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Edward Irving

For
Missionaries
after the
Apostolical School

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FOR

MISSIONARIES

AFTER THE

APOSTOLICAL SCHOOL.



John Frothingham.

FOR

MISSIONARIES

AFTER THE

APOSTOLICAL SCHOOL,

A SERIES OF ORATIONS.

IN FOUR PARTS :

I. THE DOCTRINE, | III. THE ARGUMENT,
II. THE EXPERIMENT, | IV. THE DUTY.

BY THE REV. EDWARD IRVING, A.M.

Sometimes Pastor of the Baptist Church, New York.

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John Frothingham.



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PART FIRST.

THE DOCTRINE,
IN THREE ORATIONS.





DEDICATION.

TO

SAMUEL TAYLOR COLERIDGE, Esq.

MY DEAR AND HONOURED FRIEND,

UNKNOWN as you are, in the true character either of your mind or of your heart, to the greater part of your countrymen, and misrepresented as your works have been, by those who have the ear of the vulgar, it will seem wonderful to many that I should make choice of you, from the circle of my friends, to dedicate to you these beginnings of my thoughts upon the most important subject of these or any times. And when I state the reason to be, that you have been more profitable to my faith in orthodox doctrine, to my spiritual understanding of the Word of God, and to my right conception of the Christian Church, than any or all of the men with whom I have entertained friendship and conversation, it will perhaps still more astonish the mind, and stagger the belief of those who have

adopted, as once I did myself, the misrepresentations which are purchased for a hire and vended for a price, concerning your character and works. You have only to shut your ear to what they ignorantly say of you, and earnestly to meditate the deep thoughts with which you are instinct, and give them a suitable body and form that they may live, then silently commit them to the good sense of ages yet to come, in order to be ranked hereafter amongst the most gifted sages and greatest benefactors of your country. Enjoy and occupy the quiet which, after many trials, the providence of God hath bestowed upon you, in the bosom of your friends; and may you be spared until you have made known the multitude of your thoughts, unto those who at present value, or shall hereafter arise to value, their worth.

I have partaken so much high intellectual enjoyment from being admitted into the close and familiar intercourse with which you have honoured me, and your many conversations concerning the revelations of the Christian faith have been so profitable to me in every sense, as a student and a preacher of the Gospel, as a spiritual man and a Christian pastor, and your high intelligence and

great learning have at all times so kindly stooped to my ignorance and inexperience, that not merely with the affection of friend to friend, and the honour due from youth to experienced age, but with the gratitude of a disciple to a wise and generous teacher, of an anxious inquirer to the good man who hath helped in the way of truth, I do now presume to offer you the first-fruits of my mind since it received a new impulse towards truth, and a new insight into its depths, from listening to your discourse. Accept them in good part, and be assured that however insignificant in themselves, they are the offering of a heart which loves your heart, and of a mind which looks up with reverence to your mind.

EDWARD IRVING.

PREFACE.

HAVING been requested by the LONDON MISSIONARY SOCIETY to preach upon the occasion of their last anniversary, I willingly complied, without much thought of what I was undertaking; but when I came to reflect upon the sacredness and importance of the cause given into my hands, and the dignity of the audience before which I had to discourse, it seemed to my conscience that I had undertaken a duty full of peril and responsibility, for which I ought to prepare myself with every preparation of the mind and of the spirit. To this end, retiring into the quiet and peaceful country, among a society of men devoted to every good and charitable work, I searched the Scriptures in secret; and in their pious companies conversed of the convictions which were secretly brought to my mind concerning the Missionary work. And thus, not without much prayer to God and self-devotion, I meditated those things which I delivered in public before the reverend and pious men who had honoured me with so great a trust.

At that time I had no design whatever of giving

to my thoughts any wider publicity, and was prepared to resist any application which might haply be made to me to do so; but an application presented itself from a quarter which I was not prepared to resist,—my own sympathies with a heart-broken widow, the widow of JOHN SMITH, the Missionary, who had died in prison under a sentence of death, which the good sense and good feeling of England united in pronouncing to be *unjust*. Inasmuch as he suffered unjustly, I viewed him as a martyr, though condemned, like his Lord, with a *show* of law. And being unable in any other way to testify my sense of his injuries, and my feeling of the duty of the Christian Church to support his widow, I resolved that I would do so by devoting to her use this fruit of my mind and spirit. Thus moved, I gave notice that I would publish the discourse, and give the proceeds of the sale into her hands.

When again I came to meditate upon this second engagement which I had come under and took into consideration the novelty of the doctrine which I was about to promulgate, I set myself to examine the whole subject anew, and opened my ear to every objection which I could hear from any quarter, nothing repelled by the uncharitable constructions and ridiculous account which was often rendered of my views. The effect of which was to convince me that the doctrine which I had advanced

was true, but of so novel and unpalatable a character, that if it was to do any good, or even to live, it must be brought before the public with a more minute investigation of the Scriptures, and fuller development of reason, than could be contained within the compass of a single discourse. To give it this more convincing and more living form, was the occupation of my little leisure from pastoral and ministerial duties, rendered still less, during the summer months, by the indifference of my bodily health. And it was not until the few weeks of rest and recreation which I enjoyed in the autumn, that I was able to perceive the true form and full extent of the argument which is necessary to make good my position. Which things I mention, in order to explain the delay which has taken place in the publication.

The doctrine, of which I have convinced myself out of the Scriptures, and which I propose by the grace of God to demonstrate and commend, in a series of Orations, is contained in the tenth chapter of Matthew, the sixth chapter of Mark, the ninth and tenth chapters of Luke; which text I have prefixed to the work under the name of "THE MISSIONARY CHARTER." The twelve apostles and seventy disciples, acting upon this commission, I consider as a school of Missionaries, from which we should take the character of the Missionary, the nature of his qualifications, and the methods

of his proceeding, with the same exactness with which we take the character of a pastor and the nature of his duties, the character of a private Christian and the nature of his duties, from the other constitutions of the Lord and his Apostles: and under this conviction, I have entitled my work, "FOR MISSIONARIES AFTER THE APOSTOLICAL SCHOOL." Of how many Orations the work will consist, I am not able at present to determine, but the plan of it, as well as the occasion, is fully contained in the Introduction, which I have entitled "THE OCCASION AND METHOD OF THE ORATIONS."

This is the age of expediency, both in the Church and out of the Church; and all institutions are modelled upon the principles of expediency, and carried into effect by the rules of prudence. I remember, in this metropolis, to have heard it uttered with great applause in a public meeting, where the heads and leaders of the religious world were present, "If I were asked what was the first qualification for the Missionary, I would say, Prudence; and what the second? Prudence; and what the third? still I would answer, Prudence." I trembled while I heard, not with indignation but with horror and apprehension, what the end would be of a spirit which I have since found to be the presiding genius of our activity, the ruler of the ascendant. Now, if I read the eleventh chapter of St. Paul's Epistle to the Hebrews, I find that

from the time of Abel to the time of Christ, it was by *faith* that the cloud of witnesses witnessed their good confession and so mightily prevailed; which faith is there defined the substance of things hoped for, the evidence of things not seen; whereas *prudence* or *expediency* is the substance of things present, the evidence of things seen. So that faith and prudence are opposite poles in the soul, the one attracting to it all things spiritual and divine, the other all things sensual and earthy. This expediency hath banished the soul of patriotic eloquence from our senate, the spirit of high equity from our legislation, self-denying wisdom from our philosophy, and of our poetry it hath clipt the angel wing and forced it to creep along the earth. And if we look not to it, it will strangle faith and make void the reality of things which are not seen, which are the only things that are real and cannot be removed. Money, money, money, is the universal cry. Mammon hath gotten the victory, and may say triumphantly (nay, he may keep silence and the servants of Christ will say it for him,) "Without me ye can do nothing."

This evil bent of prudence to become the death of all ideal and invisible things, whether poetry, sentiment, heroism, disinterestedness, or faith, it is the great prerogative of religious faith to withstand, because religious faith is the only form of the *ideal* which hath the assurance from

heaven of a present blessing and an everlasting reward. Poetry is a tender delicate plant, which seeketh solitary culture, and ill endureth the rough handling of utility. And sentiment is a flower which vanisheth into beautiful colours and sweet odours, that moment it is placed by the side of politics and economists and chrestomathies, and such other thistle-like productions of the mind, (if indeed they belong not rather to the sense.) And heroism and patriotism and virtue and other forms of disinterestedness, having no exchangeable value in the market-place, must keep at home in books or be shown only in family circles, like the antiquated dresses of our grandfathers and grandmothers, with whom the things so named were in fashion. But *faith* is born to brave contempt, to defy power, to bear persecution, and endure the loss of all things. And in doing so, faith will overthrow the idol of expediency, and recover those heavenly and angelic forms of the natural man,—poetry, sentiment, honour, patriotism, and virtue,—which the worshippers of the idol have offered at the idol's shrine.

And truth will not retaliate upon prudence the evil aim which she hath bent against her and all her daughters: but, upon the other hand, will bestow even upon prudence a heavenly form. For faith is the substance of things hoped for.

and therefore is ever looking onward ; it is the evidence of things unseen, and is therefore ever looking beyond the present. Futurity is its dwelling-place. And, therefore, as it grows in the soul, it makes it full of forecast and consideration. And forecast and consideration being in the soul, it must be prudent, provident and prudent, with a true wisdom, which, making its calculations for eternity, applies them also to time. Hence it is written, that godliness hath the promise of the life that now is, as well as of the life that is to come. Hence, also, the moment you make a poor man religious, you make him sober and economical and prudent. Hence, also, the most faithful and religious nation upon the earth, is also the most prudent and prosperous on the earth. So that prudence, in the end, will grow upon that same stem whereon grow poetry, sentiment, honour, patriotism, virtue, and every other form of invisible truth,—upon the stem of that tree whose leaves are for the healing of the nations.

If you thus make a stand for the dignity of faith alone, and show, out of the Scriptures, what in all ages it hath accomplished for the well-being of man, in the teeth of expediency and power and wealth, by no ministry or help but that of all-prevailing truth ; lo ! even the faithful rise upon you like locusts and cry, But these Scripture-men had miracles, and were the mighty power of God ;

what are we that we should liken ourselves to them? They have their refuge in the physical power of a miracle,—another form of the doctrine of expediency, which must have a solution of every difficulty from the visible. The consistency of the Christian doctrine with everlasting truth is nothing: the more than chivalrous, the divine intrepidity and disinterestedness of its teachers is nothing; the response of every conscience to the word of the preacher is nothing; the promise of God's Spirit is nothing; it is all to be resolved by the visible work, the outward show of a miracle. This was the only point on which the Gospel came into contact with the visible; and expediency having corrupted the mind of this age, to look for the cause and effect of every thing in the visible, they at once cry out with one voice, The Gospel owed its success in the first ages wholly to this, or to this almost wholly; but for us we must accommodate ourselves to the absence of these supernatural means, and go about the work in a reasonable prudent way, if we would succeed in it; calculate it as the merchant does an adventure; set it forth as the statesman doth a colony; raise the ways and means within the year, and expend them within the year; and so go on as long as we can get our accounts to balance.

Into this exaggeration of miracles, out of which I foresee the chief objection to the doctrine of

the Orations now published, I enter not further at present, having the whole subject before me in the next head of discourse, to which I shall address myself as soon as leisure is afforded me, and in which I shall do my endeavour to put the question of the primitive success of the Gospel upon its proper basis,—the character of the doctrine and the character of the preachers of the doctrine. The Jews required a sign (that is, miracles,) and the Greeks sought after wisdom, but it pleased God by the foolishness of preaching to save them that believe.

This unfounded reference of every thing peculiar to the primitive times, to the influence of miracles, not only draws an impassable gulf betwixt our sympathies and the actions of Christ and the Apostles, making their example of little or none effect, but it hath brought in the notice that certain offices have altogether ceased in the Church ; and to many cradled in these current ideas, it will seem little short of blasphemy in me to have referred the modern Missionaries to the Apostles as their only patterns. And the same horror would arise in pious minds, if I were to say that the preacher here at home is no other office than that of the ancient prophet to the land of Israel. And yet both these positions I have the hardihood to assert, and hope to be able to demonstrate to the Church. Those five offices

mentioned by the Apostle in the Epistle to the Ephesians, "apostles, prophets, evangelists, pastors, and teachers," are not offices for a time but for all times, denoting the five great divisions of duty necessary for the prosperity of the Church ; "apostles," those sent out to preach the Gospel unto the people who know it not ; "prophets," those who are to prophesy in the midst of the people who know it but obey it not, to call them to repentance, and to read out their doom if they repent not ; "evangelists," those who are to build up in knowledge and faith, comfort and charity, those who already do believe the Gospel ; "pastors," those who are shepherds over a flock, and guide every one in the way, teaching them from house to house, and communing with their souls ; "teachers," or doctors, whose office, according to the second book of the Discipline of the Church of Scotland, is "to open up the mind of the Spirit of God in the Scriptures, simply, without such application as the ministers use, to the end that the faithful may be instructed, and sound doctrine taught, and that the purity of the Gospel be not corrupted through ignorance or evil opinions." These five offices arise out of the everlasting necessities of the Church. When there are no Heathen, the apostolic office will de cease ; when there are no luke-warm, back-sliding, or rebellious hearers and professors of the truth, the pro-

phetic office will cease; and when there are no popular prejudices of ignorance, or heresies of error, or learned oppositions, the office of the doctor will cease; and then there will be no need save of the evangelist and the pastor. But as this bright period is remote, and the Heathen abound upon the earth, and those who have but a name to live abound in Christendom, and almost every learned man is a professed or disguised disbeliever and gainsayer, these offices must continue to exist, and officers must arise and bear them, whether they assume the name or not; otherwise the Church will contract her limits, and grow full of spots and wrinkles and blemishes and corruptions. The miraculous endowments of all these offices have ceased, because there is no longer any occasion for them (the external healings, which were like fruit before the harvest, being superseded by the fruits of health and blessedness, which the Gospel hath produced, not upon individuals, but upon nations and generations; the internal powers of understanding and discourse being superseded by the thing understood and discoursed of, which we have in the writings of the Apostles.) The miraculous gifts, whether external or internal, have brought themselves to an end; but the use and purpose of these offices as surely remain as the use and purpose of the evangelical minister and the faithful pastor re-

main. And if our Churches were in full possession of the Spirit of Christ, they would order themselves and their operations after these five divisions of the Christian ministry. Indeed, they are beginning to do so imperceptibly. Every Church and body of dissenters have already reconstituted the apostolic office in the Missionary ; the office of the preacher or prophet is also beginning to separate from the office of pastor in our great cities (pity that it were at the expense of the latter,) and the office of evangelist is well sustained by what are called the evangelical clergy (pity that they did not address themselves also to the pastoral and prophetic offices ;) the doctors should be in the universities and schools of learning, as is well set forth in the fifth chapter of the second book of Discipline; and, for pastors, they are to be found, still in ancient simplicity and faithfulness, in many parishes of the North. Whether it be possible for one man to discharge these four offices of the Church, I know not; but this I know, that any one of them is a sufficient field for the faculties and energies of the most able and active man.

Into these matters of ecclesiastical polity it may be thought out of place to have entered here, but it is important to have communicated in this short and simple way the leading idea of this discourse concerning doctrine, which is intended to bring back the Missionary to the Apostolical office. to

restore the Gospel-Messenger to his dignity of place, to give him back his charter and prerogative, to deliver him into the liberty of his office out of the hands of whomsoever would enthrall it, to make him the servant of our common Lord, the dependent of our common Father, the mouth and voice of our common Spirit, subordinate to nothing upon the earth save the authority of the Church which ordained him, and the law of the Gospel verity. Though published separately, in order to redeem my pledge to the public and gratify the feeling out of which the pledge was given, it contains a full developement of the Missionary Constitution and a demonstration of its perpetuity, and therefore is complete in itself, though only a fragment of the whole discourse; which I shall be the better able to address to the conditions of the present time, when I shall have gathered the judgment of the Churches upon the doctrine, through their several public organs of opinion.

Now, if the members and managers of Missionary Society think that I entertain towards them any feelings but those of brotherhood in the work in which they labour, they deceive themselves and disbelieve my declarations. It is amongst the pleasantest recollections of my early years, that in my youth their cause was the subject of my prayers and the end of my secret savings; that many years before I reached man's estate,

I was chosen the manager of one of the country Bible Societies, and one of the country Missionary Societies of Scotland; that I afterwards filled the office of secretary to the two chief Societies in the most populous city of Scotland; in all which offices I had the approbation of the Societies entered on their minutes. And it is now a continual subject of regret to me, that the duties of the ministerial and pastoral office, to which I am ordained, leave me no time for serving their most noble cause, otherwise than by the silent and secret meditation of these unworthy thoughts. That I consider their plans imperfect and immature, is, I trust, no more than they do themselves. That I search the Scriptures for light, is, I trust, no more than they do themselves. That I make known to others the knowledge which is revealed unto my mind, is no more than they do in every one of their publications. Therefore, let them take me to be, as indeed I am, a true friend to the work in which they are engaged; and let them judge me in the spirit of love, not of bitterness or strife.

My desire and prayer for every Missionary Society which is embodied, for every Mission which is undertaken, for every Missionary who adventures from the bosom of his home, for the sake of the Gospel of Christ and the salvation of the unbelieving nations, is, that they may prosper to the ends of the earth. If I forget them in my prayers.

private and public, may my right hand forget her cunning; if I fail to contribute my mite to their support, may the Lord's providence cease to provide for me and mine. Nay, but more, I will think for their sake, and meditate my inmost thoughts, for their success. My mind, as well as my soul, belongeth to Christ, my Creator and Redeemer, and unto his cause they are due and are devoted. And in this spirit I do now pray to Him, to save or destroy, to prosper or blast, these first fruits of many thoughts, according as they are fitted to advance or to retard the glory of His great name.

EDWARD IRVING.

CALEDONIAN CHURCH.

January, 1825.

THE
MISSIONARY CHARTER;

OR,

MESSIAH'S INSTRUCTIONS TO THE FIRST MISSIONARIES, BEING THE
GROUND-WORK OF THE FOLLOWING ORATIONS.

MATTHEW, CHAP. X. VER. 5—42.

THESE twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses: nor scrip for your journey, neither two coats, neither shoes, nor yet staves; (for the workman is worthy of his meat.) And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated

of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they* call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light; and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows. Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

FOR
MISSIONARIES
AFTER THE
APOSTOLICAL SCHOOL.

THE OCCASION AND METHOD OF THE ORATIONS.

MEN, BRETHREN, AND FATHERS,

IT hath never been my lot to be present on occasions like this, so as to gather for myself, and the labours of my ministry have hindred me from going about to learn of others, what is the use and wont, and common expectation connected with the annual discourses, which are preached before the guardians and friends of the Misionary Cause; so that I stand up, inexperienced and ignorant, to attempt a work from which able ministers have shrunk back abashed, and to which the ablest within the land have approached with fear and trembling. It is, therefore, no less necessary for the re-assurance of my own mind, than it is expedient for the edification of this enlightened and spiritual convocation (if, indeed, I may hope without presumption to edify such,) that I should meditate beforehand the nature of the office which I have undertaken; what is the measure of my re-

The nature of that duty which the Preacher before a Missionary Society hath to perform, is—

sponsibility to Christ the head of the Church; and to the venerable Society which hath intrusted me with this charge; and what is the nature of my commission to the multitude now assembled to hear what I shall speak.

not to eulogize the services,

The high and seated dignity which this Society hath attained in the judgment of the Christian church, and the weighty and well earned reputation which it hath obtained, not in Christendom alone, but over the widest bounds of the habitable earth, relieve its advocate from the dangerous office of eulogy and panegyric, which he may safely leave to the “isles and the inhabitants thereof, to the wilderness and the cities thereof, to the villages which Kedar doth inhabit, and to the tenants of the rock.” Its labours also, and the labours of its servants, on every foreign shore, its blessed toil among the barbarous people with the fruits thereof, the sufferings and deaths of its true and trusty messengers, or their return in godly triumph, attended with the spoils of idolatry and crowned with the olive crown of peace, their gifts of tongues, and their interpretations of tongues, all the pious rehearsal of its story, with the pleasing task of justifying, approving, and applauding its various proceedings, he may likewise decline to touch, as rightfully belonging to another place and to another meeting, expressly set apart for that more secular end.—

but to counsel and instruct the office bearers and members of the Society,

Holy assemblies, like this, which are opened and concluded with praise and prayer, and wherein a minister of the blessed Gospel is called to discourse from the Word of God, before the Patrons, Presidents, Guardians, Office-bearers and Friends of

the Missionary Cause, ought to be taken up with higher and more sacred discourse than the praising of men, or the upholding of man's imperfect works. The preacher hath before him the spiritual counsellors of the heathen, the propagators of the faith of Christ; who, being conscious of their insufficiency for such a trust, and knowing how they are liable to decay, and fail under the difficulties of spiritual work, if not refreshed from the everlasting fountain of life and truth, judge it wise (and most wise surely it is,) to select from the churches ordained ministers of Christ, who may discourse to them freely and largely upon the cause which they have set their hearts and strengthened their hands to carry forward. For such an end they place him in the chair of verity, and put into his hands the oracles of God, and without let or hindrance or instructions of any kind, they say, Brother, as thou hast freely received, to us freely bestow of the gift that is given unto thee.

