

# THE MISSIONARY.

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## DR. GIRARDEAU'S MISSIONARY ADDRESS.

A large portion of the present number of the *Missionary* is devoted to this admirable address. No one will regret this, who may have the time and take the pains to read it. It sets forth, in a clear and impressive manner, the true attitude of the Southern Presbyterian Church to the work of foreign missions, both past and present, and we trust it will be carefully perused by every true friend of our Southern Zion. It was delivered before the Society of Inquiry of the Theological Seminary of Columbia, S. C., last May, and was listened to by a profoundly interested and appreciative audience. We do not suppose that we could possibly lay upon the tables of our ministerial brethren a more acceptable paper.

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## ANTICIPATED SAILING OF MISSIONARIES.

Rev. G. Nash Morton, one of the missionaries under appointment, is expected to sail this month, on a voyage of observation and exploration along the eastern coast of Brazil. The steamer in which he takes passage is expected to touch at Para, Pernambuco, Bahia, and Rio Janeiro, which will afford him full opportunity to make all the necessary inquiries about these different localities, and will thus enable the Committee of Missions to decide wisely as to the most desirable place to commence their missionary operations in that part of the world. It is not supposed that Mr. Morton will be absent more than three or four months, and it is believed that he and Mr. E. Lane, his appointed associate, will be able to commence their permanent work in the early part of the next winter.

Rev. M. H. Houston, of the Presbytery of Lexington, Va., and Rev. Messrs. Ben. C. Helm and J. L. Stuart, of Louisville, Presbytery, Ky.,—all of whom have recently been ordained to the work of the gospel ministry—are expected to sail in September for China, to join the mission at Hauchou. Three other brethren are expected to sail in the

autumn or early part of the winter; but the particulars as to time and place have not yet been fully settled. From these statements, it will readily be inferred that the Committee will need all the funds that can be commanded. To provide outfit, secure the passage, and establish most of these brethren in their far-off homes, and also to provide for the wants of the brethren already in the field, will require a large amount of funds. We hope, therefore, that all churches that have taken up collections for this cause, as well as Sabbath-schools that have funds on hand, will forward them at once to the Treasury.

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### RECENT INTELLIGENCE.

We have a letter from the Rev. Alexander Reid, of the Choctaw Mission, as late as the 29th of June, and one from Mr. Inslee, of the China, of the 15th of May.

Mr. Reid, we are glad to learn, was in much better health than he had been for many months previous. He expected to set out in the course of a few days on a visit to the vacant churches of Lenox and Jack's Fork. It is by the incessant and untiring labors of this brother that these and other vacant churches in the same region have been kept alive. We would renew the oft made inquiry, is he never to be reinforced?

Mr. Inslee speaks of the good health of his family, and says that the missionary work is making satisfactory progress, except that he was cramped for the want of means. It is supposed, however, that he has received funds which were on the way at the date of his letter. Extracts from his letter will be published in the present number of the *Missionary*, and we will not forestall the interest with which they will be read.

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### LETTERS FROM MISSIONARIES.

#### China Mission.

*Letters from the Rev. Elias B. Inslee.*

HANCHOU, April 10, 1868.

We received, a few days since, the January number of your new *Missionary*, and with it a *Southern Presbyterian*, which revived us somewhat, as the former assured us that one or two of my letters had been received. We sometimes wonder if we are not too far away in this heathen land to be remembered often by our friends, especially at the throne of grace. We are about as far from you as the world will permit us to get, and are in

some sense exiled from the Christian world. Communication is difficult, friends are few, and the means for making more cut off. Hence we are the more dependent upon the few we hope we still have. In process of time, we will, with our Father's blessing, I trust, find friends among these idolaters; but it may be several years before we can rely much upon them. We need, and now especially, the interest and prayers of our Christian friends at home. We are moving along slowly, and by degrees, I trust, gaining the confidence of the people.

## Indian Mission.

Letter from the Rev. Charles C. Copeland.

WHEELOCK, CHOCTAW NATION,  
June 10, 1863.

