

A N A D D R E S S ,

ON

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

DELIVERED

BEFORE THE SOCIETY OF INQUIRY

OF THE THEOLOGICAL SEMINARY OF THE REF. PROT. DUTCH CHURCH.

NEW BRUNSWICK, NEW JERSEY,

MAY 13, 1847.

BY THE REV. HENRY MANDEVILLE,

PROFESSOR OF MORAL SCIENCE AND BELLES LETTRES

IN HAMILTON COLLEGE, N. Y.

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REV. PROF. MANDEVILLE,

DEAR SIR ;

WE have been appointed to the pleasing duty of transmitting to you the following copy of a resolution adopted by the Society of Inquiry—at a meeting held this morning.

“Resolved, That a committee of three be appointed to present the thanks of the Society, to Rev. Prof. Mandeville, for his able and eloquent address delivered on the evening of the 13th inst. ;—and to request a copy of the same for publication.”

The Committee may be allowed to express the hope that Prof. Mandeville will accede to the request of the Society, and thereby give a wider usefulness to his valuable address. Earnestly praying that you may be spared to a long life of usefulness to the Church and the cause of Missions,

We remain,

Yours, in Christian regard,

PHILIP PELTZ,

W. H. TEN EYCK,

B. F. SNYDER.

} Committee.

*Theological Seminary,*

*New Brunswick, May 22d, 1847.*

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*Hamilton College, May 29, 1847.*

MESSRS. P. PELTZ, W. H. TEN EYCK, AND B. F. SNYDER—  
Committee, &c., &c.

GENTLEMEN,

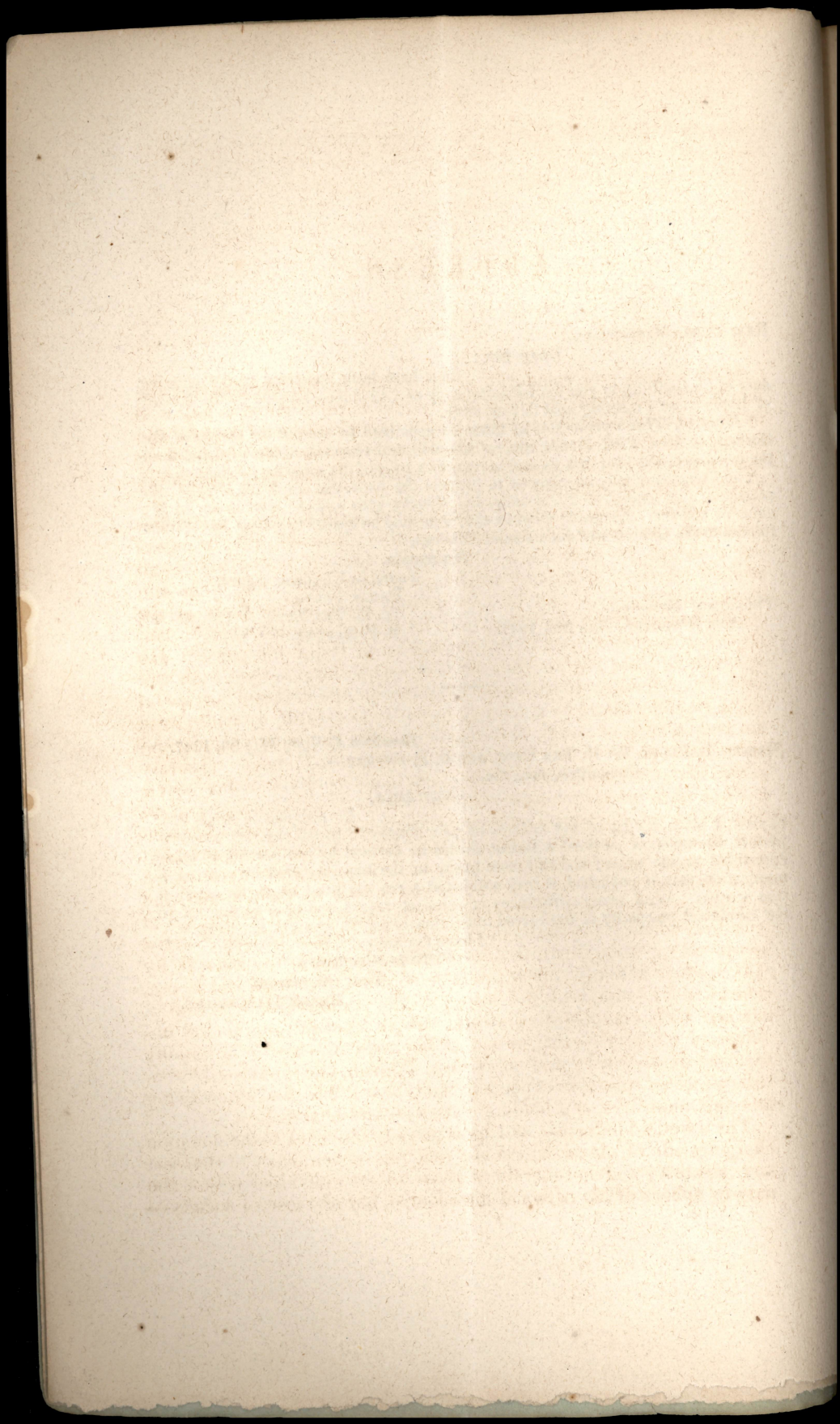
In compliance with your request, I place a copy of my address at your disposal: happy that my very imperfect discussion of so great a theme, should be deemed by you worthy of being committed to the press; and still more happy in the hope, inspired by your communication, that, if published, it may somewhat serve the good cause for which it was written. With many assurances of personal regard, and of deep interest in the continued prosperity of the sacred institution of which you are members,

I have the honor

To be, Gentlemen,

Your obt. servant,

HENRY MANDEVILLE.



## A D D R E S S .

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It is a wise and wonderful arrangement in the economy of the world, that, as in the province of physical nature, action is followed by reaction, a blow by its recoil ; so in the province of morals and religion, every effort men may make to improve our own condition or that of other men, is succeeded by a reflex influence proportionately extensive and powerful.

No human being occupies a position of such isolation and independence, that what he may do shall affect himself only, or others only : though he may aim exclusively at himself, every individual with whom he is in contact will share in the result ; and if he aim exclusively at other men, he himself will share of necessity in the consequences which shall flow from his action, whether good or bad. Does a man give himself to the cultivation of virtue and piety ? He seems to be attending to his own interests alone ; and yet both will have the influence of a cogent example on the domestic or social circle in which he moves, tending to purify and exalt it ; while from the very nature of things, both must produce a thousand pleasing and beneficent effects on the general prosperity and happiness. Honesty in the common transactions of business, aims simply at doing justice to those with whom we deal ; and yet that honesty is policy, and the best policy too in consequence of its reflex influence on our own welfare, is a part of our proverbial, though somewhat selfish philosophy. Again, an act of pure benevolence, which is apparently an outward movement only, carrying sympathy and solace to the afflicted, and casting apparently not one retrospective glance. What is an act of pure benevolence, but that "mercy" which "is twice blessed?"—that mercy which, going forth to alleviate the sorrows of the unhappy by skirting their desolate path with a little verdure, fragrance, and bloom, returns to its native seat, the bosom of the godlike man who sent it, laden with compensative sweets drawn from its gentle and unobtrusive ministry?—that mercy, in fine, which, while it hospitably receives the toil-worn and grief-worn Pilgrim, and generously contributes to his wants, unexpectedly finds that it has been entertaining an angel unawares, and holding converse with heaven ?

This two-fold influence, as I have already observed, is the common characteristic of all our moral and religious movements ; of the least and greatest ; and not merely of those of an individual within the narrow sphere of his personal intercourse, but of those of society—

concerted, combined movements—movements which enrol the multitude, and have the world for an arena. The vast benevolent enterprises, which impart lustre to the age in which we live, exert, each of them, a direct and reflex influence: the one corresponding with the other, and both corresponding with the magnitude and importance of the end each has in view; and of no enterprise, perhaps, can this be said with greater emphasis, than of the Foreign Missionary: that noble movement of associated kindred spirits, which contemplates the rescue equally of pagan and false Christian from the powers of darkness; and which I need scarcely say has brought us together, within these walls, this evening, to do it homage.

