A Sermon Preached at North Yarmouth, February 16, 1825: at the
Ordination of the Rev. George D. Boardman, as a Missionary to the
Heathen

Jeremiah Chaplin
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Rev. GEORGE D. BOARDMAN,

AS

A MISSIONARY TO THE HEATHEN.

BY JEREMIAH CHAPLIN, D. D.
PRESIDENT OF WATerville COLLEGE.

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SERMON.

PSALM Ixxi. 16.

_I will go in the strength of the Lord God._

THE psalm from which these words are selected is ascribed to David, and was probably written by him on occasion of the rebellion of Absalom. That rebellion was one of the most distressing events of David's life. The rebel was his own son, a son to whom he felt a strong attachment. Besides; he was by this rebellion reminded of his sin in the matter of Uriah, and of the divine denunciation, that the sword should not depart from his house. On both these accounts, his feelings must have been indescribably painful. Nor was it a trivial consideration to him that the revolt was hourly becoming more and more general, and that, in consequence of the near approach of the rebel army, he was under the necessity of flying from his capital, and of leaving behind him the holy ark, the appointed symbol of the divine presence. Indeed, the sufferings of David, on this occasion, must have been severe in the extreme. The clouds, which had gathered over him, were thick and dreadful. But he will neither despond, nor trust in a created arm, "I will go," says he, "in the strength of the Lord God."

1. He will not despond. However arduous or perilous the course to which his duty calls him, he resolves to pursue it. He does not sit down discouraged as the perverse Israelites did when they were directed to take possession of the promised land. They were so terrified at the accounts which the spies had given them of the mighty walls of its cities and the gigantic stature of its inhabitants, that they chose to return into Egypt, or even to die in the wil-
derness, rather than engage in an enterprise of so much difficulty and danger. David was a man of ano ther spirit. He resembled Caleb and Joshua, who exhorted the people to be courageous, and to go forward at the divine command. He was not, indeed, insensible of the formidable obstacles which lay in his way. But the view he had of them did not arrest his progress. Amidst all the discouragements of his situation, he, with that magnanimity which true faith inspires, boldly says, "I will go."

But,

2. It is manifest that his resolution was not founded on the confidence which he had in himself, or in any created being. He was, it is true, an able general. On many occasions he had obtained the most signal victories, and had covered himself and his countrymen with glory. Besides; at the time referred to in my text, he had a considerable number of powerful adherents, on whose wisdom and valor he might be expected to rely. There was Joab, an old experienced commander who, for many years, had marched at the head of the hosts of Israel, and had seldom returned from the field of battle unattended by the shouts of victory and the spoils of vanquished enemies. Under him was a band of veterans who, though far from being numerous compared with the multitudes who followed Absalom, might, if advantageously posted, be able to check his progress, or even to render the issue of the contest doubtful. Nor was it unreasonable for David to suppose that, notwithstanding the vast numbers who had engaged in the rebellion, there were still some thousands in Israel whose minds remained unchanged, and who would contend with the most heroic bravery in defence of their aged king. But he seems to have lost sight of all beneath the skies. He turns his eye from creatures, and fixes it steadily and exclusively on God. "I will go," he does not say, in my own strength, or in that of Joab, or Abishai, or of the other mighty men who surround me, but "in the strength of the Lord God."

My hearers, you will all allow that it was proper
for David to adopt the resolution expressed in my text. And is not the same resolution equally proper for a minister of Christ; especially for one who is going as a missionary to the heathen? To me nothing appears more congruous to the character of a missionary than to say, “I will go in the strength of the Lord God.” For,

I. A missionary to the heathen must stand in peculiar need of divine aid.

Dependence is inscribed, in legible characters, on all created beings. The most exalted of them form no exception to the truth of this remark. The seraphim, who stand in the immediate presence of the Almighty, can do nothing of themselves. If they “excel in strength,” it is because He, who created and upholds them, has “strengthened” them “with all might according to his glorious power.” If they are swift in the execution of his commands, it is because he “maketh his angels spirits, his ministers a flame of fire.” But this dependence on God is more conspicuous in those “who dwell in houses of clay, and are crushed before the moth.” We, especially, have reason to acknowledge that “in him we live, and move, and have our being.” Hence, nothing is more proper than an acknowledgment of his hand in all the success which we may enjoy, even the management of our temporal concerns. The husbandman cannot plough his ground, or sow his seed, without divine aid; and if he could, the harvest would still depend on events over which he has no control. He cannot command the fructifying shower, or the genial warmth of the sun, without which the earth, though well cultivated, would soon become an inhospitable wilderness.

Can any one suppose that we are less dependent on God for success in our attempts to cultivate the moral world? The latter, we may rest assured, is, by far, the more difficult work. What minister of the Gospel, in view of the arduous duties of his sacred calling, can forbear to exclaim, “Who is sufficient for these things?” And yet, how easy is the work of an
ordinary minister, compared with that of a missionary to the heathen! If the former is often depressed, and ready to sink under the difficulties and discouragements attending his work, how large a measure of divine grace is needed by the latter! He must, generally speaking, leave his native land, not for a year or two, but forever. He must bid farewell to parents, brothers, sisters, and other endearing friends, expecting never to meet them again on this side the grave. He must leave those hallowed temples, those sanctuaries of God, where he has seen the divine glory, and felt himself constrained to exclaim, "How amiable are thy tabernacles, O Lord of hosts! A day in thy courts is better than a thousand!" He must leave those churches with whose members he has surrounded the sacramental board, and received the memorials of the Saviour's dying love. He must leave those ministers with whom he used to mingle souls, when bowing with them before the mercy seat, or conversing on the great things of God and eternity. He must expose himself to the perils and untried sufferings of a voyage, perhaps half round the globe. Nor do the evils which he has to encounter end here. No; they increase and thicken upon him with every step he takes. Is the station assigned him within the torrid zone? He is ready to faint beneath a vertical sun, and is in danger of falling an early prey to disease and death. Does he reside among the wandering tribes of the north? How can he bear the intense cold, and the dreary prospect which meets his eye on every side! And should his lot be cast in a more favoured spot, where the climate is temperate and the soil fertile, he has still to encounter difficulties of a very formidable kind. Let him be situated where he will among heathens, his condition must be hard and trying. He has, at the outset, a language to learn which bears scarce any affinity to his own, or to any other language with which he is acquainted. Several years of incessant toil must, of course, pass over him before he is properly qualified for his work. Besides: the moral state of heathens is
somewhat different from that of unrenewed men in Christian lands. The latter are, indeed, equally “dead in trespasses and sins.” They are as destitute of love to God, and as really opposed to his character and government as heathens are. Still, in addressing them, the preacher has some important advantages of which he is destitute when he addresses heathens. He finds their reason and their conscience on his side, and, frequently, has nothing more to do than use the language of expostulation, and press upon them an immediate and earnest attention to truths which they already admit. The case is widely different with him who addresses heathens. He has to deal with persons who are strangers to the first principles of true religion. He has to teach them every thing, even the creation of the world and the being of an eternal God. And if they were docile, his task would be comparatively easy. But this, alas! is far, very far, from being the case. The native opposition of their hearts to the holy doctrine of the Gospel, is increased and fortified by all the prejudices of a religious kind which they imbibed in early life, and which have gathered strength with each revolving year. Hence they are eminently dull of hearing, and slow to understand even the most simple truths. The more learned among them act the part of disputants, and employ against the missionary all the arts which sophistry can invent to puzzle and confound him; while the illiterate, with equal aversion to the Gospel, betray that levity of character, that sottish stupidity, that abandonment to gross vice, and, in many instances, that total destitution of the amiable and engaging, which render them, in a high degree, disgusting and repulsive. If they make any progress in Christian knowledge, it is so little that, unless his patience be equal to that of Job, it will be exhausted. He must give them “precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.” When he pleases himself with the thought that he has imparted some valuable instruction to them, he, perhaps, finds anon,
that they formed no correct idea of his meaning, and are as much enveloped in the darkness of paganism as they were before. His task, indeed, somewhat resembles that of a man who is climbing the Andes, and who, after he has labored hard for a long time, and has ascended above the clouds, finds, at length, that the summit, which he wishes to gain, is still at an immense distance from him.

