves, by giving as others give, thus "measuring themselves by themselves," and not following the scriptural rule, to give "as the Lord hath prospered them." Jacob says "the Lord shall be my God, and of all that thou shalt give me, I will surely give a tenth unto thee. "Abraham gave a tenth; and even

the Heathens consecrated one-tenth of all they possessed, besides the best of the spoils, and their numerous offerings, to the service of their gods. Zenophon and the father of History, inform us that this was common among the Greeks; and Pliny tells us that the Arabians were equally liberal in supporting the services of religion. Now, brethren, if Jews and Heathens gave one-tenth of all their substance, besides numerous offerings, for the support of their religion, how much should christians give for the support of the stated ordinances of the Gospel, for themselves and their families, and for sending it to others who are dying for the bread of life? The poorest amongst us who wishes to sustain the character of a christian, can and should give a tenth; and those who are in happier circumstances, one-sixth, or more, as the necessities of the case may require. The Countess of Warwick gave one-third; and history informs us of many who imitated the noble example of their great representative, and gave their *all*. The christian dispensation requires greater devotedness, as it is one of greater spirituality, and it positively prohibits the "living to ourselves" and "laying up treasures on earth," Matt. ii. 9. The christian should dread an increase of worldly goods as the strongest temptation to unfaithfulness and pride; and he who withholds from God that which is his privilege and duty to give, cannot expect prosperity; or if he should become rich his riches will be a snare to him, rob him of all that is truly valuable, and embitter his future existence: whereas "the liberal soul shall be made fat;" and he that "soweth bountifully, shall reap bountifully;" the more he gives, the more he shall be prospered of God.

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But while the Gospel shows us what we should give, it expressly assures us that all our offerings should be voluntary. The Gospel, in no department, knows anything of compulsion: "The Lord loveth a cheerful giver." The Redeemer himself was supported, during his personal ministry, by the free will offerings of the people whom he instructed; and his disciples, while unfolding that word which was the power of God unto salvation, were dependent upon the contributions of the pious, who ministered to them of their substance. And so it is with your Society. It has received no government aid—and God forbid that it ever should—but it derives its revenue from the spontaneous gratuities of the lovers of Zion. May God enable each of us this day to go forward and consecrate our substance to him with a willing heart! May we prize it as our highest privilege to pour forth, not only from our abundance, but also from our poverty, encouraged by the recorded assurance, that even the smallest gift, in the absence of a more costly offering, will be accepted and honoured by the God of the temple, and the author of the work.

3d. The motives which should stimulate us to increased exertion.

One grand feature of christianity is its recognition of intelligence and will in the beings upon whom it urges its claims. There is nothing tyrannical in its spirit; it conquers by the influence of persuasion, and leads forth its delighted captives by the power of love. Throughout the whole of the christian course, the "man in Christ" advances only as he grows in the "knowledge of Jesus Christ," so that he acts not more from the rising sympathy of a benevolent heart, than from the growing intelligence of an enlightened understanding. The conversion of the

sinner, and the obedience and self-denying exertions of the christian indeed, are all effected by the power of motive. Bear with me while I attempt to lay before you some of those motives which should awaken your sympathy, and prompt you to increased efforts in this good work and labour of love.

I. Consider for a moment the condition and claims of those whose renovation this Society contemplates.

I have no intention of comparing the Home with the Foreign Missionary field, as the subject would of itself be sufficient to occupy one discourse; and as it may be more fully discussed during this session of the Board. This society's operations are confined to the Island, and all who are acquainted with its lamentable destitution, are compelled to acknowledge that all the labour it can command is very inadequate to its pressing necessities. There are thousands in this little Isle who know nothing about real christianity, and have no desire that any one should teach them; there are thousands more who are mere formalists, who do not know whether there be any such thing as living religion, and who live and die in their delusion; and there are hundreds at least who are regular attendants upon the stated services of God's house, who live only to reject the Gospel, and die unregenerate. This, I regret to say, exists among all denominations, and is owing to a want of devotedness and power, and seraphic fervour in the ministry, and to coldness, prayerlessness and indifference in the people. The inclemency of the winter, the poverty, laboriousness and isolated condition of the new settlers, who are embedded in the forests, prevent many of them from coming long distances to the "house of prayer;" and that which at first existed from apparent necessity, owes its continuance to the power of habit. Thus their

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carelessness about eternity increases with their carelessness about the world, until the soul becomes entombed in a stupid insensibility, which bids defiance to religious impressions, and crushes the hopes, and paralyzes the efforts of the servant of God.

