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ARTICLE I.

UNIFICATION.

1. *The South.* An Address delivered by W. L. Trenholm, Esq., on the Third Anniversary of the Charleston Board of Trade. April 7, 1869. Charleston, S. C.: Walker, Evans & Cogswell.
2. *A Continental Empire, from the Polar Sea to the Isthmus of Panama, including all contiguous Islands.* *New York Herald*, May 1 to 31, 1869, inclusive.
3. *Proceedings of the Old and New School Assemblies in New York.* *New York Observer*, May 27 and June 3, 1869.

Many years ago, one of the monthly magazines published a humorous article, in which the writer affected to describe the condition of humanity in the middle of the twentieth century. The capital of the planet was located in the island of Borneo—a city of remarkable magnificence, the residence of the magnates in “The Republic of United Interests.” The central idea of the essay was the unification of the race; and the drapery of the story, ingeniously constructed and dexterously applied, exhibited this idea in all the relations of life. The great old

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a representative man—and a representative man in the Free Church of Scotland. And let not the reader forget, while he peruses the observations of the author upon the last topic especially, that the Free Church therein represented is not to be regarded as tinctured in the slightest degree with an Erastian spirit. Her noble exodus from all connexion with the State, rather than submit to its interference with her rightful powers as an independent spiritual commonwealth, must forever entitle her and her representative men to speak their views respecting all the relations of Church and State, without being liable to any suspicion of such tendencies. We may or we may not be able to accept her teachings on this difficult subject; but she has proved herself too honest and conscientious not to be heard patiently and respectfully by all who desire more light upon intricate questions.

ARTICLE VI.

FOREIGN MISSIONS.

Foreign Missions—Their Relations and Claims. By RUFUS ANDERSON, D. D., LL.D., late Foreign Secretary of the American Board of Commissioners for Foreign Missions. Charles Scribner, New York.

We know of no volume that comprises in so short a compass as much solid and valuable information in relation to the great work of foreign missions as the one before us. It is the substance of a series of lectures delivered by the author to the students of a number of the Northern theological seminaries during the last winter, and is now published for more extended circulation. We give it a hearty welcome, and have no doubt that it will do a great deal to promote the cause of missions. We have long regarded Dr. Anderson as one of the greatest men of the age. Certainly no man living, either in this country or

Europe, on heathen ground or in the Christian world, has done more by his personal influence to promote the spirit of missions among the churches, or to spread the knowledge of the gospel among the unevangelised nations of the earth. For a period of more than forty years, he has devoted all the energies of a noble and earnest mind to the almost exclusive study of this one great subject. Had his early life been devoted to the study of theology, law, politics, or general literature, he would no doubt have attained to a high position in any of these departments. But his heart was early and deeply interested in the great work of evangelizing the heathen nations of the earth; and he rightly judged that this was an undertaking vast and important enough in itself to occupy all the energies of his noble and enthusiastic mind, and they were heartily and unreservedly consecrated to it. But not only did Dr. Anderson study the subject of missions, but he had peculiar advantages for making himself thoroughly acquainted with every department of the work, both in this country and in foreign lands. From his official position, he has not only been personally acquainted with all the missionaries sent out by the American Board, and been in constant and intimate correspondence with them for a period of forty years, but he has had the opportunity to visit, for personal inspection, a large number of the missions of that Board, as well as those of other missionary associations, especially those around the Mediterranean, in Western and Southern Asia, and the Sandwich Islands. His views and observations, therefore, cannot but be of the highest value to the Church at large. We regret somewhat that he did not institute a formal comparison between the workings of the various schemes of missions in the different countries which he visited. It would, perhaps, have appeared somewhat invidious, but it would have been a matter of great importance to the cause of missions nevertheless. There are some things in his book, especially in relation to church government, to the manner in which the gospel is to be propagated in Africa, as well as some allusions to the South, to which exception may be taken; but these are so few and slight that they fade away before the great facts and results that are brought to view. We

are glad to know that the venerable author is devoting the evening of his life to the preparation of a more extended volume on the same great subject. In the meantime, the volume before us affords ample material for thought and reflection, and we select a few leading topics for our present consideration.

