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ARTICLE I.

AN EXAMINATION OF CERTAIN RECENT
ASSAULTS ON PHYSICAL SCIENCE.

Theological Education. A Memoir for the consideration of the General Assembly of 1866, in Memphis. *Central Presbyterian*, Oct. 3, 10, 17, 24, and 31, 1866.

Memorial from the Rev. Robert L. Dabney, D. D., on Theological Education. Presented to the General Assembly at Mobile, May 21st, 1869.

Syllabus and Notes of the Course of Systematic and Polemic Theology taught in Union Theological Seminary, Virginia. By R. L. DABNEY, D. D. Published by the Students. Richmond: Shepperson & Graves, Printers. 1871.

A. Caution against Anti-Christian Science. A Sermon on Colossians ii. 8. Preached in the Synod of Virginia, October 20, 1871, by ROBERT L. DABNEY, D. D. This sermon is printed by request of Lieutenant-Governor John L. Marye, Major T. J. Kirkpatrick, George D. Gray, J. N. Gordon, F. Johnson, and others, elders of the Presbyterian Church. Richmond: James E. Goode, Printer. 1871.

The "Memoir" on Theological Education published in the *Central Presbyterian* as intended for the consideration of the Memphis General Assembly, was not brought to the notice of that body; but in a somewhat modified form was presented as a "Memorial" to the General Assembly which met at Mobile in

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planatory (as they suppose) of some scriptural allusion, and who feel pained and disappointed when the general course of discovery in any department of science runs wide of the notions with which particular passages in the Bible may have impressed themselves. To persons of such a frame of mind it ought to suffice to remark, on the one hand, that truth can never be opposed to truth, and, on the other, that error is only to be effectually confounded by searching deep and tracing it to its source. Nevertheless, it were much to be wished that such persons, estimable and excellent as they for the most part are, before they throw the weight of their applause or discredit into the scale of scientific opinion on such grounds, would reflect, first, that the credit and respectability of *any* evidence may be destroyed by tampering with its *honesty*; and, secondly, that this very disposition of mind implies a lurking mistrust in its own principles, since the grand and indeed only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of *fair* discussion." Discourse on the Study of Natural Philosophy, pp. 6, 7, 8.

ARTICLE II.

MISSIONS TO THE ORIENTAL CHURCHES.

History of the Mission of the American Board of Commissioners for Foreign Missions to the Oriental Churches. By Rev. RUFUS ANDERSON, D. D., LL.D., late Foreign Secretary of the Board, in two volumes. Congregational Publishing Society, Boston, Mass. 1872.

These volumes constitute the second of a series of histories of the different missions that have been carried on by the American Board of Commissioners for Foreign Missions in various parts of the unvangelised world during the present century. The venerable author, now more than three score and ten, was Secretary of that Board for more than forty years, and of consequence, had more to do in founding and shaping their general course than any other man, dead or living. During the earlier periods of these missionary operations, the Presbyterian Church

in both its branches, the Congregational and the Dutch Reformed Churches were all united in sustaining and carrying the work forward. Each one furnished means and agents freely without regard to the particular fields in which they were to be employed. As far back as the year 1837, the Old School branch of the Presbyterian Church withdrew from this union and established missions of their own. Some years later the Dutch Reformed Church followed their example and commenced anew a work of missions on their own responsibility as a Church of the Lord Jesus Christ. Two missions, however, one in Southern India and the other in China, were transferred to the Board of the Dutch Church at the time of its separation. From that time until 1870, the whole of the work that had been undertaken on the responsibility of four branches of the Church, was sustained by the joint efforts of the Congregational and New School Presbyterian Churches. The reunion of the two branches of the Presbyterian Church in 1870, left the American Board the sole proprietors and occupants of the original work. By an amicable arrangement, however, a number of their missions were transferred to the care of the Board of Missions of the re-united Presbyterian Church, those particularly in Syria, in Nestoria, on the Western Coast of Africa, and several of those among the Indian tribes of North America. In consequence of these additions to the work that had previously been undertaken by the Old School branch of the Presbyterian Church, as well as the augmented pecuniary resources resulting from this re-union of the two bodies, the Presbyterian Board was placed at once abreast, if not ahead, of the American Board, both as to resources and the extent of the work in which they are respectively engaged.

