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ARTICLE, I.

EVOLUTION.<sup>1</sup>

*Gentlemen of the Alumni Association:*

At the same time that you honored me with an invitation to deliver an address before you on this occasion, the Board of Directors of the Theological Seminary, in view of the fact that "Scepticism in the world is using alleged discoveries in science to impugn the word of God," requested me "to give fully my views, as taught in this institution, upon Evolution, as it respects the world, the lower animals, and man." Inasmuch as several members of the Board are also members of this Association, and both Board and Association feel the same interest in the Seminary, I have supposed that I could not select a subject more likely to meet with your approval than the one suggested to me by the Directors.

I am all the more inclined to make this choice, as it will afford me the opportunity of showing you that additional study has, in some respects, to a certain extent modified my views since I expressed them to many of you in the class-room.

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<sup>1</sup> This Address was delivered May 7th, 1884, before the Alumni Association of the Theological Seminary at Columbia, S. C., and is published in the SOUTHERN PRESBYTERIAN REVIEW at its request, and also at the request of the Board of Directors of the Theological Seminary.

## ARTICLE VIII.

## THE CHIEF GLORY OF THE NINETEENTH CENTURY.

It is now some fifteen years since the first publication of the masterly Lectures on Foreign Missions by Dr. Rufus Anderson, for a long period Secretary of the American Board. The lecturer himself and his Lectures received unstinted but most richly deserved laudations then, in the pages of this REVIEW, from one who is altogether competent to express himself as touching both the author and his subject, being thoroughly well acquainted with both. What was true fifteen years ago is true still, that perhaps no volume has appeared comprising "in so short a compass as much solid and valuable information in relation to the work of Foreign Missions." Dr. Anderson rested some years since from his life-long devotion to the practical but profound study of this work. It may therefore well be repeated here and now that he certainly was one of the greatest men of our times. Certainly no man living, either in this country or in Europe, on heathen or on Christian ground, has done more for the glorious cause of the foreign propagation of our faith. It occupied all his mighty energies for over forty years. And he had peculiar advantages for acquiring a knowledge of this subject. His official position, his personal acquaintance with all the missionaries sent forth by the American Board, his constant correspondence with them during all his life, and then the opportunity to visit for personal inspection the missions in Turkey, Syria, India, and the Sandwich Islands, make him a high authority on all the questions which relate to Christian work amongst the unevangelised. A recent examination of these Lectures for the second time has deepened the conviction of their inestimable value, making imperative the expression in these pages of the earnest wish that the Southern Presbyterian Church and every other Church could come to be well acquainted with this masterly work. It could not fail, with the divine blessing, to exalt their conceptions of the grandeur and importance of that enterprise which certainly constitutes the chief glory of our age.

Dr. Anderson's first Lecture is entitled "An Opening World;" his second, "An Uprising Church." Fifty years ago no well informed man would have said that any part of Turkey or India or China was fairly open to Christian Missions. No well informed man now will deny that these countries are in this day quite open with few, if any, partial exceptions. Yet these countries contain a population of over six hundred millions.

Fifty years ago, what was it needful for divine Providence to bring about in Turkey that that empire might be prepared to admit Christian missions? First. England must have given to her the predominant influence in the governments of both Turkey and Persia. Secondly. The persecuting Patriarchs of the Oriental Churches must somehow be shorn of their power to persecute readers of the Scriptures. Thirdly. The death penalty for abjuring Mohammedanism must be abrogated. All these things Providence has brought about in Turkey.

What must it effect in India that the gospel might freely enter? First. The Mohammedan power, which was nearly supreme over the whole land, must be broken down. Secondly. The power of Brahminism, resting on caste and having the sanction of ages, must be overturned. Thirdly. The East India Company, after that great selfish corporation had fully answered its purpose in providence, must be brought to an end. All these results have been brought about in India.

What must Providence do that Eastern Asia might be opened to the gospel? It must unite the great Christian powers of the world in securing a free commercial and religious access to China and Japan and the neighboring countries. This wondrous opening has been effected.

Now, the hand that moves the world, and none else, has wrought all these changes in order to give access for the gospel to these extended and populous regions. Not one of these events attracted very special attention at the time, but now as we look back, God's providential working can be plainly seen opening the world to the Christian Church.

Answering to this opening of the world to the gospel has been the rousing of all the Christian Churches to the avowed expecta-

tion of the conversion of Turkey, India, and China, and all the heathen countries to Christianity, and to the avowed purpose of striving, by all possible efforts, to bring about that end. Nor will any reflecting person readily pronounce which of these two providential operations, answering so precisely to each other, was really the most wonderful.

Passing over the Danish and the Moravian missionary efforts of the eighteenth century, just as we do those of the evangelical Nestorian Church at an earlier period, it may be said that modern missions, the general aggressive movement of the Protestant Churches, had its beginning in October, 1792, in the little town of Kettering, Northamptonshire, England, when a few Baptist ministers met together and resolved to form a society for the propagation of the gospel abroad. At the centre of this movement, it would seem, stood William Carey, then a Baptist minister, who was previously a poor shoemaker, but whose soul was strangely fired with zeal for the conversion of the heathen world, and on whom his Maker had bestowed a wonderful facility for acquiring foreign languages. Whose thoughts fail to recur to the Saviour's calling fishermen to convert men at the beginning, and to his endowing them with the gift of tongues? Little encouragement did Carey find, however, amongst his ministerial brethren—especially the older ones. At such a ministers' meeting, Mr. Ryland, Senior, who presided, called on the young men around him to propose a topic for discussion. William Carey rose and proposed "The duty of Christians to attempt the spread of the gospel among heathen nations." The old minister, amazed at the wildness of the idea, sprang to his feet, denounced the proposal with a frowning face, and thundered out: "Young man, sit down. When it pleases God to convert the heathen, he will do it without your aid or mine."

In like manner when, in the year 1796, after both the Baptists and the Dissenters in London had embarked in the work, it was moved in the General Assembly of the Church of Scotland to establish a foreign mission, immediately and bitterly, and by leading ministers of the body (such as Dr. George Hill, of St. Andrew's, author of the celebrated Lectures on Divinity), was the

motion denounced as being "a revolutionary design" and "fraught with danger to the Church of Scotland." It was thirty years after this that this General Assembly did enter vigorously upon Foreign Missions, and still is active and zealous in the cause.

