

[*For the Charleston Observer.*]

DARLINGTON C. H., (So. Ca.)

1st May, 1843.

TO THE REV. JOHN LEIGHTON WILSON,
Missionary, Gamboon, Western Africa.

REV. AND DEAR BROTHER—During the late meeting of the Presbytery of Harmony, at Kingstree, in Williamsburg Dist., the following resolutions were unanimously adopted :

“I. *Resolved*, That J.C. Coit, Thomas R. English, William M. Reid, Ministers : and William Wilson, Laurence Prince, and William E. James, Elders, be a committee to open a correspondence with the Rev. J. Leighton Wilson, a foreign Missionary and a member of this body ; the scope and end of which correspondence is intended to restore his ministerial and ecclesiastical responsibilities to this Presbytery, and to dissolve them with all other bodies ; and that, for the future, he may rely for his temporal support upon this Presbytery, and the churches and people under its care.

II. “*Resolved*, That Presbytery proceed to elect from among the Deacons of the churches one, to whom all pecuniary affairs that come before Presbytery, may be referred; and that all questions of finance may through him be referred to the Deacons in our several churches, to whose office the care and management of such matters may appertain.

III. “*Resolved*, That the Deacon, so selected, be the Treasurer of this Presbytery; and that all collections made for its use be paid to him; and that he be required to account, at its regular semi-annual meetings, and pay away money to its order only.”

In the discharge of the duty thus imposed upon the committee, they now address you; and it is proper that they should state, somewhat at large, those reflections, reasons and convictions, that have given rise to this correspondence.

It would require volumes to discuss thoroughly the questions at issue, between the voluntary Societies on the one hand, and the Church of God on the other, as to the mode of administering ecclesiastical affairs, touching missions, and other religious enterprises. We shall, therefore, be compelled to limit ourselves to the more prominent principles involved in this controversy, and in the application of them, principally, to the work of foreign Missions. From the aera of national voluntary Societies for religious purposes in our country, they have ever been disturbing forces to the harmonious movements of the Church judicatories; nor is this strange, when we consider that the several objects of these affiliated confederations, were to handle, administer and rule in spiritual things subjects pertaining exclusively to ecclesiastical cognizance. The inevitable consequence was, conflict of jurisdictions, and thence confusion, disorder, factions, and schisms. And this state of things could only be avoided by an actual and entire abdication, on the part of the church government, of all control and interference touching the subject of jurisdiction; or an uncompromising and inflexible resistance to the assumptions of the voluntaries. Personally, we neither impugn the motives, nor arraign the conduct of those who originated, nor yet of those who now approve of and co-operate with these institutions of

human benevolence and religious activity. We are not judges of our fellow men. We leave them in the enjoyment and exercise of their religious and personal liberty to their account with the Judge of us all. We are no accusers or condemners of men; we speak not our own words or our own thoughts, but we utter and proclaim, in the name of our Master, his words, as his witnesses; and shake the dust from our feet as our testimony against all these anti-christian cities.

In this behalf we ourselves are offered up upon the sacrifice and service of our faith, in obedience to the commandment of our faith, in obedience to the commandment of God. While, therefore, we confess our personal convictions that many of the units, the individual members of these Societies, have been animated by a conscientious ardour to achieve good things; and that they have united to give form, life, and efficacy to their common sympathies, sentiments and objects; we yet believe that their “zeal is not according to knowledge;” and that the voluntary principle of all these combinations is (in a religious point of view) radically evil; and notwithstanding incidental or apparent good; in its genuine developments and appropriate practical results, that it is evil, and evil only, and evil continually,—We must not, in this warfare, be regarded as private men, opposing ourselves to other men; nor as arraying our motives, sentiments, arguments, facts, notions, and results, in opposition to those of other men; nor yet as “beating the air,” armed only with abstractions, and fighting against hosts of mere phantasms. In this war, we appear as the messengers of the Lord; to bear witness against an evil spirit, and evil doctrines, that establish an *evil dominion* in religion; by usurping the *authority* that rightfully pertains only to *the word* of God. The weapons of our warfare then, are not carnal, but mighty, through God, to the pulling down of strong holds. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the High Places. Therefore we *put off* our own panoply, and *put on* the whole armor of God; and go forth with the sword of his Spirit, which is *his word*, that we may be able to stand against the wiles of the devil. Eph. 6:10-21. 1 Sam’l 17:38-41. 2 Cor. 10,1-10. If then we see a prophet of the greatest renown with the Kings and Princes, and rich men of the land, unto whom they all go with the reward of divination in their hands; and who promise to do whatsoever the prophet shall say unto them—If this prophet rises and goes with them, and promises to do all that he can to bless them, and to curse their adversaries, nevertheless most solemnly protesting that he is devoted to this one thing “speaking in the name of the Lord”; and that he cannot go aside from that, even to please the King and Princes, nor yet for the gold nor the silver; but who goes with them upon the “high places” and sacrifices there; who, with his mouth blesseth their enemies, yet would curse and defy them, if the word of the Lord would permit it : a prophet who seeth, as it were, in a waking dream or a trance, the heritage of the sons of Jacob, and telleth before of the glories and triumphs of their King. (Numbers 22, 23, 24 chapters,) and yet a prophet who holds “*a doctrine*” that *teacheth* the Kings and Princes to cast a stumbling block before the children of Israel; to eat things sacrificed unto idols, and to commit fornication, (Rev. 2:14); a prophet that loveth the wages of unrighteousness; if we know these things by the words of his own mouth, and the deeds of his own hands, what think you? Ought we not, though he hath heretofore ridden us, like beasts of burthen, and we have, ever since he owned us, borne