Previous to the transfer of the missions just mentioned, the work of the American Board had expanded itself into immense proportions; too large, one might be tempted to suppose, to be managed by any one missionary organisation. It had missions among a large number of the Indian tribes of North America; in the Sandwich and Marquesian islands; in Western and South-eastern Africa; in Eastern Europe; in Syria and Palestine; in Western, Central, and Eastern Turkey; on the Western borders

of Mesopotamia; in Western Persia; in Western and Southern India; on the Island of Ceylon; in Southern and Northern China; and more recently in Japan and several of the Papal States. It is obvious to reflection that none but a mind of extraordinary endowment could have grasped and controlled an enterprise of such vast proportions and such almost endless details. But this our venerable author did for a period of nearly fifty years, and with undoubted and eminent success. In the good providence of God, he is permitted to spend the closing years of his life in quietly recording the interesting details of this work, and thus not only living over again his own life, but furnishing facts and experience that will be of incalculable value as long as the Church is engaged in disseminating the knowledge of the gospel among the unevangelized nations of the earth.

No portion of the earth comprises within itself so great a variety of races, languages, or different forms of religion as the Turkish Empire, and especially is this true of Asiatic Turkey. Here Turks, Greeks, Arabs, Koords, Jews, Syrians, Druzes, Armenians, and Nestorians, mingle together in almost every community, and yet each one retains its own language, its own religion, its own costume, and its own nationality as distinctly as if they lived in remote localities. Islamism is, of course, the predominant religion of the realm. Interspersed among this Moslem population, however, there are various sects of nominal Christians, differing very much among themselves, but alike in this, that none of them have retained any of the essential elements of what may be called true, evangelical Christianity. Among these nominally Christian sects may be mentioned the Greeks, Maronites (adherents of the Church of Rome), Syrians or Jacobites, Nestorians, and Armenians, as well as a large number of Jews. All of these sects, like that of the Church of Rome, have overlaid the truth of the gospel with so much of human tradition, as not only to have almost extinguished its light, but to have, by the same course, well nigh forfeited all claim to be regarded as branches of the Christian Church at all. These Christian sects, including those in European Turkey, amount in population to 12,000,000, or nearly one-third of the

whole empire. The adherents of the Greek Church are far the most numerous, especially if those who profess this religion in European Turkey are taken into the account. The Armenians are next in point of numbers, and may be found in all the cities, towns, and villages of both divisions of the empire, but particularly in Asiatic Turkey, where it is supposed they amount to 2,000,000. They are not only numerous and widely scattered, but wherever found are known to be active, enterprising, and influential. The Nestorians do not amount to more than one or two hundred thousand, and are to be found mainly in Western Persia and the mountains of Eastern Turkey. The Maronites are to be met with mainly in Syria and the mountains of Lebanon, but great efforts have been made, especially of late years, by the Church of Rome to extend its influence even to Mesopotamia. The Jacobites are the least numerous of all these sects, and are confined in a great measure to the southeastern portion of the Empire.

The whole field of missionary operations in Asiatic Turkey has usually been characterized in the Annual Reports of the American Board under the heads of seven separate missions, viz.: Mission to the Greeks, Mission to the Jews, the Syrian Mission, the Mission to the Armenians, the Nestorian Mission, the Assyrian Mission, and the Mission to the Mohammedans. This last mentioned is more prospective and preliminary than in actual progress. That to the Armenians is the most important and extensive of them all, and of late years has been subdivided into what are now known as the Missions of Western, Central, and Eastern Turkey. The Mission to Syria, (including Palestine) is the oldest of all these missions. Its history covers a period of fifty-two years, dating back to the times of Fiske and Parsons. The Greek Mission covers a period of forty-four years; the Armenian, forty-one years; the Nestorian, thirty-eight; and the Assyrian, about ten years. The Jewish Mission was continued for a period of thirty years, and was then transferred to the English and Scotch Jewish Missionary Society, which was then more extensively engaged in this particular department of the work. About the same time the Greek Mission, espe-

cially that branch of it in Greece proper, was given up, except that Jonas King was permitted to continue his labors under the direction of the Board until the close of his life, which occurred only a few years since. Neither of these missions can be regarded as successful. Up to the time referred to, as was the case in the days of Paul, the gospel still continued to be a stumbling block to the Jew, and to the Greek foolishness. The average period of the history of the other missions, all of which have been eminently successful, amount to about the third of a century, a fact that should be kept distinctly in mind as we endeavor to form a just estimate of the actual results that have been brought about by these earnest and protracted efforts.