As for William Carey, he was in all respects truly a wonderful man. Gaining an extensive knowledge of the Eastern languages he devoted himself to the work of translating the Christian Scriptures. His extraordinary acquirements procured for him a professorship of Bengalee and Sanscrit in the Government's College of Fort William, at a salary of over \$500 per month, or £1,500 per year, which position he filled for thirty years. And what use did he make of all this money? Before replying to this question let reference be made to Dr. Anderson's Appendix, No. 1, where will be found some extracts from a speech by the Rev. Dr. Norman McLeod, of the Established Church of Scotland, after returning from an official visit to the missions of that Church in India: "I met a man (says Dr. McLeod) the other day at a dinner party, a man who had been to India, and who told me the missionaries there had done nothing. Now those mysterious men are always turning up; men who have been in India and who tell you missionaries have done nothing. I have often met this remarkable phenomenon. . . . A European who has been in India, and who will pass the claret at table and say: 'I assure you missionaries are doing nothing; I know all about it.'" Now there being so many of this sort of men who have been to India

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<sup>1</sup> NOTE.—It will be well to copy here the extract from Dr. McLeod in full: "But you may say, You have come to tell us about India; how do you know your facts are correct? I met a man the other day at a dinner party, a man who had been in India, and who told me the missionaries there had done nothing. Now those mysterious men are always turning up: men who have been in India, and who tell you missionaries have done nothing. I have often met this remarkable phenomenon. Well, in order to ascertain all we could, Dr. Watson and myself put ourselves in communication with men of all classes, and first of all with missionaries. And with reference to the missionaries I will mention this, that they know more of India, that their knowledge is more correct, and their accounts are far more fair regarding India than you can get from any other source. But we do not confine ourselves to missionaries. We had letters, I need not say, from government which gave us access to many

and know that the missionaries have done and are doing nothing, and so many people in Christian countries who are quite ready to believe such representations by such parties, for their sakes the question is a pertinent one, what the *quondam* poor cobbler, William Carey, now that he is a missionary, and has a fine chance to indulge himself (like missionaries generally, as some suppose) in every sort of luxurious living, what did he do with all this money, forty-five thousand pounds sterling, over two hundred thousand dollars? And what did his associate, Ward, who earned as much more in their printing office, and his other associate, Marshman and his wife, who made an equal amount with the school they taught; what did they all do with all these funds? The answer is, by a solemn written agreement in the early times of their work these Baptist missionaries of Seram-

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sources of information among civilians—men who had long been in the country, men who had intelligence and knowledge. We did not confine ourselves to Christians, but went to natives also. We had access to what I may call the representative men, and the kindness and courtesy we met with from these gentlemen, I shall never forget. We heard all their opinions frankly and fully. We did more than that; we called two great meetings, one at Madras, the other at Calcutta. They were attended by the first men in the country; in Calcutta by the viceroy, the commander-in-chief, the governor of Bengal, and all the heads of departments. The same in Madras. We asked missionaries of all denominations to come upon the platform and read a *vidimus* of their work, what they had done, each in their own department, what the Baptists had done, what the Independents had done, what the Church Missionary Society had done, The Society for the Propagation of the Gospel, the Free Church, etc. And upon the platform in Madras and Calcutta I stated this, that one great reason why we requested the meeting was, that after we had labored and worked, and thought we had a thorough understanding of the state of matters, some man, knowing no more about it than any European who had never been in India, might pass the claret at table and say, 'I assure you missionaries are doing nothing; I know all about it.' Yet this man might not know perhaps a single missionary in the parish in which he lived. I said that, in the presence of editors of European papers in India, in the presence of editors of native papers, in the presence of intelligent Hindus, in a meeting as crowded as this, we asked those reports and challenged contradiction on the spot. We challenged it in Madras and Calcutta, and if the missionaries were not true, we wished to have that contradiction there if we could have it. We did not

pore covenanted thus: "We give ourselves up unreservedly to this glorious cause, never counting our time, gifts, strength, families, or even our clothes, as our own, but all God's and the Church's. We shut out for ever the idea of laying up a penny for ourselves or our children." And so they ate at a common table, and for many years each drew only six dollars a month for personal expenses, while the remainder of their incomes went to cast type and translate with native help and print the Scriptures. The Chinese version alone cost, for native teachers and translators and printers and types and presses and paper, over \$100,000. In many other languages did these Serampore Baptists give God's word to the Eastern Asiatics.

Besides the English Baptists, the English Independents and Episcopalians and Wesleyans and Scotch Presbyterians and the Dutch, the German, and the Swiss Evangelicals have all for a half century been working in the heathen field, and with them have been for periods of various length all the Evangelical Churches of this broad land.

Now the work all these Christian people have undertaken is one

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go to India to get up a fine story; we did not go to gather facts only agreeable to ourselves and put them aside. In God's name we wished to know the truth, and nothing but the truth. And could we do more than I have mentioned to find out the facts? Now I ask you, is it not a very hard thing after we have gone, not to one spot, not to a civilian who has stuck in one spot, not to a missionary who has stuck in one spot, but after we have gone through all the presidencies and met with a great many missionaries and other people, trying to find out the real facts, and after, too, we have called meetings and challenged contradiction, that all this should be put aside as the mere talk of ministers? Ask the man who says that missions in India have done nothing what mission station he ever visited. Ask him if he ever spent an hour in his life trying to understand missions. Ask him what interest he takes in or what knowledge he has of missions at home. You will invariably find that the man who lives in Glasgow and talks in the manner I have indicated concerning missions abroad, is just as ignorant about them as a man in Calcutta is of what the Free Church, or United Presbyterian Church, or the Episcopal Church, or the Established Church, are doing for the advancement of religion in Glasgow. This, then, in answer to the heckling question: 'What have you done to ascertain facts, and on what ground do you ask us to have any confidence in you?'

of such magnitude as would be appalling were it not enjoined on us by divine command, with the promise of all needed aid from above; and were it not for the almost miraculous interventions of Providence which have forced it on the Church's mind and heart; and were it not also for the unexampled facilities for carrying on the work which the same divine Providence has multiplied an hundred fold.

But what is it we undertake to do? Probably many suppose that we undertake to send forth and support enough missionaries from this and other Christian lands to preach the gospel to every creature. Gordon Hall, one of the first and ablest of the American missionaries, writing more than sixty years since in his celebrated tract, entitled, "Claims of Six Hundred Millions," held that the work was to be done by sending one missionary for every twenty thousand souls. One missionary to every twenty thousand souls, and nine native preachers to every missionary would give the heathen, says Gordon Hall, as many Christian teachers as the United States have at this day. The Rev. Dr. Arthur Pierson, of Philadelphia, says, in *The Gospel in all Lands for May, 1884*: "It has been often and clearly shown to be mathematically possible and practically feasible to *preach the gospel to every creature now living within twenty-five years*. The Moravians give *one in fifty-eight* of their members to the missionary work, and their converts number four times as many as their own brotherhood. What if all the Protestant Evangelical Christians did the same! We should have two million missionaries, enough to gather all the heathen under easy supervision, giving only a few hundred to each missionary; and if the converts should ever bear the same proportion to the laborers as with the Moravian missionaries, there would be over 464,000,000! There is no reason why one hundred millions of Protestants should not supply ten thousand missionaries and fifty millions of dollars annually to carry on this grand enterprise of evangelisation." There is certainly no flavor of extravagance about any of these calculations. But Dr. Anderson says well: "Great results depending on the providence and grace of God come about much easier and more rapidly than our previous calculations would lead us to ex-



pect. . . . Let one reflect how soon the old Roman Empire was compelled to receive the Christian name, notwithstanding the whole force of that mighty empire was in determined resistance, and he will see how little human calculations have to do with such matters. The very wonderful opening of the unevangelised world to the gospel, and the preparation in Christendom for sending it forth, as already described, lead to the same conclusion. I therefore go into no general calculations as to the time or as to the number of missionaries necessary for the whole work. My belief is that 'the Lord will hasten it in his time.'"

