

confirmed the popular impression, that men of ordinary ability will do for missionaries,—that ministers who are capable of great usefulness at home, cannot be spared for the heathen.

Let us not wonder that modern missions, when compared with the ancient, are so limited in their efficiency. We probably expend more money in the enterprise than they did; but our piety is not like theirs, missionary piety; our zeal is not like theirs, missionary zeal; our activity is not like theirs, missionary activity. We probably talk and write as much about converting the world as they did; but we act less, we give less of personal labour. To the many designations given to the present age, we may properly add “the age of resolutions.” Under the head “Resolved,” we all announce what we believe and what we deny, what we desire and what we deprecate, what we have done and what we intend to do. But the most of these resolutions, contemplating action, are never executed, simply because no one of the conclave that passed them feels personally responsible for their execution. Individuality is merged in the mass, and obligation that presses upon the whole is unfelt by the separate confederates. I and We are different words, and it is too often forgotten that the former is included in the latter. If some brother, three years ago, had said, “I resolve, by the blessing of God, this year to raise one hundred thousand dollars for foreign missions,” very likely it would have been accomplished. A hundred or more of us said unanimately, “We will do it,” and not an additional thousand did the resolution bring into your treasury.

Not thus did the primitive Christians manage these matters. If any thing was to be done, instead of calling meetings, making speeches, passing resolutions, and then leaving the work undone, they went directly

themselves and did it. How rightly is one book of the New Testament named, not the Resolutions, but the Acts of the Apostles. *Non dicta, sed acta Apostolorum.*

O how changed would be the aspect of the church, if her ministers and members would come up to the same standard of feeling, and principle, and action.—*Stow's Sermon.*

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DR. MARSHMAN.

*From the English Baptist Magazine, April, 1838.*

MY DEAR SIR,—It is but a short time since I sent for your insertion, an account of the union effected between our two Missionary Societies; I now forward to you an extract of a letter which I have received from Serampore, announcing the death of Dr. Marshman. How many circumstances combine to mark the present position of our missionary affairs, as one which demands especial attention and renewed effort! O that we may all be alive to the prospects which are opening, and the obligations which they enforce! Permit me, my dear sir, to avail myself of your pages to call on the whole of our denomination, respectfully but most earnestly, to ‘gird up the loins of their minds,’ to be behind no section of the Christian church in devotion to the Saviour’s cause, but to be prepared to fulfil the vocation to which Divine Providence has called them, especially in the East and West Indies. Many devout supplications ascend from all our congregations, from every family altar, as well as from our closets, that the “Spirit of grace” may be largely poured out on those approaching meetings, to which we are now looking forward! B. GODWIN.

Oxford, March 21, 1838.

“*Serampore, December 23, 1837.*”

“DEAR BROTHER GODWIN,—It is our melancholy duty to inform the