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A S E R M O N

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BY

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S E R M O N .

MARK 16:15.

“AND he said unto them, Go ye into all the world, and preach the Gospel to every creature.”

THE spirit of the Master, the nature of the truths which he taught, the instructions which he gave, from the very beginning of his ministry; the final injunctions to his apostles, and their commission, all clearly show that Jesus came on no personal errand, to open no provincial school, to establish no national religion, but to declare a religion radical, penetrative, reconstructive, universal, and ever-enduring. These are the peculiarities of the Christian faith. It is radical. It is penetrative. It is revolutionary and reconstructive. It is universal. It is everlasting.

1. IT IS RADICAL in its estimate of human character and the changes to be wrought upon it, and in its whole method of treatment. In the contemplation of the Gospel, there is not a just man on earth. All men need forgiveness, and a new spiritual life. It is not taught that there are no relative excellencies. All are not heathen. All are not vicious. Nor are all alike evil. But there are none that answer the end of their creation, or conform to the law of their being.

The faculties of the human mind, as divinely conceived, are entirely admirable. It is the administration of them that is sinful. The use to which these faculties are put in each individual of the whole race, violates the law of love and of obedience toward God, puts a man at disagreement with himself, brings him into selfish collision with his fellow-men, draws him from the spiritual toward the material, moves him down from his proper rank and degree in the order of creation, defeats the divine purpose of happiness, and works discontent and sorrow and suffering in all conceivable degrees. Although this takes place in an infinite variety of degrees in different men, it so takes place in all as to justify the declaration that there is no man living that sins not, and that has not been depraved by sinning. And such has been the long continuance of this sinfulness, such the hereditary influences, the bad training, the evil example, that the whole mind is disturbed, unbalanced, out of harmony with itself, with its fellows, and with its circumstances. Its appetites and its passions have the mastery. They are not obedient either to reason or to the moral sentiments. The very conceptions of love, of justice, of truth, are imperfect; but imperfect as they are, they far transcend the power of man to realize them in practice. The human race is not, after six thousand years, even civilized. A dreadful and innumerable majority live under the habitual control of their animal nature. Nor has it ever been better than now. The history of the race, for six thousand years, is a record of aggressions and wrongs, of crimes and wars, of undescribed and indescribable evils. The morning stars are said to have sung for joy when the earth was born. Since that day, there has not been an hour when tears and sighs would not have been a fitter accompa-

niment. Let other men adjust a nomenclature to these facts. Let men differ in their philosophies and theories; none can deny the great practical truth that men are so depraved that they need to be born again. Such re-creation must proceed from divine power. There is no self-developing remedy from within. Nature stands dumb and powerless. If men are to be healed, and trained, and perfected, the same power that created must re-create.

For character so radically wrong, the Christian religion proposes a change the most utter and thorough which the mind can conceive. It seeks to penetrate the soul by the divine Spirit; to touch the springs of action, of thought, of feeling, and of will, by the very power of God's own mind.

Christianity did not so much need to reveal or proclaim man's sin, which needed no proclamation, as to heal it. Christ came for redemption. Not a better life simply was demanded, but a new one, upon another plan, with new aims, with other emotions, with higher inspirations, and with more effectual and continuous motives. Christianity grasps the whole nature of the soul, and seeks to apply the remedy at the very fountain of feeling, of choice, and of reason.

The means employed are equally radical. It is the power of God that is to change and sanctify. The natural world was designed, undoubtedly, to exert an influence, and a moral influence, upon man. Society, and its institutions, restrain men from evil, and have a limited influence for good. From his own fellows man derives, with much evil, some benefit. Nor are his own efforts of will and reason without a partial influence for good. But none of these, nor all of them, are adequate to the necessities of his condition. Compared with the work to be done, they are superficial

and transient. It is the power of God exerted directly and personally upon every soul, that inspires, controls, and sanctifies. We are taught that God acts upon the soul, through the great primal revelation in nature, and through his glorious word, and through the events of his providence. But it is a direct and efficacious influence of the divine power upon the human soul, that is taught in God's word as the highest and characteristic method of divine activity in human regeneration. Though a man may not enter again his mother's womb and be born, it may almost be said that he enters again the heart of God, and issues thence re-created.

Thus the Christian faith is radical in its reformation of human character; radical in demanding the very highest type of spiritual excellence; radical in taking hold of the springs of action which lie in the inmost center of the soul; radical in bringing to bear upon life, not only the ordinary influences of morality, but the power of the divine nature itself.

2. IT IS PENETRATIVE. "The words which I speak unto you (they) are spirit, and (they) are life." The Christian religion admits of formulas of doctrine, it has intellectual and philosophical elements, its precepts and moralities, its history, and duties. In all these it infinitely surpasses any other religious system of the world. But that which is peculiar to it is, that, while it employs the instrument of words and doctrines, it has the power of conveying an ineffable spirit. It propagates itself by the contact of heart with heart, of spirit with spirit, more than by intellectual forces. It is the only religion which, including and using every legitimate influence that belongs to ordinary teaching, depends characteristically upon the force which the soul has upon the soul. It was the divine life streaming forth from Christ that made him the teacher that he

was, speaking as never man spoke. It was not merely the words and their meanings, but that subtle power behind the words, which made truth omnipotent. It was this, too, when the Holy Ghost descended upon the Apostles, at the day of Pentecost, that gave them power to sway men as winds sway forests when they blow upon them.

In every age, since the Apostles' day, there has been a power in Christian truth-speaking which could not be accounted for or measured by the ordinary efficiency of words or arguments. As God reaches forth and touches our souls by his own, so, in their degree, when holy men are filled with the divine Spirit, there is given to them a spirit-touch. This is no mysterious thing. It is no superstition. Is not love more powerful than any statement of the doctrine of love? Is not radiant hope more potent than any analysis of hope? Are not faith and glowing desires and impetuous joys more powerful than the mere ideas of these things can be? Moral sentiments and affections are more powerful than the symbols of affections and sentiments can ever be. Life is more than any philosophy of life. The flaming soul, harmonized to love, in joyful allegiance with God, full of pure desires and gracious affections toward men, radiant with faith, and strong in hope, that is the life-power that throbs through the words spoken to men. It is this soul-power, and not merely the words of truth, that give to Christianity its peculiarity.

It is this that is the key of many of the seeming mysteries of teaching. The most magnificent structures of thought, wondrously curious illustrations, poetical imaginations of entrancing beauty, musical utterance, sweetness of words, persuasiveness of manner, have often been brought to bear upon the human heart

without great effect, or any permanent benefit, because there was no infusing soul, no divine influence and power; while, on the other hand, meager statements, remarkable simplicities, seemingly the most inadequate and powerless of all presentations of truth have seized the soul, first with shakings of fear, and afterward with a divine rapture, that has led men to declare that they were caught with irresistible influences. There is no power like that which shines and burns in the very life of every man who rightly speaks the truth. Behind each word and every symbol is this heart-force of him who uses it; and behind his heart is the soul of God, giving both to the word and to the speaker something of his own glorious energy.