But Dr. Anderson should have gone much farther than this in setting forth the needlessness of all such calculations. The missionary enterprise, as it is now contemplated by its most intelligent abettors, of whom Dr. Rufus Anderson certainly deserves to be called a leader and a teacher, has nothing in view so impracticable, from the human point of view, as the raising up and sending forth and supporting enough missionaries from this and other Christian lands to preach the gospel to every creature. It is not at all that at which the Church is aiming. All we aim at and all that is needful is to send a few (but for every reason they should be of the best) missionary workers, that they may plant the gospel, and we confidently count on its taking root and being before very long self-supporting and also self-propagating. Experience has taught us many lessons—one great one is that the foreigner must not be the pastor, but only the apostle or the evangelist. He must found, but natives build the superstructure. Did space permit, it would be easy to assign many reasons why this must be the course pursued. It is now well understood, and Dr. Anderson deserves in large part the credit of this true doctrine of missions, that the missionary is to teach and preach, and with God's blessing convert a few people and then organise them into churches. Of the best material he can find among the church members, whether they be or be not all he could desire, he must ordain elders and deacons. As soon as possible he must raise up a native ministry. Self-government and self-support he must teach the native churches to exercise from the beginning, himself employing, as soon as he has organised them, only a

paternal influence and advisory control. And then also he must indoctrinate these native churches into the idea of propagating their new-found faith in regions beyond their own tribe or island or nation. This is the science of Foreign Missions as now understood and taught and practised by the most intelligent and experienced leaders in this cause. There is seed corn in the Church's hand intrusted to her by the Lord, that the nations may all be supplied with the bread of life, but it is by no means his plan that the Church should attempt to raise on her soil all the bread required by the nations, but his orders are to go and plant the seed in every country that each nation may raise its own supply.

This will doubtless commend itself to every reflecting reader as the right theory of missions. But it is not mere theory. Let facts which are incontrovertible prove and establish it as unquestionably correct.

1. About the year 1816, a plain German laborer in London, named William A. B. Johnson, offered himself to the English Church Missionary Society to be sent as a schoolmaster to Sierra Leone on the western coast of Africa. He had only a common school education, but was rich in Christian experience. It soon appeared that he was called to the gospel ministry, and he accordingly received ordination. His was a wonderful ministry. The people he was sent to were about one thousand in number, rescued by British men of war at different times from slave ships—wild and naked and mutually hostile because of twenty-two different tribes. They could not talk with one another except through a little broken English, had no ideas of marriage, and they lived crowded together in the rudest huts. They were devil worshippers, and most of them lazy, thieving, brutal savages.

The simple-minded German Christian preached Christ to these poor wretches, and a remarkable change—a supernatural one—came over them. The Spirit of God came down on these miserable African refugees. Numbers were converted to the knowledge of the Lord Jesus. The outward changes that followed were striking. In a wonderfully short time many learned trades, and many became good gardeners and farmers. They built a stone church large enough to hold two thousand people and there these

rescued captives worshipped in decent dress and orderly manner. Their night dances and heathenish drumming ceased, also their drunkenness and stealing. Most of the adults got married and their children were sent to school. They built school houses and store houses, and even a bridge of several arches, all of stone. Twenty-four years after Johnson began his work, one-fifth of the population of Sierra Leone was at school and twelve thousand of the people, who had by repeated additions to their original numbers multiplied greatly, were Christian worshippers. But the idea of native pastors was not yet understood. About twenty more years pass, and in 1862 this great forward step is found to have been taken and with it the people have come to believe in self-support as well as self-government. Ten native parishes have undertaken to maintain their own pastors. And the idea of the propagation of their Christian faith has also been developed amongst them. No less than six different missions were sent forth from those little native churches to the unevangelised tribes beyond the colony.

2. The London Missionary Society, a body of English Dissenters, commenced in 1820 a mission in the Island of Madagascar under the protection of King Radama. Those missionaries gave to the Malagasy people a written language, a grammar, a dictionary, school books, a book of hymns, and the Bible; and they taught the people to read. Virtually, if not formally, the converts were embodied in churches. Radama's widow, who was a pagan, succeeded him in 1828. She threatened with death all who should read the Bible or practise Christian worship. In 1835 she banished all the missionaries. But the Christians still increasing, she began and for twenty-five years until her death in 1861 continued a fierce persecution. Believers of the gospel were poisoned with the Tangena water, were hanged, were speared, were stoned; they were thrown over a fearful precipice; loaded with heavy iron collars and chained together they were driven into banishment. Many were burned at the stake and some were crucified. Numbers were sold into slavery. In some cruel form or other it is reckoned that more than two thousand persons suffered during this persecution.

Now, as far as was possible during this terrible storm these

Christian believers in dark Madagascar were associated together in churches, and there were some of their number intelligent and courageous enough to act as pastors and teachers, always at the peril, sometimes at the sacrifice, of their lives. And so through all the persecutions did the cause make secret progress, and the blood of the martyrs become again, as always, the seed of the Church. One year before the Queen's death and the end of the persecution, the Society in London had good reason to believe there were then at least five thousand Christians on the Island, the fruits of the divine blessing on the teachings of native believers and the secret study of God's word.

The first Christian martyr of Madagascar was a woman named Rasalama, who was put to death August 14, 1837. Spared to death by executioners, her body was left on the ground to be devoured by dogs. The Queen then issued orders to her soldiers to put all Christians to death at once wherever they might be found, by digging pits, tying the Christians' hands and feet, thrusting them head downwards into the pits, and then pouring boiling water on them till they perished. One day eighteen were condemned to death—fourteen to be hurled over the precipice and four to be burned alive. To the missionaries, after they were suffered to come back to the Island, eye-witnesses of the burning of the four brethren gave the following very graphic and touching account: "They tied them by the hands and feet to long poles and carried them on men's shoulders. And those brethren prayed as they were carried along and they spake also to the people. And some who looked on them said their faces were like the faces of angels. And these Christians as they were carried sang the hymn, 'When our hearts are troubled, then remember us.' And when they came to Faravohitra, there they burned them fixed between split spars. And there was a rainbow in the heavens at the time. They prayed as long as they had any life and they died softly and gently. And all the people were amazed who beheld the burning of them there."