It may not be improper to mention here, the danger to which the missionary is exposed in relation to his own spiritual state. The passive impressions, of which we are susceptible, are all weakened by repetition. The missionary, on his first arrival at a heathen land, is greatly shocked at the sight of temples devoted to idolatry, and at the spectacles of vice and misery which every where meet his eye. But he eventually becomes so familiarized to these things, that, in viewing them, he ceases to feel that horror which they once inspired. He can behold, almost without emotion, those dire scenes which formerly filled him with jealousy for the Lord of hosts, and with deep compassion towards the heathen around him. He is, at the same time, in great danger of suffering in his spiritual state from other causes. He is very liable to be unduly elated. The letters which he sends home, are published in different countries, and are read by multitudes. He finds them in most, if not all, the periodical works which he peruses. In the same publications he often meets with encomiums on his piety and talents, well calculated to give him an exalted idea of his own merits, and of the estimation in which he is held by the christian public. With such incentives to pride, it is not to be wondered at if the missionary, though truly pious, should not always feel that deep humility which becomes a disciple and a minister of Jesus Christ. Nor will it be strange if, on some occasions, he go into the opposite extreme. Should his character be assailed, or his prospects of usefulness be overcast, he will be in great danger of indulging despondency, and of murmuring at the hand of God. It should be remembered, too, that while he
is peculiarly exposed to temptation, he is, in a great measure, destitute of those things which are adapted to fortify his mind against it. He has but a small share of the precious means of grace which he so richly enjoyed in his native land; and which, while they excited and invigorated the principles of grace implanted in his heart, operated as a powerful check on the influence of corrupt affections.

The difficulties, which I have now mentioned as attending the employment of a missionary, are certainly very great, and clearly show the need he stands in of divine aid. But there are other difficulties, still more formidable, which he may be called to encounter. It is by no means improbable that missionaries to the heathen will, in many places, experience a large share of persecution. Many christians appear to me to underrate the efforts which are likely to be made for the overthrow of the cause of Christ. They seem to imagine that the conflict, which has been so long maintained between the church and her enemies, is nearly over, and that she has little more to do than take possession of that inheritance which her God and Saviour has promised her. But, my hearers, I cannot help thinking that such expectations will prove delusive. Many events which have taken place, within a few years, are peculiarly calculated to arouse the prince of darkness, and to excite him to the most vigorous exertions for maintaining his authority in our fallen world. The ardour and perseverance with which the friends of Revelation have laboured to extend the christian pale, and the success which has crowned their efforts, can hardly fail to alarm that malicious spirit, and excite him to muster all his forces to oppose the progress of truth and righteousness. He did this, at the commencement of the christian dispensation. During more than two centuries, the conflict which he maintained with the church of Christ was fierce and bloody, and extended over a great part of the then known world. And can we suppose that the season of millennial glory will be introduced without some desperate efforts on the part of Satan to prevent it? Do not the Scrip-
tures teach us that such efforts will certainly be made? What mean the "three unclean spirits like frogs proceeding out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet?" They are expressly called "the spirits of devils," and are said to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Does not this prophecy plainly intimate a general movement on the part of the enemies of God; a combination the most formidable that was ever effected by the powers of darkness? And can we suppose that, after making such vast preparations against the kingdom of Christ, Satan will quietly disband his forces, and do nothing to uphold his sinking cause? Will he not rather contend with the utmost rage and fury, when he sees the kingdom of Christ spreading in all directions, and himself in the most imminent danger of being driven from a world in which, for nearly 6000 years, he has maintained an almost universal empire?

But in the event of such a mighty conflict, who are most likely to suffer? Against whom will the enemies of Christianity discharge their most envenomed arrows? Who must expect to stand "in the forefront of the hottest battle?" Who, if not those, who by their missionary labours, have contributed most to dispel the darkness which has so long covered the nations, and to bring mankind to a renunciation of the service of sin and Satan?

If the foregoing representations be just, do they not evince the truth of the proposition which I am endeavoring to establish? Do they not demonstrate the arduousness of the work to which a missionary is called, and the peculiar need he stands in of divine aid? This, I trust, will be readily granted by all my hearers. They will, of course, admit that nothing is more suitable to the character of a true missionary than to say, "I will go in the strength of the Lord God."

The propriety of his adopting this language will farther appear, if we consider,
II. The strong reason he has to believe, that all
that divine aid which is needful for him will be gra-
ciously afforded.

1. The Lord is able to assist his servants.

Were Jehovah like the gods of the heathen, we
might well despair; for they “are vanity and a lie,
the work of men’s hands.” But “the Portion of Ja-
cob is not like them.” “He is the mighty God,
even the Lord, who hath called the earth from the
rising of the sun to the going down thereof.” He is
so great, that “heaven, even the heaven of heavens,
cannot contain him.” He “hath measured the wa-
ters,” not of brooks and fountains only, but of rivers,
and lakes, and seas, and mighty oceans, “in the hol-
low of his hand; and hath meted out heaven,” the
vast expanse, in which are so many suns and
worlds, “with a span; and hath comprehended the
dust of the earth in a measure, and hath weighed the
mountains in scales and the hills in a balance. All
nations before him are as nothing, and they are count-
ed to him less than nothing and vanity.” And is he
not able to do for his servants more abundantly than
they can ask or think? What are renowned princes
and powerful armies compared to him? How easily
did he destroy Pharaoh and his mighty host in the
Red Sea? “Thou didst blow with thy wind; the sea
covered them; they sank as lead in the mighty wa-
ters.” The Assyrians were equally unable to stand
before him. Their monarch had, indeed, been very
successful in his wars, and had extended his conquests
far and wide. Calno, and Carchemish, and Hamath,
and Arpad, and Damascus, and Samaria had all been
subdued under him. And in view of what he had a-
chieved, he exclaimed, “By the strength of my hand
I have done it, and by my wisdom, for I am prudent;
and I have removed the bounds of the people and ro-
bbed their treasures, and have put down the inhabit-
ants like a valiant man.” But how vain was this
boasting! How soon is the proud Assyrian confound-
ed when Jehovah undertakes to deal with him! In a
single night, a hundred and four-score and five thou-
sand of his troops are slain by an angel of the Lord, and the trembling monarch returns ashamed to his capital, where he falls by the hands of his own sons.

God is equally able to frustrate the attempts of wicked spirits. These, it will be readily admitted, are all arrayed against his people. "We wrestle not," says an inspired apostle, "against flesh and blood," that is, not against human enemies only, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places." But what are all the powers of hell in a contest with Jehovah? He who "cast them down from heaven, and reserved them in chains of darkness to the judgment of the great day," can easily control their rage, and hinder the execution of their designs.