The Christian religion is superior to all other religions in the ethical ideas it unfolds, in the aims it propounds, and in the results it seeks to accomplish; but these are differences in degrees of the same things. That which is unique is the soul-power that goes with the teaching. The Gospel is never truly taught, nor can be, by the mere enunciation of the lips. There must be a fire, a subtle spirit, from the very heart, which shall carry a sacred infection with it. Affections are a common language to all mankind. The words by which we describe them may differ in a hundred tongues; the thing itself is understood alike by all men, speaking in whatsoever tongue they may. And so, when a holy man, full of zeal, sends forth the longings of his heart, then again is seen the Pentecostal miracle, and every one hears in that tongue wherein he was born.

3. CHRISTIANITY IS REVOLUTIONARY AND RECONSTRUCTIVE. "Except a man be born again, he can not see the kingdom of God." Blessed utterance! This is not alone a necessity imposed: it is a rescue pro-

pounded. We are sent to say, *Ye must* be born again; but could men know what is the fullness and blessedness thereof, we should rather say: *Ye may* be born again! Would not men rejoice, if, after an experience of forty or fifty years in the entanglements and complications of business, all the past might be swept away, and they, with their accumulated experience, might start anew? He that takes the Bankrupt Act, and is cleansed from all debts, and cleared from all debtors, is commercially born again. It has pleased God to pass a universal spiritual bankrupt act, by which men are cleared of all debts of sin. The past is counted as if it had not been: transgressions and iniquities are forgiven. It is true that certain physical effects of sinning can not at once be remedied. It is true that habits are not transformed in a moment. But there is peace with God, and reconciliation; the fear of doom is removed; and the soul, no longer dreading divine retribution, confidently looks to Him against whom it has sinned, for pity, for help, and for sympathy in bearing the remaining pains and penalties of its past misconduct.

But this is not all. In reconstructing the character of the individual, Christianity proposes also to reconstruct the whole system of human society. While it has a law for individual conduct, it has likewise a law for every combination in which men exist and for every institution through which they act or are acted upon. It enters each individual heart to renew it from the foundation. It enters every household to renovate it radically, giving conceptions of the family state that never could have dawned upon the world but for the advent of Christ. It glorifies the office of parents, and makes them vicegerents of God to their infant children. It lifts up the child before the loving parents as some-

thing lent to them of God. It is not theirs. Nor is it to be reared for their pleasure, but for glory and immortality. It unites brother and sister through the faith of immortality with affections purer and sweeter than could ever have sprung from an unsanctified human nature. The family, in the contemplation of religion, is the innermost apartment, the holy of holies, of the church upon earth. It is the very gate of heaven. Through that gate men enter into this life; from that gate they depart out of it. Living or dying, there is no place this side of heaven so like heaven as the Christian household. It is the very home of love whose fires never burn dim; whose odorous flame never goes out. Its law is love, and obedience is easy. While in the great world outside, passions rage and pride and malice rend the peace of men, we escape gladly thence, as storm-driven mariners from a clouded sea, and enter the family as upon some island of the blest, itself peaceful in the midst of tempestuous and roaring seas.

Christianity goes forth into the ways of daily life to impose the law of holiness upon every pleasure, upon every business, upon every pursuit and profession. It enters the legislature, and demands righteousness in its enactments. It stands in the court, and authoritatively calls for equity. It assumes supreme authority at the very capital of the nation, and demands, in the name of Jehovah, a Christian government. The law of God follows every man through each step and every path, and its solemn requirements include all occupations and every form of industry. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Wherever the heart of man throbs with power, and wherever his brain teems with fertile suggestions, *there* is the law of Christ and the

authority of religion. Nothing is too small for its notice. Nothing is so minute as to escape its demands. Nothing is so vast as to tower above it. Nothing is so strong as to defy its authority. No matter how great the ruler, nor how high his sphere, and no matter how high the king, or how glorious the emperor, God is their master. "He is King of kings and Lord of lords."

It is this force which has acted for two thousand years upon modern society. It is the secret of development. It is the law of growth. Were men wise to understand it, changes would take place in human institutions and societies gradually and naturally. Laws and customs would adapt themselves to each successive generation, as the bark adapts itself, each year, to the increasing diameter of the tree. But, being resisted, this secret, silent force of God at length rends and revolutionizes; and so it shall go on, pulling down and building up, destroying only evil, and reconstructing from past and imperfect forms higher and nobler societies. It is a fire and a hammer that breaks the flinty rock; but to genial soil, it is solar fire⁷ that strikes no blows, yet brings forth from its bosom fruits and flowers innumerable. They that desire quietude — let them never preach the Gospel. They that would never be disturbed by new ideas — let them not take into their bosom the fire of divine truth. The Bible is a dangerous book for men that love indolence, and old wrong, and spiritual death. Rightly understood, the Bible is the most dangerous book in the world for despots and tyrants. Men that have their interests in wrong can have no peace but with a muzzled Gospel. With a Gospel free-speaking, demanding renovation and disinterested benevolence, there can not but be turmoil, and disturbance, and retribution, till man is changed from evil to good, and the earth is purified.

The Bible is a magazine of mercies to those who will, and of woes to those who will not, accept it in the spirit in which it is sent. If it be taken even as an embellishment or luxury, with its precious promises and sweet singings, out of those very promises and singings there may come that fire of the Holy Ghost which shall turn all calmness to agitation. For the will of God is our sanctification. So long as there is any thing in the individual not perfectly obedient to the will of God, religion must disturb it and change it. So long as there is any thing in the family that lifts itself up against the law of love, there must be change passed upon that. In every business, in every profession, in every philosophy, in all arts, in government, in every section of worldly affairs, whatever men's thoughts and purposes and interests may be, there is let loose from the heart of God a spiritual power that is to revolutionize and renovate until the earth shall be purified, and sin be banished, and all mankind be holy and happy.

As when the earth is locked and bound fast in winter ice, the spring sends embassies of sweet winds and gentle-falling rains, and will not let the ice alone, making war against it, and thawing it, night and day, till at last a little vantage-ground is gained, and the rivers are set loose, and all things feel the teeming life, and break forth into joy; so, when the Spirit of Christ, which is love and justice and truth, comes to the world, it sets itself to loose all that is locked and bound in the winter of sin; to bring forth all sweet graces, like the flowers of early summer. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of

my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

4. CHRISTIANITY IS UNIVERSAL. It teaches the Fatherhood of God, and the brotherhood of man. All those must needs be brothers to each other of whom God is the Father. He hath said to the whole human race : "Ye are members one of another." Christianity is the common and universal law of this one brotherhood. Its truths are not of one age, nor for one people, nor of any one school. They reach out to all peoples, in every land, and of every age. Christianity is universal because it is co-incident with natural law, conformed to the very structure of the human mind, applicable always and every where.