Now, at any time, it is a high commission for a frail mortal to publish the Gospel of Christ, and he should seek for his soul every pious help; but to counsel the counsellors, to judge the judges, and prophesy to one of the great witnesses of the church, is an overwhelming duty, whose approach I have long dreaded, as of a mountain-billow which threatened to overwhelm my scarce sea-worthy bark; and now that it is at hand I scarce can summon strength to face it, or know how to steer through it safely. God be my help! I have hardly proved the armour of this warfare, before I am called to give counsel to the leaders of the host, and the assembled camp. The burden is too great, and oppresseth my spirit, and

Which is a
difficult and
burdensome
trust.

I would flee, like the prophet Jonah, from declaring the message with which my spirit is oppressed. were there not a heavy wo denounced upon every prophet who shunneth to declare the whole counsel of God. To which call being obedient, the call of a higher authority than the leaders of the host and the assembled camp, even of him under whose commission the work proceedeth, I take unto myself courage to declare that which I have long apprehended, which, in God's word, I have well considered, and whereof I have endeavoured to be well assured.

Like to
which three
notable in-
stances oc-
cur in the
history of
the Church:

In casting about to discover in what way I might strengthen my spirit to this high occasion, and in what style it became me to address this very grave and reverend assembly, and in seeking counsel of the Lord; it pleased him to recall to my mind three instances in the history of the Church, wherein his faithful servants have been called to bear testimony before assemblies clothed with still higher dignity and importance than this before which I now address myself to speak. The first,

1. The
Apostolical
Synod of
Jerusalem.

that gravest assembly which Christendom hath ever seen, wherein the Apostles and Elders with the Holy Ghost met in Jerusalem, to consider how far the Gentiles were to be bound by the ordinances of Moses. Applying myself humbly to learn from the manner of this assembly, whereof we have a particular account in the fifteenth chapter of the Acts, I perceived that Peter and James, Apostles though they were, and inspired of the Holy Ghost, framed their discourse with a diligent reference to Scripture and to their own experience; that Paul and Bar-

nabas for their argument gave a simple narrative of what God had wrought among the Gentiles by their hand : and that every speaker abstained from words of policy, address, and worldly wisdom ; in-
somuch, that there is found in the whole proceedings of that assembly, neither obsequiousness, nor eulogy, nor idle words of apology, nor general commendations of the work ; but throughout, a devout spirit, deliberative wisdom, plain-spoken discourse, and a steady application to the matter in hand.

The second instance which came opportunely to my mind while deliberating of this exigency in which I am placed, was from the times of the Reformation of England, when the godly Edward, and the Protector, with the chief statesmen and office-bearers of the realm, were wont to hear the master spirits of the Protestant faith discourse before them. On which high occasions these men, who, next to the Apostles, were the best Missionaries that Christendom hath seen, valiant men and true, who sealed their testimony with their blood, thought it beside their holy office to eulogize the most gracious youth that ever filled a throne, since the days of good Josiah ; and they held it beneath their office to smooth down the stern and rugged voice of truth to the ear of the princes and politicians who sat in state before them : but like prophets arisen from the dead (and what are Christian preachers but the prophets of the New Dispensation,) they fulfilled their office by thundering into the ears of king and peers, of courtiers and men of war, the religious necessities of the realm, and the religious duties of the rulers of the realm ; for,

2. The preachers before the King and Royal Council at the Reformation of England.

as you may still see by the writings of Ridley and Latimer, and Gilpin, there were in the discourses which they held, no panegyrics of the work of reformation yet imperfectly done, no idle commendations of the labourers in the work, but rebukes of hungry courtiers, and hollow-hearted friends of the cause, pictures of an ignorant and famished people, enumerations of the religious wants and abuses of the realm, plans of spiritual and charitable undertakings, with a restless urgency towards the high mark of the people's thorough reformation.—And sermons such as these were fruitful things, as the noble foundation of Christ's Hospital doth testify, which was the offspring of one of these fearless pleadings for the sake of truth.

3. The
preachers
before the
General
Assembly
of the
Church of
Scotland.

The last instance, by the authority of which I embolden myself to the undertaking of this discourse, is derived from a quarter to which I, at least, and I trust all judicious and charitable Christians along with me, look with like satisfaction as to the other two,—the church from whose members one of the least worthy hath been chosen this night to hold forth to you the word of truth. The national assembly of the Kirk of Scotland,—which is by far the most venerable relict of ecclesiastical dignity, a sort of house of commons to the Church of Christ, and which ere this time would have wrought out for the religious rights of man whatever the House of Commons hath for his civil rights, had not the strong and villain hand of power brought in Patronage against the Claim of Rights and the solemnest faith of treaties,—that assembly (whose pious labour, now about to commence, may the Lord bless!) doth never sit down to deli-

berate upon the grave matters committed to its trust without first appointing one of the Brethren to discourse before it from the Word of God.— Upon which occasion the preachers, of whom I have heard many, do never, even in these degenerate days of pulpit liberty, condescend to flattery of the learned, reverend, and noble personages before them, nor to empty eulogies of the church; but, as beseeineth the minister of truth and the chair of verity, they maintain a grave and serious discourse upon the high matters for which the ecclesiastical estate of the nation is assembled, and give forth with authority the Doctrine, Reproof, Correction, and Instruction in righteousness, for which all Scripture is given by the inspiration of God, and for the promulgation of which this office of the ministry is maintained on the earth.

Which three instances—of the Apostolic age, of the Reformation of England, and of the General Assemblies of the Church of Scotland,—coming seasonably to my recollection, while I was in doubt and much dismay, concerning that which I had undertaken, I resolved to establish my feet upon them as upon a sacred tripod; and to crave of the Lord, as indeed I have done, to breathe upon me of the spirit of the great Fathers in his church, that I might be enabled to speak at this time, in that bold and fearless style, in which they, standing in my room, would have dared to speak. For I said unto myself: Though all the Missionary Societies of this land were assembled within these walls, they would not form so grave an assembly as that which met in Jerusalem in the primitive times; neither hath the work on which they are entered yet grown to

Of which
we propose
to make mo-
dels in this
undertaking;

be so great a work as the Reformation of England, whereof the Missionary work is but one of the children; and this assembly, however reverend, is not yet so venerable as the great deliberative assembly of our national church, which for three centuries hath maintained the fear and discipline of God within a realm, and once or twice, nay thrice, saved the realm from the armed paw of violence and misrule.

Therefore, I said further unto myself, I will not shrink back abashed from the full and fearless declaration of what seemeth to me right; I will not sink my office into that of a money-gatherer, or a tale-bearer, of an advocate of institutions, however good, or a worshipper of mortal men, however excellent; but I will be a teacher of the Gospel, and a publisher of the praise of Christ, and will not shun to deliver the whole counsel of God, upon this all-important matter of the Missionary work: and I will speak it with the more plainness because the heads and leaders thereof are now before me, that haply the Lord may carry the principles, which I am about to deduce from his holy word, into the Court and Citadel of this great and glorious cause, to which our countrymen, ever forward and ever foremost in a good work, have set their shoulder, resolved to maintain it unto the death.

but to uphold
Messiah's
instructions
to the Twelve,
as the great
charter and
complete
guide of the
Missionary
Work, and to
plead for Mis-

But when I took to myself this high commission of counselling the counsellors, and judging the judges of this great undertaking, I besought the Lord, that he would cast out all thoughts and conclusions which had their origin in myself, all fears and apprehensions which came

in from other quarters, and that he would make of my organs of thought, feeling, and speech, an instrument wherewith to declare the mind and will of His Holy Spirit of truth. And, that I might not be wanting in my duty of searching his revelation, I examined every where for a basis and as it were a constitutional charter of missionary associations, and a rule for them to proceed by in all their transactions. And having found, as it seemed to me, for reasons which I shall show hereafter, such an abiding constitution, four times repeated in the Gospels, and given at large in the tenth chapter of Mathew, which I have read as the ground of this discourse; I gave thanks, and said:—Now my way is clear before me; I will be an expositor of these instructions of my Redeemer; here is the matter of my discourse; here are the everlasting instructions of the Missionary; this let me endeavour to comprehend, and set forth unto the people. And being, as it seemed to me, directed of God, both in the matter and manner of this discourse, I gave thanks, and took courage, and being delivered from my fears, I now proceed upon my course rejoicing, and hope to steer safely through that mountain-billow, whose rough top came threatening to overwhelm my scarce sea-worthy bark.

Having entered with caution, I resolved next to proceed with order in handling this great question of the Missionary Work, and it seemed to me best to set forth my thoughts after the following method:

First. To give an exposition of the Missionary estate, as it is laid down in the fore-mentioned

missionaries after
the Aposto-
lical School.

The
METHOD of the
discourse.

chapter of instructions given by Messiah to the first apostles of his kingdom.

Secondly. To examine if it was meant to be of continual authority in the Christian Church, as the Constitution of Christian Missions.

Thirdly. To examine how much of the success of the Apostolic age depended upon their exact adherence to the spirit and letter of this Constitution.

Fourthly. To show, from the history of Christian Missions subsequent to the primitive times, that they have been prosperous in proportion as they conformed to, and unsuccessful in proportion as they departed from, the spirit and letter of Messiah's Constitution for the Missionary estate.

Fifthly. To study it in practice, and consider what good fruits at home, whence the Missionaries go, and abroad whither they proceed, would come from the exact fulfilment of it.

Sixthly. To explain the office of a Missionary Society in carrying it into effect.

Lastly. To show the duty of private Christians to support all such institutions, as endeavour to conform themselves to the appointment of the Lord, and to keep on the great work of converting the nations.

So that our whole discourse will be an argument founded upon our Lord's words, and concluding for the support of this cause for which we are assembled, and throughout instructing those who are engaged therein. Now, brethren, I ask your patience, the patience of this religious and Christian assembly, to hear me at length upon this, the most important question of the present times; and not to restrict me to the bounds which are observed in

ordinary discourses, but, as they do in the courts of justice, and the national assemblies, to give me a latitude commensurate with the weight and importance of the question, which not of my own will, but by request of this great Society, I come forward to advocate.

According to this plan, the first thing to be considered is the Office of the Missionary, as it is laid down in these words of Messiah, who himself was Heaven's high Missionary to the earth, and fulfilled to the letter every one of the instructions which he gave unto those who should travel in his footsteps.

ORATION I.

MESSIAH'S CONSTITUTION FOR THE MISSIONARY ESTATE.

WHEN kings send out ambassadors to represent their person and their interests in foreign courts, they choose out from amongst the people, men of high name and reputation, well skilled in the ways of the world, and the policy of states; whom, having clothed with powers plenipotentiary, and appointed with officers and servants of every kind, they send forth, accredited with royal letters to all courts and kingdoms, whither they may come, furnished with grace and splendour to feast the common eye, and laden with rich gifts to take the cupidity or conciliate the favour of those with whom they have to do. Also, when a nation fitteth out a journey or voyage of discovery, as we now do to the Polar Seas (which as it is the third time, may it be blessed with threefold success!) they choose out men of fortitude, humanity and skill, upon whom to bestow a valorous and steady crew, who will not be daunted by the dangers, nor baffled by the difficulties of the work; and having called in the whole science and art of the country, to fortify and accommodate the danger-hunting men, they launch them forth amidst the hearty

God doth not,
like men, fit
out his en-
voys and set
forth his un-
dertakings,
with imposing
pomp and
circum-
stance,

or with
scientific
help.

cheers and benedictions of their country. And when
 a nation arrayeth its strength to battle
 for its ancient rights and dominions; or
 when a noble nation armeth in the cause
 of humanity to help an insulted sister in
 the day of her need, as the Britons have oft been
 called upon to do, the nation is shaken to her
 very centre with comotion, and every arm and
 sinew of the land straineth to the work. Fleets and
 armies, and munitions of war; the whole chivalry,
 the whole prowess, strength and policy, and oft,
 the whole wealth of the land muster in the cause;
 and the chief captains forsake their wives and
 children, and peaceful homes; and the warlike
 harness is taken from the hall where it hung in
 peace; and the bold peasantry come trooping from
 their altars and their household hearths; and 'the
 trumpet speaketh to the armed throng:' they ga-
 ther into one, and descend unto the shores of the
 surrounding sea, whither every fleet ship and gal-
 lant sailor have made ready to bear them to the
 place where the rights of the nation, or the insulted
 rights of humanity cry upon their righteous arm
 for redress: and their kinsmen follow them with
 their prayers, and their wives and children, their
 fathers, and the households of their fathers, with
 the assembled congregations of the people, com-
 mit them and their righteous cause to the safe
 conduct and keeping of the Lord of Hosts.

but chooseth
 men of no
 condition.

But, when the King of Heaven sendeth
 forth these twelve ambassadors to the
 nations, fitteth out these discoverers of
 the people that sat in darkness and the shadow of
 death, and furnisheth forth this little army to subvert
 the thrones, dominions, principalities and powers

of darkness which brooded over the degenerate earth, to bring forth the lost condition of humanity, and establish its crown of glory as at the first; he took men of no name nor reputation, endowed with no Greek, with no Roman fame, by science untaught, by philosophy unschooled, fishermen from the shores of an inland sea, the class of men, which of all classes is distinguished for no exploit in the story of the world; Galileans, a people despised of the Jews, who were themselves a despised people. As at first, when God wished to make a man in his own image, after his own likeness, he brought not the materials from heavenly regions, neither created a finer quintessence of matter for the high occasion, but took from the ground a handful of dust, thereon to impress his divine image, and thereinto to breathe the spirit of lives: so the Son of God, himself a servant, despised and rejected of men, when he chose vessels to bear his name before Gentiles and Kings, and the Children of Israel, preferred that they should be empty of human greatness, without any grace or comeliness in the sight of man, without any odour of a good name, or rich contents of learning or knowledge:—that the treasure being in earthen vessels, the praise might be of God.

Such men having chosen, for subverting the ancient thrones of darkness, and recovering the world from the perdition of sin and the night of the grave, he sent them forth, destitute of all visible sustenance, and of all human help, and forbade them, to be beholden unto any. “Take nothing for your journey; neither staves, nor scrip, neither bread, neither money, neither have two coats a-piece: Provide neither

Interdicteth
them from
natural de-
pendencies;

gold nor silver, nor brass, in your purses, nor scrip for your journey, neither have two coats, neither shoes, nor yet staves, and salute no man by the way." No means of any sort did he permit for procuring the necessaries of life, or purchasing the helps of their journey; no store of provisions, nor even a scrip for containing what might be offered them by the pity or piety of the people: No raiment nor vesture, with the change of which to comfort their weary and way-worn limbs, besides what was sufficient for nature's modesty and her present necessity. Without staff, without shoes, they fared on their way two by two; their sandalled feet exposed to dust and sultry heat; their bodies to every blast of heaven; their natural wants to man's precarious charity. The most defenceless bird that flies athwart the heavens, the weakest, most persecuted beast that cowers beneath the covert, or scuds along the plain, are better provided with visible help than were these Apostles of the Highest; for the birds of the air have nests to which to wing their flight at even tide, and the beasts of the earth have holes wherein to screen themselves from pursuit; but the founders of the spiritual and everlasting kingdom had not where to lay their head.

and cutteth
them off
from the help
of man,

Whom having thus divided from the resources which human weakness hath in the store-house and armoury of nature, he next divided from the resources which she hath in the power and patronage and friendship of men. They are to compose no speeches for the ears of prince or governor, but to speak as the Spirit of Truth gave them utterance; they are not to go from house to house making friends against the evil

day, but to abide where they first halted, so long as they are welcome; they are not even to salute a friend, acquaintance, or neighbour by the way. And if, in spite of these preventions, it should come to pass that the people they conferred with, well disposed to them for their word's sake, should take pity upon their unprovided estate, and offer them money to help them on their way; lo, they have no purse for containing it! if they should offer them provision to be their viaticum from town to town; lo, they have no scrip wherein to bestow it! They cannot possess, they cannot accumulate, they are cut off and separate from all fixed and moveable wealth which the world holdeth within its fair and ample bound. What will preserve life, they are to take upon the credit of their universal message, without feeling obligation, for the labourer is worthy of his meat, and they are wholly obliged to another cause. In no earthly shape can they benefit from their labours under the sun; to no account can they turn the children of men, from whose liberality they can profit no further than to live. Like Jonah, commissioned with the burden of Nineveh, they are to gird up their loins and make speed; they are to hie from house to house, and hasten from town to town, inquiring after the spirits of immortal men; to tell their tale and hurry onward: as the heralds of the northern chiefs were wont to hasten from house to house, and village to village, when rousing the mountain-clans to war.—And cause truly see I none, why they who hold the commission to make peace should not be as fleet as those who hold the commission to levy war, and the messenger of salvation fly with as hasty a wing as the messen-

ger of death; why servants should not be found to do as much, and to do it as hastily, for the King of Heaven, as for the lordly chieftain of a mountain-clan, or the throned monarch of a mighty land.

and apprizeth
them of the
fearful and
bloody issues
of the work ;

Thus disfurnished of resources from Nature's storehouse, and hindered from ploughing with human help, do you ask if these first Missionaries of the Gospel had promises of welcome every where, and went forth on a flourishing and popular cause? if the way was prepared for them in every city? and a hospitable home made ready for them in every house? Hear what their Lord saith to them at parting: "Go your ways, behold I send you as sheep in the midst of wolves. Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, and the brother shall deliver up the brother, and the father the child, and the children shall rise up against the parents and cause them to be put to death, and ye shall be hated of all men for my name's sake." Such was their heavy parting. No Missionary that ever went to the heathen, fared forth on his way with so gloomy a foreboding, so cheerless a farewell. Let no one object, in the face of these predictions too truly fulfilled: "But these are not men like us, open to every want; they are inspired miracle-working men who had nature under their control." Their miracles, which saved many, protected not themselves; their inspirations, which blessed many, could not bless themselves from every harm and sorrow which patient nature can endure. They

are to be placed at the bar of civil law, to be hunted out with religious persecution; against them the tender affections of life are to rise in arms, and the soft and downy scenes of home are to bristle like the iron front of war; the tender hands which are wont to pluck the thorns of sorrow from our feet, are to guide the weapons of their death; of all men they are to be hated for his name's sake: they are to be hunted like the partridge on the mountains, and every refuge upon the earth is to be hidden from their sight. Go, said he, my chosen ones, go like the defenceless lamb into the paw of the ravenous wolf: the world thirsteth for your blood, and is in arms against your undefended lives. Nevertheless, go. You are without weapons of defence, no bribes are in your hands, nor soft words upon your tongues; and you go in the teeth of hatred, derision, and rage. Nevertheless, my children, go.