We had a good meeting at Pesachubi's meeting ground. One young man was received into the Church, and six came to the anxious seat, to signify their desire to be considered as candidates for Church membership hereafter. I found Pesachubi in a desponding state of mind; but there were many at the meeting on the Sabbath, and God gave great freedom of speech, and the people listened very attentively. Pesachubi said, at the close, that it was the best meeting they ever had at that place, (a place where he built the meeting-house, with a little help from others, some years ago.) Five of the elders were present. Mr. John Morris, one of the number, who came thirty miles to attend the meeting, talked Sabbath morning. I was quite surprised to hear

him. He preached like an old minister and gave the people a good sermon, and far exceeded my expectations. To-morrow I expect to start on my trip West; but I am so weary. I do not know that I shall be able to do much. Still the Lord is able to perfect strength in my weakness, and this is all my hope. Miss McLeod has arrived. I found her here when I got home yesterday. She is just as she used to be—good, kind, pious. If I could only be strong and able to endure fatigue as in former days, I should greatly rejoice. But the Lord sees best to keep me in this feeble state; but it is a great trial, when there is so much to be done and nobody to do it, to be unable to take up the work and press it forward. Pray or us.

I have examined the last "proof" of "Come to Jesus."

At length my eyes are better, and I have written this without pain.

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## THE PAST AND PRESENT RELATIONS OF OUR CHURCH TO THE WORK OF FOREIGN MISSIONS.

AN ADDRESS DELIVERED BEFORE THE SOCIETY OF MISSIONARY INQUIRY IN THE  
CHAPEL OF THE THEOLOGICAL SEMINARY, COLUMBIA, S. C., MAY 11, 1863.

BY THE REV. DR JOHN L. GIRARDEAU.

*Brethren of the Society of Missionary Inquiry:* The office which you have called me to discharge is, in one respect, rendered easy of execution. A speaker's work is already half done when the minds of his auditors are profoundly interested in the subject which he proposes to discuss. I address you in the persuasion that you are convinced, on theoretical grounds, of the supreme importance of the Foreign Missionary work, and that it would be almost superfluous to attempt any formal establishment of the principles in which that work is founded. That the heathen, as constituents of the federal head of the race, are involved in the guilt of his first sin; that they are voluntary transgressors of natural law indelibly impressed upon the conscience of mankind; that they perish under the operation of the penalty of that violated institute though it be not reduced to a written form; that their condition is one of misery, ruin, and death; that their only hope of eternal salvation lies in their knowledge of the gospel of Christ; that the Church as the constituted trustee of that gospel is imperatively bound by her Master's last command, by the laws of her being and the very instincts of her nature, to preach to them a crucified and risen Saviour as their light in darkness, their deliverance from sin, and their redemption from woe:

these are truths the certainty of which you would probably be the last to dispute, and the terrible significance of which is doubtless impressed on your every heart.

There are occasions, however, upon which a practical interest in the subject is specially and powerfully awakened. Such a time is this. Some circumstances of recent occurrence have thrust upon us in a way, which makes it simply impossible to shake it off, the question of our personal relation to the great business of evangelizing the world. That so many young men have recently applied to the Committee of Missions of our General Assembly to be sent into the foreign field, is a fact which stirs the heart of our Church as the tread of an advance-guard and the thrilling roll of drums inspire a host for battle. It claims special attention. The providence of God towards the Church as an organisation over which he peculiarly and immediately presides is always worthy of devout and serious notice; but when it deviates in a marked and singular manner from its wonted course, it demands more than usual consideration. It deserves to be closely studied in order that the lessons it imparts may be clearly ascertained and written upon the heart of the Church. Extraordinary providences have an extraordinary meaning. When a pillar of fire moves before us, the path of duty is illuminated, and no option is left us but to rise and follow the conspicuous signal of a divine leadership. Such are the indications which now plainly speak to our Church. The Angel of the Covenant carries before us the ensign of Foreign Missions as he never has borne it previously, and we must go forward in the work to which it summons us as we never have done before. If not, we must be regarded, and shall probably be treated, as deserters of the most glorious cause which ever appealed to the sympathies or enlisted the energies of man. Never before in the history of the southern section of the Presbyterian Church in this land have so many men in the same compass of time been thrust forward towards the foreign missionary field. It is the prerogative of the Head of the Church to call his servants to the work of the ministry, and then to designate them to the particular departments of labor which he would have them to fill. The divine vocation is imperious. It falls upon the Christian conscience with sanctions which do not tolerate resistance. The fact, in connexion with this, that comparatively so few of our theological students at the South were impelled by a divine call to devote themselves to the foreign missionary work during the period of our history which preceded the late war, and that since that time the case has been so completely changed, challenges our attention as a somewhat singular and certainly a noteworthy feature in the dealings of Providence with us. Why this difference? What are the inferences which may be derived from it? These questions suggest as the topic of the present discussion the subject of *the Past and Present Relations of our Church to the Work of Foreign Missions.*

