

# SOUTHERN PRESBYTERIAN REVIEW.

## NUMBER IV.

---

APRIL, 1850.

---

### ARTICLE I.

#### CHURCH AND STATE.

In a preceding number of this periodical a statement was given of the leading theories by which many seek to justify the union of the State with the Church. These theories have been drawn only from writers who profess to recognise the two organizations as distinct from each other, however inaccurately they may have defined the boundaries of either. It is scarcely necessary to apprise the reader, that on the one and on the other side of this intermediate school, are to be found two opposite poles of doctrine. The first may be said to find its ablest representative in the philosopher of Malmesbury; though as there is nothing new in error, Hobbes simply revived and modified the exploded dogmas of Democritus, which were propagated still later by the Epicureans. Regarding human law as the only source of moral distinctions, he consistently enough considered the Church the mere creature of the State, spoken into existence only as an instrument to accomplish the ends of civil policy. The second extreme is that held by the Romanists, who make the Church, on the contrary, engulf the State; as may be seen from the writings of Bellarmine, and others of the same communion. The extravagance of both these opinions is the best guarantee that they will never prevail. The former, we may hope, is already abandoned to the

wall or dyke of Trap rock. And we know that there are in that region volcanic ridges, basaltic, and other rocks of igneous origin. The writer, above quoted, speaks of "ranges of hills composed of chalk and *capped with basalt.*"\* If this should prove to be the case, the application of the name will appear more striking.

We shall also better understand the meaning of Gen. ii. 14: "that is it, (Hiddekel,) which goeth toward the east of Assyria." For the upper part of the Tigris lies northeast of this dividing wall, and, after breaking through it, that rivers runs eastwardly from it. The application of the name Assyria, was at first to a region of limited extent, lying between Media, Armenia, Mesopotamia, and Babylonia: and afterwards, it comprehended the latter two countries, and perhaps more. In Isa. vii. 20, and viii. 7, it is considered as extending to the Euphrates. In Gen. xxv. 18, it seems to stand for the north country, or highlands generally.

---

#### ARTICLE IV.

##### MISSIONARY ZEAL.

*Twelfth Annual Report of the Board of Foreign Missions of the Presbyterian Church, presented to the General Assembly, May, 1849.*

*Report of Executive Committee on Foreign Missions to the Synod of South Carolina, Oct. 1849.*

The term Missions expresses a sending forth, and Foreign Missions a sending forth into foreign lands. This is the general idea involved in these general terms. But, as we employ these terms, they refer to a very special and peculiar forth-putting—to the buddings forth of Christian love, that heavenly exotic in this earthly clime. Our theme is the spirit of Evangelical Propagandism;—we intend to write on Christian Missions to the Heathen.

\* Page 296, and quere whether the name Hamrine be Heb. or kindred: *Ham*, hot, and *ri*, rain, from *ravah*, to water, indicating volcanic agency.

In bringing this theme once more to the notice of our readers, we lay it down as an obvious principle that what is *sent forth* must first *be*. The waters which flow in any stream will commonly be those which exist at the fountain head. Evangelical propagandism implies the existence and possession of what is evangelical. God is love, and accordingly God manifested his love by sending his Son into the world. God is light, and accordingly Christ, is come a light into the world. And why was life manifested so that we have seen and bear witness of it, except because that Eternal Life was with the Father, and was accordingly manifested unto us? In like manner it is because all the sons of God are children of life, of light and of love, that they are moved to communicate these blessings to others. Faith must exist in the heart before it can work by love in the outward conduct. And love must shed its genial glow throughout the soul, before there can be any acts of real piety towards God, or of true and pure benevolence towards man. And immortal hope must throw its radiance over all the darkness, and misery, and weakness, of the present; must make the promise of a divine blessing on every effort, and the anticipations of rest and reward hereafter, stimulate continually to new undertakings and sweeten faith's work and love's labour, before any man or any Church can begin the work of propagating the gospel in heathen lands, or beginning, prosecute it to a successful issue.

We distinguish therefore at the outset, by *its fountain head*, that stream whose gentle and delightful flow we have undertaken to trace out. True Missionary zeal is in every case heaven-born. It is in every case the effect of the life of God in the soul of man. For, whatever in us is to redound to *his glory*, must be the production of *his sovereign grace* (ii. Corinthians, iv. 15;) whatever brings man *to God* must come *from God*. For us, Christ is Alpha and Omega, the beginning and the ending, the author and the finisher. The river on whose swelling floods we float and are impelled onwards, and whose full, strong current is to bear us with all the saved, upwards into the very haven of eternal rest and bliss, is one that first proceeds out of the throne of God and of the Lamb—one that comes down from heaven, and *therefore* can rise

back again and find its own level among the celestial heights.

It follows obviously from this view of the nature of true Missionary zeal, that it cannot belong to any but the true children of God. The gospel never can, in the full and perfect sense of the expression, be sent forth from any Church, or by any individual, who has not the gospel; as that spring cannot pour out water which has no water. This important statement may indeed very much reduce our estimate of the value of Missionary subscriptions or donations, where the individual gives money without prayers, or gives more money than he pours forth earnest and believing prayer. It may indeed diminish the satisfaction with which we reckon up the Foreign Missionaries of all the various Protestant Churches as being in number about *two thousand*, (rather more than all the Ministers of our own Church in the United States) and the annual Foreign Missionary contribution of the Protestant Churches as being *two millions* of dollars. But, on the other hand it will help us to account for the slow progress of the world's conversion. When the Son of man cometh, *shall he* find faith on the earth?

