

The Commission.

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Modern and Apostolic Missions, Identical in Character.

Before the Christian dispensation, the world was divided into two great classes—Jews and Gentiles. The Gentiles were all heathen—gross idolaters. Up to this period Divine Revelation had been confined to the Jews. No command was given to them to publish it among other nations. And consequently they alone knew and worshipped the true God. But the prophets, in language too plain to be mistaken, foretold that the time would come when this difference should no longer exist; when “the middle wall of partition” which separated Jews from heathen should be broken down, and both be placed on a common level. In accordance with these predictions, the birth of Christ was announced by Angels to the shepherds as “good tidings of great joy which shall be to all people”—and our Saviour said to his disciples, “Go ye into all the world and preach the gospel to every creature.”

That the Jewish converts to Christianity, through ignorance of the nature of Christ's kingdom, did not at first appreciate the spirit of the Saviour's command we readily admit. Even Peter did not fully understand this peculiarity of the gospel dispensation, till convinced by being sent to preach to the heathen, Cornelius, (Acts, 10th Chap.)

This case, however, removed his scruples, and he exclaimed, “Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted of him.” Some of the brethren at Jerusalem objected to his procedure regarding Cornelius, and expostulated with him. But after hearing his account of the matter, they too were convinced and “glorified God,” saying, “Then hath God also to the Gentiles granted repentance unto life.” (Acts xi. 18.)

Some may say, “It is plain enough that other people were to have the gospel upon the same terms with the Jews. None but a Jew will deny this. But the question with us is, did they have missionaries in those days? There lies the difficulty.”

What we have said thus far is intended to show that all those “other people” who were to have the gospel as freely as the Jews were *heathen*, a fact which many seem to forget when we urge the duty of sending the gospel to the heathen at the present day. This point being established, we are ready for the question relative to missionaries, and answer emphatically, *they did have missionaries in Apostolic times*. The idea that the missionary enterprise is a new thing started by men in these latter days, is a mistake. This we think can be easily proved by exhibiting the plan adopted for the spread of the gospel in Apostolic times.

I. THE APPOINTMENT OF MISSIONARIES, AND THEIR LABORS.

It seems that God, knowing the difficulties that would attend the proclamation of the gospel among the heathen, chose the ablest man among the preachers of that day as a missionary. Indeed, he selected him before he became a preacher. For he said at the time of Paul's conversion, "He is a chosen vessel unto me to bear my name among the Gentiles." (Acts ix. 16.) After this, Paul went up to Jerusalem, but God said to him, "depart, for I will send thee far hence unto the Gentiles." (Acts xxii. 21.) He then went to Tarsus, and afterwards to Antioch in Syria, where he tarried and preached a whole year for the Church in that place. But God did not intend that he should settle as a pastor. He had chosen him specially for the missionary work. So we are told that as some of the members of the Antioch church "ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.— And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts xiii. 2-3.) Though God had before chosen Paul as a missionary, we here see that He commands the Antioch church to set him and Barnabas apart for this work. He could have sent them Himself; but in accordance with His general plan for disseminating the gospel, he chose to use the church as the instrument. These were the first persons formally ordained as missionaries to the heathen.

They at once entered upon their work. Taking ship they sailed to Cyprus—a heathen island; preached at Salamis, and then at Paphos on the western coast. Thence they sailed up to Asia Minor, and went through Pamphylia, Pisidia, and Lycaonia, spending some time in preaching at the principal places. At that time there were Jews scattered about in those heathen countries, just as they are now found in the different

cities of the United States,—a separate and distinct people. On entering a town where there was a Jewish Synagogue, the missionaries preached the gospel to the Jews first; but when these rejected it they would say, "Lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts xiii. 47.) At Lystra, such was the opposition that Paul was stoned, and drawn out of the city as dead. But this did not deter him. As soon as he recovered, he again devoted himself zealously to his missionary labors. After spending some time in these countries, they ordained Elders in the churches they had established and returned to Antioch in Syria "from whence they had been recommended to the grace of God for the work which they fulfilled." (Acts xiv. 26.) This shows that the Antioch church had sent them out with special reference to this missionary tour. After their return they gathered the church together and gave an account of their labors, "rehearsing all that God had done with them and how He had opened the door of faith unto the Gentiles." (Acts xiv. 27.) Having remained some time at Antioch, Paul proposed to Barnabas to visit again the churches they had established in their former tour. Barnabas consented, but wished to take John, whose surname was Mark, with them. Paul, however, did not think this proper, as he had started with them before, but turned back as soon as they got well into the heathen field, "and went not with them to the work." (Acts xv. 38.) So sharp was the contention between them that they separated. Barnabas took Mark and sailed to Cyprus; and though we have no further account of his missionary labors, he doubtless continued to preach in different directions; for Paul, some years afterwards, in his first epistle to the Corinthians ix. 6, speaks thus of him, "Or I only and

Barnabas, have not we power to forbear working?" This, evidently, implies that Barnabas was not idle. After their separation, Paul chose Silas and departed in another direction. Thus God overruled their dissension for good.—Two missionary bands started out instead of one. We learn, however, from this circumstance, that these missionaries were not perfect, but subject to like frailties with ourselves.

Leaving Antioch, Paul went through Syria and Cilicia, confirming the churches. Thence passing through Phrygia and Galatia he came to Troas on the *Ægean Sea*, where he met with Luke,* the "beloved physician,"† whom he took along with him, doubtless for his medical skill. Paul was now on the confines of Europe, where no missionary had heretofore been sent; but where idolatry and superstition reigned. If any doubt rested on his mind, as to whether he should extend his labours beyond the borders of Asia, that doubt

*Luke, the author of the Acts, does not begin to use the first person plural, till he gets to Chap. xvi. 10, when Paul is about to leave Troas. He then says, "we endeavoured to go," &c. From this it is inferred he must have joined Paul at that place.

†That Luke was a physician, we learn from Coloss. iv. 14, where Paul calls him "the beloved physician." That he was not taken along as a preacher is inferred from the fact that no mention is made of his preaching as of others who assisted Paul in the ministry of the word. Even if he was the same "Lucas" mentioned as a "fellow-labourer" by Paul in Philemon 24, it is no evidence that he preached; for in Philippians iv. 3, Paul says, "Help those women which laboured with me in the gospel," which shows that persons laboured in the gospel who did not preach. See also 1st. Cor. xiv. 34, and 1st. Timothy ii. 12. Had Luke preached, he would doubtless have been persecuted as were Paul, Silas, Timothy and others who proclaimed the gospel. Yet no mention is made of his being persecuted at any place where they went.—Vid, Kitto's Cyclop. and Neander's Planting and Training, in loco.

was soon dispelled: for a vision appeared to him in the night; "There stood a man of Macedonia and prayed him, saying, come over into Macedonia and help us." Had Paul been like some professors of religion at the present day he would have replied somewhat thus:—"We have a plenty of heathen here in Asia, and I don't see the necessity of my going from home to preach to you, miserable idolaters, who, after all, may kill me instead of receiving the gospel." Paul made no such reply; but immediately obeyed the summons, crossing the *Ægean Sea*, and going up to Philippi. Here he had to contend with many difficulties. Here he and Silas were both severely whipped and then cast into prison. This is but a specimen of what awaited him wherever he went, and he well knew it. For on another occasion he said, "The Holy Ghost witnesseth in every city saying that bonds and afflictions abide me. But none of these things move me." (Acts xx. 23.) Notwithstanding the difficulties at Philippi he baptized Lydia and the Jailor with their households. This was the first missionary church established in Europe, and we shall have occasion to show that the missionary spirit they afterwards manifested in aiding Paul to go farther gave full proof of their gratitude for the gospel they had received at his hands.

From Philippi Paul went to Thessalonica, to Berea and thence to Athens where "his spirit was stirred in him when he saw the city wholly given to idolatry," or as it may be rendered, *full of idols*. (Acts xvii. 16.) He was now in the heart of heathendom: for one writer tells us they had almost as many gods as houses in Athens, and another states it was easier to find a god than a man. This, too, in a place celebrated for its statesmen and philosophers; which conclusively proves that man by wisdom knows not God. Paul boldly declared the gospel to these subtle philosophers, both Epicureans and Stoics;

telling them, "the times of this ignorance God winked at, but now commandeth all men every where to repent." From Athens he went to Corinth on the western coast of Greece, a place celebrated for its licentiousness and iniquity. Here he tarried a year and six months. Many of these idolatrous Corinthians being converted during the time, he formed a church to which he afterwards wrote two epistles, giving exhortations to steadfastness in the faith, with directions about discipline, &c.—For some of the members, after his departure, had fallen again into heathen vices. He at different times wrote similar letters to other churches. From Corinth he came back into Asia and visited again many of the churches there; and finally went to Ephesus, where he preached two years with eminent success. Though this was the seat of the magnificent temple of the great goddess Diana, we are told "So mighty grew the word of God and prevailed" that the value of the books which these idolaters voluntarily burned as a proof that they renounced their former sinful practices, amounted to fifty thousand pieces of silver—about \$2000. (Acts xix. 19.) At Ephesus as elsewhere, the success of the gospel excited great opposition; "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana," being alarmed lest idol worship should be abolished and he and his men lose their trade called them and the workmen of like occupation together in order to put a stop to Paul's preaching. "Sirs," said he, "ye know that by this craft we have our wealth. Moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods which are made with hands. So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed,

whom all Asia and the world worshipeth." (Acts xix. 26-27.) Can any one read the above and doubt whether Paul was an indefatigable missionary among the heathen?

Having now visited the churches in Asia, Paul desired to return to Europe and see to the welfare of the churches he had established in Macedonia and Achaia. These countries were as far west as his labours had yet extended. His zeal would not, however, let him stop here; for we hear him saying with regard to his going up to Jerusalem, "After I have been there I must also see Rome." (Acts xix. 21.) But does this magnificent city, the then mistress of the world, with all the glory, honor, riches, power and splendor of accumulating centuries, circumscribe his expansive benevolence and limit the bounds of his missionary aspirations? When he said to the Corinthian church that he hoped to preach the gospel in regions beyond them, was Rome the end of his ambition? No! for we hear him telling the Romans that he desired to call on them when he should take his journey into Spain; thus showing that only the limits of the then known world could satisfy his benevolent desires and the upheaving billows of the Atlantic stop him in his onward march in preaching to the heathen "the glorious gospel of the blessed God." Whether Paul ever got to Spain is doubtful. But it is sufficient to know that he desired to do so, and would have gone had providence permitted. He did, however, go as far as Rome, God so arranging it in his providence that the heathen took him there and paid his travelling expenses. Luke accompanied and was still with him when he wrote his second letter to Timothy; (2 Timothy ix. 11,) which it is thought was written during his second visit to Rome.