In other religions there was adaptation to peculiar nations and ages. Even in the forerunning faith of the Jew there was much that was transient. The precepts and doctrines of Christ are equally well adapted to every different period. They belong to no civilization, to no age, to no race. They belong to man universally, at all times, and in every place. They are as fresh to-day as they were eighteen hundred years ago. The philosophies of the wisest men of Greece are worn out. The utterances of Socrates are wise yet, but most of them seem so only when we conceive of them as they were applied to his own time and country. They have little or nothing for us. They were relative. Much of the wisdom of Plato seems trite even to children. It has lost its savor and its perfume. It is only by acquaintance with cotemporaneous history that one can truly understand the greatness of the teachings of these far-distant men of the East. But of the words of Christ, not one has ever perished, not one has lost any power ; while yet there is treasured up in them worlds of in-

fluence still undeveloped and unsuspected, there is not a people on the globe to whom that matchless prayer of our Lord is not as applicable as to the disciple band who first received it from his lips. After two thousand years, with all the changes that Christianity has itself wrought upon the human mind, there is no sentence in it that needs to be changed; none that needs to be added thereto. The Sermon upon the Mount was no more true, and deep, and heart-searching in Jerusalem, two thousand years ago, than now it is in New-York or London. It was not a sermon for Jews, but for mankind. The wondrous consolations which the Saviour breathed into the ears of his disciples upon the eve of crucifixion, are as heavenly and divinely fragrant of love in these late hours of the world, as on the day when he spoke them. The Gospel works the same fruit, whether in Greenland or Madagascar, among the Chinese or the Indians of our Western forests. To Jew and Gentile, to bond and free, to the highest in culture and to the rudest, it bears the same truths needed alike by all, and working in all the same penitence and love.

The duties enjoined in the Gospel are universal from the beginning of life to the end of it. From the cradle to the coffin, from the barbarous condition to the highest reach of civilization, the teachings of the Saviour are continuously applicable. Nor can the imagination picture any state which will outrun the law of Christ. There is no moral philosophy that will teach us any thing better than Christ taught. There is no conception of purity more transcendent and beautiful than that which was evolved in the life of the Saviour. There is no disinterested benevolence to be compared with that which is portrayed by the New Testament. Methinks I see the Christian saint going to school to the modern new-fangled philosophies, and asking les-

sons of their disciples, that they may be led by them in better ways, and to higher attainments! When the summer shall go to Nova Zembla to be instructed in blossoming and fruit-bearing, then may we expect groveling and sensuous material philosophies to give men that divine effluence, that soul-unfolding of God, which comes to them through the Lord Jesus Christ.

5. CHRISTIANITY IS EVERLASTING. *Heaven and earth shall pass, but my word shall not pass away.* In so far as it enunciates the nature and dispositions of God, it must remain forever true and the same. If its teachings of man, his nature, his character, his necessities, are true, then it must remain as long as mankind remains. If it provides a train of divine influences for the remedy of sin, and for the education of the human heart, it must endure as long as a heart shall beat, or a nature need spiritual culture. Christianity is not to be regarded as something grafted upon nature, or superimposed upon the course of things; it is itself a part of that universal nature of which this world is a section. Its applications may be special, but it is itself original, universal, everlasting. The institutions of Christianity, the governments which have sprung up under it, the special inflections of its laws, their applications to usages and customs, may change to meet the changing wants of man; but its principles, its truths, its divine influences can never change. The progress of investigation of man's nature may modify the modes in which the doctrine of human sinfulness shall be stated, but that great and dreadful truth, that man is so sinful that he will perish without the divine interference for redemption and restoration, remains the same. Some things may be added, and some things may be changed, in the statements which we make of the divine nature; the theory of moral government may be altered; but

this can never affect the great verities themselves. The change is only on the side of the human mind. Newer glasses and more careful examinations change the doctrines of astronomy, but no glass and no examination ever change the planets themselves, which roll in unconscious grandeur far above reach or human mutations. He that is the same yesterday, to-day, and forever can not be reached by our speculations. It is to be believed, with the progress of holiness, with a larger experience in divine things, that we shall understand better the nature and operations of divine government over men. None of all the changes that are incident to the progress of knowledge in the human mind amounts to any essential change in the truths or developments of Christianity. Thus far in its history it has gained by every assault made upon it. At successive periods men have thought that they had accomplished its downfall; but after a little it has risen brighter and stronger for all the opposition it has met. Since it carries in its heart the welfare of the human race, and is itself the power of God for salvation, it shall endure as long as the sun and the moon. Its victories are yet in progress. In no other period of the world has it ever exerted so great an influence upon civilization as now. The philosophies that seem to shape it are themselves more molded by it than it by them. Its invisible restraints are upon governments. It is infusing its spirit into courts, and into the laws which they administer. With all its defects and excesses, the literature of the globe is penetrated with this divine influence. It rules in the family. It modifies political economy. Indirectly, it leavens commerce. The morals and the manners of the globe acknowledge the sway of Christianity. It gives to the world its ideals of virtue, its model of true manhood. While

the Church is the seat from which its truths do act, the Church does not represent the whole sphere of its influence. From its altars goes forth the light that illumines the whole of human society, revealing the forms, and giving color and beauty to all things upon which it rests. As long as the earth endures, so long shall the name of Christ be precious. And the kingdom of Christ shall be better understood. It shall be stronger in all its developments, and more glorious in its victories, until the heathen shall be given to him for his inheritance, and the uttermost parts of the earth for a possession.

Such, in briefest suggestion, is the Christian faith; and the command that has never been revoked is: *Go, preach it to every creature.* Much has already been done, but the campaign is not yet completed. When that is done, and the seed is sown in every land, so that every people shall have its Bibles and homilies of instruction, even then the work will be but begun. For Christianity is not a thing merely to be taken in by the ear. It is a leaven destined to leaven the whole lump of society. It is designed to carry human life, in all its combinations, up to higher forms than any yet known. Were every island of the sea, and every dark place of the continents, reached by the missionary of the cross, were the Sabbath-day established, and its ineffable peace shining over every city and upon every village of the world, still the work of Christianity would be but just begun. While it is renovating, in each generation, the hearts of men, and preparing them for heaven, it is silently acting in a larger sphere, and changing the world's governments, ideas, and usages. It is educing a nobler civilization for every century.

The Gospel having come to us, by us it must be carried further. For, as nothing in nature is beautiful except as it has the power of reflecting light—as the crystal takes that very light by which it is illumined, and lets it stream through it or reflects it from it—so every heart that has been made light must let that radiance go through it, or reflect from it that by which it is itself made glorious. No man may receive the hope of salvation and the joy of pardon, and keep the news to himself. He must declare what the Lord has done for him. The man that has walked in the garden of the Lord can not keep the secret. His very raiment will exhale spice and odor, if he has been among celestial flowers. When Moses came down from the Mount he had no occasion to say: “I have seen the Lord.” The shining of his face declared the celestial interview. If one has walked in the very presence of Christ, and heard the Master say to him, “Thou art mine, and thine is the eternal inheritance,” shall he suppress the fact? If one has found a remedy for the deep disorder of sin, shall men die all around about him, and he withhold the tidings? If the hunger of the heart has been satisfied with bread from heaven, shall any sordid hand sequester the loaf while dying men pine around? Every man that is born into the kingdom of God becomes, from that very moment, according to his degree and in his own sphere, a preacher of the glad tidings of salvation.