Now where is the christian who can look upon such prevailing degeneracy—such reckless self-soul-murder, unmoved? The pious Psalmist, when viewing the growing iniquity of his people, when he beheld the transgressors, and was grieved, exclaims “O that my head were waters, and mine eyes a fountain of tears;” and again “rivers of waters run down mine eyes, because they keep not thy law;” and again, “horror,” or as it should be rendered, the burning blast of the Desert “hath taken hold upon me, because of the wicked who forsake thy law.” The Apostle warned those Philippians who “minded earthly things,” and could not forbear weeping while he told them that they were the “enemies of the Cross of Christ,” and that their end would be destruction; and the blessed Redeemer himself showed the depth of his sorrow for the guilt of his people, when he wept over the devoted city and cried “If thou hadst known, even thou in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” If you can look upon abounding iniquity and prevailing indifference to God and to holiness, without having your “spirit stirred up within you,” it is high time for you to awake, “arise, and call upon thy God that thou perish not.” My brethren, it becomes us to come out and separate ourselves from the degenerate, dwarfish christianity of the present age, to aim after the higher attainments of the christian life, to carry out the principle of entire consecration, and dedicate body, soul and

spirit to the service, so that we may labour with an Apostolic zeal, and be crowned with an Apostolic success.

II. The growth of christian character demands increasing exertion.

Religion, though a personal, is also a relative thing. It is personal, as a principle in the soul; and relative, as exhibiting that principle in action. In the former, it is the seed in the ground; in the latter, it is the herb bearing fruit, and scattering fragrance to the delight and joy of all around. Christianity is not only a system of truth to be believed, but a flood of light to awaken feeling, and give birth, direction and permanence to exertion.

The christian is often compared to the natural life, and young converts are exhorted as "new born babes desire the sincere milk of the word, that you may grow thereby." Now christian effort is as essential to the vigour and growth of the inner man, as exercise is to the strength and perfection of our bodies; and the believer who neglects the cultivation of that wisdom which leads to the salvation of deathless souls, will be cursed with leanness of soul, as certainly as is the debauchee with weakness and disease. The christian virtues acquire strength and beauty as they are exerted, and the most certain means of destroying them is to visit them with neglect. Here then is a motive to action. If you aim at christian excellence, you must remember that it can only be attained by persevering exertion.

Christians are to be followers and imitators of Christ; and they must seek to be so imbued with his spirit, as to be able to say with him, "my meat is to do the will of him that sent me, and to finish his work," before they shall be able to "seek and save

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that which was lost." The greater and more enduring their efforts, the more do they understand the meaning of the maxim "it is more blessed to give than to receive;" for "he that watereth, shall be watered also himself." Let us, my brethren, consider Christ the great Apostle of our profession, in his patient endurance of suffering, in his steady unwearyed exertions amidst the most violent and deadly opposition, in his unwavering adherence to the great cause for which he came forth, in spite of a thousand distractions, and in his entire consecration to human recovery, from which neither self-denial, nor degradation, nor reproach, nor sacrifice, nor labour, nor suffering, no, nor death, could for one moment turn Him aside; let us consider Him and acquit ourselves as his followers—shrink from no difficulty or danger, no privation or sacrifice, so that we may reflect his unquenchable love, and be conformed to the splendour of his perfect character.

The true secret of christian advancement is in entire devotedness. The more you grieve over sin in others, the more you will avoid it in yourselves; and the efforts you put forth for the conversion of sinners will exalt the character, and increase the tone of your own piety. The more you feel for the perishing, the more tender and deep will be your concern for yourselves.

The happiness of the christian is intimately associated with christian effort, for it enlarges the soul, and brings into healthful exercise the generous sympathies of the human heart. There is no happiness equal to that produced by the elevation and ennoblement of the benevolent affections: this is the luxury of doing good. The conversion of souls is so great a work that it causes joy even among the angels in

Heaven, and constituted the joy which was set before Christ, in the prospect of which he endured the death of the Cross; and could must be that heart that will not leap for joy when heirs of glory are born of God into the kingdom of his Son. The true secret of happiness is to have the whole soul bent upon the great work. No christian can be happy that is not aiming at the conversion of souls.