They are launched into a stormy sea, which seemeth absurd and ridiculous in the eye of the faithless and impious world; a sea of storms and shipwreck is before them, and their frail bark is not fenced or fitted out for any storm, or furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moon-struck madness, to think that of such should come any speed; it is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day: no policy of insurance would do their risk at any premium: they are ship-wrecked, cast-away creatures, doomed to death, and destined to effect no good even if they should outlive their first outset-

ting. Men must have a livelihood before they can speak or act: they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people: they must be well paid if you would have them work well, for if a man have no comforts his life is miserable.—What! such mendicants as these convert the world! say the well-conditioned classes; vagrant, vagabond fellows, they are fitter for the stocks or the common jail. Such illiterate clowns, such babblers as these, instruct mankind! say the learned classes; away with them to their nets and fishing-craft. And, say the political classes, it is dangerous to the state; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern Missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples, when they began to emerge out of the foundation of society, into the neighbourhood and level of its higher ranks.

but is wisely
intended to
prepare them
for, and raise
them above,
the worst
which men
were to do
against them.

But the Wonderful Counsellor, in whom dwelt all the treasures of wisdom and of knowledge, and who knew what was in man, did not without good and sufficient cause divorce the human desires from those objects on which they naturally rest. He knew that if he gave the messengers of his kingdom, which is not of this world, and against which this world conspireth, to expect any ray of hope, any shadow of consolation, or scantling of support from the things of this world. it

would be only to disappoint them in the end: for though he foresaw that fair weather would dawn and much enjoyment be partaken in the progress and towards the latter end of the work, he saw, hanging over its first beginnings in every region of the earth, storms and tempests, and terrific commotions, out of which the eclipsed light of truth was to come forth, and the day of peace to be established: He knew that in every realm his truth was to make way against the edge of the sword, and, like the phoenix, to procreate itself in the flame of fire, and that his servants were to be heard from the paw of the lion and from the horn of the unicorn: wherefore it booteth not to amuse those who were to plant the plant, and those who were to propagate the plant, with the enjoyments which were to be partaken under its future shade; and he spoke plainly unto them and said, If ye have not a heart for the extremes of human suffering, and a soul above the fear of man, ye need not undertake this work,—more perilous than war, more adventurous than a voyage to ‘regions of thick-ribbed ice,’ and more important to the earth than the most sacred legation which ever went forth in behalf of suffering and insulted humanity.

But while he cut them off from the power and virtue of gold and silver, which, they say, will unlock barred gates and scale frowning ramparts; while he denied them the scrip, and therewith hindered the accumulation or use of property in any form; while he forbade them change of raiment, that is, pleasure and accommodation of the person; and with their staff interdicted all ease of travel and recreation of the sense

And they are thus stripped and made bare in order to be clothed with spiritual resources which he furnisheth in order; thus,

by the way ; and in hindering salutations hindered the formalities of life and the ends of natural or social affection ; all these the natural motives to enterprize and the sweet rewards of success, while he cut asunder, because, as hath been said, he foresaw that whether *he* did so or not, the world would soon do it for them ; he did not leave their minds in a void state, without motive or inducement or hope of reward ; but proceeded to fill each several chamber thereof with the spirit of a more enduring patience and a more adventurous daring ; to give to Faith what he took from Sight ; what he interdicted in the Visible to supply from the Invisible ; what of Temporal things he spoiled them of to repay with things Spiritual and Eternal.

And instead of a home he gave them this declaration, which raised them first to a footing with himself, and then to a footing with God ; “ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward ; and he that receiveth a righteous man in the

The Missionary’s provisions.

name of a righteous man, shall receive a righteous man’s reward.” Instead of food, he gave them this promise, “ Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose

The Missionary’s protection.

his reward.” Instead of protection and a safe-conduct on the way, he gave them this stout hearted admonition, “ Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to kill both soul and body in hell. Are not two sparrows sold

for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value The Missionary's passport. than many sparrows." And when delivered up to councils, and brought before governors and kings, instead of human help and countenance, and skill of pleading and persuasive words, he gave them this sentence: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which The Missionary's family. speaketh in you." And when their fathers and mothers should betray them, and their sons and daughters should spit upon them, which the first confessors sadly proved, he gave them this consolation to their heavy hearts; "He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." For their The Missionary's defence upon his trial. sustenance under false accusation, he gave them this comfort; "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." For the comfort of their hearts under blackening calumnies, when their sun of life was setting under thick and dark clouds of falsehood, and their name was like to be overshadowed forever, he gave them this assurance; "There is nothing covered, that shall not be revealed; and hid that shall not

be known. What I tell you in darkness, that speak ye in light: what ye hear in the ear, that preach ye on the house-tops." And for their use, when they were enveloped in the flames, or extended upon the honourable cross, he gave them this heart establishing-word: "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." And to keep up a constant cheerfulness in their hearts under every hardship and mistreatment, he gave them to know and to rejoice, that their names were written in heaven; removing their confidence from every thing terrestrial, that it might rest at the right hand of God, where there is fulness of joy and pleasures for evermore.

The Missionary's life in death.

The sum total of the Missionary's gain.

So that he gave them a celestial condition,

Thus furnished he his Missionaries, building them up in faith, and establishing them with infallible promise, weaning them from the bosom of the earth, to place them in the bosom of their Father in heaven. He took them from the hands of human protection, to put them under the arm of the mighty God of Jacob. He emptied them of self-dependence and dependence upon human strength and prudence, to fill them with the Spirit of wisdom and truth. He bestowed upon them the elements of heaven's heroism when he took from them the elements of earth's heroism: and he conveyed their treasures away from hence, where moths corrupt and thieves break through to steal, depositing them safely in the heavens; where also he prepared for them a place in his Father's house of many mansions, and wrote their honoured names in the book of life.

It was a spiritual work they had to do, therefore he disembodied (if I may so speak) and spiritualized the men who were to do it. It was Faith they had to plant, therefore he made his missionaries men of Faith, that they might plant Faith, and Faith alone; they had to deliver the nations from the idolatry of the Gold and the Silver, therefore he took care his messengers should have none; they had to deliver them from the idolatry of Wisdom, therefore he took care they should be Foolish; they had to deliver the world from the idolatry of Power and Might, therefore he took care they should be Weak; they had to deliver the world from the idolatry of Fame and Reputation, therefore he took care they should be Despised; they had to deliver the world from the idolatry of Things that are, therefore he took care they should be as Things that are not:—making them in all respects Types and Representatives of the Ritual they were to establish, models of the doctrine which they went forth to teach.

Such were the men, and such the spiritual equipment of the men, who were sent forth by Messiah, the missionary of Heaven, into all the world, to teach all nations his discipline, baptize them into his faith, and lay the foundations of that spiritual kingdom which is to cast down every other kingdom, and endure for ever. And the instructions which he gave them, how to proceed in the effecting of this great revolution, were after the same unearthly and spiritual strain; such as the wisdom of this world setteth utterly at naught, yet, wherein are contained the everlasting principles, by which alone the Spi-

and a spiritual being, in the strength of which to do celestial and spiritual work.

After their equipment, follow their instructions, which are in the same spirit.

ritual Sovereignty over the souls of men is to be established. And when we come, in the progress of this discourse, to argue upon these premises whereof we are now making the statement, we hope to manifest unto the spiritual man, and somewhat to discover unto the natural man, that this and this only is the strength in which the Cross is to conquer and subdue the Glory and the strength of the nations.

These instructions were in the following words: "Into whatsoever city or town ye enter, inquire who in it is worthy; and there abide till ye go thence.

And when ye come into an house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." They were not, like poor Mendicants, to go from door to door, and from town to town, craving a morsel of bread and a cup of water; but like the Royal Ambassadors of Heaven to the place, they were to inquire who was most worthy to be honoured with their presence, and blessed with the good tidings which they bore from the Majesty of Heaven. God thus established the everlasting connexion between natural worth and dispensations of grace, by bestowing his blessings upon the most deserving; and fulfilled the cardinal principle not only of divine but of human government, the rule of all natural and supernatural dispensations, (for at bottom these are one,) "that unto him who hath shall be given, and he shall have more abundantly, and from him who hath not shall be taken that which he hath." Inquire, said he, the most worthy. There was to be no stealthy progress, nor keeping in the shade, but open deal-

Their commission being to the most worthy.

ing with the most open hearted and even-minded of the people. There was to be no preference of ranks shown by these men of no rank, who counted kindred with Messiah, the missionary of Heaven, and were God's adopted children and honoured ambassadors to the earth. They were not, like the Jesuits, to lay their artful toils around the high and noble and princely of the nations; nor like the Mendicant Friars, to go about preaching a crusade of poverty or meanness; nor were they to take their distinction by the grade of intellect or of taste, which compose, even at the best, but a fractionary part of human nature, and may exist in strength surrounded with the most dwarfish and pestilent forms of the moral, social and spiritual man: but like messengers and missionaries from Heaven, they were to take their distinction by the grade of worth, or practical goodness; to inquire, whom the judgment of their fellow-citizens had pronounced worthy, judicious, well disposed men; those who, like Cornelius, were devout towards God, and full of alms towards the poor; or who, like Dorcas, employed their leisure and their labour to promote good and charitable works: To whose house coming with a conscience full of heavenly purposes, and lips overflowing with blessing, and hands rich in heaven-derived powers, they were to salute the worthy household with a salutation of peace.

“And if the Son of Peace be there, your peace will abide upon it.” Before their steps proceeded an invisible minister called the Son of Peace, who settled in these worthy habitations, and made the souls of the inmates ready for these Apostles of the

To whose houses they are ushered by the Son of Peace.

kingdom of Peace. This Son of Peace is none other than the Prince of Peace, who sealed his instructions to his missionaries and concluded his incarnate ministry, with these words; "Lo, I am with you alway, even unto the end of the world:" the same who appeared to Cornelius in a dream, when he directed him to Peter, and who advertised Peter of the approach of the messengers, after he had prepared him for their coming: who directed Philip to the Eunuch while he crossed the desert, and caught him away when his work was done: who appeared to Paul as he journeyed to Damascus, and afterwards in the likeness of a Macedonian, invited his blessed steps to our quarter of the globe, saying, "Come over and help us." And, to this day, wherever the true and faithful missionary proceedeth in the faith of Christ, this same Son of Peace goeth before his footsteps, and standeth him instead of sealed letters, forerunner and guide, instead of safe-conduct and welcome, and every thing else with which the prudence of men would furnish his perilous way; without dependence upon which Child of Peace, the missionary is a Vagrant and a Vagabond upon the earth; being dependent upon whom, he is the most gracious Legate of heaven, never to return to heaven without accomplishing the high and holy intention for which he is commissioned of heaven to go forth unto the nations.

Their beha-
viour, if well
received.

Being welcomed upon the strength of their salutation of peace, and through the predisposition of this Son of Peace, with whom God blesseth the hearts and the habitations of worthy men, the missionaries sat them down and were content with any fare, and with any ac-

commodation. A little bread they needed to feed their natural hunger, a little water to cool their natural thirst, a little space to stretch their weary limbs; and in return, they had deep, rich and various discourse upon the moral condition of mankind, copious and faithful revelations of the grace of God, glad tidings of great joy to the sons of men: and in earnest of that salvation, wherewith they were intrusted, they would heal the sick, cleanse the lepers, cast out devils, and raise the dead. Every good thing which can be wrought without the ministry of visible and temporal powers; every good thing which holdeth of the invisible, that is, every consolation, instruction, counsel and revelation which man's condition needeth, they held, by free gift of God for free bequest to man; and all that they needed or besought in return, was a morsel of bread to preserve their lives; a little oil to feed the lamp which was giving light to all that were in the house. And they made no haste to be gone, neither did they crave liberty to remain; they stayed while they were welcome, or till their work was done; and whosoever came to the house from the neighbourhood or village or town, was free to sit and listen to the good tidings of the kingdom, without having even this pittance of bread and water to give in return. (But what is this, I say? I will not libel mankind so far as to suppose they would grudge so penurious a return for so rich a gift.) There they sat day by day in the house of the worthiest men, holding forth the Gospel of peace unto the people, and by all spiritual persuasion seeking to persuade the people to accept the overtures of its salvation.

They are also
provided
against
rejection.
 The men being so harmless, their destination so peaceful, and the spirit of their instructions so heavenly, it is difficult to imagine how it were possible they should meet with any thing but welcome wherever they came. And it is one of the sorest libels upon the spirit of the world, that almost all of them came to an untimely and violent end. Well said the just and devout Simeon, who stayed on earth to welcome the great Son and Heir to the house of his Father, and wished to stay no longer, that the infant in his arms was set for a sign to be spoken against, that the secrets of many hearts might be revealed; and by Christ himself in these instructions, whereof we now present the substance, it is with still more clearness predicted that he came to send not peace upon the earth but a sword.—How true alas! was shown the first year, yea, perhaps the first month of his life, by the cruellest sword that ever drunk innocent blood, for which Rachel wept in Rama with great lamentation. Therefore it was necessary to prepare these missionaries for the shadowy side of that experience whereof he had forewarned, whereto he had foredoomed them. They were Spiritual vessels; bound for every port where immortal souls did tarry: and they had spiritual blessings to give in return for a welcome; but they had also spiritual terrors and cleaving curses, thunders of heaven against every city which gave them no harbour. The ambassadors of heaven held both the blessings and the curses of that court which they represented; otherwise they would have been only half accomplished for the work: and

thus their instructions ran in regard to all who mistreated them and held their commission cheap :

“ Whosoever shall not receive you nor Their instructions in such a case, hear your words, when ye depart out of that house or city, shake off the dust of your feet, go your ways into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you ; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you it shall be more tolerable in that day for Sodom than for that city.”

The city, into any house of which the messengers that came forth from heaven with heaven’s credentials were not received, having in it not even one worthy man to arrest the merciful hand of heaven, was well nigh unto destruction ; and the commission of Heaven’s servants was to read out its doom, and give it over to its hasty end. For they were not only messengers of the Gospel of peace, but ministers of the wrath and justice of God, men clothed in sanctity, and in the august robes of righteousness, to offend whom was to offend the Lord which sent them. And therefore they held the terrors of justice no less than the overtures of mercy. But because this extreme commission of cursing the hard-hearted places is given unto them, we are not to understand that they were to proceed to extremes at once, and to deal only in blessings or curses. These are but the extremes on both sides, between which their spirits were to move according to the circumstances in which they found themselves. If the people argue, full of wisdom, the missionaries argue again ; and being

are to be manly and becoming the heralds of heaven ;

assaulted with scoffs and cunning, they defend themselves with meekness and long suffering, and from the wisdom of the world they protect themselves with the wisdom which is from above. For besides the harmlessness of the dove, they had given to them the wisdom of the serpent, with which to expose sophistry, to outwit cunning, to defeat artifice, and meet every emergency. None of the ordinary powers of the human mind was taken from them when they were deprived of the ordinary accommodations of the world,—whereof they were deprived only to disengage them from carefulness and trouble into the protection of their heavenly Father. They were delivered out of the conditions of the sense into the conditions of the mind, that the mind might act with the more alertness and force. The play of their spirit was not fettered in the way in which, in these times, they would fetter the ministers of the Gospel. They had the righteous indignation of the ancient prophet, added to the humility and graciousness of the Christian pastor. They were armed men, men armed with the wrath of God. And I cannot and do not doubt, that when they put a city to the ban of God's tribunal, there came upon it, if it repented not, judgments of a signal kind, according to the letter of our Lord's threatening quoted above; and I believe in my heart that even to this day, were messengers to go forth into all cities arrayed after the fashion of these instructions, they would act like the test of heaven amongst them, and according to their welcome or their rejection, it would be seen that blessings of peace and prosperity, or commotions, revolutions, sieges, wars, and dis-

yet full of terror to the obstinate.

cords would befall those places; not indeed miraculously, but in the natural course of things, yet not the less at the command and by the will of God. For in a city which shall scornfully reject or cruelly maltreat such innocent, harmless, and heaven-gifted men, the elements of evil are in strong agitation, and the explosion cannot long be stayed. It is come to a crisis with them as with Herod when he ordered the cruelest sword which was ever unsheathed, to drink the blood of Rachel's children; or with the other Herod, when he imprisoned the brethren, and slew James with the sword. Such acts show that men are lost to all hope of repentance, and cities to all hope of recovery, ripe for hell, and unfit any longer to live upon the earth.

Thus went forth the first messengers of the kingdom, commissioned to the most pure and benevolent and worthy part of the people, and they approached them upon the side whereon a good man liketh best to be approached, of kindness and humanity: for it is more blessed to give than to receive. Yet, to keep their character clear from all associations of mendicancy or meanness, there is no scrip nor purse, nor obsequious demeanour allowed them, nothing that might take from the heavenly condition of the men; no demand for food or raiment; what is set before them they partake of; and the spiritual knowledge and power which they possess they as freely give in return. If none is worthy, they pass on: if they are persecuted, they escape away, as it were, fishing the land, and taking in their spiritual net the worthiest and the best thereof; establishing the everlasting covenant between God

The recapitulation of what hath been said upon the Missionary estate.

and good men, between heaven and whatever is best upon the earth. They are kept in close dependence upon God's assistance, and cannot move a step but in the strength of faith. They are delivered out of the conditions of policy, out of the conditions of force, out of the conditions of gain, out of the conditions of selfishness and of ambition; for I defy any one maxim which appertaineth to these four spheres of human activity, to help them one jot in fulfilling their instructions: and they are delivered into the spiritual conditions of the spiritual kingdom which they went about to propagate. In prayer and communion with the spirit of God they sail along upon an unseen and unpiloted course. They are living models of what they teach; moving epistles of the spirit of God; incarnations, each one in his measure, of the divine nature; instead of the Scriptures to those who have them not, and commendations of the Scriptures to those who have them. And if, as hath been said, the Bible is its own witness, these men who personified all its truth that can be personified, and with their lips spoke the rest, must be their own witness. And by being hindered from worldly interests and worldly attachments, they are hindered from worldly discourse. They address only the immortal part of the people; they confer upon no news but the good news of the kingdom; they touch no interests but the interests of eternity; speak of no country but heaven, in no authority but the name of God. Which four things, wisdom to address the worthiest people; entire dependence upon God, exemplification of the doctrine, and constant debate with the spirits of men, are surely four of

the great principles in the propagation of the Gospel. And it is incredible from how many altercations, from how many aberrations of purpose, and strivings of passion, and oppositions of interest, they are cut off. For if they are brought into debate, it must be for some spiritual sake, and spiritual truth must be elicited. If they are mistreated, it must be in the face of justice and innocence, which makes friends to the injured; and, doubtless, whatever happeneth good or ill to them, good must come out of it to a cause thus implicated with no earthly interests and devoted wholly to spiritual ends.

They who go forth to extend temporal power, and lay the foundations of earthly dominion, may and must go in the strength of chariots, and horsemen, and munitions of war; they who go forth to establish an influence and empire over royal courts, may go in the strength of all-subduing wealth, and diplomatic cunning; and they who go forth to discover the unknown regions and limits of the terraqueous globe, must go with the state of science, and in the strength of bold adventure. But they who went forth to bring all earthly powers under the Prince of Peace, and to subdue all arts and policies of man to the child-like simplicity of the wisdom which cometh from above, and to spread the spiritual kingdom of Christ over the bounds of the terraqueous globe, must divest themselves of those helps and instruments, whereby the others prosper. They must not cast out Beelzebub by Beelzebub. They must not conquer a peace with arms in their hands, which, though a good enough combination of words for the earth, is a solecism in the

The contrast
of this with
other forms
of enter-
prize.

speech of heaven. By being under Mammon, they will never come to be under God: by conferring with Belial, they will never hold communion with Christ. Each kind hath its appropriate equipment; that which is appropriate to the powerful is power, to the politic is policy, to the scientific is science, to the spiritual is the Holy Spirit. The weapons of their warfare are not carnal, but spiritual; yet powerful to the pulling down of strong holds. The stone that Daniel saw cut out without hands, must swell without the help of human hands, and fill the earth. The kingdom which is to cast down every other kingdom, must be independent of those kingdoms which it casteth down; must establish itself in its own proper strength; and living in this heaven-derived strength, must live for ever.

