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A SERMON ON FOREIGN MISSIONS.

By REV. T. H. PRITCHARD, D.D.

Preached at the session of the Synodical Convention of the Baptist Church, Raleigh, N. C., 1871. The subject was, "The Christian's duty to the heathen world; and that repentance and conversion should be preached in his name, among all nations, beginning at Jerusalem." Luke xlvii: 10-17.

But beloved, there are facts touching the success of missions, which bring the subject to our own homes and firesides, and enjoin upon us with solemn emphasis, that in proportion as we value the blessings of the gospel, in the same proportion we owe under the same sacred obligation to extend it to other countries and peoples. Our own forefathers, and that not many hundred years ago, were heathen. The Christian religion was introduced into Germany in the 6th century, and into England in the 5th century, and the stone altars and sacred groves where the Druids, the Druids of our Anglo-Saxon forefathers, offered up human sacrifices to their blood deities are still to be seen in Great Britain. Indeed, we have relics and reminders of the barbarous heathenism of our ancestors in the most familiar words of our language, notably in the days of our week. Sunday, now the Lord's day, anciently was the day on which the Sun was worshipped; Monday the day on which divine honors were paid the Moon; Tuesday was consecrated to Tuiseo, the Saxon name for the Roman god, Mars; Wednesday was Woden's day, another Saxon deity; Thursday was the day on which Thor, their bloody god of war was adored; Friday was the day on which the rites of Frigga, the Saxon Venus were observed, and Saturday was Saturn's day, another heathen deity.

Only six hundred years ago, our forefathers were heathen, and practised the most horrible rites of idolatrous superstition, and idolaters and heathens would we, their descendants, not be, if foreign missionaries had not gone forth from Asia and Italy to preach the gospel to the pagan world. For a long time the work was slow in its progress in many countries, now fully christianized, and how know we but that the countries into which we are now but carrying the gospel for the first time, will be under its complete control in a few hundred years from this date.

To narrow our view to the operations of the Southern Baptist Convention, at the present time we submit that there are abundant grounds for encouragement. We have in China twelve stations and out-stations, with eighteen native laborers and twelve missionaries. Seven churches have been formed and more than 350 converts have been baptized.

The African Mission has been resumed, and has ten stations with twelve laborers. When Bro. Phillips lately visited Yoruba and other parts of Central Africa, he found that the converts left there were not only maintaining their profession generally, but that many new converts were awaiting baptism, and a most earnest desire was expressed for missionaries to come among them, to be supported, so far as they were able, by themselves.

The European Mission is one of surpassing interest. Besides Dr. Coe, we have eight or ten evangelists in Italy. In Rome itself we have a Baptist church of forty members. A school for preachers has been opened; thirty thousand copies of the Bible have been distributed, and calls for Baptist missionaries come from every part of Italy. What is most remarkable too, is that late accounts tell us that in Bari, a large city on the Adriatic Sea in Italy, an entire church, with its pastor has become Baptists, and Dr. Kendrick reports two other Baptist churches recently organized in Italy.

The space given to the foregoing important considerations, permit us simply to allude to a fifth argument of great force in favor of Foreign Missions, and that is, that the vigorous prosecution of Foreign Missions is essential to the success of Home Missions. The two enterprises act and react upon each other, and no Christian church can hope to preserve its purity and attain to full development that fails to engage heartily in the Foreign Mission work. Alexander Campbell, at one period of his life, ridiculed the Foreign Mission enterprise, but before his death, the church of which he was the founder, sent Dr. Barclay and other missionaries to Palestine. The Cumberland Presbyterian church, which has been in existence about sixty years, and the Methodist Protestant church which has operated not more than half so long, have found that they can no longer ignore the great work of Foreign Missions.