It is an encouraging thought, too, that the Lord is able to impart unto his servants all needful supplies of grace. The Scripture speaks of "the manifold grace of God," and of "the exceeding riches of his grace." We do not, probably, understand the full import of these expressions; but we may be assured that they imply a superabundance of grace in God, and an adaptation of that grace to the wants and necessities of his people. When they are in darkness, he can easily disperse the clouds which have gathered over them, and cause them to "walk in the light as he is in the light." When they are ready to indulge "the spirit of fear," he can fill them with holy courage, and make them "valiant for the truth." When they are sorrowful, he can not only assuage their griefs, but "fill them with all joy and peace in believing." Have they strayed from the fold of their heavenly Shepherd? He can "restore their souls, and lead them in paths of righteousness." Or have they fallen into a languid and inactive state? He can invigorate their graces, and cause them in their obedience to be swift "as the chariots of Amminadib." In short, whatever may be their case, he is able to do for them more abundantly than they can ask, or even think.

Nor is he less able to give success to the efforts of
his people for the salvation of the heathen. To convert heathens is indeed, as I have already shown, a mighty task, a task to which no human or angelic power is adequate. But it is easy to him who has the hearts of all men in his hands, and turns them as the rivers of water. The blindness and obduracy of the heathen are no obstacles in his way. What though their heart is a heart of stone? When he smites this rock with the rod of his power, the waters of holy love and of penitential sorrow will flow out abundantly.

2. The Lord has graciously promised to assist his people.

It is worthy of our observation that the promises, which he has made in his word, are exceedingly various, and adapted to the diversified wants and necessities of his people. Are they in danger? And do they stand in need of divine protection? This, they are assured, shall be afforded them. “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shall thou trust; his truth shall be thy shield and buckler.” “The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from henceforth, and even forever more.”

Are they at a loss as it respects their duty? Do they, while travelling through the wilderness of this world, feel themselves in danger of taking a wrong path? They are assured of divine guidance, “I, says the Lord, “will instruct thee and teach thee in the way that thou shalt go; I will guide thee with mine eye.” “I will bring the blind by a way that they knew not; I will lead them in paths which they have not known. I will make darkness light before them
and crooked things straight. These things will I do unto them, and will not forsake them."

Are they ready to sink under the weight of their sufferings? The voice of Inspiration assures them of divine support, and of deliverance in due time. It says to each of them, "Cast thy burden upon the Lord; he will sustain thee." "His anger endureth but a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

Are they ready to despond in view of the greatness and difficulty of the work assigned them? They are assured of divine help. "Fear not thou worm Jacob—I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth. Thou shalt thresh the mountains, and beat them small, and make the hills as chaff. Thou shalt fan them, and the wind shall carry them away and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel."

Are they constrained to reside in those regions of the earth where they cannot enjoy the ordinary means of grace? And are they thirsting for the streams of that river which maketh glad the city of God? Let them listen to these precious words, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Jacob will not forsake them. I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

Does their situation expose them to great and sore temptations? Let them remember the declaration of an Apostle, "God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it."

Finally. Are they called to labor for a long time
with little or no visible success? This is, indeed, a hard case; a trial more difficult to be endured, than almost any other. But, blessed be God! his word contains an assurance adapted to encourage the most unsuccessful of his faithful servants. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

Such, my hearers, are the promises contained in the word of God. And can we wonder that St. Peter calls them "exceeding great and precious?" The real christian values them more than thousands of gold and silver. And well he may; since they assure him that, however great the work assigned him, or the privations and sufferings connected with it, all needful aid from heaven will be afforded him.

3. This assurance is confirmed by the fact, that such aid has, in past ages, been actually afforded.

In support of this assertion, we could easily find enough to fill volumes. A few examples only, and such as are especially adapted to the subject and occasion, will be selected.

Shall we first direct our attention to the prophet Elijah, and consider him at that memorable period of his life when he had his famous controversy with the prophets of Baal? How interesting the scene! Ahab, and his prophets, and all Israel are assembled at Mount Carmel. The object of the meeting is to decide the important question, whether Jehovah or Baal be the true God. Elijah goes near, and addresses the assembly. "I, even I only," says he, "remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them, therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye upon the name of your gods; and I will call upon the name of the Lord; and the
God that answereth by fire, let him be God.” This challenge is accepted by the prophets of Baal. They select their victim; they cut it in pieces; they lay it on Baal’s altar. They call on Baal from morning till mid-day. But all in vain. There is no voice, nor any that answers.

When they have made a thorough trial, and the vanity of their idol worship is fully exposed, Elijah proceeds to exhibit proof of Jehovah’s power. He repairs the broken and long-neglected altar of Jehovah; he makes a trench about it; he puts the wood in order upon it, and lays the consecrated victim thereon. Then, to render the experiment, which he is about to make, the more satisfactory, he orders an abundance of water to be poured on the sacrifice. This sacrifice, he assures the spectators, drenched as it is with water, shall be consumed by fire from heaven. His preparations are finished. The multitudes stand around him anxiously waiting for the result. The holy man looks up to heaven, “Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art God.” Such was the prayer offered by Elijah. Nor was it offered in vain. The holy fire descends; it consumes the sacrifice, and the wood, and the stones, and the dust, and licks up the water which is in the trench. Never was victory more complete. No doubt remains in the mind of any one. They who before halted between two opinions, are now all satisfied. They fall on their faces and exclaim, “Jehovah, he is the God; Jehovah, he is the God.”

Shall we now look for a few moments at the Apostles of Christ? The task assigned them was, perhaps, the most difficult ever assigned to mortals—that of propagating the Christian religion throughout the world. The obstacles in their way were great, and, apparently, insurmountable. The Jews had, for ages, been looking for a temporal Messiah, who, they expected, would appear in great worldly pomp, would march at
the head of a mighty army, would subdue all their enemies under their feet, and would raise their nation to the very pinnacle of earthly glory. And while they were greatly attached to the rites and ceremonies of the Mosaic institution, and expected that the observance of them would be continued under the reign of the Messiah, they felt a still greater attachment to the traditions of their fathers, and considered the authority of these as paramount to that of the written law.

Such were the views and feelings of the Jews when the Christian religion was first introduced. The course which they pursued in relation to it was such as might be expected. They could not believe that Jesus of Nazareth, the son of a carpenter, who disclaimed all pretensions to temporal dominion, was that august personage whose advent kings and prophets had anticipated with so much joy and triumph. Nor could they relish that simple, spiritual, holy doctrine in which he instructed them. Still less could they relish the severe language which he employed in speaking of their traditions, nor the pungent reproofs which he administered to those of the nation who were considered by the people at large as oracles of wisdom, and illustrious examples of moral excellence. It cannot, therefore, be justly wondered at that, with all the evidence of his divine mission which his holy life, sublime discourses and stupendous miracles afforded, they did not acknowledge him to be the Messiah, but persecuted him even unto death.

Nor is it strange that, after he left the world, the same spirit raged against his apostles. They were engaged in propagating the same religion. Nor could they proceed a single step in this holy work, without charging the Jewish nation, at least implicitly, with the atrocious crime of putting to death the Son of God.

Their task was equally arduous when they directed their attention to the Gentile world. The difficulties, which they had to encounter here, were, indeed, somewhat different; but they were equally hard to be overcome. The apostles and their asso-
ciates were Jews, and were hated and despised on that account. Nor was the Gospel itself more welcome to heathens than it was to the votaries of Judaism. The idea of trusting for salvation in a Jewish peasant, who had been condemned and crucified by a Roman governor, was, in their estimation, the most chimerical and absurd that ever entered the heart of man. As the preaching of the cross was a stumbling block to the Jews, so it was foolishness to the Greeks. Besides; the votaries of idolatry could not fail to perceive, that the universal prevalence of the Gospel must be attended by the entire overthrow of all other systems of religion. Christianity denounced, as absurd and impious, the various forms of heathen worship. Its direct tendency was to destroy the whole fabric of superstition. If it prevailed, heathen altars must be overturned, and heathen temples demolished. No wonder, then, that the most vigorous efforts were made to arrest the progress of those holy men who made it the main business of their lives to propagate the Christian faith.