We are bound therefore to maintain that no man and no community can have any true Missionary zeal, unless the truth of God, in its fundamental doctrines at least, exists in power and purity among them. Where else does there exist any Foreign Missionary zeal, worthy of the name? The commercial world is all alive with a zeal for *sending forth*, but only where there is a full equivalent to be returned. Take, then, the votaries of human philosophy, falsely so called—the disciples of the various schools of skepticism which successively arise and vainly make their feeble onset upon the Bible, as the waves of ocean idly dash themselves against a mountain of rock. Where is *their* Missionary spirit? Why do they never go and seek to penetrate with their flickering torches the darkness of paganism? Miserable men! They know their light never could dissipate that darkness; it is for the gospel alone to accomplish the task. School after school of unbelievers rises up and boasts and babbles wherever Christianity has quickened the common intellect, but no one school lives long enough to convert a single nation;

and never, since the world began, did any set of infidels organize themselves and go on laboriously and perseveringly to propagate their opinions among the ignorant and savage heathen. And who would undertake to speculate about the probable results of such Missionary labours, supposing them undertaken and persevered in? How long would infidelity take to civilize and enlighten such a group of barbarous islands in the South seas as Christianity has regenerated in about thirty years? Nay rather let us ask, what kind of a monster would be produced by crossing Paganism with Infidelity?

But leave open infidelity and take the concealed infidelity of what is called liberal Christianity—a liberalism which we rightly call infidel, just because while it professes to believe the Bible, it yet explains away or rejects whatever its own reason does not approve. Now, where do we find liberal Christianity sending forth its Missionaries to the heathen or to our own remote settlements? And how comes it that Unitarianism, for example, is so much like the vain skeptical philosophy just mentioned, in confining itself to the broad green meadows, cleared and made fertile by the gospel? Why does it follow Christianity every where about, like a dim shadow? The simple answer is that this modified infidelity is a mere shadow without substance—a mere negation, that could not elbow its way any where by itself. It is a cold frigid system. It is like a dying man's heart which cannot send any blood to the extremities—and can hardly keep up even the central pulsations.

But what shall we say of the Missionary zeal of that system which is the very Antipodes of liberal Christianity? Popery is no frigid system. She is full of pulse and passion; has a large heart, and sends the warm blood out to the remotest extremities of her mighty body. She has her Missionaries and her converts in every part of the world, and alone of all those boastful Churches, which claim a visible universality—vindicates in some degree her assumption of the title Catholic. But, though the Church of Rome is full of zeal,\* she has none of the *true*

\* The Annals of the Propagation of the Faith, published at Lyons in France, abound with Missionary reports. We subjoin some specimens which well illustrate the zeal of Rome.



Missionary spirit. And the reason is that she has not *the truth*. Her mission is a mission of error and delusion. Her propagandism is as different from that which we are bound to cultivate, as darkness is from light. Her Missionary spirit takes its rise in no operation of the grace of God, and accordingly, however large its fruits, they have no direct tendency to promote the glory of God.

How far these remarks would apply to the Foreign Missions of any of the Protestant Churches, must of course depend on the degrees of purity or impurity in which they hold the truths of God. We can conceive of a superstitious regard for the mode and an unscriptural view of the subjects of Baptism, so engrossing the powers of

*Father Esteve*, writing to his superior from Shanghai, thus shows the manner in which he secures the conversion of the Chinese.

Although, says he, conversions are not very numerous, they are daily of more frequent occurrence. Since the commencement of this year, I have baptized about one hundred and thirty adults. The month of Saint Joseph, (the month of March,) has been most favorable to me; there were but few days in the month that I did not perform some baptism. On the eve of this great feast of this great patron of China I had the happiness of offering to him nine new clients. I desired to have added at least a dozen to present to him upon the day itself of his feast. In the Christian district, where I celebrated the holy mass, eight catechumens seemed to me worthy of admission into the bosom of the church; and in the district subsequently visited I found three others well prepared; thus making eleven in all.—One flower was still requisite for my bouquet. Where was I to go seek for it? I did not know, but St. Joseph well knew. There was in an obscure cabin, a poor pagan child attacked with some unknown contagious disease; he lay almost reduced to agony. This was the unfortunate creature upon whom St. Joseph had deigned to cast a benevolent glance; he further wished to open the gate of heaven for this little leper. I was thrilled with joy when information concerning him was conveyed to me. I found him in a truly deplorable situation; his body exhaled a fetid odor, and was encrusted all over from head to foot.

This child had never heard our holy religion spoken of. I inquired of him if he wished to believe in God. He immediately made an effort in order to reply to me:—"Yes; I wish it." "And do you wish to love him?" "Yes, I wish it." St. Joseph had already prepared him for the great grace which he was about to receive. I instructed him and excited him to contrition, by presenting to him the crucifix, which he wished to keep constantly pressed against his lips. At the moment of pouring the blessed water I was obliged to pause for a short time, experiencing a difficulty in distinguishing the skin from the ulcer. At length, having found upon the top of the head a small spot which I was sure of, I baptized him, and gave him the name of Joseph. The next day my little angel went to heaven to rejoin his good patron; how he must have thanked him!