Such a life of occupation round and round the land as was appointed to these men, is The dignity of it. a disinterested, is a philosophical, is a sage, is a divine manner of life. Socrates, the wisest man of antiquity, of whom it may be said, that of all the Heathen he was the man most after God's own heart, and who, from his pure soul struck out conceptions which were like morning stars in the darkness, heralds of the dawn, not only saw the high dignity of such a life, but had the resolution to fulfil in Athens, in the heart of polished Athens, this very way of life which Christ appointed to his missionary servants. And he was so blessed in his deed, that, though he lost his natural life (least valuable of spiritual possessions!) he founded a school of master minds, which wielded the longest lived empire, and hold to this day the highest place, among the uninspired sons of men. Socrates *foresew* what the Spirit of wisdom

appointed. For verily, the twelve apostles and seventy missionaries were each a Socrates in his kind; and greater than a Socrates: for Socrates went about in quest of wisdom, and complained that he could not find it, because it is not of the earth; but they had found it, being supplied with it from heaven. Nay, further, I will make bold to say, that if our wisdom were Christian or even Socratic, it would prefer no other way of life. It is our folly, our earthliness which binds us to the fardels of this world. The spirit of man spurreth them by its proper nature, and effecteth emancipation from their bondage, in proportion as it is conformed to that Spirit of Truth which possessed these twelve most honoured of the sons of men.

Now, bad as the world is, wild as is its ambition, heartless as is its vanity, proud The probable fortune of it. as its riches are, and mad as they are all, ambition, vanity and riches, I cannot but please myself with the imagination that there is no clime so barbarous, or, (which I believe the more dangerous extreme,) there is no region so polished, as not to possess a gleanings of worthy spirits to welcome these travellers between heaven and earth. For there is no visible thing about them to create hatred; the men come in the name of peace: there is no visible thing to excite jealousy; the men are possessed of nothing, and coveting nothing: there is no visible thing to excite envy, for the men call nothing but their life their own and even of that they are not careful; and they meddle with no earthly concern, and have no earthly end, and walk in innocency, and live in simplicity, and cleave to no sect or party of men, and know no country, and intend no interests; and their tidings are all from heaven, and

their discourse all of immortality, and their debate ever holden with the immortal soul, and the end of their ministration is the salvation of mankind; and it is virtue which they commend, and peace which they promote and charity toward all which they enforce; and a blessing goeth with them, and health cometh to the house where they abide, and the son of peace resteth there, and salvation entereth in as into the house of Zaccheus, that day they arrive. I cannot help thinking that the men were well endowed for their work, and that their work was worthy of the endowment, and that they would find in the worst of climes (as verily they did, for these same twelve planted the Gospel far and near, from India to the British Isles,) a class of men, and that the highest, to give them welcome. The ambitious I see, would spurn them, and they would be content to be spurned; the cruel, I see, would maltreat them, and they would be content to be maltreated; the hollow-hearted wits and satirists would make merry with them, and they would be content to be made merry withal; and the busy bustling crowd would pass them unheeded, and they would be content all unheeded to be passed. ‘What do these babblers say?’ ‘They seem to be setters forth of strange gods.’ ‘Great is Diana of the Ephesians.’ ‘They set up another king, one Jesus.’ ‘Away with them, they are not worthy to live.’ I hear these sentences echoing round their path; and I see them following it fearlessly onward to the death. But do I not see a Felix trembling, and a royal Aprippa knitting his half convinced brows, and a judge of Areopagus blessing the heavenly tidings, and a Jason giving pledges for them, and a Gamaliel speaking before

senates in their behalf, a Dorcas, a Lydia, and honourable women not a few, waiting upon the wants of the all-enduring men: and the thoughtful of the people are pondering the words which they speak, and the serious minded are applying their heart to the doctrine, and charity is leading them by the hand, and brotherly humanity is opening to them the gate, and affliction, comforted by their presence, is anointing them with tears of joy; and the genius of every high and heavenly faculty of the soul is sitting at their feet, well pleased to be schooled and taught by the messengers of heaven. I see they are but searching the land for the good, the noble, and the true, leaving the wretched which love the earthly garbage, to wallow in their sensualities. They are gathering each sweet and savoury plant, leaving the weeds standing for a devouring conflagration which is to come. The fire of heaven hath come down unto the earth; (for these twelve were baptized with fire;) but it loved not the earthly elements, and ran along seeking materials which had some savour of the worthy regions from whence it came, which having found, it took and enkindled, and left in a heavenly blaze each one in his place, to purify, enlighten, and enkindle the region round about.

ORATION II.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION, PROVED.

1. *From the Document itself.*

SUCH was the character and the commission which Messiah gave to the twelve Apostles, whom he sent forth to preach the glad tidings of his kingdom; and when he afterwards preferred other seventy to the same high office, he gave them their instructions in nearly the same terms. He never afterwards repealed these instructions; he never afterwards added to them. And when he enlarged their commission from the limits of Judea to the utmost bounds of the habitable earth, he gave them no new directions, no new promises, no new warnings or predictions, nothing further, save the assurance that he was with them to the end of the world. When these men, schooled according to this discipline, went forth afterwards in the same behalf, it is not to be imagined therefore that they would adopt other principles than those which they had already received from their Master, and practised with so much success. And if they would not, then it is not to be imagined that we ought, unless some speciality in our case can be shown of importance enough to annul these commandments of Christ, and make the example of the apostles of none effect. But as it is of great

importance that this point be established beyond all doubt, we have given it a separate place in this argument, and shall now proceed as was proposed :

Proved first
by the bear-
ing of the
document
itself;

To show that these instructions are of continual obligation, present the everlasting type of the missionary character, and are not by any human authority to be altered or abridged.—To establish this most important conclusion, let us first apply ourselves to the document itself, that we may ascertain from its style and matter, whether it is meant to be local and temporary, or universal and everlasting. Now we are bold to say, that from the beginning to the ending of it, there is not a single sentence (save two afterwards to be considered,) upon which the whole church of Christ hath not passed a judgment, that it was pronounced for the constant use and edification of all who put themselves in jeopardy for the sake of the spiritual kingdom. Every promise in it hath become a standing order of the church; its predictions have been fulfilled in every realm where the Gospel of Christ hath been preached; and the first preachers of the Gospel in every realm have established their hearts with the consolation which it containeth. The direction ‘to be wise as serpents and harmless as doves,’ hath always been the policy of Christ’s confessors. The assurance ‘that the Lord would put into their mouth what they should say,’ hath always been the fountain of their eloquence. The privilege, when ‘persecuted in one city to flee into another,’ hath always been the measure of their self preservation. The declaration ‘that the disciple is not above his master, nor the servant above

his lord,' hath been their support under every infamous accusation. The knowledge 'that the sparrows are objects of God's care, and that he numbereth the very hairs upon the heads of his servants,' hath sustained them in the utmost jeopardy and straits. The promise of Christ, 'to confess before his Father those who confessed him before men, to save the everlasting life of those who laid down their temporal life for his sake, to be instead of father and mother to those who preferred his cause to filial duty,' and every other sentence, of whatever kind, whether breathing sorrow or joy, foreboding ill or promising good, hath become, as it were, an armorial bearing to the soldiers of the militant church, household words in the city of our Zion, with which she traineth up her sons and her daughters to be valorous for the Lord. Can a document, then, I ask, to which the church in all ages and in all countries, hath attached an everlasting importance, and which contains within it the watch-words of every battle that hath been struck in this spiritual warfare, the last breathings of every valiant man who hath sacrificed his all for its sake, can such a document be allowed to perish? Shall any base-born generation be allowed to hide it from the eye of the church? Accursed be the generation that would harbour the thought. Shall any man or body of men, to answer their ends, veil it up or venture to annul it? Let him be anathema maranatha.

And it is nothing to the prejudice of this reasoning, that the document containeth two clauses which are local and temporary, and which can by no means be applied to any thing beyond that journey among

notwith-
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clauses of a
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kind, which

were necessary. the towns and villages of Jewry, upon which they were sent, and from which, we are told, they soon returned with gladness. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." "Ye shall not have gone over the cities of Israel until the Son of Man be come." For it was necessary to define the extent of their first peregrination, otherwise they would not have known whither to direct their steps, or when to return to attend upon their Lord, for whose witness they were chosen; and there is no more of a local and temporary nature than just to guide them in this essential point. They are directed to limit themselves to the lost sheep of Judah, because, before they had gone this round, the Son of Man would come; that is, would openly announce himself to the nation. Now, because he marked their route, and gave them an idea of the duration of their journey, will any man infer that his instructions and counsels were intended only for that journey, and were to be cast away when it was over?—that man would make his Saviour's words of less value than the words of the most ignorant parent, who giveth parental counsel to his child, which the child holds sacred till death, never dreaming that it is cancelled at the expiration of his first absence, and if not repeated, is to be cast at his feet.

But cannot
limit the rest,
which declare
their own
eternity.

But the document containeth within itself the direct refutation of these detractions from its dignity, and restrictions of its duration. For, except in those two clauses by which it was necessary to define the extent of this first peregrination, there

is hardly another clause which is not rendered insignificant and even absurd by being applied to that solitary journey. It is said "Beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues." Now we have not the slightest hint that any of the twelve or seventy suffered inditements before civil councils, or scourgings at the hands of religious rulers during this journey, from which they returned with joy, confessing that they had lacked nothing. And indeed, I know not what councils there were in the towns of Judea (for they went not to Jerusalem) before which they could be brought. Again, it is said, "Ye shall be brought before governors and kings for my sake;" and it is further said, "For a testimony against them and the Gentiles." Now what kings, governors, or Gentiles, could they be brought before, or testify against, in a journey, within whose bounds there was neither king nor governor, and during which they were not "to go in the way of a Gentile?" And we have warnings of brother delivering up brother to death, and the father the child, and the children rising up against their parents and causing them to be put to death;—and yet all the twelve returned safe and sound. Again, it is said, "Ye shall be hated of all men for my name's sake;" did that come to pass in this journey? Again,¹ "He that endureth to the end shall be saved;" is it meant to the end of this short journey? But further to apply this *experimentum crucis* to the hypothesis that these instructions were intended for this journey only, would produce such a tissue of absurdities, as might destroy in my hearers that grave frame of mind with which discourses from

this place ought always to be heard. Therefore, let what hath been said suffice for showing the evidence, which the document yields to its own durability, and the express denial and flat contradiction which it gives to every daring temporizer; and let us proceed onward in the establishment of this our second head of discourse, whereof, if we succeed in convincing this assembly and the Christian church, we shall have done no mean service to the Missionary cause.

A passage in the 22d chapter of Luke, seemeth to imply a change in the constitution of the Missionary estate;

Against the perpetuity of these instructions, an objection may be taken from a passage in the 22d chapter of the Gospel by Luke, where they are alluded to in such a way as, to a superficial reader, might seem to repeal them and to substitute others in their room: it is as follows—"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they answered, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." If this passage referreth to the same object as the other, viz. the propagation of the kingdom of Christ, it doth make a remarkable alteration indeed; not only permitting the help of purse, and provisions of life, but also of instruments of war; and while it gives a permission to the two former, makes the latter indispensable, requiring the Missionary, who is without a sword, to sell his garment to buy one. This the crusaders fulfilled to the letter, who converted all their property into steel and armed men, and went forth in panoply to

but is available for that end only to the crusaders.

spread the Gospel of peace. But as no one in these times is disposed to fit out such an evangelical armament, all confessing it to be against the spirit and the letter of the Gospel, no use can be made of this passage to invalidate any part of the other. It cannot be in part taken and in part rejected. The mercenary spirit of these times will not lay hold of the purse and scrip, while they deny to the crusader the sword which is made peremptory, while the others are but licensed. So that we might dismiss the passage as totally inapplicable to the propagation of the kingdom, and leave the man who useth it against the argument of this discourse, to deliver himself from the dilemma into which he brings himself, of converting every Christian Mission into a Crusade. But, that we may carry along with us as much conviction as possible, we shall interrupt our course for a moment to explain the true intention of our Saviour in this remarkable passage, which we have seen strangely employed both by the enemies and the friends of his cause.

It was spoken to the eleven after the institution of the supper, immediately before they arose and retired to the Garden of Gethsemane, where our Lord was straightway betrayed into the hands of his enemies; being the last words which he uttered to them before the hour and the power of darkness had the ascendancy over him. For they had no sooner reached the Mount of Olives, where the garden was, than his agonies and temptations came hastening in thick array upon his innocent head. And it is to be regarded as a warning of the terrors which were closing in upon their Master and his cause.

The true intention of that passage,

a permission to provide for their own safety, as best they could, and an intimation that the Son of Peace, which went with them on their former journey, standing them instead of purse and scrip and defensive arms, was now unable to defend himself, being about to bow his head and expire upon an accursed tree. Therefore, said he, Until these days of darkness be overpast, and times of refreshing have come from the presence of the Lord, let every one of you betake himself to his natural shifts, and consider himself no longer as the child of an invisible providence. And accordingly, while his cause continued under this eclipse, they were delivered each one into his own protection; and when he arose from the dead his first instructions to them was, to depart from the scene of danger into a retired mountain of Galilee (perhaps that same where they had been set apart,) and wait there till he should come and take them out of the hands of this temporary expediency. But before ascending from them for ever, he was at pains to assure them that he had triumphed over his enemies, and that all power was given to him in Heaven and in earth, and that he would send them his Holy Spirit, a better comforter and provider than the former Son of Peace; therefore, restoring them again to their former divine liberty, he said, Go forth into all nations, and lo, I am with you unto the end of the world.

proved, by an analysis of the context, That these words, which he spoke on the eve of this hour of darkness, were intended only for the use of that awful season, is not a conjecture, but the result of a deep consideration and analysis of the context, which, for your further satisfaction, I shall not

hesitate to lay before you. The supper, which in every word and action signified his immediate death, was instituted and ended; but his disciples continued as steadfast as ever in their misapprehension and unbelief: which they manifested by beginning to dispute about precedency in that kingdom which they expected him to establish. With a delicacy and wisdom, which breathed in all he said, he first corrected their worldly ideas of dignity, and explained that their true dignity in his kingdom should consist in judging the twelve tribes of Israel. Thence pursuing the discourse, that they might be humbled out of their present disposition of pride, which is Satan's snare, he warned them of the danger to which they stood exposed from the temptations of Satan. This part of his discourse he addressed to Simon, foreseeing his fall, and wishing to administer to him comfort under the deep contrition and sorrow that was to follow it—"Simon, Simon, behold Satan hath desired to have you (the twelve,) that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." This brought forth Peter's protestation, and our Lord's prediction of his frailty, which is as it were a digression in the discourse with the twelve; whom having warned of Satan's snares, assured of his own prayers for their sakes, and advertised of their need to be strengthened, he immediately adds the passage under consideration, as his counsel to them in the emergency which he had foretold. Fearing lest they might trust to that same protection which had been extended over them hitherto, and which had so wonderfully provided for their wants in

their former journey, he turns their attention to their former experience by the question, "When ye went forth without purse or scrip, lacked ye any thing?" and they answered, "Nothing." Having thus fixed their minds upon their former estate, in order to make the impending change of their circumstances the more remarkable, he added, "But now he that hath a purse let him take it, and his scrip, and he that hath no sword let him sell his garment and buy one." That is, trust not now, under these perilous trials of Satan just coming on you, to be supported with any help supernatural. For my kingdom is to suffer violence, and the violent will take it by force. Therefore, look ye every man to himself, and to his resources; and be upon your guard from violence, which is more to be dreaded by you than the wants of nature and the inclemency of the skies; and though you should sell your garment to provide a defence for your lives, sell it and therewith purchase that defence. "For," he immediately added, as the reason of the innovation, and he addeth it in his most solemn manner, "For, I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." If any thing were wanting to confirm what hath been said of this passage, it were to be found in this reason expressly assigned by the Saviour himself for the innovation which he made. I am to be treated as a transgressor and a malefactor, and the predictions concerning my death have now their accomplishment. Therefore, banish these high notions of power and dignity; for Satan is

Very remarkable thing!
1. Very remarkable thing!
2. Very remarkable thing!
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10. Very remarkable thing!

now about to sift you as wheat, and ye shall find none of my help which heretofore sustained you, but you shall find your own weakness, and be forced upon your natural defences: for the meanwhile, therefore, humble yourselves to the expectations of ordinary men, and have your refuge in the resources of persecuted men.

In all this there is nothing which hath or can have a wider application than to that hour of darkness, during which the glory of his kingdom was eclipsed. And, and even of that season, not to be literally interpreted. even of this season, that it was not to be literally interpreted, is manifest from the scene which immediately took place. The disciples mistaking his meaning, made answer to him in these words, "Lord, here are two swords." And he answered them, "It is enough;" that is, it is enough that I have reduced your minds from these high and towering expectations of power, which would have cast you upon ruin, to the lowly sense of your weakness, and the prudent thought of your safety. But they imagining that he really meant them to use these two swords, with which they were provided said, when the rout came upon him in the garden, "Lord, shall we smite with the sword?" and Peter actually lifted up his sword, and smote the high priest's servant, and cut off his ear. To which action our Lord made this reply, "Put up again thy sword into his place: for all they that take the sword shall perish by the sword." Which shows that not only did he not intend the sentence under consideration to be understood of the propagation, but not even of the defence of his cause; that so far from intending it to be applied literally to all times, he did not intend it to be literally applied

even to that time of oppression, for the sake of which it was spoken. That it was to be understood, as we have explained it, for a strong and figurative way of reducing their minds from the ambitious thoughts of power which their question indicated, down to a lowly sense of their true condition, its trials, and its dangers.

The perpetuity of the Missionary constitution, proved from the practice of the Apostles, as recorded in the Acts.

We have been the more particular concerning this passage of scripture, because it is the only one which seems to bear against those Primitive Instructions of the Missionary, for the perpetual obligation of which we hold the argument. This being rightly interpreted (and no one but a crusader could think of interpreting it of the Missionary cause,) every other part of scripture proves that the Apostles carried these instructions rigorously into effect. On the day of Pentecost, when they were furnished with all manner of gifts necessary for the work of converting the nations, there was nothing appertaining to purse or scrip, to power or influence, to name or reputation, bestowed on them. The things interdicted by the Saviour continued to be interdicted by the Spirit; for outwardly the men remained unaltered, after they had been inwardly endowed with the word of wisdom, the word of knowledge, the gift of prophecy and miracles, the gifts of tongues and the interpretation of tongues. If money and provisions, if goods and possessions had been necessary, why were they not bestowed at this time, when Heaven furnished out its ministers to all nations? But that needed not to be bestowed from Heaven, which was soon forthcoming in all abundance. For in these times, as soon as

the Spirit took hold of the converts, he made them indifferent to all outward distinctions and emoluments wherein they formerly prided themselves. And not only the missionaries, but even the converts of the missionaries, becoming careless of purse, and scrip, and possessions, forgot the distinctions of thine and mine, and parted their all to such as had need. Now the Apostles, when plenty of every thing came flowing into their power, kept free from the worldly incumbrance, and continued breaking bread from house to house, and did eat their meat with gladness and singleness of heart. And when they went forth to the temple, so true kept they by Christ's first instructions, that they said unto a man who sought an alms, "Silver and gold have we none." And when the converts brought their all and poured it at their feet, not only would they not own any of it, but they would not for the sake of holy Charity and sacred Justice, be diverted by its distribution, from the higher and better calling, of giving themselves wholly to the ministry of the word and to prayer. And they continued as they began; for throughout the whole book of the Acts there is not one word from which it can be gathered that in journeying from town to town, and from region to region, they had any convenience of travel, abode in any houses of public entertainment, possessed any property which they could call their own, or in any way deviated from the spirit, or from the very letter of our Lord's instructions. While they abode in a place, they continued, according to the commandment of the Lord, in the house of one man, whom, when writing letters from the place, they call their host.