III. The certainty of success should excite us to action.

That the work of God shall prosper, and the adorable Redeemer triumph over all opposition, is a fact disclosed with clearness and unequivocacy in the Sacred records, all persons are compelled unhesitatingly to acknowledge. The holy men of old, who spake as they were moved by the Holy Ghost, beheld in holy vision the thickening triumphs of the Prince of Life. They declare that "the stone cut out without hands shall become a great mountain, and fill the whole earth"—"He shall have dominion from sea to sea, and from the river to the ends of the earth"—that "as surely as Jehovah lives, the whole earth shall be filled with his glory"—that "the earth shall be full of the knowledge of the Lord as the waters cover the sea"—and that to Christ shall be given the Heathen for his inheritance, and the uttermost parts of the earth for his possession. The teachings of the Saviour and the writings of the Apostles, all convey the same glorious truth, "for he must reign till he hath put all enemies under his feet." 1 Cor. xv. 25.

But though the Bible unfolds the grand result of Christ's glorious mission, it at the same time reveals the means by which it is to be effected, viz. the faithful witnessing of a devoted Church. The infallible success of the instrumentality employed, is disclosed as

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an encouragement to persevering activity. Many a devoted servant has labored amidst reproach and privation, with very little apparent success; but the fruit of his toils has been made manifest, even after his dust has been mingled with the clods of the valley. It is our privilege to "plough in hope," knowing that God's "word shall not return to him void," but that "in due season we shall reap if we faint not." Our success is certain, though it may not appear to us or to all in the present life; for though "one soweth and another reapeth" in time, at the last we shall appear before the presence of the heavenly glory, with all the children whom God hath given us, who shall be to us crowns of joy, and rejoicing in the day of the appearing of our Lord Jesus Christ. Though we may toil like the disciples all night; or wrestle as did Jacob with the angel till break of day; or with the great Apostle, spend three whole days in agonizing prayer, we shall not labor in vain or spend our strength for nought, "for he is faithful who hath promised—Heaven and earth may pass away, but the counsel of the Lord shall stand, and not one jot or tittle of all that He hath spoken shall remain unfulfilled: for the mouth of the Lord hath spoken it.

Let all the talent and resources of the world, all the ingenuity and power of hell, every weapon that the skill of devils can invent, and that the children of hell can employ; let persecution light her fires and engage in her unhallowed work the strong arm of civil power; let civil war desolate the earth, and every bond of union be burnt asunder; let the Heavens gather blackness, their secret places send forth their thunders, the winds rise, and the floods lift up their voice, so that the world shall present one scene of

anarchy and vast convulsion—let all that is hateful and malicious in men and in devils, and all that is overwhelming and formidable in nature, be leagued in determined and appalling array, against the onward work of the Prince of peace; yet the “Lord will have them in derision;” “he that sitteth in the heavens shall laugh; He is “mightier than the noise of many waters,” and he stilleth the tumult of the people. “Why do the heathen rage and the people imagine a vain thing?” “If God be for us, who can be against us?” The Kingdom of Christ shall be advanced in spite of all opposition; the triumphs of his Cross shall be multiplied, and the glory of his grace shall be increased by the very means adopted to retard and destroy them. The wisdom of God must be proved to be foolishness—the power of the Almighty must be subdued by the impotence of His creatures—the deep and wide-spreading flood must be swallowed up by the drop in the bucket—the everlasting throne must be overturned by the creatures of a day—and all that is eternal and immutable must be overpowered and engulfed by that which is temporal and transient, before any power can neutralize the labors of the children of that growing kingdom, which the counsels of Jehovah have destined to fill, not only the earth, but the very Heavens, with its glory!

I have only to add, that this great scheme of righteousness occupied the bosom of God, before the “Heavens were stretched out, or the foundations of the world were laid;” and that long before the universe was arrayed in its loveliness, or the silence of eternity broken by the grateful adoration of newly-formed, and holy intelligences, the advancement of this interminable empire was contemplated by Jeho-

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val with the profoundest satisfaction, and was the source of the most unutterable delight. The fact, then, that the sympathies and thoughts of the Almighty have been concentrated upon it from eternity—that it exhibits the result of the combined wisdom of Father, Son, and Holy Ghost—that it is watched with the most surpassing solicitude, and directed by the deepest skill—and that into the hands of the Redeemer all power in Heaven and in earth has been committed for its furtherance and defence, secures the rapidity of its progress and the certainty of its ultimate triumph?