And who, let me ask, were these holy men? Were they distinguished by noble birth, or sounding titles, or princely fortunes, or extensive influence? No, truly. These were advantages to which they had no pretensions. Nor, if we except St. Paul, were they distinguished by parts or learning. They were, generally, plain, unlettered men. But they were men whom the Lord had chosen to be his witnesses to a sinful world. They knew his will, and prepared to execute it. They went forth "in the strength of the Lord God," expecting that his grace would be sufficient for them. Nor were they disappointed. The Lord, in whom they trusted, went with them and gave them grace equal to their day. The spirit which they received from him was "not the spirit of fear, but of power, and of love, and of a sound mind." He gave them "a mouth and wisdom which none of their adversaries were able to gainsay or resist." When immured in the gloomy recesses of a dungeon, they could pray and sing praises to God; and when pub-
liely beaten by order of the Sanhedrim, they could depart rejoicing that they were counted worthy to suffer shame for the name of Jesus. My brethren, if the Lord call us to great labours and sufferings, he will certainly give us proportionable supplies of grace. So it was with the apostles; and so it will be with the missionaries of our own times who “go in the strength of the Lord God.”

Nor ought we to pass over in silence the wonderful success which attended the preaching of these first ministers of the cross. However repulsive the doctrine, which they inculcated, to the feelings of both Jews and Gentiles, it was, in innumerable instances, “the power of God unto salvation.” Multitudes “turned from idols to serve the living God, and to wait for his Son from heaven;” and multitudes, who had been abandoned to immorality and vice, became distinguished monuments of sanctifying grace. “The word of God grew and multiplied.” Within a few years after the ascension of Christ, numerous churches were planted in Judea and Samaria; and before the close of the apostolic age, Christianity had spread its benign influence over a great part of the then known world.*

*It may be objected that the instances which I have adduced are not in point, inasmuch as they relate to men who were favored with miraculous aid, a blessing which even the best of men are not, in our days, entitled to expect. This objection, at first view, appears somewhat plausible; but the futility of it will be manifest on a careful examination. The instances which I have adduced go to establish two points: First, that God is able to assist his servants to the utmost of their wishes. Secondly, that he is disposed to assist them as far as they need. On both these grounds, we are authorized to derive encouragement from the miraculous aid afforded to Elijah, to the apostles of Christ, and to other holy men who lived in ancient times. It is a matter of no consequence what kind of aid is afforded, provided it be sufficient. This seems to me a satisfactory answer to the objection. But something more may be said. The aid afforded to ancient saints was not wholly of the miraculous kind. Not to insist on what the Lord did for them in the ordinary course of his providence, the communication of sanctifying grace to their souls was an invaluable blessing, and tended much to qualify them for serving God and their generation. Further, as it respects the success which attended the efforts of the apostles, it was owing much more to a divine influence on the hearts of their hear-
It was originally my intention to advert, while discussing this article, to those holy men who had the principal hand in effecting the ever memorable Reformation from Popery. But lest I should trespass on your patience, I proceed to remark,

4. That the work of evangelizing the heathen is one which evidently has the divine approbation.

This will appear, if we consider a few things.

First, it is a work eminently calculated to promote the best interests of the heathen.

Some of the assembly may expect that, in attending to this branch of my subject, I shall show how prejudicial heathenism is to the welfare of mankind, even in the present world. This I might easily do. The evidences which we have of the wretchedness of heathens are, alas! too numerous and convincing. I might tell you that, in the very best portions of the heathen world, the people at large are extremely poor, and that the evils of poverty are not alleviated by those benevolent institutions which so much abound among Christians—that no asylum for orphan children, no infirmary, no hospital, nor any general provision by law for the education of the poor is to be found in heathen lands. I might tell you that, throughout the heathen world, the condition of females is peculiarly wretched—that, denied the means of mental culture, secluded from public view, and confined to occupations the most servile and degrading, they neither feel the true dignity of their sex, nor are qualified, in other respects, to enjoy the refined sweets of social intercourse. I might tell you that, in India, hundreds of widows annually immolate themselves on the funeral piles of their de-

ers, than to any display made by themselves of miraculous powers. The miracles which they wrought, though well calculated to arouse the attention of their hearers, and even to produce in them a speculative conviction of the divine origin of Christianity, were not sufficient to humble their hearts, and make them true disciples of Jesus Christ. A secret but almighty influence, accompanying the outward means of grace, and giving efficacy to them, was the principal cause of the wonderful success of apostolic preaching. And, blessed be God! this influence is still afforded.
ceased husbands—that thousands and tens of thousands of both sexes perish, every year, in consequence of the festivals observed in honour of heathen gods—that, while some of these are crushed beneath the mighty wheels of the car of Juggernaut, others, enfeebled by sickness, die neglected on the public roads, and are left to be devoured by dogs and vultures—that in some places, the aged are abandoned to want and death by their own offspring, and that in others, infants are thrown into the rivers to be drowned, or instantly devoured by alligators. And I might easily demonstrate, that the condition of the heathen, even in a temporal view, would be greatly meliorated by the introduction of the gospel among them. But these are topics so trite and familiar, that they need not be insisted on in this discourse. There is another view of the heathen far more interesting to them, and to us. Whether they are happy or miserable on earth is, comparatively, of but little importance. This life is short. “It is,” to use the impressive language of Inspiration, but “a vapour, which appeareth for a little while, and then vanisheth away.” After a few revolving years, its sorrows and its joys are alike forgotten. But that future state, to which we are all bound, will never end; and, whatever some may say to the contrary, it must be a state of misery to all who are not renewed by the grace of God. This is a truth most plainly asserted in the inspired writings; and it leads to the most painful conclusion respecting the future state of those who are unacquainted with the Gospel of Christ. Heathens, it will indeed be granted, are under a dispensation of mercy. God will, undoubtedly, forgive and save them, if they sincerely repent and turn to him. But we have no reason to suppose, that, in ordinary cases, he imparts the grace of repentance to those who do not enjoy the light of the Gospel. This, I apprehend, may be fairly inferred from various considerations; particularly, from the universal prevalence of vice and wickedness in the pagan world. The truly awful description which St. Paul gives of the heathen in his day, may be
justly applied to the heathen of our own. They are "full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, deceitful, proud, boasters, inventers of evil things, disobedient to parents, covenant-breakers, without natural affection, implacable, unmerciful." Such is their character in life, and such in death. They live without God, and die without hope. Millions of these unhappy beings are passing off the stage of life, every year, and swelling the mighty catalogue of those who had previously entered the world of woe. And shall we, my hearers, do nothing to prevent their ruin? We hold in our hands a sovereign remedy—the remedy which eternal mercy has provided—for all the evils under which they groan. Yes, this remedy is in our possession. Many of us have felt its efficacy in our own souls. It has proved the power of God unto our salvation, and inspired us with a joyful hope of glory, honor, and immortality beyond the grave. Nor have we any reason to doubt but that it is adapted to produce the same happy change in heathens which it has produced in us.

Secondly, the work of evangelizing the heathen is one in which the Lord has expressly authorized his servants to engage.