No man can say, “I am a Christian,” who has not the spirit of Christ. And what is that spirit? “For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” No church, no Christian community can afford to be without this all-diffusing spirit of Christ. It is not enough

that we have the blessings of Christ ; we must send them abroad to others. In heart-life, it is what men give away that makes them rich. How could there be brightness if there were no forth-putting of beams of light ? As with all teaching it is more blessed to give than to receive, so is it with the gifts of Christ in the Gospel. Does not a mother gain more than she gives ? Does not her heart grow richer by loving the child than the child's does by being loved ? The parent that instructs is yet more instructed. For as shrubs and flowers which line the bank of tranquil lakes cast their shadows forth upon the barren water, are mirrored back again to themselves now more beautiful in reflection than upon their own root—since the heaven, too, is imaged in the water, and they see their beauty on the celestial background—so, they that freely give themselves to the hearts of men live double, in themselves and in others, and heaven is behind every one whom we bless, and our deeds stand pictured on its ineffable beauty. He that casts gifts into the lap of the needy, casts them into the hand of God. We think that it is poor and sinful man whom we bless, but straightway we hear a voice, saying : “ Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.” And this is the law of societies as well as of individuals. Churches thrive by the blessings which they diffuse to others. They never are so strong at home as when they are employing their strength wide abroad through the world. That church that is only taking care of itself will die of selfishness. That church which is coöperating with God for the whole world, will go, in the power of God, from strength to strength.

There is a benevolence that acts with the senses. It relieves visible suffering ; its objects must be brought within the reach of the sight, or the ear, or the hand.

We call such benevolence generosity. That is a trait good and noble. It should be largely developed in every Christian bosom, and in every church. But there is a benevolence nobler than this. It is allied to faith; it believes without seeing; it takes the measure of invisible suffering; it projects its plans into times unseen, and into places unvisited. This is the peculiar benevolence of the Gospel, and this is the peculiar training which missions give to the Christian Church. As compared with selfishness, generosity is above all praise; but there is a quality higher than that, and more divine. To take the gauge of one's moral condition, to have sympathy with the wants of myriads speaking foreign tongues; to make provision for the education of generations of children lying beyond our sight or personal knowledge; to rear up institutions and renovate governments in distant continents, and in the isles of the sea; to give of means and thought and zeal, for results known to belong to distant generations; dying, to leave this work as a legacy to our children—this is the sublime benevolence of Christian faith. And there is no mere generosity that can frame the character to such nobleness and breadth and moral power as can this philanthropy, which is the very spirit of Christian missions.

Modern civilization has both hindrances and helps to the great diffusive work of Christianity.

1. There are stores of moral power at home which will give great energy to the spread of the Gospel. When the Apostles went abroad, they could only point to the yet unfruitful fact of a Christ born, crucified, risen again. To be sure, mighty portents, wonder-inspiring miracles had accompanied his advent, and witnessed the divinity of his power. But no church had then a legacy of experience to bequeath to the

world. The old Jewish Church had received its death-wound. Jerusalem was shaking already with those earthquakes that destroyed her. The Apostles had been scattered by persecution ; there was no Christian literature, there were no Christian institutions. The Apostles could not point the nations to whom they went to the achievements of Christian piety, to Christian governments, to Christian literature, to Christian families, to Christian art, and say : "These are the fruits which shall follow among you the reception of our Gospel." But when missionaries go from our midst in this age to heathen lands, the whole heaven glows behind them with the radiance of Christian civilization. They stand in the darkness of heathenism, with a history of eighteen hundred years' corroboration of the mighty power of the Gospel to overthrow evil, to regenerate decaying institutions, to intone virtue, to sweeten family affections, to redeem the life from sin and the soul from death.

2. Our knowledge of the work to be done is such as was never before possessed. History, geography, and ethnography are contributions to the sacred cause of missions. The world has been surveyed. Its statistics have been taken. The manners and customs of all its people have been studied. We are no longer approaching single nations, laboring to detach fragments only from the mighty fortress. We have gone round the whole great citadel of heathenism. Every step in detail is part of a mighty system which contemplates nothing less than the capture of the whole. The missions of all nations are becoming related to each other. The different groups of the great Christian brotherhood are but parts of the one great army of the Lord of hosts moving straight on to victory.

3. All the material instruments by which the imple-

ments of knowledge are multiplied and diffused, are developed in our age as never before. In the time that was required to write one Bible in the Apostles' days, we can now print a million. The money that would have given the fortunate possessor a single manuscript, will now provide Bibles for a tribe or a nation. Knowledge may be said, almost literally, to be without money and without price, when for a penny a man, every day, may have newspapers that cover the cotemporaneous history of the globe. Books are cheaper than bread. None are so poor that they can not have the reading of the record of the events transpiring in every nation on the globe. And while we multiply the means of knowledge at home, the facility of transportation makes it easier to send them to the uttermost parts of the earth than in our fathers' days it was to supply the near districts of our own land. One can now go round the earth and come home again quicker than Paul could go in his day from Jerusalem to Rome. The eyeless press is giving eyes to the ignorant, the world over. Machines are missionaries. The vast marine engine that bears freights for commerce, toils unconsciously for the cross. The clanking printing-press under the pavement is preaching to China, to the Sandwich Islands, and to the Indians of the forest.

But, besides all this, there is a spirit of nations, a spirit of the age, which compels learning, philosophy, art, wealth itself, to serve the poor and the weak. And although the most visible exemplifications of this tendency are developed at home, this great democratic impetus can not but affect the work of missions throughout the globe. Art was once the peculiar glory of kings, of aristocrats, of the rich. Already it has bowed down and is seeking the poor. Already art is teaching Christian democracy. More and more every year it is striving

to express, in forms and colors, Christian sentiments. The humanities of the Gospel now glow from marble statues, shine from the canvas. The *atelier* of the artist is a pulpit. His silent brush is a living tongue. In like manner, learning has lost its proud seclusion. The scholar has become the teacher of the common people. *He* walks home empty-handed who walks with the aristocratic alone, while he whose great heart takes in all, and feels for all, and works for all, receives remuneration from all, and achieves success. Although this may be perverted to purposes of selfishness, it springs from that great Christian spirit of the age which is causing the strong to work for the weak, and which is bringing down the heavens, with all their power and glory, in a ministration of mercy to the poor and the ignorant.

Nor is it a little thing that civilization and the greatest political organizations of the globe are nominally, and to no inconsiderable extent really, Christian. When the Gospel was first preached, the civilizations of the world were heathen. The Grecian civilization had culminated; the Egyptian had burned out; the Roman was just coming to its full. There was not one place on the earth where Christianity was in the ascendant. Its ideas had as yet leavened no law, controlled no institution, changed no custom, inspired no respect, overmastered no power. The commercial spirit of the world was heathen. The military power of the age was heathen. Roman banners were consecrated before heathen altars. Their victories were celebrated with heathen ceremonies. The literature of the world, and its learning, were heathen. The art of the world served heathen ideas. Every statue spoke a lie. Forms and colors were the handmaids and instruments of lies. Every sweet song sang falsehood or corruption. Every book

and parchment was the vehicle of untruth. Seals and cameos, gems and jewelry, silently taught in the interests of heathenry. The very forms of nature, by association, had become the teachers of falsehoods. The oak, the myrtle, were filled with lying mythologies. The fountain, the stream, the mountain, were full of mischievous legends. The sun by day, and the moon by night, and all the stars, conveyed false moral conceptions to mankind. The very flowers with the dew that lay upon them, as fair hands plucked them and wove them into chaplets for the temple services, exhaled untruth. If the Gospel had done nothing else but to disenchant the world and make it true again, that the heavens declare the glory of God, and the earth shows his handiwork, that would have been a sufficient reason for glorifying God.