My dozen was completed, but I wished for a thirteenth; St. Joseph further deigned to grant him to me. Having proceeded in another direction to a sick Christian, I inquired whether there was any other pagan in danger of

one man as to vitiate entirely his Missionary zeal, and convert him into a mere apostle of delusion; or of an equally superstitious notion of Ordination and both the Sacraments, reducing to a mere retailer of old wives' fables, another man who should have lifted upon high the gospel and carried it before him like a blazing torch to guide the poor Eastern Christians walking in dim twilight. We can conceive of Pelagian or Arminian errors being transplanted into some heathen soil along with the true gospel seed, to bring forth there the same dead fruit which they have always produced in Christian lands; and a Protestant Mission may thus be actually employing part of her strength in sowing, as it were, the fabled val-

death. I presently ascertained that there was in the vicinity a pagan, eighty years old, confined to her bed. I was informed that it was useless to go near her; for this very reason I hurried thither instantly. On my way I met a little boy who was coming from the sick woman; he assured me that I had no hope, because her son, who usually went off to sell vegetables at market, remained at home to obstruct my crossing the threshold. In order to win him over completely, I paid him some pretty compliments, and asked very humbly permission to see his mother. He not only allowed me, but aided me, to instruct her, and when she could not well understand, he repeated my words, vociferating with all his strength. This was necessary, for the sick woman was rather deaf of hearing, and there was no slight noise created around us. The poor bamboo hut was rent in several places; the inquisitive bystanders enlarged the door in order to enter; the little children everywhere the same, pushed aside the bamboos, in order to slip their heads through the partition and view me at their ease. In vain did the old woman cry out to them that she would go and beat them; they laughed at her impotent threats. I exhorted her as well as I could, to have patience, and, after sufficiently instructing her, I baptized her, and conveyed to her the sacred viaticum in presence of the pagans, who kept silence pretty well, thanks to the reiterated injunctions of some good Christians.

The "Rev. Dr. Tituad, Apostolic-Missioner in Eastern Tonquin," says:—

In the parish which I had just administered, the chief of the canton, a man of information and great fervor, undertook to evangelize the pagans and he converted a considerable number. When we were in his village at *Khienk-he*, he saw with me a small statue of the Blessed Virgin, which I had conveyed from France; he was so much pleased with it that he wished to have it at any cost. Afraid of displeasing him by a refusal, and, on the other hand, not wishing to yield up my little statue, to which I was much attached, I promised it to him on condition that he converted ten pagan houses, from the head of the family to the smallest child. I thought he could never compass it. Now, only one month and a half has elapsed since my conditions were tendered and accepted; and he, instead of ten families, has converted twelve. You must therefore hasten to send me out another statue; happy if I can part with it at the same value!

"The Reverend Father *Clavlin*, of the Society of Jesus," writing from *Tsong-ming*, thus reports:—

ley of the Bohon Upas with henbane and nightshade. But doubtless a more becoming and profitable employment of our powers of conception would be, to try and discover what can be the reason why we, who hold the truth on all these points in greater purity than other Churches, should fall behind some of those very Churches, or at least should not exceed them, in point of zeal for propagating every where our purer doctrines. We shall perhaps be compelled to allow, that if we understand some truths better than they do, on the other hand they understand some other truths better than we do; that if we hold in more scriptural simplicity some of the great doctrines of Christ, they have better apprehended at least one of his precepts. But on this subject we shall have more to say afterwards.

That the truth as it is in Jesus,—the knowledge and love of our Lord Jesus Christ,—constitutes the founda-

In order to affect more the heart of God, I only admit into its ranks pure, innocent souls, still clad in their baptismal robe, and to whom our Lord could not refuse anything. I have already completed the first company; it is composed of pagans baptized at the article of death. The majority of these poor creatures had been abandoned by their parents and collected by our Christians.

The faithful, being aware that if they would gratify the Father they should announce to him that they have baptized pagan children upon the point of death, commence actively engaging in such a good work. They are equally aware that it is an infallible means to have medals, and the value which they attach to these pious objects, together with the indulgences which the Holy See has very recently granted to those who procure the grace of baptism for these little dying creatures, powerfully stimulate their zeal.

To day I baptized one whose father was fully determined to get rid of him; the mother was a little more humane, and gave notice to a Christian who proceeded in search of him. By to-morrow he will be in heaven. In the peninsula of Kremen you sometimes see men hawking a certain number of these little children, whom they sell to the highest bidder, but always at a cheap rate. A good virgin purchased three of them, and succeeded in baptizing three others who were dying. Those whom she purchased cost her one hundred and fifty sapees, that is to say about seven pence. After the expiration of two or three days, there were six additional angels in heaven. You can easily understand that I issued instruction to purchase all those who might be found similarly circumstanced.