When Paul went up to Jerusalem, he communicated that Gospel which he preached among the Gentiles, to them only which were of reputation, using the privilege of inquiring after the most Worthy. When the Jews of any town would no longer hear him, he condemned them, and turned unto the Gentiles; and when with one accord both Jews and Gentiles rose up against him, he shook off the dust of his feet against that city, and proceeded on his course. In short, I find not one of the instructions which they did not literally carry into effect. They had no wages; they depended upon no remittances; they lived all along and altogether upon the brethren.

And the Gospel must surely have changed its nature and abated its efficacy, when the converts shall become loth to support the man, who, under God, hath brought them from darkness to light, and from the service of Satan to serve the living God. And the converts must be miserable indeed, if they have not bread and water for the mouth which hath brought them glad tidings of great joy. For in the primitive times it was counted an honour, not a burden, to give them the small accommodation which they needed. Cornelius *prayed* Peter to tarry with him certain days. Lydia, as the first fruits of her conversion, besought Paul and Silas in these words, "If ye have judged me to be faithful, come into my house and abide there." At Corinth, while yet Paul held with the Jews, he abode with Aquila, and wrought at his craft; but when he turned unto the Gentiles, he entered into the house of Justus, one that worshipped God, and abode there. And on parting from the elders of the Ephesian Church, he said, "I

have coveted no man's silver, or gold, or apparel; but these hands have ministered to my necessities, and those that are with me." Which two last instances show us how they were wont at times to labour for their bread, that they might not be burdensome; but that this was the exception, and not the rule of their proceedings, is manifest from Paul's apology for it in his Epistle to the Corinthians. The rule was, to follow out the unworldly, unselfish, unambitious way of life which Christ had taught, to be wholly careless of the present world, wholly disengaged from its concerns, that they might be wholly occupied with the things of the world to come.

And when deviations do occur in the practice of the primitive times, from this exact ritual of the Missionary laid down by our Lord, they are of that kind which confirm the spirit of the rule, being all deviations by excess, not by defect, of its peculiar characteristics. Paul, in these two instances of Ephesus and Corinth, saw it good to forego the right of living by his ministry, but in foregoing it he carefully excepted against its being considered as a precedent. Whose deviations from the letter confirm the spirit of the constitution. St. Paul's at Corinth.

1 Cor. ix. 4-6.
 "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other Apostles, or as the brethren of the Lord and Cephas? or I only, and Barnabas, have not we power to forbear working?" In these questions of the indignant Apostle, is revealed the custom of the first founders of the kingdom, to go from place to place, carrying with them no earthly means, and devoting themselves to no worldly calling, but depending upon the benevolence of the worthy, and having their feet shod with no

preparation but the preparation of the Gospel of peace. In his triumphant answers to the same questions, we have it asserted as a fundamental law of the propagation of the kingdom, and supported by the reasonableness of the thing, by the Mosaical laws, and last of all by the ordination of the Lord, "that they which preach the Gospel should live by the Gospel."

1 Cor. ix. 14.

Now I ask, in what part of the Gospel this is ordained by the Lord, if not in the passage, for whose everlasting obligation we plead, wherein it is said "For the labourer is worthy of his meat"? There is not another of the Lord's sayings which maketh even allusion to the subject. Here, then, Paul quoteth a standing rule of the kingdom, upon the authority of this document, which the practice of many moderns would wipe out of the Canon. Do you ask, Why, then, did Paul dare to set aside the ordinance of the Lord? Let him answer for himself. "If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ." He did it out of the *nobile officium*, the high prerogative of an inspired Apostle, because he saw that the Gospel of Christ, with which he was intrusted, would be advanced by his doing so; and how advanced, he hath told us in his next Epistle, when speaking of the same thing, he thus expresseth his noble and magnanimous soul, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached unto you the Gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I

was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that will I do, that I may cut off occasion from them which desire occasion; that wherein they glory they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ." These false apostles and deceitful workers had accused the pilgrim-traveller from town to town, and from region to region, as a needy vagabond, who thus earned dishonourable bread; whereby they sought to obstruct his success in the regions of Achaia. But the pilgrim-traveller had a soul full of resources, and a heart full of stoutness, to overthrow these railers against the honourable calling and providential life of a Missionary. Coming into the region which had been poisoned against him, "he found a certain Jew, named Aquila, with his wife Pris- Acts xviii. 2. cilla, and came unto them, and because they were of the same craft, he abode with them and wrought: for by their occupation they were tent-makers." Thus did he defeat the wicked stratagem of Satan's servants, who had transformed themselves into the Apostles of Christ, by demonstrating that he sought no gain, nor cared for no livelihood, but became all things to all men that he might gain the more. And though I have said the Apostle did this by virtue of his apostolic prerogative, the church will suffer no damage whatever, if her

Missionaries, when they find the same false report circulating to the prejudice of the Gospel, should adopt the same magnanimous course, of working with their hands, in order to put the calumny to death, and triumph over it with a holy indignation and joy; and not only contribute to their own necessities, but even to the necessities of others who have need. But I would advise them first to beware that they become not instrumental in spreading the very notion, that they are hirelings and gainers, by taking fixed and stated salaries, like any other craftsmen, which is the sure and certain way to make themselves not only be reputed but justly regarded as hireling craftsmen. So that this example of Paul's deviation doth, as it were, rivet upon both sides, the well-driven and well-directed bolt of the Lord: inasmuch as he honoureth the fundamental principle, that the Gospel should seek and have no worldly emolument, nor depend upon any expedient of earthly dignity; while, in order to make the principle triumphant in an extreme case which occurred in his travels, he reacheth into the region of self-denial and destitution farther than the Lord required, in order to get the weapons with which to meet the new and unprecedented obstacle that had been opposed to his course. And while he rivets the well-directed bolt of the Lord, he reproveth that poor and pithless weapon with which the prudent spirit of these times aimeth its puny blow at the Heathen world. For, truly, we moderns have taken the very means to create that stumbling block which Paul found in his way at Corinth, by so constituting the Missionary office, as that the men of this world might have in their

mouth the very words of which Paul reproved the Corinthians, and to disprove which he needed to adopt this voluntary act of self-humiliation. To cure this, our shallow prudence, if we would use the lesson given by this leader of the Missionary army, we would do well, for as many years as we have fed and hired men, to require that they should go, as Paul did, into the other extreme of not even eating and drinking at any one's expense, but that they should support themselves by the labour of their hands, and glory thereby over the false prejudice with which the cause, by our mismanagement, hath come to be circumvented. This is the proper use of the Apostle's deviation.

Now, further, lest a sentence which occurs in the above quotations should be turned aside to justify the modern method of furnishing out the Missionary, which the occurrence at Corinth doth so utterly discountenance; it is fortunate, that, from the Epistle to the Philippians we can explain what those wages were which Paul took, and what his robbery of the churches, and what the supply of the Macedonian brethren, by the help of which he carried out his hardy scheme of confuting the false report by which the enemy had sought to impede his missionary progress. It is found written in the conclusion of his epistle to the Philippians (and how happy I am to make such quotations, God knoweth! for they bear my spirit up in the hopelessness of this controversy,) "But I re-
Further explained from the Epistle to the Philippians.
 Phil. iv. 10.
 joiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want; for I have learned,

in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now, ye Philippians, know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need, according to his riches in glory, by Christ Jesus." This is the Apostle's receipt in full for his wages; this is his voluntary confession of his robbery; this is the help with which he was helped at Corinth of these good Philippians. And as the former quotations are a proof of his most nice and chary delicacy lest the Gospel of Christ should be breathed on with any aspersion, and of his magnanimity to bear every extreme of hardship, rather than the missionary calling should be calumniated; let this stand for the proof of his most generous spirit to partake and receive brotherly help. And let it divide and distinguish that chariness and magnanimity from the natural pride and independence of the human heart; from which the former spirit is as distinct and distinguishable, as the spirit of

Christ, who gave all heaven's glory up and took mendicant crumbs of men, is distinct and distinguishable from Satan's spirit, who, though the brightest of the sons of the morning, could not brook the rich endowment because he had to give for it an act of reverence to the Most High God. And let it show, moreover, into what straits Paul passed, and with what difficulties he was beset around, in following out his missionary peregrinations, and how he had no dependence upon foreign churches; (for no one communicated with him save this of Philippi, whose gift he knew not of, and expected not, till Epaphroditus brought it in his hand.) And, finally, let it show how the Lord, the Son of Peace, forsook not in his wandering, his hungered, his own laborious workman, whose niggard craft, oft interrupted, yielding him but a bare support, he brought him supplies from afar, and made them to follow him to Thessalonica, to Corinth, to Rome, every where through the heathen desert, as the waters of Meribah and the quails of the morning and the evening, followed the sandy parched footing of the camp of Israel.

After perusing which examples, will any one say that Paul conformed not to the ritual of the missionary school, because he took foreign supplies when they were offered, and wrought with his hands when it served his turn? Thou art right, he conformed not; that is, he did more than conform; he was an Apostle, and more than an Apostle, for he magnified the Apostleship. Go thou and do likewise. Be more than a Missionary, magnify the Missionary office, and in such a way show thy non-conformity to thy Lord's commission and passport. But first, be careful that thou art a Missionary, and that the office in thy hand is not

minished of its due size nor shorn of its proper beams.

Another apparent deviation mentioned in the 3d Epistle of John, proves the same.

I have heard quoted, as another deviation from the letter of the missionary charter, what is obscurely hinted at in the Epistle of John, addressed to Gaius, in these words, "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we may be fellow-helpers of the truth." This, like the former, proveth more for the spirit of the missionary charter, than if it had been in most exact conformity with its letter; showing, first, that the travellers and ambassadors of the kingdom, in these times, were wont to be brought on their way from place to place by the charity of brethren, even though strangers, and did not hesitate to be beholden to their charity; secondly, that they went forth to the Gentiles without any means of conveying themselves thither, but needed assistance to reach the scene of their labours; and having reached the harvest-field, they put in their sickle and reaped without any hire, taking nothing for their reward, but passed on dependent as before upon the bounty of the brethren. So much the passage proves, that these Christian expeditions were undertaken without any dependence upon ways and means, and were executed without any fee or reward; but it does by no means prove that while they were with the Gentiles they refused to be beholden to them for their subsistence.

They took nothing from the Gentiles, and needed to be helped on their way, that is, they departed as poor as they came; but how they fared amongst them is not stated, because it was not necessary for the Apostle to state more than their present condition, as his argument for the brethren to help them. The passage, therefore, is nothing more than a certificate of the poverty and disinterestedness of these Missionaries, given under the hand of an Apostle to a brother, who, on other occasions, had been helpful to the brethren. How much it supports the spirit of the Apostolical school of Missionaries, any one can see; how it beareth upon the present school, it is not yet the time to discourse of at large.

And other instances of this kind occur in the Apostolical record. Paul, writing to Philemon from his bonds in Rome, desires him to provide him a lodging, trusting that through their prayers he would be given to them. He was then Paul the aged, and Philemon was his dearly beloved brother and fellow-labourer, from whom he might, without fear of misconstruction, ask such a favour; yet with what delicacy he touches upon pecuniary matters, any one who reads that model of delicate affection may well apprehend. At Rome, in like manner, he dwelt two years in his own hired house, and received all that came in unto him; because he was there as a prisoner upon parole, and accommodated his apostolic character to his forced conditions: but on his journey to Rome, the Missionary constitution was fulfilled to the letter by the brethren at Puteoli, with whom he was desired to stay seven days; and also by the brethren at Rome, who met him at the Three Taverns, and

Other deviations, attesting the same inference.

conducted him on his way. In like manner, Titus is instructed to bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them. In like manner, he writes to the Corinthians concerning Timotheus, that they would "conduct him forth in peace, that he may come unto me." And of such importance was this part of apostolical discipline held, that it is enjoined in general precepts like any other great head of Christian duty, "to distribute to the necessity of saints, and to be given to hospitality;" and it is set down as a mark of those widows who are to be taken into the number, "that they have lodged strangers;" and of a bishop it is required, as an indispensable quality, that he should be given to hospitality; and to all it is often enjoined, as to the Hebrews, "that they be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

The review of the doctrine of this oration occasionally at times a hesitation because of its novelty;

Sometimes, in casting my eye back over what I have written, and considering the new doctrine which I have dared to advance in opposition to the universal practice of the Churches, I have felt a fear come over my mind, as if I had been guilty of presumption in daring to interpret God's word, upon this subject, for myself. But the more I have been led to study it, by the opposition which these ideas have received, the more I have been convinced of their truth. The passages which have been quoted against them, have, upon deliberate study, turned out to be in their favour; and the instances which have been given of deviation, have always proved to be deviations in excess, not in defect, of the standard of faith and self-denial. Moreover, in making

those researches into the primitive appointments of Messiah, and practices of his Apostolic servants, many new convictions have been brought to our mind concerning the office of the pastor, and the office of the preacher, which differ from the approved notions as widely as those which we have set forth of the Missionary. So that, silently, we have come to the strong and steady persuasion that this is but a silver age of the Church, taken at its best, and that the golden age is yet to come; that we are not perfect, any more than our fathers; that we should learn to believe in our imperfections, and welcome any one who will honestly declare them to us.

Sometimes, on the other hand, I have been tempted to indignation and wrath, that the institution and appointment of the great head of the Church should have been so widely departed from in these modern times, and being honestly and plainly stated, should find so little favour in the eyes of a generation which prideth itself in the evangelical character of its missionary undertakings. And that, instead of going about to seek men who were advanced in faith to the height of the undertaking, they have gone about to reduce the undertaking to the measure of an ordinary faith, and have attracted to the service many who were hardly fit for a pastoral care in the Church at home, much less for laying the foundation of Christian empire abroad. But most of all hath a holy indignation risen within my breast, when, to keep up the popular glory and renown of their work, which they should be ever rectifying by the word of God, they should be content rather to obliterate and annul that

but oftener
indignation
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with the
Lord's solemn
appointment;

part of his holy word which is able to give them counsel. It is instructive of the self-exaltation of man to hear with what cool indifference they would consign to uselessness those immortal counsels which our Lord gave for the conduct of Christian Missionaries, in order that they may have the field open for their own infallibility. They would break through all rules and laws of interpretation, and to a passage whose every word and sentence breathes immortality, they would give a temporary application, destroying its obligation, losing its comfort, and abolishing its promises to the evil-entreated messenger of peace;—all because it contains in its bosom two clauses which were necessary to make it useful and applicable to the time which then was, as well as to the times which were to come. Against this I have argued by an analysis of the passage, against it I have protested by an appeal to the apostolical times, in the hope of being able to prevail by argument and appeal; though I confess, with slender hope in a time when names or periodical organs of opinion have obtained almost the whole authority in the Church.

because it
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those times
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our times.

But if there be left in the Church any reverence for the Holy Scripture, any love to the words of Christ, any superiority to the things of sight, and trust in the good promises of God, any memory of her past triumphs, or any hope of future victory, by these I do entreat the Church to hesitate how she discredits this portion of the Holy Scriptures, because it applied to those times no less than to all other times. For upon the same principle she would annul every word of the Sermon on the Mount, which was suggested by Jewish errors

and was given for the abolition of Jewish errors; and every parable, and every rebuke, and every exhortation, and every instruction of the Lord, which all sprung out of the occasion presented to him, and applied to it with far more exemption of every other occasion than the passage before us; which, if it be distinguished by any thing, is distinguished by this, from most other of our Lord's discourses, that it will not apply, cannot by any showing be made to apply to that occasion, but bursts all limitations of time and place, and writes its own superscription to be, to the Church universal upon the earth. There are some passages in our Lord's instructions which apply only to a particular time and condition of things, such as that spoken at the Last Supper, of which we have given a commentary above, and which can never come to be applicable again, because the Son of Man can never again be removed by the hour and power of darkness from the power of protecting his Church. But when any man would rob the Church of any of the Lord's sayings, which the first Apostles were glad to catch from oblivion, rather than to convey to it (of which their zeal we have seen an instance quoted from the Missionary charter, 1 Cor. ix. 11., and may see another, Acts xx. 35. in Paul's discourse to the Elders of the Ephesian Church,) then, that man should be indicted as guilty of high treason to our king, who liveth upon earth only in his words,—of sedition against his kingdom, whose laws are the words of our everlasting King.

Upon the
same vicious
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Foolish men! vain, ignorant, and foolish men! they know not what they do, in their haste to annul the precious words of Christ; neither understand they the

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uttered,—

nature of the words of Christ which they would annul. The glorious words of Christ were not for one occasion, but for all occasions; not for one race of men, but for all races of men; not for one age, but for all ages of the world. And yet, in that which he said, there was always something local, temporary, and occasional, enough of the present time and present manners, for it to lay hold of the feelings of the present audience. But because the eternal truth which he spoke, had around it the drapery of the times, did it thereby become temporary? We, whose souls are educated in time, being of yesterday, do smack of time in all our thoughts and speeches, except wherein we are guided by revelations of eternity; but He, who was from eternity, the same yesterday, to-day, and for ever, partaketh not, and cannot partake of the same infirmity. The truth which he spoke, is truth metaphysical, that is, truth independent of the conditions of time and place, applicable to all times and places, and equally applicable when time shall be no more. The truth which he spoke addresseth not the temporary but the eternal in man; and by awakening the immortal in us, enableth us to shake off the temporal coil with which we are enslaved. Yet, as hath been said, the eternal truth which he spake, and from which all ages since have derived the knowledge of eternity and the sense of immortality, had a special application to the people to whom it was first addressed, and took hold of the forms of thought then current in the world, in order to deliver men from what was false, and manifest more clearly what was true, in those very things which they believed, and by which they were surrounded. But this taste of

the times, and glance at the occasion, must never for a moment beguile us into the imagination that they reach no further, and were intended to reach no further, than to that occasion. Otherwise we must be content to lose all which he spoke from first to last. For example: the sermon ^{his sermon on the mount,} which he preached on the mount, wherein he gathered up the fragments of all moral feeling and moral law, to issue them anew with divine wisdom, and write them in everlasting letters, not only searched into the joints and marrow of the Pharisaical sophistry and hypocrisy, but hath become to every country where it hath been published abroad, the basis of law and manners, and will continue the perfection of both while the world lasteth. Again, the comforting speeches he made ^{his discourses of comfort,} to his followers before his crucifixion, not only moved them to earnest questions indicating their personal concern in what he said, but have been the sustenance of his disciples ever since, in all the trials of their lives, and in the hour of their departure; and will never cease to be as refreshing to the Church as the waters of Meribah. And his prayers, ^{his prayers,} however aptly addressed to the occasion on which they were first uttered, are still the most frequent and the most soul-impressive of all our addresses to the throne of God. And those parables, ^{his parables,} whose images, like the Gorgon's head, froze his opponents to stony silence, are to this day the beautiful pictures of all social and religious duty; each one of them the porch and entrance to a magnificent temple of truth and blessedness. And those very parables which shadow forth the nature of his kingdom—the parable of the mustard seed, of the leaven, of the twelve virgins, of the steward, of the royal feast, of the labourers in the vineyard,

of the sower and the seed,—are not these as applicable now as then, and as frequently enforced and applied by the ministers of the Gospel? And if in all other things he spoke for eternity, yet missed not the present occasion; if in all other things he spoke for all times and all occasions; who is he who will say, that when equipping and instructing the messengers and Missionaries of his kingdom, upon whom all the rest depended, he hath said nothing perennial, but only spoken well for the occasion, and must not be understood as instructing us

in the same terms in which he instructed them? The man that saith or fancieth so, hath need to learn again what be the first principles of the doctrine of Christ; and I warn him to beware how he taketh from or addeth to the words of the prophecy of this book, lest God shall add unto him all the plagues that are written in this book; how he break one of these commandments, or teach others to do so; that he be not called least in the kingdom of heaven. If he, the King and Founder of the spiritual kingdom, in whom dwelt all the treasures of wisdom and knowledge, did not understand and know the full provision and furniture for his own envoys and ambassadors, the strength in which they should fight, and the weapons with which they should overcome the powers of darkness, I marvel, indeed, who should understand and know them; and if his rules fail to be applicable to our case, I marvel who shall help out their inefficiency. The Church, say you; but what is the Church without its Head? and where is its counsel without its Counsellor? and where its authority without the Spirit of Christ? Therefore, let no man nor body of men, no Christian or society of Christians, nor the whole visible Church, in their presumption, dare to say, these in-

Against
doing which
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structions of Christ to the messengers of the kingdom are now inapplicable, are Utopian, are extreme, are to be cautiously interpreted, and prudently carried into effect. For if these be cast aside, I, for one, see not upon what scriptural basis a Missionary Society resteth. Nor do I see by what principle a Christian Missionary is to guide himself. But these instructions remaining, I perceive the use of a Missionary College, to see them carried into effect; and I see the calling of a Missionary to be the highest upon earth, and the nearest unto God; I see that he is a messenger not of time but of eternity; that his soul is dressed not in the confidence and trust of time, but of eternity; that he is a man of faith, and of faith alone, and therefore able to plant faith wherever he is permitted; and I perceive that the world is his diocese: and if the world is mad enough to despatch him away from its coast, then I find a haven of rest and glory provided for him by these his instructions. In short, without this document, I am all at sea upon the Missionary question, and must handle it like a question of state policy, or of church management: but preserving this, I have the Magna Charta of the Missionary Constitution, the description of the Missionary character, the scale of his qualifications, the directory of his procedure, his safe-conduct from the court above, and his assurance of success upon earth, and of immortality in heaven.