"Go teach all nations," said the ascending Saviour to his disciples. "Go ye into all the world and preach the Gospel to every creature." Can we suppose that this commission was given to none but those who lived in the apostolic age? If so, why did our Saviour add, "Lo, I am with you alway, even unto the end of the world?" Besides; there is precisely the same reason now, for sending the Gospel to Burmah or Hindostan, which there was anciently for sending it to Greece or Rome. The state of heathens is as deplorable in our days, as it was in the days of the apostles. Can we suppose, then, that the great commission given at the commencement of the Christian economy, expired more than sixteen hundred years ago? Have all the ministers of Christ, from that time to the present, been prosecuting their labours without
any warrant from him? No, surely; the commission, which he gave at first, is still in force. A christian minister in our day, has no limits assigned him but those of the habitable globe. He has as good a warrant to preach the Gospel in India or China, as in any part of christendom.

Thirdly, to prepare the way for sending the Gospel to the heathen, was one principal object which God had in view in the mission of his Son.

Christ was himself a missionary. He was sent from heaven for the express purpose of opening a way of salvation to lost sinners; and, in sending him, the Father had a view not merely to the Jews, among whom his ministry was exercised, but to the world at large. This is manifest, not only from the commission which he gave to his apostles, but also from the express declaration of the Father to him: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." And as the mission of Christ had respect to all nations, so, undoubtedly, it had respect to all ages. The Father in sending him had as much regard to the present inhabitants of the earth, as he had to those who lived in ancient times. This is evident from the fact, that multitudes at the present day are blessed with the grace of God, and are rejoicing in a good hope of eternal life. Can we doubt, then, whether God, in the mission of his Son, had a special regard to the heathen of our own times? No. He, unquestionably, intended by this means to open a way for the communication of divine mercy to their souls. If this be admitted, how deep an interest must God have felt in the cause of missions! Jesus Christ was his "only begotten Son," "the brightness of his glory, and the express image of his person," infinitely worthy of his paternal love, and infinitely dear to his heart. Yet he sent him into our sinful world, clothed him with our nature, subjected him to a life of poverty and toil, exposed him to the
contradictions and reproaches of wicked men, and finally gave him up to suffer by their hands a most painful and ignominious death, the death of the cross! All this was done to promote that great work of which the missionary efforts of the present day constitute a most important branch. And could the Almighty have given a more convincing proof of his regard to the missionary cause? If he spared not his own Son, but gave him up to advance this cause, we cannot doubt but that he loves to see it prosper, and will afford his gracious aid to all who, from right motives, endeavour to promote it.

Nor ought we to forget,

Fourthly, what changes he has effected in the civil state of mankind, with a view to its advancement.

There is, perhaps, as much sin in the world now, as there ever was. Certainly we often hear of the perpetration of crimes the most atrocious; and our own observation is enough to convince us that the world we live in is, generally speaking, in a state of alienation from God; a world that lies in wickedness. It is, however, certain that, in various respects, the state of mankind, at present, is far more favorable to the progress of Christianity, than it was in ancient times. Not to insist on the discovery and settlement of this western continent, or the subjugation of a great part of India by Europeans; there are various other things, in the present state of the world, which deserve our particular notice. Among these, I may well mention the facility with which intercourse is now maintained between nations the most remote from each other. There is but little difficulty in conveying missionaries to any part of the globe, or in sending them such supplies as their situations require. Besides; there has been, within a few centuries past, a vast increase of knowledge. Within that time, mankind have been blessed with many noble discoveries in the various departments of science. A host of sublime geniuses have arisen to disperse the clouds which had previously overspread the minds of men, and to pour the light of sound philosophy on a benighted world.
Nor ought it to be forgotten that knowledge is not now, as it was formerly, confined to a few. It is spreading its salutary influence over whole countries. Men of all ranks are drinking plentifully of its crystal streams. The facilities for effecting its general diffusion are wonderfully augmented. How are universities, colleges, and other seminaries of learning multiplied! How great is the number of those charitable associations whose object it is to afford the advantages of education to the poor! How prodigiously are copies of useful books multiplied by means of the press! How much important information is contained in our newspapers, magazines, and other periodical works! I may add, how general appears the disposition among men of all ranks to canvass every subject interesting to their happiness, and, in forming their opinions, to exercise that independence of mind which becomes the dignity of intelligent and moral beings! How great is the decline of that spirit of bigotry and intolerance which anciently possessed the minds of men, and which prevailed so much, even after the dawn of that glorious Reformation which distinguished and ennobled the 16th century! and how rapidly is the contrary spirit spreading its benign influence over the world!

These events are truly auspicious to mankind in various ways. They are especially so, as they facilitate the propagation of Christianity. Ignorance, and bigotry, and intolerance, are the mortal enemies of our holy religion. She puts on no disguises. She courts investigation. She submits herself to the scrutinizing eye of the genius and the scholar. All she demands is a full and impartial examination of her claims, with liberty to her votaries to think for themselves, to avow their belief in her divine origin, and to act in conformity to her sacred precepts.—Yes; the progress of knowledge, of candour and of liberty is highly favourable to the Christian cause, generally, and to the cause of missions, in particular. It is calculated to make Christians feel the importance of missionary exertions, and to unite them
in one grand effort to extend the Saviour's kingdom throughout the world. And let it not be forgotten, that this change has been produced by the counsel and agency of God. The impress of his hand is visible upon it. Nor can we reasonably doubt but that, in effecting it, he had a special regard to that great work which his church has undertaken to perform—the work of evangelizing the world.

Fifthly, as another proof that the cause of missions has the approbation of God, I will mention the missionary spirit which has been manifested, within a few years past, by the Christian church.

The present time is the commencement of a new era in the progress of Christianity. The people of God, in various parts of the world, have been almost simultaneously excited to pray, and that with unusual fervour, for the spread of the Gospel and the enlargement of the Redeemer's kingdom. Under this impression, they have agreed to set apart the first Monday in every month for the express purpose of commending to God the cause of missions, and of supplicating his mercy on the heathen world. Nor have they been satisfied with praying only. They have been powerfully impressed with the duty of exerting themselves in other ways for the advancement of this great object. The day in which we live is distinguished by wonderful efforts for the dissemination of gospel light. I call these efforts wonderful. I do not, indeed, say that they are as great as they should be. But I can say, without fear of contradiction, that they are uncommonly vigorous and widely extended. Zion seems to have heard the voice of her King and Saviour, saying, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not, lengthen thy cords, strengthen thy stakes." Yes, she has heard and has obeyed. Her sons, have aroused from their slumbers, and have come up "to the help of the Lord, to the help of the Lord against the mighty." A great number of young men, and some of riper age, have come forward with a zeal and disinterestedness seldom equalled, and
have offered to go as missionaries to the heathen. Neither the attractions of their native country, nor the emoluments and honors which they had reason to expect in secular employments, nor the toils and dangers of a missionary life, have been sufficient to hinder them. Love to Christ and to the perishing heathen has not only made them willing to go, but has rendered the thought of staying at home altogether painful. Others, who have not felt it their duty to become missionaries themselves, have done much to promote the cause of missions by exerting their influence in its behalf; and a still greater number by contributing of their temporal substance for its support. In these pious labours, not only the sons but the daughters of Zion have engaged. Female societies for the benefit of the heathen are greatly multiplied, and are doing their full share towards promoting the missionary cause.

Such is the present state of things. And is it not the effect of a divine influence on the hearts of men? Undoubtedly it is. It cannot be satisfactorily accounted for on any other principle. And what does this influence so powerful, so general, indicate? Does it not give us the highest reason to believe, that the cause of missions is the cause of God; and that his benediction may be expected by all those who, from right motives, are labouring to advance it?

Sixthly, the work of evangelizing the heathen must be approved of God because it tends to advance the kingdom of his Son.