The plan originally adopted for restoring a pure and living Christianity to this portion of the earth, seems to have been characterised by great wisdom and extraordinary foresight from its very incipiency. In the first place it was clearly foreseen, that it would not be possible, humanly speaking, to make any salutary impression upon the minds of the great mass of the Moslem population, except by restoring a pure and living Christianity to these nominally Christian sects interspersed among them. But in the existing state of these sects, they were a hindrance rather than a help to the introduction of a pure gospel. Given up as they were at the time to ignorance, superstition, and intolerance, they did a great deal to disparage the cause of truth in the eyes of the Mohammedan population. Still it was felt that if a pure spiritual life could be infused into these dead forms, they would become the most effective agents that could be employed in imparting the same blessings to the surrounding masses. Indeed there was no other way of reaching or influencing the Mohammedan minds, so intolerant and bigoted have the Mohammedans always shown themselves to be. It was a wise arrangement, therefore, to commence operations in the first instance among these Christian sects.

Another feature in the original plan, whether wise or not, we shall not undertake to determine, was to refrain from all attempts to change or revolutionise the prelatical character of these corrupt churches. All that was to be aimed at was to infuse new life

into these existing outward forms. It was thought, perhaps, that any efforts, especially in the earlier stages of the work, to revolutionise the form of church government, would not only provoke unnecessary and violent opposition, but might defeat all the plans contemplated for raising them to a higher standard of vital Christianity. This policy, right or wrong, was faithfully adhered to, until the bitter and unrelenting persecutions of the ecclesiastical authorities of these churches, made it necessary to draw off all converts to the evangelical doctrines and form them into a separate Protestant sect, so that they might be recognised and protected by the general government, both in their civil and religious rights.

Another feature in the early prosecution of this work was the translation and circulation of God's word, as well as other religious books and tracts, into all the various languages of the country. The early resort to the use of the press, as well as the continued use of it in the subsequent stages of the work, was a matter of necessity, as well as a measure of prudence and foresight. A very large proportion of the people were not only familiar with letters, but they were addicted to a less or greater extent to religious controversy. At the same time, when the missionaries first entered the field, the principles of toleration were but imperfectly understood, and it was no little peril for a foreigner to attempt to preach the gospel in public; so that the dissemination of the printed page was almost the only means left them for reaching the minds of these bigoted classes. The word of God was translated, at different periods and by different members of the mission, into the Modern Greek, the Græco-Turkish, (the Turkish language printed with Greek letters,) Ancient Armenian, Modern Armenian, Armeno-Turkish, (the Turkish language printed with the Armenian character,) Arabic, Arabo-Turkish, (Turkish language in the Arabic character,) Hebrew, and Hebrew-Spanish, and the Modern Syriac, the language spoken by the Nestorians. Here are ten separate languages, into which the word of God has been translated in whole for the first time, or been retranslated, at scarcely less expense of labor than would have been required for a first translation.

If the missionaries had accomplished no other object by their residence in Turkey, they would have reared an imperishable monument to their memories, even in this single department of labor. The fruits of the dissemination of the printed word have already showed themselves in very many ways, and, no doubt, they will appear still more abundant in the great spiritual harvest that is yet to be reaped in this portion of the earth.

But if the wisdom and foresight of the original projectors of this great enterprise was remarkable, not less so must be acknowledged to be the skill, the energy, the piety, and the indomitable courage of the men who have carried it into execution. When the Apostles of the Lord Jesus first entered this same field, they were confronted by a two-fold enemy, Judaism and Paganism. But our modern missionaries had to face a more formidable array of antagonists. Judaism was still there, and had lost none of its obstinacy or hatred for Christ. Islamism, the reigning religion of the realm, was a far more formidable foe to the cause of truth than any of the known forms of ancient paganism. Besides these, there were not less than five forms of nominal Christianity, which, though constantly at strife with each other, were all united in one common sentiment of hatred to pure Christianity. None but men of strong faith and earnest piety would ever have thought of entering the lists with such formidable enemies. But such were the men who not only ventured upon the undertaking, but have maintained it with unswerving purpose, except where God, by his providence, has called them away, to the present day, and with results such as none but the eye of Omniscience can fully trace. It may seem almost invidious to give prominence to the names of individuals in that noble band of brethren who have labored in this great cause. But we cannot reconcile it with the feelings of veneration which we entertain for many of them, not to record their names even in this cursory review of the Mission. To say nothing of the venerable men who are still engaged in the work, as Drs. Hamlin, Schaufler, Calhoun, Thompson, VanDyck, Jessup, Riggs, Bliss, Wood, Scheider, and others, or of those in the bosom of our own Church who have rendered important service in