The Presbyterian Church in this country has always been characterised by a missionary spirit. By her doctrines and her form of government she is essentially a missionary organisation. In her standards she distinctly announces the necessity for missions in the formal declaration of her belief that "they who having never heard the gospel, know not Jesus Christ and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church." In her constitution she provides in the office of the evangelist for the diffusion of the gospel to the farthest ends of the earth. True to these principles, from the earliest period of her existence on this continent she manifested her consecration to the missionary work. At first

her attention was naturally turned to the wide-spread destitutions arising from the expansion of a sparse but growing population over an extensive territory at home. Her catholic and unselfish spirit could not, however, be fettered by the powerful considerations which tended to confine her missionary efforts to the domestic field. The command of her Lord and Master to go into all the world and preach the gospel to every creature, rung like a trumpet-call in her ears, and in her weak and infantile estate she hastened to gird herself for a work as great in its extent as the capacities of her religion for diffusion. Some of the deliverances of her early Assemblies in regard to Foreign Missions are as full, clear, and forcible, as any which were adopted at a later and more prosperous period. The missionary zeal thus called into action was not peculiar to any section of the Church. As Presbytery after Presbytery was organised, whether in the northern or southern portions of the vast field, the missionary sentiment kept pace with their growth. Differences of opinion ultimately emerged in relation to the most constitutional and efficient mode of conducting all the great benevolent operations of the Church; but there was no shadow of controversy in regard to the duty of extending the blessings of the gospel to every nation, tribe, and tongue. The Church was a unit on that question. It may safely be affirmed that the Southern Church, in proportion to her population and her means, contributed as largely as any other to the advancement of Christ's kingdom in the earth. Never did she fail in expressing her sympathy in every legitimate effort to give the gospel to the heathen world. In the midst of their brethren from every quarter of the country, her sons fervently and passionately pleaded the cause of foreign missions. And yet it must be confessed that her contribution of men for the foreign missionary work did not seem to correspond with her assertion of its importance, or her material oblations for its advancement. The fact is capable of explanation. The solution of the apparent anomaly is not far to seek. It is to be found mainly in the peculiar relation which the Southern Church sustained to the slaves within her bounds.

It does not fall within the scope of this address to detail the causes which, in the past, created a public sentiment at the South which excluded all but Southern men from preaching the gospel to that class of the population. Only such general allusion will be made to them as to evince the fact of its existence. At an early period of our political history, sedulous and persistent attempts were made by the enemies of slavery to sow among the slaves the seeds of disaffection and insubordination to their masters. Published appeals of an inflammatory character were disseminated among them with a missionary zeal worthy of a nobler cause. Secret emissaries, professing innocuous opinions, instigated them to discontent with their position. It is a fact which has been confessed, that these men sought to accomplish their ends by meeting them in secret conclaves held on plantations in the dead hours of the night, and reading to them abolition documents and newspapers. The evil was one which threatened the peace of society, and the natural result was the adoption of police measures and a repressive legislation which contemplated the protection of property and life. Gradually, too, there sprang up a public opinion, which in some special cases operated hardly and rigorously upon individuals, but which in general had the force of unwritten law for the preservation of the common weal. Jealousy of strange teachers was the necessary effect of this state of things. A man must have been known to be trusted. It was to be expected that under such circumstances the instructions of the pulpit would be guarded. This rendered it necessary that any

effort which was made to give the gospel to the slaves should be instituted by men of Southern principles and views; at least by those who were known to cherish no antagonism to the institutions of the South. The alternative presented was, either that the slaves should receive religious instruction at the hands of Southern men, or that they would not receive it at all. When, therefore, the question arose in the minds of candidates for the ministry in the Southern Church to what field of labor they should go, the consideration that if they should turn from that great missionary territory which lay just before them, none others in the world could enter it, rendered it not surprising that most of them felt themselves pressed in spirit to do a work which none but they could do—to preach the gospel to the slave. The conviction that they must discharge that office had the force of a divine call. Necessity was laid upon them. A door was opened to them which was closed against all the world beside. They could not turn from it even though the gates of heathendom had been unbarred before them. The case was altogether peculiar. The heathen were accessible, where missionary labor was tolerated at all, to men of every nationality and every type of opinion. These immortal souls cried to Southern preachers as the only missionaries who could give to them the bread and the water of everlasting life. The call broke in thunder on their ears. To have refused to hear it, would have been to consign ignorant millions, dependent on them alone for the gospel, to no equivocal fate; and then the vision of a meeting with those neglected souls at the day of doom and before their Master's face, inevitably presented itself to their imaginations. What election was left them? Ethiopia had come to them with outstretched hands, and fill them they felt they must with the rich and priceless provisions of redemption. A few did go to foreign lands, noble and devoted representatives of the Southern Church in the broad field of the world. These exceptions were created in the sovereignty of the divine Spirit who calls whom he pleases and designates their several spheres of labor. They were few, however; sufficient indeed to stimulate by tender personal bonds the sympathy of the Church with the necessities of the whole field, and to preserve her from the cultivation of a narrow and selfish restriction of the boundless charities of the gospel; but not in number affecting the fact that an imperative necessity was laid in providence upon the great majority of Southern preachers to give the gospel to the African at home.