Christ, not only as a divine person, but as Mediator, has a right to the whole world. This is evident from the declaration which he made to his apostles before he left them. "All power," said he, "is given unto me in heaven and in earth." It follows, of course, that the heathen nations are the property of Christ. This agrees with Psalm ii. 8, where the Father is represented as saying to him, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now the heathen nations occupy a large pro-
portion of the habitable globe. The most populous empire now on the earth, I mean that of China, is entirely heathen. The same may be affirmed of Japan and Thibet, and, generally speaking, of Tartary, and Hindostan, and Burmah. We must add, that most of Africa, and a considerable part of America are still covered with heathen darkness. Such, and even greater, is the extent of the heathen world, the whole of which, though it belongs to Christ, is in the hands of his enemies. Can any thing be a greater reproach to him? And ought not this reproach to be rolled away? It certainly ought. It has remained already too long. His servants begin to realize this, and are ashamed of their past negligence. They know that many centuries have elapsed, since he authorized his church to labour for the advancement of his interest in every part of the world. They feel their obligation to him who, out of love to their guilty, perishing souls, left the court above, the songs of angels and his Father’s bosom; and who, after spending more than 30 years of humiliation and toil and suffering in our fallen world, poured out his soul unto death on Calvary’s cross. They are, at the same time, encouraged by the assurances contained in the Scriptures respecting the extension and glory of his kingdom in the latter days. They read in that sacred volume, that “he shall have dominion from sea to sea, and from the river to the ends of the earth”—that “they who dwell in the wilderness shall bow before him,” and that “his enemies shall lick the dust”—that “the ships of Tarshish and of the isles shall bring him presents,” that “they of Sheba and Seba shall offer gifts”—nay, that “all kings shall fall down before him, and all nations serve him.” With the feelings which these truths are fitted to inspire, and in humble dependence on divine aid, they have resolved to rescue this inheritance of Christ from the dominion of the powers of darkness, and to give it that moral and spiritual culture which it needs—to make this “wilderness as Eden,” this “desert as the garden of the Lord.” Can any thing be more dism-
interested, more noble, more truly Christian than such an enterprize? Christ, it is true, can do the work alone. His arm is almighty. He can easily drive the enemy from his heritage, and, by pouring down his spirit from on high, can soon transform the wilderness into a fruitful field. So in the primitive age, he could have planted Christianity throughout the Roman empire without the preaching of his apostles; and he could now cause religion to flourish in Christian lands without any preaching at all. I may add, he could with equal ease cause the earth to yield her fruits spontaneously, and relieve mankind from the necessity of following laborious occupations. But his infinite wisdom has seen fit to pursue a different course. He generally employs instruments of one kind or another to effect his purposes. And if his people are to be employed at all; if they are not to suffer themselves, at this most interesting period of time, to be wholly inactive; in what way can they please him or his Father more than by engaging in a work which he has so much at heart, and in which his glory is so deeply involved?

Finally, that the cause of missions is one which God approves, may be inferred from the favour which he has shown to those who have been engaged in it, and from the signal success with which he has crowned their efforts.

In attending to this article, a wide field opens before me. I shall not, however, detain you long upon it, but shall merely glance at a few of the most prominent objects which it presents.

Shall we look for a few moments at the Moravians, who, nearly a century ago, went as missionaries to Greenland? The difficulties which they had to encounter were truly formidable. They went to a country eminently cold and barren; a country where the most unremitting efforts of skill and industry are hardly sufficient to procure the bare necessaries of life. As to its inhabitants, they were, at the time the missionaries went among them, remarkable for those unamiable qualities which characterize savages
of the very lowest grade. Nor did they manifest any disposition to hear the word of God. Nay, when a missionary was addressing them, on the all-important doctrines of religion, they would sometimes make him the subject of their sport and ridicule. During several long years, no tokens of a work of grace appeared among them. But the good missionaries, though sometimes discouraged, and ready to sink, did not abandon their work. They trusted in the Lord; and he, not only sustained them, but eventually caused them to see brighter days. While they are employed in describing the great love of God in sending his Son to die for sinners, some of their savage, and till now inattentive hearers, are deeply affected. They begin to feel as the publican did, when he smote upon his breast, and cried, “God be merciful to me a sinner;” and as the 3000, on the day of Pentecost, did, when they said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” Nor was the good work confined to a few. In process of time, a very considerable number of these stupid, degraded beings were quickened by the power of divine grace, and were “made to sit together in heavenly places in Christ Jesus.”

To what portion of the vast missionary field shall I next direct your attention? Shall I remind you of the glorious success which has attended missionary efforts in the South Sea Islands? Shall I repeat what you have often heard already, that whole nations, there, have abandoned the rites of heathen worship, and cast their idols to the moles and to the bats? Shall I mention what has been done among the aborigines of our country, by the ministry of an Eliot, a Brainerd, the Mayhews, and many others? Shall I point you to South Africa, and tell you what wonders have been achieved, among Hottentots and Boschen men, by Vanderkemp, and Kicherer, and other holy men who have laboured there? Shall I tell you of Ziegenbalg, and Grundler, and Swartz, who laboured so successfully at Tranquebar, and Tan jore, and Madras, and other places in the southern
part of India? Shall I refer you to Bombay and Ceylon for evidence that the cause of missions is the cause of God? Or shall I direct your attention to Bengal, where Ward once laboured, and where Carey and Marshman are labouring still? Here is a mission truly worthy of our notice, not only on account of the vigour and perseverance with which its objects have been pursued, but also on account of the glorious success with which it has been crowned. In relation to this mission we may well say, “What hath God wrought?” Carey’s motto, when he commenced his missionary labours, was, “Attempt great things; expect great things.” He attempted to translate the Scriptures into Bengalee. This he thought a great work, and this he expected, or rather hoped, to accomplish. But how far has the success of that mission surpassed the most sanguine expectations of all its friends! Carey and his associates have translated the whole Bible into six languages, and parts of it into thirty-five more; have established missionary stations in various parts of India; have put in operation a printing office on an extensive scale; have sent forth between thirty and forty native preachers; have founded and endowed a college for the instruction of the natives in divinity, and in the liberal arts and sciences; and have been instrumental of the conversion of a great number of precious souls. More, indeed, has been done by these truly apostolic men in thirty years, than we could expect the same number of men to do in two hundred. What shall we say? Is not the hand of God in all this? Has he not assisted these his servants? Undoubtedly he has. He has girded them with strength and made their way perfect. Under his conduct, they have gone forth “conquering and to conquer.” Every mountain before them has become a plain, and every valley has been exalted; the crooked have been made straight, and the rough places smooth. When ready to sink beneath the weight of duties devolved on them, they have found that underneath them were the everlasting arms. When unbelief has whispered, “The work
is great, and will never be accomplished;” they have heard the voice of their Father and their God, saying, “Fear not.” Yes, he has “led them by his right hand and his glorious arm, dividing the waters before them, to make for himself” in India “an everlasting name.”

My hearers, there is another mission which, on several accounts, is still more interesting to some of us, and which, I am happy to say, has been favoured with special tokens of the divine approbation. Many of you will, doubtless, have anticipated me when I tell you that I allude to the mission in Burmah. Twelve years only have elapsed, since our worthy brother and sister Judson first set their feet on Burman shores. Their encouragement, at that time, was small indeed. They were alone, were not acquainted with an individual in the whole empire, had made no proficiency in the Burman language, and were quite uncertain whether their friends in America would afford them a support. Besides; the government, they well knew, was of the most despotic kind, and in the hands of a heathen idolater. They were continually liable to be arrested by the civil power, immured in a dungeon, or consigned to a cruel and ignominious death. But they went “in the strength of the Lord God.” They looked to him as their Rock and Fortress, their high Tower, and their Deliverer. Nor did they look in vain. He was their “Refuge and Strength, a very present help in trouble.” Under the shadow of his wings they dwelt secure; and by the grace which he imparted they went forward and prospered.