Of the heroic fourteen who were doomed to the fatal rocks, this is the account: "With cords passed round their bodies, they were suspended over the awful precipice to make them taste of

the hideous death before them. To each one mercy was then offered on condition of their renouncing the Christian faith. As each one uttered a firm refusal, the doomsman's axe flashed and fell. The crowd stood in solemn hush, and in the deep silence all could hear the snig of the parted rope and the dull thud of the mangled body on the cruel rocks below."

Now, from 1836 to 1862 there were no foreign missionaries on the Island except when Mr. Ellis and Mr. Cameron were sent by the London Missionary Society in 1853, and Mr. Ellis again in 1856, to ascertain if there was any opening for their return, but finding none, they had to take their departure. During all this time the Queen's decrees against the Christians were in force, but the leaven of gospel truth was nevertheless all the time working. Meetings of believers were held in secret. Sometimes they would recognise each other by one quoting Jeremiah xxxviii. 15, and the other following up that quotation with the succeeding verse.

3. Another illustration of the power of the gospel to sustain itself wherever planted is found in the steadfastness of the native Hindu Christians in the great Sepoy rebellion of 1857. When the Sepoys mutinied, it swept away 2,000 native Christians at the twenty missionary stations involved. They had to flee for their lives; they were beaten and plundered; eleven of them were put to death; and all of them were urged by Moslems and Hindus to apostatise. But they all stood firm except six, and these came humbly and penitently back after the dreadful mutiny was quelled. Does not this shew out of what sort of material Hindu churches are gathered, and with what life Hindu believers are instinct?

4. Let us now see what manner of converts are produced among the Armenians in Turkey. Look at the city of Harpoot, on the upper Euphrates, where missionary work was begun in 1856. A church being gathered, it was supplied with a native pastor from the Armenian mission at Constantinople. They at once guaranteed a portion of his salary, and the next year they doubled that amount. Eleven years from the organisation of that native church, it had thirteen offshoots, with 418 church mem-

bers, having eleven native pastors, more than half of them supported by their own people.

Has not enough been written to shew the true nature of the work to be done for the heathen world, viz., to preach, and teach, and convert, and then organise native churches in the centres of pagan life; these churches to be trained from the start to self-government and self-support, and pastors trained for them, not of our blood, but their own? The seed corn thus planted and cultivated our Master will cause to grow and multiply till the whole world is fully supplied with it.

But in our little Southern Presbyterian Church very earnest discussion is now rife as to the powers belonging to, or to be conferred on, the foreign missionary or evangelist. The native pastor and the native evangelist, of how much value are they? what place are they to occupy in our system? how are they to be raised up, and especially at this time? how and by whom are they to be set apart or ordained? These are questions of great interest amongst us just now. The argument from experience and history, the argument from facts, should be weighty. It may therefore be timely and useful to let Dr. Anderson introduce to the reader some native preachers, pastors, and evangelists:

The first one shall be a convert of the Baptist mission in Burmah, a Karen named Quala, which name signifies *hope*. Dr. Judson's first Karen convert began immediately to preach, and the first sermon of this convert was in the house of Quala's father. That sermon was blessed to the conversion of this boy, and "the first impulse of his spiritual life was to declare what God had done for his soul, and to invite all whom he could reach to believe and live." For some years he was employed by the missionaries in assisting to translate the New Testament into the Karen language. For fifteen years he accompanied the missionary in his jungle tours, extending sometimes three and four hundred miles, and "they together laid the foundations of many Karen churches," and so he was well "prepared for more responsible service."

"It is a striking instance," says Dr. Anderson, "of the excessive caution of early missionaries in putting native converts into

the ministry that Quala did not receive ordination until fourteen years after his reception into the Church." Some time after this he felt strongly moved to enter on what proved to be the great work of his life—a mission to the Karens, in the province of Toungoo. He reached his field in December, 1853. The first baptism he administered took place the next month. "Before the close of that year his converts numbered seven hundred and forty-nine, organised into nine churches. In less than three years the number of churches was increased under his ministry to thirty, with an aggregate of two thousand one hundred and twenty-seven members, more than two thousand of whom were baptized by Quala himself. Nor do those converts appear to have been admitted to the Church without due consideration. His labors and fatigues were truly apostolical, and so was his success. His singleness of purpose was like Paul's." He received no salary. One and another of the native disciples gave him a garment when he needed it, and having no house, he got his food where he labored.

The wild mountain Karens in "regions beyond" sent him a petition to come and tell them of the "Eternal God." The English Commissioner offered him a salary if he would become the head and overseer of that wild tribe. Quala replied: "Sir, I cannot do it. I will not have the money. I will not mix up God's work with government work. There are others to do this thing. Employ them. As for me, I will continue the work in which I have been engaged." The Commissioner asked: "Do you not like money? We will give you money and you may continue your work as teacher as heretofore. Will not that make it easier to you?" Quala answered: "No, sir; when I eat with the children of poverty my heart sleeps. I did not leave my dear wife and come up hither in search of silver or agreeable food. I came to this land that its poor people might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me." "Admirable man!" says Dr. Anderson, "where shall we find his equal in devotion to the cause of Christ!" He adds: "Still we recognise him as a Karen, and as owing all that he was and is to the grace of God, who can

easily raise up many such apostolic men from among heathen converts."

Next, let the Rev. John Thomas, a distinguished missionary of the English Church Missionary Society in Southern India, having the care of ten thousand native Christians, tell of a native preacher among the Shanars: "I have no hesitation in saying that if such sermons as are generally preached by him were delivered in any pulpit in London, the church would be crowded to overflowing." This man died in 1860. Mr. Thomas says: "His affection, his simplicity, honesty, and straightforwardness, his amazing pulpit talents and profound humility, endeared him to me more than I can describe. The last sermon I heard from him was, without exception, the greatest sermon I ever heard. The text was, 'Enduring the cross, despising the shame.' Never did I hear Christ so exalted by human tongue. The effect was perfectly overwhelming."