Now that we have seen how those missionaries were sent forth, and noticed their extensive labors, it will be appropriate to show:—

II. THE MANNER IN WHICH THEY WERE SUPPORTED.

On examination, we think we shall find they were sustained in part, at least, by the churches. We have already shown that the Holy Ghost said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them." In accordance with this injunction the church sent them forth. Now can we for a moment doubt that the church aided them on their journey, if such aid was necessary? especially when we recollect that the spirit of benevolence among the christians of that day induced men, Barnabas among the number, to sell their possessions, (Acts iv. 32-37,) and place the proceeds in a common treasury for the benefit of the fraternity? We know that it required funds to pay their travelling expenses and their board while in heathen cities. We have no reason to believe that the captain of the vessel in which they sailed gave them a free passage, or that they were entertained gratuitously when in places where there were no christians. The fact of its not being stated that the church aided them is no proof that they did not. When it is announced in the present day that our churches have sent out a missionary, no one for a moment supposes, because it is not also stated that they pay his expenses, that they do not do it; but on the contrary it is taken for granted that they do. We, however, have scriptural evidence that Paul did receive aid from the churches. In 2 Cor. xi. 8-9, he says, "I robbed other churches, taking wages of them to do you service. And when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia, supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." He here speaks of robbing other churches; which shows that more than one church aided him. Among these

churches the Philippian was distinguished for liberality. He sent his epistle to them from Rome by Epaphroditus, (Philipp. ii. 25-30 and iv. 18,) by whom it appears the church had sent their contribution. In speaking of their supplying his wants he says, iv. 18. "But I rejoice in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity," i. e. I know you desired to aid me, but you had no opportunity of sending your contributions. It must here be remembered that they had not in those days the facilities of rail roads, steam-boats, mails, banks and drafts, which we have at the present time. It therefore showed a strong missionary spirit in the Philippian church, in addition to making up their contribution for Paul, to dispatch a special messenger with it from Macedonia as far as Rome in Italy; a trip more difficult than that now from New York to California. We doubt whether any church of the present day has such a missionary spirit. Paul is at Thessalonica, and the Philippians send "once and again" to his necessities; he goes down to Corinth, there the "brethren from Macedonia" help him; he finds himself at Rome, and their contributions follow him even to that distant city. In thanking them for the things which they had sent him, he speaks of their liberality as a "sacrifice acceptable, well pleasing to God."—(Philipp. iv. 18.)

The reason why Paul received aid from other churches, was because he did not wish to be burdensome to churches recently gathered from among the heathen, lest in their ignorance of the principles of christianity they should think he preached for selfish and mercenary ends, and thus the gospel should be hindered. (1 Cor. ix. 12.) Rather than this should be the case he would with his own hands minister to his necessities when he could not receive aid elsewhere. It is also evident that though

Paul would not receive anything from the churches but recently established, he did not neglect to teach them the duty of supporting the ministry, and that *he* had a right to this support though *he waived it*, lest his success among them might be hindered. The Corinthian church is a case in point.—He said to them “in all things I have kept myself from being burdensome unto you,” and yet in the ninth chapter of his first epistle to them, he argues from the first to the sixteenth verse to show his right to a support, even going so far in the fourteenth verse as to declare it one of the *decrees* of God that those who preach the gospel should live of the gospel.

It is further evident that he received assistance from other churches, even in places where it is also stated that he had laboured to support himself. Compare 1 Thess. ii. 9, with Philipp. iv. 16, and Acts xviii. 3 with 2 Cor. xi. 8-9.

Again, when he had established and instructed a church in the duties of religion they assisted him in going to regions beyond. In both his first and second epistle to the Corinthians he speaks of their “bringing him on his journey.” In his epistle to the Romans he says, “Whosoever I take my journey into Spain I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled by your company. (Romans xv. 24.) It appears to have been customary for the churches to send or aid the missionaries from one place to another. (Acts xv. 3 and xvii. 10, 14, 15 and 1 Cor. xvi. 6, 11.) John in his third epistle, which is directed to the “well beloved Gaius,” highly commends this christian custom. Says he, “Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name’s sake

they went forth taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth.” (3 Epis. John v. 8.) He here gives two very good reasons why such persons should be aided on their journey.

1. *Because for the sake of God they went forth taking nothing of the Gentiles.*—Which shows that other missionaries of that day followed Paul’s example in this respect, and John thought it a good reason why they should receive aid from the churches.

2. *That by aiding them they might be fellow-helpers to the truth.*—As much as to say, “Bro. Gaius, though you cannot go forth among the heathen yourself, being engaged on your farm and at your merchandise, yet you can preach to them by proxy; you can furnish the means to aid others who can go, and thus be a fellow-helper to the truth.”

It seems from the ninth verse that John had previously written a letter to the church of which Gaius was a member, exhorting them to receive the missionaries and help them along. But there was a certain Diotrephes in the church who was decidedly opposed to this, and got very mad with him for giving such advice. Hear what John says of him in the tenth verse, “Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren and forbiddeth them that would and casteth them out of the church.”

We think Diotrephes was wrong in turning these members out of the church for receiving the missionaries. If he disapproved John’s advice he ought to have had some charity for those who sanctioned it, and to have remembered that they had a right to their opinion as well as he. We think it would have been less objectionable for him to have said, “Well brethren, I cannot see the propriety of sending out missionaries to the heathen; for if the Lord intends

to convert them he will do it in his own time. I therefore cannot receive these brethren. You can do as you please, but I will have nothing to do with it." We repeat, he might have said this much if he could not conscientiously receive the brethren himself; but we are at a loss to know how he, or any other christian, could go so far as to "prate with malicious words," in such a case, and turn persons out of the church for doing what an inspired Apostle advised.

Reader, we have now shown you the Apostolic plan of sending forth and sustaining missionaries. We have neither attempted to adorn it with rhetoric, nor to enforce it with human philosophy; but have let it speak with the eloquence of simple truth. What do you think of this plan? Do you approve it?

A. B. C.

The Religious Training of Children.

The Bible contains "line upon line, precept upon precept" intended to enforce its duty, and to direct and encourage its performance.

Under the dispensation of "types and shadows" the fathers were directed to recount to their children the wonderful works of Jehovah. And at a very early age children were to participate in the solemn services of the nation. Monuments were erected and histories compiled under the divine direction at once to excite inquiry among the youth and to furnish the means of satisfying it. Solomon, under the inspiring influence of the Holy Spirit, could not devote his sacred pen to a nobler purpose than to exhort parents, and to instruct and warn and encourage children and youth. And Apostles, charged with the absorbing work of communicating the Gospel to the world, could not feel that they had discharged this duty until they had incul-

cated the necessity of rearing children "in the nurture and admonition of the Lord."

The first indications of childhood but too fully attest that the language used by David is universally applicable, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Angry feelings, pride, sensuality, how soon do we find them dwelling in the breasts of children! How soon alas! do the feet of the young become accustomed to the paths of the destroyer. Laboring under the common malady of the race, little will children be benefitted in the day of final account, by all other efforts for their good if the "Balm of Gilead" be not applied to their hearts. Instances there have been of such as, in early life, received no religious instruction, who in after years became devotedly pious; though, in Christian lands such instances, we think, are comparatively rare. But however frequent, while they serve to illustrate the power and grace of God, they by no means disprove necessity of early religious culture.

If you trust to the hope that religion, neglected in childhood, will in the maturity of advanced years receive the attention which it deserves, take heed lest your confidence prove "a broken reed." Daily observation shows that as men grow older, they become more hardened in sin, less and less pervious to conviction—with a constantly increasing indifference to their obligations to God. Youth, with regard to religion, is, emphatically, the seed time of life. If we then neglect to sow in the heart the seeds of truth and piety, need we wonder if it be overrun with the thorns and briars of falsehood and vice.

P.

A Pioneer Advocate of Missions.

A few recollections of the Rev. Hosea Holcombe, author of a history of Ala-

bama Baptists, &c. &c., and long a leading man in the denomination of that State, relating to his connection with the incipency of the missionary enterprise, may not be less a matter of interest than a tribute due the memory of a devoted man.

The denomination in Alabama in those days—1825—1840—was characterized by a stringent Calvinistic creed, an illiterate but earnest ministry, and a genuine type of piety. So it struck the writer, then a child. Messrs. Towns and Bestor, in North Alabama, and Woods, Crow, and Holcombe, in South, were almost the only well-informed men of the times—the latter two self-made men, indeed, but mighty in the Scriptures still. Mr. Holcombe was long distinguished for the satisfactory manner in which he handled the high questions of predestination and election; and when he came out as the ardent advocate of missions—of *means* for the accomplishment of ends—it was a very great grief to the hypercalvinists whose favorite and the tower of whose strength he had been; for the foundation of anti-ism in Alabama was hypercalvinism, a conviction that the use of means for religious purposes was unnecessary. Mr. Holcombe, had always seen through this subject clearly, and ever ready for every good word and work he at once threw the whole strength of his untiring nature into the movement. It was very interesting to see him, his fearless form erect at the popular hour, at Associations and general meetings, announcing, in all its breadth, the great doctrine of entire consecration of talents, influence *properly*, to the cause of Christ, and unassailably securing every position by an impenetrable panoply of argument and Scripture, while half the countenances in the multitude around lowered indignation upon him. Perhaps the only noticeable weakness of this great and good man was a consciousness a little too intense, on such occasions, of his superi-

ority to "them that opposed themselves," a little "curvetting," as it has been said of Mr. Clay, not demanded as a part of the race. Of course, he was an object of obloquy with some of his former friends who ungenerously accused him of mercenary motives in the absence of any other evil thing to say of him; all of which, he seemed rather to enjoy, than otherwise. He was, in sooth, a brave and true man, fearing no array of error or prejudice.

The style of this distinguished minister, when the writer first recollects him, and for many years after, was metaphysical, cool, logical, and grave, gradually tending, as he advanced, to uniform and sustained solemnity. Overpowering were the impressions made on the heart regarding "the great God!" The terrible majesty in which he exhibited a sin-avenging God, sometimes awed superficial religious excitement into silence; and he was, hence, not unfrequently accused of "spoiling the meeting." Nevertheless, many churches sprung up under his ministry. The last several times the writer heard him, he took the great doctrines of grace for granted, preached three quarters of an hour instead of two hours, and addressed saints and sinners with a fervor, affection, and tearful tenderness rarely witnessed.

We might have known he plumed his wing, For transions in the sky.

The work accomplished by this laborious man while poor and charged with the care of a very large family—the preaching tours performed, often entirely at his own expense, the articles, pamphlets and books prepared by his pen, the doctrinal and disciplinary questions adjusted—was truly astonishing. When the registry of heaven shall reveal the names of the great and good of all ages, not un conspicuous among them will, doubtless, be found that of Hosea Holcombe.

Mr. Holcombe was tall, rather un-

gainly proportioned, but athletic and lithe, swarthy-complected, features large and clerical in cast—a man whom no one would fail to recognize as more than a common man, employed about some business of more than common import.

Tau.

The Church Advancing.