These considerations go far to explain the fact that so few Southern men dedicated themselves to the foreign missionary work. It was not that they were indifferent to it. They belonged to a Church that proved her interest in it by her prayers, her preaching, and her contributions. It was not that they drew an invidious line of demarcation between domestic and foreign missions, tearing asunder what their Master had joined together by inseparable bands, and unduly elevating one department of missionary labor over another on merely abstract grounds. It was not that they were unwilling to hearken to the call of Abraham's God, to leave home and kindred and native soil, and to undertake the pains and hardships and self-denial of a life in foreign lands, and of a work which encountered the consolidated prejudices, opinions, and habits of ages. They were men who had prostrated themselves at the feet of their Redeemer, in reverent submission to his will had asked, "Lord, what wilt thou have us to do?" and had received from him a response which sent them to preach his gospel to the perishing masses around them. Thus commissioned, they went with the tidings of redeeming love to meeting-house, the cabin, and the dying bed of the negro. Nor did they find that in declining a work in foreign lands they had accepted

one which presented no tests of privations, suffering, and toil. They were not called to lie on beds of down. Amidst the bitter cold of wintry nights they rode for miles to meet the slave when the labors of the day were done. They bore the burning heat of summer and the malarious air of swamps, to teach the child of the negro at his own home the precious truths of the gospel. Many of them have gone down to the grave, and have, we doubt not, been welcomed to everlasting habitations by the souls redeemed through their instrumentality from sin and death and hell. It is common to those who claim to be the reformers and philanthropists of this day, to disparage their labors, and to caricature them as men who were the hirelings and tools of the slaveholder, employed by him as a police to enforce by religious sanctions the discipline of the plantation. Their judgment is with their Master. Their record and their reward is on high. Removed from the stormy agitations of this present time, blessed are they, for they died in the Lord and now rest from their labors. Nor do their works fail to follow them. Their very defamers sit in their seats and preside over congregations gathered by them into the fold of Jesus; and as long as there shall live a converted negro of the generation now rapidly melting away, there will remain a monument inscribed with the proof that these men were called of Christ to preach the gospel to the sons of Ham, and that they did it.

The remarks which have been made have tended to show that the peculiar condition of Southern society in the period preceding the war, and especially the missionary element which it enwrapped in its bosom, inaccessible, as it was, to any but Southern men, afford an explanation of the fact that a Church pervaded by sympathy with the cause of foreign missions furnished so few laborers for the general field. One special case which fell under the immediate observation of the speaker will serve to illustrate this position. Some years ago a foreign missionary, induced by physical infirmity, returned to this his native State. Filled with a sense of the importance of the work in which the prime of early manhood had been spent, he addressed the students of this institution touching their personal obligations in reference to the foreign missionary field. The result was that a spirit of earnest inquiry was aroused in the minds of some of the candidates for the ministry in regard to their duty in the premises. It was prosecuted with prayer for divine guidance, and the conclusion reached by some who had been deeply impressed by the claims of the foreign work and were willing to consecrate their lives to it, was that they could not, without a dereliction of duty, abandon the missionary field spread out before them in this Southern land. They yielded to what seemed to be a call of God to remain and preach the gospel to the slave.

The interesting question now suggests itself, what influence the events depending from the war have exerted and are likely still to exert upon our relation as a Church to the cause of Foreign Missions. We are so thoroughly absorbed in the pressing duties which spring from the novel situation in which we find ourselves placed, that we are hardly prepared to appreciate in all their extent the results of the changes through which we have passed. The slightest reflection, however, will show their stupendous nature. Not only has a gigantic political revolution swept like a storm over our institutions, but the constitution of society itself has been radically altered. The iron hand of war has roughly torn out one thread from the delicate tissue of the social fabric. The relation of master and slave has been completely eliminated. This is the first and most obtrusive change, effected by the war, which challenges our attention; and it is obvious to remark that the peculiar dependence of the colored