Nothing connected with the present aspect of foreign missions is more remarkable than those wonderful interpositions of divine providence by which both the Christian Church and the heathen world have been prepared, the one to receive and the other to impart the blessings of the gospel. Persons whose memories extend back over a period of forty or fifty years have a very distinct impression of these wonderful changes. The great heathen nations of the earth, fifty years ago, appeared, almost without exception, to be entirely beyond the reach of the gospel. Africa, for example, in consequence of the insalubriousness of the climate, the rude and savage character of her people, the prevalence of piracy and the slave trade along all her borders, the want of lawful commerce with the civilised world, and other causes, seemed to be placed entirely beyond the reach of the gospel of Jesus Christ. India, to human appearances, seemed to be quite as inaccessible. There are those living who distinctly remember that the first efforts to establish American missions in that part of the world were entirely frustrated, though this was done more through the jealousy of the British East India Company than from any hostility of feeling on the part of the natives of the country. China, with its 400,000,000 of inhabitants, was more thoroughly locked against the influences of Christianity than either of the other two countries. Morrison and Milne, the pioneer missionaries to that land, were debarred from all intercourse with the people, except the few attendants upon the tea factories near Canton, and even with these their intercourse was very restricted. Nor was this exclusive policy ever relaxed during the lives of these holy men. All they ever effected in the way of missionary labor was to translate the word of God into the language, and throw a few handfuls of the good seed, in the form of religious tracts, over those dense walls which separated them from the millions within. Japan, as is

well known, not only excluded Christianity by legal enactments, but in order to guard more effectually against its entrance, she cut herself off from all intercourse with the civilised world for a period of more than three centuries. The teeming multitudes of the isles of the Pacific Ocean, fifty years ago, so far as they were known to the Christian world, were regarded as fiends in human form and as lying entirely beyond the reach of Christianity.

But what is the state of the case now in relation to these countries? Of what one of them can it be affirmed with truth that it is now out of the reach of the gospel? Piracy and the foreign slave trade have been superseded on all the seas and shores of Africa by lawful commerce; the savage and lawless character of her people has been greatly modified by the combined influence of Christian education and lawful commerce; the deleterious effects of malaria have been counteracted in a great measure by the discoveries and improvements in medical science; missionaries, by the blessing of God, have been enabled not only to acquire and maintain a firm footing at most of eligible points along her seaboard frontier, but they are gradually pushing their missionary operations toward the very heart of the country. At the same time, the outlet of one and the source of the other of the two great rivers of Africa—geographical problems that had baffled the researches of the civilised world for more than three thousand years—have been discovered, the results of which are, that one of them will furnish a highway to missionaries to the heart of Central Northern Africa; whilst the other will take them to the centre of the heretofore unexplored regions of Central Southern Africa. Nor have the changes in the outward condition of India been less marked. Not only has the opposition of former years passed away, but facilities are now enjoyed for traversing the country and preaching the gospel in that land, of which the early missionaries never dreamed. A system of railways is under construction, which, when completed, will be more than ten thousand miles long, and will bring the remotest portions of that great country into close contact with each other. More than five thousand miles of the whole has

already been completed and is now in full operation. One line of it extends along the valley of the Ganges from Calcutta to Delhi, a distance of something more than one thousand miles. Another extends from Allahabad, a point of intersection on the railway about half way from Calcutta to Delhi, to Bombay and from thence to Madras. A third runs from Calcutta in a north-easterly direction towards China, and will no doubt soon become the common medium of communication between these two great countries. When this whole system of railways is completed—and no doubt it will be in a very few years—missionaries will not only be enabled to visit all the more remote and inaccessible portions of the country, but they will do it in as many days as it formerly required months. Not only will the missionary be saved great expense and fatigue by this arrangement, but he will be enabled to contribute four times as much active missionary labor to the upbuilding of the Redeemer's kingdom in this far-off land.