his service with more than asinine endurance; when we find ourselves walled in on both sides, cruelly beaten to force us on the way, and yet cannot advance because of the Lord, whom we see directly against us, ought we not, nay would not a dumb beast fall down, cry out, and rebuke the madness of such a prophet? Num. 22, 23, 24, chapters. 2 Pet. 2 chapter.

Like all the rest of the world we too ourselves have been possessed, burdened, ridden, and scourged by a false spirit of activity, enterprise and conquest, by a blind zeal in religion. The Lord, however, hath sent us in our path, and taught us by his word and Spirit that he was against us in the forwardness of our way; we, therefore, speak out, not in our own words, but we utter the words of God to rebuke the madness of a false spirit in *the reigning prophet* of the day; in faith and hope that God will not only save us alive, but cast out the devil from many of the possessed, and send them home in their right minds, to tell their friends and neighbors what great things the Lord hath done for them. Mark 5: 15-21. Luke 8: 35-41. We try the spirits by the word of God, as he commandeth us, and we commend to you that word and that way. Not according to man's judgment, who looketh only at the outward appearance, and highly esteemeth many things that are abominations in the sight of God, but by the testimony of the written word only. We entreat you to bear in mind these observations in reading our letter, lest you should suppose we were judging and defaming good, true and faithful men, whom we love and honor; or that we are speaking against "the holy place and the law."—Mark well then, we do not by our own judgments try this issue; it is no private interpretation that we use in pronouncing upon the spirit of missions in the A. B. C. F. M. the judgment of the Lord. It is not whether its fruits are pleasant to our eyes, and good for food, and desirable to make wise unto salvation; this, *this* the judgment of our own wisdom and heart it is that hath heretofore deceived us and kept us in bondage. But it is *this*, what saith the *word* of the Lord of the fruits of this tree? We go to his word and there ask him "what these things be?" His word only then judges the fruit, and the fruit determines the nature of the tree. Our Lord calls us to hear his voice, that we may know his thoughts and walk in his ways, and tells us plainly that he will hold every one of us responsible to Him, in matters of worship, faith and practice. Let us therefore try all things and hold fast that which is called good by the word of the Lord only. This is the Lord's Sovereign right to reign thus over us; and it is therefore our Christian liberty thus to hear and obey his voice. When He opens His sacred mouth, let all the earth be silent before him. We hear him speaking in the Scriptures, commanding us to try the spirits that are in the prophets and in the world, by his word and the spirit he hath given us; and warning us again and again, to beware of the false christs and false spirits that should deceive many. As every one must answer for himself to God the judge; so every one is at liberty to think, believe, speak, and act for himself, as God shall give him wisdom and understanding in this matter. This then is our mode of proceeding in handling this subject. We are trying the "Spirit of Missions" that generated, quickened, and yet keepeth alive the A. B. C. F. M. We hear the sayings, and see the doings of *the Board*. These are the fruits whereby we know; those fruits are *hers* and these are all that *are hers*. What her Missionaries say and do are *their* fruits respectively. We must not judge the father by the deeds of the son, nor the son by the deeds of the father; the righteousness of the righteous shall be upon him, and the