I deem it then unnecessary to apologize for selecting one of these two species of influence as a suitable theme for discussion in the circumstances in which we have met. To combine both in one view within the limits usually assigned to a single discourse, is scarcely possible; and since the direct influence is familiar to all who read the periodical publications of the American Board, or other religious newspapers with attention, and in fact flames up at a thousand salient points of the earth's surface like the sun in heaven, and everywhere attests its existence and power to eyes not wilfully closed to its ineffable illumination, I shall confine myself on the present occasion to the less obtrusive and observed *reflex* influence of Foreign Missions. I am aware, in doing this, that I regard the subject in its less interesting aspect. The existing and prospective results of missions abroad, present much to kindle the imagination and inflame the passions, for which we shall in vain look in the more subdued picture of existing and prospective results of missions at home. Still it is the less frequented view; and perhaps it may be conceded before we close, that it is by no means the least profitable.

The reflex influence of Foreign Missions, then, is the subject before us. Grant me your attention for the remainder of the evening while I speak of this influence on the individual, on the church, and on the world.

#### I. The reflex influence of Foreign Missions on the individual.

I invite your attention, in the first place, under this head, to the important fact, that the work of communicating a knowledge of the gospel to those who are ignorant of it wholly or in part, is one of the leading duties of every man who professes to be a follower of our Lord Jesus Christ. It is made his duty by an explicit command: "Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you:" it is made his duty by the example, not only of the apostles to whom this command was personally addressed, but also of evangelists and teachers, and in fact the whole assembly of primitive believers; who embarked with all their resources and energy in the enterprise of imparting a knowledge of salvation by grace to the Jew first and also to the Gentile: it is made his duty by the estimate which as a Christian he must place on the gospel as the solitary medium of escaping eternal damnation; an estimate which utterly for-

bids the supposition that he can innocently see pagan millions perishing before his eyes without making strenuous exertions to acquaint them with the grace of God and the gift by grace.

These with other considerations which, if necessary, might be adduced, particularly the force which lies in the august example of Christ himself, the first missionary and the pattern of missionaries, show plain to intelligent and ingenuous Christians, that to engage in the work of evangelizing the world, is one of the imperious duties enjoined by the gospel. Nor is this all: it occupies the first rank among duties enjoined. The time at which the Apostles were commissioned to preach the gospel to every creature (just as our Saviour was leaving the world), implies that their previous training had been, all along, designed to prepare them for the work; and hence what other duties soever they may have been taught to discharge, those duties were all preliminary and subordinate to this. How they themselves regarded their commission is sufficiently manifest in their subsequent career; and also in the earnest co-operation of those whose opinions they formed and controlled. The missionary work was their great work: the conversion of the world, their prayer, their hope, their patient toil: its partial realization, and its promise of ultimate achievement, their theme of congratulation, and their song of joy: all showing that they deemed the duty of conveying a saving knowledge of Christ to bigoted Jew and idolatrous Gentile, the principal duty of life; from the performance of which they should not be deterred by confiscation of property, abuse, stripes, or even death. And if the importance of a given action or enterprise may be estimated by the magnitude of the object to be gained by it, the obligation to labor for the conversion of the heathen world infinitely transcends any other which can be named; for what other so deeply involves the glory of God? What other contemplates a result comparable to the rescue of numberless millions of immortal beings from degrading superstition and "the pains of hell for ever?" The conclusion is therefore irresistible; that to engage in the cause of Missions, is not more certainly a duty, than one of the first of duties which we owe to God and man.

Be it so; and then I ask, what must be the reflex influence of engaging in this cause, on the mind of that man who so thinks: so believes? We may form an estimate which shall at least approximate to the truth, if we consider the consequences involved in standing aloof from that cause while thus clearly perceiving the nature and extent of his obligations. Is it for him to be happy? The happiness of a Christian as such is the result of evidence proving his spiritual relationship to Jesus Christ: establishing the special proposition that he has experienced that change "in the spirit and temper of his mind," which is denominated in the Scriptures "being born again;" which evidence consists not wholly in the admission of a certain series of doctrines called a creed, true if you please and important as true; for a saint in theory may be a devil in practice; not at all in specific "frames and feelings," for these may be mere Will o' the Wisps, coruscations

of earthly fires which shoot up from the depths of night, to return thither again; but in obedience to the commands of Christ: conscientious, scrupulous conformity to his will. If we do his will, we shall know of the doctrine whether it be of God; not otherwise: if we keep his commandments, we shall know that we love him; how possibly otherwise?

Here, then, is a man who by supposition is fully apprised of his obligations to go personally or by substitute into all the world, and preach the gospel to every creature; who has carefully gauged their dimensions, and ascertained their relative importance; who knows, in short, that while all others should be faithfully discharged, these should command the greater share of his solicitude; and yet he lifts not a finger, and gives not a copper, to increase the momentum of the missionary cause. He pathetically exclaims, "Thy kingdom come," and yet is practically indifferent to its coming: he does nothing to facilitate, much less accelerate, its coming! Can this man have evidence of an interest in the covenanted mercies of Grace? Is it for him to feel the exhilaration of hope? the transports of Christian joy? the calm confidence of a soul at peace with itself and assured of heaven? I grant that he may have some evidences; I grant that in some respects, or, if you please, in most, his case may present a hopeful aspect; but I maintain that so glaring a deficiency as indifference for the conversion of the heathen world entirely vitiates the inferences he may draw from other premises. He stands self-convicted of gross disobedience to a leading command of Jesus Christ; and if there be any connexion, such as the Scriptures announce, between duty and happiness, that man can derive no enjoyment whatever from a religious source. His soul will be an arena for self-strife: a battle-field, trembling under the shock of fears and hopes, meeting in dread encounter, mingling in perpetual conflict, and contending for mastery evermore in vain.

Reverse the picture now, and suppose this man true to his convictions; promptly answering to the calls of this great duty; active in its discharge; devoted, body, soul, and spirit, to the work of saving a world from the dominion of God's fierce adversary, by bringing to the knowledge of every human being the gospel of Jesus Christ; and what then? We may infer from his previous prostration. Conscious of having met duty at every point, and at its most trying point, his ear is no longer assailed by the confused voices of contradictory witnesses; his conscience is void of offence towards God and towards man: the Spirit of God whispers to his spirit that he is a legitimate son; if so, an heir: an heir of God, and a joint-heir with Jesus Christ to the inheritance incorruptible, undefiled, and that fadeth not away; and thus joy rushes in like a flood, and whelms and bathes his soul with emotions which have their counterparts of sweetness only in Paradise.

In this reflex influence of Missions, evidencing an interest in the Lord Jesus Christ, and justifying a universal appropriation of the promises, we may find the secret of that remarkable difference

between primitive Christians and ourselves in respect to religious enjoyment, by which every one who has read the sacred volume with any care must have been struck. They embarked more heartily in the work of converting the world, and made greater sacrifices to effect it; and as they had in so doing the strongest attainable evidence of their discipleship, so their song of joy was less interrupted and broken; their happiness, if not a perennial stream, at least seldom failed: and generally it ran on over a pebbly bottom and between full banks, murmuring and making music as if an angel on an errand of mercy were humming an air of his native heaven.

I believe, I think I cannot err in believing, that if we engaged in this blessed work with the same singleness of purpose and strong will, pursued it with the same ardent and indefatigable zeal, and were ready at every stage of its progress to make the same sacrifices, and evince the same self-abnegation and abandonment: no, I cannot be mistaken—I think I have divine authority for saying, that we would, like them, “Rejoice evermore.”

But, dismissing this topic, I would have you, in the second place, reflect on the tendency of foreign missions to form an exalted Christian charity, the best specimens of spiritual manhood. The elements of such a character, of such a manhood, are numerous: too numerous to be separately considered on the present occasion. There are two, however, which have special prominence in the combination: faith in God, and benevolence towards man; and if we can trace a tendency in the missionary work to impart to these unusual power and expansion, we may readily infer a general influence on the entire Christian character.

Does the missionary work betray such a tendency? To speak of faith in the first instance, I think I can affirm with truth that our modern Christendom provides no better field, nor higher occasion for its exercise; and should we regard an implicit and unwavering faith, where the senses, or general laws, afford no basis for calculating upon results, and where all the circumstances are fitted to unnerve expectation and extinguish hope, or leave no alternative but, in the significant language of Scripture, “to hope against hope,” I say, if an implicit and unwavering faith in such circumstances is Christian heroism, Abrahamic heroism, then is the cause of foreign missions fitted in an eminent degree to form Christian heroes: and a higher style of manhood than this I am unable to conceive.