ORATION III.

THE PERPETUITY OF THIS MISSIONARY CONSTITUTION PROVED.

II. *From the Analogy of the Christian Faith and Discipline.*

HAVING thus established beyond a question, from the document itself, that it is written for all ages; and having shown that it was acted upon in the spirit, and beyond the letter, by the Apostles and first Missionaries of the Church, I see not what remains further to be said in order to prove that it ought still to be regarded as the constitution of the Missionary estate, and the directory of the missionary course; but I feel, while I speak, a certain inward admonition, to weave the tissue of my argument as it were of double strength. For I seem to see the apparition of many enemies, and to have the foretaste of a fiery trial, for these thoughts which I have adventured forth. The warlike Spirit of the Crusaders, who unsheathed the sword which the blasphemous Father of Christendom had blessed, and unfurled the consecrated banner of the cross, therewith to spread the Gospel of peace, and the artful Spirit of the Jesuits, who brought all the stores of human wit and worldly wisdom to the same great undertaking, and the Spirits of this monied and prudential age, who preach the crusade of gold as eagerly as Peter the Hermit preached the crusade of steel; all these seem to arise to overwhelm the poor wight who shall say that neither gold, nor steel, nor worldly wisdom, are essential to the equipment of a Mis-

Why this
argument
should
be wove of
double
strength.

sionary; but so far from being the allies of Christ in the propagation of the spiritual kingdom, are the three chief powers against whose combined strength his servants have to make their way, and upon whose humbled pride they have to lay the foundations of His empire.

Which the
author pur-
poseth to do,

Therefore, I oft pause and look to my instructions, and see whether I be well sustained in the cause which I plead, and a still small voice whispereth to me that I am. The monitor within me saith unto my hesitating mind, Beholdest thou not that the deficiency of earthly means is balanced by the sufficiency of unearthly promises? and that though there be no purse wherewithal to purchase the means of life, there is an admonition from Heaven to all men, to take the unprovided Missionary to their home, and give him bread and water? and though there be no steel with which to cleave obstacles in twain, there is the Word of God, which is a hammer that breaketh the rock in pieces? and though there be no defence of Jesuitical wiles, there is the eye of Providence which counteth every hair upon their head, and holdeth their lives more dear than the beasts of the field and the fowls of heaven, for which he liberally provideth? Perceivest thou not that the former and the latter end of the instructions balance and sustain each other, and that if the former be taken away, the latter hath no counterpoise, and the whole proportion and wisdom of the passage is destroyed? Therefore, seeing it will not permit of mutilation, or of abrogation, or of temporizing, what can I do but redeem my pledge of upholding the truth of my Master, with that liberty of prophesying which this grave and revered assembly, taking example from those three still more venerable assemblies, mentioned at the beginning, will not hin-

der in him whom they have set up to prophesy to them out of the word of the Lord.

It is not for the words, purse, scrip, raiment, staff, and friendship, that I contend. Whether a man shall have money, provisions, comforts, conveniences of travel, and friendly sustenances, or shall not have them, is not the question : Whether a man shall hide himself from all the secondary means of prosperity, or shall profit by them, is not the question. The question is concerning those fields of interest, those spheres of ambition, and refuges of trust, which the words, purse, scrip, raiment, staff, and friendship denote : Whether the Missionary shall occupy any of them, or shall not : Whether he shall go forth independent of them, or dependent on them : Whether his character shall be moulded and modelled after the fancy of the times, and the current maxims of the Chiristian world, or shall stand unalienable and unalterable, like the character of the Pastor or the Christian. If a Missionary, possessing all these things, can be a man of as entire faith and devotion as though he had them not, it is a small matter so far as he himself is concerned ; yet not a small matter, as we shall see, so far as the success of the work is concerned : but it is not a small matter, whether the idea of the Christian Church concerning these offices shall be a constant or a changeable thing ; whether the idea of the Missionary concerning his office shall descend to him of God, or descend to him of men ; and whether those that guide the work shall consider themselves, as infallible to give law to the Missionary,—a commission, self-appointed, of *oyer* and *terminer* in this great cause, or men acting under authority, under responsibility, and by exactly precribed rules. These are questions vitally

because it is an argument of many bearings and relations, and involving the most vital interests of the Church,

concerning both the glory of God, and the well-being of man; and I feel that I have been agitating a mighty matter, and am myself under terrible responsibility, if I advocate not to the utmost the perpetuity of these decrees.

by showing
that this is
not a conven-
tional, but
the necessary
form of the
Missionary
character.

Taking courage, therefore, I now venture a little higher into the dignity of this argument, and declare that not only do the unrepealed authority and the intrinsic character of these instructions bind them forever upon the propagators of the kingdom, but that, from the nature of the Gospel itself, he who propagates the Gospel must be separate from worldly interests, and stand aloof from worldly occupations; and just in proportion as he getteth under the spirit of his high vocation, he will, of his own accord, though there were no binding precept upon the subject, cast himself into that outward condition here presented to the twelve great champions of Christendom. It is not a *conventional* but an *appropriate*, not an *expedient* but a *necessary* character for every one who possesseth a certain measure of God's spirit: or, to speak in the language of the metaphysical schools, it is the outward and necessary form under which a certain large measure of spiritual influence will always manifest itself. But first, it may be necessary to explain the language which I use.

All spiritual
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must take
an outward
form to be
profitable to
man;

The twofold nature of man, body and spirit, maketh it necessary that every thing by which he is to be moved should have an outward form. While yet it lives in spiritual essence alone, it is to him as if it lived not, and its life hath over his life no influence or control. Hence the great Father of Spirits hath given to all the attributes of his being an outward form and manifestation. The heavens de-

clare his glory, and the earth sheweth forth his handy-work; and the sun which circleth round the earth, is the tabernacle of his effulgency. The written law, which is holy and just and good, is the form of his holiness; and the Gospel of his Son is the form of his mercy and grace. Heaven is the outward form of his blessedness, and hell of his fearful wrath against the rebellious. And every doctrine in revelation is a form to the intellect of some spiritual attribute of the Invisible:—the doctrine of the atonement, of his justice; the doctrine of the Holy Spirit, of his help. And to the most noble and capital truths or doctrines, he giveth not only a form for the intellect, but for the very sense of man. His incarnate Son is the fleshly form of his glory, and the visible image of his person. The doctrine of our natural corruption and gracious purification by the blood of Christ, hath the sensible form of Baptism. And the doctrine of our continued sustenance by his Word and Spirit, hath the sensible form of the Supper. And the doctrine of the creation of the world, and the resurrection of Christ, which is the re-creation of the world, hath the sensible form of the weekly Sabbath. And the visible Church is the sensible form of the heavenly communion. And there is nothing in the being and purposes of God, which it might benefit man to know, that hath not a form of expressing itself to the soul of man through the intellect or through the sense.

Now, in like manner as God hath given to *his* spiritual being a constant form in revelation, so hath he appointed unto his servants to manifest *their* spiritual being under some constant form. To every man in his station he hath appointed his duties:

even God's
attributes
and will:

And not only to the intellect but often to the sense;

so every
Christian, in
his place
and condition, hath an appointed outward form:

to the servant and the master, the husband and the wife, the parent and the child, the ruler and the ruled; which duties are the outward form which his Holy Spirit taketh in these persons and conditions. To a rich man, he hath given rules how to use his riches, and to a poor man, how to bear his poverty; to a wise man, how to use his wisdom, and to a fool, how he may be cured of his folly; to the strong, how to employ his strength, and to the sick, how to bear his affliction. And so to all the various gifts of nature, allotments of Providence, and preferments of rank and power, hath God appointed a certain formulary for their right manifestation in the sight of men; nor alloweth, without rebuke and chastisement, that these conditions should be otherwise occupied than for the ends for which he hath bequeathed them diversely, that they might rightly occupy the diverse members of his great household, and bring out the common weal of the whole family. And while over every chamber of this world's variety he appointed a spiritual servant to preside, he did also appoint an order of men superior to these, who should travel over the many chambers of the house, and see that each servant was rightly occupying till the great householder should come; stewards who should neither occupy the treasury chambers, nor the attiring rooms, nor the bazaars of business, nor the museums of knowledge, nor the shops of art, nor the halls of judgment, nor the apartments of state and dignity, nor the saloons of grace and beauty, nor the awful places of throned sovereignty; but who should travel over all these from room to room, even from the dark and laborious foundations up to the stately elevations and gilded pinnacles of society, surveying the work and occupation of every inhabitant, and carefully

also the
priest or
minister of
the truth,

keeping them to the right and diligent performance of their several parts, that they may be able to render an account of their work when the Lord shall come to call the work of every man into judgment. This watchful, careful office appertaineth to the minister of the Gospel or the pastor of the souls of the people, in which, if he faithfully travel, his shall be a great reward. But if he stoop to engage himself with any of the diverse traffics, and meanwhile, for want of careful oversight and spiritual instruction, the souls committed to him go astray to serve other masters than the Lord, their blood shall surely be upon his head.

Now, if the Lord our God hath taken to himself a form in the Scriptures for the instruction of man, and hath instructed each of us in his station to take a form for the edification of one another, and wherever his councils are revered and obeyed, hath added the form of a minister, who, standing aloof from the several engagements and their temporal rewards, shall be His voice and messenger unto the people; satisfied with the singular dignity thereof; is it to be believed that he should have appointed no outward form to those chief and leading men, who were to carry abroad over the earth these celestial instructions, and teach the nations to rule their character and set forth their works after the will and pleasure of their heavenly Father; that giving to all others good and particular instructions, how they shall best and most happily fill their stations, he should leave the perilous Apostles and Missionaries of the whole institution no instructions as to the form which they should take, in order to move the nations and prevail on them to return to their rightful fealty to the Most High? This were to build a ship, with occupations for a numerous crew, and births

and the
Missionary
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have a form,

provided for many officers and men, but to make no provision how she should be launched into the deep: or, being launched into the deep, it were to fill her with plentiful supplies to some distressed colony, and man her with able hands, but make no provision of a skillful pilot and good instructions to carry her through the strong currents and stormy winds which set adverse to her course. The thing is not once to be imagined of Him who is All-wise and All-provident, as well as All-good and bountiful. *A priori*, before any appeal to the fact, it may be concluded that the Missionary doubtless will have his form, as well as the people whom it is his calling to inform after the will of God. And his form will be after the fashion of the minister or pastor, somewhat more devout and adventurous, as the discoverer and subduer of a country needeth to be more adventurous than he who keepeth it under regiment. The one fearless, the other watchful; the one expedite and ready for all encounters, the other burdened with many charges; the Missionary a spiritual warrior, the pastor a spiritual shepherd.

The object of this Oration is to discover or justify that form from the analogy of God's revelations.

What this form of the Missionary is, we have already gathered from Messiah's own constitution of the Missionary estate. But it will be a great confirmation of the doctrine if we can show that, from the very nature of the Spirit's operation upon the heart of man, it must necessarily follow that the Missionary should be such a self-denied and world-divested creature, and that he cannot come into a more full and sufficient condition without incommoding himself and hindering his work; that it is the necessary form of his office, from which every deviation must be lamented as a defect, and deliverance from it earnestly ensued as an attainment of stature, and a step towards success. Also,

that it hath been, from the first of God's revelations to the last of them, the form which the messengers he chose either assumed at the outset, or came to in the end. Also, that the work hath not changed in these times, that we should ignorantly conceit a change in the workman or his tools to be expedient. Also, that this unworldly and extreme character of the Missionary is in perfect keeping with the other parts of Christian discipline, of which no part can be levelled down to worldly prudence and homely practice without loss to the Church and deception of the world. And, therefore, that our true course in this and all other Christian institutions, is to work our character up from worldly levels into their pure elevations, assured that at every step we come into nearer neighbourhood to the divine Spirit, and a larger sphere of blessing unto men. Such is the train of argument which this Oration will take, in order to justify this form of the Missionary, by showing its alliance and affinity with the rest of the Christian revelation.

It is the nature of man, fallen from truth, and alienated from the life of godliness, diligently to seek how he may bestow upon the creature, and of all creatures upon himself; that worship and glory which is due to God alone. His talents, though they be created and matured by God; his knowledge, though all that he knows be of God's providence and handiwork; his possessions, though they consist in a portion of God's goods freely bestowed; his bodily strength, his form, his very name, that most airy and accidental of all things, it is man's nature to magnify into a God, and to worship as his chief good. And some will fall prostrate before science, and others before literature; and others before brute and senseless nature; and others before

The form of the Missionary studied from the laws of the operation of the divine spirit upon us.

idols of wood and brass; and, in short, there is nothing inherent in the nature of man, or existent in the outward world, whereof the fallen soul hath not, at some time and place, made an idol, and with which, in all times and places, it hath not a tendency, less or more, to divide the reverence which is due to God alone. So that the greatest impediment to the progress of the Gospel in the soul ariseth out of the things which are seen and temporal, the world and the things of the world, which come to nought. These occupy our senses, and thence steal into our affections, when the imagination formeth them into more lively and wily combinations; and the intellect busying itself with their relation, at every step of the investigation discovereth them to be so wisely adapted to the wants of man, so stimulative of a thousand pleasures of the sense, and so profitable to the ambition and enjoyment of the present world, that they gain and gain over our time, our interests, our desires, our fears, until at length there is left in the soul no room for the Gospel to occupy. All is prepossessed and preoccupied, when the Gospel comes into action, which hath therefore to begin its course by checking, cutting off, prohibiting, rebuking, and the like distasteful operations, known generally by the name of repentance. And after having brought these former propensities to a stand, it seeks to drive them all backward; to turn the tide of bitter waters upon their evil fountain, and to recover the fields of the soul which they had drowned and wasted from their rightful possessor. And in proportion as this work of emptying goeth on, the work of the Spirit proceedeth, the dew of God's blessing descendeth as upon the thirsty earth, and the fruits of the Spirit fill the former waste places; the evil invaders are cast out, the turbulent possessors are quieted.

the lamb lieth down with the leopard, and the young lion and the fatling together, and the desert of our spiritual state rejoiceth and blossometh like the rose.

If so it be found, in the experience of all Christians, that the things of the spirit prosper in proportion as the things of the flesh decay, and that confidence in the right-arm of Jehovah increaseth as our confidence decreaseth in princes and the sons of men, in the corn, the wine, and the oil; and that allegiance unto Christ doth undo and dissolve the allegiance of the human soul to Mammon, and Belial, and Satan, and even to the dearest and nearest friendships and relations of life, it is most manifest, that the disseminators of such a doctrine over the earth must be denuded of all the things in which men place their trust, and to which they render their homage, in order that they may be wholly under the influence of that spirit, worship and allegiance, under which they seek to reduce the rest of men. And these deprivations exacted by our Lord, of those who go forth as the propagators of his spiritual kingdom, are to be considered not only in the sense of tests or trials imposed by him, or of mortifications imposed by themselves, or of examples offered to the people to whom they go (though in all these respects they may and do serve good ends,) but as the necessary and indispensable condition to their being wholly under that very Spirit to which they would persuade the world to be subject, and as sure evidence that they continue under it so long as they love and submit to such a discipline. Christ wished none but spiritual men to take this office upon themselves; and of the spiritual men in the church, he wished those who were strongest in faith, and those alone, to venture

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forth. Therefore, he set the mark to the most un-earthly standard, and appointed that there should be no purse, that is no pecuniary emolument; no scrip, that is no possessions; no change of raiment, that is no pleasures or accommodations of the body; no staff, that is no ease or pleasure of travel; no salutations by the way, that is no ends of natural or social affection. Which he ordained, not because he was a hard master, for he exacteth of no one to undertake the perilous yet glorious work; but because, if any one would undertake it, he would not permit him to be ignorant of the cost, but instructed him in the measure of faith which was indispensable to the work; saying to them, Unless the things of the Spirit have prospered thus and thus far with thee, unless the kingdom of heaven hath prevailed within thy soul, and subjected all these regions of natural gladness, thou art not prepared for the work; but if otherwise, then go thy ways, and, lo! I am with thee unto the end of the world.

To which form he will find himself shut up in practice, and will approach to it according as he is faithful.

If this argument, drawn of necessity from the nature of the Christian spirit, be well founded, then it will follow that amongst those who are full of the Spirit, he who hath a purse is as he who hath none, and he who hath a scrip as he who hath none, and he who hath a field as he who hath none, and he who hath a kingdom as he who hath none. And it confirmeth us the more in the soundness of the argument, that at the great outpouring of the Spirit on the day of Pentecost, this condition of things was realized among the disciples, who had all things in common, and sold their possessions, and poured out their price at the Apostles' feet. It will likewise follow, that a Missionary in proportion as he is careful of these things, shows himself defi-

cient in the supply of that Spirit, whose chosen vessel he preferreth himself to be; and that no age of the church which setteth store by these outward visible means is greatly enlightened of the Spirit, but hath need to seek for a more plentiful diffusion of his ghostly influences. It will follow, moreover, from this fruitful proposition, that, though a Missionary in the first instance should go forth stocked like a trader, fitted out like a discoverer, accredited like a royal envoy, and three times armed with prudence like a hostile spy, when he cometh into close communication with the Spirit of God and the spirit of the people, in order to be the mediator between these natural enemies, he will, if his mind be open to light, be taught the utter helplessness of all these helps, the utter uselessness of all these useful things, to that work in which he hath embarked: that, though they may commend him to the proud and worldly part of the people, and gain for him a place in their regards as a man of some consequence and reputation, they are so far from bringing him into contact with their spiritual feelings, which alone he careth or ought to care for, that they set him more remote from thence, and induce a mistake with respect to his unearthly purpose, which it will require him much time and labour to correct. And if he be a true man, and a man of spiritual discernment, I think that a transmutation will speedily come upon the outward estate of this well-furnished Missionary. He will by degrees divest himself of all those things which withdraw the people from the word of his mouth, or hinder them from apprehending the simplicity and sincerity of his spiritual purpose. He will adopt their dresses, follow their manner of life, eat with them and drink with them, and seek access to them at all their unguarded moments, that he may be al-

ways at hand to drop his words seasonably into their ear, and manifest constantly before their eye the influence of his faith over all the conditions of man, instead of merely addressing them now and then with set speeches and abstract discourses against the very time, form, and place of which, their minds are already in arms. And he will not scruple to take favours at their hand, if that will bring him into closer confidence of their souls, which it doth far more frequently than otherwise; and if not, he will work to them for his meat, teach them the arts of his country, do any thing that may bring him and keep him in close and frequent contact with their personal affections: and he will learn to be of no country, that he may remove political hinderances out of the way, and he will learn to carry no temptations about with him; his wealth, which maketh him to be envied, and perhaps endangereth his life, he will cast into the first brook which he crosseth, or diligently hide it from the people (but how shall he hide it from his own heart!); his equipage of travel he will put aside; and, like Bernard Gilpin, the Reformer of the North, he will give his horse to the first poor family which hath need of one to earn their bread; and, like that most noble of parish priests, however full-handed the Missionary may set out on his expedition, he will, if his mind be open to light, and his heart to love, return from his excursion, not only empty of all things, but beholden to the worthy men who had compassion upon him by the way. So that, according to the argument, the spirit which prevaieth within the Missionary's breast, will never fail to bring him into that very condition of nakedness and dependence, I should rather say, fulness of faith and spiritual plenty, which the Great Counsellor and Founder of the Missionary cause, in the

plenitude of his wisdom, ordained as the proper condition, not to end with, but to set out with, in this faithful and spiritual adventure.