There are those who believe that vital piety, true spiritual health and vigor, are declining. We differ from them. In support of their opinion, they allege a growing conformity, on the part of Christians, to the spirit and maxims of the world. That there is a vast deal of wordliness and fashion among professors of religion, cannot be denied. But there always has been, at least since Apostolic times, no little of these. Whether there is more now than formerly, in proportion to the number of nominal Christians, we think questionable. But if it were established that there is, in our day, more than in past times, of outward and apparent conformity to the forms and fashions of the world, we still believe that this would not be an indubitable evidence of the declension of genuine piety. The fact might be due to the growing disregard, among *evangelical* Christians, of mere externals in religion. To the prevalent opinion, among such, that piety is an inward, rather than an outward thing; a state and process of the soul, rather than a posture and mode of the body. There have been times when the pattern of one's coat determined the pattern of his piety. When, to wear a sad countenance, to speak in long-drawn, drawling tones, seldom to smile, never to indulge a hearty, joyous, ringing laugh, was a proof, to many, of deep and unusual devotion. When, by a strange perversion, shadows on the brow were thought to be the reflections of light in the heart. By a noted class of pietists it was thought to be an impropriety, if not a sin, to name children

after any others than the Saints, or to speak in any other dialect than "the language of Canaan." Hence the child was christened Nathan or Jonathan, Miriam or Ruth, Bartholemew or Matthew, Priscilla or Lois—and the little thing, in imitation of its most devout mama, or its austere and solemn sire, was taught to lisp out its earliest conscious thought and feeling in scriptural phrase and pious tone. Now, it is supposed that piety may flourish as well under a beautifully curved collar as under one that is rigidly "straight." That a *natural* voice may consist with a *spiritual* frame—that one may smile and still serve God—that he may wear a happy face, without proving that he has a wicked heart—that he whose true spiritual vernacular is still the language of Canaan, may, on common occasions and upon common topics, express himself as appropriately in good English or German, as in *bad* Hebrew or Greek; in phrase homogeneous, as in barbarous admixture of ancient and modern idioms—nay, that if, like his brethren of Pentecostal times, he is endowed with the gift of tongues, he may praise God as acceptably in Choctaw or Chinese—as in Chaldee or Syriac—and even find it possible properly to reverence the Saints, and pay due respect to their memory, while neither imitating their peculiar forms of expression, nor calling his sons by their ill-sounding names.

Does any one suppose the change indicated to be for the worse? Is it proof of declension in piety? Were the English Puritans and the old Scotch Covenanters, with their bigotry and cant, their fierce persecutions and bloody civil wars—were the Pilgrim Fathers of New England, burning miserable women under charge of witchcraft, proscribing and banishing the heroic and magnanimous Roger Williams, fining, imprisoning and scourging other faithful followers of Christ—were all these, or any of them better Christians

than those of our day, whose speech happens to be not so slow and solemn, whose faces are less demure, and whose garb is less stiff and studiously grotesque? We cannot believe it. Not till it is made to appear more Christian to conform the temper, and the whole inner man to the false and unhallowed spirit of the world, than it is to conform the dress, and the mere outward form, to its gay and fashionable models.

In the present day there is a mingling of men with men, a blending of interest with interest, which, however extensive, can scarcely be avoided. The condition of the race, the state of society, the intense activity, the multiplicity of objects of pursuit, render such mingling of all classes, such blending of every variety of interest, to a great extent necessary. From this unavoidable contact and identification of Christians, in the pursuit of lawful business, with the people of the world, while some seriously suffer, and perhaps make shipwreck of the faith, there may result in others *an air of worldliness* which is not always real, but only apparent. Like his Lord, going about doing good in all sorts of places, to all sorts of people—like the great Apostle to the Gentiles, becoming all things to all men; that by all means he may save some, the Christian may sometimes seem to those whose views and modes of action are different from his own, to compromise the principles, and sacrifice the spirit of the gospel, while in fact widely disseminating the former, and nobly illustrating the latter, by his activity and zeal. By this continual contact with the world, and with its multiform corruptions, he may sometimes, even, actually defile his own celestial vestments. He may not always come forth, from the ordeal through which he passes, like the Hebrew children from the fiery furnace into which they were thrust, without the soil of the smoke, and the smell of the fire, upon his garments. Zeal for his Lord, untempered by proper know-

ledge, may sometimes cause him to act prematurely and indiscreetly. Peter, in imitation of Christ, and too eager to reach him, attempted to walk the sea, and was sinking. Had he remained in the ship, this evidence of his weakness, as well as of his zeal, would not have been given. But is such an one, covered with the sweat and dust of arduous toil and dangerous conflict for Christ and his cause, inferior to the fair-faced, soft-handed disciple, indulging private raptures in his chamber, or painfully wrestling in his closet for some individual, personal good?

That professors of religion exhibit so much ardor and energy in the pursuit of worldly wealth, is sometimes regarded an evidence of declension in vital piety. Ours, it must be confessed, is a money-loving, money-getting age. But in what clime, and among what people, and in what age, has not that "root of all evil"—the "love of money" sprung up? We do not suppose, however, that Christians love money more now than formerly. If more active and intense than their predecessors in its pursuit, so are they in the pursuit of every thing else. If they accumulate earthly treasure more rapidly, they certainly more freely and largely dispense it. Gold is an important agent, in the church, as well as out of it. It sustains, in an important sense, the worship of God, both at home and abroad. It builds our churches, supports our domestic ministry, sends our missionaries to foreign shores. That Christians, then, accumulate wealth, is not, in itself, a proof of religious declension. It may be a proof of the contrary. It is as much some men's duty to make money, as it is that of others to preach the gospel. Woe to both classes, if, misimproving their talents, they fail to employ them for the glory of God, and the good of the world.

Another reason why vital piety is thought to be declining, may be that there is, perhaps, less talk now than

formerly, about *inward* and *personal religion*. But the past was *meditative* and *reflective*. The present is *active* and *progressive*. In the past, the church was rather on the *defensive* than on the *offensive* or *aggressive*. Then, as the venerable Beecher has said, her watchword was "*Stand!*" now it is "*Advance!*" In other times, the church, beleaguered, defended the garrison of truth—the individual Christian, hardly pressed, kept the citadel of his own heart. Only occasionally did he sally forth upon the foe. Now, the war is raging beyond the hostile lines. The Christian soldier is more exposed. He may, therefore, oftener fall. From the force of circumstances, the disciple of Christ is developed differently, it may be, from his predecessors. But if he has less *patience*, he has more *zeal*. If he is less on his *knees* he is more on his *feet*. He has a *wider* and *more comprehensive love*—perhaps it is not so *concentrated* and *intense*. He has a more *diffusive, universal knowledge*—perhaps he *does not know his own heart* so well. He talks more of what he *has done* than of what he *has felt*. His zeal is rather *objective* than *subjective*. In some instances, almost culpably forgetting *himself* in his solicitude for *others*, his piety would seem singularly unselfish—like that of Paul—like that of Christ. Hence, perhaps, it is, that his discourse is more of *outward effort*, and *difficulties*, and *successes*, than of *inward emotions*, and *struggles*, and *triumphs*.

Wonderfully blessed with revivals, rapid has been the increase of the church in all the elements of efficiency and success. Religion is not all *emotion*. It is part *intelligence*. In our day is fulfilled the prophecy, "Many shall run to and fro, and knowledge shall be increased." "Show me thy faith without thy works," says the Apostle James, "and I will show thee my faith by my works." Judged by this standard, surely Christians of the present day are improving, surely the

Church is making progress. Consider its influence on Romanism—on Mohammedanism—on heathenism—on all the forms of infidelity. In a word, consider its influence upon all classes and conditions of men—if not converting and saving them, at least elevating the standard of intelligence, morality, and virtue among them.

One of the very causes, indeed, of the reproach of declension, so often visited upon the church by its enemies and ill-judging friends, is a striking proof of its advance in a most important direction. So widely diffused is the knowledge of the principles and spirit by which its members should be distinguished, that almost all, even the most ignorant, can try them by their own standards; and this they do with a quicker eye for defects, than for excellencies, with a far more acumen of intellect than charity of heart. But, however the church may thus suffer reproach for the sins and imperfections of its weak or unworthy members, in thoroughly acquainting all classes with the true character of the gospel of Christ, and thus laying a broad and deep foundation of divine knowledge in the general mind, it has made great progress. It has prepared the way for universal revival and evangelization, when the Spirit from on high shall be poured out upon the people to turn their intelligence into motive, their knowledge into love.

In the light of these views, so far from thinking that the church is retrograding one is constrained to believe that it is rapidly advancing; that instead of being in a state of deep declension from the strength and purity of the past, it is now purer and stronger than at any former period, except perhaps, the Apostolic, when power miraculous, and knowledge by inspiration, were given.

T. G. J.

For the Commission.

PROSPECT OF THE MILLENNIUM.

Amidst the long and dreadful night, that shrouds
The moral world in darkness and in clouds,
The morn of missions dawns,—like earliest star
Sends forth its glimmering promises afar :
With beams of hope lights up the orient skies,
And heralds there the Sun of Glory's rise.

Offspring of hell, subversive of all good,
Long has the Tempter's cursed empire stood,
The hopes of bliss from human hearts expelled,
And all the world in vilest bondage held.
Six thousand years our abject race have bowed
Beneath Hell's tyranny ; by Heaven allowed
For wise designs, which wondering angels scan,
But lie beyond the mental reach of man.
And still the gathered wrath of heaven delays ;
And still the apostate king his sceptre sways
O'er hearts and lives, and cottages and thrones,
And mocks at human agonies and groans,
While holy beings, intent, look down with tears
On the long hell-rule of six thousand years.

Oh earth, long chained by sin, and bound in woe,
Ere long through all thy borders thou shalt know
The blessed freedom of a full release,
And hail thy rightful Lord—the Prince of Peace !
All things betoken change, the end foretell
Of sin's dominion, and the reign of hell.
Advancing science scans with eagle eye
The depths of earth, the wonders of the sky ;
Puts forth her scythe on nature's teeming fields,
And for the general good large harvests yields.
The light of civil and politic truth
Breaks forth in all the brilliancy of youth,
O'er tottering thrones and crumbling empires streams,
And cheers far nations with its hopeful beams.
The wings of commerce, waving wide and free,
Flutter along the shores of every sea.
The car of knowledge thunders on its way,—
The clouds disperse, and night gives place to day.
Idolatry, affrighted, shrieks and flies
To dens secluded, and to darker skies ;
And there awaits, with trembling and with dread,
The coming stroke that lays her with the dead.
The Crescent wanes. The Babylonian Queen,
Bending with age, and drunk with blood, is seen ;
With feeble grasp her seven-hilled throne maintains,
Apes vigorous life, and with mock splendour reigns.
Her bulls, the terror of a former age,

In harmless thunders bellow out their rage.
 With nerveless hand she wields a shivered lance,
 Her sole defence the bayonets of France ;—
 And from her high and godless empire hurled,
 Provokes the jeers and laughter of the world.

All things betoken change.—Bright signs appear,
 The coming of the Prince of Peace draws near
 And as he comes, the reign of sin retires,
 Like night-shades chased by morning's arrowy fires.
 He comes in every heart to build his throne—
 He comes to claim the wide world as his own,—
 The losses of our nature to retrieve,
 The crown of many nations to receive :—
 He comes redeemed humanity to bless
 With the Millennial reign of righteousness.

Oh Zion ! check thy tears, suppress thy sigh,
 The glorious coming of thy Lord is nigh.
 "I tarry not,—I quickly come," he cries—
 His chariot-wheels roll down the rending skies.
 Thy night of widowhood is past, thy morn
 Of bridal gladness dawns,—thyself adorn
 In beauteous robes, by sovereign grace supplied,—
 And go to meet the Lamb, beloved bride!