To engage in this cause with a clear perception of its nature and design, exacts a degree of faith which, it seems to me, lifts a man at once above the common level of professors of religion. All faith is the substance of things hoped for and the evidence of things not seen; but of things hoped for, some may involve a much greater degree of uncertainty than others; and of things unseen, some are separated from us by less, and others by greater obstructions to sight. If a man visits to-day the fountain from which he drew

water yesterday to slake his thirst, he exercises a faith which is the substance of things hoped for and the evidence of things not seen. So does the farmer when he consigns his grain to the earth: so does the merchant when he despatches his ship to traverse a hemisphere before it shall reach its destined port; so did our fathers when they uttered the memorable Declaration of Independence. Yet few, I presume, would aver that the objects contemplated by these different men are equally remote from visual observation; or that the faith exercised by these men equally taxed their powers of belief. The first of these cases is hardly removed from the province of the senses, while the last rises to the highest elevation of comprehensive and far-reaching perspicacity; and the difference between them is almost as great as that between a rehearsal of the alphabet and the feats of that wonderful analysis, which, taking its position on a hair-line eighteen hundred millions of miles from the spot we occupy, peers out into space some fifteen hundred millions of miles more, and beholds an unacknowledged planet wheeling through the solitudes of nature.

Thus it is with the Christian's faith; it too has diversities. The ordinary scenes, occupations, and events of life, tax the powers of belief comparatively little. The occasions are few which try us. Seldom can it be said that God tempted Abraham; seldom are we so cast sheer on the providence of God that we feel we have no resources in ourselves to meet the emergency. On the contrary, our own devices and agencies are so interwoven with our exertions of faith, that it requires an effort, which the best of us do not always make, and some, it may be feared, never, to recognise distinctly the hand of God in the event. There is diversity, however, even here. Discriminating vicissitudes, inequalities of condition, and place, and culture, and other circumstances, even where everything seems favorable to a flat uniformity, serve to produce varieties of spiritual stature; but the diversity necessarily ranges through narrow limits; and, surveyed on a great scale, appears, like an undulating country from the crest of a mountain, a far-extended, monotonous, dead level.

It is very obvious, then, that to secure a more strenuous exercise, and a nobler development of faith, we need new emergencies—extraordinary occasions: new and extraordinary in comparison with the trite and ordinary routine of common life,—something like a writ of ejectment from self-reliance, to send us forth not knowing whither, and make us feel, as we grope our way through the unknown, that our resources are utterly exhausted, and that our destiny is, literally and wholly, in the hands of God.

Such emergencies—such extraordinary occasions, if I mistake not, are presented by the foreign missionary enterprise. To contemplate this enterprise, is to look into a new and untried sphere of duty,—is to feel the authority of Jesus at a new and hitherto unassailed point,—is to have a vivid perception of obligations, over which conscience has hitherto slept, or, with greater probability, which conscience has not hitherto recognised among existing facts. The repose of dull

uniformity is thus disturbed. New ideas produce mental activity, noble conceptions, and wider views, and so on, until the mind expands to the dimensions, and faith grasps the whole of the subject, in all its relations, dependencies, and results.

That this enterprise, then, is a-foot, enters the Christian's field of view—arrests his attention as an unusual phenomenon—suggests inquiry—leads to investigation—ends in conviction; this, my friends, affords ground for hearty congratulation.

But, to contemplate the enterprise is one thing,—to engage in it, another. A vast interval separates the two stages; and that faith must be strong, indeed, which strides over it. Notwithstanding the explicit command of the Saviour, and the promise which attends it (about which there is here no question), the prosecution of foreign missions presents, to the common eye, appalling difficulties.

There, in the first place, is the remoteness of the scene of operations,—which makes an impression on the mind like the revelation of some future fact of eternity; then, in the second place, there is the immense pagan population on which it is proposed to act,—a population steeped in error and vice, full of inveterate prejudice, suspicious of strangers, fickle and treacherous, idolatrously attached to their own customs and institutions, and, more than all, and imparting to all, its own malignant energy of opposition,—a depravity of heart which never did, and never will, succumb to the gospel without a special interposition of heaven. Add to this the difficulty of mastering unknown languages, and of creating in them a religious literature, of which a translation of the Bible shall be the base; and, still further add, that a few hundred missionaries, sent out by Christendom, are all we have to meet this prodigious numerical force,—this mass of superstition, prejudice, and idolatry, and you can then approximately estimate the fervor and sublime strength of that faith which, notwithstanding these obstacles, and the disparity between the means employed and the end contemplated, still advances, with cheerful confidence, to the work.

Nor is this all. The progress of missions is not less trying to faith than their commencement. If, as soon as an assault was made on the pagan masses, their barriers gave way, and submission followed; or, if after early success, the heathen mind was at once prepared for independent and self-sustained labor in the cause, foreign missions would be invested with something like the interest of romance, and the difficulties of the work would inspire adventurous daring. But hope delayed maketh the heart sick. When, after extraordinary success, as in the Sandwich Islands, thirty or forty years must elapse before a native minister can be educated for their great trust; when persecution interposed again and again with disaster, as in Asia Minor and Palestine; and when, after many years of hard labor, our missionaries are obliged to declare that they have no evidence of a single conversion,—as at our own stations in Borneo,—ah, my friends, it requires an intrepid and dauntless faith in the promise of God, to pass through a fiery trial like this without being discomfited, and

trailing a shattered and a blackened banner,—a faith which can face adversity with a serene brow, and, sure of the result, wait patiently to see the salvation of God.

Yet, let us not be unjust; the missionary work is not all trial; it has its partial successes, which exert a reflex influence on faith, not less powerful than delays and occasional defeats. These partial successes are partial fulfilments of the promise; they are gleams of glory through the interstices of the darkness which rests on the future, and they give assurance that the unveiled splendors of God's universal kingdom will ultimately burst through, and envelope the world. They "lift up the hands which hang down;" they "strengthen the feeble knees;" by the immeasurable fruition of the promise, faith is refreshed and invigorated, and prepared for the entire fulfilment. These successes are, in fact, just so many successive demonstrations of our not having followed cunningly-devised fables, but a more sure word of prophecy,—in believing the world destined to be renovated by the gospel; and we look for the result with as much confidence as we look for a revelation from heaven on the final day.

But—dismissing faith from further consideration—let us briefly advert to the reflex influence of missions, on that other element, of an elevated Christian character, which we brought in view in connexion with faith: benevolence towards men.

There are numerous objects and enterprises which appeal to the benevolent feelings of our nature as well as foreign missions; and which, consequently, share with them in exerting a reflex influence,—tending to train us to habits of sympathy with the wants and woes of our fellow-creatures, and to generous sacrifices for their relief; but foreign missions differ from many of these by invoking a higher order of sympathy: as much higher as the soul surpasses in interest the body—eternity, time; and, from nearly, if not quite all of them, by calling for the exercise of a benevolence less susceptible than any other, of the suspicion of proceeding from selfish motives. Benevolence to the poor in our immediate vicinity, may be impulsive,—not the offspring of pure principle, and may look for its reward in the grateful protestations of its objects (which is always delightful), or in a social reputation for generosity, to which few are quite insensible. Again, it may proceed from a sagacious perception of our own interests, which, it may be feared, is far too frequently the case with our home enterprises. Indeed, it has become a melancholy fact, that most of the reasons now urged to secure co-operation in the extension of the Sabbath School system, in promoting the observance of the Sabbath, enlarging the operations of our Domestic Missionary Society, &c., &c., are directly or indirectly drawn from their bearing on the aggrandizement of denominations, or the perpetuity of our civil institutions. Their spiritual relations are scarcely noticed; or, if noticed, they are touched with a delicacy which implies fear, that giving them much prominence, will impair the force of considerations more readily comprehended and appreciated by the mass of those who have the pecuniary ability to swell a contribution.

To enlist in a cause under impressions and influences like these, you must admit, I think, is very doubtful religion. You may regard it as an exercise of benevolence, but it proceeds on motives, which, however veiled from the eyes of men, have their roots in selfishness. Church enlargement, as a means, is commendable—as an end, detestable; patriotism, which means the preservation of the State as it is, with increased temporal felicities, is one thing; the salvation of souls is another; and neither Church pride, nor State pride is true Christianity. I would as soon call German silver pure silver, and pinchbeck gold, the illusions of the novelist a picture of real life, and the landscape and mimic thunder of the playhouse nature as she reveals herself in forest and cultivated fields, vales, hills, and mountain summits, and as she speaks from the bursting storm-cloud to a trembling world.