wickedness of the wicked upon him, Ezekiel 18 chap. God bringeth good out of evil.— He overcometh all our evil with his infinite goodness and grace in the progress of his kingdom and causeth the folly and wrath of man to praise Him. To judge men or their institutions by their fruits, we should not gather up secondary, occasional, and remote results; but pick only those that grow upon the tree itself. It was not good in Joseph's brethren to *sell* him to the Ishmaelites and so send him in bondage to Egypt; yet God overruled this evil and brought "good results" out of it, Gen. 50: 19-22. It was not good in the Jews to crucify Christ and yet God thereby accomplishes his own purposes of grace and salvation, and brings forth the most "glorious results" in the universe, Eph. 3:8-12. And to furnish an instance from civilization, the "African *Slavetrade*" was not good, and yet God hath brought millions of Cannibals and Heathen through that mediation, within the sound of the Gospel and many into his heavenly kingdom, and so far its "results" have been glorious. Remember then that we have not in hand the men, Secretaries, Missionaries, or private members of the Board, or their personal intentions, principles, or deeds. But we are dealing with the *Board* and the spirit of its father that begat it. We look, therefore, to the organic structure of the Board; to the doctrines promulgated by its members in their official capacity, to the things the Corporation say and do, when in session; we look to the principles and doings which have the broad seal, the *imprimatur* of the Board upon them. And we affirm ministering the word of God and speaking in his name and *knowing by the above fruits*, that the "Spirit of Missions" in the Board is a spirit of delusion, of bondage, and of error, and so far from being (as its devotees boast) "the Spirit of Christ" we maintain that it bears about in its corporate body few of *his* marks, Gal. 6: 17, but on the contrary in its "forehead and right hand" in its schemes and works are visible the marks of Anti-christ.

We shall postpone for the present the consideration of the general subject, and proceed to exhibit the facts and proofs of the truth of the following proposition.

1. *That the principles of the Voluntary Society, the A. B. C. F. M., with which you are now, and long have been connected, subvert the foundation of Church Polity in government and discipline; and destroy the religious rights and liberties of Presbyterians.* Your own ease is a proof and instance of the truth of this statement. Let us consider it a moment. From the period of your connection with that Board to the present time, your ecclesiastical relations to this Presbytery have been virtually dissolved? In your cares, fears, hopes, trials, duties, and joys; in the considerations of your position, the people whom you serve, your removal and work in the Ministry; these, and in fact in all your responsibilities, privileges, blessings, and tribulations, connected with the duties pertaining to the office of a preacher of the Gospel in a pagan land, you have been "cut off" from the ecclesiastical fellowship, counsels, and instructions of your Presbytery. In all the things connected with the exercise of your spiritual functions, you have conferred with, received instructions from, and submitted to, the Faculty of Government in the A. B. C. F. M. only.

We are not now writing an indictment with the view of convicting you of an offence; we are stating an historical fact, concerning a state of things which has existed for years, and with the implicit consent and acquiescence of your brethren of this Presbytery; but which, under their present solemn conviction of duty and responsibility to the Great Head

of the Church, they believe ought never to have been permitted, and which they are therefore now desirous should continue no longer. Has not the Board in fact undertaken to discharge that spiritual government and oversight which primarily upon earth pertains only and exclusively to this Presbytery! Has it not instructed you where to go and labour, how to proceed, and what to teach, and to whom you are to minister? Not that it has done these things without consulting you and hearing the expression of your views, feelings, and reasons; but is not the judgment of that government ecclesiastically authoritative and conclusive? And are not these the very subjects committed by the Word of the Lord to the deliberation and judgment of Presbytery only? Is there such a thing in the Presbyterian system as an "*imperium in imperio*?" Suppose contrary instructions from your Presbytery and the Board? If you obey the Board, you disobey the Presbytery, and "*e converso*."— You cannot in things ecclesiastical serve two masters. Imagine you were to receive a letter of instructions from the executive faculty of the A.B.C.F.M., breathing the same spirit and of the same tenor as the following :—

"*Rev. and Dear Sir,*—You will proceed, according to your former written instructions, and as soon as may be, gather all the children you can get into schools, and teach them letters, writing, arithmetic, geography, and, as they are capable, the higher departments in literature, the arts and sciences. Be watchful daily to inculcate upon their tender minds the great truths of our holy religion; they will then be nursed and fed on the milk and bread of knowledge of good and evil, and will never be ignorant and debased barbarians. Prevention is better than cure; and moreover they will be a leaven that will work in the lump of Paganism around them : in its gradual transformation to the form of civilization and Christianity. In your public ministrations preach the great principles of a practical Christianity; preach the *substance*, the spirit, and life of the Gospel, and trouble not yourself about mere *forms* in doctrine or worship; and avoid as much as may be all useless refinements, unmeaning distinctions, vain jangling, and words that tend to controversy; shun all disputes about words and the meaning of Scripture terms; give the spirit and truth, the *essence* of the Gospel; study the things that make for peace, shun all narrow and sectarian bigotry, maintain a Christian and ministerial fellowship with all evangelical Missionaries, and inculcate a liberal Christianity on a broad scale. Preach the great "regenerative idea" of justification by faith, the great doctrines of grace, the great fundamental truths of the Gospel, the righteousness of Christ, salvation by grace and not by works, and the cognate doctrines of the Christian system. We warn you, however, to bear in mind, that in all things you are to take counsel of a mind enlightened in considerations of expediency, the result of knowledge, not of the Word of God "only," but also of men and of human affairs. Practical results belong to the rumination of wisdom in projecting and managing religious enterprises. We cannot depend upon "a