The influence of Foreign Mission work on the spirituality of a church is illustrated by an incident recorded by Andrew Fuller. His church was in a low state of spiritual health; whenever he went among his people, the complaint was, "My feanness, oh my feanness." Special efforts were made to revive the people, but all was in vain, until the minds and hearts of pastor and people became thoroughly enlisted in the work of sending the gospel to the heathen. When a gracious revival of religion be-

gan, and the church attained an enlarged measure of prosperity, and spiritual enjoyment. The remarkable presence of God by which the young, Congregational missionaries, Judson and Rice, were converted to Baptist views on their way to Burmah, and which thus threw them and their mission upon the Baptist churches of America, was the beginning of a new era in the history of our denomination. A new impetus was imparted; a new and mighty impetus was given to the zeal and energy and enterprise of our Zion in all departments of Christian endeavor, and the work of Foreign Missions, conducted in such a vigorous and unexpected manner, proved a great blessing to our people.

The truth is, it is the mission spirit, which received from their fathers, and still cherished in some measure by our missionary Baptist brethren, that keeps them alive, and the increased activity and zeal they have manifested recently, is but the revival of a missionary spirit among them. The work of missions, whether Home or Foreign, is one of these two departments of Christian effort act and react upon each other, and I repeat it, that no church can ever hope to attain to full and vigorous and healthy development that ignores or neglects the work of Foreign Missions.

REFLECTIONS.

If the Foreign Mission work be indeed so distinctly enjoined in the Scriptures, and so necessary to the growth and health of the churches, what is our duty in regard to this great enterprise?

1. It seems to me clear in the first place, that it is the duty of every professing Christian to engage in this work. The great head of the church has made it the duty of every one of his followers, either to go themselves or to aid in sending some one else to preach the gospel to the heathen.

2. That the success which has attended the modern missionary enterprise, and especially the present condition of our own missions in Africa, Asia and Europe, call upon us to render devout thanksgiving to God for what has been accomplished, and urge us to renewed energy and zeal in this great work.

3. That we are solemnly enjoined to think more of Foreign Missions, to pray more for this great cause, and to labor more assiduously and hopefully for the extension of the kingdom of Christ over the whole earth.

4. And fourthly, that it is the duty of all Christians to give more liberally for the promotion of this enterprise than we have ever done before. Dr. Fish, in "Primitive Piety Revived," says, "The estimated value of real and personal estate in the hands of the people of the U. S. is \$7,133,297,735. Now it is computed that far more than one half of the wealth and products of this country are in the hands of the friends of religion. Admitting this, how absolutely trifling is the sum devoted by the disciples of Christ to the cause of foreign evangelization when viewed in the light of their real ability! How much more insignificant when placed beside the millions that are given for purposes far less worthy, and indeed in some instances, wholly unworthy and pernicious. It is stated that more than \$1,500,000 are annually expended in the theatres and operas of the single city of New York, and that sum will scarcely cover the cost of the single article of imported cigars. An English statistician has computed that the laboring classes of Great Britain expend no less than \$250,000,000 every year for alcoholic liquors and tobacco. The entire expense attending the various expeditions in search of Sir John Franklin, is estimated at \$3,562,044, and the expense of the war waged by Great Britain and France against China some years ago, was not less than \$100,000,000.

Now brethren, how humiliating the contemplation of facts like these! Twice the whole amount of contributions for Foreign Missions from American Christians, spent in a single item of useless or sinful indulgence by the inhabitants of one city. Nearly four times as much money spent in the praiseworthy attempt to rescue from death a few lost adventurers, as all the American Christians put together, are investing in the enterprise for saving six hundred millions of perishing heathen from eternal perdition. And twenty times as much money expended in the prosecution of a war against a single heathen nation as all the Christians in the world are giving for the conversion of these hundreds of millions of idolaters! O if the disciples of our gracious Redeemer would but consecrate one tenth of the money they expend in extravagance and luxury, how soon might we hope to see the gospel planted in every land, and its glory crowning the whole earth. But alas! it is millions for Mammon and coppers for Christ; pounds to earth and farthings to heaven; navies and armies have their millions; railroads and canals have their millions; silks, carpets and mirrors have their millions; parties of pleasure and feigning jobs in high and low life their millions, and what is the treasury of God and the Lamb in regard to a world of souls from the pains of eter-

nal damnation, and to fill them with joy unspeakable?"

If indeed we are missionary Baptists, let us show it by our works! Let us use our utmost endeavors to raise this year twice as much for the grand work of converting the world than we have ever done heretofore.