An impulsive benevolence may be amiable, and that which gives to receive again, has its time-bounded utilities; and in the absence of a higher type of good will to men, we cannot dispense with them: better these than none. But they form, it is scarcely necessary to say, a character of an inferior grade. The benevolence of spiritual manhood, godlike benevolence which has the impress of sanctity, and implies an awful reverence, has its base in principle, is universal in its sympathies, and is as nearly disinterested in its charities as the constitution of our nature will permit. It is not temperament; it is not expediency, but the voice of God in the soul uttering its mandates: it is not limited to the circle in which we move, nor the land in which we live; but embraces man as a brother and an accountable being wherever he may be found; and it seeks not his, but him: contemplates no advantage to be derived from approaching him, but aims with simple, unaffected, earnest goodness, to make him a better and a happier man both here and hereafter.

Now if we apply these principles, distinctive of the noblest form of benevolence, to the foreign missionary enterprise, we shall find, *first*, that while every other species of benevolent action *may* proceed from fixed principle, this must. It is wholly a case of conscience enlightened by sublime colloquy with Jesus Christ concerning the import and scope of his command: *secondly*, that while nearly all others are local and partial in their operation, this, like the angel of the Apocalypse, flies through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people; saying with a loud voice, fear God and give glory to him; and *thirdly*, while others are constantly liable to be sullied by merely personal or social considerations, that is, to derive their impulses in part at least from exceptionable motives, this incontestably must proceed from "love unfeigned" for God and man.

What need I say more? How powerful, how precious must that reflex influence be, which exacts at the outset, and continues to expand subsequently into greater breadth, beauty, and intensity,

a benevolence like this ! a benevolence truly apostolic ; which exalts man, mere man, to close proximity and assimilation to Jesus Christ, and to no dubious participation of the divine nature ?

As an appeal, then, to the sense of obligation, as an exercise of faith and a world-wide, world-embracing benevolence, the influence of foreign missions on individuals in the formation and continuous development of Christian character, utterly transcends our powers of calculations. All we can say, and this I think we can justly say, is, that they stand unrivalled among existing agencies in the Church to carry the Christian forward in spirituality to the full growth and stature of a perfect man in Jesus Christ.

Nor does it act with such power on conscience, faith, and benevolence alone : it electrifies the whole man. It imparts energy and grasp to the intellect ; a dissolving tenderness to the heart. It brings a man in contact with great ideas, vast surveys, magnificent plans, and, prospectively, with the most amazing results ; and familiarity with these enlarges him beyond the proportions of ordinary men : in fact it creates a difference between him and other Christians, as remarkable as that between an English operative, confined all his life to the manufacture of a pin head, and the inventive and enterprising American of all work, from trundling the wheelbarrow to guiding the ship of state.

But enough : If I should dwell on this topic all night, I could not exhaust it ; and I have already described it, I fear, at greater length than a due regard for your patience will justify.

II. I turn to the reflex influence of foreign missions on the church. Much that I have said under the preceding head applies here ; for the Church being composed of individuals, whatever advances the latter in the divine life, enlarges their sphere of usefulness and their capacity to fill it, necessarily subserves the interests of the former. I shall therefore confine myself under this head to the influence of the foreign missionary enterprise to raise the general standard of piety : the common measure of self-consecration to God, not merely of a few devoted men, but of the whole body of believers in this land.

When this enterprise was commenced in eighteen hundred and ten, it was scarcely possible to secure co-operation sufficient to send abroad the few young men who offered themselves for that purpose. Nay, if I recollect rightly (for I am not able to refer just now to documents), so desperate was the enterprise deemed by those who engaged in it, that they thought it advisable to call in the aid of English Christians to carry it forward. Such was the trepidation with which even those noble spirits at first advanced to the work ; whence we may infer the views and feelings of the Church at large. In truth, by an immense majority of Christians in this country, by all except a number which, I had almost said, might have been contained at one sitting in any of our larger churches, it was regarded as Quixotic in the extreme. Ministry and laymen alike, and among the former,

so called lights of the Church, concurred, even where they would have shuddered to disown the obligation to preach the gospel to every creature,—concurred in believing the means of the church inadequate, and the time premature, for commencing a work of such magnitude as the conversion of the world. It seemed too visionary for a wise man to meddle with it; and accordingly they stood aloof, and gloried in their superior sagacity.

Thus, my friends, did this enterprise begin; and from a beginning thus feeble in force, trembling with solicitude and all but desperate in hope, has it gone forward, annually enrolling new adherents and advocates, spreading its influence over larger spaces, and infusing its energy into larger masses, until the light of the moon has become as the light of the sun, and the light of the sun sevenfold; as the light of seven days: until the little one has become a thousand, and the small one, a strong nation: until in short, there is not, I believe, a single section of any of the different evangelical denominations of this country not actually engaged in this cause, nor a member of them all whose conscience does not feel, at least begin to feel, the vibrations of its mighty movement.

I could be more particular; but the facts, thus briefly stated, suffice to evince the tendency of this enterprise to self-propagation: to raise the entire church to the same lofty eminence of piety: to diffuse through the entire body of the sacramental host, the spirit which I will not say animated the projectors of the enterprise (much as we revere their memory), for the first rank in piety at the present day, is in some particulars, I conceive, an advance on theirs, but which animates now the leaders of the militant phalanx embarked in its prosecution to a successful issue: affording thus a delightful illustration, fitted to fortify our faith, of our Lord's declaration: "that the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

But it should not be supposed that the reflex influence of foreign missions would be barely exhausted on itself. It is one of those great movements which have an infinitude of relations: a great heart whose strong pulsations are felt through a system of cohering organizations dissimilar to its own. When Columbus brake the seal which an ocean had placed on a remote continent, the adventurous spirit of discovery he awakened throughout Europe, unexampled as it was, was yet comparatively among the least noticeable effects, produced by that extraordinary event. It shook the whole social fabric of the old world to its base. Intellect, morals, commerce, politics, learning,—all felt its influence; and by it were developed germs of revolutions which are yet filling the world with amazement and clamor. What the enterprise of Columbus was to Europe, the missionary enterprise is to the church. Its effects are not limited to an extension of its own peculiar spirits; it produces a universal and minute circumspection, disposition and aptitude for every kind of duty, a spirit of exploration penetrating and surveying every part of the church for ways and means to glorify God and advance the welfare

of men. Is this unaccountable? Not at all; it flows from the very nature of things; for how is it possible that Christians should be full of solicitude for the salvation of pagans abroad, and remain indifferent to the welfare of men at home? I should as soon expect a parent to be remarkable for his kindness to strangers, and regardless of his own family. And still further: the foreign missionary cause creates wants which can be supplied only by domestic diligence. It demands, for example, men: men of a peculiar stamp; high-souled, spiritual, heroic men, willing to abandon the sweets of social intercourse, and the advantages of civilization in their native land, and take their position where

"The heathen in their blindness,  
Bow down to wood and stones."

Whence shall these men come? The question was answered as early as the organization of the American Board. "They must be the product," said the holy men of that day, "of frequent and powerful revivals of religion." And who can tell to what extent the importunity of this demand for men has influenced the leading minds in the Church, and wrought under God that succession and concurrence of revivals by which this land has been distinguished since 1810, in a degree unparalleled in any preceding period of the Church up to apostolic times, especially when we recollect that men "full of the Holy Ghost and faith," have been praying, as far back as I can remember once a month specifically, if not exclusively, for an outpouring of the Spirit of God not only on the missions abroad, but on the churches at home?

This, however, is only one of a thousand points at which the foreign missionary enterprise touches the domestic interests of the churches. Allow me, before taking leave of this part of my subject, to advert to one or two more.

And in the first place, I call your attention to the vast increase of benevolent labor for the good of men and the glory of God, which has taken place at home, since the organization of the American Board; and which can be distinctly traced, I think, to the influence of that organization. Compare the following dates.

|                                                             |      |
|-------------------------------------------------------------|------|
| The American Board was organized in                         | 1810 |
| The New England, the germ of the American Tract Society, in | 1814 |
| The American Education Society in                           | 1816 |
| The American Bible Society in                               | 1816 |
| The Colonization Society in                                 | 1818 |
| The Sunday School Union in                                  | 1824 |
| The Home Missionary Society in                              | 1826 |
| The Seaman's Friend Society in                              | 1828 |

This sacred chronology, properly so called, speaks a very significant language. Of the eight great leading charities of the nation, the American Board of Commissioners for Foreign Missions occupies in point of time the first place; preceding the Tract Society

which was next organized, five years; and the American Seaman's Friend Society which was organized last, eighteen years; a prece-  
dency which spontaneously suggests and inclines, or rather con-  
strains us, to indulge the supposition, that the mother of this family  
of giants, these Titans who war for heaven, not against it, is the  
foreign Missionary enterprise; and several interesting circum-  
stances, aside from this remarkable priority of date, confirm the sup-  
position.