this great cause, as Adger, Houston, Leyburn, and Johnson, we cannot refrain from expressing our profound regard for the memories of those of this noble band who have been taken to their rest in heaven. What friend of Missions is not already familiar with the names of Goddell, Dwight, Temple, Eli Smith, Bird, Perkins, King, Grant, Merrick, Stoddard, and others of scarcely less prominence? If the Church of Christ, since the days of the apostles, has ever comprised a company of Christian ministers of greater self-denial, of more earnest piety, of more thorough scholarship, or of more entire consecration to the interests of the Redeemer's Kingdom, we scarcely know who they are. Whatever may be said or thought of the rationalistic tendencies of the New England mind of the present day, or the general prevalence of materialism among the great mass of that people, it cannot be denied that the generation which gave birth and training to these holy men, as well as others of not less worth and prominence in other portions of the great missionary field, must have been imbued with no small measure of true evangelical piety. Equally as much might be said in relation to many of the noble Christian women who have done their full share in the promotion of this great cause. Our readers are already familiar with the memoirs of a number of these, and it is not necessary for us to dwell upon their worth or the important service they have rendered in the promotion of the social and religious welfare of the country. Of a single one of these, Miss Fidelia Fisher, our venerable author after speaking of her remarkable endowments of mind and moral worth, remarks in relation to her religious character: "She seemed to me the nearest approach I ever saw, in man or woman, in the structure and working of her whole nature, to my ideal of the blessed Saviour, as he appeared in his walks on earth."

It is utterly inconsistent with the scope and design of this article to attempt even an outline of the history of these missionary operations, extending as they do over a period of a half century. Those who wish for more thorough information on the subject are referred to the volumes under review. They are worthy of the careful perusal of every friend of missions, and

we heartily commend their perusal to all such. Taking a general survey of the work, we find, as might naturally be expected, that it has been characterised at different periods of its history by great variety of condition and circumstances. At one time all is darkness and discouragement; at another the sunlight of hope and prosperity beams brightly upon it. At one moment the missionaries are almost tempted to think that God has left them to work in their own strength; and then again and perhaps very suddenly, his hand becomes almost visible in removing difficulties and overcoming opposition. To-day they are threatened with banishment or martyrdom; to-morrow they find their work more thoroughly established in the hearts and affections of the people. If in one emergency the representative of a European government is found intriguing against their peace and prosperity; the next day, perhaps, the representative of a more friendly government interposes more effectually in their behalf. If the hierarchy is filled with rage and denounce them in the bitterest terms; the people evince but the deeper interest in the precious truths they proclaim. If at one time the Spirit's influences seem to be almost withdrawn; at another they are poured forth in such great abundance and power as to leave no doubt of their being in the path of duty, or of their laboring for the promotion of a cause which is infinitely dear to the heart of the great Redeemer. But, notwithstanding all these variations in the outward condition of the work, it has nevertheless made steady and constant progress. If its fruits have been more manifest and abundant during the last twenty years, the previous thirty years of preparatory labor was not less important or indispensable to its ultimate success.