But now, after eighteen hundred years, there is not a single government of considerable power that is not Christian. The heathen governments are lowest in the scale, and least in influence; and among Christian governments, those are strongest that stand upon the platform of Protestant Christianity. The nearer you approach to the purer forms of spiritual truth, the more shall you find among the people political wisdom, commercial ability, and every element of civil strength and national grandeur. The very literature of the world is on our side. The song-power of the globe, in spite of bacchanal songs and the inspiration of the sensual passions, is every year growing more Christian. Hymns and psalms and spiritual songs, with sweet, melodious battle, are bearing down the lyrics of the passions. A divine Apollo slays the Python. There is enough joyful experience of souls made luminous by the Spirit of God put into hymn-forms, to inspire the heart of every man on earth with noble desires and purposes. The

religious literature of the world is amazing for its depth, its breadth, and its abundance of all conceivable riches. The genius of the world every year is more and more accepting the service of Christ, and laboring for the good of man. I know not what others' conceptions of rapidity may be, but to my mind the progress of the world in Christianity for the last eighteen hundred years has been exceedingly rapid. Nor has there been cessation in that progress. Do you not suppose that night is as much a part of the day as the daylight itself? Is not sleeping as much as waking a part of life? You lose nothing in night that you do not find again in the glorious vigor of your waking hours. It is said that God's work stood still during the dark ages. Hidden it may have been, but it was neither inert nor dead. The orb of Christian work revolves, and carries nights and seasons as the year does. But darkness and winter in both one and the other are full of benefits.

I have thus far spoken of the advantages of modern civilization for the work of Christianity. Must we not pause to speak of some of the corresponding disadvantages?

One of the things unfavorable to the work of missions, is the intense materiality of our age. We are in a transition state, in which God, in his providence, is permitting the human mind, doubtless for some final reason of wisdom, to take a direction almost exclusively toward the material and the visible. It can not be denied that the spirit of the principal nations of the globe, at this time, is intensely material; that the wisdom of men is downward rather than upward. I know not of a single nation where a painter would now dream of making the ideal man, as the old painters made theirs, with reverential uplifted head, as if seeking communion in the great invisible realm. If so

painted, men would imagine that he was gazing after a balloon, or taking an observation of the stars, for scientific profit. Our national thought, the genius of our times, is material. We are a scientific people, an inventive people, a calculating people, a thrifty, accumulating people. Men are in communion with the crust of the globe. They are piercing mines, bridging rivers, breaking through mountains, building ships. They are digging, weaving, building, creating, accumulating, as they have never done before. But this, a present evil, is but one stage of a great progression whose whole movement shall be sublimely beneficial. Yet, at the present, this tendency is accompanied with the decadence of faith, with a reaction from belief in the invisible. We are getting rid of superstition by getting rid of faith itself. That which men can see they believe. Men worship their own senses; and the ear, the nose, the mouth, the hand—these be thy gods, O England and America! Even when men, by the force of their imagination, form some conceptions of invisible things, their fellows regard the product, not as realities, but as the arabesques of Christianity. A faith in invisible things on which a man can lay his whole weight, that shall inspire his life more than all visible things, that shall penetrate his heart with a divine enthusiasm, that shall make suffering easy, and patience facile—there is but little of that. The reason, not the imagination, is gaining ground at the present era. The whole world is asking for reality, meaning that lower part of truth which the senses can appreciate.

This decadence of faith causes the subsidence of contagious enthusiasm. I have already said that soul-touch, spiritual contact, was the power by which God means to propagate the Gospel, and renovate the world. In our revivals of religion we still pre-

serve something of this power. These are the river-heads from which flow streams of divine effluence. Yet there is an increasing decline in religious enthusiasm. Than this nothing could be more fatal to the hope of missions.

I mention these disadvantages, not to excite fear or despondency. Already there are tokens of remedy. That Providence which has never left the world without the witness of a divine guidance, is, even in these things, restraining the wrath of man, and his folly, and causing the remainder thereof to praise him.

It may seem to some that this is not the time, when civil war rages, and the ear is familiar with the tramp of armies, to attempt to arouse the churches and fire their zeal for the diffusion of the Gospel; but the great work of missions has been, from the beginning of the world, a child of revolutions. The Gospel itself, like its Master, has found strength in suffering. Not then, when peace was most profound, and prosperity beguiled men to selfish joys, have the triumphs of religion been easiest or greatest. Religion is the child of persecution. It will never forget the Cross. The Roman soldiers gave to the world that precious life which has breathed regeneration through two thousand years. It will not hurt the Church to walk again in the desert; to follow her Master into the wilderness; to feel the spear as he felt it; to wear some of those thorns which crowned him. Our faith would be sterner and more resilient, our enthusiasm would be deeper and more generous, if only we could be persuaded to suffer for our belief. We mark the value of any principle by what we are willing to suffer for it. Let us take no excuse from ourselves. Our sufferings are few; but the whole creation groans and travails in pain until now. Shall we withdraw our eyes from the world's

great woe, and be absorbed, in our own hour of trouble? It does not become a Christian nation to stagger in the day of trial. We ought to carry forth this glorious renovation in our land, without laying down any other duty. I look upon this struggle as only one step in the evangelization of the globe itself. I connect this immortal strife against slavery with the divine work of missions. That Gospel which is wasting superstitions in Asia, destroying obscene altars in Africa, weakening tyrannic thrones every where, is loosening the bands of slaves at home. That same power that crumbled the Parthenon at Athens, and laid the amphitheater at Rome in a heap of ruins; that changed the once awful Jupiter to a myth; that has overturned governments, enfeebled thrones, and revolutionized the world, bringing down nations that were at the top, and lifting up nations that were at the bottom; that has fought every where for the right, and every where conquered—that power is now at work in our land! Wicked men are only God's instruments. It is the regenerating power of the Gospel of Christ that has met the dark spirit of evil in our land, and is moving upon it; and this is a conflict between good and evil which God has himself set on and supervised since the beginning of the world.