The first of these is, the acknowledged feebleness and inefficiency  
of all the benevolent operations of the church before eighteen hun-  
dred and ten, when the American Board was organized. Tract and  
Bible Societies were then local institutions, were few in number, and  
seldom extended their labor beyond the limits of a congregation, or  
at most of a presbytery; and within these limits their work was  
very imperfectly executed. The Massachusetts, Connecticut, and  
New York Domestic Missionary Societies, then and for some time  
previous in existence, though of a more general character, aimed at  
most to supply the destitute portions of this State and of one or two  
others; and to what extent they were productive of good prior to  
eighteen hundred and ten, may be inferred from a report, now before  
us, made to the Massachusetts and Connecticut Societies, in 1813.  
"This report," say the authors of it, "will be closed with a few ob-  
servations on domestic missions. From the manner in which these  
are conducted, it is evident that but a small portion of the destitute  
parts of our country are visited by intelligent and correct missiona-  
ries; and that many evils result, or at least that the good is not  
effected which might be, from the want of some regularly digested  
system and co-operation of the different domestic missionary socie-  
ties of Presbyterians and Congregationalists." The report then goes  
on to specify at length, the evidences of the total inefficiency of  
domestic missionary operations up to that date, and to urge with in-  
creasing vehemence the necessity of a new organization.

Such was the state of things in 1810, when the American Board  
came into existence. Our domestic operations were limited to one  
or two patches of territory; they were feebly supported, and list-  
lessly conducted; little was done and nothing done well; and as we  
might expect from movements without force and without system,  
the fruits deserve scarcely the trouble of specification.

Such, I repeat, was the state of things in eighteen hundred and  
ten, when the American Board was organized. Two years after,  
that is to say, in 1812, and when our foreign missionaries had just  
left or were about leaving our shores, we find these Societies, the  
Massachusetts and Connecticut Societies, appointing a commission  
of two to visit and explore the Western and Southern States of the  
Union, with a view to future operations of a more systematic and  
efficient character. Who can doubt the origin of this commission?  
It is obvious that the impulse given by the organization of the Ameri-  
can Board, began already to be felt. But this is not all; who were  
this commission? John F. Schermerhorn, of our own church, was

one, and Samuel J. Mills, the other; the latter, be it observed, the principal member of that little band, whose prayers and strenuous exertions brought the American Board of Commissioners for Foreign Missions into being.

There, then, certainly we perceive a very striking connexion between foreign and domestic missions. How was it that this young man, the ardent friend of the Pagan, enlisted in the service of these domestic missionary societies to explore our Western and South-Western wilds? It would be hazardous to affirm anything positively on the subject; but we may surmise with some plausibility that the man who felt so deeply for the heathen world, would mourn also over the waste places of his own land; and that the man who pressed the cause of foreign missions until steps were taken to organize the American Board, would not rest until by his earnest representations and offers of service, he had wrought the proper disposition and purpose in our domestic societies. Be this as it may, the connexion of S. J. Mills with these societies at the earliest period of their real efficiency, incontestably proves that foreign missions cannot exist without exerting a powerful influence on our domestic institutions; and if we recollect that this same Samuel J. Mills was subsequently, in 1818, the prime agent of the American Colonization Society, and visited Africa to lay the foundations of civilization on its savage coasts, we must admit an influence of foreign missions equally powerful on all the benevolent institutions of our land.

Be it so; and then consider the result of this influence: think of the pious labor evoked from apathy by any one of these institutions: think of the agents directly or indirectly employed: think of the agents employed and labor performed by all of them; and not merely by those I have enumerated, but by others of a subordinate nature; denominational societies of all kinds, Temperance Societies, Prison-discipline, Relief, and Orphan Societies, and a thousand others which are remotely, but not less truly, indebted for their existence to the impulse given by Foreign Missions to Christian charity; and then calculate the sum total. You will have an army of Christian warriors in full panoply, greater than Bonaparte led to Moscow; greater than Xerxes led into Greece: such an army indeed as the world never yet saw in serried ranks; and, blessed be God, an army, not to waste lands and wade through gore, but to make the barren fertile; to cover the wilderness with rose-buds and tinted blossoms, and cause all places on this round world to become vocal with joy, thanksgiving, and praise.

Under this head, I will only add, that the increase of Christian labor, with a view to the spiritual good of men, since the organization of the American Board in 1810, astonishing as it is, is not more astonishing than the increase in pecuniary contributions for the same purpose. One of the Secretaries of the Board in a letter to me, recently received, states it as his deliberate opinion, formed on careful examination, that the whole contribution of the American Church for all objects prior to 1810, did not exceed \$50,000 per annum.

“Now,” says he, “the amount cannot be less than \$2,000,000, and may exceed that sum by a million or more.” In view of all this, well may we exclaim, what hath God wrought! wrought in the Churches! wrought through the reflex influence of Missions! We went forth weeping but bearing precious seed, and lo! we come again rejoicing, bringing our sheaves with us.

In my remarks thus far, I have had my attention fixed mainly on the Church in general: comprising all evangelical Christians of whatever name in our land. I might be charged with neglect, did I not, before leaving this topic, advert to our own beloved branch of that church in particular, as an additional illustration of the happy reflex influences of Foreign Missions on our own domestic prosperity. So much of interest as we now feel and manifest in these, began to be developed, if I mistake not, with the departure of our lamented brother Abeel for the Chinese empire. He had been preceded by another from our communion; but I regret to say that his departure awakened very little interest among us; and I regret to say still more, that his labors, trials, sufferings, and successes, however much he may have become endeared to us since, made a very slight impression on the minds of our people at large. No sympathies of ours followed him, and I fear no special prayers of ours sustained him. As I have said, it was not until our sainted Abeel went forth that our attention as a church began to concentrate on the foreign field. It is true, that he went neither as a missionary in the common acceptance of that term, nor under the auspices of our church judicatories; still he went; went from the midst of us; and his going produced both a powerful and extensive impression. From that time to the present our interest in foreign missions has been increasing: to what extent, you are sufficiently informed. Abeel left these shores in 1829; and hardly is he gone, before we observe results in our church precisely like those which followed the embarkation of the first missionary of the American Board. An unexampled impetus was given to our domestic operations. During no period in the history of our church of equal length, can we mark an improvement in intelligence and spirituality, so rapid, and so general; additions so numerous and important to the numbers of our congregations; such an extension of our denominational boundaries; such unanimity, labor, and liberality. In fact, without being conscious of it, we have passed through a revolution; a revolution of most blessed augury to the heathen world, and to the Church of our fathers. May the movement so happily begun, continue until the promise which it now makes shall have been realized, in the universal and equal devotion of those who inhabit our Zion, to the cause of God and souls.

III. We notice, finally, the reflex influence of Foreign Missions on the world.

When I speak of the world, I use the term, of course, not in its most general sense, but as it is used in the main by the sacred writers, to designate collectively those who are not members of the Church

of Christ; and from the nature of this discussion, those necessarily who are not members of the Church of Christ in this land: whether respectful hearers of the gospel, or aliens from the sanctuary; inclined to favor Christianity, or to destroy it. With this brief explanation I observe,

1. That Foreign Missions afford a discriminating test by the application of which the world may readily distinguish true from false Christianity. I speak of a false Christianity in contradistinction from one that is corrupt. Papacy, a signal example of the latter, with all its abominations, its scum and incantations of traditional error, its contemptible arrogance and magnificent foolery, still holds the essential doctrines of grace; and consequently it has recognised in every age the authority of the great commission, and with a zeal which should shame us Protestants, has pushed forward the missionary enterprise after its own fashion, into every accessible quarter of the globe. A corrupt Christianity may still have vital force; and however grotesque and absurd, and even pernicious its actions may be, it is yet Christianity; as the moon is the moon still though suffering eclipse, and the sun is still the sun though shorn of his beams by the horizontal misty air. No such vital force, however, exists in a false Christianity. The man who denies the proper Deity of the first and second persons of the Trinity, the depravity of human nature, the expiatory sacrifice of Christ, the necessity of regeneration, or the certainty of reward and punishment beyond the grave, which are fundamental and distinct doctrines of Christianity properly so called, can have no motive, can lie open to no impulse to engage him in the cause of Foreign Missions; and though bidden to engage in them by an explicit command, no circumstances in the condition of men, in his view, render it imperative. Accordingly he neglects it: Foreign Missions find no favor in his eyes; he contents himself with learned and eloquent dissertations on the dignity of human nature, or hysterical panegyrics on the love of God, and interjectional paroxysms of angry denunciations against evangelical Christians for desecrating the one, and assigning limitations to the other. By their fruit ye shall know them; and judging by fruit, how utterly contemptible do the Universalist and Unitarian as such, appear by the side of those godlike men who labor in the cause of humanity with "hands open as day to melting charity;" who traverse continents, plough seas, and toil through cold and heat, and storm and tempest, to save the poor sinner from the error of his way, and raise him to high converse with civilization and refinement, intelligence and piety!