It is not that we attach any importance to the outward costume of a missionary, which also may be assumed. Under the coarse frock of a friar lay oft more pride and cunning than beneath a cardinal's hat; and the triple crown hath not covered more ambitious purposes than lay within the cowl of the Jesuit who exposed himself to every blast of heaven. The pride of human nature may make noble-minded men to dwell like Diogenes, in a tub; the disappointments of the world may drive them like Timon to the woods; and racking remorse may send them unprovided pilgrims over untrodden deserts, or attach them to the coarse fare and bare walls of a hermit's cell; the forms of poverty and meanness are endless, which the spirit of man may assume for its own particular gratification, without any regard to the well-being of others, or the propagation of the kingdom of Christ; and therefore no form is to be taken as a sure test of the true spirit of a Christian missionary. Nevertheless, as hath been proved above, there is a form which, beyond others, is expressive of a heavenly mind and a disinterested mission, that which Messiah chose for himself when coming into the world, and which he laid upon all who would travail with him for the redemption of the world. It is not indispensable to the true Missionary spirit, but the true Missionary spirit doth love it, and cannot without self-denial be brought to lay it aside; it is not unequivocal to those without, but it is least liable to be misinterpreted; it is not a capital crime against the laws of the spiritual kingdom to lay it aside for an occasion, as it is not a capital crime against our naval laws for a captain to lose his ship, but as in

the latter case, so in the former, he ought to be put upon his trial, and make appear before the statutes of our king, that it was for the best interests of the kingdom that it was set aside.

Such is the argument drawn from the necessary laws of spiritual influence ; and such are the consequences of the argument : but what saith the fact ? The fact saith this, that by men, so conditioned as these instructions set forth, God hath always wrought enlargement or salvation to his spiritual kingdom.

With such
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been ever car-
ried on by the
Lord :

Joseph, by whom he saved the promised seed, and got for them the land of Goshen, was first stripped of every thing, father and mother, and brotherly love, made a bondsman, beleaguered with temptation, falsely accused and imprisoned, friendless and helpless in the dungeons of a foreign land. And when, the people being lost to the knowledge of God and the nobility of their calling, the orphan

Moses. shepherd Moses was chosen for the great work of setting them free, and receiving the law from the mouth of the Lord, he argued three times his unfitness for the work : first, from Pharoah's strong and high condition ; secondly, from the unbelief of the people ; and, lastly, from his own meanness and want of eloquence. But the Lord gave him no appointments under heaven save his shepherd's rod. Elijah who was called

Elijah. on at another similar pass, when the people had with one accord fallen away under idolatry and tyranny, had not a house or a morsel of meat or a friend within the bounds of Israel to give him shelter ; yet the Lord by his hand slew all the priests of Baal, and overthrew their altars in the high places. And Elisha, on whom his

Elisha. mantle fell, and with it his perilous work, that same day he received his commission to go forth

to the Lord's work, sacrificed his oxen, and made the fire for the sacrifice out of the wood of his agricultural implements, cutting asunder all connexion with the world, and destroying that which won his bread, devoting the instruments of his wealth in thanksgiving to the Lord, who had called him to the work of a higher husbandry. And David.

David, from feeding the sheep, by neither chariot nor horsemen, won favour in the sight of Israel, and was advanced to the throne. And Esther.

an orphan woman, saved the people of the Lord from utter ruin. And all the prophets The Prophets. were without reputation or worldly condition, otherwise they had been unfit for their perilous work: Amos, from among the herdsmen of Tekoah, Ezekiel, from the captives by the rivers of Chebar, Daniel and the three Children from menial offices in the palace of an Eastern king. And whosoever else, under the former dispensation, was separated as a chosen vessel for containing the revelation, and doing the work of the Lord, was either ill-conditioned by birth, evil-starred of fortune, or stripped naked by the world, made a Nazarite of, separated by the Lord unto himself, before he could be entered to the work of doing great and lasting service to the interests of righteousness. And The Baptist.

John the Baptist, the forerunner of Christ, who may be reckoned the great type of Missionaries, if Christ be the great type of Shepherds or Pastors (for the Missionary prepareth the way for the Pastor, as the Baptist did for Christ,) was made a Nazarite from his mother's womb; that is, he was separated from strong drink, which representeth all artificial stimulants of the spirit and luxuries of the body; and a razor was not permitted to come upon his head, which meaneth that he was separated from all outward show and ornament; and thus

being hindered from regarding his own gratification and the world's eye, he was come into a condition for receiving the inspirations of the Spirit of God, which cannot enter into communion with sense and selfishness, those two great idols of men. And

The Lord
himself.

Christ himself, though he was in the form of God, and thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Thus making himself both a model and a history of every one who is to extend that kingdom which he founded, and labour in the salvation which he purchased.

The Twelve
and Seventy.

And, finally, what the twelve and seventy were, and how they were fitted out for their work, we have spent the former head of this discourse in explaining. And what the people were who first received their message, and in their several neighbourhoods propagated the kingdom,

The first
converts.

Paul hath told in the Corinthians, "Brethren, ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

What more, then, is required to show that there ever must be, and ever hath been, a necessity for disjunction from the works of the world in order to work the works of God, that the great heralds of heaven must take a stand above the earth, in order to raise men above the earth; that they must undervalue those things which they teach men to undervalue? What are Missionaries but the prophet's order enlarged from the confines of the land of Israel, to roam at large over the world? God's messengers to the nations, telling them their several burdens if they repent not, and showing them salvation if they repent. Each a Jonah to the several quarters of the heathen world: not servants of this or that association of men; but heralds of heaven, who dare not be under other orders than the orders of Christ. It is a presumption hardly short of Papal, to command them. They are not Missionaries when they are commanded. They are creatures of the power that commandeth them. Up, up, with the stature of this character: it is high as heaven: its head is above the clouds which hide the face of heaven from earth-born men: its ear heareth the word of God continually, and continually re-echoeth what it heareth to the nations. The Missionary is the hollow of that trumpet which resoundeth the voice of God. Let us reverence him, he is above us all, he is above the world, he is an ethereal Being, and careth not for the concerns of time. I wonder how any one can be so impious towards God, so cruel towards men, as to wish to obliterate one feature of his Celestial Character. Though none of those who at present respectably bear the honours of the name come near to it, still let it stand, that, being ever in their eye, they may approach it more and more near. Though

And therefore
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to the Church,
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mi. ery to the
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none of this generation can bear the palm of it away, some of our children may. And though none of our children should reach it nearer than their fathers, some of our children's children may. Some favoured one may be raised up of God, who, like another Paul, may give it full and complete vitality. And when he shall arrive, rest assured that, like another Paul, he will convert half the nations. For well am I convinced that the Gospel waiteth only for such spiritual men, in order to burst its present narrow bounds, and the Spirit waiteth only for these necessary conditions to fill the inward soul of any man, and make him a chosen vessel, a royal stately ship to sail in all seas, and bear the treasure unto all lands. I feel, that in pleading for the perpetuity of the Missionary form of manhood, I am pleading the cause, not only of the unconverted nations, but the cause of divine power and truth, which is hindered from descending to tabernacle with mortals only by our low-thoughted cares and worldly occupations. Martha, who was burdened with many things, is the genius of the human race; Mary, who had chosen the one thing needful, is the genius of the Missionary band, who, not out of the greatness of their grief, but the greatness of their love, have become careless of all those things, save that good part which shall not be taken from them.

And it cannot change, because the work to be done by it is evermore the same.

Who is he that talks of change? The Missionary ordinance can never change, for the Missionary work doth never change. His work is still to overthrow the prince of this world, seated upon the beauty and pleasantness, upon the magnificence and glory of the visible creation, and to deliver the souls of men into the worship of the invisible God. Kingdoms may undergo every vicissitude, and be found under every form of civil polity; nations may

exist in every degree of culture or barbarism; they may be noble, high minded and proud; sordid, and base, and given over to gain and sensual indulgence; vain-glorious, pompous, and fond of a thousand spectacles; they may be grovelling in superstition, sunk in ignorance, abandoned to sloth and effeminacy, or fierce, fiery and uncontrollable; but never will a kingdom or nation be found possessed of the knowledge of the true God, devoted to the faith and pursuit of spiritual objects, or living in the practice of Christian precepts. The maxims, the spirit of the laws and policy, the motives and principles of private conduct, the whole tenor of their society, and influence of their religion, have to be counteracted and overthrown in these times, as entirely as in the days of the Apostles. There is no relaxation of the oppositions, there is no mitigation of the difficulties of the work, which never changeth. And the Gospel which the Missionary hath to preach, the kingdom which he hath to propagate, is still the same spiritual kingdom which flesh and blood cannot inherit, whose King hath no communion with Belial nor with Mammon, in whose sight iniquity cannot stand, and to whom the proud heart and the high look are an abomination. This Gospel, which hath toleration for no natural form of humanity however excellent, and condemneth every living man, which beginneth in sorrow and repentance for the past, proceedeth by the faith and preference of things unseen, and is perfected in a thousand acts of self-denial and self-discipline, is not now more agreeable to the nations than it was when first revealed by our Lord and Saviour. And if the Gospel, after two thousand years, is still as unaccommodating to the world, and the world is still by nature as averse from its faith and discipline, how should the manner of its propagation be

altered in any respect from what was laid down and followed at the first? If the first Missionaries were made spiritual personages, in order to exhibit practically to the people that preference and all-sufficiency of spiritual things which they preached; if they were men of faith alone, in order to exhibit that principle which they sought to magnify over sight and sense, why should they not be so likewise in these times, in which the heathen are still as devoted to things seen and temporal, as they were in the days of Paul? Even supposing the present Missionaries had more divinity of nature than the Apostles, and that they could possess purse, scrip, and all other accommodations without being thereby unspiritualized, how shall they hinder the evil interpretation of the heathens, who see them hired, paid, accommodated, befriended, and in all outward things better conditioned than themselves? They speak to us of faith, let them show us their own. They speak to us of the providence of God, but they ventured not hither without every security. They tell us of Christ's disinterestedness to us, but what lessons give they us of the same? And so forth through every particular of their condition, by which Christ intended that they should evidence the doctrine which they taught. I cannot understand, therefore, in any way, how the condition of the Missionary work should be changed, when the work itself remaineth the same; or how the instruction which Christ gave for the propagation of his kingdom should now be null and void, when it is the same kingdom that is to be propagated, and the difficulties and impediments are still the same, over the head of which its propagation is to be effected.

I admire the steadiness with which the spiritual people of this day have stood out against the ignorant clamour, that the

It hath a *jus*
divinum, and

heathen must be civilized before they can be christianized; I admire, also, the faith which they have shown in the power of God, to save men by the preaching of the word, without any help of the arts of government, or of civil life; and the simplicity with which they devote themselves to the circulation of the scriptures, and the sending out of Teachers and Preachers; and they are never enough to be commended for standing aloof from the employment of force, and power, and civil policy; in all these respects, fulfilling the maxim of Christ, "my kingdom is not of this world:" But there are a few things which still savour of the spirit of the world, and which must be put away by the diligent perusal and faithful execution of this the Missionary charter; which, instead of arguing against or pulling down, they should regard as the everlasting conditions of the Missionary work, within which men have only to come in order to be ready for the high office, and ripe for scattering the everlasting seed amongst the nations. There hath been much searching of the scriptures for a platform of church-government, and every passage which can be forced into that application, has been strained to the utmost, in order that a *jus divinum* might be made out for episcopacy, presbytery, and independency in their turns. Sure I am that none, nor all of these put together, can make out such a divine right as the Missionary work hath in these instructions of our Lord; and had there been human interests concerned in the establishment of it, as human interests there are none, unspiritual men would long ere this have used it for securing them; but being the death of secularity, the essence of spiritual-mindedness, and the quintessence of self-denial, I perceive that it hath every thing to

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times.

contend with, scoffs, ridicule and worldly wisdom, and cannot be generally acceptable in times when the secular and the spiritual have become strangely intermingled, and maxims current on the Exchange, have become current in holy places, when the offices of the church have come to be valued by their emoluments, and for their emoluments sought out, and as an emolument discoursed of amongst the people. It is not now the time to discourse of the pastoral office (I shall hereafter,) but it were easy to show from the epistles of the Great Shepherd to the angels of the seven churches of Asia, that it is an office in its spirit, consenting with that view of the Missionary office which we labour to establish, and widely dissenting from those views of it which are now current amongst both priests and people. But while those erroneous views prevail of the pastoral office, which is under our eye at home, and from which we derive our notion of the Missionary, it will be in vain to think that the latter notion can be a correct one. Therefore, it is the more necessary, among the many sources of error to which we are exposed in making up our idea of the Missionary, to adhere to the divine platform contained in these verses, and be governed by the *jus divinum*, the divine authority of that unrepealed constitution.

But if it be adopted by the Church, the Missionary will stand a non-descript, yet the highest, form of manhood.

Therefore I say, let this type of the Missionary stand, that he is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends, or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition; a man of one thought, the Gos-

pel of Christ; a man of one purpose, the Glory of God; a fool, and content to be reckoned a fool, for Christ; a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish non-descript the world may choose to denominate him. But still let him be a non-descript, a man that cannot be classed under any of their catagories, or defined by any of their convenient and conventional names. When they can call him pensioner, trader, householder, citizen; man of substance, man of the world, man of science, man of learning, or even man of common sense, it is all over with his Missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent and unaccountable character to which he surrendereth himself mainly. The world knoweth the Missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God; he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthiness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places, may stumble at it, and some of our self-sufficient spirits may scoff at it. But our fathers held it in reputation when they suffered the loss of all things, and counted them but as dung, that they might win Christ; and the Missionaries who came to our fathers, were accustomed to it. And what is a Missionary who shrinketh at it? Can he stand

It is in keeping with the other features of Christian discipline;

the stake or the cross, who cannot bear hunger, thirst, and nakedness? Was any man a martyr who could not be a hungered for Christ? What are purse, staff, scrip, raiment and friendship, but the help and sustenance of life, taking their value from the love we have of life? And if we are prepared to scuttle the ship, are we not prepared to sink the timbers, and cordage, and tackle of the ship? This unearthly dimension of the Missionary character is in such keeping with the rest of the Christian dispensation, as to commend itself to our mind on that very account. Had it not been perfect in this its beau-ideal, had it not been accommodated to prudence and practice, a plausible, reasonable, fair-looking speculation like that which it seems hasting to become, I for one would have said, This is not like a character of Christ's delineation; it wanteth the touch of the divine hand; it hath not the supernatural air. It is of the earth, earthly: it is not of the heavens, heavenly: it is born of flesh, it consorteth with Mammon and hath fellowship with Belial. I doubt whether it be an original or not; for here, in Christ's style, is a description of faith as the *substance* of things hoped for; and here is a cloud of witnesses, who by faith substantiated invisible things; and here is a description of the Christian life, as a walk by faith and not by sight; and here is a description of charity so perfect as to make the holiest man abhor himself; and here is a law which condemneth the justest men; and here is a rule of chastity, and a rule for behaving to enemies, and a rule for alms-giving, and a thousand other schemes and rules of Christ; not one of which is calculated in accommodation to man's imperfections, but in accommodation to God's perfections; not in measure with man's weakness, but in measure with the Spirit's power; not for the

strength of fallen nature, but for the sufficiency of the grace of God. And shall the individual traits of the Christian character be superhuman, and the whole Christian not be superhuman; shall the Christian be superhuman, and the Missionary not be three times superhuman?

Stumble, therefore, who pleaseth, at the severity of these institutions of the Missionary; I glory in them. Tame them down who pleaseth; I, while I live, will uphold their sublimity. Temporise with them who please, they do it at their proper risk. Let it be mine to love and reverence my Saviour's words. Nay, moreover, let them who please cool down the temper of the Missionary, and lower the mark of his high calling; be it mine to rouse his spirit, and if duty hindered not, to rouse my own spirit to the height of the undertaking. When the Missionaries, the forlorn hope of our warfare, issue from the gate of our camp, let us cheer them with songs of ancient chivalry, with examples of ancient victory; let the daughter of Zion brace the heart of her warlike sons, with her heaven-derived minstrelsy; that they may go forth in the spirit of the mighty men of old, and scale the steep which frowneth upon flesh and blood, and plant the good standard of the faith upon the loftiest battlement of the enemy's strongest hold,—which strong and lofty though it be, is not more strong than the strength of our God, nor more lofty than the flights of our faith;—which strong and lofty though it be, is permitted thus high to rise and thus sternly to frown, only that it may prove the good temper of the warrior's soul, and prove before the high witnesses of the contest, how humanity in the weakest of Christ's servants, is stronger than death and the grave, than earth and hell, and can triumph over them, and

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lead them captives, as did the great founder and everlasting captain of the Missionary work. Therefore, I say, let the lineament of perfection stand flaming forth, because it is the failing of human nature to rest satisfied with its attainments, and to come to a stand in its progress, through the might and multitude of surrounding objects. Unto feeble and faithless man, there needeth always a voice like that which was given unto Moses when the people pressed between the angry sword of Pharaoh, and the raging sea stood still in sore dismay:—"Speak unto the children of Israel that they go forward." And of all men, the Missionary needeth this voice the most, because his course is the roughest, and his enemies the most inveterate. As the Baptist came in the desert, so he cometh in the moral wilderness and spiritual desert of human life; and though he be nothing but a voice, he crieth out, "Prepare the way of the Lord, make his paths straight, let every valley be filled, and every mountain and hill be brought low, let the crooked be made straight, and the rough places be made smooth." Such a one shall have in his teeth a phalanx of opposition, and he hath need of a heart like a lion's heart, and of a wing like an eagle's wing, and there must be upon his banner, Forward, Forward; and that he may never faint or fail, his banner should be this divine portrait of a perfect Missionary, this safe-conduct and assurance of ultimate success, to flame over the darkness of his path, like the pillar of fire which directed Israel in the watches of the night.

CONCLUSION—

From the Missionary Doctrine.