Blest Saviour come ! Thy promised advent haste—
 Long has thy earthly garden run to waste.
 Thy presence and thy kindly fostering care
 Shall bring back life, and all the waste repair.
 Thy fainting saints look up with longing eye,
 And weary nations for thy coming sigh.
 Thy truth and knowledge through the world shall sweep,
 Like waters rushing o'er the mighty deep,—
 Fill every vale, o'er every mountain ride,
 And compass earth with their pacific tide.
 The wandering tribes of Heber, purged from dross,
 With loud laments shall cluster round thy cross ;
 In deep and willing penitence bow down,
 And to their own Messiah yield the crown.
 And o'er the joyful hills of Palestine
 The holy light of God again shall shine ;
 While Gentile tribes, of every name or shore,
 Shall bless thy sceptre, and thy grace adore.
 No more shall cruel war with gory hand
 People untimely graves from land to land.
 No more shall malice hurl her venom'd darts,
 Nor pride nor envy dwell in human hearts.
 No more shall avarice the sceptre hold,
 Nor bind men fast with chains of sordid gold.
 All hearts shall find their wealth in thee—their choice
 Thy service, and their guide thy voice.
 One mighty chain, of peace and love entwined,
 Shall gird the globe, and all in union bind.

Broad continents beneath thy sway shall rest,
 And all the sons of men shall call thee Blest.
 In every land, on every peopled isle
 Thy peace shall prosper, and thy presence smile.
 And while thy ransomed, to thy honour, boast
 A better paradise than Adam lost,
 In one vast tide, oh Son of God, to thee
 Shall swell the anthems of all nature's jubilee!

Greenville, S. C., August, 1856.

R. F.

HISTORY OF OUR MISSIONS—(CONTINUED.)

EDINA.

In our notice of Bassa Cove it was stated that the missionary, Rev. A. P. Davis, preached also at Edina. In their report of 1849 the Board state that Rev. John H. Cheesman had been appointed to this station. They say, "He will itinerate among the Bassas, by whom he is much beloved, preach to the Church at Edina, and visit the destitute churches on the coast, inspect the schools connected with our missions, &c." 1850. "Here the Board have a flourishing station, with a school of about sixty pupils, all under the care of brother J. H. Cheesman. He employs a teacher, while much of his time is devoted to the proclamation of the gospel in the surrounding region. About ten miles up the Mechlin river he has arranged for the establishment of a school, which was opened some time last spring. 'In this whole country, (he says), I find the people every where anxious to have schools.'" In 1851 the missionary reported the baptism of nine converts, four of whom were natives, and expressed himself as greatly encouraged at the prospects both of the church and the school. 1852. Continued prosperity and encouragement. Baptized a native who could not speak English, but "gave evidence in his own vernacular, that he was born again." 1853. After a most discouraging season, arising chiefly from wars among the natives and colonists, there had been a gracious revival, four had been bap-

tized. The Sunday and day schools well sustained. 1854. "Several had been baptized, (during the year,) at this station, but the precise number is not reported." 1855. "The schools at Edina and Buchannon are very encouraging, and number over eighty natives, americans, or liberians. The natives and americo-liberians blend freely together, which must eventually be productive of great good, especially as native youths, when properly treated, become very proud of being able to live after American *fash*, as they term it. Ten baptized.

Edina is a very important field, and is constantly increasing in interest. Patient and persevering labor is necessary in preparing the ground and sowing the seed in such a community, but the influence already exerted gives sure promise of large results if our efforts are perseveringly continued.

MONROVIA.

Monrovia is the capital of Liberia, and the largest town in the Colony. In 1849, as the church at this place was destitute of a pastor, the Board report that one of their missionaries, Rev. B. J. Drayton, had been directed to devote a part of his time to preaching to them. This he did with encouraging success. The importance of the position and the benefit resulting from the labors bestowed upon it, rendered it very desirable to locate a missionary at Monrovia. The efforts of the Board to secure a

suitable man proved for some time ineffectual. At length, as stated in the report of 1851, Rev. A. T. Wood was stationed here. But he continued only a short time under the patronage of the Board. In the report for 1853 it is stated that Rev. H. Teage was missionary at Monrovia and that the prospects of the Mission were very encouraging. More than fifty had been added to the church and a school under the care of the Board was flourishing. Both the Board and the missionary were looking forward to increasing prosperity, when alas, death laid his hand upon our brother, and he passed from the toils of earth to the joys of heaven. His place was temporarily filled by Rev. J. T. Richardson under whose labors the cause still prospered. In 1854 it is stated that Bro. Richardson had baptized twenty seven at Monrovia. During this year Rev. John Day was removed from Bexley to Monrovia, where he was still laboring at our last advices. Bro. Day has exerted a healthful and wide-spread influence in this field, and has recently enjoyed quite a revival in his church. Much good is being done by schools at Monrovia. But we greatly need a school there of higher order than any we now have. The Board are desirous of establishing an academy as soon as a suitable instructor can be procured, and the condition of the treasury will justify the measure.

CAPE PALMAS.

In the report for 1849 it is stated that Rev. B. J. Drayton had been located at Cape Palmas. Besides preaching to the church, he was to labor among the natives. For this the station presents peculiar advantages. Large natives towns are within the limits of the settlement of the Colonists. "From almost any part of the settlement," wrote the missionary, "one may see hundreds of (native) men, women, and children, without leaving their own doors and windows. If a heart can be

affected at scenes of this kind, deep feeling will be experienced in visiting Cape Palmas." Brother Drayton has been continued at this station up to the present time. His influence has been beneficent and widely extended. Report of 1850. "Brother B. J. Drayton is engaged in preaching regularly, superintending the schools, and visiting from house to house. A teacher is employed in conducting the school, which consists of thirty eight scholars, a portion of whom are girls. Congregations are large and interested. Some have been received for baptism, and others are 'drawing near to the fold.' The labors of our missionary are highly prized by the natives who 'give fixed attention to his message.' He represents himself as surrounded by three or four thousand natives." 1851. "The natives are still calling for the god-man to bring his books and teach them. Native fields are opening to our command, as far back as 100 miles. Prospects of doing good among them are cheering. The school is still progressing as usual, with some additions. The native department is doing very well." The church had enjoyed a revival. Several had been baptized. 1852. An addition of seventeen to the church. Scholars in Sunday school, 102, day school, 31, ten of whom natives; Bible class, 35. The work of the mission progressing with increasing success. 1853. The church and schools still prosperous—113 in Sabbath school. "Bro. Drayton succeeded in producing a favorable impression on the mind of a native head man, named William Davis." He determined to reform his town, to have no work on Lord's day, and himself and people to attend preaching. A school was established in his house. Four baptisms reported.

1854. "At Cape Palmas the work seems to be progressing with encouraging success. The Lord was pleased to revive his work among us, when believers were encouraged, and sinners

convicted, and I trust truly converted.

The native village, called Davis' Town, is still adhering to the principles upon which it was formed, observing the first day of the week as a season of rest from labor, and receiving regularly Christian instruction. Ten families, in addition, are expected to remove into the town this year." So writes the missionary. Four baptized.

The progress of this station continues to be such as to encourage us to persevering labor, not only upon the colonists but the natives also, the gospel is exerting its beneficent and saving influences.

JUNK

is about forty miles in a southern direction from Monrovia, on the river of the same name. Marshall is the county town. At this place a small church, and a school have been sustained from 1850. They have had only occasional labors of the missionaries for the most part. The school has been quite successful, and a number have been added to the church, how many we cannot state.

NEW GEORGIA.

This settlement is composed chiefly of re-captured Africans. Rather more than twenty years since a Baptist church was established here, which enjoyed at different times the labors of Lott Carey, Collin Teague, Waring, and other efficient ministers. When the station came under the care of our Board the church had no pastor, nor were the Board able to settle one with them. A school which had been established at New Georgia, under the instruction of Wm. A. Johnson, is noticed in the report of 1849 as being in a flourishing condition. In 1850, the school was under the care of W. H. Stewart. It numbered fifty-nine natives and nine liberians. This school is still in operation, and has continued to prosper.

It has exerted an incalculably valuable influence.

The church at New Georgia, in addition to the labors of several of its members, who, though not ordained ministers, aid in public services, received attention from our missionaries of adjacent stations. Bro. Day is reported, in 1850, as thus recording some incidents of a visit which he had made to them: "I preached in the afternoon, and afterwards baptized thirteen persons, eleven Congoes, one Dey and one Colonist. At night I delivered a short address to the baptized, and gave them the right hand of fellowship. * * *

It was a heavenly place, and to the credit of this church I must say, I never, in Africa, except at Bexley, witnessed such intensity of feeling with so little noise. Deep solemnity and flowing tears alone told the feelings of the heart."

1854. "The church and school are in a prosperous condition. Fifty-one scholars are in attendance under the care of their excellent teacher, W. H. Stewart. * * The church is in a flourishing state. They have stated meetings on Sunday three times, prayer meeting Tuesday night, and preaching Thursday night. * * They have three exhorters. * * Two natives have been recently baptized. Number in all eighty-four, most of them natives."

1855. The church, day school and Sunday school, all prosperous. Bro. Joseph M. Harden missionary—fourteen baptized. Rev. W. H. Clarke, who visited this station on his way to Central Africa, thus writes: "I saw, at this place, a little native boy, about twelve years of age and member of the church, who, in religious matters, is quite a prodigy. His correct and judicious answers to my questions struck me with perfect astonishment. To hear him talk, you would almost forget you were in Africa. Let us not, then, be discouraged."

Since the removal of brother Harden

to Lagos this station is under the care of brother Underwood, whose labors have been blessed to the continued prosperity of the church.

NEW ORLEANS—LOUISIANA.

This station was first mentioned in 1849 as the seat of a school. Difficulty was experienced in procuring a regular supply of teachers; and for some years it was found impracticable to locate a missionary. The missionaries of other stations visited this, and something was effected by their preaching and the school. In 1852 brother J. M. Harden was preaching at this station. 1853—"This station is supplied by Mr. Richardson. The prospect of building up an efficient church is cheering." 1855—"The church at Louisiana is increasing in influence and numbers. The Sabbath school is exerting a good influence; a day school is also desired. The settlement, however, is not densely populated. Five baptisms during the year." The progress of this station, during the present year, is encouraging.

Our Missions.

CANTON—CHINA.

Journal of Rev. C. W. Gaillard.

We cannot but be devoutly thankful that the prejudices of the people of China are so far undergoing a change, that what a few years ago was impossible, is now an easy thing. Our last number referred to the journey made by brother Gaillard up the river, and the description of numerous towns passed by him is herewith continued.

Arrived at Sun Chine, a small town on the right bank, where we anchored for the night, and as it was not dark, we ascended to the top of a hill about 1000 feet high, and there set up our altar, believing it to be the first time that prayer and praise ever ascended from the top of this hill to the God who made the hills. This was a delightful spot to our souls, and I will long remember it. We do not expect to travel to-morrow, and

have made our boatmen buy their provision, so that they may for once in their life keep the sabbath *externally*.

Sabbath, April 20th, 8½ A. M., we went ashore, entered two schools, in each of which Chun Seen Shang preached a short sermon to thirty or forty hearers, gave them some books, drank a cup of tea with them and crossed the river to a town opposite, entered another school, and had preaching to a full house of men, women and children, who were very attentive. We returned to our boat about twelve, intending to go to another town a mile above, and still another near by and have preaching in each of them. But when we arrived at our boat, we found that satan had not been asleep; and that there was a small *soldier* boat with ten men anchored near by us. We passed the usual salutations, and found them very polite. One of the number was at Mr. Vrooman's chapel last year. They soon informed us that we must take our boat back to Seu Heng Foo, (where we camped Friday night,) to see the officers.—We told them that we would do no such thing,—that it was the Sabbath, and our boat should not go any where. We told them our business, and that they could go back and inform the officers, and tell them that we would see them on our return. They replied that the officers would not believe their report, and that they would be punished if they went back without us. Mr. V. told them that our boat should not go back; but to prevent them from being punished, he would get in their boat and go back with them if they would promise to bring him back early next morning. To this they agreed, and Mr. V. started with them a little after twelve, leaving me as a body guard to our boatmen, who were not a little alarmed at seeing the officers after us. It soon began to rain, and we did not visit the other towns as we intended. We distributed some books to boats coming from market, had preaching to our boatmen at

five, and prayer with them again at eight; after which all retired, leaving me to my meditations; which were not very pleasant, as I supposed that Mr. V. was then standing before the officers who know no mercy except when forced to it by fear. Though I know that they do not fear God, I know that they do fear both the Americans and English. But what is better than this, I know that God has led and protected us thus far, and I do not believe that He will forsake us now.