Here is a difference which must strike men: has struck them; and has given to Evangelical Christianity an overpowering influence. Between these, on the one hand, who think by railing against other denominations, or by cultivating a reputation for refined taste and elegant literature, and those, on the other, who walk fearlessly in the footsteps of Apostles and primitive martyrs, and count all things but loss for the excellency of the knowledge of Christ, regard the whole earth

as a harvest field, and entering it sickle in hand, there labor "from night to morn, from morn to dewy eve," at every sacrifice and at all hazards, to gather in while yet the harvest season is not past, nor the summer ended, immortal fruits; I say, between such men there is a contrast so striking in favor of the latter, that no sensible man acquainted with the contents of the sacred volume, can fail, unless influenced by existing associations, or warped by the prejudices of education or ancestry, to ascribe to them the genuine spirit of Christianity. This practice conforms to the primitive model; and such conformity commends to favor the system of truth from which it proceeds; vindicates the Apostles, and exposes the pretender.

2. Besides enabling men of the world to distinguish the true from the false, the spirit which expresses itself through a hearty co-operation with foreign missions has a convincing and persuasive power on their minds and hearts; constraining them to believe that the Gospel demands qualifications for heaven of which they are destitute, and so leading them to a knowledge of their guilt preparatory to a reception of Christ by faith.

With many in our congregations, such a demonstration of reality in religion as foreign missions afford is perhaps unnecessary, except as additional confirmation of a fact of which they have already sufficient evidence. There are in every community men whose principles and practice present at so many points, like those of the publicans and harlots of our Saviour's time, a striking contrast even to the lowest forms of religion, that it is necessary only to make them conscious of that contrast by confining their attention to it for a season, to convince them of sin, of righteousness, and a judgment to come, and compel them to take refuge in God's grace for salvation. The law which they have so recklessly violated is alone a competent school-master to bring them to Christ.

This, however, is not the case with all. There is also in every congregation a large class of men who, in their own opinion at least, are deficient in none of the characteristics which give title to the inheritance in light.

While Christianity is with these a mere question of faith in certain doctrines revealed in the sacred Scriptures, their self-complacency receives no shock, their equanimity is not disturbed; for, unable to make the fundamental distinction between a faith saving and not saving, a faith theoretical and a faith practically incorporated with every habit of thought, feeling, and action, they suppose themselves believers in every material sense in which Christians are so; and thus it is that they are entrenched at this point in fastnesses from which we find it difficult, if not impossible, to dislodge them.

Again: if Christianity is with them a mere question of morality, in the popular acceptation of that term, morality as expressed by courtesy and fair dealing between man and man, the case is substantially the same: under the benign influence of our institutions, and a pervading and comparatively pure public sentiment, external decencies and honorable carriage are common to church and world. Men

and women of the latter denomination make good husbands and wives, good fathers and mothers, good brothers and sisters, good children and neighbors, as well as those of the former; they pay their debts with equal punctuality, and, for what I know, are equally indisposed to wrong friend or foe. Nor does this approximation to the church stop even here. Though they may have assumed none of the obligations of the Christian, they often disclose the most tender and importunate sympathy with the afflicted, visit the fatherless and the widow, and generously contribute to the wants of the poor. They help also to build our churches; and from their resources we derive no small proportion of the revenues which support our ministry. Now as I have said, let the question be one of morality and even of local benevolence, and how will you convince them of their want of preparation to meet God in judgment? They may say, as we know thousands upon thousands do say, what lack I yet? The publican and harlot may be confounded by a simple exhibition of God's law; but how will you disturb these? how make them feel their spiritual destitution, and "fly for refuge to lay hold on hope set before them:" these, whose natural impulses are so amiable, and whose characters are invested with so many natural charms, that we cannot help loving them, as Christ loved the young man whose language I have just quoted, while yet we know they are without God and without hope in the world?

We manifestly need a higher test than the common exigences of Christian life afford; a test equivalent to that which our Saviour employed; "Go, sell all thou hast, and give to the poor, and come and follow me;" a test such as, in my opinion, is presented by the church when engaged with ardor and self-sacrifice in the conversion of the heathen world. To engage in this cause is to engage through intermediate agencies in a field of labor remote from personal observation; to engage in a cause wholly spiritual in its nature, and contemplating only spiritual results. To engage in it, therefore, from a refined benevolence and a naked principle of duty, is to give literally, without expecting to receive again; and, as no one can tell how long it may be before the result sought shall be secured, in other words, how long it may be before the world shall be converted to God, whether in fifty, a hundred, two hundred, or twice two hundred years, is to give not merely once, twice, or thrice, but systematically, annually, and virtually for ever; and consequently from habitual obedience to the command, and habitual faith in the promise of Christ.

Is the worldly mind prepared for a work, for sustained exertion like this? Experience, I think, will tell us it is not, and antecedent probabilities pronounce an emphatic negative to the supposition. If so, it must be obvious to those men of whom I am now more particularly speaking, that Christians engaging in foreign missions must be governed by principles above their attainment; must have convictions and feelings by them unknown; and must yield to impulses by them unfelt. A line is thus drawn between the two parties; they no longer mingle and appear the same: the self-righteous

become painfully conscious of their deficiencies, and they are self-righteous no longer. They are alarmed; they tremble: they weep: they embrace the cross; they are saved.

I have been long convinced that foreign missions, as a means of forcing on the attention of this class of men, sin, righteousness, and a judgment to come, have not obtained that degree of consideration which they deserve. They afford the nearest approximation which can be made in our times, and especially in our land, to the extraordinary self-denial, benevolence, and faith of primitive believers; and as these, next to the miraculous powers with which the Apostles and their immediate successors were endowed, are acknowledged by all who have dispassionately read the sacred Scriptures and ecclesiastical history, to have been the leading causes of the rapid progress of Christianity, we must be dull indeed did we not perceive that similar causes must produce similar effects at the present day. As a practical exhibition of the highest form of Christianity, as the most impressive practical assertion of sincere belief, as a docile submission to a naked principle of imperative duty, as a voluntary expression of generous regard for the welfare of all mankind, in short, as a sustained exertion of faith and love unapproached, and unapproachable, by mere flesh and blood, foreign missions are fitted to arrest the attention of the least observing, and make them discern a difference between him that serveth God and him that serveth him not.

This reflex influence, it is true, is not as striking and powerful as it might be. In a certain sense, we "have not yet resisted unto blood striving against sin." We have hitherto labored in hours of relaxation from other pursuits, and contributed from our superfluity for the conversion of the heathen world: nearly all the real sacrifices having been made by missionaries and their converts from idolatry. Still, a reflex influence of the kind described, is even now apparent; and we may hope that the time is not far distant, when Christians, trenching on their enjoyments, if not their necessities, and thus delivering their most powerful testimony to the truth as it is in Jesus, shall augment it a hundred or a thousand fold.

3. Not the least remarkable reflex influence of foreign missions is detected in the new phase which they have given to the cause of infidelity at home and abroad. Beginning with the lordly and polished Herbert, we can trace downwards an almost uninterrupted series of able sceptical writers until we reach the ribald Paine; all plying the resources of their learning and ingenuity to undermine the necessity, divinity, and authenticity of Revelation. Paine was the last; since whose day, I am not aware that a single professedly sceptical writer of any eminence has appeared either in England or the United States; certainly none who has made sufficient impression on the public mind to draw on him the attention of the Church. How shall we account for this? It may be said that with Paine's last efforts, infidelity had exhausted its powers; that every varying attack it made on Christianity called forth such an overwhelming torrent of wisdom and argument in defence, that after Paine it had nothing

further to advance. The explanation, however, is unsatisfactory; for the same thing might have been affirmed long prior to the publication of the Age of Reason; Paine having in truth advanced nothing which had not been already advanced, with far greater skill, to say nothing of decency, by those who preceded him in the same province; and which had not been, as often as advanced, triumphantly refuted by Christian writers. If, then, *he* could repeat the stale matter of others before him, we see not why others after him might not have done the same thing; and consequently continued the chain of controversy of which he and his immediate predecessors were intermediate links. Yet such, notoriously, has not been the case.