priori reasonings and principles.” We must have in addition to this light, and the light of the Word of God, the *facts* of history, observation and experience to prop up and secure our positions and places in this great work. Be not blind, therefore, to consequences, or rash in measures, or imprudent in the measure of doctrine. Lay not too great stress on forms of Church government or forms of doctrine, or upon observances or extern institutes; always excepting such as have the authority or sanction of this Board, as the Monthly Concert, and other traditions which we deliver. In concluding our remarks upon Christian doctrine and the government of the Church, we would observe that we have been constrained to utter them in a general manner, from the position we occupy in relation to the Board—We, of course, as Ministers and Christians, have our personal convictions touching faith and practice on these momentous subjects; and were we free from the peculiar embarrassments of our official responsibilities, and believed and realized that we Ministers were all brethren and have only one Lord and Master, we should rejoice to dwell here, and here in this mount to make us tabernacles. But we are not on the mount of privileges, and are yet in the house of bondage; and until we put off this fleshly tabernacle and all houses made with hands, we cannot fully realize that glorious liberty of the children of God, to which we are called. We are now acting as the official organs of several denominations, some of whom have different views of Church Government and Discipline, and perhaps also in the manner or form of doctrine. There are not a few of our most influential friends who wholly oppose all Creeds and Confessions, and there are others again whose doctrine of faith is not so well defined or distinctly expressed as to enable us, in the exercise of our public functions clearly to speak the mind of the spirit that is in the body of our system. We are thus shut up in the points of our *Creed* and Church Government to the necessity of dealing in general terms, and of leaving those who differ to go each his own way. Were we to speak our own private convictions from these “high places” of Zion, we should betray the trust committed to our hands, and sow seeds of discord among brethren. We should dry up the springs, cut off the streams, bank out the creeks, and be left alone at the mouth of the great river of human benevolence in Missionary matters, and have nothing to do; and nothing upon which we could depend but the dews and rains of heaven. These providential influences are adequate for the fruits of the earth, but cannot develop the proper activity of man in the departments of commerce and manufactures. As in human so in divine things we ought to exercise a prudence and discretion, that without the sacrifice of vital principles will remove offences and bring into our hands the greatest available power to “do good.” We should be “wise as serpents and harmless as doves” in this

matter. Nothing remains for us, therefore, as the responsible counselors in this great work, but “to give none offence in any thing, that our ministry be not blamed;” and to get all the power and to do all the good that we can. We shall surely not be responsible for any talents not committed to us; but in the Providence of God, being placed where we are, we feel bound by bond and covenant to go on, and give ourselves, like faithful servants, soul, mind, heart, body, and estate, wholly and exclusively to this work. Far be it from us to cast a stumbling in the way of the weak, whereby any may be offended, stumble, and fall away *from us*. Unless we practically give this much weight to questions of expedience our occupation will be gone. We are the official exponents not of the religious faith of any one man, or set of men, (not surely of our own,) but of that Catholic tone of religious opinion and feeling, and of that spirit of zeal, activity, and devotion, that pervades and animates the whole body of Christian people “embracing more than 300,000 professors,” whose only bond of union is the work of Foreign Missions upon this precise plan or platform of general doctrine and central operations. These persons, of their own free will and pleasure, have devised, out of their own hears, or adopted, this simple organism to give effect to their object, and they utterly abhor to set upon any other plan or platform, in this matter. Surely in our age and country the path of activity is the way of life. Action is demanded by the burning zeal, the aching and longing hearts of Christians, and if we wait and will *do* nothing, until we can form an extensive union for enterprise upon a precise symbol of faith, we shall not have the works; and as the body without the spirit is dead, so our symbol of faith (if we got it) would be dead also. Which shall we have, action and life, upon general principles, or what some call “sound doctrine,” and no action, no life? Thus much for the indefinite manner of our proceedings in relation to Christian doctrine, church government, discipline, and morals.