Some very trying events, it is true, have taken place in relation to that mission. Mr. and Mrs. Judson have both, at times, been compelled by sickness to leave their work. Mr. Hough thought it his duty to remove from Rangoon to Calcutta, where he resided a considerable time. The first application made to the emperor for permission to propagate the Christian religion among his subjects, was rejected with indignation and scorn; and some of the inquirers
among the Burmans, of whom, for a season, the most cheering hopes were entertained, relapsed into their former course of idolatry and wickedness.

Nothing in relation to this mission was, perhaps, more severely felt by all its friends, than the fate of the two young men, the ever-to-be-lamented Colman and Wheelock, who, with their wives, joined Mr. and Mrs. Judson at Rangoon, in September, 1818. Their talents and devotedness of heart to the cause of Christ marked them out as qualified in an uncommon degree for missionary labours. They understood the work; they had counted the cost of engaging in it, and were prepared to sacrifice all which was valuable on this side heaven for its advancement. But, alas! the time allotted to them on earth was short. By an untimely death, they were removed from those fields of labour which seemed whitening before them to the harvest. Dear young men! you long resided under my roof; and each revolving month raised you in my esteem. I marked with growing pleasure your progress in useful knowledge, and the spirit of ardent and undissembled piety which you manifested. Nor were my anticipations of your future usefulness small. I expected you would be rich blessings to the heathen world. But the Lord in his sovereign wisdom saw fit to employ other instruments to effect his purposes of grace in India. Still, the efforts you made in the cause of missions were not in vain. Your example provoked many, and spread the hallowed fire of missionary zeal. And while you were on the mighty waters, your faithful exhortations and fervent prayers were greatly blessed. The vessel in which you sailed was made a Bethel. You heard the once thoughtless, hardened mariner, say with tears, “What must I do to be saved?” and, in due time, you heard him rejoice in the hope of pardoning mercy. This, I know, you consider an ample reward for all your sacrifices and toils. Rest, then, dear youths! The sailors, at whose repentance you rejoiced, will ere long meet you in yonder skies; and, in due time, a
multitude of Burmans shall bless you as the intended instruments of their salvation.

My hearers, can we suppose that these young men were mistaken in their views of duty, when they resolved on a missionary life? No: nor was Thomas, or Martyn, or Warren, or Newhall, or Parsons, whose sun went down, alas! long, long before the expected time. No; they were not mistaken. They did much in a little time; and He, "who is wonderful in counsel and excellent in working," will overrule their early removal from the world for the advancement of the missionary cause. Events of this kind, though they demand our tears, should not discourage us. Amidst these and a thousand other disasters, the work of God among the heathen has gone on and prospered. This remark is true, in particular, of the Burman mission. The misfortunes which have befallen it have served rather to accelerate than retard its progress. There has been within a few years, a valuable accession to the number of the missionaries; a printing office has been established at Rangoon; tracts have been distributed in different parts of the empire; the whole of the New Testament has been published in the Burman language; and what is, on some accounts, still more encouraging, a goodly number of the natives, there is reason to believe, have been brought to the saving knowledge of Jesus Christ. With all these facts before us, we cannot reasonably doubt but that the Burman mission has been honoured with special tokens of the divine approbation.

I will now close my discourse with some Addresses suited to the subject and occasion.

1. To the Candidate for ordination.

The intimacy, my brother, which, for several years, has subsisted between us, has been to me a source of much satisfaction, and has tended, in no small degree, to endear you to my heart. You will not, of course, be offended, if I address you with more freedom than is usually allowed on a public occasion. You will not call in question my sincerity when I as
sure you, that I feel towards you the affection of a father. I knew you at a time when, though sober and regular in your deportment, you were conscious of no higher principles of action than those which influence the more decent part of ungodly men. My acquaintance with you was increased, when you began to feel the worth of your soul, your guilt as a transgressor of God's holy law, and your exposure to that ruin which awaits impenitent sinners. When you began to hope in the mercy of God through Christ, I was a joyful witness of the blessed change. I was present when you ventured, though trembling, to propose yourself to the church in Waterville as a candidate for its fellowship; and when, at the request of its members, you gave, in the public assembly, an account of the gracious dealings of God with you. With me you descended into the baptismal waters, where you were buried with Christ in the likeness of his death; and from these hands you first received the sacred emblems of his body and blood.

The mutual affection which subsisted between us, and the esteem I had for you as a scholar and a Christian, made me very desirous that you should be an instructor in the seminary with which I was connected. My wishes were gratified, and my satisfaction was complete. I hailed with joy the day which gave me an additional associate in the business of instruction and government, and one from whose efforts, I expected, great good would accrue to our infant College.

But how uncertain are all earthly things! The lapse of a few months convinced me that God had destined you to another station. The condition of the heathen lay with weight on your mind. You could not rest. You must leave the College and your native land, and bear the messages of grace to those who were perishing for lack of vision. When your feelings were disclosed, my heart was pained. But I durst not withhold my consent. To oppose your wishes would be, I feared, to fight against God. I submitted to his sovereign will, and have never, to this day, allowed myself to wish that he had ordered things oth-
erwise. I have found by happy experience, that he could bless and prosper the College without your aid. And I feel no doubt, this moment, but that your separation from it will be overruled by him for the advancement of his cause. He is, indeed, "a God who hideth himself;" but still he is "the God of Israel the Saviour." "Clouds and darkness are round about him;" but "righteousness and judgment are the habitation of his throne;" while "mercy and truth go before his face." Yes, my brother, trying as his providence has sometimes been to me, I can confidently say, "He has done all things well." And I doubt not but that at the great day, when the universe shall be assembled before him, he will make it appear to all the members of his ransomed church, and to all other holy beings, that the most mysterious of his dispensations have been the fruits of infinite wisdom and goodness.

Assured of this, my only remaining anxiety is, that you may be valiant for the truth, and be instrumental of greatly advancing the cause of God among the heathen. With this view, I have directed your attention to those words of the psalmist which I read at the commencement of my discourse. I wish you, my dear brother, to take them for your motto, during the rest of your life. A due regard to them will secure you against two extremes into which the servants of God are liable to fall—against despondency, on the one hand; and an undue confidence in yourself, on the other. The safe path lies between them, and is equally distant from both. Take this, my brother. It is the King's high way, the consecrated road in which the ransomed of the Lord are required to walk, and by persevering in which, they shall eventually "come to Zion with songs and everlasting joy upon their heads." Let the resolution of David be invariably yours. Say with him, "I will go in the strength of the Lord God." Say this from the heart, and you will neither be elated in prosperity, nor depressed in adversity, but will maintain that holy equanimity so
conducive at once both to your usefulness and your comfort.

My brother, may that eye which never slumbers watch over you and our worthy young friend who is expected to share with you the toils and dangers of a missionary life. May you “dwell in the secret place of the Most High and abide under the shadow of the Almighty.” Wherever you go, may the Lord go with you and crown your efforts with success. And in the day of final retribution, may I see you approach his throne, amidst a host of converted Burmans, and hear you pronounce these joyful words, ‘Behold, I, and the children whom thou hast given me.’