A better explanation may be found, I think, in the fact that Paine's career terminated with the dawn of that benevolent enterprise of Christians, which has gone on increasing in breadth and brilliancy from the moment that foreign missions were established in England and America; and which, as a practical illustration of the power inherent in the gospel, has done what Christian doctors with all their learning and dialectic skill could not do: effectually silenced the blatant melody of these bulls of Bashan. Foreign missions, and the affiliated benevolent agencies which they have called into existence, are legitimately and exclusively the fruit of Christianity. There is nothing in nature to produce them; and they disclose an elevation and grandeur of moral aim and achievement, of which unassisted humanity is utterly incapable. Infidelity was therefore at fault. Its whole drift had been to prove that Christianity effected nothing in religion and morals which was not attainable without it; and while the Church neglected the conversion of the world and imperfectly confined its attention to the space it occupied in Christendom, it had at least plausible grounds for the assertion: the difference externally between a moral infidel and a Christian being by no means marked and striking. But with the commencement of foreign missions and of that comprehensive and exalted philanthropy of which they were the pioneers and persuasive models, the countenance of infidelity fell. A flight this of moral excellence to which no parallel could be found in the whole catalogue of pagan virtue past or present. Socratic stock itself, which it had peddled about the world, and which indeed had constituted nearly its entire capital, sank below par. And so the base of its past reasoning was swept away; and the fanciful superstructure above fell with little noise but amid a world of dust, which was by no means star dust, but mere stifling dirt-powder, to the desecrated soil. What shall infidels do now? Will they curse God and die? No; they will curse God and live. They will cast down, every man of them, his rod, and it shall become a serpent as well as the rod of Aaron. With maudlin, hiccoughing sentimentality, they will weep from blear eyes big round tears over the sorrows of bleeding humanity as Christians weep; and the miracles of benevolence they cannot equal, they will sham. And so we have successively Owenism, and Fanny Wrightism, and Abby

Kelleyism, and Fourierism, and similar *isms* without number; all emulating, and in fact seeking to supersede Christianity as a means of moral and social regeneration; and all eminently fitted in the opinion of their disciples to place the world, which for eighteen hundred years and I know not how much longer, has been standing on its apex through the pernicious influence of the Christian Church, once more firmly on its base.

Without stopping to speculate on the probabilities of their success, I think all must admit that this is a very remarkable change in the plan of infidel campaigning; and the remote approximation of a bad likeness in this change to that which has taken place in the Church within thirty years, must constrain us to trace both to the reflex influence of the foreign missionary enterprise.

4. I will trouble you, my friends, with one additional thought only: glad, I have no doubt, at the prospect of escape from the tedium of this protracted discourse.

No one conversant with the history of foreign missions since their commencement in this country, can have failed to observe the gradually increasing interest with which they have been regarded beyond the pale of the Church, by intelligent men, literary men, politicians, statesmen. The time is within my recollection when missionary intelligence could be obtained only through the medium of the *Missionary Herald*, published by the American Board, and such other monthly or weekly papers as are exclusively devoted to the diffusion of religious information. Our political papers scarcely noticed the enterprise beyond a brief and careless announcement at intervals, of the embarkation of a missionary family for a foreign shore. How marked, I might say, how wonderful the change wrought in a few years! Now the progress of missions is watched by these papers with almost as much interest as the proceedings of our national Congress. Their stirring events are seized and recorded with avidity; and hardly does a ship from abroad swing to the dock, before they are known through the length and breadth of the land. A fact like this must, with thoughtful men, have great significance; but there are others even of greater significance than this: others, which imply, indeed, a hold of missions on the public mind that brings them almost within the sphere of nationality.

When, for example, the news arrived in this country of French and English aggressions at the Sandwich Islands, it produced a sensation as profound out of the Church, as in it. It was not sectarian, it was not mere Christians; it was Americans; and it disclosed what otherwise we might not have learned, that the progress and results of missionary labor in those beautiful green pastures of the ocean waste, had become a subject of national pride; which felt keenly the insults offered to those holy men who had gone forth from our firesides and laid the foundations not merely of Christianity, but of empire on those distant shores. American piety had won a nation from barbarism, and American sensibility sympathized with the

wondrous achievement, and grew indignant at the unhallowed attempt to mar its beauty and its glory.

We see, then, to what this reflex influence of the missionary enterprise tends. Its sublime benevolence, its heroic daring, its vast beneficent results are beginning to produce their legitimate effect on the public mind. It could not be otherwise. Great deeds greatly done must ever find ultimately appreciation and sympathy. Under the influence of prejudice, bigotry, the madness of thwarted ambition, and vain glory, sad mistakes may be made; an immaculate Jesus himself may be put to death in cold blood; but when the delusions of the hour have been dispersed, and truth has fair play with the understanding and the heart, the homage at first refused and then delayed, will at length be rendered to exalted worth. Christ was slain, not by the Jews, but by human nature; and human nature will yet circle the world with "harping and hallelujahs" in his praise.

This just appreciation of the missionary enterprise, and sympathy with its trials and successes, are already beginning to be disclosed; but the end is not yet. As it advances, and Asia Minor, and Palestine, and Persia, and Southern India, and China, and the remaining islands of the sea are successively enrolled under the banner of the cross, oh! who can estimate the power with which such events will act on the unsanctified mind of Christendom! Should I express the conviction which existing facts and reflection have wrought in me, on this head, I fear I would be regarded as partially insane. Let the event, therefore, speak for itself.

In the meantime, consider that this enterprise is not a thing apart—an isolation in the universe of God, but the common product of Christianity directing, or rather commanding, and of the church executing; and, consequently, that Christianity and the church must share in its advancing estimation among men. And have we not evidence that this is already the fact? Did intelligence, and learning, and respectability, political wisdom, and statesmanship,—the leading influences of the world,—ever hold Christianity higher in regard? Did the church ever receive profounder homage beyond its pale from cultivated mind? Never; and this regard is verging deeper and deeper into veneration, and this homage is becoming more and more profound, with each revolving year, as the power of Christianity, and the self-denial, faith, and benevolence of the church, are progressively disclosed in the redemption of the nations from barbarism, vice, and idolatry. The past is a presage of the future. We may confidently expect, if we continue to move on as we are now advancing in the line of missions, especially should our steps be accelerated in due proportion with the increasing demands of the cause, that literally, in the broadest acceptation of the literal, the church will have, at no distant day, the kings of the world, and the queens of the world, for its nursing fathers and its nursing mothers.

Here, then, I close: barely retracing my steps rapidly, to collect the scattered rays of my subject upon a single point.

My young brethren engaged in preparing yourselves for the ministry of reconciliation, and all others who have honored me with your presence this evening, if what I have said concerning the reflex influence of foreign missions on the Christian individually considered, on the Church collectively, and on the unconverted multitude by which we are surrounded, has, by admission, any force, it is manifestly not easy to decide which is the most useful servant of his native land, or of the church in his native land—the minister who remains at home, or the missionary who goes abroad; the man who contributes liberally from his substance to support the institutions of the gospel where they already exist, or the man who, with equal liberality, promotes their introduction where they have been hitherto unknown.

When foreign missions were first commenced, the churches thought only of obedience to a command of our Lord Jesus Christ, and prayed only, and hoped only, for the salvation of the benighted and miserable masses of heathendom. In the progress of their benevolent labors, however, they find, to their extreme astonishment, that if they had tasked their ingenuity, exhausted their inventive powers, they could not have hit on a more effective expedient to promote their internal prosperity, and enlarge the sphere of their external influence. Every missionary they have sent abroad, has been to them a munificent benefactor; every dollar they have given to sustain him in the foreign field, has been a profitable investment for themselves: the results of missions at home have been surpassed only, if indeed hitherto they have been surpassed, by the results abroad.