“We the official organs of the A. B. C. F. M. minister in pen, paper, and ink, but the spirit of the Board dictates all the things written in our epistles, which are known and read of all men; for the things of the A. B. C. F. M. are not done in a corner.

“With regard to the general aim and appropriate objects of your Mission you will be governed by these manifestations, and you will surely mistake the path of duty if your view is too contracted or too visionary. You must not then imagine that your Mission is to individuals merely for their particular salvation. You must have a more comprehensive understanding of its true end. Your trust also embraces the general welfare of the people to whom you are sent in temporal as well as eternal things. Your Mission is to do good and avert evil; let none to whom you minister imagine that adversity of *“any kind*

is, as a general role, a condition favorable to spiritual Christianity; for the history of all Christian nations prove that Christianity flourishes best among a flourishing people. You will not consider yourself sent to individuals only, but your charge also involves the general welfare of the people as a community or nation, and whether among savages, semi-barbarians, or civilized Pagans, there are difficulties in their intellectual and social condition to be removed? Some may have no written language, no wise laws, no intellectual or moral culture, no security for property, no arts, no politics, no agriculture, commerce, or manufactures. In short they may be “poor, and miserable, and blind, and naked, and in want of all things.” As a missionary of benevolence you will do them all the good you can. Among such a people all things are to be made new, created anew, or reconstructed on new foundations. Even in civilized countries, that are unchristian, there is much, very much in their institutions, manners, and customs, to be reformed, and all these achievements are to be accomplished before Christianity can have a permanent home among them, and be established upon enduring foundations. Christianity will not dwell with ignorance, poverty, and barbarism. It is a fixed point with us that civilization must be established not as the basis, but as a “sine qua non,” for without it no human superstructure can stand, nor can the foundation remain. There be some among us who even go so far to say that the Christianizing process is in order of time among a people posterior to the process of civilization, and we suggest this “regenerative idea” for your grave consideration. Not that we adopt it—nay, we repudiate it ourselves—yet, as some entertain it, we have thrown it out, and given it a name and a place, for no “idea” ought to be cast out, or cut off, as evil, simply because it is spoken against, unless it be by one having authority; but we speak as men. Nevertheless if the savage mind is too dark and obtuse to receive the light and power of the Gospel, consequently an important, yea the first work of a Missionary under such circumstances is to civilize the people, that he may make them susceptible of true, enlightened, and permanent religious influences. He must begin with Moses and give them laws civil, political, ecclesiastical, social, domestic, agricultural, personal, spiritual; yea, he must go back to the good old Patriarchs, and after the manner of Abraham (if he will do his work well) he will circumcise all his people beginning with those that are eight days old. To this end he must possess such a vast reach and comprehension of mind, such intuitive quickness of perception and analysis, and such powers of rapid combination that he may not only know things good and evil in the principles of all laws human and divine, but he must also have a disposition of heart to use his powers and knowledge for the good of others; and an inflexible purpose to avail himself of the influences, and

powers, and energies, not only of this world but also of that which is to come; *in order* that he may apply the correct principles of humanity and divinity, and carry on successfully, triumphantly, and upon a plan that shall be voluntary and self-moving, the great scheme in view, and thus make his work complete and perpetual. Nor is this all he must discover, mature, develop, and put in successful operation, these two systems human and divine, from the depths profound of his own mental, moral, and voluntary resources for the available hints and aids, words, visions, patterns, and forms, which were vouchsafed of the Lord to Abraham his friend and Moses his servant in the ministry of the law, though written, are now done away and the reasons and principles of them of little use in the great light of the 19th century.

Well may we say with the Apostle, 'who is sufficient for these things?' Nevertheless faint not, but remember that your aid and defence is, after all, from above. We wish to lay down the doctrine of obligation clearly; "that is man's part," and now refer you to the Bible and its promises for strength, wisdom, and grace, sufficient for your day and for all things. Remember that the Bible is your only guide, that is to say, in its great principles and general spirit; but we are "not of the circumcision"—we are not "straitened in our own bowels"—not tied down to letters, and forms, and ceremonies, but must bring practically to bear upon the grand destiny of mankind FOR GOOD, all the power nature and nature's God hath put into our hands. We do not discard supernatural influences, we know every thing ultimately depends upon them, but yet subject to conditions. There are many things needful that the Gospel doth not teach, letters, printing, literature, arts, and sciences, and the various and manifold blessings of a highly refined and intellectual society. We grant that Christian truth, enforced by the Spirit of God, does what is most important, yet not all that is needed nor yet all that is requisite to its own development in the Christian life. The progress of civilization is, therefore, a vital point with the Christian Missionary. You will consider it, therefore, as a part of your sacred vocation to cultivate a taste for dress and personal comeliness, as these have a decided ethical bearing. Look well to the internal arrangement of houses, of family order, and all other things in the habits, manners, and condition of the people, that in your enlightened judgment requires regulation and reform. Condescend to men of low estate and teach the use of tools, the arts of agriculture and housebuilding, for you must be a workman that needeth not to be ashamed of these things of civilization, but rightly divide the word of truth according to your own best judgment of the necessities of the people and their capabilities to receive instruction : giving to all a portion in due season. And, brother give heed to thyself and to thy doctrine in these indispensable matters,