At the commencement of this fine month of May I had promised the Blessed Virgin to offer her, at the end of the month, a boquet of spiritual flowers of a new species, and which, I hope, will have been agreeable to her. It was to be composed of thirty of these young innocents who go straight to heaven. I was not deceived in my expectation; not a single flower was deficient. I even was enabled to present them to our mother by the hands of adults, also regenerated during the course of this month. Five of these children died after their baptism."



tion of the real missionary spirit, let us see brightly illustrated in Robert Murray McCheyne, a minister of the Free Church of Scotland, who died about four years since.— He entered the ministry at twenty-one and laboured only nine years. But his faith in the truth of the Gospel was strong, and his heart beat high with love to the Saviour. His ruling passion was this love, and as seeing the invisible and the eternal things close at hand, he was continually about his Master's business. He used to seal his letters with a Sun going down behind the mountains, and over it this motto, "The night cometh." Every day he gave to Christ and the souls of men. To pray and to search the word of God, and to plead with dying men like a dying man, these were the employments in which his inward experience naturally led him to engage. It was purely and simply out of the abundance of his heart that he spake and acted. And he neither prayed nor preached in vain. Not a communion season was held in his Church in Dundee, without some new trophies to the truth and grace of Christ, as McCheyne faithfully and fervidly proclaimed it. And yet with all his zeal there mingled no bitterness. That malign element which converts the enthusiast into a fanatic has no necessary connection with true and pure zeal for the truth of Christ.— Because love, as well as faith, is at the fountain-head of the true Missionary Spirit, McCheyne's manner was always affectionate; and when a brother-minister once told him that he had that day been preaching from the awful passage, "The wicked shall be turned into Hell," his loving soul melted within him, and he enquired with emotion, "were you able to preach it *with tenderness*?" Oh yes! true missionary zeal is no stranger at Gethsemane or Calvary! It fixes its eye habitually on the meek Saviour who there agonized and died for sinners, and derives its inspiration from the tender and subduing associations which surround the Man of Sorrows and his work of Redeeming Grace.

The second characteristic, by which we would distinguish the true Missionary Spirit, is *constant aggressiveness*. If it be true that a Church must needs be Evangelical, in order to be truly Evangelistic, the converse of

the proposition is equally true, and a Church must be Evangelistic in order to be Evangelical. The true Church *must* aim at being universal; not, of course, that *she* may reign, but *her King*; and that all mankind may share her joys and blessings. As the living Spring cannot repress, but must send forth its waters, so the Missionary Spirit will have egress. In every tree that hath life, the sap must shoot upwards and outwards; and whenever the sap ceases to shoot either in a whole tree, or in one particular branch, or in one little twig, then we know that to be a dead tree, or branch, or twig. So the Church, or the individual that has the life of God in his soul, must be earnest and aggressive in his warfare with the Kingdom of the Devil. There is a fire in his bones. The Spirit that is in him gives him no rest, except when he is in action. He is one of that sort of men who, a converted Chinese said, are needed to tell sinners of the love of Christ, viz: "men of *hot* hearts."

The unprofitable servant was condemned for hiding his talent, because then it became almost the same as a talent destroyed. What he had received was to be communicated to others; it was to be used; it was to be *sent forth*. That servant was to play a missionary part with the means entrusted to his charge—but he pursued the contrary course. He shut it up and sent it not forth.—He buried it safe in the earth, as some professed Christians would bury the Gospel in their own hearts. He might almost as well have cast it into the fire, or into the sea!

A chief excellency, then, of missionary zeal is that it enlarges the Christian's soul, and sends his thoughts abroad; that it sets before the Church the *whole* of that work she has to do, and then stirs up her desires to aim at the doing of it. Because this zeal is of faith, it believes that the world shall be filled with the knowledge of the Lord; and therefore it expects and it works for this delightful consummation. It feels a sympathy with that love of Christ which the Redeemer has even now for the far off Heathen that are to be given Him for His inheritance, and those uttermost parts of the earth which He is to receive for His possession. But in its going thus outwards, it slights and neglects not one of the many ob-

jects of distress which lie between its starting point and the remotest terminus towards which it darts. The poor and wretched all around us, the ignorant and debased whom we call our Domestic Heathen, are not forgotten or neglected by the Missionary Spirit, even when it overleaps oceans and continents to reach unto distant pagan tribes. A moral electricity, it goes out from its centre, is conducted every where along the chords of a common humanity, and reaches the remotest members of the family of man, and yet makes its influence equally felt at every intermediate point as it passes along.

How much the Scriptures speak of the *enlarging* of the Church! How often they compare the Church to an army waging not a defensive but an aggressive war!—The world is a rebellious province which our Emmanuel is subduing; or, it is Satan's Empire which our Prince is overthrowing.

In what a spirit of aggressiveness was the Church of Christ set up in the world!—when it boldly threw down the gauntlet of defiance to every other system of religion; denounced them all as delusive and damnable; offered no compromise to any one of them; sought none of their aid, but went forth to aggressive attacks upon them all, throwing away its scabbard, and neither asking nor giving any quarter.

How impressively did our Lord inculcate on His disciples the most enlarged desires, when out of the six petitions which He taught them to pray, He made three, and those the first and foremost, to refer to the universal hallowing of God's name, and the universal establishment of His Kingdom, and the universal and complete accomplishment on earth of all His will!