Dr. Anderson's third specimen is a blind native preacher at the Sandwich Islands, named, when he received baptism, Bartimeus. From the lowest physical, intellectual, moral, and social degradation and wretchedness whilst he was a heathen, Bartimeus rose under the new creating power of the gospel to be a devoted, active, eloquent, and successful minister of the word. His calling to be a preacher was evidently of God. The late Dr. Armstrong, a judicious and able missionary (who was personally known to the writer of these pages), said of Bartimeus: "Often while listening with exquisite delight to his eloquent strains have I thought of Wirt's description of the celebrated blind preacher of Virginia." He died in 1843. One of the missionaries, writing soon after his decease, speaks of the man's extraordinary memory and the wonderful knowledge he had acquired of the contents of the Scriptures. Shortly before his death, he was called on to preach at an evening meeting, and took for his text Jer. iv. 13: "Behold, he shall come up as clouds and his chariots shall be as a whirlwind." In vivid colors did Bartimeus portray the anger of the Lord against the wicked and the terrible overthrow of all his enemies. He seized on the terrific image of the whirlwind as the emblem of their ruin, and presented this image in all its majestic



and awful aspects. He enforced his remarks with a variety of passages of Scripture in which this same image is presented, such as Ps. lviii. 9; Prov. i. 7; Isaiah xl. 24; Jer. xxx. 23; Hosea viii. 7; Nahum i. 3; Zech. vii. 14; always quoting chapter and verse. "I was surprised," says the missionary, the Rev. Mr. Clark, "to find that this image is so often used by the sacred writers. And how this blind man, never having used a Concordance or a Reference Bible in his life, could on the spur of the moment refer to all these texts was quite a mystery. But his mind was stored with the precious treasure, and in such order that he always had it at his command. Never have I been so forcibly impressed as while listening to this address with the words of the apostle, 'Knowing therefore the terror of the Lord we persuade men,' and seldom have I witnessed a specimen of more genuine eloquence."

Dr. Anderson observes: "These three remarkable men were from the lowest grades of heathen life. What they became was the result of the grace of God through the gospel; and I bring them forward that our hopes may be raised as to what God may be expected to do through a native ministry. We must not, however, expect such eloquent native preachers to bear a larger proportion among the ministers of their own respective countries than such men do in our own. . . . My own estimate of the value of a native ministry has been rising for more than a score of years. A large number of the Christian islands in Central and Western Polynesia are properly reckoned among their tropics. They have been the fearless pioneers of the white missionary, facing dangers which to him would have been fatal, and which were sometimes fatal to themselves; and many a beautiful Christianised group in the broad Pacific is now manned solely by native missionaries and pastors."

Confirmatory of all that Dr. Anderson has said on this point, let reference now be made to the remarkable career of the Rev. George L. Mackay, M. D., and D. D., a missionary of "the Presbyterian Church in Canada." This ecclesiastical body dates only from the year 1875, so that it is a younger sister still than our little Church among the Presbyterian Churches of this con-

continent. It is composed of the four Presbyterian Churches in the Dominion, which, after four or five years of anxious negotiations, severally resolved to unite themselves into one Church. The whole number of ministers thus brought together was only some six hundred, and of congregations about one thousand. It has five distinct fields (for the smallest of the four Churches in one of the smallest of the provinces began foreign missionary work as long ago as 1844), which are as follows: (1) The New Hebrides in Polynesia; (2) Trinidad, West Indies; (3) The Indians of the northwest territories of Canada; (4) The Island of Formosa, China; (5) Central India.

Some twelve or thirteen years ago a young man, an enthusiast as to missions from his boyhood, was very quietly, that is without any flourish of trumpets whatever, ordained in a small church in Montreal, Canada, to go forth as a medical missionary to China. Principal Grant, of Queen's University, Kingston, happened to be in Montreal and witnessed the ceremony. He says the committee, rightly estimating the amount of interest in foreign missions, selected a small church for the service and it was not filled. "The missionary elect, a small, dark young man, seemed to make little impression on the congregation, though there was a simple earnestness in his manner and an occasional pathos, or Highland wail, in his tones that touched a brother Highlander. But to judge from remarks made by some near me there was not much faith in the mission or the missionary. Others believed the young man was walking by faith, and that wherever faith was, even miracles were possible." There were few to bid the young missionary God-speed, but some even then were impressed by the quiet *intensity* with which he spoke at meetings he addressed before leaving the country, and felt that he was especially characterised by apostolic faith and fervor. In 1880 he returned home on a visit, and then the hearts of thousands in Canada were deeply stirred by his simple, unadorned recital of his experiences in Formosa, which sounded very much "like a chapter from the Acts of the Apostles."

Let it be noted as a remarkable circumstance in the history of this missionary that he was *left free to choose his own particular*

*field of labor by the committee* which sent him to China. He chose the northern half of the island of Formosa, the southern half being occupied by missionaries of the English Presbyterian Church. The island is 250 miles long and ninety miles wide, with three millions of Chinese colonists, who commenced settling there in 1652. Besides these, some eighty or ninety thousand Aborigines still inhabit the mountain fastnesses, a fierce warlike race of Malay origin, at deadly feud with the Chinese. Dr. Mackay, who has travelled over the continents of Europe and America, and a large part of Asia, speaks in glowing terms of the beauty of the island, with its glorious mountains, lovely valleys, placid lakes, and picturesque ravines. Its beauty led the early Portuguese explorers to name it *Isla Formosa*, which name it has ever since retained.

The lonely missionary made his headquarters on first reaching his chosen field at Tam-sui or Hobe, a town of 8,000 inhabitants. But there was no room for him in the place. His first home was a small damp bathing-house, which he soon exchanged for a hut, or cabin, used by an Englishman formerly as a stable. His first object was to learn the language, but the people avoided him. He went out to the hills where boys were herding cattle and sought to make them his teachers. At first they, too, fled from him as a "foreign devil," and cast stones at him, but gradually he won their friendship and learned much from them. His bitterest foes were the *literati*, or educated classes, who spared no pains to excite the ignorant people to the utmost hatred of him. These were made to believe that he had a long knife for cutting out their hearts, and an iron hook for pulling out their eyes, and that he spent his nights in packing up these acquisitions in boxes to be sent to England for the manufacture of opium! Soldiers, sailors, and all the lowest of the people would come to his hut to revile him and spit upon him, with all other imaginable insults.

Undaunted and undiscouraged, gradually, and by means of his medical skill, he won the confidence of the people. One summer he gave advice and medicine to 3,000 patients. At last there comes to him by night, like Nicodemus, a stalwart young man, asking questions and bringing written objections to the Christian

doctrine the missionary had been teaching. After many conversations he had the joy of hearing this disciple declare that he was ready to follow Christ, even to death. Long and patiently Dr. Mackay had waited for his first convert, and he says that he felt the salvation of this one soul an ample recompence for all he had endured. And A-hoa has proved invaluable ever since as a helper in the work. "He has remarkable power in preaching, and any church in Canada would listen to him with pleasure and profit." With his assistance, after nine months of patient teaching, the missionary is enabled to put into execution his long cherished plan of an evangelistic tour through northern Formosa. It was the rainy season, but the two men braved the rain. As they walked from village to village they were met everywhere with insulting cries, pelted with mud, and had the dogs set upon them. One place to which they came was in wild commotion, excited by noisy heathen rites then going on. No sooner had they obtained temporary quarters than Dr. Mackay received peremptory notice, in substance as follows: "You foreign devil, with your disciple, must either leave here to-morrow morning by day-break, or stay in the house for three days, for we are going to sacrifice to our ancestors." Promptly, in the true apostolic spirit, the missionary replied: "We, the worshippers of the Lord Jesus, will not leave this place by daybreak, nor will we remain in the house for three days, but by his grace and power will preach his everlasting gospel on your streets for several days." Next day he did preach as he said, after dispensing medicine to those who would receive it; and they held their ground, although the excited mob surrounded his house and climbed on his roof, shouting for his destruction. One of his first converts was a man who stoned him, and another was the leader of the mob. The first is now one of his native preachers, the second is the best elder in the place.