We are not yet touched in the sources of our strength. Our people are reared to industry. They are versatile, economical, resilient. The outflowing stream of their wealth may be sucked up or perturbed, but the sources and fountains are untouched. You can not make them so poor that they will not soon be rich again. Our wealth consists not in accumulations, but in the power to accumulate. I laugh to scorn the idea of bankruptcy in this country. Changes there may be in individual fortunes, but the foundations of society will not be changed nor shaken. Christ is walking toward

us. To be sure it is in the night; to be sure it is upon the troubled sea. Even so; it is Christ that is coming, and night, and storm, and darkness are nothing. It is a shame that prosperity should weaken us, that wealth should take away our power to do with less. Wealth should make manhood tougher, more elastic, more plastic. A true wealth and a true culture augment the bounds of inward manhood in a greater ratio than of outward comfort. The sources of recuperation are open to us more than to any other part of this whole land. Ours are the fairer latitudes, neither too hot nor too cold. Ours are the temperate zones, which are the very bosoms of the world. Ours are the oceans, the rivers, and access to the whole earth. Under such circumstances, with an auspicious future undisturbed by internal conflicts, shall we shrink, retrench our charities, and retrench first toward God? Economize, but let it be in food for appetite and passion! Economize, but not first in religion and philanthropy. Let your own lamp go out, but never take oil from the lamp that burns in the sanctuary. If you must retrench, let it not be in the means by which the Gospel is to be spread. Let us not take back books from the Indian children, nor the trumpet that calls men to the sanctuary in the Orient. Let us divide our loaf with the missionaries, and make ourselves worthy to be the children of the men who founded this nation, by our fortitude in trouble, by our courage in danger, and by our inflexible sympathy, through good report and through evil, with the work of God in all the world.

There are some things that to the external vision look dark in our history, but revolutions do not go backward. I laugh at the idea that slavery is to spread over this nation. It subverts all our faith in providence and in Christianity to speak of such a monstrous

thing as that. It is quite immaterial whether in this struggle you or I perish, whether yours or mine perish: the cause of liberty in this country will not perish. Though all the standing men in this land are cut off, it will be as when the grass is cut upon your meadows. The scythe does not reach the root. If the root remains, all is well. If our manhood remains, there can be no great national disaster. That will carry us through. If I were to make an appeal in behalf of missions drawn from the necessities of our time, it would be this: Since God has brought you into tribulation and trial, it behooves you to manifest your faith and love by more zeal in his cause than ever before.

It is related that on a baronial castle in Germany, there stood two vast towers between which were stretched huge wires. On them ordinary winds had no effect. Only when fierce storms, rising, rolled and wrought, did this gigantic Æolian harp begin to sound strange and sublime melodies.

There are in the human soul chords which are not touched by times of prosperity. Only when in days of tempests God moves with mighty power, do these deeper tones of our nature sound forth. Such times have come. Such sounds are beginning to fill the air. Multiply then your works. Call more upon God. Throw away the obstacles that stand between him and you. Cleanse your churches. Supplicate revivals of religion for all this land. Identify yourselves with God. Throw out the white banner of salvation. Unsheath the sword and fight the battle of the Lord. Never so much as now did this land need piety. It is the very root of patriotism.

Now, more than ever, O Jesus! open thy bosom, and show thy heart. Now, for our banner's sake, for the

poor and despised slave's sake, and for the sake of thine own cause, show thy people thy salvation!

In the salvation of Christ, in the blessed power of faith in the Gospel, in that love which from the bosom God has come to our hearts, and in the spirit and work of it, make yourselves strong, and all other things shall be given unto you. Amen and amen.

THIRTY-FOURTH ANNUAL REPORT

OF THE

New-York and Brooklyn Foreign Missionary Society.

THE New-York and Brooklyn Foreign Missionary Society presents to its patrons and the public the following Report, at the close of the thirty-fourth year of its existence.

In surveying our history for the period under review, and that also of the institution to which we are auxiliary, we find, among reasons for profound gratitude, cause for grief and humiliation. We can not but lament that when the harvest is extending and becoming more inviting, there has been no corresponding growth, but rather a diminution, in the contributions of the Church at large. We mourn, that when the cry of want is reaching us on every side, like that which, in a vision, saluted the ears of the Apostle, saying, "Come over into Macedonia and help us," missionaries ready to respond are compelled to restrain their ardor, and await a replenished treasury. We contemplate with sadness all those embarrassments which make it difficult to meet necessary demands from established missions, and altogether forbid a liberality of administration commensurate with the opportunities of progress in our work.

Yet there is another side. We rejoice that dark apprehensions in respect to the indebtedness of the parent organization have been so happily disappointed; and that, in a time of great financial disturbance, a burden is imposed upon the Board, so light as to call for thanksgivings rather than complaints. As respects our own Society, we are happy to say that the total regular receipts, as will appear from the Treasurer's report, have been a little in advance of those of the previous year. And deducting from both the amounts specially contributed for the debt, the result is still in favor of the period just closed. We can not contemplate this fact without mingled surprise and gratitude to God. Yet it must not be forgotten that it is due partly to the change in the financial year, which brings into the present report the receipts of thirteen months; while special instances of individual liberality have swelled the amount to proportions which it otherwise would have fallen far short of. Amid our congratulations, therefore, let us keep in mind that our work will by no means take care of itself, and that it can be sustained only through unremitting zeal on the part of all the friends of the cause, and a systematic effort to secure a practical recognition of its importance from all the members of our congregations, passing by not even the little ones in our Sunday-schools.

The actual additions to our laboring force in the missionary field have been, of course, few. The number of missionaries under appointment is also small. But while a wise caution is thus observed, it becomes us to record our satisfaction at the decision reached by the American Board, that while every thing is to be done

which a judicious economy demands, no retrenchment is to be undertaken which can in any wise be destructive of vital interests. Efforts are to be made to secure a larger coöperation from the native churches, in the support of their pastors and of the schools. But the faith and conscience of God's people can not allow actual retrogression. The reaction would be disastrous. Our faith would become weak and timid. And nothing is left us but cheerfully and hopefully to go forward.

The successes on missionary ground, during the year, call for the liveliest gratitude. Among the Zulus, in South-Africa, there have been clear indications of the special outpouring of the Holy Spirit. Twenty-six members have been added to the churches, a native convert has been set apart to the ministry, and the people have contributed liberally to his support. The government is friendly, and the blessings of civilization and education are better appreciated and more eagerly sought.

In the several missions to Turkey, notwithstanding serious obstacles, especially at Constantinople, there has been encouraging progress. More than two hundred have been received into the churches. The schools have been prosperous; and the printing-presses have been diligently employed. Thirty years ago, the Armenian field was spiritually a desert. Now the standard of the cross is planted all over the land. Dr. Dwight not long since preached in Marash to nearly fifteen hundred people, and saw forty received at once into the Church, where, six years before, no church existed, and twelve years before not a Protestant was to be found in the community. "What hath God wrought!"

In Syria, the brethren have pursued their work with trembling. Yet the year has been one of advancement. Seventy-five thousand starving people, sufferers through the terrible atrocities so recently enacted in their land, have received bread through the agency of the missionaries, who have thus had peculiar and advantageous opportunities for publishing the Gospel. The sales of the Scriptures reached during the year to more than four thousand copies, nearly ten times as many as were sold two years ago. A Greek church in the mountains has been turned into a Protestant house of worship. And the people, especially in Southern Syria, are eager for privileges which it is not as yet in our power to extend to them.

Among the Nestorians the most interesting feature is the wonderful liberality displayed in their contributions for the relief of the Board. The spirit they have shown is instructive to our own churches, and gives promise of great spiritual advancement among that people.