For the Biblical Recorder.
Friendly Strictures on Dr. Hooper's Letters Respecting Communion.
By AN ELDER IN W. H. JORDAN.

The great error, as we think, of Dr. Hooper, and other free communists, is that we must so frequently repeat, because plain as it is, it seems so hard for them to understand—consists in overlooking the distinction between the communion of soul we feel with all whom we recognize as believers in Christ—often greater with Pædobaptists than with some of our own denomination, and the union we form with them, according to the law of Christ, in the character of a Society. They identify our principles with an abolition of nearly all the bonds of Christian brotherhood, a disruption of every ligament binding into one throbbing heart, the redeemed of the Lord, and a reproachful and contemptuous abjuration of all the sacred overtures, and warm endearments of Christian love. Standing thus before them on the canvass, we are not surprised that they should look upon us with feelings, not simply of disaffection, but with those of reprobation. There seems to be no use in protesting that the picture is false. We tell our brethren we are not prepared to admit that our desires for union are less extensive or less earnest than their own. It is all in vain. "Pilate and Herod" make "friends" against us. We are strict communists, and therefore all but Baptists are in our estimation, heathens, republicans and sinners. Whether the reason of this clamor be with some of our opponents, that they have upon their own side, which they are afraid we will touch, and which they want to prevent by raising against us the cry of "murder!" we will not now enquire. However that may be, the distinction, we have mentioned must be made, and maintained. It is vital to the interests of instituted religion. Pious persons may exist without it; but without it cannot exist a church of Jesus Christ no more than a house can exist simply because of the separate, unformed and unrelated materials necessary to its construction. As little too, is every association of believers, of necessity, a church, as a ship is a house because it contains the materials of which a house may be formed.

In spite of all the timber and stone on earth, whatever other valuable purposes they might subserve, no house would exist, unless some portion of these materials, under the forming hand of a builder, assumed to each other a particular relation. So, too, though every man on earth were a believer, there would be no Christian church unless some portion of them should assume to each other such a relation, as is implied in the nature of this term. A house is not a more definite and model term, than in its evangelical sense, is a church. In such a condition it would be both perfectly intelligible and strictly proper, if a company should say, let us unite and form ourselves into a church, and enter the ordinances of the gospel; while at the same time, to avail themselves of these benefits regardless of this condition, would be to abandon themselves to lawless disorganization and disorder. It would, too, be entirely inconsistent; inasmuch, as while professing a regard for some of the institutes of the gospel, they would ignore and discard other, having an equal and indeed a prior claim to their attention. The sophistry of reasoning from one of these kinds of union to the other is a source of endless confusion and perplexity. If men will not learn to distinguish between spiritual and ecclesiastical union, and moral and ecclesiastical or positive laws, then can be no end to the unhappy disputes on this subject.

Free communists admit themselves that the propriety of baptism to communion is the order established in the commission by the authority of Christ. One would suppose that this would be decisive of the question. But upon this admission they immediately introduce some neutralizing principle for which the Universalists will doubtless thank them—by which the command is diluted into a character so ambiguous and equivocal as to leave in it, but little vitality or force. A law that a man shall only perform a service, if he feel it to be his duty to do so, would be a legal nullity. Yet such is the reasoning of our free communion brethren on this subject. They say, if a man feel it to be his duty to be baptized before he communes, he ought not to commune before he is baptized; but if he does not feel it to be his duty, he may commune without being baptized. If this does not amount to a qualification of what they admit to be a law of Christ, the difference, we think cannot be of much value. It is a difference more in sound than sense. It is as certain from the commission, our opponents themselves being judges, that baptism is prior to communion, as that he who rejects the gospel will be destroyed. If we cannot prove, that believers should be baptized before they are admitted to the privileges of the church, we cannot prove that he who does not believe the gospel will be

condemned. The Universalist argues against this awful truth from the moral character of God, "and the genius of the gospel." In the same manner, free communists argue against the order, which as they admit Christ has established for the observance of the ordinances of his kingdom. It is, they say, not only the natural, but the instituted order, but still not the necessary order. According to this statement, so far as I can see, it is not necessary to do what Christ has commanded.