Monday, April 21st, 5 A. M. We leave our camp to ascend the river some ten or twelve miles, distribute books, and return to this place about noon to await the return of Mr. V. It is still raining, so that I cannot go ashore; and I amuse myself with making a map of the river, which Mr. V. did when he was here. 10 A. M., Toka Hooe, a large town, fifteen miles from where we started this morning. It was still raining hard, but I thought it might be the last time that I would have an opportunity to give the words of life to these people. So I tied a blanket four double around my shoulders, to keep off some of the rain and with my arms full of books, I went to work. In addition to the rain, the water from the housetops was pouring down in torrents on my head; defended only by a straw hat, and the water in the streets about ankle deep. But this was an advantage to me, as it kept the crowd from following me, and I had a fine time distributing books, and it was also fine fun for the little boys to see me paddling about like a duck. We now turned our boat for the place where we have camped two nights. 11 A. M. Enter a town, and from that try to get to another near by, but the rain has made the road impassable; so I send some books by three men who say that they live there. 11½ A. M. Entered a town where there was a school of 17 boys, to whom we gave some books.— 1 P. M. Returned from two small towns near each other, where we had a

very *soft walk*, and my pants are muddy, or rather mud to the knees. But I am better off than my book carrier, for he fell down and is muddy from head to foot and has to borrow dry clothes.

2 P. M. Returned from another small town where we had mud, mud, mud.

2½ P. M. Back to our old camping place, and I am glad to rest, for I am wet from head to foot and muddy almost to the waist; but I feel thankful that I have had this opportunity to give the gospel to this people. Most of the towns I have visited to-day are small, being situated in small vallies not large enough to support a large town. I suppose that the towns I have visited to-day contain in all about fifteen thousand inhabitants. I heard one man in America say that he did not believe there were three hundred and sixty million of people in China. But if he would come and see for himself I think that he would rather increase than diminish the estimate.

4½ P. M. I rejoice to see Mr. V. return, and am thankful for his success in obtaining permission to go up the river and distribute our books. He reached Seu Heng Foo, Sabbath at 6 P. M., sent a copy of each of our books to the officer for his inspection; and told them that if they wished to see him in the city, they must send a *chair* for him, as he did not intend to walk through the mud. (Mr. V. is not afraid of the mud when we are distributing books.) The officers preferred coming down to the boat to see Mr. V. in order to prevent a crowd from collecting in the city to see the foreigner. The officers soon came, and were very polite, saying that the reason they had sent to stop us, was a fear that we would be ill-treated by the people up the river, and that would cause them trouble with the officers at Canton. It is true that if we should be injured in any way by the people, the officers of this place would have to answer for it to the authorities of Canton. Mr. V. told them that he did not

fear the people, as he had been distributing books for four years and had always been kindly treated. The officers then proposed that he should carry his books back to Seu Heng Foo, and distribute them there, as there was a district examination there at that time, and persons from all parts of the district, and that they would assist us to distribute our books. Mr. V. told them that if they wished to distribute books he would send them a box of books when he returned to Canton. But that the books he had now, he wanted to distribute up the river, and that he intended to distribute them there, and at no other place; and *up* the river he *intended* to go. They then offered him an escort to go with him.

LAGOS—YORUBA.

Journal of Rev. J. M. Hardin.

April 1st.—I visited King Duceuro to-day, and I presented him with a superior electro plate goblet sketch, gilt inside, which I had had made for him at my own expense, the words Duceuro, King of Lagos, were engraved upon its side. This goblet was given him on account of the ground he gave me to build upon. After giving him the goblet, I requested him to allow me to come to his house and preach to him and his people. He made no objections with regard to himself, but stated what I knew to be true, that these people are so very foolish that they are always bringing palaver to him for settlement, and that he would be very sorry to let me come all the way to his house to preach and then go away without having any one to hear me, but he stated further that he would give me plenty of children to come to my school if I wished. So, being very much pleased with the present, the King bestowed many blessings on me, (with his tongue,) and so we parted.

April 2d.—To-day partly moved into our new house—was almost overcome

with gratitude to God for his mercy in suffering us to build a comfortable house to live in after having suffered so much from rats, musketoes and other vermin in the bamboo house.

April 3d.—Succeeded to day in obtaining a grant for an additional piece of ground, making our lot now measure 90 by 67 yards.

April 4th.—This afternoon one of the King's chiefs sent his staff to me, pretending to inquire after my health, but his real object was presently known, for after passing the usual salutations the messenger stated that his master requested him to say that there were come to him some strangers on a visit, and that he desired me to help him to a bottle of rum. I replied that I was a missionary, and therefore did not deal in rum.

5th.—This morning the King sent again to salute me, and to thank me anew for the present which I gave him a few days ago, and to know whether I had gotten the piece of land which he had given me.

Have been busy all day trying to get finally settled in our new house, but did not succeed; also tried to make cheap bargains in building out houses, fences, &c., &c.

6th, Sunday.—Went out into the market to preach—met with a man who appeared to be a confirmed heathen, for standing near a tree called Oroko, (which tree the natives here worship,) I asked him some questions about the tree with a view to draw him into conversation, upon which he told me that it was not a tree, but a god, and if I would pray to that tree (Oroko) it would give me anything that I might want. I endeavored to convince him of his error, but he was very insolent, and would not listen to me, but talked all himself, and even tried to get me to worship the idol. After he left I preached to a crowd of men, women and children who listened very attentively, and some of them promised to serve God. Oh

Lord, open the eyes of this people that they may see.

7th.—Commenced building a good bamboo house, measuring 15 by 48 feet, for several purposes, but chiefly for the accommodation of native strangers from the Interior. I also commenced the instruction of a few young men, but their instruction will be much hindered, as I have to give my personal attention to work about the building, and even to do a great part of the work myself.

10th.—This morning I took occasion to converse freely with my interpreter upon the great importance of knowing for himself whether or not he was born of God. He had before this expressed a desire to become a baptist. He is a churchman at present, but I fear that he is not really converted to God, although he is quite moral. In the afternoon I went out with my interpreter to take a survey of the outskirts of the town in order to select the most suitable places for preaching, as I find that in the market and the middle of the town the people's attention is too much distracted by the noise of drumming and selling to listen to preaching. In our jaunt we found a cotton tree with several large spikes driven into it. On enquiring what these meant, was told that in time past they used to nail peoples' heads there.

12th.—Noticed to-day that a little girl, (whom I had endeavored to convince of the folly of worshipping gods made with hands,) had taken off her badge of idolatry, which is a particular kind of beads strung around the neck. I pray God that he may rend her heart as well as her garment.

13th.—Went out to-day into the hedges and preached to a few people in a very desolate looking place. The owner of the lot is an old man, and lame in both his feet, and is not able to walk at all. They all listened very attentively, and wondered at the things which were spoken, having never heard them before. The Lord grant

that the seed thus sown may bring forth good fruit.

15th.—Went out to preach in the town—stopped to have some conversation with a woman of this country—talked with her about two hours—she reasoned well, and I take hers to be a hopeful case.

20th.—This afternoon preached in the Rev. E. A. Gardiner's Chapel—congregation only tolerable.

22d.—I have now four young men who are scholars, and I teach them when I have time. Our enclosure will be finished to-day.

26th.—This morning I had some serious conversation with a woman who is very fond of us, but she is a heathen. After I had been talking with her some time a woman of the Egberta tribe who had been converted to christianity, delivered to her a most touching address, so much so that I was astonished.

27th.—Went out to-day to preach—met with a very cold reception in one place—some of the people having asked what devil sent us there to preach to them—others said, that if they come to pray for you can't you give them eight cowries to make them go away? We then went a little farther and preached to a considerable crowd. We there met with a warm reception—the people listened attentively.

And now my dear brother, let me close these lines by begging you to urge upon our board the necessity of having a school in this place; it is absolutely necessary, and there have been almost daily applications to me to take children and teach them, and I have a boy now, at this moment, whose mother came to me with tears in her eyes, and begged me to take her child and bring him up in the fear of the Lord, and surely we should not turn a deaf ear to such entreaties.

I can make very little impression on these people through an interpreter, and until I am acquainted with this language I am afraid that the results of

my preaching will not be as cheering as I could wish. I am therefore trying to learn and speak the language, but it is very hard to learn. I believe that I have written enough, and will therefore close. Please tender my kind regards to all the brethren, remembering yourself particularly.

—❦—
OGEOMISHAW.

Letter from brother Beaumont.

Since brother Bowen left me I have had so many things to attend to that I had little time left for writing. I am now very busily engaged in studying the Yoruba language. I think it more important for me to make myself acquainted with the language than to spend all, or nearly all, of my time in talking to these people through an interpreter, especially since I have had some little experience in observing the fidelity of such persons as offer themselves for interpreters; notwithstanding their being members of the Church of England. From the progress I have made in my studies I am inclined to flatter myself that by the blessing of God I will be able to talk Yoruba before many more months shall have rolled over. I have no persons about me but natives of Yoruba, and this circumstance contributes much towards facilitating my progress in their language. Their knowledge of the English is quite limited, so that the circumstances of my situation impose upon me the necessity of availing myself of every opportunity of improvement. I can now rejoice that I am engaged in a work in which both my heart and soul can participate to the fullest extent. There is no position in life for which I could be induced to exchange my present situation, unless it be at your request. And I feel an humble confidence that we will finally succeed in this glorious work, if we only closely follow Jesus Christ. There is more necessity for missionaries to be pious

and godly men than for any others. If they are such they can do a great deal of good, if they are not the injury done to the cause is incalculable.

In order to give you some idea respecting the true state of things, I know of no better way than to state the general sentiments of the people, and mention some incidents. They are always ready to hear the Word of God, and generally all that the white man has to say is assented to with marked approbation. One Mohammedan told me that they knew that on account of the prayers of the white man, they enjoy peace, and can travel the path from town to town in perfect security and unmolested. It is not long since they could not travel from one town to another without being strongly guarded. This attributing of their security to the influence the white man has with the great God, appears to be the prevalent sentiment of the more intelligent amongst them. Another man told me that their fathers knew nothing of what the white man talked; they can learn but little of it, but their children would learn much. I told him that it cost much money to send missionaries out here, yet we considered it our duty to send them; and now if they rejected us and the Word of God, they would be more guilty than if they had never heard it. He replied that he was always glad to hear what I had to say, and he had been trying to do what I told him, and always, if he or any of his people did wrong, he told them that the Word of God said they must not do so.

One of the officers came to see me one day, and after talking with him for some time I concluded by repeating the Ten Commandments. He replied, "May God grant me power to keep those commandments."