In the Mahratta Mission, one hundred and thirty-one new members have been received to the churches. Of these it is interesting to know that fifteen were children of native converts, and had been baptized in infancy. The mission were expecting to occupy a new station at an important point, through the benevolence of the English magistrate at Ahmednuggur, who is erecting, for their use, a house and chapel at a considerable cost.

A recent letter from one of the missionaries contains the gratifying and hopeful intelligence, that never before has there been so much intercourse with the higher castes, and so great an influence exercised over them as within the last four years.

In the Madras Mission, the weekly union prayer-meeting continues to be a feature of great interest. Educational efforts have been diminished on the score of economy. The press has been actively and efficiently employed. Dr. Winslow

remarks, as the conviction which has grown up in his mind after forty-one years of close observation, that the success in that field "has been in full proportion to the means employed and the difficulties to be overcome."

The Madura Mission affords particular encouragement. It occupies a territory whose immense population gives an average of one hundred and eighty thousand persons to the care of each of ten missionaries. Provided with a very inadequate staff of laborers, it has yet been largely blessed with the divine favor. Persecution has diminished; the liberality of the native Christians has been in some cases remarkably exemplified; a Home Missionary Society is in operation; and upon a part of the field, the showers of grace that have so signally blessed Tinnevely have begun to descend, giving promise of a powerful work of grace. Intelligence lately received, and not yet published, strengthens our hopes. Revivals of religion, with clear marks of genuineness, have blessed several portions of that field, and were still in progress, giving increased numbers and strength to the churches. The additions to the churches during the past year were seventy-six, and the total membership reported was eleven hundred and nine.

The Ceylon Mission may still be said to be in a transition state. Nevertheless the Lord has showed it tokens of good. In connection with the services of the week of prayer, a new religious interest was awakened. Benevolence has increased. And in the face of great difficulties and temptations, the spirit of the church-members has been generally steadfast, giving evidence of the real power of the Gospel over their hearts.

In China, the hopes that have at times been cherished in connection with the political disturbances of the country, have received little or no encouragement. Yet the missions have made favorable progress; and special mention needs to be made of the establishment of a new station at Tientsin, in the vicinity of Peking the capital.

From no quarter is the intelligence more inspiring than that from the Sandwich Islands. A revival of religion, such as they have not known before for twenty years, has been enjoyed, and nearly fifteen hundred converts have been added to the churches. The contributions of the twenty-three churches for the year, for supporting and extending the Gospel, have reached the sum of \$21,000, while their own missionary work has been creditably sustained in the Marquesas Islands.

From the Micronesian Islands we have welcome news. Despite the difficulties to be overcome, and the persecutions that await those who acknowledge the Lord Jesus Christ, the labors of the missionaries are not left without valuable fruit. On Ponape or Ascension Island, three persons of high position have recently confessed Christ. Their conversion can not but have an important influence. The missionary, in a season of personal affliction, received such tokens of sympathy from the people as indicate a growing preparation of heart for the lasting impressions of divine truth.

The work among the American Indians has exhibited nothing specially remarkable, though hopeful indications of good have been observed.

We can not close this Report, without reminding you that our Society has never been convened in circumstances so extraordinary as the present. Internal convulsions, long dimly apprehended, and yet scarcely regarded as of possible occurrence, have distracted our land, and dangers of alarming magnitude are threatening the stability and even the very existence of our political institutions. It would be idle to affirm that the Church has not suffered in her interests. Not only have congre-

gations been weakened by depletions, and by the partial paralysis of trade, but the zeal of the whole Church has seemed to be depressed, or directed in other channels, by the formidable public difficulties which, both by their greatness and their novelty, have absorbed attention.

Yet we can not doubt, that, along with these results, influences have been operative of a most salutary kind. We believe that there has been much earnest prayer to God. Our people have been learning the duty of self-sacrifice. Discipline is developing principle. And apart from the direct benefits of chastisement, may we not confidently expect that recent events will indelibly impress upon every thoughtful mind the conviction that the Gospel of Christ, as a living Power, is the one indispensable element of national virtue, prosperity and happiness?

It will be but natural, therefore, to act in the light of this conviction, in reference to other lands. What we have always maintained in theory, that the Word of God is to be the first and great instrumentality in reaching, civilizing, and saving the ignorant and superstitious — the pioneer in works of beneficence and love, as indeed it includes them all within itself — this we shall be better prepared to reduce to a practical principle of action, and its stimulus we shall feel in impelling us to send the Gospel, at whatever cost, where there are yet to be found darkness and guilt.

The sympathies awakened by the true religion are large and generous. Our national peril, appealing so mightily to our patriotism, and so effectively we trust, does not forbid us or indispose us to look at the spiritual necessities of the heathen world. Rather, reminding us of our own guilty undervaluing of high privileges, may it serve to point out the way of duty and the measure of our responsibility. And by our faithfulness in the great work of God may we so secure his blessing, as that our political Union shall be cemented, not only, but that also, from this then happy land, the streams of salvation shall flow into all the earth.

Already, a great work has been accomplished among the heathen. We shall not comprehend its magnitude until we can estimate the importance of having secured a sure place for the entering wedge of truth that is to shatter the rock of superstition and wickedness. The oak is in the acorn. Redemption for the world is in the heaven whose first workings we are only just beholding. Let us have courage and faith. Let us remember that we are laboring for Jesus Christ. And forgetting not that by fiery trials our Christian principles are now being tested, let us see that they be not found wanting. Let us do our part toward making a history that shall prepare the way for a more joyous jubilee, and furnish richer material for a memorial volume. God's Spirit is operating with us and for us. And so, praying, laboring and giving — as we shall surely do the last, if we do rightly the first — *our* eyes shall see, if not the complete fulfilment of prophecy, the certain indications that the time is at hand when Christ "shall have dominion from sea to sea, and from the river unto the ends of the earth."

T. RALSTON SMITH,

CORRESPONDING SECRETARY.

The Foreign Missionary Society of New-York and Brooklyn,

in account current with their Treasurer, ALMON MERWIN.

From August 1, 1860, to August 31, 1861.