The work, at different periods of its history, was characterised, as might naturally be expected, by scenes of very bitter persecutions—such as have a full counterpart only in the persecutions of the early Church. These persecutions were instigated by the ecclesiastical authorities against all of their people who embraced the evangelical doctrines, whether they left their communion or not. This became preëminently the case in the Armenian Church, where proselytes to the true faith became numerous and

were zealous for the cause of Christ. But the persecutions of the Church became proportionately violent, which forced the missionaries, not only to abandon the original plan of forming no new sect, but also made it necessary for these new converts to organise a Protestant denomination—protesting, however, not so much against the errors of the Romish or Greek Church, as against those of their communion. Not only was it necessary to establish this new Christian denomination, but it was equally necessary to get the sanction of the Sultan, that it might have a civil head through which it might be governed and be protected as all the other sects in the empire are. The missionaries were aided in getting a firman for this purpose by the earnest and persistent efforts of Sir Stratford Canning, Minister Plenipotentiary of the British Government to the Ottoman Empire. This measure had the effect of putting an end to the persecutions of the Armenian Church, as it made it possible for any individual member of its communion to transfer its civil and ecclesiastical relationship to the Protestant body without the risk of the loss of property or personal violence. Five years subsequent to this, in the year 1855, another firman was obtained from the Sultan, and mainly by the efforts of the same distinguished Christian gentleman, called the *Hatti Humaioun*, by which, not only was the death penalty for apostacy from the Moslem faith abolished, but which established free toleration for all religions throughout the whole empire. This was undoubtedly the most important event, so far as the social or religious welfare of the country is concerned, that has ever taken place in the history of the Ottoman Empire. It was perhaps the turning point in the great religious change that is to come upon that land, and ultimately upon all the other Mohammedan nations of the earth. It is possible that the Sultan himself had no right conceptions of the actual results that would necessarily flow from this measure. Whatever may hereafter be his personal views and feelings on the subject, he will be held to his own act by the powers of Europe. This wonderful interposition of divine providence—for it can properly be regarded in no other light—is the more remarkable, as it resulted directly from the

bitter persecutions that were waged against God's own people, verifying the truth of his Word, that "the wrath of man should be made to praise him."

As to the results that have been achieved in this great empire by the persistent and self-denying labors of the missionaries, none but the eye of Omniscience can trace them in all their varied ramifications, or to their fullest extent. Those that are visible to the human eye, in the number of converts, in the outward moral reformations that are observable in certain communities, in the multiplication of institutions of learning, the extended circulation of the Word of God among all classes, the growing desire for religious knowledge, and the organisation of Christian Churches, do not after all afford a true guage of the real results that have been achieved. Influences may be at work beneath the surface of human observation, of which we have now no idea, and which may at any time burst forth with astonishing power. The good seed may be vegetating in thousands of hearts that is to bring forth such a spiritual harvest as has never before been witnessed by the children of men. The leaven, that is to leaven the whole lump, is already working, and no one knows how soon a complete change may be wrought in the entire moral, social, and religious condition of this heretofore dark and benighted nation.

The known results that have taken place, though not an exact criterion of what has really been accomplished, are nevertheless such as to inspire lively hopes in relation to the future. In relation to the circulation of religious truth, through the medium of the press, the author remarks, that in the year 1870, ten and a half millions of pages were issued in the Armenian, Armeno-Turkish, Græco-Turkish, and Bulgarian languages, and that nearly three hundred millions of pages have been issued by the mission since the commencement of its operations—making an average of seven pages and a half for every soul in the empire, without taking into account what has been done by the presses in Syria and Nestoria during the same period. Surely those who believe that God's word will not return to him void, must see that a broad foundation for good is laid in this one depart-

ment of labor alone. But the preaching of the gospel, especially during the last twenty years, has been attended with the most marked and encouraging success, as may be seen from the fact that the country is now being dotted all over with Evangelical churches. They are to be found in Constantinople, and in its surrounding towns and villages; along the eastern and north-eastern borders of the Mediterranean; in Syria and the mountains of Lebanon; along the banks of the Euphrates and the Tigris; in western Persia and the mountains of eastern Turkey; along the southern borders of the Black Sea, and, to a less or greater extent, through all the central regions of Asia Minor. These churches, of which there are nearly one hundred, vary in membership from thirty or forty to one hundred, and one hundred and twenty-five. In the city of Aintab there are two separate organisations, each of which embraces more than one hundred members. Most of the churches have not only attained to a standard of self-support, but they are supplied in part or whole by native pastors or licentiates. It is also a most encouraging feature in the history of these newly-formed churches, that they are concerned for the spiritual welfare of their fellow-men, and have already organised missionary associations for the purpose of extending the blessings of the gospel to the multitudes around them.