well knowing of whom thou hast learned them. Moreover we charge you to let this saying sink deep into your ears, that as “the Son of Man was delivered into the hands of men,” so is now the blessed Gospel of his kingdom; and it behooves us, to whom this gift is committed, to see to it that we lay the foundations of that kingdom substantially, beginning with the intellectual, moral, and civil elements of the nations, and going thoroughly “into the ways of the Gentiles,” well knowing that unless the rudiments of this world, the domestic, social, and political economy of a people, be well devised, established, and in successful operation, there will be no enduring foundations upon which to build the walls and palaces and temples of Zion, the city of our God. And even if they were erected with all their bulwarks, yet, unless the genius of civilization keep the city, the builder maketh and the watchman waketh but in vain. There are some other topics to which we would invite your attention. We exceedingly lament that you still continue to sustain the relation of a master to slaves. We do not affirm that this is strictly “per se” an actual sin, nor yet imputed; that is, if we consider “the Word of God *only*,” as the standard of judgment concerning sin. You will understand us as saying, if we take that Word literally, and, we must add, according to its obvious import. We are straitened in this matter, brother, and do not wish to express an opinion that you are to consider authoritative and binding, and yet we know you will not shut your eyes to the practical bearing of this matter upon our exchequer. There are among us a large body, (as you know) of wealthy and influential Christians whose “minds are made up,” and who have constructed an argument upon “a priori principles and reasonings” well worthy your most serious and deliberate consideration. Remember, “he that *doubteth* is damned if he eat.”

“Our abolition brethren are conscientious and refuse all Christian or ministerial fellowship with those who hold slaves, and though we are far from judging of your liberty by another man’s conscience, would it not be well to emulate the charity of Paul and no more ‘eat of this meat so long as you live?’ Many of the abolitionists have gone so far already as to withdraw their contributions from this Board, because we will not curse in the name of the Lord their enemies the slave holders; and how can we do this when the word is not so. So far as we, the Board are concerned, we have done, and said, and are ready, to make any sacrifices on their High Place, but we are devoted to this one thing of sending the Gospel to the Heathen, and we cannot, to please the King and Princes of the land, say aught but as his word comes to us in the name of the Lord. Still, brother, our feelings are intense on this subject—there they are with honor, and silver, and gold in abundance.—As you are the only slave holder among the Missionaries, brother, we would only remark that the moment you cease to be so, one

door would be open for the returning benefactions (dearly beloved and longed for) of our old friends. It is true, there will be many of them left, who will never pay us one dollar while we continue to receive the offerings of the 'unholy and unclean' masters; but this is a question that must ultimately be settled by the arithmetic of financial calculation and views of political expediency. With these remarks we leave the moral question with you, observing by the way that we duly appreciate your motives in liberating some thirty or forty slaves, worth, we suppose, some \$15,000; and we are aware of the domestic embarrassments that have prevented your more prompt action as to the few you have remaining in South Carolina, and will conclude this delicate subject by assuring you of the willingness of the 'Prudential Committee' to do all in their power by their counsel to facilitate a desirable issue. We will call your attention to one more topic, somewhat "ticklish" like the last, and we would avoid it if we possibly could. The great aim and object of the central system is to secure unity of action and harmony of opinion by giving the greatest possible efficiency to the *funds* devoted to Foreign Missions. In this point of view (and it is by far the most prominent,) the faculty of the Board is a pecuniary administration. It is the treasury department. To execute our trust in this behalf, we have to look constantly at such considerations as plus and minus—Economy in the *disbursements* as well as in the mode of collecting the revenue. We are a committee of ways and means, and an administrative bureau in the management of monetary affairs. Now it is a plain matter of arithmetic that the expense of 1, is less than that of 2 or 4, or 12. What shall we say then? We speak not by way of commandment. We know not what to utter! Financial considerations press us upon one side; honor, manhood, and religion on the other; but the pecuniary urgency of the case absolutely compels us (against our own will) to pop the question of matrimony!