But China is undergoing changes in her outward condition that may, in the providence of God, bring about even greater results. Not only have all her important seaports been thrown open to the influences of Christianity, but her roads, her canals, and her rivers, are all made tributary to the same great cause. More than this, three great railways are contemplated, which, when completed, will open up almost every portion of this vast empire for the spread of Christianity. One of these, projected by the French, will extend from Cochin China on the south, from south to north, through the whole length of the empire; a second, contemplated by the British Government, will extend from Burmah in a diagonal direction to the northeastern corner of the empire; and the third, contemplated by Russia, will extend directly across all her broad northern provinces. Now when all these are accomplished, they will not only exert a powerful influence upon the moral, social, and commercial, condition of China itself, but upon the world at large. What will be their ultimate effect upon the spread of the gospel in that empire, can be fully known only to Him under whose superintending providence they are brought about. So we might, if time and space

allowed, speak of the great changes that have been brought about in the condition of Japan, New Zealand, Madagascar, and the Polynesian islands, but we refrain.

Nor has the same period been characterised by less marked changes in the condition and circumstances of the Christian Church. If the heathen have been brought to our very doors by the providence of God, the Church has been equally prepared by his grace to impart to them the blessings of the gospel. This was by no means the case fifty years ago. At that time the Church felt very little interest in the conversion of the world. She neither understood her own true vocation, nor the claims of the heathen world. The command of the Saviour to preach the gospel to every creature was construed as having special application to apostolical times, and the Church strengthened herself in this position, by the assumption that the great heathen nations of the earth were entirely beyond her reach. At the same time her pecuniary resources, and her facilities of access to the heathen, were very limited. But now her circumstances are entirely changed. Providence has poured wealth into her lap without stint. Facilities of access, even to the remotest portions of the earth, are being multiplied every day; and the claims of a perishing world are now felt as they have never been since the days of the apostles.

Now, by what means have these great changes and coincidences been brought about? Different classes of men will account for them according to the various points of view from which they are contemplated. Scientific men will regard them simply as the natural results of the scientific discoveries of the age. The man of commerce will see in them nothing but the natural consequences of the commercial activity of the times. The man of humanitarian views will glory in them as the natural fruits of the progress of society. But the true Christian philosopher will recognise the hand of God behind and above all these subordinate agencies, and will regard them but as the pre-sages of those richer and more abundant spiritual blessings which God is about to shower down upon our miserable world.

The extent and results of missionary labor is another most

important feature in the progress of modern missions. On this particular point we fear there is very little correct information even among well informed Christians. The history of modern Protestant missions, with a few unimportant exceptions, is all comprised within this present century. Our author remembers the time when there were no Christian missionaries in Turkey, in China, in Burmah, in the Indian Archipelago, among the islands of the Pacific Ocean, very few in India, and none on the continent of Africa, except at Sierra Leone and the Cape of Good Hope. But how is it now? There are fourteen separate missionary associations in this country; twenty-one in Great Britain, not including several that are intended to operate exclusively upon the Jews; and thirteen on the continent of Europe—forty-eight in all, and all actively engaged in the great work of evangelising the heathen nations of the earth. The whole amount of funds raised and disbursed by these various associations during the year 1868, was \$5,355,698. The receipts of the Church Missionary Society, representing the evangelical portion of the English Church, was \$754,320; those of the Wesleyan Missionary, were \$584,260.00; of the London Missionary Society, representing the Congregationalists and the Independents of England, were \$526,445.00; the American Board of Commissioners for Foreign Missions, \$530,885.00; the Old School Presbyterian Board of Foreign Missions, \$312,828.00; and the Methodist Episcopal Missionary Society, \$275,866.00. The whole number of foreign missionaries is about two thousand, whilst the number of native assistants of various classes, is upwards of three thousand. Missionary stations have been established and are maintained among all the principal Indian tribes in this country and British America; in different portions of Mexico and South America; in every considerable group of islands in the Pacific Ocean; in Western, Eastern, and Southern Africa; in the various islands and countries bordering upon the Mediterranean; in Eastern Europe: in Western, Central, and Eastern Turkey; in India, not only along the Ganges and the Indus, but along the whole of its southern and southeastern borders, including the island of Ceylon; in Burmah, Siam.