And what an aggressive energy of holy enterprise that was, which prompted Paul to seek that he might "preach in regions beyond, and not where Christ was named, so that they should see to whom Jesus was not spoken of, and they who had not heard should understand!"—(Rom. xv. 20, 21, and 2 Cor. x. 16.) And that Minister is no true successor of the Apostle Paul who seeks to lounge at his ease among the cleared lands and cultivated fields and green meadows of the Gospel, not having missionary zeal enough to build except upon another man's founda-

tion, nor heart enough to labour except in another man's line of things made ready at his hand. Neither can that Church be a true successor of early Christian Churches, whose motto is to do nothing for strangers until all is done which needs to be done among themselves. That is surely a *dead* body which sends no warm blood out out from the centre of pulsation! True Christian zeal is aggressive. It goes forth not only where it finds easy vent, but if needful it forces a passage. It waits not for sinners, at home or abroad, to come and ask for the Gospel, but it goes and carries them the Gospel.

The only other characteristic of the true Missionary Spirit, which we shall mention, is *humble and patient perseverance*.

It is a spirit of humble perseverance, which values the object sought at a very high price, but estimates its own labour and toil at a very low one; and which, therefore, counts no pains which it can take too great to gain the glorious end.

Dr. Chalmers well says,

“Any great moral change in the state of a country is the achievement, not of one single arm, but the achievement of many; and though one man walking in the loftiness of his heart, might like to engross all the fame of it, it will remain an impotent speculation, unless thousands come forward to share the fatigue of it among them all.”

And he describes the ambitious man, as clouded and misled by the bewildering glare which his fancy throws around his own undertakings; and as anxious to be the sole creator of a magnificent erection, rather than an humble contributor to it, among a thousand more as necessary and important as himself.

Now with all the earnestness and enlargedness and aggressiveness of the real Missionary Spirit, there enters into it nothing of what Chalmers here describes. That selfish desire of greatness belongs naturally, in a greater or less degree, to every man; but does not, like true missionary zeal, descend from above. It is earthly, sensual, devilish, and into whatever operations it enters, it always introduces with it “bitter envying and strife, confusion and every evil work.” The real spirit of missions makes a man willing to be “lost to observation in the growing

magnitude of the operations which surround him," and causes him to "rejoice even in his very insignificance, as the fitting condition for one to occupy, among the many millions of the species to which he belongs." This spirit makes him, who is called abroad, say thankfully, "unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." This spirit makes him that is not called to such a high honor, cheerful in doing the humblest work at home; nay happy, like his Master before him, in publishing salvation even when hungry and thirsty and weary to one poor woman by a well side.

A pleasing instance of this humility of real missionary zeal is recorded in a late number of the Southern Methodist Quarterly, of that venerable man of God, Bishop Asbury, of the Methodist Church in this country.

"On one of the Bishop's tours of visitation in 1788, on his way to Charleston, he was passing through All-Saints Parish, and found at a creek on his road a negro engaged in fishing.—While his horse was drinking, the Bishop entered into conversation with the fisherman. 'What is your name, my friend?'—'Punch sir.' 'Do you ever pray?' 'No sir,' said Punch. With this the Bishop alighted, fastened his horse, took his seat by the side of Punch, and entered into conversation with him on the subject of religion, explaining to him, in terms suited to his understanding, the main peculiarities of the Christian system. Punch was sufficiently astonished at all this, but listened attentively; and as the good Bishop sung the hymn,

'Plunged in a gulf of dark despair,'

and closed it with a short but fervent prayer, the poor negro's tears came fast and free. This interview over, the Bishop bade him an affectionate farewell, and resumed his journey, never expecting to see his face again.

"After the lapse of twenty years, however, when on one of his latest visits to Charleston, Bishop Asbury was waited on by Punch, who had obtained permission from his master to do so, and had travelled seventy miles on foot for the purpose. How touching must have been their second interview! What a harvest had sprung from the handful of bread-seed cast upon the waters! It appeared that the Bishop had no sooner left Punch than he hastened homewards with

'The thoughts that wake,  
'To perish never'



stirring within his soul. He began to practice upon the instructions of that memorable conversation. He found 'the knowledge of salvation by the remission of sins,' after several days of distress and earnest prayer. The change was too remarkable to escape notice. His fellow-servants began to enquire into the matter. Those were strange things which Punch had to tell them. One and another resorted to his cabin to hear further about these things. The interest spread, and many were brought to the knowledge of God."

But real missionary zeal is *patient* and *persevering* as well as humble. And this feature of it is the hardest of all to be counterfeited. Men may claim to love God and man, and to have their zeal roused by these motives; they may exhibit an enlarged and earnest and aggressive zeal; and we may not be able to show that in either of these two points, their zeal differs from that which is real and genuine. But by their fruits ye shall know them. Years will speak. If their missionary spirit be false, it cannot humbly and patiently persevere. If it springs from mere bewildering excitement, instead of sober reflection and the love of Christ, a speedy paralysis will be its shameful termination. If it be the offspring of sense, instead of the child of faith, it will *die out* because it gets no immediate results. If it have not its source in the warmest love and the deepest veneration for the truth, and in the most implicit confidence in that truth as the power of God and the wisdom of God, "the old familiar forms of daily duty will soon become tiresome and disgusting, and every glittering novelty will be greeted with delight." The old paths and the old means which God has ordained, will soon be abandoned; and new schemes, "brilliant amendments of God's plan, mushroom institutions set up to regenerate the world" will spring up on every hand, and "frantic crowds will encircle each in its turn, exclaiming, lo! here, lo! there, is the kingdom of Heaven." But these will all prove (what a late writer\* terms them) "mere avenues of human impatience—so many outlets of drainage from the great current of Christian enterprise." Or, to use another figure of the same writer, "they will all prove the mere froth and scum produced by the fermenting leaven of se-