race for religious instruction upon their former masters, has in great measure been destroyed. Those who were the slaves of the South are now assumed as the wards of the North. Responsibilities grow out of relations. A change in the relations implies a corresponding change in the responsibilities and duties which attach to them. As the slave has been taken from the care of his master and forcibly transferred to the immediate protection of those through whose agency he was emancipated, the peculiar duties which inhered in the old relation have been passed over to the new. The liberators of the slaves, justice would suggest, are under obligation to give them the gospel so long as they continue in that infantile and dependent condition in which it is impossible that they should provide for themselves. The peculiar duty of the people of the South to furnish religious instruction to the negroes while they were slaves, from the nature of the case exists no longer. It is by no means intended to be implied that the Southern people sustain no relation to the colored race which supposes the obligation on their part to extend to them the blessings of the gospel, so far as lies in their power. On the contrary, we would be impelled by every instinct of the Christian heart, by the love of Jesus, and by charity to men, to continue our endeavors, as Providence might open the way, to communicate to them the unutterable benefits of redemption. All that is now contended for is, that the relation which we sustain at present to the colored people is of the same sort as those which we bear to the human race in general, and is subjected equally with them to the modifying effect of circumstances. Duties which were formerly peculiar have passed into the category of those which are common and general. When, therefore, the question submits itself to the mind of a Southern student for the ministry, to what particular field of labor he should dedicate himself, one of the conditions formerly affecting the answer to that inquiry is manifestly absent. The negro is no longer solely or immediately dependent upon us for instruction in the truths of the gospel. Such a one might even now feel himself called to preach to the colored people, but he could not be affected by the same necessity as existed formerly. He might be moved by the consideration of their propinquity to him, but only in the same way as any man revolving the same inquiry in any part of the country might be influenced by the claims of the domestic field in comparison with those of the foreign. I confess that were this the whole state of the case, the memory of our past relations to that people, of our cordial intercourse with them in childhood, of the kindly offices experienced at their hands in our times of sickness and affliction, of the many happy seasons of worship with them in the sanctuary and at the family altar, and especially of our tender communion with them at the table of a dying Saviour, ought still powerfully to constrain us to impart to them the inestimable blessings of the gospel. God forbid that anything which has been said should be construed as intended to lessen one jot or one tittle of love for their souls or compassion for their needs. Far, very far, from it. They are still our neighbors, living side by side with us, and we, in accordance with the teaching of the exquisite parable of our Lord, will only discharge the duties of neighbors to them, when, however we may be excommunicated from their regards, as was the Samaritan from those of the Jew, we hasten to succor them when bruised by calamity and wounded by grief.

It must still be borne in mind that the whole case has not been stated. The views which have been urged proceed upon the supposition that we would have access to that people in our attempts to give them the gospel. It is to be regretted that this is so only to a limited extent. The door is now open precisely to those against whom



it was closed before, while in great measure it is closed against those to whom alone it was previously open. There is a providence in all things, and there is a providence in this. Were our students for the ministry ever so desirous of preaching the gospel to the negro race, it is questionable whether at present they could to any considerable extent succeed in getting their ear. Were they left to themselves, the case would in all probability be different; but influences, which it is now needless to describe, intervene between them and the Southern ministry, which in some few cases may be overcome, but which to men newly entering the field will present obstacles to usefulness that will continue to operate for some time to come. Meanwhile, the dying wail of millions of heathen, and the solemn tread of nations marching in funeral processions to the gates of perdition, resound in our ears and stir our souls to their profoundest depths. Time is precious, the door abroad is swinging open, and the providential hand which seems to wave us from the one, appears to point us to the other. The spirit of Christ is moving strangely upon our Church, and the fact that a group of applicants now hold out their hands to the Assembly's Committee for commissions to the foreign field, affectingly shows that the question of duty in regard to that field will be pressed upon the consciences of Southern men as it never has been before.