Progress in the educational department of the mission has not been less encouraging. The Armenian mission alone reported at the close of last year as many as one hundred and forty-five common schools in connection with their various stations, which embraced between six and seven thousand pupils; ten seminaries of a high grade for girls, in which there are about two hundred and fifty pupils being prepared for the work of teaching; nine training and theological schools and classes, in which there are more than one hundred and fifty young men being fitted for the work of the ministry; whilst there are already in the field of active labor as many as one hundred and three native pastors and licentiates. The whole number of laborers in the field, American and native, is nearly five hundred. The Presbyterian Board reports similar progress in the Syrian and

Nestorian missions. Besides these extended educational operations carried on by these two missionary boards, two large first-class colleges have been established by the bounty of private Christians—one in Constantinople, and the other in the mountains of Lebanon, in which are gathered hundreds of young men of all the varied nationalities of the country, and who are not only pursuing extended literary and scientific studies, but are having their minds imbued at the same time with the elements of evangelical truth.

It must be obvious to reflection that the various forms of error and false religion, which have so long afflicted the Ottoman Empire, must ere long crumble to nought before the combined power of these mighty agencies. There are not wanting, even now, signs of the near approach of a great change. Persecution, if not entirely checked, is rapidly losing its terrors; the gospel is now preached without let or hindrance in almost every portion of the empire; scores of men and women, who were once bowed down under an insupportable load of superstition and ignorance, have been emancipated and are now open witnesses for the truth as it is in Jesus; the printed Word of God has found its way into numberless households, and is silently exerting a powerful influence over all classes of society; the Mohammedan, in many cases, is not only showing that his confidence in his own creed is shaken, but he perceives that the religion of Jesus is beginning to show itself in a different and far more interesting character than that in which he had formerly contemplated it; whilst thousands of the former adherents of nominal Christian sects are being convinced that they have heretofore been following the traditions of men instead of the teachings of Jesus. In view of all these great and marvellous changes, it is no undue stretch of the imagination, but a well-grounded expectation, that, if God continues to favor this work in the future, as he has done in the past, in less than fifty years from the present time, if not by the close of the present century, Turkey will no longer be designated as a Mohammedan, but as a Christian land. And when Turkey casts aside the religion of the false prophet, Persia and every other Mohamme-

dan power in the world will be prepared, with the blessing of God, to follow her example.

There are two topics growing out of this discussion of a more general character to which we wish to advert before closing this article. One of these relates to the particular mode by which this mission has been conducted, especially during the latter portion of its history. In the earlier stages of its history, like all other contemporaneous missionary operations, it was conducted on what are now almost universally acknowledged to be erroneous principles. Churches when formed, instead of having their new-born life carefully developed and strengthened by exercise, were treated like nurslings, and in most cases for an indefinite length of time. They were kept under the fostering care of the missionaries themselves, because it was thought to be too solemn and responsible a burthen to be laid on the shoulders of native pastors. For the same reason great reluctance was manifested about appointing elders and deacons for these churches, overlooking the important fact, that training was just as necessary to make good elders and good deacons, as it was to make good private members of the Church. Government in these churches was exercised almost entirely by the missionaries, so that very little opportunity was afforded them, either to become acquainted with the principles of church government or to understand their practical working. At the same time, as the missionaries derived their support from the churches they had left in their native land, little or no occasion was afforded for drawing out the benevolence and self-denial of these native churches in the way of supporting the institutions of the gospel. The gospel was preached to them without charge, and schools were maintained with little or no cost or trouble to themselves. No course could possibly have been more injurious to their piety, or more repressive of their growth and energy. A dependent, inefficient and eleemosynary spirit was the natural fruit of this kind of nurture, and no wonder that many, in view of the miserable inefficiency of these churches, looked upon the conversion of the world as almost a forlorn hope. Our venerable author was the first to see, that this was not only an unwise and injurious