The priority of faith to baptism, of baptism to communion, and the connection of condemnation with unbelief, are found together, in a chain, the links of which are all equally indissoluble. He who denies one of these truths, virtually denies them all. The one is as certain, and as unchangeable as the other. We may talk of the superiority of moral to ceremonial duties of the piety of Pædobaptists, and of what else we please, but there in the commission stands the LAW OF THE ETERNAL AND RIGHTeous JUDGE. He must put it aside who chooses to do so.

Dr. Hooper says that, free communion views were confessed, and is confidently declared by Andrew Fuller in his last days.

I do not say that this is not true, but of its truth I have seen no evidence. It ought not to be asserted except upon good authority. It is contrary to the sentiments of Fuller, as they appear in his works; and especially his dying deposition in his letter to Mr. Newman. He says that under the pressure of circumstances he on one occasion, communed with Pædobaptists, but that the act afforded him no satisfaction, and that he should not do it again. This point ought to be cleared up. I should be pleased, too, to see a fair, full and intelligent statement of the influence of free communion on the Baptist churches of England.

I am not willing to suppose that Pædobaptists are willing to be regarded as standing in the indecorous and offensive attitude of wishing to force us to conduct which would involve an abandonment of our principles, a violation of our conscience, and a practical denial of Jesus as our Lord. If they be, it is certainly to be hoped, that their desire in this respect, will not be a reason with us for complying with their wishes.

Whatever may, from circumstances be its practical result, free communion, in its own nature is virtual amalgamation. Between the two, there is no barrier of principle. Equally once admitted, amalgamation is a necessary consequence. It may still be prevented by taste, prejudice, policy or other prudential considerations, but finds no opposition from principle; and the same circumstance, which with one person may be a reason against it, may, with another be in its favor. It becomes a matter of mere preference. When opinion and feeling usurp in our minds the place belonging to the law of Christ, no one can tell what will be the end of such a beginning. Probably many a good man has innocently broached what seemed to him a plausible doctrine or practice, little suspecting the germ of evil it contained, which, in a more carnal soil, and atmosphere has developed itself, in a character of deadly heresy. We may consistently unite with any church, with which we can commune, and may admit any member of such a church into our own. We cannot indeed act consistently in doing otherwise. All persons who are fit communicants at the Lord's table, however, "heterogeneous their creeds" are eligible as members of the church; and cannot justly be refused the right of membership. As in a case of larceny, he who opens the door is as guilty as he who takes the goods, so the principle of free communion opening the door to amalgamation is responsible for all its consequences. A man may receive a guest in his house, whom he would not admit as a member of his family; but the church belongs not to us, but to the Lord, and for all, whom he authorizes us to receive as guests he claims the right of membership in the family. Free communion, among English Baptists is reaching, in amalgamation, its logical result. If the effort of all Baptists were employed in a kind and fraternal spirit to convince Pædobaptists that they ought to be baptized and commune with us, as those of some are to convince us that we ought to commune with them, though unbaptized, I can but think that we might hope for a better result from our labors. I believe that the conduct of free communists is calculated to harden Pædobaptists in their error, and to produce an indifference from which, indeed, if we may judge from their language, they are not free themselves—to the subject of baptism, one way or another. I believe that too much is made of what is called "involuntary ignorance." That the error of Pædobaptism is to a great extent, not involuntary, is sufficiently evident, from the many confessions, such as that of Baptist Noel. I believe that the Pædobaptist conscience is not easy on the subject; our proof of which, among others is their constant accessions to the Baptists. Baptists are too weak and limbernecked on this subject. They ought to tell Pædobaptists, meekly and affectionately, but plainly and boldly that their error is not "involuntary" in any excusable sense. They ought to tell them they might

know better, if they would. Do you claim infallibility?" they exclaim. No; but on this subject we claim moral certainty; and your own witnesses establish our claim. We believe that baptism has long ceased to be a fairly debatable question; if such indeed, it ever was.

But they say, we cannot believe differently from what we do. We reply, we can't help that. The fault is not ours, neither do we believe that it attaches to the author of Revelation; and if it be your own persons are so proper as yourselves to bear the consequences. The Unitarian pleads the same excuse as you. We regret the matter perhaps more than you do; but if you believe with the Pædist that Jesus Christ has given to his church a rule of duty and faith, which of necessity involves them in hopeless and interminable error and confusion, we wish you and all the world to understand that, this we do not believe, and that for such a faith and its correspondent practice we will sustain no responsibility. W. H. J.