The kindoms of this world are destined to totter and to fall; the wisest administrations to give place to others better adapted to the genius and progression of society; and the highest earthly glory of the present age shall fade before the brightness of some future, though now undiscovered wonder; but this Empire shall know no change, but that of rapid progression and undying triumph. The clouds of ignorance shall be dispersed before the brightness of its coming; delusion and settled superstition shall be sundered and hurled before its onward power; every obstacle shall be overcome, and every enemy repulsed and destroyed, and upon the ruins shall be erected that magnificent structure—the mountain of the Lord—the glory of the whole earth—the temple of the sanctified ones, redeemed from among men to hew forth his praises, who hath called them out of darkness into his marvellous light.

Brethren, a host of motives crowd upon me to urge us to this high and holy work, but which neither your time nor my strength will permit me to enforce. The example of our adorable Redeemer, the first Great Missionary of his own Cross—at once the author and

great preacher of his Holy Gospel, should constrain us to incessant exertion. "Though he was rich"—rich in the possession of all the treasures of the universe, all the glories of Heaven, and all the praises of eternity; yet he laid them all aside, that he might take a body of human flesh, tabernacle with men, and sanctify himself for the work to which the counsels of eternity had appointed him. Though he knew that nothing but suffering, neglect, ridicule, cruel mockings, and the basest ingratitude awaited him, he came forth to publish the Father, to bring life and immortality to light, and to point with unwearied zeal the benighted and perishing, to the way of life. He devoted himself with untiring activity to the preaching of repentance and faith, as he journeyed from city to city, intent upon exhibiting to all eyes that love of which he was at once the express and embodied representation, and the gift. He shrank from no degradation in fulfilling his work; but stooped to the companionship of the vile and the sinner, and hurried onward on his career of deep humiliation till he endured even the shame of the Cross. His benevolence was such that he not only gave his labor, his all, but *himself*, and his love for perishing sinners was so ardent and so great, that he even died for them.

His apostles were distinguished by the same heroic devotedness to the great work. They took as their pattern the example of their Lord—the great apostle of their profession, and aimed at the exhibition of the same mind that was in him. There was a time when the treasures of wealth, the allurements of honour and of ease, and the will of the flesh, had charms for them, but "the former things had passed away," and they now sought higher riches and more lasting distinctions; their sole aim, was the honor that cometh

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from God, and their high distinction, that of being "wise to win souls." No labor was so arduous, no sacrifice so great, no self-denial so severe, no suffering so excruciating—no, no death so alarming or dreadful as to turn them from that purpose to which they had so solemnly and entirely consecrated themselves. Their uniform steadfastness under the most trying circumstances was a perpetual, living exhibition of the great apostle's declaration, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God." They delighted to suffer for Christ, and rejoiced in great tribulation; for they thereby proved the power of the Gospel which they preached, and the faithfulness of the Saviour whom they offered to men. I need not add that their success was worthy of their efforts. In every place they had seals to their ministry and credentials of their apostleship, by the establishment and enlargement of churches, by the scattering of superstition, and the neglect and ruin of heathen temples, and by renewed baptisms of the Holy Ghost on themselves, and on those whom they had been instrumental in reclaiming from the kingdom and power of darkness, and introducing into the freedom and grace of God; and by which they were fitted to enter upon new and hitherto unmolested territories, that they might be crowned with the glory of renewed and extended triumphs. Who among us, my Brethren, does not pant to be partakers of their glory and success? Who would not gladly forsake all that he has, and go forth as they did to storm the very citadel of the wicked one, could they only have the assurance of the same all-sufficient aid, and be crowned with similar mani-

festations of Divine approbation? My Brethren, we have the recorded promise of the Lord, the assurance of his presence and blessing, and the certainty of success. Let us only imbibe their spirit, rival them in their exertions, and we shall assuredly be crowned with similar success.

The glory of God so eminently promoted by Missionary exertion, should constrain us to action. "As I live, saith the Lord God, the whole earth shall be filled with my glory: and the grand instrument by which this is to be effected is, the Gospel extensively and purely diffused by an active and devoted Church: for the whole of redemption shall redound to the praise of the glory of His grace." The "*man in Christ*" not only devotes himself entirely to the glory of God, but he longs and prays, and labors that God may be glorified by the grateful obedience of all his creatures. We cannot but regard transgression as derogatory to his honor and as insulting to the glory of his character and the rectitude of his claims; and who can look upon the prevailing neglect of his gospel, and the multiplied violations of his law, without feeling his spirit stirred up within him for the honor of his majesty? Can we think of the heartless services and the daring mockery with which the children of this world presume to impose upon the heart-searching and all-seeing God?—upon crowds of profane and mimic worshippers who throng the house of prayer, who impiously call themselves by his name, and pretend to reverence his will, but who are in heart the children of the god of this world, whose ways are evil, and whose end is, to be burned—can we look and think upon such daring insult without emotion?—without being impelled by a zeal for God's honor to unfold the great truth that "God is a spirit, and they that worship him must wor-