And now what think you? Having set all your negroes free remember that you yourself may also be free from the bondage of a wife. That is to say if she leave you willingly, there is no divine law to *compel* you to take her back. Suppose she were to *prefer* to return to South Carolina and (as you have parted with all her property) be supported by your family and friends. In short would it not be well in the Missionary life to emulate the single independence of Paul? If celibacy were adopted voluntarily (we object to Popish vows) by all our Missionaries, this simple operation would quadruple our resources for active operations. You perceive the bearing of the principle upon our available faculties. You will not consider us as wishing to press the subject in its application to your particular case; nor in fact have we yet ventured to hope that it was practicable to read the case of men already married. It is abhorrent to our own feelings; and we know

that in the present state of light on the subject it would shock the sensibilities of the religious community.—But as to unmarried men the rule may be different, and the current of wind and water in our system sets directly, and will inevitably drift us into the harbor of celibacy; unless a stiff gale should spring up from public opinion and back our sails. And now where are we? we must renounce the voluntary principle and the central organism; or we must give it free course that it may be glorified. As for us, we are fully prepared to stand by the principle; and shall we fear the stream when *we know* that the fountain is sweet water? Doubtless Christians must “crucify the flesh with its affections and lusts” and the greatest sacrifices will, of course, be expected of the most devoted orders in the different departments of religious activity. Public opinion may need enlightening. But we have deliberately dropped our lead, searched the horizon, and looked up, and having made our observations celestial, terrestrial and submarine; are not yet quite sure whether a safe haven, or dangerous rocks are directly before us. At this critical juncture we have thrown out a signal of distress, hoping to receive orders from the owners of the ship and cargo, what course to steer or what tack to make.

“Of arguments in favor of matrimony there are abundance; what we want of our friends and correspondence is to favor us with facts and proofs *against* it. In the meantime we must not, in resolving a question of practical good and evil, shut our eyes to the results of experience. The Missionaries of the Pope have no wives and children, that are an expense to his Board, and it is a historical fact that his Missionaries have been more devoted and adventurous than those of the A. B. C. F. M. What shall we say then? Is it not lawful to learn from an enemy? The wise Heathen of antiquity thought so, and we ought to be wiser than they. The records of the Popish Missions would no doubt be very edifying and instructive to us as a Board; and the study of the “Legends of their Saints” would give a new impulse to the Missionary spirit among our people. We are not the men to be moved by the vulgar cant and clamour about Popery. Our Missionaries know more of the Gospel than Luther did, when he began to shake the Pillars of the Popedom. Why should we be afraid? The patrons of this Board are thinking, prudent, wise, enterprising, firm. They are in earnest, and having deliberately adopted their principles, will not recoil upon sight of the promised land.

“You will naturally feel an interest in knowing the prospective resources of our treasury. We have already hinted at the adverse position of some of the abolitionists, we have done all we can to conciliate them and it does seem to us that the different benevolent bodies, ought to be *made* to move each in its own proper orbit, and we already feel the want of a great central Board, with moral power enough to maintain the harmony

of the different celestial bodies in their benevolent and ærial reveries, and in their voluntary and eccentric revolutions.

“We have assured the abolitionists that we never have and never will sustain a relation to slavery as a Board which implies an approbation of the system; and that our Missionaries will never countenance it, but on the contrary do all they can to oppose it, without prejudicing their Missions. We are determined not to wound the feelings or break the peace of any of the benevolent communities of the land, and so we teach and our friends teach in all our churches.—We are decidedly in favor of liberal and friendly coalitions, and amatory correspondence, between all the different associations of men of benevolent and pious purposes. The abolitionists are devoted to their cause; we also have our specific work, and are devoted to the one thing of sending the Gospel to the Heathen, and we cannot leave our appropriate field of enterprise to embark in others which form no part of our distinct aim and object as a Board. We are not without hope that this policy of ours will reconcile some of them, and that they will return with their gold and their silver to “the help of the Lord against the mighty.”