(To be Continued)

"Why is so Little Done by the Churches" for the Cause of Christ?

The above was a question in the form of a query, asked at the Ministers and Deacons' meeting at Oak Ridge, Stokes Co., N. C., and it is one hard to answer. When I read the above I too asked the question, "Why is so little done?" but to my inquiry, I must confess, I could give no satisfactory answer—why so many who profess to be servants of the Most High can do so little for the cause which they seem to love so well. There must be a cause. Must I say that Christians at this day are less devoted to the cause of their Master than were Paul and his followers? To say the above would be to claim that the religion of Jesus, whom we say we love, and try to obey, is less sanctifying in its nature, and devoid of some of that consecrating power it had in the days of the apostle. And then I would have to claim from the very nature of the case, that Christians at this day are not as much Christians as were the believers in the days of John; and this would drive me to the conclusion that Christianity as preached at this time is not as much Christianity as that Christianity preached by Paul and his co-workers, and hence it does not take the same amount of consecration or devotion to the cause of Christ; in other words, it does not take as much religion to carry a man to heaven now as it did then. We would not for one moment think of admitting any thing of this kind, for we believe that Christians are as devoted to the cause of Christ today as ever, and that the religion of Jesus as preached now, is as pure, as holy and as consecrating as it was the day Christ bled on "the accursed tree" for the sins of the world. What is the cause of so much covetousness, yeadingness among church members, is it because the membership of the church is ignorant of its duty? Surely not, for God has blessed this land as a land of Bibles and learning, and given us an intelligent ministry. Is it because we are so poverty-stricken? Surely not, for God in his goodness and mercy has seen fit to bestow upon us wealth in an abundance, and we see splendor and pomp around us every day. It can not be for a want of a necessity to give, surely not, for the destitute portions of our own State cry for help, and brother Huffman is their spokesman. Our sister states need help; Yates in China writes for help, while many nations daily take up the cry, "Come over and help us." Is it because the church has not an opportunity to give? Surely not; for behold every minister is a beggar for the destitute lands, and begs men of their abundance to give a little to assist in sending the Bible to those who have it not. Men, then, can not claim ignorance; for they know their duty, ("cursed is he that knows his duty and does it not") and they dare not plead poverty, for they have the abundance which God has given them. They can not say there is no necessity or that they have not the opportunity to give; for they know that men are to day bowing to stocks and stones, denying the true God and they know too, full well, that they have been begged to assist in sending the word of the living God to those who live in darkness.

What then shall we claim to be the cause of so much stinginess since Christianity is as devoted now as ever, and ignorance, poverty, necessity, nor opportunity cannot be plead. Alas I fear I have found an answer, and a correct one too, to my inquiry, in these words: Many are in the church but out of Christ. Oh awful thought that men profess to be the followers of the most high God, when they are alive to sin, aliens to the common wealth of Israel and workers of iniquity, for never having been conformed to the image of his son, they are yet, alive under the law of sin, and dead to every good work. I am convinced of the fact that we are saved by faith through grace, and not by works, yet I am compelled to believe that "By their works ye shall know them." If it is a truth that we shall, or can know the followers of Christ, by their devotion to his cause, do we sit when we judge from the works of