Usually they began their preaching by singing a Christian hymn in Chinese. Night after night he studied the sacred books of the Buddhists and Confucians, and then met them in public argument. On one occasion he held a discussion before an audience of 3,000, then sang a hymn and preached salvation through

Christ. With his faithful A-hoa he penetrated to the haunts of the fierce barbarian tribes in the mountains and successfully preached the gospel to them.

But passing over very many other interesting details, the most important point to be set forth is Dr. Mackay's plan of training his converts to become native preachers. In this, as in other things, his idea is to follow closely in the footsteps of our Lord. He would take his disciples with him on his pedestrian mission tours in parties of from five to fifteen, teaching them by the way, and expounding to them the Scriptures. He taught his peripatetic college other things besides the gospel. The little band would sit sometimes under a shady bamboo, sometimes on the rocks by the sea shore, sometimes on the mountain side, and he would teach them botany, geology, natural history, geography, or anatomy. He would drill them also in theology—they studied Horne's Introduction, along with Boston's Fourfold State, and they were made very thoroughly acquainted with the history of missions.

Besides Tam-sui, Dr. Mackay has many mission stations. His single colleague is now the Rev. James Janneson, who reached Tam-sui a few months ago. There are twenty-six native trained teachers and preachers, and many chapels where he counts ere long on self-supporting native congregations. There are over three hundred Chinese professing Christians, and some five thousand who have renounced idolatry.

Here, then, is a solitary foreign evangelist, for though he now has a colleague, and for short periods had two others before this one (the health of both of whom speedily failed), still it may be fairly said that practically he has been alone all the time, so far as concerns counsel or help from colleagues. And there by himself, only his Lord with him, he has carried on a truly wonderful work. In the number of this REVIEW for October, 1882, (Vol. XXXIII., No. 4) there is a pretty full account of it, written by Agnes M. Machar, and published first in the *Catholic Presbyterian*. The author well styles Dr. Mackay "An Apostolic Missionary." It should be stated that besides his chapel at Tam-sui, he has also there a well equipped hospital, the gift of a lady

in Canada. He has another one at Kelung. At Tam-sui he also has a training college with accommodations for fifty students, and there is also a new large girls' school in the course of erection. These particulars are obtained from an article in *The Gospel in All Lands* for April 10, 1884, by James Croil, of Montreal, Canada. More full and exact accounts of this wonderful work would be very acceptable. Dr. Mackay must of course make great use of his native helpers in carrying it on. But with only such meagre accounts as are now before us, there looms up in magnificent proportions one notable fact: that this solitary missionary (as Agnes M. Machar reports him to have stated in one of his addresses in Canada) had travelled, previous to his last return to America, not less than 45,000 miles, mostly barefooted, over hills and dales, preaching the gospel; had baptized, after long and careful instruction, 323 natives; had established a number of little native congregations, and had trained (Mr. James Croil tells us) twenty-six native teachers and preachers.

These facts, it may now be asserted, do set forth and illustrate great and important principles in the science of Foreign Missions. Here are native churches and native pastors and native evangelists in different countries, all set apart by one missionary, or else preaching without any formal ordination, and God's blessing is on them. Here is the wonderful work of Dr. Mackay. It speaks impressively to our Church.

Are there not sundry important points respecting which misapprehensions are quite general in our communion:

*First.* What is the true and proper evangelist *in the fullest sense* of that term? All Presbyterians will admit that he is one that carries the Church and her ordinances to the "regions beyond," and builds on no "other man's foundation." He goes outside of the settled church state, and by himself plants the gospel where there are no church courts, no ruling elders, and possibly not a single missionary colleague. He is *extra* or *beyond* all the ordinary circumstances and beyond all the ordinary rules. None of them can be applied to him or will suit his case. We frequently call men missionaries and evangelists who labor within the bounds of Presbyteries, where they enjoy the counsel and

aid of their brethren and can be easily brought under their direction, rule, and control. But in such cases the name is not applied in its strict sense, for the only *proper* missionary labors outside of the Church, whether in this country or in foreign lands.

*Secondly.* How do the "regions beyond" differ from the settled church state? Many who have been partaking in the recent discussions do not seem to keep this distinction in mind. Whenever the Church is set up and established in its completeness the Lord has ordained for it, as all Presbyterians hold, a compact and thoroughly arranged system. He has *revealed* a government for his Church, both in its main principles and also its details—both are not expressly written down, but both, as we all hold, are *jure divino*. He gives *Order* for the protection and support of *Doctrine*. But outside of the settled church state, this system does not yet exist, and there the affairs of his kingdom are to be differently administered. Even in the settled church state, however, the system Christ has revealed, as Dr. Samuel Miller often said, is not *iron works*. It has the needful elasticity. But in the "regions beyond," the ordinances of Christ must possess and manifest very great elasticity. There, emergencies continually arise. And the revealed system of church government could not be such, could not be *jure divino*, if it were not fitted to operate just as well, though on different principles, in the regions beyond as in the settled church state. Here, mature preparation for the ministry is demanded by the Church and that for many reasons: advanced culture amongst the people requires teachers who can still further instruct them; and thoroughly trained ministers are needed to meet and overthrow thoroughly trained adversaries of all sorts. But in the regions beyond, the exigencies of the work are greater and its demands for training in the workers much lower. In the beginning men were put forward immediately as evangelists although uninspired, as Philip and others. So in every new country, and among every barbarous or semi-civilised people, a less carefully trained ministry will always be found, and found to be suitable enough. True, these inadequately trained pioneer workers will sometimes make great mistakes. Zeal with indiscretion will lead astray both the native evangelist and the

evangelist we send abroad. They frequently lead us astray who work here at home. Our church courts, even the highest, make many and sad blunders. From the beginning the Church has been liable to these evils, but has survived them, and will suffer them to the end, but survive them. The apostles ordained the best men they could get to be presbyters, without giving them any long training, because they were *planting* the Church in "regions beyond." There was no other way for them to do—there is no other way for us.