Assam, and Singapore; in almost every seaport of China, as well as in many of her inland town and cities; in Japan; in New Holland; in New Zealand, and in Madagascar. Not only have missions been established and maintained in all these countries, but in most of them there have been witnessed triumphs of divine grace that have no parallel since apostolical times. We can do little more than allude to some of these results. Sierra Leone, on the western coast of Africa, has been one of these favored scenes. That community, of eighty or one hundred thousand souls, is made up almost entirely of recaptured Africans, brought there from time to time in a condition of the most abject poverty, ignorance, and barbarism that can be conceived. Active missionary operations were commenced among them by agents of the Church Missionary Society about fifty years ago, the results of which are that a large number of Christian churches have been organised, over which native pastors preside, and into which more than twenty thousand hopeful converts have been gathered. All of the native pastors are supported by the people themselves; six separate missions are maintained by them among the neighboring native tribes; and the Church Missionary Society, by whose agency the work has heretofore been carried on, regard their work as completed in this particular place.

A still more remarkable state of things exists on the island of Madagascar. It is about fifty years since the London Missionary Society sent its first agents to this people. The well known Radama was the sovereign of the island at the time. Under his mild and benignant reign, the gospel made very considerable progress, and a goodly number of churches were organised. The missionaries reduced the language to writing, and translated the word of God and various other religious books into it. After the death of Radama, his widow, a wicked and cruel pagan woman, succeeded to the throne, and, for a period of thirty years, persecuted her Christian subjects with a degree of bitterness and cruelty that scarcely has any parallel since the days of Nero. Some were poisoned; some were hanged; some were speared; some were thrown over a fatal precipice; and

many were banished or sold into slavery. It is estimated that more than two thousand Christians perished in these various ways. But Christianity silently extended itself, notwithstanding all this opposition and persecution. For the last eight years, the throne has been filled by a Christian sovereign, and the progress of the gospel has been most wonderful. There are within and immediately around the capital ninety organised churches, upwards of one hundred native pastors, and more than five thousand native members. In the space of four years, the number of nominal Christians has been doubled, whilst the communicants have increased more than tenfold. Christianity, from present appearances, will soon become the prevailing religion of the island.

Every intelligent Christian is familiar with the history and results of missionary labor in the Sandwich Islands. It is not necessary to enter into any extended details. It is stated upon trustworthy authority that nearly one-third of the population are creditable members of the Church, of whom more than eight hundred were received during the year 1868. There are thirty large native churches, each one of which supports its own pastor. These same churches support thirteen native missionaries in the Marquesas and Micronesian Islands. Their contributions to the various causes of benevolence the last year were more than \$29,000 in gold, or about \$40,000 in our currency. Dr. Anderson remarks: "Having myself traversed all the Sandwich Islands, five years ago, I do not hesitate to declare the United States to be no more entitled, as a whole, to the appellation of Christian, than those islands."

The progress of Christianity in Central and Eastern Polynesia has not been less encouraging. Dr. Mullens, the honored Secretary of the London Missionary Society, remarks: "Sixty years ago, there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolater in the islands of Eastern or Central Polynesia, where missionaries have been established. The hideous rites of their forefathers have ceased to be practised. Their heathen legends and war songs have been forgotten. Their cruel and desolating tribal wars, which

were rapidly destroying the population, appear to be at an end. They are gathered together in peaceful village communities. They live under recognised codes of laws. They are constructing roads, cultivating their rich lands, and engaging in commerce. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognised members of the Christian churches. They educate their children, endeavoring to train them for usefulness in after life. They sustain their native ministers, and send their noblest sons as missionaries to the heathen lands which lie farther to the west. There may not be the culture, the wealth, the refinements of the older lands of Christendom. These things are the slow growth of ages. But these islands must no longer be regarded as a part of heathendom. In God's faithfulness and mercy, they have been won from the domains of heathendom, and have been added to the domains of Christendom."