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ship him in spirit and in truth." Can you think upon the neglect of God's house, upon the violation of his Sabbaths, and upon the thousand ways in which our fellow-men around us trample upon the riches of the grace of God, despising his most tender love, and setting at nought all his earnest expostulations and gracious offers of salvation and eternal life, without being grieved for the folly and recklessness of the people, and putting forth your most earnest endeavours to rouse them from their sleep of death, and if possible to save them from the coming destruction? Ask yourselves whether your hearts should not burn with zeal for the glory of your Redeeming God—and what should be your instant and great endeavours to prevent such formality and wickedness, so insulting to God, and so full of ruin to mankind.

The happiness of men beyond the grave, should stimulate your exertions. It is certain that the wrath of God is revealed against all ungodliness, even in this life; but the growing miseries of a sin-stained conscience in time, are but as a drop in the bucket when contrasted with the thickening horrors of the "Lake of fire." Think of the anguish, the torment, and smoke of the blackness of darkness, and of the worm that dieth not—of the fiery confusion and eternal anarchy of the pit of destruction—and then turn to the blessedness, the ceaseless delights, the music and glory of the heavenly kingdom, and remember the fact that God has given you the means and called you to the work of saving souls from death. Think of the misery from which the soul would be delivered, who should be saved through your instrumentality, and of the glory and ineffable delights of which it would be made the partaker—and tell me if this will not rouse you to exertion? The man whose heart is not all emotion

—and whose powers and means are not all exertion, when contemplating such a subject as this, should not only abandon all pretensions to christianity, but should blush to acknowledge that he exhibits the form, while he is destitute of the feelings of a man!

Let our obligations to Christ, by whom we have been redeemed from hell, and ransomed from the power of the grave—who has called us to be saints, and commissioned us as his witnesses to the world—who has enrolled our names in the book of life, and prepared us mansions in the Kingdom of the heavenly glory:—let the thousands of our fellow men, our fellow-countrymen, our fellow-subjects, our neighbors and our kindred with whom we have continued intercourse, and whom every person now hearing me can personally reach, who speak the same language, and dwell in the same island of the sea—let their sin-blackened and blood-stained, yet deathless souls, arouse us to send them the only remedy for so tremendous an evil—let the glory of the church on earth, the joy of the Redeemed in glory, of angels in the presence of God in Heaven, and of the glory of God and of his Son Jesus Christ, together with the animating and distinguished reward recorded in my text, constrain us to this high and holy work. May we exhibit the character, engage in the work, and ultimately rejoice in the reward of those who turn many to righteousness—to shine as the stars for ever and ever.

CONCLUDING REFLECTIONS.

I. My Brethren in Christ who compose the Church of the living God, let me urge you to labour in your different departments of Christian enterprise. You have been called out, and set apart and sealed before

an intelligent and wondering universe, as a host of chosen witnesses for his cause and glory. You have voluntarily and gladly, and entirely dedicated yourselves, your influences and your possessions, to his service *alone*; and you have announced it as your highest privilege to be altogether conformed to his holy requirements—that you prize it as your meat and drink, and life, to do his will. If you are Christians, you have been redeemed from among men—ransomed by the precious blood of our adored Immanuel, and are his true and rightful property; so that all claims but His are false, all authority usurped, and your submission to any foreign power, in any degree, an act of disloyalty, and traitorship, which merits destruction. It is equally at variance with the acknowledged principles of your own new-being, and the constitution of his holy government.

To you, as his witnesses, have been committed the extension of his Kingdom, the diffusion of his gospel and glory, and the salvation of deathless souls. Your duty is to exhibit the gospel in your daily walk and conversation, so as to make your whole life a living embodiment of its mighty truths. You are not to live to yourself for the prosecution of your own purposes, schemes or interests, but to Christ; to the furtherance of his kingdom, purposes and glory. The man of the world may toil for its shining dust, and value the applause and distinctions which it offers, and yet violate none of those principles by which he professes to be regulated—the world, the flesh, and the devil, are the masters whom he serves, and self is the idol of his adoration; but the Christian, who professes to take the Son of God as his example, must have the same mind that was in Him, and walk even as he walked. We must show the same compassion-

ate love for the perishing and self-destroyed, and labour with a like earnestness for their salvation; we must manifest the same engrossing desire for the advancement of the Divine glory, which will lead us to seek that God may be glorified in us; we must be dead to the world, to our own feelings and interests, and be concerned about the whole earth being filled with the glory of God. If you do not labour and pray to convert sinners, and teach transgressors the way of the Lord, you have no certain evidence that you are Christians—you have no right to that high and holy name—to the hopes and consolations of the Gospel, or to the privileges of the Christian brotherhood:

Your duty and your privilege is to sound out the Gospel—to send to every dwelling and every person in the island—to press it upon their acceptance with unwearied diligence and fervent prayer, until all shall be sealed as the children of God, and shall have become witnesses for his truth and glory:—and after this blessed consummation, it is still your privilege and high obligation to send it to other lands, until every individual of the human race shall have bowed to its sceptre, and become partakers of its peace. While one soul remains out of Christ, it is the duty of the whole Church to spend its entire strength in prayer and effort for its conversion; and never to rest until God shall have constituted him a temple for himself through the Spirit. It is your work, my brethren, to labour unremittingly for God—to spare no cost, to shrink from no danger, so that you may do the will of Him that hath redeemed and called you to be saints, and fellow workers unto the kingdom of God; it is God's to bless your labour with

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abundant success: a Paul may plant, an Apollos may water, but it is God that giveth the increase.

To expect that God will miraculously convert souls, while the Church neglects to employ those means which he has appointed "to save them that believe," is a compound of condensed infidelity and brazen and high presumption! By what name shall we call that which dares to expect that the Almighty will violate his established order, because the creature chooses to slumber in indolence and crime?

II. My brethren in the ministry, let us perform our work. If we have been truly called and ordained of the Lord to this great work, let us arise and give full proof of our ministry, by striving to "deliver them that are drawn unto death, and those that are ready to be slain." We have been placed as watchmen, let us warn the people lest they die in their iniquity, and their blood be required at our hands—as leaders in the Christian army, let us be ensamples of self-denial, patience and christian valor—and as overseers of the flock of God, let us watch for their souls as those that must give an account, and feed them with knowledge and understanding in the truth. It becomes us to look to ourselves that we be ensamples to the flock in all holy diligence, uncorruptedness of doctrine and righteousness of life, in faith and labor, in meekness, in gentleness and love, so that we may adorn our profession, and the gospel be not blamed; lest the woe of the "shepherd that leaveth the flock" should fall upon us, and our arm be clean dried up, and our right eye be utterly darkened. Zeck. xi. 17.

Men and Brethren—all of you who love Christ and keep his commandments, let us be ashamed and confounded, because of our past indifference in this work of the Lord—let us repent of it in dust and ashes, and

abandoning the iniquitous selfishness of the age, let us haste to the blood of sprinkling, to be washed thoroughly from our sins, and consecrate ourselves anew and entirely to him who hath redeemed us—let us meditate upon the iniquity of the world, and the lukewarmness of the church, till we be duly affected with the alarming fact that they are destroying souls and dishonouring God; and with trembling hearts and weeping eyes we enter into the very holiest, by earnest and importunate prayer, and plead before the Shekinah with wrestling earnestness, crying “Deliver us from blood-guiltiness, O God of our salvation! —“Awake, awake, O arm of the Lord, as in ancient times, and in generations of old, and send out thy light and thy truth”—until the Lord open the windows of Heaven and pour down blessings till there be no room to contain them.

My brethren! all time and all worlds arouse us to action. The lost, the misspent of the forgotten past, the misery and thoughtlessness of the rapid present, and the thickening horrors of the coming future, call loudly for exertion. The spiritual desolation and expanding wretchedness of the unconverted millions of our perishing world, stretch forth their hands in growing agony for the bread of life—the redeemed before the throne, the rejoicing angels in heaven, and Father, Son and Holy Ghost, all urge us by their increasing glory to send out that word by which heirs of immortality are born of God into the kingdom of his Son, and joy transmitted through all ranks and principalities in the heavenly kingdom—and the lost in hell send up their imploring groans, entreating us to preach the gospel to the living—the prisoners of hope, lest they should go to that place of torment, and add to their crowding sorrows.

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Brethren, go forth to the work animated by a higher ambition than that of wealth and empire, seeking higher honors than those of earthly fame, and aspiring to greater acquirements and nobler distinctions than this world can confer—to those presented in the expressive language of our text—shining as the brightness of the firmament and as the stars for ever and ever.

ERRATUM.—Page 14—Omit the latter part of the Seventh line from the bottom, and the three following lines.