Another effect of the changes resulting from the war, is to counteract an excessive attachment to our native soil, which might hinder a catholic regard for the race; and by evincing the permanence and glory of Christ's kingdom in contrast with the transitoriness and vanity of earthly governments, to detach us from an idolatrous devotion to country, and to expand our sympathies with the cause of the Redeemer throughout the world. To whatever extent they may be cultivated, and in whatever degree they may operate, there is no inconsistency between the several virtues which adorn the Christian character—the graces of the Spirit stamped upon the regenerated and sanctified soul. The harmony which obtains among them is similar to that which exists among the truths of redemption. Truth cannot contradict truth, nor can grace oppose grace. The more the principles of the renewed nature are developed, the more conspicuous does this unity of operation become. The divine sisterhood is unmarred by no jealousies and disturbed by no jars. This is not necessarily the case in the concurrent action of the merely natural affections and the graces of the Spirit. The former ought to be subordinated to the latter, and when restrained and sanctified by grace, they actually coincide and co-operate with them. It is frequently the case, however, that a merely natural principle passes beyond the limits of this subordination, and, developed to an extravagant and unlawful extent, impedes the free and healthful exercise of the Christian graces. Patriotism constitutes no exception to this law. Noble as it is, it is never classed in the Scriptures among the habits peculiar to the regenerate heart. Like parental or filial affection, it is instinctive, and falls into the category of the merely civil virtues. It is the offspring of nature, not the product of grace. When properly regulated and confined in its operation to the discharge of the offices legitimately belonging to it, it is capable of achieving results which are glorious and sublime. But when it passes beyond the bounds of lawful exercise, it is liable to an excessive and disproportionate culture, which causes it to overshadow the nobler graces of the Christian character, and to magnify the temporal and earthly object upon which it terminates over the supreme and ultimate end of our being. It glorifies the State at the expense of the Kingdom of Christ. The abstract idea of country is incarnated in the form of a lovely and

majestic queen, before whom it idolatrously worships under the magical influence of a spell similar to that which bows the fascinated lover at the feet of the mistress of his heart. It is obvious that when thus narrowly and exclusively exercised, it dwarfs and jostles aside those holy principles which bind us to the throne of the Redeemer, and those wide and catholic affections which lead us to seek the welfare of the race. Under the enchanting influence of this principle, even Christian minds in this land, of the highest and noblest order, were wont to exaggerate the office which, in their judgment, their country was destined to discharge in the great work of evangelizing the world. Too much reliance was placed upon the union of patriotic sentiment and the perpetuity of political institutions as instrumentalities to be employed to that end. It is not many years since our pulpits and platforms resounded with this favorite doctrine. It was sure to be uppermost on anniversary celebrations, and no religious festival could be sufficiently exhilarating without its triumphant proclamation. "To Britain and America," is the language of one whose utterances we were accustomed to regard with profound respect, and whose name is embalmed amidst the most sacred memories of our hearts—"to Britain and America, Protestant Christianity looks for her surest friends and her most zealous and persevering propagators. With the dissolution of this Union, all our schemes of Christian benevolence and duty—our efforts to convert the world, to spread the knowledge of Christianity among all people, and to translate the Bible into all the languages, must be suddenly and violently interrupted. It would be the extinction of that light which is beginning to dawn upon the millions of China—the total eclipse of that star of hope which is beginning to rise upon the isles of the sea." "We have looked upon [this Republic] as destined to be a blessing to mankind. Placed between Europe and Asia, in the very centre of the earth, with the two great oceans of the globe acknowledging its dominion, entering upon its career at the very period of the history of the world most eminently adapted to accelerate its progress and to diffuse its influence, it seems to us to be commissioned from the skies as the apostle of civilisation, liberty, and Christianity to all the race of man." Splendid and beautiful dream! Its glorious visions have vanished amidst the smoke of fraternal conflict; its magnificent vaticinations have been hushed amidst the bray of trumpets, the thunder of cannon, and the clash of arms. He whose hand painted this glowing picture, lived long enough—though, alas! his life was short—to see the disruption of the Church he loved so intensely, and sank into his grave amid the throes of a revolution which threatened the existence of the great American Union. The country which was represented as little less than the apocalyptic angel commissioned to publish the evangel of peace and good-will to the world, is herself lacerated by intestine feuds, and upheaved by the tempest of contending passions. But will the work of evangelizing the race therefore cease? Two results may be noted as flowing from the disappointment of the fond anticipations to which allusion has been made, and as affecting the relation of our Church to the work of extending the gospel to mankind.

In the first place, although the attachment of our people to their native soil may not be impaired, the tie which binds them to it is weakened, and the difficulties which, under happier circumstances, would have naturally opposed their departure to other lands, have been correspondingly diminished. It is true that if God calls men to undertake the foreign missionary work, he supplies them with the grace which enables them to make every sacrifice, to relinquish home and kindred and country, in the fulfilment of the divine vocation. But it is at the same time true, that Provi-

dence often accomplishes its results, especially those which are grand and comprehensive in their character, partly through the operation of natural causes. The first wide-spread diffusion of the gospel was coincident in time with the calamities which demolished the Israelitish polity and broke up the national associations of the Jew. So long as the cohesion of that people continued and their magnificent temple-worship remained, Jerusalem was to them the focal point to which their most passionate affections converged. It was easier for the Christian Jew to leave his country when all that had constituted its glory had departed. The consequence was that the dispersion of the Hebrew Christians contributed to the gathering of the Gentile nations. It may be that the mediatorial Ruler will use the trials through which our people are passing as a discipline preparing them to discharge the office of disseminators of his gospel. Already they have disclosed a tendency to emigrate from the land of their birth, which only insuperable obstacles have prevented many from carrying into effect. The existence of that tendency is evidence of the fact which has been mentioned—the weakening of the tie which binds us to our native soil; and at the same time illustrates the bearing of that fact upon one aspect of the missionary cause—the increased willingness of laborers to go forth into the great harvest of the world.