\* In the Watchman and Observer.

cret infidelity, which effervesces forth on the surface of society." And when all human power and plans fade as the flower, and wither as the grass, the only lasting and truly efficacious means of advancing the welfare of our race will be found to be the patient teaching and preaching of *the word of our God which standeth forever*. And the beauty of the Lord our God will be upon us, and He will establish the work of our hands upon us only when we are led by the real missionary spirit, the spirit of humble and patient persevering in the use of His own appointed means; every man finding his proper post, and keeping at it, willing to spend all the time that is necessary in clearing the ground and ploughing it, in sowing the seed and harrowing it, before we expect to reap any harvest; discharging our daily duties amidst our daily distractions and discouragements, and always doing God's work in God's way, and in reliance on His all needful aid and blessing.

If such be the leading features of real missionary zeal, that is of course an entirely false view of the subject, which would limit the possession of it either to class or to climate. This spirit depends not on place, but flourishes at home as well as abroad. It is peculiar to no order of Christian Ministers or of Christian men. It is a zeal without which no one can fill becomingly or usefully any station whatever in the Christian Church, or indeed without some degree of it, be a Christian at all.

As to the question of the state of Foreign missionary zeal in this Synod, (a question of great importance to all our Churches, if there be any truth in the preceding pages of this article,) the documents, named by us at the outset, afford considerable information. We notice as points of special interest the *Juvenile contributions*, and those of the *colored people*. The former (chiefly, however, from one Church) amount to \$296 24, a sum which we hold to be prospectively of great magnitude and importance.—Every little donor or collector of this sum we deem an enlisted soldier in the good cause of the Foreign propagation of our faith, and in fact of every other benevolent or useful undertaking. They may not all continue to be interested in these things; they may abuse these and other privileges and means of grace. But it is a good begin-

ning for them. Would that every child of the Presbyterian Church in South Carolina, were being similarly trained up in the way in which we all ought to go, and in which doubtless at their maturity they will by the still louder calls of Divine Providence be called to walk.

The contributions of the coloured people amount to about *forty-four dollars*. These are the voluntary offerings, for the most part, of *slaves* in South Carolina, in behalf of the heathen; and one-half of it is from one little congregation of blacks in Charleston, where the opportunity of throwing in their mite is regularly afforded. We know that pastors, generally, do not take any pains to gather up these fragments; should they do so, many baskets would surely be filled. The gifts now referred to, are a small specimen of the ability and cheerful readiness of this people to communicate the rich blessings of the gospel to their pagan brethren, whom God has not so highly favoured. We repeat, *whom God has not so highly favoured*; for, in the face of all the bitter and scornful denunciations of slavery by the religious press of the North, we maintain that this people have reason to thank God that ever they were brought into this land of bondage. Slavery has been, to all this population, a door to civilization and christianity. Only those whose minds have been thrown into a state of *monomania* can deny it. No christian negro at the South, walking by faith instead of sight, but acknowledges it. And hence, as they generally are able, (notwithstanding the dreadful stories about slavery, told and believed at the North,) so they are generally *willing*, to aid in supporting the gospel at home and propagating it abroad. We personally know of one female slave who, out of the fruits of her own industry, brought, in the most private and modest manner, to her minister, on two occasions, four silver half dollars, and on another occasion, sent him a five dollar bill; because, as she expressed it, she "felt anxious to do something for those many thousands who are going to perdition with no one to point to them Jesus, as you faithfully and kindly point him to us." And when this minister, fearful lest it might be wrong for him thus to receive three foreign missionary contributions, amounting to nine dollars, from one "poor

down-trodden slave," waited on her mistress and stated the circumstances, he was told it was all right—that she was, especially since her experience of religion, both a faithful servant in doing her mistress's work, and also industrious in improving her own hours of time, so that by tailoring and mantua-making, and baking of cakes for sale, she accumulated, honestly and fairly, the means of being charitable. And to this anecdote we will just add another, concerning the same female slave, as illustrating the effects of sound religious instruction on the negro mind. When applying for admission to the church, she told, with great christian simplicity, as one reason of the hope that was in her, how, formerly, she sometimes slighted her work; but that now, whenever, in sweeping her mistress's bed-chamber, she left one chair unmoved, she found herself compelled to go back and move the chair and sweep under it, because the eye of God, she knew, was always upon her. Thus does the gospel always put away "eye-service." Such is always the effect of a lively sense of the presence of God, so truly does true faith always lead to good works.

In the report of the executive committee to the Synod of South Carolina, we think there must be some mistake. The committee "announce to the Synod, to the Churches and to the world," that in South Carolina, "a far less amount has been collected for Foreign Missions, during this year, (ending Nov. 1849,) than the last, there being a diminution of \$655 46." "At a meeting of the Synod in October, 1848, your committee reported as having been collected, from within the bounds of this Synod, from October 1, 1847, till the same time in 1848, the sum of \$2525 10. During the same period, from October 1, 1848, till October, 1849, there is reported from the Treasury in New York, as received from all sources within this State, the sum of \$1869 64." But we find in the twelfth annual report of the Board itself, in the combined view of receipts from the different Synods, (p. 60 and 61) that for the year ending May, 1848, South Carolina is credited with \$2280 55; but for the year ending May, 1849, with \$2301 30, so that there probably has been, instead of a great diminution, some little increase in the Foreign Missionary contribution of our Synod.