2. To the Parents of the Candidate.

My dear and respected Friends,

The scene now exhibited in this house must, to you, be truly affecting. Your son is about to be solemnly set apart, as a minister of the Gospel and a missionary to the heathen. He must leave you soon, to visit a far distant part of the earth, where he is expected to pass the remnant of his days. Your attachment to him, I know, is strong. He is to you, a beloved child. The thought that, after a few months, you will, probably, see him no more, must be truly painful. But the cloud, which covers you, is not wholly dark. It has a bright side. What reason have you to be thankful, that your son has been made a subject of renewing grace, has been honoured by the Lord with a dispensation of his word, and has been called to the important and glorious work of preaching Christ to the heathen! Oh think how different your trial is from that of David, when he wrote the psalm from which my text is chosen! A son, a beloved son, was engaged in a rebellion against him, and was aiming, not only to seize his throne, but to take away his life! Ah! this was a trial indeed. This was the bitterness of sorrow. Your sorrow is not like this. Nor is it like that of the holy patriarch to whom the Almighty said, “Take now thy son, thy only son Isaac, whom thou lovest, and get thee to the land of Moriah, and offer him there for a
burnt-offering on one of the mountains which I shall
tell thee of." However, Abraham submitted, with-
out a murmur, and prepared to execute the awful
mandate. And will your repine because your son
is going as an ambassador of Christ to the hea-
then world? No; you will neither repine, nor des-
pound, but, exercising the faith of those ancient wor-
thies, who "out of weakness were made strong,"
will calmly commit your son to the divine protection.
May you and your other children, who are sorrowing
on account of the loss which they are about to sus-
tain in the removal of their brother, be richly blessed
with the supports and consolations of divine grace;
and may you all eventually meet in that world where
the pain of separation will never be known.

3. To the Council, and such other members of the
Baptist churches in Maine as are present.
Honoured Fathers and Brethren,

On the American Baptists is devolved the work of
supporting the Burman mission. The events which
led to the establishment of that mission were some-
what peculiar. It was hardly to be expected that two
young men of another denomination would be the in-
struments of exciting a missionary spirit among us.
But such is the fact. The change of views in rela-
tion to the ordinance of baptism in Messrs. Rice and
Judson, and the efforts made by them in the cause of
missions, were the means of stirring us up to en-
gage in this labour of love. Their exhortations, by the
blessing of God, enkindled a missionary spirit in our
brethren throughout this land, and excited them to
concentrate their energies in the important work of
evangelizing the heathen. With a view, principally,
to this great object, Columbian College was founded
at the city of Washington a few years since; for the
endowment of which the most vigorous and persever-
ing exertions have been made, and with no inconsider-
able success. The appropriations, however, which
were thought necessary for effecting that object, and
those made in aid of missions established on this side
of the Atlantic, have left but little for the support of
The mission in Burmah. It has hence become necessary, if that mission is to be supported, that extraordinary efforts be made in its behalf. This duty, by a late arrangement of the General Convention of the Baptists in our country, is especially devolved on such of the denomination as reside in the Northern States. A Committee has been raised in Boston and its immediate vicinity to manage the whole concern. They have undertaken to organize societies for this purpose; and they very reasonably expect that as the Baptist churches in Maine have furnished but one missionary for the Burman establishment, they will not think it too much to provide means for his support. The young man, my brethren, to whom I allude, and who is about to be publicly set apart for missionary labours, is, I need not tell you, a native of this State. He was bred up among us. He received his classical education at our College. We know him well. We know his honoured parents. Many of us have heard from his lips that blessed Gospel which he wishes to impart to the perishing Burmans. May I not then say, that there is a special, a loud call from the Lord to us to bestir ourselves for the purpose of aiding the Burman Mission? Our brother is willing to perform the most difficult part in this labour of love; to leave his native country, and to pass the remainder of his life amidst toils and perils in a heathen land. Compared with this, the duty to which we are called is altogether easy. It is to pray for the mission, and to contribute a little of our temporal substance for its support. And shall we refuse to do these things? Are we not bound in gratitude to do them? How has the Lord blessed us the past year! Never before, I will venture to say, was our harvest so abundant. Our fields were literally loaded, and our garners are now filled with the precious fruits of the earth. And oh! this is not all. After a long season of spiritual drought and famine, the Lord has blessed us with plentiful showers of grace, and with a wonderful harvest of precious souls. More than a thousand hopeful converts have been added to our
churches, the past year. "This is the Lord's doing; and it is marvellous in our eyes." And shall we make no grateful returns to him for such immense favours? Shall we excuse ourselves by saying that we need all our ministers at home, and should not think of sending any of them abroad? Are they all, then, so needed in our own State that we cannot spare one? and is the need, the pressing need of the Burmans to be disregarded? In Maine there are 300,000 souls, and, probably, about 200 Gospel ministers. In Burmah, there are 19,000,000 of souls, and but four Gospel ministers! Shall we object that the Burman war has raised an insurmountable obstacle in our way? It has, indeed, spread a cloud over the mission, but will not, cannot destroy it. The Lord reigns, and will maintain his cause in Burmah. Disasters should not dishearten us, but should excite us to pray more fervently, and redouble our exertions. The mission to Otaheite was once in a far more critical state than that in which the Burman mission now is. A considerable number of the missionaries left the island, and those who remained, oppressed with despondency and fear, were ready to sink. But how wonderfully has the scene changed! That mission has, for years, been one of the most prosperous maintained by the Christian world. How gloomy to the missionaries at Serampore was that night in which they saw their printing office wrapt in flames and burnt to ashes! But was the loss of that establishment the ruin of the mission? No; the loss was soon repaired, and more than repaired. In like manner the war in Burmah, though it may suspend the labours and endanger the lives of our missionaries, for a season, will prove eventually beneficial to the missionary cause. Should Great Britain succeed in conquering the whole empire, she will grant full liberty to our missionaries to propagate the Christian religion in every part of it. And should she carry her arms no further, and merely retain possession of what she has already conquered, she will afford at Rangoon a permanent establishment to our missionaries and their
printing office, an easy communication by water with the christian world, and a safe retreat, in case of persecution, to the Burman converts. When I think of these things, I cannot but consider the war in Burmah, though a present evil, as likely to be the means of an extensive diffusion of gospel light in that dark region of the earth.

I will close this discourse with a few words to the assembly at large.

My respected hearers,

The occasion on which we have assembled is truly solemn. Zion is about to send another of her sons to preach the unsearchable riches of her God and Saviour to the heathen. Do we rejoice in the event? Are we, indeed, on the Lord's side? Do we feel an interest in the success of his Gospel and the extension of his kingdom? If so, we have the best ground for holy confidence; and amidst all the evils which attend us in our passage through this vale of tears, may each say with the psalmist in my text, "I will go in the strength of the Lord God." He whom we serve is able to satisfy the most enlarged desires of our souls; and we may rest assured that he will "guide us by his counsel" here, "and receive us to glory" hereafter. But Oh! remember, my hearers, remember that the consolation, which such truths are adapted to impart, belongs to none but pious souls. If we are not decidedly on the Lord's side, he accounts us his enemies; and, unless we repent, he will, ere long, assign us our portion in the prison of utter darkness. If we are impenitent sinners, all our pretensions to religion are vain. We may, indeed, speak of trusting in God; but we either are deceived ourselves, or mean to deceive others. None but a hearty friend to the divine government can truly say, "I will go in the strength of the Lord God."

That we may all be so happy, when we approach the eternal world, as not only to adopt the words, but feel the spirit of my text, may God grant for his Son's sake. Amen.

Erratum.—In page 22, third line from the top, for deceitful, read despiteful.