*Thirdly.* Many insist that it is Prelacy for the foreign missionary to ordain natives with the imposition of his hands alone. But what is Prelacy? It is putting one minister over other ministers and over churches that have not called him. It is denying the parity of all presbyters. But how can there be Prelacy where there are no churches and no presbyters, either ruling or teaching? Prelacy is a poison known only to the settled church state. The solitary missionary goes outside where there are absolutely none for him to claim jurisdiction over. There cannot be anything like Prelacy there. As soon as he organises a church and ordains ruling elders, he can thenceforth, according to Presbyterianism, do no act of rule whatever within that little church's bounds. And whenever he ordains a native pastor or evangelist, he ordains him to be his own full equal in every respect. There is, therefore, on Presbyterian principles, absolutely no room whatever for Prelacy in the regions beyond.

*Fourthly.* A great deal has been said, apart from this charge of Prelacy, against the ordination of evangelists by a single missionary. There is more or less of what deserves, in a sense, to be called *superstition* amongst a good many Presbyterians about ordination. What is ordination? It is simply the official and authoritative setting apart formally of a man, the devoting of him, by proper church authority in the name of the Church and her Lord, to some church work and office. Is it any more or greater than Baptism or the Lord's Supper? Is it any more or greater than the organising formally a church? May not our Church perform this simple act in regions beyond through an evangelist as well as gather and organise a church there by him?



Timothy and Titus, both mere uninspired evangelists, ordained men, each singly and with no colleagues in the act. But those ordinations were only of elders and not ministers. Indeed! And does our Church acknowledge more than two orders of office bearers, viz., elders and deacons? Do not ministers and elders belong to one and the same *order*, and does the Church ever ordain a man to the ministry except as she makes him a presbyter? Is there any more power or any different power employed in the ordination of a minister than in the ordination of a ruling elder? Do not ruling elders take part in the one just as in the other ordination? And in the settled church state is there any ordination whatever that one minister or one dozen ministers can legitimately perform without the presence of at least one ruling elder? Alas, there is great fear about Prelacy in the regions beyond where Prelacy could not enter amongst Presbyterians, but Prelatic tendencies are rife here at home in all this unscriptural and unpresbyterian talk about ordination.

*Fifthly.* Much is said about Presbytery's "intrusting power" to the foreign evangelist. Our venerable Secretary of Foreign Missions says properly that our Book is defective in limiting the ordaining power of the foreign missionary to *ruling* elders, but he finds no fault with its idea that he is to be *intrusted* by the Presbytery with power to ordain. On the contrary he talks of authority to ordain being "delegated to him," and quotes *Potestas delegata non potest delegari*, and concludes that the evangelist may not delegate his ordaining power to a native evangelist, nor he to any other "until the power to do this has been conferred upon him by a regularly organised native Presbytery, or by the order of the General Assembly in the exercise of its essential and inherent power." (See REVIEW for January, 1884, p. 71.) And so (on p. 64) we read of the Presbytery "conferring powers on the foreign missionary" and saying to him, "We authorise and empower you in going to Africa or China to preach the gospel, etc., and we delegate to you the power to organise churches, to ordain ruling elders and deacons, and *in extraordinary cases* to ordain ministers," etc. Now, we do not hesitate to pronounce all this claim of *delegating, conferring, and empowering* to be utterly un-

scriptural and unpresbyterian. The Lord creates the evangelist's office and gives to it all its powers. The Presbytery only fills the office. The Presbytery is just as truly the creature and the servant of the Lord as the evangelist is. The Presbytery has its field and its own legitimate powers, so has the General Assembly, and so, too, has the evangelist. He does not get from the Presbytery his authority to go to Africa or China and do his Lord's work there. He gets it from the Lord, from whom alone the Presbytery gets its legitimate power of any kind. Presbyteries have a certain authority over missionaries, so have Synods over Presbyteries, and they alone can constitute them, as Presbyteries alone can ordain missionaries. But how would it sound to hear a Synod say to the Presbytery, "We authorise and we empower you to do the Lord's work and we delegate to you the right to do what the Lord requires of a Presbytery"?

The Lord requires the evangelist whom he has called to go to a heathen land, and he empowers him to do what is necessary in order to plant the Church there, and it is thus the foreign evangelist gets the right to ordain other evangelists without leave or license from any Executive Committee, or General Assembly, or Presbytery. This power is inherent in his office, and all that Presbytery has to do with it is that he is put into the office by that body. But it has no more right to direct him as to where or of what materials he shall organise a church, or as to when or whom he shall or shall not ordain as pastor or evangelist, than the Synod has a right to come into the bounds of a Presbytery and direct its exercise of its own legitimate authority.

If the evangelist in "regions beyond" be not inherently possessed of the powers in question, how is he ever to acquire them? The Presbytery has no power over people or persons outside of its own bounds. The General Assembly has no authority to wield over churches in foreign lands. Who gave either of them such authority? They are both representative bodies—how can they rule believers in India or elsewhere abroad who have never chosen them as their representatives? Our Assembly in Savannah decided that it may not make or control a Presbytery in China. How can it, then, make or control, or how empower any

one to make or control, an evangelist in China? And how can it forbid or prevent any one's making or controlling an evangelist of whatever blood or race there? In fact, no Presbytery and no Assembly has any power at all in India or elsewhere abroad except whatever legitimate authority they may have over their missionaries there.

What is that legitimate authority? . It is to inspect their life and conduct, their doctrine and doings, as well as they can at such a distance, and to exercise lawful discipline upon them whenever needful and in every way that is possible. They cannot direct the missionary in his organising or his ordaining work, and there never was a more preposterous idea than that any foreign evangelist should hesitate to ordain an evangelist or a pastor abroad until he can write back to his Presbytery, meeting but twice a year, or to the Assembly, meeting but once, in order to get the authorisation of either. If he were to seek thus and obtain permission from Presbytery or from Assembly, what would be the real worth of it when obtained? He, the solitary evangelist, knows far more of the merits of the case than any Assembly could be made to comprehend. Think of Dr. Mackay's waiting to hear from his brethren in Canada before he could sanction A-hoa's preaching, whether with or without ordination! Think of the admirable Quala, or the eloquent Bartimeus, having to be examined by a Presbytery five thousand miles away! Oh, let us

"Fling out our banner! Let it float  
Skyward and seaward, high and wide!"