In the next place, as the visions of a country's greatness and importance melt away, the conceptions of the stability and glory of Christ's kingdom, and of the blessings it confers, rise in the Christian mind to greater vividness and strength. Torn away from dependence upon dissolving political organisations, we throw ourselves upon the protection of that kingdom which cannot be moved. Convinced that the hopes of mankind founded upon the governments of earth are doomed to disappointment, we turn to that dominion which shall never deceive the expectations of the race, to that rule which no storms of revolution and no upheaval of the nations can shake. Realising, too, as we pass through the afflictions incident to the fluctuations of earthly institutions, the blessedness of a faith which derives its support from the immovable kingdom of our great Redeemer, we are impelled by the very charities of the Christian heart to seek the gathering of earth's distracted tribes under his benign and peaceful sway. Who of us is there that has not been led, as his confidence in everything human was sinking, to seize the pillars of the mediatorial kingdom, and cling to them for support? And who of us is there that does not see that in its general establishment lies the hope of our ruined and wretched race? Blessed shall he be who shall most contribute to the hastening of that day, when the dissensions of earth shall be hushed in the rule of the Prince of Peace, when the sounds of universal strife shall be lost in the blended chorus of the world—the anthem of united nations rolling in a sea of hallelujahs to the foot of Jesus' throne!

If the effect of our experience of the insecurity inhering in earthly governments shall be to enhance our estimate of the preciousness of Christ's kingdom, and to induce those who are preparing for the work of the ministry to take broader and more comprehensive views of its relation to the necessities of the whole race, we shall not have suffered in vain. No nobler and loftier destiny could we ask for our afflicted Church than that she should be a training school of missionaries, a college for the propagation of the gospel to the perishing hordes of the earth. ✓

There are one or two other considerations to which, as the conclusion of these remarks is approached, it will not, I trust, be regarded as inappropriate to invoke attention. The convulsions through which we have passed, issuing as they did in

the severance of our former ecclesiastical relations, have had the effect of throwing our Church, at least in part, into a new and formative condition. The opportunity has been afforded us of reducing to practice, in our own way, those theories in which we differed from the majority of our old associates. We have been left at liberty to follow the bent of our own judgment and to carry into execution whatever views may be peculiar to us. Some modifications of ancient usages have already been adopted; nor is it reasonable to suppose that the process of change has been entirely arrested. Our Church is still in a forming state. This fact exhibits the importance of taking advantage of that condition to impress upon her those ideas and principles which ought to characterise her when her fixed and permanent habits of thought and action shall have been settled. If the career upon which we have been projected is not only an independent but to some extent a novel one, it is of the last consequence that it should be begun aright. Tendencies, however slight at first, lead at last to gigantic results; incidents, however trifling, may constitute precedents which ultimately concrete into laws; and acts, however inappropriate, may originate habits which it is next to impossible to change. The hand of a child may incorporate into a fusing mass elements which in its consolidated state no amount of force will avail to extract. While, therefore, it becomes us sedulously to guard against the introduction into our Church of theories which are unscriptural or extravagant, it is a duty equally imperative upon us firmly to maintain and earnestly to propagate those ideas which, founded in God's word, ought to shape her policy, and control her acts during all her future course. Now is the time to imbed the cause of Foreign Missions in the very heart of the Church, to settle the question whether or not her Master has called her to preach the gospel to every creature, and so to settle it as to make it improbable that there shall ever arise a ghost of a discussion about it. It was perhaps well that the inquiry should have been raised in our last General Assembly as to the expediency of concentrating our energies upon the Domestic Missionary field. It had the force of a test which served to establish the catholicity of the missionary principle, of a temptation which strengthened the virtue which was tried. In this point of view, though in no other, it may be a matter of rejoicing that the test was applied—the temptation presented. It is not likely that that question will be raised again. The standard of Foreign Missions has been planted among us, and palsied be the arm that would attempt to tear it down! A selfish Church would be a contradiction in terms, a monster drinking from her own breast the milk which was intended to nourish the dying children of want.