One morning some women came and brought me some kola nuts, and told me they wanted to hear the Word of God, and after hearing the chief of

them told me that she would come and worship the great God of whom I spoke. On being told that the great offering had already been made, and the only acceptable offering now was a broken heart and contrite spirit, she replied that she had a daughter that she could send every time we had worship at the house, and she would come whenever she had time.

In order to form a correct opinion, we must remember that they have no idea of a change of heart, and they look upon the gospel as being the white man's fashion and superior to their own country fashion, and think of adopting it after the prejudice against it wears off a little. They need line upon line and precept upon precept. We are more in need of earnest, heartfelt prayer than we are either of men or money. I have frequently witnessed a great readiness among church members to form clubs to contribute certain sums of money for the promotion of some favorite cause. Now, it appears to me, that the conversion of these people is a most desirable object to be accomplished. How many on your side of the ocean will unite with me daily in making the conversion of these people a special object of earnest and heartfelt prayer? and will also pray for me?

IJAYE.

Letter from Rev. A. D. Phillips.

Since my last report in March, I have spent three weeks in Ogbomishaw; but from my suffering, both in body and mind, I labored but little; indeed, you may say none at all. My distress was such, going and coming and while there, that I can tell little or nothing about the country or town of Ogbomishaw.

After I came here I had no interpreter until the first of May. Since then it has been my custom to spend about four hours in the day in the market, preaching to the crowds of anxious listeners. The weather has

been so unfavorable this month that I have been out but little. When well and the weather is favorable, I preach four or five times per day. I see no necessity of a man's laying here doing nothing when he is well, and so many poor souls perishing for the bread of life. I endeavor to be prudent. I have had four or five attacks of fever, but have not kept my bed half a day from sickness, altogether, since I have been here. I regularly stay in the house when I have fever, but do not go to bed; when fever is high I refrain from study. I have abundant reasons to be thankful for the health I enjoy.

I have selected a place in this town for a new station. The chief has granted it to me, and I expect to begin building there in a few months. My reason is, as I expressed myself to you, a desire to be ready for the reception of those who are coming out. The present appropriation is too small for two stations, and I agree, if necessary, to spare a hundred dollars for it myself. I have asked the Columbus Association to make a donation for the same building, in addition to what they are doing. Bro. C. says he has suggested the propriety of stationing two men at each station. I think it good. We try to do what is best, if we err, it is of the head and not the heart.

GREENVILLE—LIBERIA.

Letter from Rev. R. E. Murray.

I am happy to inform you that an important station has been opened at Grand Butaw; brother Neyle has been appointed teacher by brother Day. There are many children in the town desirous to learn; and the enterprise is at present favorably regarded by the natives generally. Brother Britton fills the place of brother Baptiste, and has a better education than our deceased brother. He has been, and is, notwithstanding the inclemency of the weather, quite actively engaged in his field of labor. At Fishtown services continue

as regularly as the state of the weather will permit. The house of worship is in a very bad condition; I will have it repaired as soon as the weather becomes more dry, at present the rain is so heavy that very little out-door work can be done. I am giving all the assistance in my power to the school. Brother Lewis' health has improved sufficiently for him to resume his duties in the school. I cannot say much, for my health has not been very good for the the last few weeks, but, thank God, I am able to do some work in the cause. Remember me in your prayers.

EDINA.

Letter from J. H. Cheeseman.

The year 1856 found the Republic of Liberia in a state of confusion, owing to the difficulty at Sinoe. Our friends and relations were called to leave us to engage against the hostile nations of the *Blubarre, Sinoe and Butaw* tribes; while those at home trembled, knowing that the menacing conduct of surrounding tribes too clearly indicated what would be the result, did our army fail to be successful. The Lord of hosts was with our forces, as he has ever been in every engagement, (since the foundation of our infant government,) with the aborigines; and peace, with its balmy wings, again hovers over us.

For the last four months I have been very much engaged in visiting the churches in this county, native towns, &c., and have been very much encouraged in my labors. Twice I had the pleasure to preach to congregations of more than one hundred natives, at other times the numbers were small.

I have baptized two natives and three Americo Liberians, and expect soon to bury others with Christ by baptism. The day schools in this county are encouraging. Sabbath school in Edina well sustained; in other places efforts are being made to resuscitate them.

HUNTSVILLE.

Letter from Rev. Henry Underwood.

I have no doubt you will be gratified to learn something of the condition of things here. My labors, heretofore, were confined particularly to New Georgia and Caldwell; but within seven months I have been laboring at Huntsville, a native town, or properly speaking, a town built up of a part of the unfortunate Congoes from the slave ship "Pons." It is about three miles from the settlement of New Georgia. Since the establishment of the church, I am not able to speak of any converts; yet the church, with its present membership, is doing well. My time is much taken up. I feel inclined, every day, to be more devoted in this great work of the spread of the gospel among the poor heathen. The necessity is great. Could you see, and the brethren composing the Board generally, the great mass of heathen in our immediate vicinity, without any means of the blessed gospel, you would pray God to send more laborers into the field. My desire is to give my whole time to the cause of Christ, and accordingly, I am extremely anxious to be enabled to preach in the native towns known as *Chady Jars, Karmos, Goba, and Barbees*, distant about from two and a half to seven miles, at the farthest, from each other. I am confident that much good can be done.

SHANGHAI.

Journal of Rev. A. B. Cabaniss.

June 11th, 1856. Was visited this morning by an old gentleman who resides fifteen or twenty miles from Shanghai. He is a school teacher and seems to be well versed in Chinese literature, though perfectly ignorant of everything outside of his own country.

He said before the foreign teachers came to Shanghai, he thought we were all barbarians; but since we had opened our schools, and printed our books in

the Chinese language, he had discovered his mistake. In our conversation on the subject of religion he admitted the morality taught in our books to be very good; but evidently showed that he did not think these books superior to the works of Confucius.

AN ENQUIRER IN TEMPTATION.

Preached at the Sung-Way-Dong this afternoon. Among the congregation was a young man named Wong, whom I, last year, considered a very hopeful enquirer. As I had not seen him at church lately, I asked where he had been and what was the state of his mind respecting religion.

He replied he was now an assistant in a wine shop, and had almost concluded to give up his efforts to be a Christian as he met with so many difficulties. He did not think he could make a living, and at the same time act according to the laws of the Bible. He said he was dependent on his labors for a support. If he wished to keep the Sabbath, his employer would dismiss him, as he needed his services as much on that day as any other. If he refused to tell a lie, or to deceive a person in any way, he would also dismiss him; such virtues being incompatible with "*a good assistant*." I told him such being the case, he ought to change his occupation.

"It's all the same," says he, "engage in what I may; for it is impossible to do any kind of trade in China and compete with others, without lying and deceiving in some way or other."

I told him I understood all these difficulties, and they only proved what I had just been telling them to be true—that they were all sinners, notwithstanding many of them would deny the fact. I then appealed to the congregation, telling them, according to this man's confession, they were a nation of liars, which they knew to be true. Reader, if you think I was knocked down the next moment you

are very much mistaken, as it only produced a smile throughout the audience. Lying is such a common thing in China it is not considered offensive to accuse a person of this breach of the decalogue.

I then told the young man I thought he had suffered satan to deceive him. If he wished to be a true Christian he must expect to meet with many difficulties in a heathen land. But if he would confidently trust in God, and acknowledge Him in all his ways, he would finally come off victorious. I felt deeply for the young man, as I knew the difficulties which he had mentioned were not imaginary, but stern realities, which all those who embrace Christianity here, and who are dependent, will have to meet. I finally asked him, what profit would it be if he took care of his body and lost his soul. He calmly replied, he knew it would not profit him in the end; but he saw no present help for it.

June 12th. This morning a man from Tsay-So called to see me, and said he had been reading the books which I gave him when he was last here, and had been very much interested in them. He seems to know much about Christianity, and says he has been trying to serve God for several years.

June 18th. Accompanied by teacher Wong, I left Shanghai this morning in a fast boat for Tsay-So, which is about eighteen or twenty miles East from Shanghai in a straight direction. Leaving the river we passed into a canal, which twists and turns to every point of the compass. The farmers, along its banks, were busy weeding cotton and planting and flooding rice. They sow their cotton, broad-cast, as we do wheat, only thinner. In weeding they use a very small hoe. In consequence of not drilling it, their cotton stalks are much smaller than American, and the cotton is not so good.

There are some very handsome cemeteries on the banks of this canal. The large trees in these cemeteries

were full of sea birds making their nests and feeding their young ones. We reached Tsay-So about 5 o'clock and started out to hunt up the man mentioned June 12th. Passing down an embankment, which was thrown up ages ago to dam out the sea, we came to a little village, where, to my surprise, I found him in a shop playing cards. I also learned that he was a Roman Catholic, a fact which he had formerly concealed from me.

We had a talk with the villagers who crowded in to see the foreigner. After they informed me there were many Roman Catholics in their vicinity, I explained to them the difference between Christianity and Catholicism. Showing them that the latter was a mixture of heathen rites and ceremonies with Christianity. This they could easily comprehend, as there is a striking similarity between the Catholic service and that of the Buddhists.

Our Catholic acquaintance promised to come early next morning to accompany us to the second levee, which was thrown up outside of the first to reclaim more land.

June 19th. True to his appointment, the Catholic came and accompanied us to the second levee. On the way I took occasion to tell him the impropriety of gambling, telling falsehoods, &c.; and exhorted him to repent and lead a new life, as he was now in the road to destruction. He said it was much more difficult to embrace our doctrine than the Catholic. I told him I knew it was, as we required men to keep the Sabbath and lead a holy life. I then told him his joining the Catholics would not save him; and he must not let the priests delude him into the belief that they could forgive his sins. When we arrived at the levee we found there was a third one several miles beyond this, which shows that the Chinese have, from age to age, been reclaiming land here just as the Hollanders have done in Europe. After distributing

some books and preaching at a little village, we returned to Tsay-So about 11 o'clock. After dinner we went out distributing books and preaching. In front of a Mandarin's office we gathered a crowd and explained to them the way of life. Thence to a tea shop, where we had an attentive audience. Thence to the city Temple, where teacher Wong preached. Returning to the boat, we took another supply of books and went down the main street. The people were, as usual, all clamorous for large books.

Before they have read a book they judge its value by its specific gravity. After tea we again started out with books, preached and returned to the city wall, from which I wished to take a view of the country about sunset. Here I was soon surrounded by a crowd to whom I preached for half an hour.

I was informed there were many Catholics in the city, and the priests had already bought a lot and were about to erect a chapel on the main street.

The great difficulty in the way of our gaining adherents is, that we require men to be converted before we baptize them; and after we baptize them we cannot grant them a dispensation to work on the Sabbath.

From the attentive and respectful manner in which the people listened to the gospel I trust our visit was well timed; especially in distributing the Scriptures, which the Catholics withhold.

June 20th. After preaching and distributing some more books this morning we left and reached Shanghai before night.

June 22nd. Sabbath morning, at 10 o'clock, brother Yates preached at the Kiau-Hwo-Dong. Among the audience was the young man named Wong, mentioned in my journal of June the 11th. After preaching I invited him to my house, where he informed me he had changed his mind, and

RESOLVED NOT TO DESTROY HIS SOUL.