But the most signal display of the power of the gospel over the heathen mind is to be found in connexion with the wonderful changes that have been effected in the condition of the Feejee Islands. Every school-boy is familiar with the fact that the very name of these islands was synonymous with all that is barbarous and cruel in the history of our fallen race. In former years, and not more than a score of years ago, sailors would perhaps have preferred to be swallowed up by the Maelstrom itself than to have been shipwrecked on the Feejee Islands. Savage warfare, polygamy, infanticide, and cannibalism, were the distinguishing characteristics of that people until a comparatively short period. About thirty years ago, a mission was commenced among them by the Wesleyan Missionary Society of England. In a comparatively short time, the Scriptures were translated into their language and placed in the hands of more than 100,000 of the people. It is estimated that not less than 90,000, including the children of the Sabbath-schools, were in the habit of attending public worship, of whom more than 22,000 were recognised members of the Church. There were more than six hundred Feejee preachers, of whom forty-eight had

received ordination, or were expecting to do so; whilst the teachers were about one thousand and the number of pupils about thirty-six thousand. An officer of the English navy, speaking of a recent visit to that people, says: "I was very much impressed with the scene before me. Only fifteen years before, every man I saw was a cannibal. Close to me sat the old chief, Bible in hand, and one of the most sanguinary and ferocious in this terrible land; and in twenty yards of me was the site of the fatal oven with the tree still standing, covered with the notches that marked each new victim."

Among the Karens, a field occupied mainly by American Baptists, the results of missionary labor, in some respects, transcend all that has as yet been adduced. A well known native preacher, by the name of Quala, was the honored instrument in the conversion of more than two thousand of his countrymen in the short space of three years. The Rev. Mr. Vinton, a well known American minister, in the course of six years,—between the years 1852 and 1858,—was instrumental in founding forty separate churches, of establishing thirty schools, and of gathering between eight and nine thousand converts, besides training during the same period one hundred native preachers and evangelists.

Among the Shanars, a community of devil-worshippers in Southern India, the Rev. Mr. Tucker, a representative of the Church Missionary Society, during a ministry of twenty years, was permitted to baptize more than three thousand of these people, whilst a hundred thousand, at least, have been brought in some measure under the influence of Christianity. But our space forbids the further multiplication of such illustrations. Enough has been stated to show that the gospel is making as great conquests in heathen as in Christian communities, if not greater.

But the progress of the gospel in heathen lands must not be estimated simply by the number of churches that have been organised or the number of converts that have been gathered into them, though this is undoubtedly the great and primary object of all Christian missions. Much has been effected in preparing the way for the more rapid spread of the gospel here-

after. Much missionary labor has necessarily been devoted to this preparatory work. The languages of most of these nations had to be studied out and reduced to writing; it was necessary that the Scriptures, as well as other religious books, should be translated into them and circulated among the people. Much time has also been spent in training teachers and preachers of the gospel; in demonstrating the folly and the sin of their various systems of idolatry; and in disseminating amongst the masses the great and cardinal principles of the Christian religion. The amount of labor performed in connexion with this necessary and preparatory work would scarcely seem credible to any except those who have had some experimental knowledge of the subject. Dr. Anderson states that the missionaries of the American Board alone had reduced twenty of these barbarous languages to writing. Within the last half century, the entire Bible has been translated into thirty-nine languages, outside of Christendom; the New Testament into thirty-five others; and portions of the Sacred Scriptures into forty-eight others—making one hundred and twenty-two languages in the great field of missions that have been enriched and ennobled by having portions of God's word translated into them. Something like ten millions of copies of the Sacred Scriptures have been circulated among these nations, which, our author forcibly remarks, "is a far greater number of copies than were in the hands of mankind through all the ages of the world from Moses to the Reformation." The number of other religious books that have been printed and circulated among these people, it is impossible to state. The missionaries of the American Board alone have published a greater or less number in forty-two of these languages, amounting in the aggregate to more than a thousand million of pages. The American Baptist Union have published in thirty languages, and to the amount of two hundred millions of pages. These two missionary societies together have published in sixty of the different languages of the unevangelized world, and the number of separate works does not fall far short of three thousand. Here is leaven enough, one might think, to leaven the whole lump of heathendom. Certainly seed enough has

been sowed to bring forth a richer harvest than the world has ever witnessed.