course, but that it was totally at variance with the teachings of the Scriptures, as well as the example and policy of the great Apostle to the Gentiles. He set to work at once, so far as the missions of his own board were concerned, to rectify these mistakes and retrieve as far as possible the losses that had been incurred. He insisted that the missionaries should regard themselves in the light of evangelists, and regulate their course accordingly; that the best and most suitable men in these newly-formed churches should be instructed and inducted into the pastoral office as speedily as possible; that elders and deacons, imperfect as might be the materials out of which they would have to be taken, should be elected, nevertheless, and be put in the exercise of their respective offices; that the churches should be made responsible for the support of their pastors, and, as far as possible, furnish the means for the education of their children. Of course the training of young men for the ministry, the translation of the Word of God, the general supervision of the churches for a time, and other kindred duties, would be retained by the missionaries, who alone are adequate to such duties. This change in the management of the work was not effected without strong opposition, but it is now almost universally conceded that it is the only wise and scriptural plan. The effect of this change of policy upon the missionary churches has been marvellous. In consequence of having their benevolence and their self-reliance brought into full exercise, they are not only evincing extraordinary capacity for enlarging and extending the Redeemer's kingdom, but they are furnishing examples of liberality and self-denial that might well be imitated by the very churches, through whose instrumentality, they themselves were first gathered into the fold of Christ. We see, at the same time, how comparatively easy it will be to evangelise the world, if these new church organisations are brought into full coöperation at once. They can do much more to evangelise the heathen masses around, than we can who live at the extremities of the earth. Much may be learned, in the light of this subject, as to the management of the domestic missionary work. No doubt many of what we call feeble churches within our own bounds

have been greatly injured by having been helped too much. No individual church can be in a healthy condition, or subserve the great end for which it was organised as a church of Jesus Christ, without having its benevolence and self-denial duly exercised. The strength of any church depends upon the exercise of these and other kindred graces; and if it is aided in doing what might be effected by its own energies, it inevitably falls into a state of miserable weakness and dependency.

The other point to which we wish to advert, is, that the history of these missionary operations furnishes a satisfactory illustration of the way and the means by which this great outlying heathen world is ultimately to be brought under the power of Christianity.

The magnitude of the undertaking, compared with the apparent feebleness and inefficiency of the means appointed for its accomplishment, has not only caused infidels to ridicule the expectation, but has puzzled even Christian men to see how it could be brought about. Of course the reflecting mind sees ample resources in the almighty power of God to bring about any purpose he has ever made known to the children of men. But in kindness to our weak faith, he furnishes us facts in connection with these very missionary operations by which we ourselves can understand how this great object is to be attained, and, perhaps, at no very distant day. Dr. Anderson has remarked, and no doubt after very mature consideration, that it will not probably be necessary to send any more American missionaries to the Armenians. The cause of Christ has already gained such a firm footing among that people, that they will probably need no more aid from the outside Christian world. The leaven of grace is already pervading the whole mass. God's word has gone forth among all classes of men, and it will not return to him without having accomplished the purpose for which it was sent forth. Between seventy and eighty Evangelical churches have already been established among this people, and these churches are putting forth extraordinary efforts, not only to bring the whole of their own people under the influence of a pure Christianity, but are concerting measures for impart-

ing the same blessings to the millions of Mohammedans around them. Hundreds of young men are already educated, or are in process of education, for the work of the ministry. Colleges and theological seminaries have been established in sufficient numbers to supply all the present demands of the work, and they can easily be so enlarged as to meet all the future wants of the entire field. Here, then, after a period of about the half of a century, through the agency of not more than one or two hundred missionary agents, and at an outlay of not more than two or three millions of dollars, the Christian religion has been so thoroughly established in one of the most unpromising sections of the earth that it can now be left to maintain itself, and, with God's blessing, will eventually work out the complete evangelisation of the whole country.

ARTICLE III.

CHRISTIAN THEOLOGY AND CURRENT THOUGHT.

Addresses at the Induction of Rev. Francis. L. Patton into the "Cyrus H. McCormick Professorship of Didactic and Polemic Theology" in the Presbyterian Theological Seminary of the Northwest. Printed by order of the Board of Directors of the Seminary. 1873. 8vo. Pp. 70.

It would seem more decorous that some one of the authorised champions of Didactic Theology, adorned with the scars of many battles, should undertake the review of the pamphlet whose title-page is given above. But the standing reproach of our Southern Church, is the fact that so many able pens are reposing in inglorious idleness within her wide boundaries. And it is a special reproach, that topics of universal interest and unspeakable importance, like that at the head of this article, should be relegated to unpracticed thinkers for discussion. In the present case, however, the task is easier of accomplishment, because Mr.