Indeed, we find that in the report of the Synod's Treasurer, which is appended by the committee to their report, there is acknowledged as received by him, from October, 1848, to May, 1849, the sum of \$1423 75, and from May, 1849, to Nov. 10, 1849, the sum of \$1022 21, making, together, the total of \$2445 96, against a total of \$2169 74 acknowledged in the Treasurer's preceding report. Now, it is true, as the committee state in a note, that the last account of the Treasurer embraces a period of about thirteen months and a half, but surely \$2445 for thirteen months and a half, instead of being far less, is rather more than \$2169 for one year.

We have little confidence in statistics generally, yet as we have our hand in, we will add, that we see no reason to blush for our Synod in comparing her Foreign Missionary and her general benevolent contributions with those of other Synods in this country. Taking, as the basis of our calculations, the statistical reports of the Presbyteries to the last General Assembly, and also the synopsis of the Foreign Missionary Board's annual report of receipts, found on pages 60 and 61 of their report named at the head of this article, we find, that in point of the *number of their communicants, their Foreign Missionary contributions, and the sum total of all their benevolent contributions together*, the following table presents a just comparison of the Synods of Albany, New York, New Jersey, Philadelphia, Cincinnati, Kentucky, and S. Carolina.

	Com.	F. M.	General.
Albany,	8344	\$ 2681	\$16895
New York,	13305	13772	76313
New Jersey,	18707	5968	36101
Philadelphia,	27344	13746	50201
Cincinnati,	9213	3330	15831
Kentucky,	9292	3506	21680
S. Carolina,	8171	2381	12040

But it is to be observed here, that one of the largest Presbyteries in South Carolina made no report to the last General Assembly, of any of her contributions whatever. Her Foreign Missionary contribution we derive from the Board's synopsis, and it is included in the \$2381 above credited, but the \$12040 in the other column, comes entirely from the other three Presbyteries of this Synod,



which have, together, only 5722 communicants. It thus appears, that while South Carolina is below all the other Synods in her Foreign Missionary contribution, she is above several of them in her benevolent contributions, taken together.

The following table will shew the relative position of these Synods, and also the average individual contribution of their communicants.

	F. M. Contribution.
Synod of New York,	\$1 00
“ Philadelphia,	50
“ Kentucky,	37
“ Cincinnati,	36
“ New Jersey,	32
“ Albany,	32
“ South Carolina,	28
	Total Contribution.
Synod of New York,	\$5 63
“ Kentucky,	2 33
“ Albany,	2 00
“ South Carolina,	2 00
“ New Jersey,	1 93
“ Philadelphia,	1 78
“ Cincinnati,	1 66

If, however, we leave out of the account the 1st Presbytery of the great and rich Metropolis of New York, and let the comparison refer to the remaining Presbyteries of that State, the average individual contribution of communicants in that Synod for the last year, will be found to stand thus—to Foreign Missions, 53 cents; to all objects together, \$1 37½.

Thus far, then, we of South Carolina seem not to suffer much by a comparison of our zeal in giving, with that of our Northern Presbyterian brethren. Nor, if we may take the estimates of a very able and zealous friend of the A. B. C. F. M. (in an article which appeared in the *Biblical Repository* a year or two since,) do we suffer anything by comparison with the churches which that Board represents. Indeed, considering the scattered and sparse population of our State, the immense home destitutions of our field, our greater removal from all the sources of information and means of animation and excitement, and the circumstance, that on our lists are to be found a con-

siderable number of coloured members\* from whom little ought to be expected—considering these things, our Northern friends may be fairly said to have come short of our standard.

But the Apostle tells us, “they are not wise who compare themselves among themselves.” The only proper standard by which to measure our zeal is the standard God hath appointed—our resources and the present calls of his providence. Very small, indeed, is the difference in favour of, or against, any of the parties we have been comparing together—but alas! how far they all alike fall short, when, for a moment, measured by the right rule. The Foreign Missionary Board present, on p. 62 of their report, a classified view of the synopsis before referred to, which is as follows:

CHURCHES.	No. OF CHURCHES.	No. OF COMMUNICANTS.	WHOLE AMOUNT CONTRIBUTED.	AMOUNT PER COMMUNICANT.
The contributions from which have not exceeded \$10	327	20929	1549 30	07½
Over \$10 and not exceeding \$20	201	17635	2951 27	16½
Over \$20 and not exceeding \$50	275	32883	8836 14	27
Over \$50 and not exceeding \$100	136	23390	9723 07	41½
Over \$100 and not exceeding \$300	126	24719	21374 30	86½
Over \$300 and not exceeding \$500	17	4979	6113 85	1 23
Over \$500	16	5537	16279 75	2 94

\* The 3 Presbyteries in South Carolina above referred to report 1718 coloured members. Take 1718 from 5722 and we have 4004 *white* communicants, to whom is to be credited the sum of \$12040 as the total of their benevolent contributions. This gives an average individual contribution of \$3, which is more than that of any of the other Synods named, New York alone excepted. So too, dividing among these 4004 *white* communicants the sums contributed for Foreign Missions in these three Presbyteries of our Synod, gives an average individual contribution of 47 cents, which puts South Carolina third on the list.