But the leading topic of the volume under review, and one undoubtedly of the most weighty importance, is the *proper mode* of conducting the work of foreign missions. Our author regards Paul as the great model missionary, and his plan of operation as the only wise and safe guide for the Christian Church at the present day. He regards Paul, apart from the exercise of his apostolical functions, simply as an evangelist, as that term is defined and understood in the New Testament Scriptures: that he never became the pastor of any of the numerous churches he founded, but appointed pastors and elders over them, and went on founding new ones, but retained the oversight of the whole, revisiting them from time to time for the purpose of confirming them in sound doctrine and aiding them in the administration of church government. He thinks that modern missionaries ought to act on these same general principles: that they should never become pastors of churches among the heathen, but should appoint pastors and elders from among themselves; go forward to form new churches, but maintain a general oversight over the whole, as Paul did, so long as there was any necessity for such oversight. He thinks, also, that the missionary ought to look to the churches at home for his personal support, whilst the native pastor should look to the church to which he ministers for his, and be content with such salary as the people may be able to give. He would apply the same principles to the teacher of the common or parochial school; but would have the missionary retain in his own hands the higher departments of education, especially the training of ministers, the translation and circulation of the Sacred Scriptures and other religious books, the expenses of all of which, for the time being, should be borne by the churches in Christian lands. He advocates this general plan in opposition to the one which has been pursued by almost all the great missionary associations, (the American Board, of which he has been the Secretary, among others,) and according to which the missionary has almost always become the pastor of the first church he might form. Very few native pastors were

brought into requisition even after the missionary work had been carried on for a period of thirty or forty years, and according to which the almost entire expense of the work continued to be sustained by the churches at home. The practical effect of this mode of operation was to dwarf these native churches, repress their energies and their benevolence, and keep them in a state of unnecessarily prolonged tutelage. At the same time, the gospel, under this system, made very little progress beyond the immediate confines of the missionary stations, and the question was constantly asked, when will the world be converted at this rate? Within the last fifteen or twenty years, however, all the older and more extended missionary associations, both in this country and in Europe, have adopted the course advocated by our author, and the most important and satisfactory results are rapidly developing themselves. Actual experiment shows that native Christians, when properly selected, are much more capable of discharging the solemn and responsible functions of the ministry than was supposed by even those who knew them best. Native churches are not only developing extraordinary energy and benevolence, but they are setting examples of humble, self-denying piety, that churches in Christian lands might do well to imitate; and the gospel, under this new *regime*, has made much greater progress in the last ten years than it did the previous forty years. No one has done more to bring about this change in the management of the missionary work than our author himself. He does not claim the credit of it; but, in our judgment, no man living has done as much to bring it about. We remember very distinctly the opposition that was raised, not only by intelligent Christian men in this country, but by many of the ablest and most experienced missionaries on heathen ground, when he first attempted to carry these principles into practical effect. But the plan is now regarded with very great favor, and, with the exception, perhaps, of the Scotch missionary societies, is very generally practised.

We have no doubt ourselves of the general correctness of these principles. It is a matter of the greatest moment that all newly formed churches, whether in Christian lands or in the

heathen world, should be thrown as soon as possible upon their own resources. In no other way can their energies and their benevolence be properly developed. They should be trained from the very outset, not only to maintain the preaching of the gospel for themselves, but to aid in extending its blessings to others. In no other way can they ever fulfil their destiny as churches of the Lord Jesus. Help, except where it is absolutely needed, or under extraordinary circumstances, is almost sure to generate an eleemosynary spirit, and cannot fail to paralyse the energies of all such churches. Much harm has been done in this way, we have no doubt, in connexion with our domestic missionary operations. Churches that might have risen to power and influence, if they had been trained to habits of benevolence and self-reliance in the earlier periods of their history, have sunk into inefficiency and insignificance by being helped after they were able to help themselves. A mean and contracted spirit is often generated by such treatment, and it is one of the most difficult things in the world to restore to a church the spirit of true Christian manliness that has been fed too long by the hand of charity. This same course has no doubt been pursued by foreign missionaries to a disastrous extent. They have not only preached the gospel to native churches, but, in the great majority of cases, without charge. Their object undoubtedly was to show the heathen that they were actuated by disinterested motives; but this was illustrating one Christian excellence at the expense of another. The general tendency of all such gratuitous services, especially in heathen communities, is not only to countenance and strengthen feelings of selfishness, but to make them undervalue the gospel itself. Nor is it less important that native churches should be trained to self-government. So long as the white missionary presides over them, they follow in his lead and abide by his decisions, without forming any independent opinions of their own or ever becoming fitted for self-government. It would be better for them to have the reins placed in their own hands at an early period, even if they would certainly make mistakes. The correcting of these mistakes would become an important means of discipline, and might lead