	C <small>R.</small>	
Allen-street Presbyterian Church,	\$94 68	
Broadway Tabernacle,	758 42	
Central Presbyterian Church,	510 33	
Congregation of Central Presbyterian Church, Twenty- Sixth street and Broadway,	759 40	
Eleventh Presbyterian Church,	130 00	
Fourteenth-street Presbyterian Church,	1038 16	
Of which for the debt,	\$50 00	
Fourth-avenue Presbyterian Church,	452 30	
First-street " "	31 93	
Harlem " "	54 57	
Madison-square " "	3394 85	
Of which for the debt,	650 00	
Mercer-street Presbyterian Church,	2101 49	
Of which for the debt,	500 00	
Manhattanville Presbyterian Church,	13 17	
North " "	82 80	
Seventh " "	219 01	
Spring-street " "	64 07	
Thirteenth-street " "	103 37	
West Presbyterian Church,	384 05	
Of which for the debt,	200 00	
	<hr/>	\$10,192 60
A merchant of New-York City,	5300 00	5,300 00
A lady " "	700 00	700 00
Sundry donations in New-York and Brooklyn,	5316 01	5,316 01
Of which for the debt,	824 00	
	<hr/>	
BROOKLYN.		
Bedford Congregational Church,	\$46 58	
Clinton Avenue Congregational Church,	1157 52	
Church of the Pilgrims,	2945 36	
Of which for the debt,	\$1000 00	
Central Congregational Church,	22 14	
City Park Mission Church,	44 00	
First Presbyterian Church,	1137 43	
Of which for the debt,	75 00	
New-England Congregational Church,	120 24	
Plymouth Congregational Church,	1625 19	
Of which for the debt,	1150 00	
Park Presbyterian Church,	226 30	
South " "	438 54	
Congregational Church,	123 49	
Third Presbyterian Church,	225 00	
Westminster Presbyterian Church,	100 00	
Warren-street Mission Church,	11 36	
Williamsburgh First Presbyterian Church,	110 22	
For the debt,	110 22	
	<hr/>	\$8,333 37
	<hr/>	\$29,841 98

Contributions for the debt, included in this amount, \$4,559 22
" from churches and individuals, . . . 23,282 76

	DR.	
Paid for carriage-hire,	\$6 00	
“ 3000 copies of Dr. Clark’s Sermon,	144 58	
	<hr/>	\$150 58
Entered at sundry times in account with James M. Gordon, Treasurer of the A. B. C. F. M., including sums sent by contributors directly to him,	29,691 40	<hr/>
		29,691 40
		<hr/>
		\$29,841 98
		<hr/>

NEW-YORK, *August 31, 1861.*

Examined, and found correct,

L. E. JACKSON.

RECEIPTS OF THE SOCIETY.

The following statement exhibits the receipts of the Foreign Missionary Society of New-York and Brooklyn, from its organization in 1827, to August, 1861.

For the year ending Aug. 31, 1827,					\$6,970 99
"	"	"	1828,		3,407 20
"	"	"	1829,		6,682 49
"	"	"	1830,		9,564 29
"	"	"	1831,		7,597 23
"	"	"	1832,		9,984 91
"	"	"	1833,		14,044 64
"	"	"	1834,		7,635 57
"	"	July 31,	1835,		13,401 83
"	"	"	1836,		12,164 95
"	"	"	1837,		17,107 34
"	"	"	1838,		11,234 86
"	"	"	1839,		13,796 61
"	"	"	1840,		11,132 91
"	"	"	1841,		12,447 64
"	"	"	1842,		15,301 06
"	"	"	1843,		13,390 01
"	"	"	1844,		10,923 95
"	"	"	1845,		11,885 04
"	"	"	1846,		7,974 42
"	"	"	1847,		13,807 09
"	"	"	1848,		11,598 39
"	"	"	1849,		21,252 76
"	"	"	1850,		13,241 69
"	"	"	1851,		17,847 31
"	"	"	1852,		23,230 49
"	"	"	1853,		22,173 26
"	"	"	1854,		20,342 43
"	"	"	1855,		18,106 29
"	"	"	1856,		21,648 94
"	"	"	1857,		28,914 41
"	"	"	1858,		24,208 24
"	"	"	1859,		20,308 62
"	"	"	1860,		28,013 09
"	"	"	1861,		29,841 98

\$531,182 93

LIST OF OFFICERS

FOR THE YEAR 1861.

PRESIDENT.

DAVID HOADLEY.

VICE-PRESIDENTS.

A. R. WETMORE,
S. B. CHITTENDEN,

WILLIAM E. DODGE,
OLIVER E. WOOD.

CORRESPONDING SECRETARY.

REV. T. RALSTON SMITH.

RECORDING SECRETARY.

ALMON MERWIN.

TREASURER.

A L M O N M E R W I N .

DIRECTORS.

<i>Allen-street Presbyterian Church,</i>	....	GEORGE BETTS, JOSEPH W. LESTER.
<i>Broadway Tabernacle,</i>	....	W. H. THOMSON, M.D., L. RANNEY, M.D.
<i>Central Presbyterian</i>	“	.... W. S. DORB, JOHN SHORT.
<i>Eleventh Presbyterian</i>	“	.... ALEX. McVEY, J. H. BULEN.
<i>Fourteenth-street</i>	“	.... S. H. WALES, J. F. JOY.
<i>Fourth-avenue</i>	“	.... ALFRED C. POST, M.D., W. A. WHEELER.
<i>Harlem</i>	“	.... E. KETCHUM, JAMES RIKER, Jr.
<i>Mercer-street</i>	“	.... W. W. CHESTER, RICHARD BIGELOW, THOS. BOND.
<i>Madison-square,</i>	“	.... GEO. D. PHELPS, Z. S. ELY, CHARLES TRASK.
<i>North</i>	“	.... CHARLES H. RUSHER, JOHN CAMERDON.
<i>Seventh</i>	“	.... CHARLES MERRILL, H. B. LITTELL, JAS. W. BISHOP.
<i>Presbyterian Church cor. Twenty-sixth street and Broadway,</i>	....	HERMON GRIFFIN, F. G. BURNHAM.

<i>First-street Presbyterian Church,</i>	....	JOHN KERR.
<i>Spring-street</i> " "	....	JOHN ENDICOTT, JOHN R. WILCOX.
<i>Thirteenth-street</i> " "	....	RUFUS S. KING, GEORGE W. BEALE.
<i>West</i> " "	....	A. L. EARLE, F. W. WHITEMORE.
<i>Bedford Cong. Church, Brooklyn.</i>	....	EDWARD T. GOODALL.
<i>Clinton-av.</i> " " "	....	A. S. BARNES, SAMUEL E. WARNER, ALFRED SMITHERS.
<i>Church of the Pilgrims,</i> "	....	SIDNEY SANDERSON, S. F. PHELPS. RICH. P. BUCK, ELY MYGATT, JR.
<i>Central Cong. Church,</i> "	....	S. B. COLE.
<i>Elm-place</i> " " "	....	F. W. BURKE, CHAS. B. WILLIAMS.
<i>First Presbyterian</i> " " "	....	FISHER HOWE, DAVID WESSON, HENRY IDE.
<i>Plymouth Cong.</i> " " "	....	J. T. HOWARD, ARTHUR NICHOLS, J. B. HUTCHINSON.
<i>Park Presbyterian</i> " " "	....	E. A. LAMBERT, WM. W. WICKES.
<i>South</i> " " "	....	R. F. HOWES, A. L. VAN BUREN, J. MILTON SMITH.
<i>South Cong.</i> " " "	....	S. N. DAVIS, HENRY LAW.
<i>Third Presb.</i> " " "	....	W. W. HURLBUT, J. C. HALSEY, M.D.
<i>Westminster Presb.</i> " " "	....	GEORGE WALSH, ALLEN L. BASSETT.
<i>Warren-st. Miss.</i> " " "	....	JAMES HAWKINS.
<i>First Presb. Church, Williamsburgh,</i>	....	J. W. BUCKLEY, GEO. W. EDWARDS.
<i>City Park Mission Church,</i>	....	ISAAC N. JUDSON, H. C. PERKINS.