He had left his employer and returned to Ka-ding, his native place, some forty or fifty miles from Shanghai. He hopes, there among his friends, to be able to make a living and at the same time observe the Sabbath as well as the rest of God's commands. I prayed with him, and exhorted him by all that was dear to him, to hold on to his resolution till death. To trust his all to God, who would take care of him. He promised to do so. May God strengthen him in this his hour of trial. And a severe trial it is. A poor Chinaman, literally, has to forsake all if he would follow Christ; and has to consider even his own life not dear to him. If the faith of all our church members in America was put to the same test, I fear our ranks would be thinner than they are.

IMPERIALISTS DEFEATED.

June 27th. Not long since we received the news of the complete rout of the imperial army at Chin-kiang,* and the loss of their highest officer. Some of the soldiers fled as far as Shanghai, and the natives here were greatly alarmed—many moved out of the city. Yesterday a report reached here of the fall of three cities South-west of Soo-Choo.† If this report proves to be true, we shall have another exodus at Shanghai; as the Chinese have become so easily frightened they now literally "flee when no man pursueth."

Soo-Choo is the centre of trade for all this immense plain. The war is now raging so near that city that it has put a stop to trade, and consequently stops the wheels of commerce at Shanghai. The foreigners now can barter nothing with the Chinese, as the latter cannot send anything into the interior with

* At the junction of the Grand Canal and the Yang-tsz-kiang river.

† Or Su-chau, as it is marked on William's map. This city is only sixty or seventy miles from Shanghai.

the hope of finding a market. The consequence is, they want nothing but Carrolus dollars, which they can easily conceal and which are current everywhere. Exchange has run up to seven shillings and four-pence, which is beyond all reason.

When these troubles will end, no one can tell. My own impression is, the Chinese are now suffering the penalty which ages of iniquity have brought down upon them. The government is effete. Truth, justice and mercy have long been strangers in the land. War, rapine and murder are the legitimate consequences. Like a chronic sore, if the government subdues a rebellion in one part of the country, it breaks out afresh in several other places.

The Commission.

RICHMOND, VA., OCTOBER, 1856.

Our Correspondents.

We are glad to receive communications relating to those of a former generation who were pioneers in the great missionary movement, like that in our last number, "Whose Country is this?" and "A Pioneer Advocate of Missions" in the present issue. Our thanks are due to the brethren who furnished them, and we hope for "more of the same sort" from them and others. "The Church advancing," is well worthy of an attentive perusal. The subject is important, and, while the views presented may not coincide with those of some of our readers, they may lead to profitable reflection, and a just comparison of the past with the present. The article on Apostolic Missions, was prepared by a brother now in the foreign field before he left this country. It is strictly a scriptural narrative, and demonstrates that the policy and practice of Foreign Missions are as old as christianity. The

"Prospect of the Millenium" is from an unpublished poem, by one of our most talented ministers, and we think will be read with interest.

We think we may justly appeal to the original articles in this and former numbers of the Commission, as proof that we are making good our promise as to the elevated character of the Magazine. *If our readers will exert themselves to increase its circulation, as we shall to maintain and elevate its character, it will yet become a Periodical of which Southern Baptists may well be proud.*

P.

Public Farewell Meeting.

It was our privilege to be present at a public meeting held in the Tabernacle Baptist church in the City of New York, on Sunday evening, 7th Sept., with reference to the departure of our missionaries to Yoruba. The large house was filled with interested spectators of the scene. We give the reference to this meeting, published the following week, in the New York Examiner.

A most interesting meeting was held at the Tabernacle Baptist church of this city, on Sunday evening last, with reference to the expected departure of six missionaries of the Foreign Mission Board of the Southern Baptist Convention. This reinforcement consists of Rev. S. Y. Trimble, of Kentucky, Rev. J. H. Cason, of Tennessee, and Rev. R. W. Priest, of Mississippi, with their wives. They are to be connected with the Yoruba mission, Central Africa, which although of recent origin, has been much favored of God, and is now in a peculiarly hopeful condition.

The meeting was opened with prayer by Rev. E. L. Magoon, D. D., and the Scriptures were read by Rev. Dr. Lathrop, the pastor of the church, after which Rev. Jas. B. Taylor, Corresponding Secretary of the Southern Board, was introduced. He gave a brief view of the various stations in successful operation on the coast of Africa. These, in all fourteen in number, were represented as under the care of colored men, and within the last two or three years, especially, have shared largely in the

Divine blessing, numerous conversions and baptisms having taken place. A powerful influence was beginning to be felt by the surrounding native tribes. Reference was then made to the Yoruba mission, originated by the agency of Rev. Mr. Bowen, four or five years since. It is located about one hundred and fifty miles from the coast. Landing at Lagos, not far from the mouth of the Niger, the missionaries, all white men,* have proceeded into the interior, and finding a salubrious climate and a superior people, dwelling in walled towns and cities, they have commenced a series of labors which promises the most benign results. The missionaries about to embark, are to join the band.

The Rev. Mr. Cason addressed the congregation, referring to the sacrifices which they were required to make.—Whether they were regarded as social beings, literary men, or as members of the Christian church, they had much to yield in going to Africa. But they were not unhappy in their entrance upon the work before them. The regeneration of Africa was an object worthy of the intensest solicitude of the churches.

Rev. Mr. Trimble remarked, that he found himself sustained in the endeavor he was about to make, by the authority of his Divine Master. The promises given in reference to Africa, also stimulated his zeal. Africa was indeed degraded, but to go down to the lowest depths of guilt and misery, to seek and to elevate sunken humanity, he esteemed the highest honor which could be conferred upon him.

The Rev. Mr. Priest said, when he bade farewell to his Southern friends at their late meeting in Montgomery, Alabama, he thought that the last tie had been sundered. He had expected no further personal demonstration of Christian love, but he found here in New-York, and in the congregation before him, the same flowing tide of sympathy. He referred to the wonderful love of God to a guilty world, and his desire to spend his life in communicating a knowledge of that love to the tribes of Africa, earnestly entreating all to remember them in constant prayer.

Dr. Lathrop then proposed that the congregation unite with the Secretary of the Board in special prayer for the missionaries. A missionary hymn was sung, and the congregation gave the parting hand to the missionary compa-

* Except one.

ny. It was a scene of peculiar interest.

The missionaries were to leave on Wednesday or Thursday of the present week, in the bark *Hermitage*, for Lagos.

The effect of the services upon the large audience assembled was deep and strong. An unwillingness to leave the place was manifested, many lingering to give the parting hand to the group about to leave all for Christ's sake, and the perishing heathen. As an evidence of the interest felt, it may be mentioned that the following morning the sum of ten dollars was handed to the Secretary by a brother residing in the City of New York. T.

Embarkation of Missionaries.

We have the pleasure of noting the departure of six brethren and sisters from the City of New York, to their destined field in Yoruba, Central Africa. This company consisted of Rev. S. Y. Trimble of Kentucky, and lady, Rev. J. H. Cason of Tenn. and lady, and Rev. R. W. Priest, of Mississippi, and lady. After some delay, they sailed in the Bark *Hermitage*, on the 19th ult. It will gratify their numerous friends to learn, that the vessel in which they embark is one of the best going to the African coast, that the accommodations are superior, and that they left their native land with buoyant hearts. They are hopeful that it will please their Divine Master to use them in glorifying himself by the diffusion of his truth, and the salvation of men in Africa.—They know indeed that the enterprize upon which they have entered is perilous, but they are willing to suffer and even to die for the sake of their Redeemer. It was our privilege to be with them many days previous to their embarkation, and to witness the calm and joyous confidence they exercised in the Divine One. Several friends, of the churches of New York, attended them to the landing when they left. Brother Samuel Baker, formerly of Nashville,

led in prayer in the cabin, and the final, solemn farewells were given. In that closing prayer many a heart will sympathize. Will not all our churches join in pleading for the Divine care, as they cross the boisterous sea, and pass amid dangers on every hand, to their new home in Ijaye.

The Lord bless these loved ones. T.

Our Friends.

We clip the following notice of the Commission, from the Louisiana Baptist—an excellent paper, by the way. It is only a *specimen* of the greeting which we receive from our brethren of the press. We thank them all, and shall endeavour to deserve their continued approval.

"*The Commission*," or Southern Baptist Missionary Magazine, published by the Board of Foreign Missions, Richmond, Va., for August on our table. Every Baptist in America ought to have this charming little monthly. It is only \$1 per annum, and \$5 will get six copies for one year.

A German brother, of Mississippi, sending two dollars with an order for two copies, writes, "With the greatest pleasure I received your very interesting pamphlet, *The Commission*. It will be a great blessing to the missionary cause, and comfort to the friends of missions." We insert this as a *specimen* of letters received. We could insert from many others, but it is unnecessary. May the prediction of the above prove true. P.

The Shiloh Association.

This is one among the largest Associations in Virginia, comprising a considerable amount of wealth and intelligence, and blessed with a well informed, active and influential ministry. In no part of Virginia did antiunionian

views exert a more withering influence than in portions of this body, and nowhere has its influence lingered longer when brought into contact with the efforts of enlightened piety. This may be attributable to a very amiable error—if such a thing can be—an extreme caution of giving offence on the part of the more liberal and active ministers and brethren. But this influence is fast passing away, and under the increasing activity and accelerated progress of benevolence which has characterized the last few years, the remaining vestiges of anti-ism will soon have disappeared—and along with them their co-evils, the manufacture and use of intoxicating drinks. There are those in the Shiloh Association who will not cease their efforts until it shall take its stand with the foremost in the work of moral reform and evangelical enterprise.

The last session of the body convened at Madison Courthouse on Tuesday, the 2nd day of September. There was quite a full delegation in attendance, together with a very large audience. We were especially pleased with the appearance of the congregation. We do not think we ever saw a more intelligent and orderly assembly on such an occasion.

The business of the Association was conducted with energy and promptitude, and in a kind, fraternal spirit. Rev. Jos. Walker, Corresponding Secretary of the Domestic Mission Board of the Southern Baptist Convention, was invited to address the Association on behalf of Indian Missions; and, that he might be heard by the congregation also, the Association adjourned and the members repaired to the place of preaching to hear his address. The result was the contribution of three hundred dollars in cash, and some eighty or ninety in pledges.

We did not have quite so favorable an opportunity for pleading the cause of Africa and China, as our address

was put off until the last day of the session, and after the regular business had been concluded; and then we had only the members of the Association for our audience. Nevertheless, what was wanting in opportunity was made up in liberality. We received in cash and pledges over six hundred dollars. We felt grateful for this manifestation of interest in the cause of the poor heathen, and trust that God will repay the donors "good measure" into their own hearts.

P.

The Goshen Association.

We regard this Association as one of the most reliable, as it is one of the most liberal helpers of our Foreign Missions. It supports brother Cabaniss and lady in China, and brother Trimble and lady in Central Africa, and we are not without hope that it will ere long have a representative in our Western African Mission. Our brethren are not aware of the *great influence*, and rich promise of the mission in Liberia, and that recently established in Sierra Leone. God has greatly prospered our labors in the former, and although we have just commenced at the latter, already are we reaping the fruit of our efforts.

It was our privilege to meet the brethren of the Goshen Association at Little River M. H. in Louisa Co., Va., on the 9th of September, and to spend with them the time devoted to the meeting of the Association. A warm-hearted and fraternal band they are—those Goshenites—and we always feel, when with them at their annual conventions, "It is good to be here!"

The report of the Board was an admirably written document, most cheering in its facts, and encouraging in its tone. It ought to be published and extensively circulated.

There is one feature in the management of the contribution department in the Goshen Association which we in-

ny. It was a scene of peculiar interest.