them to clearer views of proper church government than they could get in any other way.

Missionaries have erred also, without doubt, in being too slow to admit native Christians to the exercise of the ministerial office. In relation to the standard of ministerial qualification, particularly so far as literary attainments are concerned, they have been governed too much by the standard deemed necessary for civilised countries. Apart from the question of the general expediency and desirableness of adopting such a high standard for heathen lands, we question very much whether heathen youths have the *intellectual capacity* to go through the full curriculum of study prescribed by our colleges and theological seminaries. So far as our own observation goes, they either break down in the attempt, or are so completely exhausted before they get through, that they are good for very little in after life. Nor ought this to occasion surprise. It is unreasonable to suppose that men descended of heathen parentage, where the intellect has lain dormant for centuries, could at once rise to the intellectual stature of men of a cultivated race. No doubt the progress of the gospel has been greatly impeded by keeping native Christians out of the ministry altogether, or by attempting to put them through a course of study not suited to their capacity.

Still, however, while we admit the soundness of the views which we are considering, and anticipate the most important results from their practical working, we think, nevertheless, there is great danger of pushing these views too far and too rapidly. Whilst it is true that they bear the stamp of apostolic sanction, it is equally true that the very apostle who is regarded as the model missionary, guarded the purity of the churches he formed with the utmost care; and no one ever uttered stronger warnings against the admission of unsound men into the sacred office of the ministry. The great danger is that the work will be done imperfectly and superficially, and above all that poorly educated ministers—especially such as the apostle denounces as “novices”—will be likely to sow as much error as truth. Churches that are prematurely hurried into the exercise of self-government, and served by officers incompetent to the task, are very

apt to have a transient existence, or be swallowed altogether by the predominance of error. Too much care cannot be exercised in laying the foundation of the missionary work deep and broad. Missionaries are now building up Christian churches in the very places where the apostle reared his most flourishing churches. If he had had such facilities for giving permanency to his work—especially in printing and circulating the Sacred Scriptures, in diffusing religious intelligence among the people, and of thoroughly educating ministers—those churches would perhaps, with the blessing of God, have continued to live and flourish to the present day, and thus the necessity would have been superseded, of rebuilding on the same foundations. We see the practical working of this plan (perhaps we should say the true plan perverted and abused) among the colored people immediately around us. Ignorant and uncultivated men are hurriedly and almost indiscriminately introduced into the ministry; churches are constructed out of the most heterogeneous and incongruous materials; and the consequences are, that not only absurd and superstitious notions, but the most fatal heresies are fast taking hold of the minds of the people. How these superstitions and heresies are hereafter to be purged out of their minds it is not easy to foresee. Error mixed up with a little of the leaven of truth is sure to take a stronger hold upon the human mind, and is far more difficult to be eradicated, than when it stands in its own strength. The wiser course in all such enterprises is to make sure every acquisition, even if we must go the slower for it. To do the work hurriedly and imperfectly but implies the necessity for doing it over again. The first and great business of the Church is to sow the seed of divine truth far and wide over the face of the earth, leaving it for the Holy Ghost to fructify and give it external form in his own time and way. We would not have these words of caution construed as opposed to the plan of conducting missions advocated by Dr. Anderson, but simply to guard against the abuses of that plan. We think that he has done a most important service in bringing to the light and correcting many serious mistakes; and if his views are consistently carried out, they cannot, with the blessing of God, fail to bring about the happiest results.