Thus it appears, that of the 2512 Old School Presbyterian Churches in this country, only 1098 give anything at all! There are 1414 Presbyterian Churches in America which give nothing to save the Heathen! And of those which do contribute something, there are 327 Churches which give not more than \$10 in a year, and this divided among their members makes an average contribution of but  $7\frac{1}{4}$  cents! While only 159 of all our Churches give in a whole year upwards of \$100 to this object.

It also appears from the Board's synopsis, that the Presbytery of South Carolina in this Synod had only 5 Churches out of 43 which gave any thing last year to this cause! So, Bethel Presbytery has 22 Churches, of which only 9 contributed last year! So too, Harmony has 25 Churches, of which only 12 gave any thing! Such is the melancholy account of our last year's zeal for Foreign Missions, as manifested by our pecuniary contributions. As to zeal on the part of our young men for giving themselves to this work, alas! we are at a still lower point. There is indeed an alarming deficiency, throughout the whole country, of candidates for the gospel ministry. The counting house, the plantation, the professions of law and medicine, and any and every other pursuit, appear to have stronger attractions for the pious young men of this day, than the office of Christ's ambassadors. And all who love the gospel and the souls of men ought to be earnest in praying the Lord of the harvest to thrust out laborers into His harvest. In all the foreign field we have only two representatives of this Synod—Mr. Wilson, in Africa, and Mr. Way, in China! And as for the candidates for Foreign Mission service, we really do not know of one at present in South Carolina.

These humiliating statements speak for themselves; we leave them to their own operation on the reader's mind, and proceed to enquire what excuse we have to offer for our indifference to the claims of this subject. Is there so much to do at home, and are we doing so much at home, that we *cannot do* any thing more abroad? Are the *heathen at home* our excuse? What! are we really doing so much for them? Would it were true that these ignorant and perishing souls were absorbing our time and our means! So far from our small and faint efforts on their

behalf, standing in the way of our Foreign Missionary zeal, the truth is, that all we do for them—their very presence among us, and their crying need of more provision for their souls—all these things should be the means of *increasing our zeal in behalf of the foreign heathen*. For, if any class of Christians in America ought to be, and might be, zealous in sending the gospel to the foreign heathen, it is we, slaveholding Christians, to whom divine providence has committed them to us, that we may teach them the gospel, and so their souls be saved, which otherwise had perished; committed them to us, that we may see for ourselves what modified heathenism is, and that seeing it, handling it, touching it every day, we may become not indifferent to it by familiarity, but on the contrary distressed about it, and willing, nay anxious, to propagate the blessed gospel to the utmost of our abilities every where among men.

One of the chief reasons of our want of Missionary zeal, doubtless is the prevalence of a certain skepticism among us, respecting the actual state and the certain prospects of the heathen world. It is acknowledged by all, that the Pagan nations are socially, intellectually and morally degraded. But it is not so generally felt that their degradation is the result of their own wilful apostacy from God; that they are responsible and guilty beings, under the condemnation of the law of God, and in danger of eternal misery. Many look upon the heathen as comparatively safe; as indeed better off without than they would be with the gospel. For they affirm that a benevolent God would not condemn such ignorant and helpless creatures in the day of final retribution.

“Such views and feelings are at least latent in the minds of many Christians. They are to be traced partly to a defective view of the nature of human depravity, and partly to a morbid state of the sensibilities, leading to superficial ideas of the benevolence of God.”

But Presbyterians of the Old School are in the highest degree inconsistent, if they doubt the accountability and condemnation of the heathen. We believe they sinned in Adam and fell with him; and that they have added to this original sin many actual transgressions of the law of God written in their hearts. It ill becomes any of us,

therefore, even secretly to indulge this skepticism, which *looks benevolent* indeed, but whose actual operation is to palsy the right arm of Christian exertion on behalf of men exposed to everlasting misery. We may tax our ingenuity to invent excuses for a want of becoming zeal in this cause, and there is a fallen seraph standing close by to aid us; but that one plain text will bring us in guilty—that one simple and sublime command—“Go ye into all the world and preach the gospel to every creature; he that believeth shall be saved, and he that believeth not shall be damned.”

Ah! we stand in need of the reviving and quickening influences of the Holy Spirit! The grand difficulty with the Church is the want of more love and more faith, and more heaven-born zeal! When the Son of man cometh *shall he* find faith on the earth? Are there any of us who really do believe in heaven and in hell, in the cross and in the crown? Are there any of us who really do believe that He whose eyes are as a flame of fire will search for the blood of lost souls in our skirts at the great day of accounts?

---

## ARTICLE V.

### THE PRIMITIVE REVELATION OF A DIVINE AND INCARNATE SAVIOUR, TRACED IN THE HISTORY AND RITES OF BACCHUS.

The attention of the learned world is now very extensively directed to the hidden recesses and deeply imbedded contents of our globe, in the hope of discovering mysteries of our world's history which have, until now, been hidden from man. The same insatiable curiosity is found giving energy to the most persevering efforts to recover the knowledge which has been concealed for thousands of years under the veil of hieroglyphical and other ancient forms of writing, painting, and engraving.

These monumental witnesses have been reserved by God, that “in these last times” He might make the very