From an experience so remarkable we derive instruction of the gravest import. It tells us distinctly that if we have at heart the enlargement and spirituality of the church of God—its universal baptism with the Holy Ghost and with fire,—if we would diffuse to its circumference in all directions the greatest amount of intelligence, and call out all its energy in simultaneous, concerted, unanimous action, to advance the glory of God, and the good of men, we must devote ourselves to the cause of foreign missions. If we confine our attention to that particular portion of the church to which we belong, the venerable mother in whose lap we were cradled, from whose bosom we have drawn infantile nurture, and from whose smiles, and embraces, and blessing, the more delightful associations of our maturer years,—I say, if we confine our attention to that particular section of the church of God to which we belong, and desire to raise its standard of piety to inspire a stronger faith—a more ardent zeal—a more diffusive benevolence, and all this through our entire communion, the experience to which I advert tells us with equal distinctness to devote ourselves heartily to the cause of foreign missions. The recipe is infallible.

Should you, then, my young friends, members of the theological seminary of which I yet retain endearing recollections, should you aim at the greatest usefulness in the church of your fathers, consider well, consider prayerfully, whether the higher interests of that church

do not command you to leave these shores to unfurl the gospel banner in a foreign field.

Should you, on reflection, deem it your duty to remain in your native land, still carry with you into your respective sphere of labors the important truth I have this evening aimed to impress on your minds. Forget not, wherever you may find your dwelling and flock, that to rouse your people to a proper appreciation of foreign missions, and co-operation with them, by every means in your power, is to lay broad and deep the basis of peace within Zion's gates, and prosperity in her palaces,—is a sure method, as past experience proves, to enlist the hearts and hands of a people in every blessed work, and to give a supernatural power to every message of peace from your lips to an unbelieving world.

And, what I say to you, I say to all my brethren in the ministry present ; and were my voice powerful enough to reach the whole pastoral connexion of the church, I would say to all, whether present or absent, cherish the foreign missionary enterprise. Give it prominence in your preaching, your prayers, your conversation ; form societies, diffuse information, be unwearied in your labor to make known and endear the cause of missions to your people ; do thus, and both you and they shall flourish as the garden of God.

CATALOGUE  
OF THE  
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THEOLOGICAL SEMINARY  
OF THE  
REFORMED PROTESTANT DUTCH CHURCH.

NEW BRUNSWICK, N. J.

1846-47.

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## STUDENTS.

## SENIOR CLASS.

| Names.                    | Residences.          | Graduated.     |
|---------------------------|----------------------|----------------|
| NATHANIEL CONKLIN,        | Somerville, N. J.    | R. C. 1844.    |
| J. A. DAVENPORT,          | Brooklyn, N. Y.      | N. Y. U. 1840. |
| DANIEL LORD,              | Philadelphia.        | U. P. 1844.    |
| JOHN H. MANNING,          | New Brunswick, N. J. | R. C. 1844.    |
| RICHARD H. STEELE,        | Schenectady, N. Y.   | R. C. 1844.    |
| ABRAHAM R. VAN NEST, JR., | New Brunswick, N. J. | R. C. 1841.    |

## MIDDLE CLASS.

|                      |                      |             |
|----------------------|----------------------|-------------|
| C. DUBOIS ELTINGE,   | Deerpark, N. Y.      | R. C. 1844. |
| JOHN W. HAMMOND,     | New Paltz, N. Y.     |             |
| PHILLIP PELTZ,       | Philadelphia.        | U. P. 1845. |
| SAMUEL T. SEARLE,    | Coxsackie, N. Y.     | U. C. 1845. |
| JOHN STEELE,         | Somerville, N. J.    | R. C. 1845. |
| CHARLES H. STITT,    | Bloomingburgh, N. Y. | R. C. 1844. |
| PETER STRYKER,       | New Brunswick, N. J. | R. C. 1845. |
| WILLIAM H. TEN EYCK, | Schenectady, N. Y.   | R. C. 1845. |
| JOHN ADAMS TODD,     | Somerville, N. J.    | R. C. 1845. |
| RUTGERS VAN BRUNT,   | Geneva, N. Y.        | G. C. 1842. |
| POLHEMUS VAN WYCK,   | Fishkill, N. Y.      | R. C. 1843. |

## JUNIOR CLASS.

|                     |                      |                |
|---------------------|----------------------|----------------|
| WILLIAM ANDERSON,   | New Brunswick, N. J. | N. Y. U.       |
| HENRY ECKEL,        | Philadelphia.        | U. P. 1846.    |
| JOHN MASON FERRIS,  | New York City.       | N. Y. U. 1843. |
| HUGH G. HEDGES,     | Somerville, N. J.    | R. C. 1846.    |
| PHILIP PHELPS, JR., | Albany, N. Y.        | U. C. 1844.    |
| THEODORE B. ROMEYN, | Bergen Point, N. J.  | R. C. 1846.    |
| JOHN W. SCHENCK,    | Cranberry, N. J.     | R. C. 1845.    |
| BENJAMIN F. SNYDER, | Saugerties, N. Y.    | R. C. 1846.    |
| JACOB H. VAN WOERT, | Athens, N. Y.        | R. C. 1846.    |

## SUMMARY.

|               |   |   |       |
|---------------|---|---|-------|
| Senior Class, | - | - | 6     |
| Middle Class, | - | - | 11    |
| Junior Class, | - | - | 9     |
|               |   |   | <hr/> |
| Total.        |   |   | 26    |

## EXPLANATIONS.

- R. C. Rutgers College.  
 N. Y. U. New York University.  
 G. C. Geneva College.  
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 U. P. University of Pennsylvania.

## TERMS OF ADMISSION.

“EVERY person contemplating the work of the ministry, before he commences his course of Theological studies, shall furnish satisfactory evidence of his being a member in full communion and in good standing in a Reformed Protestant Church, of his piety, ability, and literary attainments, and, thereupon, shall be admitted into the Theological School; and during the prosecution of his studies there, shall be subject to the rules and regulations thereof; and when he shall have completed the prescribed course and term of Theological studies, he shall be admitted to an examination according to the regulations of the school, as established by General Synod; and if found qualified, shall receive a professoral certificate to that effect, which shall entitle him to an examination for licensure before the classis to which he belongs.”—*Constitution of Ref. Dutch Ch., Chap. I., Art. 1, Sec. 2.*

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## COURSE OF STUDY.

### JUNIOR CLASS.

McClelland's Manual of Hebrew Grammar—Stuart's Hebrew Grammar and Chrestomathy—Written Exercises in Hebrew—Study of the Hebrew Bible—McClelland's Manual of Biblical Interpretation—Greek Testament—Harmony of the Gospels in Greek—Lectures on Pastoral Theology—Ancient Sacred History—Jahn's Biblical Archæology.

### MIDDLE CLASS.

Lectures on Didactic Theology—Ancient Sacred History—Mosheim's Ecclesiastical History—Study of the Hebrew Bible—Greek Testament, Epistles—Lectures on the Literature of the New Testament—Prideaux's Connexions.

### SENIOR CLASS.

Lectures on Didactic and Polemic Theology—Theses—Mosheim's Ecclesiastical History—Pastoral Theology—Church Polity—Study of the Hebrew Bible—Greek Testament, Epistles—Lectures on the Literature of the Old and New Testaments.

## INFORMATION.

1. THE year is divided into three terms; the first from October 1st to December 23d; the second from January 2d to April 7th; the third from May 1st to the Fourth Wednesday in July.

2. The Annual Examination before the Board of Superintendents, commences on the third Wednesday in July.

3. No charge is made for tuition. Board and furnished rooms may be obtained in private families, at two or three dollars per week.

4. On Wednesday and Saturday of each week, there are delivered, by members of the Senior and Middle Classes, written discourses. Their arrangement, style, and delivery, being subject to the criticism of the Students and a President member of the Faculty.

5. Suitable time for preparation having elapsed, the members of the Junior Class preach weekly in alphabetical order; their sermons being subject to criticism from their classmates and the Professor of Pastoral Theology.

6. A library, of from eight to ten thousand volumes, offers peculiar advantages to all connected with the Institution.

7. Applicants for admission who have not pursued a regular collegiate course of study, must exhibit satisfactory evidence of attainments equivalent to a liberal education.

8. Connected with the Seminary, are a "Society of Inquiry on the subject of Missions," and Literary and Theological Associations;—severally conducted with much profit and interest.

9. A large collection of curiosities, sent by our Missionaries from heathen lands, has laid the foundation of an interesting Museum. The nucleus of a library of works relating to the subject of Missions, has also been formed.