We are not straitened in our divine system or its divine Author. He says, "Go, and lo, I am with you." Every true evangelist is a free servant of Christ away out yonder in the desert, where church courts cannot go with their power or their rules except in very limited ways; but his Lord is with his servant there. Let us trust our Lord to take especial charge of those who go to preach his word, and organise churches, and ordain presbyters to rule and teach, and evangelists to carry the truth to "regions still farther beyond." This business of the foreign propagation of the faith the Lord does especially direct. Mis-

takes will be made, but he can and will overrule them for good. Let us not be too timid or cautious or distrustful of Providence, or too anxious to direct and control our poor missionary brethren abroad, so long as the question is about preaching the word, and organising churches, and ordaining pastors and other evangelists. When it comes to the spending of money, then let them feel the control of the authorities at home. When the question is about big things, colleges, and seminaries, and printing presses, and hospita's, then let them seek permission and power from Baltimore, armed and supported with the consent and approbation of what is called "the Mission"—the whole body of the brethren within reach. But so long as it is the direct spiritual work on which the Lord sends out his servant, let us leave the missionary to his Lord's direction. Why all this discussion about the control of our poor solitary, faithful brother? Why so much said about his being "empowered" by his Presbytery, and then "turned over" to the Assembly (REVIEW, Jan., 1884, p. 64), and then controlled by the Executive Committee, and then directed by "the Mission," and then, according to the latest invention, made dependent on "a regularly authorised Evangelical Commission"? Do we mean to govern him to death? Do we wish to have our evangelists tied hands and feet? Let our missionaries loose from this over-much control. Red tape, if we use too much of it, will kill our missions. The foreign evangelist generally must not lose time and opportunity both, in writing back to get the sanction of either Presbytery, or Executive Committee, or General Assembly, before he ordains a native evangelist; and if he should seek their sanction, neither of them have any sanction to give him—it is out of their bounds and beyond their control. He has inherent power of jurisdiction in the "regions beyond" just as fully as they can have it in the settled church state.

These things are proper to be said, and said out loudly, because there is manifest tendency to exalt the home supremacy over foreign missionaries. Why, in the last Assembly there was a report from a much respected Committee which actually went so far as to call foreign missionaries "the *employés* of the Executive Committee." This is a kind of language the old Boards

never dared to use. Employés of the Executive Committee indeed! Well, why not, if they have no powers except such as a poor fallible body of ministers and elders "confer on them"? The language in both cases is very bad. There is certainly a mild flavor—nay, let us speak out plainly and call it a strong dejection—of Prelacy in that expression; and we could wish that the excellent Chairman of the Executive Committee, instead of merely saying (as reported), "I do not like the expression *employer* or *employé* as setting forth the relations of the Executive Committee and the missionaries," had objected to it in very positive terms as every way reprehensible.

*Sixthly.* There is a new question set afloat by the theory originated at Baltimore of the "Evangelical Commission" to ordain evangelists. The esteemed author of this new theory admits (see REVIEW, January, 1884, p. 77) that "to deny the power of the evangelist, or evangelists, to ordain pastors over the churches they may gather would be nothing more nor less than an estoppel of the missionary work." But he wishes very much to let the solitary evangelist be confined in the exercise of this power to *extraordinary cases*. Not regarding him as really carrying the power of jurisdiction in his single hand to the "regions beyond" (this being his inherent and necessary right and duty according to the appointment of the Lord himself), our venerable and beloved Secretary of Missions desires to "have it understood that the act of ordaining pastors and evangelists abroad must be done by the body of evangelists on the ground." But what is such a body? Can it be a Presbytery? No; confessedly not. What then? Here comes in the new theory, the last invention or discovery: they are an "*Evangelical Commission*."

In preparing the way for this Commission, the Secretary maintains that our Assembly can really "go beyond the bounds of the settled church state and commence a work there unrestricted by any of those constitutional laws or limitations that govern in the home field, . . . and can organise churches, ordain ministers . . . and perform any function whatever that belongs to any one of the four courts." He also holds that the Assembly can interfere in the internal affairs of one of these native churches just as

a Presbytery at home in one of its congregations. Alas, for the liberty of the poor evangelist and the poor native churches when the General Assembly, with its *unrestricted* powers, comes where they are! But how does the Assembly get there? "By a regularly authorised *Evangelical Commission*" (p. 65), "any two, four, or ten foreign evangelists in the same field" (p. 72).

Now, it cannot be admitted for a moment that this is the true doctrine of our Assembly's powers. It certainly is a new doctrine which the venerable Secretary did not know of when he joined in presenting to the Assembly at Savannah the report on the so-called "Presbytery of Hangchow." Then he held that our Assembly is that of "the Presbyterian Church in the United States, and represents in one body all the churches thereof;" that it could not superintend nor represent any other; that it could not have *under its care* any churches in foreign countries except as those churches might send commissioners to represent them in all its deliberations. This was certainly true then and it is true now. The Assembly's powers are all set down in our Book. It has power "to concert measures to promote the prosperity and enlargement of the Church," meaning evidently *in our own country*, for the next clause is, "to erect new Synods." It has power "to institute and superintend the agencies necessary in the general work of evangelisation," and "it can commit the various interests pertaining to the general work of evangelisation to one or more Commissions"—meaning, as everybody knows, our *Executive Committees*. All the expressions of our Book put together do not warrant the new Baltimore doctrine that our Assembly can go to China, or any other outside country, and organise and superintend churches, and ordain elders, by what is called "*an Evangelical Commission*" of ten preachers. Our Book does not authorise the Assembly to appoint Commissions to act as *quasi* Presbyteries in examining candidates for ordination. The Assembly at Savannah acknowledged that it cannot erect a real Presbytery in China—much less, then, may it set up a *sham* one. If it could send a real and true Commission outside of its own bounds to perform acts of jurisdiction, it would have to be composed not of ministers only, but of ruling elders as well.

What a world of trouble to invent new theories of the Assembly's powers just to get rid of acknowledging that he who goes to the "regions beyond," where he "builds on no other man's foundation," carries in his single hand, by the Lord's own authority, every power of every kind that is necessary to *plant* and to *found* outside of the settled church state! What is inherent in the evangelist must be taken from him to be unlawfully used in fixing up a *body* that the Scripture and our Church know not—a body which, if it is to have ordaining power, should of course be a representative body made up of elders of two kinds, who have some church or churches whose representatives they are, and which church or churches have lawfully elected them to attend the meetings of that body; failing both of which characteristic marks, such a commission or court of the Church is no true representative assembly, and can have no legitimate authority in our Church.

*Seventhly.* There seems to be a doubt with some whether to call the evangelist's power of jurisdiction *several* or *joint* power. Must we not all agree, if what has been maintained about his office is true, that it is the very same sort of power which in the settled Church must always be jointly exercised by a Presbyterial body of rulers, but that, inasmuch as he is sent to the "regions beyond," it is committed to him in all its fulness as a *several* power? Whenever, then, it comes to pass that other evangelists, gifted like himself with such power, are gathered together in one place when ordination is to be administered, it may surely be left to the courtesy of the evangelist upon whom the ordination devolves to invite his brethren to lay on hands along with him, it being understood of course that the sole responsibility of the action lies upon him.

JOHN B. ADGER.