the mass of professed Christians, that few are his followers? Talk not to me of a dead, inert Christianity—a Christianity which allows those who embrace it, to sit down with folded arms and do nothing for the cause they have espoused. Ask me not to have any confidence in a Christianity, that will allow its possessors to be stingy and narrow-hearted. Pray not to me of a Christianity, which demands no sacrifices—imposes no duties, but allows those who embrace it to live in all the open violations of divine law, practiced by men of the world. Say nothing to me of a Christianity which never consecrates a man's time, wisdom, money, nor powers to the cause of Christ, but allows him to use them in the accumulation of worldly honors. Keep me away from that religion, which makes men work not, think and do for self alone when all he is, can, or may be is a gift from heaven. Let me not embrace a Christianity, which locks a man's pocket-book against the cries of the heathen, and crowds out of his heart all benevolent actions to his fellow man, and the piteous wailing of the widow. But rather give me a Christianity, which is alive to every good work, and which makes its advocates active—living epistles, read and known by all men; a religion, that consecrates a man's time, wisdom and money to God and its cause. I cannot see any place for a lazy, stingy religion in all the Bible. "Speak to the children of Israel, and bid them go forward" is the order. And now dear reader, one word to you, and I am done. Should you in your self examination, and it is very important that you should see if you are on the Lord's side or not, find that you have embraced a Christianity—less demanding of your time, than that found in the Bible, and which is devoid of that consecrating power, which makes you hold every thing you have as an agent of God, have you not a cause to doubt the reality of your conversion? Should you find that you are still a lover of the ways of sin, and unwilling to serve God with your time, money, and talents, may you not question yourself as to whether you belong to God or not? Now here we end this letter, saying to you, one and all, if you are indeed servants of God, you are "not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes," and ye are willing to labor for your master. RUPERT.

Minutes of Associations.

The Raleigh Association.—A. D. Blackwood, Carey, N. C., Moderator; Daniel B. Holland, New Hill, Clerk. This Association meets at Johnston Liberty, Thursday before 3rd Sunday in October, 1872.

The minutes for 1871, printed by Edwards & Broughton, Raleigh, N. C., are carefully compiled and contain all necessary information for correspondence. The date of organization of the churches and the counties in which they lie are not given, but all other useful information is furnished, and the manner in which the minutes are gotten up reflects credit on both the clerk and the ministers. Statistics for 1871—churches, 33; ordained preachers, 20; baptized, 283; received by letter, 73; restored, 9; dismissed, 97; excommunicated, 34; white communicants, 3,433; colored communicants, 208; total, 3,641; State Missions, \$137,000; Foreign Missions, \$32,000; Education, \$151,850; Sunday schools, \$26,000. Total for Missionary purposes, \$392,350, an average of 11 cents for every white member.

Feddes Association.—J. H. Lewellen, Dobson, Moderator; D. Horn, County Line, Clerk. 28 churches; 17 organized ministers; Baptized, 204; membership, 2,232; State Missions, \$23,945; Foreign Missions, \$18,480; Education, \$43,533; Domestic Missions, \$14,800; S. S. Board, \$17,000; Xates Chapel, \$25,000. Total for Missions—1 haven't time to add many more columns. The clerk should have added them before sending tables to the printer, and filled up blanks from old statistics, when churches failed to report by letter. Meets next year for 1872, at Greensboro, Friday before 1st Sunday in September, 1872.

Minutes printed at Wakeham Office, Salisbury. The location and date of organization of churches is not given; but the other statistics are fuller than you find in most minutes.

Tar River Association.—Dr. T. J. Pritchard, Moderator; M. Lankford, of Louisburg, Clerk. Post Offices not given. 24 churches, no list of ordained ministers; Baptized, 254; membership, 2,682; Education, \$6,000; S. S. Board, \$10,000; State Missions, \$1,000; Foreign Missions, \$1,000; from our "Pittsboro" friend for a lady, 1.00; from one who writes "having been a great sinner myself, I can sincerely sympathize with others"; 1.00; from sister Mary Freeman, through Elder J. H. Freeman of Greensboro, 1.00.

Who will be the next to forward a small amount to the old man?

It is truly gratifying to read the kind expressions of Christian love and sympathy that accompany these various contributions. The Lord who seeth the heart, rewards you all, my brethren and sisters, and friends. Wm B. HARRILL.

Bro. MILLER.—Perhaps Bro. Blackwood has waited for me to make the announcement below. I certainly have been looking to see it over his name. Many of our brethren are anxious to know who is the Missionary for the Raleigh Association for 1872; and why the Board do not publish it. Will you please say in the next Recorder, one having been nominated for that place, by the Executive Board of the Association, and the same confirmed by the Board of State Missions and accepted by myself, for half year time. I will endeavor, (the Lord permitting) to visit many of the destitute portions of the Raleigh Association, as possible, during this year (1872).

Clayton, N. C., Dec. 27th, 1871. W. B. H.