The changes which have passed over us have left our Church in an impoverished and struggling condition. This might appear at first to militate against our active prosecution of the Foreign Missionary work. The very contrary is probably true. It is just in such circumstances that the faith of the Church is brought out into lively and vigorous exercise, and faith is the very principle in which the work is grounded. The Master who commands us to undertake the labor is competent to furnish the means of its support. To our faith in this fact the preface of the great commission is addressed. "All power is given unto me in heaven and in earth. Go ye, *therefore*, into all the world, and preach the gospel to every creature." I have the elements of nature, the hearts of men, and the boundless resources of providence at my control. I am able to sustain you. The fact, then, that he calls men to the work, furnishes the presumption that he means to provide them with the means of its accomplishment. The first vocation was given to poor men, and they began to discharge it at a time when the Church was poor.

Wrecked in earthly fortunes, impoverished in worldly goods our Church may be, but she has yet costly jewels which she can contribute to the furtherance of this glorious cause—she can dedicate her children to it. Having nothing to give, we can offer what is worth more than all beside—we can lay ourselves at the Master's feet. And no man need hesitate about consecrating himself to the work on the score of the Church's poverty. The Church's Lord is rich. If he wants men for the work, he can give the heart and the means to the Church to sustain them in its discharge. It may be that the call of so many laborers to go forth into the foreign field implies a brighter prospect in the temporal condition of our people. But whether the prospect be bright or dark, it is ours to obey the Master's command; it is his to see that we are furnished with the ability to fulfil it. We may safely adopt the maxim which governed the missionary lives of such men as the saintly Henry Martyn: "*Tu tua fac cures; cetera mitte Deo.*"

My brethren, I have little to say to you touching your personal duty in relation to this great and blessed work. It is not for me to exhort you as individuals to undertake it. If it shall please the Spirit of all grace to use the remarks which have been made to incite any of you to think of this subject and to pray over it, it is all that I could desire to accomplish. It is for us to pray; it is for God to call. To place ourselves at his sovereign disposal, with the temper of little children to lay our hands in his, and to say in humility and sincerity, Lead on, and we will follow thee,—this we may do, this we ought to do.

Should any of you be led to consecrate yourselves to the Foreign Missionary work, you will do more than could be effected by a thousand appeals, to kindle the flame of missionary zeal in the hearts of our people; you will afford fresh illustrations of the fact that our beloved Church is not insensible to the obligations imposed on her by her Master's last command, or to the miseries of dying men; and you will discharge an office of charity to the deathless souls of the heathen, the consequences of which will keep pace with the sweep of boundless ages. The awful portents of nature, the lamentable tendencies to defection manifested in many parts of the Church of Christ, and the calamitous and appalling events of providence, may indicate that we are approaching nearer and nearer to that solemn crisis of the world's history, that hour of temptation which shall come upon all the earth, that period of universal and unexampled tribulation, which may have the effect of suspending the aggressive efforts of the Church and of absorbing her in the question of her own ability to stand the storm till the glorious dawn of the millennial morning shall break. If so, the momentous work before us ought to be done quickly, and done with all our might.

#### RECEIPTS FOR JUNE, 1868.

SYNOD OF ALABAMA.—*Pby of East Alabama.* Montgomery ch., 100; Talladega ch., 20; Union Springs ch., 23. *Pby of South Alabama.* Government St. ch., 238. *Pby of Tuscaloosa.* Tuscaloosa ch., 10; Eutaw ch., 25; Greensboro ch., 11; Livingston ch., 11.70. \$433.70.

SYNOD OF ARKANSAS.—*Pby of Arkansas.* Batesville ch., 36.25; Jacksonport ch., 34.35; Little Rock ch., 40. *Pby of Ouachita.* Marlbrook ch., 13.25; Washington ch., 33; Arkadelphia ch., 16; Pleasant Grove ch., 4; Tulip ch., 3; Princeton ch., 2.50 \$182.35.

SYNOD OF GEORGIA.—*Pby of Atlanta.* Smyrna ch., 5.50. *Pby of Augusta.* Washington ch., 47.50; Augusta ch., 241.55; Augusta Ladies' For. Miss. Soc., 30; Athens ch., 16.95; S. M. T., 5. *Pby of Florida.* Monticello ch., 34.50. *Pby of Savannah.* Flemington ch., 2; Valdosta ch., 6. \$389.00

SYNOD OF MEMPHIS.—*Pby of Chickasaw.* Lebanon ch., 7.50; Hopewell ch., 11.25; Zion