WHILE I contend with all my might that the portraiture of the Missionary given by Messiah, with his instructions for the perilous voyage, should not be hid from the sight and study of the Church, but live in its few grand and simple lineaments, untouched by any mortal hand, and unsoftened by the compromising taste of any age; and that every one who looks to this, the highest preferment in the kingdom of Christ, should be qualified according to the Testament of our King, over which Testament the Church is the guardian to execute it faithfully, not to enlarge or abridge it in one jot or tittle: I am far from intending, as the conclusion of the whole matter, that no one shall make trial and experiment of this service until he feel the image of Messiah perfected in his soul, or that God will withhold his blessing from the rude beginnings and mistrustful settings-out, of this high and holy calling. As God doth know, and my conscience beareth me witness, it is not to discourage or repel any spirit which feels stirred to attempt the undertaking, but to encourage and attract all Christian spirits by its ethereal excellence and transcendent glory, that I would preserve the standard perfection of this character unreduced and unveiled before every eye. And if any one think that by the opposite course of reducing its lofty dimensions, or veiling its heavenly purity, he will recommend this or any other part of the Christian system to the world, he

The doctrine
stated above,
is intended,

not to dis-
courage, but
awaken men
to the work,

doth err, nothing knowing the end of Christianity,
by the state-
ment of the
true nobility, or the nature of the world. By doing so,
 he shall but place the world on good terms
 with itself, and mislead still further its false
 estimation of its own wretched conditions, while he
 prostitutes the great boon of Heaven, which was
 given not to please the deluded world, but to redeem
 it out of its present self-satisfaction and self-com-
 placency. The world is to be undeceived with
 respect to all its ideas of greatness and goodness,
 its heroism to be despoiled, its virtues put to shame,
 its boast and glory mocked, by the new school of
 character and action, which the Gospel introduceth,
 in order to cast all its conditions into the shade,
 and force them to confess that they are nothing.
 The divine stature and heavenly majesty, the un-
 stained purity and tender mercy, and the self-di-
 vested, self-devoted disinterestedness of the *new*
 man, created in the image of God, are intended to
 silence the empty boastfulness of the *old* man, to
 call forth spiritual faculties from their hiding places
 of ease and selfishness, and to offer a wisdom and
 righteousness, an honour and glory of another kind
 than that whereof nature is ambitious, and where-
 withal she is content. It is not by *indulging* nature,
 therefore, in her false judgments and depraved
 tastes, but by *rebuking* her, by exhibiting ideas and
 forms of higher things, that she is to be led onward
 to perfection. Her own self-love will draw the
 standard down, without any help on your part, and
 in spite of all your endeavours the other way. Your
 office, therefore, is to propound to her no second
 edition of the things revealed from heaven for her
 regeneration, but the very things, if you would
 humble her, beat her out of her proud refuges,
 prostrate her in sorrow and repentance, and bring
 her to be an earnest suitor for the sufficient grace and

perfect strength of God. And he who shrinks from the perusal of these new forms of character, because they are too high for him, and cannot be entered into at one attempt, and would therefore have them lowered, doth err no less, than he doth, who, to serve his error, would bring them down to his low desire or faithless timidity. For it is wholly to mis-state the nature of this holy operation, to imagine that it is finished at one *fiat* as creation was at first, and that the child of God starteth at once into being and perfect manhood. We grow in grace as we grow in nature, from the new birth, through the helplessness of babes, the weakness of childhood, the instability of youth, to the maturity of perfect men in Christ. And it is by exercise we grow, for the grace of God is a vital principle which begetteth life and action. By this new life and action of the soul's faculties, we do both discern the presence of that grace which we have received, and our need of more, which we receive in due time after we have proved ourselves faithful over the few things already committed to our trust. And so we go on from grace to grace, and from strength to strength, by diligently occupying that which we have, and fulfilling those duties which are meet to our present infirmity. Therefore, the perfections of holiness presented in Scripture, and the sublimities of character exemplified by Christ, ought to be constantly kept full in our view, that we may know what the Lord our God requireth of us, and how far we come short of his glory; whence are fed the fountains of our penitence and humility, at which prayer refresheth her too feeble voice, and the Lord hearing her refreshed voice, supplieth all our wants in due season, out of his inexhaustible fulness. And thus, as in a cir-

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tian work,
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soul of man;

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step, but by
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cle, from the idea of perfection, to the consciousness of weakness, and from the consciousness of weakness, to the increase of strength, and from the increase of strength, to the increase of performance, and from the increase of performance, to the idea of still higher perfection, we approach more and more near to that purity of holiness and sublimity of character, without the knowledge and perusal of which we should not have known our deficiency, and not knowing our deficiency, not have besought for higher aid, and not beseeching the aid of Heaven, should not have received the grace which is sufficient for us, and the strength which is perfected in weakness.

If there be any thing more sublime and ethereal in the idea given above, it should be received with thankfulness;

If such be the progression of the Christian graces, it is most manifest that whosoever can recover a true Christian idea from the corrupting hand and compromising spirit of his age, and give it to the world in its original form and beauty, doth serve the best interests of his age, though he may somewhat trouble its present self-sufficiency. For though he do rebuke the imperfect measures with which the over-easy times are satisfied, and turn against himself the zeal which he disturbeth in its well-meant but ill-informed courses, he doth open to all candid and truth-loving spirits a higher region, to which they may cast their longings, and for the occupation of which they may weary Heaven with their humble prayers. And if any one, in the couch of his contentment, should feel himself rebuked of listless self-satisfied ease, he ought, while he plucketh up his pilgrim's staff, and manfully addresseth himself to another stage of his progress, give thanks unto God, who sent a messenger to rouse his spirit afresh, and show him the way to new enjoyments and new entertainments of his spiritual life.

If, therefore, in the idea of the Missionary, which we have sketched in the first of these Orations, and which in the two latter we have sought to fix and make lasting by many fiery ordeals, there be any thing more enlarged and elevated than that which at present prevaileth in the Church; the use to which it should be put, after it hath been first tried by non-conforming truth, is to rouse the spirit of Missionaries to still higher aims, to whet the present zeal of the Church to a still finer edge, and to set on fire whatever is noble, and generous, and devoted in the breasts of godly men. It were totally to misuse the truth, and to misunderstand the whole economy of grace, for any one to take offence at the height and purity of the character delineated above, or to withdraw his shoulder from the Missionary work, because the work turneth out to be a more stiff-necked work than he had at first conceived. For, as it is the perfect purity of the law which slays our self-sufficiency, arouseth our dormancy, and, like a good schoolmaster, forceth our childish reluctance to betake itself to Christ for help; so is it the nobleness of the Missionary character, its independence of all natural means, and indifference to all human patronage, its carelessness of all earthly rewards, and contempt of the arithmetic of visible and temporal things, which force the man who would essay it, to pass out of those resources human nature fostereth within herself, and have his refuge and dependence upon the Spirit of God, for sustenance, for patronage, for reward, and for a rule of procedure. And after all he can do in this kind, it will still be the complaint of every good and faithful Missionary, that he hath not been able to eradicate self-confidence, that root of bitterness which poisons spiritual health, and brings on a prostration of

spiritual strength. So that these deprivations of Christ, are but incumbrances kindly removed, weights cast away, and besetting sins (sins that beset every man) warned away from the Missionary, in consideration of the arduous race which he hath undertaken to run.

Seeing, then, that every Christian grace hath its slenderest beginnings, as well as its ultimate attainments, it is to be inferred that the Missionary is not perfected without use, nor by one effort of faith carried to so great a height above sublunary things. We are told of the mighty Nazarite, under the former dispensation, that "the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah, and Ashtaol." So when the Spirit of the Lord begins to move the Gospel-Nazarite, though it be in his native village, his native town, or his father's house, let him obey its movements, and not quench them, but follow onwards at their bidding. And even in this, the infancy of his calling, he will find it needful to renounce the approbation of the world, perhaps the affection of his friends, certainly his own ease and natural pleasure, with many other things dearer to life than a meal of meat or a change of raiment. And as he obeys the divine voice which speaks within his soul for the salvation of men, and encounters the strokes of their undiscerning blindness to that which is spiritual, he will experience so much support of the Spirit, such inward joy and satisfaction, that his faith will gather courage, and spread its wings abroad, beyond the confines of his father's house, his native village, or his native town. He will grow so full of faith, and contemplative of things unseen, as to forget his trust in sight, and dependence upon the things that are. Inward assurances of God's direction will

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gradual at-
tempts;

become so strong, the monitions of his Spirit so audible, the commands of Christ to go forth unto all nations so imprinted in fire upon his heart, and invocations from the perishing souls of the Heathen will wax so loud and frequent in his ear, and his whole inward man become so restless and aroused, that he will have no peace till he arise and go forth. This strength of faith hath a beginning in the soul like the grains of a mustard seed, which being crushed or neglected in the embryo, will never grow to the largest tree of the forest. in whose branches the birds of the air build their nests, and under whose boughs the beasts of the field have their habitations. The word of God at first is a spark, then it is a burning coal, at length it is a consuming fire within the hearts of his servants, and they are weary of forbearing, and they cannot stay nor hold their peace; they must speak or they must die, and though they should die they will speak; then have they no rest, but hasten over land and over sea, over rocks and trackless deserts; they cry aloud and spare not, and will not be hindered; in the prisons they lift up their voices, and in the tempests of the ocean they are not silent; before awful councils and throned kings, they witness in behalf of the truth; nothing will quench their voice but death, and in the article of death, ere yet the spiry flame and rolling smoke have suffocated the organs of the soul, they speak, they pray, they testify, they confess, they beseech, they warn, and at length they bless the cruel people. But to arrive at this supremacy of human nature, the perfection of the Missionary, that most perfect form of manhood, many degrees must be passed through and much discipline endured. These high graces are of gradual progress, not attained without hard and patient trials. which are to be had in the

Missionary field, not out of it. Therefore it is expedient, for the very attainment of perfection, that the Missionary should make proof of what faith and spiritual strength he is already possessed, in order that, being found worthy, he may have an increase of talents from the Master of the House. To take the *spolia opima* of the war, he must be inured to every adventure and address in arms. And, therefore, with what zeal I discover and set forth the form of the high calling, and urge the souls of Missionaries to read it, with that zeal also I urge them to every step by which it is to be reached, looking not at what is behind, as if they had already attained or were already perfect, but looking to the things which are still before, and pressing onward to the mark.

And whether the blessing of God will
 which God be vouchsafed to the lower degrees of
 will bless this majestic character, no one can doubt
 with success who knoweth any thing of his revelations,
 proportionate which are not for the perfect, but that we may grow
 up to the stature of the perfect. He blesseth the
 humblest effort to advance: he rewardeth the
 smallest measure of attainment. The very thought
 and imagination of good he blesseth with an inward
 satisfaction of the soul. Nay, even sorrow and
 penitence for evil committed, and the relaxation of
 wickedness before any contrary movement hath
 been made, he regardeth with approbation, and re-
 wardeth with a certain dawn of hope and foretaste
 of peace. And of all his revelations this is the
 spirit: that he is the origin, the promoter, and the
 strength of every good thought within our breast,
 and of every good cause which hath an existence in
 the world, or is yet to be brought into being. There-
 fore, at home or abroad, whoever out of a pure
 heart seeketh to promote the Gospel of Christ.

which is the world's redemption and salvation, may rely upon a blessing: and the more pure his intention, the more will it be approved of God; and the more spiritual his means and instruments, the more speed will he come; and when his whole heart, strength, soul, and mind, are brought over from resting upon the visible to rest upon the invisible helps, then his horn shall be exalted, and the full measure of the Lord's blessing poured out upon his handy-work.

Though God hath appointed to the minister at the altar, no more provision than that he shall live by the altar at which he ministers, he refuseth not to bless the pious labours of the bishop who owneth a palace, and is dignified with the title of lord. Though he hath interdicted his disciples from dignities, he doth not therefore blight or wither the pious labours of the archbishop who hath precedency of all dignitaries except those of the royal blood. Nevertheless, his ordinance of the pastoral office standeth sure; and in proportion as it is delivered out of these unfavourable conditions of rank and riches, prospereth the more. So with the Missionary. The good Missionary may take his own wisdom for his guide, and furnish himself with all natural resources, and depend upon the patronage of man, rejecting those eternal instructions by which he ought to be guided, and God will not fail to bless him according to the measure of his faith and zeal. Nevertheless, be it known unto him, that he cannot have the full horn of his blessing, until he show more dutifulness, and trust in his Father; more resemblance to Messiah, his great ensample. It is well that he hath gone out to the battle, but it is not well that he hath gone out armed not accord-

as he doth in
the pastoral
office.

ing to the nature of the service. It is well that he hath arrayed himself upon the right side, yet not well that he hath so many open rivets in his armour. He hath done well to land upon the shores of the enemy, for the emancipation of which he is to contend, but it is cowardly that he hath all things so well prepared for retreat. He should have burnt his ships and cast the scabbard of his sword away, and trusted in the goodness of his cause, his leader's good conduct, sufficient wisdom, and all-conquering power.

The use
which the
Missionary
Societies
should make
of the doc-
trine.

Therefore, it is not to be inferred that these instructions preclude any one from going in the way or manner he pleaseth; they do but inform all which is the right way and mannner: neither is it to be inferred that because God hath blessed with partial success other ways of going forth, that they are therefore sanctioned as of equal authority with this which is written in his word. I think the lame and partial success which hath attended modern Missions in the way of conversion, compared with those of former times, should have humbled us to revise the principles upon which we have proceeded, and see whether there be not a large mixture of human wisdom and creature-trust in our measures. But it is not yet time to enter into the proper office and duty of a Missionary Society, which is surely not infallible, but liable to be canvassed, judged, and, if need be, censured and rebuked by Christian judgments. This will come in a more advanced part of our discourse; and the subject which should now come to our hand is to justify and recommend the practice of this Missionary Constitution, which we have drawn from the words of Messiah. and defended from the at-

tempts of temporizing men to annul it, and so deprive the Church of what may be termed the principles of her foreign policy.

When I shall come to justify the wisdom and commend the practice of this self-denying Missionary ordinance, I will not stoop so low from the high dignity of the subject, as to notice the sneers and sarcasms and disappointed speeches with which the sensual man, and those spiritual men in whom the sensual man still struggles for the ascendancy, will assail the principle, of no scrip, no provisions, no accommodations for the journey, no stately deputations to the authorities of the place, no travelling charges, nor any of all the other fat and convenient things, which are now held almost as indispensable to the carrying on of a religious work, as heretofore they were to a county canvass, a judicial assize, or a parliamentary commission to inspect the condition of the realm. Those who have accustomed themselves to carpet warfare, cannot like the conflict of naked steel; those who have rejoiced in the countenance of a wealthy or a noble man, as in the face of heaven, must needs sink to the centre, when they are told to go forth where every fat and fair countenance is set against them like a flint. With such objectors I will have nothing to do, until they learn out of the Scriptures whence the strength of Israel cometh, and with what arms the Lion of the tribe of Judah doth triumph over his foes. They need to learn what are the first principles of that kingdom, concerning the high offices of which the present discourse is held; and they must be given into the hands of some wardens of the outports, to be a little instructed in the vulgar language and household customs of the holy land, before they can

The objections to which an ear is not due.

be admitted to speculate on these its high and noble commissions, of which their jokes and sarcasms do only betray their gross and blinded ignorance.

The objections which deserve an ear.

But, on the other hand, every objection and doubt which presents itself in a serious frame of truth, and breathes the brotherly spirit which is proper to the disciples of Christ, I promise to do my endeavour to remove out of the way, that I may carry the greater consent of my hearers along with me to the question, How this Constitution will answer in practice? And for the purpose of hearing all that can be said against Messiah's institute, and all that can be said in favour of the innovations which have usurped its place, I delay at present going into the other parts of this discourse, content that I have laid before the Church what seemeth to me the sound doctrine concerning the Missionary question.

The importance of the question,

Perhaps some one, able to defend it, may in the mean time rise up, certainly many will rise up to impugn it; and though I should have to undertake the work alone, I will, by the grace of God, most certainly undertake to justify in practice what I have delineated in idea; being convinced that, if, as Milton hath said, for the loss of single truths whole nations have fared the worse, for the loss of these few verses of the Gospel, the whole Heathen world hath fared and will surely fare the worse, and the day of their salvation be far, far off postponed. And not the Heathen world suffer alone, but the Church of Christ amongst ourselves, to whose wounds this Missionary Constitution, if adopted, would afford a healing balm. For being set up as sufficient, and upheld as binding, the Missionaries, from whatever sect proceeding, would tend to unity of spirit, and

recognize each other as brethren, and bring back with them the happy oblivion of those uncharitable divisions, which are fatal to the communion of the body of Christ, and destructive to its vigorous exertions and great success at home. As it hath come to pass in science, that Astronomy, which is conversant with the distant spheres, did bring to the earth the knowledge of geography, and extend navigation and commerce, which are the best guardians of community and peace among the divided nations; so might it come to pass, that the Missionaries who are conversant with distant regions, if chosen by one principle and made obedient to one walk and conversation, might return home and become the mediators of our discords, and teach the body of the Church to know its own constitution, which is charity; and the condition of its welfare and prosperity, which is communion.

The argument for the perpetuity and unchangeableness of the Missionary Constitution is now concluded, and resteth upon these main pillars of truth, the instructions of our Lord to the first Missionaries, four times recorded in the Evangelists, unrepealed, unsupplemented, unabridged; the obedience thereto of all the Apostles and first ministers of the Gospel, whose record is in the Scriptures (their deviations, when they do deviate, being always by excess, and never by defect, of our Lord's injunctions;) the necessary law of the Spirit's operation; the constant condition of God's chosen Messengers from the time of the patriarchs; the constant and unchanging form of the work which they have to do in converting the nations; and the perfect keeping which there is between the form of the Missionary as given by our Lord, and the other parts

and its
solemn com-
mitment to
the judgment
of the Church.

of the Christian institution. I am aware how this position is to be assailed by those who have built up a system of administration on which they have set their heart to call it perfect and infallible, and which I charge as exceedingly imperfect, destined to much improvement, and with its improvement, destined to much greater simplicity and larger success: And I am alive to the inveteracy of hatred, and the injustice of argument, with which this position will be treated; and conceive it right to put the Christian Church upon their guard, that they sell not this question, in which the present and future generations of the world are concerned, to the highest names upon a subscription list, or discern it by the ostracism of the people, or yield it to the voice of a hireling and sectarian press: which courts are not competent to the issue. I solemnly charge the Church, by my authority of a Minister ordained to keep and watch over the verities of the Holy Gospel, that they determine the issue that will be joined between us by a trial of these six counts: 1st, Whether Christ's instructions were for that first journey, or for all the journies of his Missionaries. 2d, Whether the Apostles walked in them or not; and if they deviated, whether they deviated *in* the spirit or *from* the spirit of these instructions. 3d, Whether the Holy Ghost, in proportion as he possesseth the spirit of a man, doth not lift him out of worldly dependence into an assured faith upon the providence and promises of God. 4th, Whether God's preachers and prophets and Missionaries, by whom he extended and redeemed his Church, from the time it was the single family of Jacob down to the time that the Lion of the tribe of Judah came, were not stripped bare of earthly refuges and reliances before being employ-

ed, or brought to that condition, before being prospered in their work. 5th, Whether the obstacles to the spiritual kingdom, which God heretofore chose *things that are not* to bring to nought, be not still the same, and by the same means to be overcome. 6th, Whether this idea and outward form of the Missionary, contained in Messiah's instructions, be not consistent and in keeping with the idea of a pastor, with the idea of a private Christian, and every other idea which is revealed by Christ for the redeeming and perfecting of the fallen condition of humanity. Upon these six counts I will risk the issue and stand by the award of the question, Whether Messiah's Constitution was intended for an unchangeable Constitution in the Church, or is to be patched and mended, helped and repaired, and accommodated by wiser heads to the changing condition of the world. Whether, in this great work, the Catholic Church is to act upon a common principle and be guided by a common law, or each sect of it to adopt a principle which may seem to it the most expedient, and follow a rule which may appear to it the most wise. Whether the Churches, which they may be honoured to plant, are to have the character of *the order* that planteth them, like the Jesuit settlements of Paraguay; or to have the character of the primitive Churches, which were of one heart and mind, because the Apostles were obedient to the instructions of one common Lord. Whether, in fine, we are to open in the hearts of our Missionaries inlets to every spirit of hypocrisy, avarice, and ambition, and close as many inlets to the SPIRIT OF TRUTH, quenching by our prudences and policies the one everlasting Spirit of God, and giving vent to as many spirits, crusading, jesuitical, commercial, or

political, as there are diverse ages in the Church, which are not, like the ages of the world, fourfold,—of gold, of silver, of brass, of iron,—but manifold, according to the degree of impurity and incompleteness in the doctrine which is preached, and in the degree of laxness or lordliness in the discipline which is administered in the Churches.

END OF THE FIRST PART.

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