“In addition to our former plans and machinery for obtaining funds of which you are already apprised; we have lately introduced “popular lectures” on Missions. This device will reach some who are inaccessible in any other way. Many will attend “a lecture” who would not go to a Monthly Concert, or harken to the voice of one of our regular agents. This scheme promises well in Towns and Cities; the proceedings need not be *strictly religious*; laymen may take a part in them, and descant at large on the history, geography, literature, travels, voyages, biography and philosophy connected with missionary operations, both Papal, and Protestant; by these means intelligent and patriotic individuals may become interested in the cause, we shall shun the rock of sectarianism, and give the whole movement a diffusive and Catholic character.—From the experiments so far made at the Odeon, and New York we look for cheering results from this enterprise. We have been very active in organizing Missionary Societies among Children. It is a fact that many of our Missionaries, like the celebrated Ignatius Loyola, were first moved by the “Spirit of Missions” while reading the legends of the Missionary Saints. The seed sown in the heart and imagination of infancy will in due time yield an abundant harvest. We openly avow our convictions when looking forward to pecuniary results, that the Juvenile Societies, and discipline, are the best earthly hope of the missionary cause. We connect these Societies with Sabbath Schools; have lectures delivered to the children to kindle and inflame missionary sensibilities. The thing is so arranged that they pledge us so much money payable monthly or quarter yearly, and we hold the tax

collector responsible to us for the whole amount of the subscriptions. All these little matters are published, so that every thing done is seen and known by everybody; and this provokes emulation and zeal in the good cause.

Through these channels we wedge in our 'Herald' and 'Day Spring.' We encourage young Misses at boarding schools, and even educated, intelligent, and accomplished young ladies to make fancy articles and ply the needle in our behalf. Next to the children we pay special attention to the ladies, especially to the wives of pastors who are many of them in absolute captivity to the 'spirit of missions.' Children very young are brought within the sphere of our benevolent influence; we look after their cakes, sugar plums, and toys, and squeeze their lemons into our bowls; well knowing the immoral tendency of such vicious indulgences for children. Thus we early teach them lessons of self-denial and virtue; these matters may seem small, but viewed in the aggregate they are important items of the revenue. In 1840 the receipts from this source alone were \$500. And another Foreign Missionary Society collected from children in one year, \$20,000. What might be done for us, if all Christian parents would take proper measures with their little ones and teach them the duty of emptying their little penny boxes into our bag. "The children of this world are wiser in their generation;" and it is lawful to learn from an enemy. In the most highly civilized nations, upon the earth especially in England, Scotland, and Wales; the parents have their children profitably employed in Mines, Collieries and Manufactories from three years old and upward. In some large establishments the great majority of laborers began to work before they were nine years old. We surely ought to lose no time in instilling principles and in generating habits of religious activity and "doing good" when the world sets us such an example in the cause of civilization.

"We realize as usual considerable sums from the sale of honorary membership; and also from the practice of baptizing children in our missionary schools, into the names of their benevolent benefactors who support them; only to think of it : Timothy Diddler, and Jeremiah Twopenny in Bombay or Ceylon! The thing cannot be resisted.

"O fond attempt to give a deathless lot
To names ignoble, yet not to be forgot."

"There is another contingent but valuable source of revenue to which special attention has been of late directed. We mean *devises* and *bequests*. The benevolent intentions of deceased testators in behalf of the Board are often defeated by fraud or neglect. A permanent system of policy will probably be adopted through local agents, ministers and other friends to

see that no injustice is done us hereafter by the widows, orphans, or other kindred of our deceased benefactors.

“Waiting missionaries have a most beneficial influence upon our funds. It is gratifying to us to report a number at any time, for the news produces an electric effect throughout our churches, and the want is immediately supplied; and on the other hand, a surplus revenue is equally gratifying, as the money waiting for the men as surely draws them to the service. You are aware that last year the Pastors vowed to the *Lord* in this money matter : and they were at the last anniversary reminded of these voluntary *vows* in a most solemn and affecting manner, and plainly told that they “*could not go back.*” We ought not to omit family associations which have been formed in some places in which the experience and wisdom of gray hairs unite with the ingenuity and ardour of youth to invent some means or to practice some self-denial to obtain the means of aiding the cause of Missions. And yet notwithstanding all our apparatus of contrivances, a power “*ab extra*” and an unceasing watchfulness and perpetual agitations are found necessary to keep a healthy tone of productive zeal and efficient action throughout our whole system, a vital ‘godliness that terminates in our gain.’”

That instructions, doctrine in religion, and moral maxims of the above spirit and tenor should emanate from the A. B. C. F. M. is not wholly a chimerical supposition, we might show abundantly by reference to their public documents. But we are content, for the present, to rest its fairness upon the single number of the “Missionary Herald” for November 1842 containing their own report of the proceedings of the Board at its last anniversary.

There were present at that time as appears by the report, Corporate members 63, Hon. Members 293, Missionaries 8, Bishops 1, total 365 men. We refer you particularly to the following pages in that No. of the Herald pp. 423, 424 : from 427 to 433 : also 436-446. Read every word of that report and ponder it well.

Supposing you to have received an Epistle from officers of the Board of the above import—imagine yourself to receive a letter from your Presbytery as follows.

(To be Continued)