The missionaries were to leave on Wednesday or Thursday of the present week, in the bark *Hermitage*, for Lagos.

The effect of the services upon the large audience assembled was deep and strong. An unwillingness to leave the place was manifested, many lingering to give the parting hand to the group about to leave all for Christ's sake, and the perishing heathen. As an evidence of the interest felt, it may be mentioned that the following morning the sum of ten dollars was handed to the Secretary by a brother residing in the City of New York. T.

Embarkation of Missionaries.

We have the pleasure of noting the departure of six brethren and sisters from the City of New York, to their destined field in Yoruba, Central Africa. This company consisted of Rev. S. Y. Trimble of Kentucky, and lady, Rev. J. H. Cason of Tenn. and lady, and Rev. R. W. Priest, of Mississippi, and lady. After some delay, they sailed in the Bark *Hermitage*, on the 19th ult. It will gratify their numerous friends to learn, that the vessel in which they embark is one of the best going to the African coast, that the accommodations are superior, and that they left their native land with buoyant hearts. They are hopeful that it will please their Divine Master to use them in glorifying himself by the diffusion of his truth, and the salvation of men in Africa.—They know indeed that the enterprize upon which they have entered is perilous, but they are willing to suffer and even to die for the sake of their Redeemer. It was our privilege to be with them many days previous to their embarkation, and to witness the calm and joyous confidence they exercised in the Divine One. Several friends, of the churches of New York, attended them to the landing when they left. Brother Samuel Baker, formerly of Nashville,

led in prayer in the cabin, and the final, solemn farewells were given. In that closing prayer many a heart will sympathize. Will not all our churches join in pleading for the Divine care, as they cross the boisterous sea, and pass amid dangers on every hand, to their new home in Ijaye.

The Lord bless these loved ones.

T.

Our Friends.

We clip the following notice of the Commission, from the Louisiana Baptist—an excellent paper, by the way. It is only a *specimen* of the greeting which we receive from our brethren of the press. We thank them all, and shall endeavour to deserve their continued approval.

"*The Commission*," or Southern Baptist Missionary Magazine, published by the Board of Foreign Missions, Richmond, Va., for August on our table. Every Baptist in America ought to have this charming little monthly. It is only \$1 per annum, and \$5 will get six copies for one year.

A German brother, of Mississippi, sending two dollars with an order for two copies, writes, "With the greatest pleasure I received your very interesting pamphlet, *The Commission*. It will be a great blessing to the missionary cause, and comfort to the friends of missions." We insert this as a *specimen* of letters received. We could insert from many others, but it is unnecessary. May the prediction of the above prove true. P.

The Shiloh Association.

This is one among the largest Associations in Virginia, comprising a considerable amount of wealth and intelligence, and blessed with a well informed, active and influential ministry. In no part of Virginia did antinomian

views exert a more withering influence than in portions of this body, and nowhere has its influence lingered longer when brought into contact with the efforts of enlightened piety. This may be attributable to a very amiable error—if such a thing can be—an extreme caution of giving offence on the part of the more liberal and active ministers and brethren. But this influence is fast passing away, and under the increasing activity and accelerated progress of benevolence which has characterized the last few years, the remaining vestiges of anti-ism will soon have disappeared—and along with them their co-evils, the manufacture and use of intoxicating drinks. There are those in the Shiloh Association who will not cease their efforts until it shall take its stand with the foremost in the work of moral reform and evangelical enterprise.

The last session of the body convened at Madison Courthouse on Tuesday, the 2nd day of September. There was quite a full delegation in attendance, together with a very large audience. We were especially pleased with the appearance of the congregation. We do not think we ever saw a more intelligent and orderly assembly on such an occasion.

The business of the Association was conducted with energy and promptitude, and in a kind, fraternal spirit. Rev. Jos. Walker, Corresponding Secretary of the Domestic Mission Board of the Southern Baptist Convention, was invited to address the Association on behalf of Indian Missions; and, that he might be heard by the congregation also, the Association adjourned and the members repaired to the place of preaching to hear his address. The result was the contribution of three hundred dollars in cash, and some eighty or ninety in pledges.

We did not have quite so favorable an opportunity for pleading the cause of Africa and China, as our address

was put off until the last day of the session, and after the regular business had been concluded; and then we had only the members of the Association for our audience. Nevertheless, what was wanting in opportunity was made up in liberality. We received in cash and pledges over six hundred dollars. We felt grateful for this manifestation of interest in the cause of the poor heathen, and trust that God will repay the donors "good measure" into their own hearts.

P.

The Goshen Association.

We regard this Association as one of the most reliable, as it is one of the most liberal helpers of our Foreign Missions. It supports brother Cabaniss and lady in China, and brother Trimble and lady in Central Africa, and we are not without hope that it will ere long have a representative in our Western African Mission. Our brethren are not aware of the *great influence*, and rich promise of the mission in Liberia, and that recently established in Siera Leone. God has greatly prospered our labors in the former, and although we have just commenced at the latter, already are we reaping the fruit of our efforts.

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The report of the Board was an admirably written document, most cheering in its facts, and encouraging in its tone. It ought to be published and extensively circulated.

There is one feature in the management of the contribution department in the Goshen Association which we in-

cline to think might be advantageously followed by other associations, *wherever the ministry are sufficiently active and liberal-minded to render it effective.* While every individual is at liberty to designate the object to which his contribution shall be applied, yet the *greater part of the funds are subjected to the disposal of the Board, and are appropriated by them to different objects as they deem right from time to time.* If this plan were adopted, and prosecuted with the zeal and liberality which characterize the action of this Association, it would, in a great measure, do away with *the necessity for special collecting agents.* But to its successful working it demands much of intelligence, zeal and activity in pastors and leading brethren. If tried by a body where such laborers are not to be found it would prove a failure.

After all, the desideratum among us is not so much good plans, though we are greatly deficient in system, as earnest workers *who realize that they must labor for the conversion of the world.*—Many labor earnestly for the good of their own churches, who seem to forget that the very object for which those churches were organized is that they may become co-workers with others in the universal spread of christianity. Never shall we accomplish what we ought, at home or abroad, until the obligation to send the gospel into all the world presses with a more solemn weight upon the common heart of the brotherhood.

The session of the association was very pleasant and we doubt not profitable. The congregations were large, orderly and attentive to preaching. The business was transacted with promptitude and dispatch—a very affectionate spirit pervaded the body, and the hospitality and kindness of the neighbourhood were all that could be desired. We trust and believe that this Association has a bright future.

MISCELLANY.

DARKNESS OF HEATHENISM.—A young Chinese woman recently said to her mother at Shanghai, "You are now going to die. You have often heard missionaries preach of heaven and hell. Which do you think you are going to?" The poor woman replied, "I know not; I go to see!" Such is heathenism! It has no light for "the valley of the shadow of death." It has no "good hope" for the world to come.

Books.—It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are within the reach of all. In the best books great men talk with us, give us their most precious thoughts, and pour their souls into ours. God be thankful for books.—*Channing.*

BAPTIST MISSIONS IN CEYLON.—The *Baptist Magazine* states that the Deputation of the English Baptist Missionary Society, Mr. Underhill, has effected several important changes in the missions of that Society in Ceylon. They have resolved to leave the management of the native churches to their elected native officers, to require the native churches to support their pastors, to teach only the vernacular, even in the schools for training ministers, to employ none but Christian teachers in any of their schools, etc. These changes were made with the entire concurrence of the missionaries.

GERMAN COOK—A LIVING SERMON.—"Do you want to buy some good books, sir?" asked a colporteur of the captain of a vessel. "No," answered the captain, "I've no time to read; my cook is so good a man that he does all the reading and praying on the ship." Then you think there is such a thing as piety?" said the colporteur. "Certainly I do," answered the captain, "no man can go on a voyage with my cook, and not be convinced of that fact."

"With your leave I should like to see him, sir." "Certainly," answered the captain, and kindly leading the way to the galley, he told the steward who the colporteur was, and what had brought him aboard; and while the men stood round his basket of books as he read

over the titles, the German cook pointing to the basket, exclaimed, "Chesus Grise in dere, and Chesus Grise up dere;" and clasping his hands on his breast, "Chesus Grise in here, too." This simple burst of pious feeling touched the hearts of the sailors. The captain bought a package of books and gave one to each of his men, and turning to the colporteur, said, "That is our Christian." The poor cook was a living sermon to both captain and crew; and the captain, though professing no religion himself, always allowed his men fifteen minutes in the evening for their private devotions. "No man has a more orderly crew than mine," he says, "they are always ready."

DEACON TODD.—*Something else will do as well.*—"I know," said a good Pedo-Baptist brother, "that the scriptures favor immersion, but then it is my opinion that something else will do as well."

"Brother Y—," said the deacon, "when the Lord Jesus said to the boatmen, 'cast the net on the right side of the ship and ye shall find,' if you had been there, how would you have liked to have entered into debate with him whether the left side or the stern of the boat would not do as well?"

"I confess," said the other, "I should not have liked to do so."

"Come, come, then," said the deacon, "don't do that behind your Master's back that you confess you would not have felt willing to do before his face. You don't feel willing to be such an eye servant, I know. And besides; do you believe that you would have caught such a fine draught of fishes if you had done so?"

"Well, I doubt whether I would, that's true."

"So you see," said the deacon, "that there are at least two good reasons for not believing that something else will do as well, viz: 1st. You confess that you would not have been willing to have proposed something else to your Master's face; and 2nd. You would not probably have caught such a fine draught of fishes."

Thinking that he had a good hitch on the old man on his last remark, the good man enquired, rather triumphantly:

"And what do you catch by immersion which we do not catch by sprinkling and pouring?"

"Catch! What do we catch? Why, a good conscience," said the old man. "*We catch the answer of a good conscience.*"—*S. W. Baptist.*

DESPONDENCY.—A Christian once, in doubt and discouragement, considered the darkness that overspread her soul to be the frown of the Almighty. She stumbled over mole-hills when she should have been removing mountains. To an old minister, who was trying to comfort her, with impassioned emphasis, she said, "O, I'm *dead! dead!* thrice *dead*, and plucked up by the roots!" After a pause, he replied, "Well, sitting in my study the other day, I heard a sudden scream—'John's in the well! John's fallen into the well!' Before I could reach the spot, I heard the sob and mournful cry, 'John's dead—poor little Johnny's dead.' Bending over the curb, I called out, 'John are you dead?' 'Yes, grandfather,' replied John, 'I'm dead.' I was glad to hear it from his own mouth."

A GREEN OLD AGE.—Humboldt, who is now past eighty years old, is said to be as busy as he ever was in his younger days, completing his "Cosmos." Those best acquainted with him notice no failure either in his physical or intellectual system, and his friends think he bids fair to reach one hundred years.

ANCIENT TOMBS.—A number of very ancient tombs have just been discovered at no great depth underground, near Jayena, a village about nine leagues from Granada, in Spain, and in them have been found a number of vases, bracelets and rings. It is supposed that the tombs and their contents are of Phœnician origin.

DETACHED THOUGHTS.

BY REV. WILLIAM S. PLUMER, D. D.

As good men sometimes have very great faults, so wicked men, in the midst of their crimes, often show a strange regard to some of their obligations. In a duel, J. A. Haldane raised his pistol, saying, "Father, into thy hands I commend my spirit."

In power nothing equals remorse. Herod, though a Sadducee, and disbelieving the truth respecting angels, and spirits, and the resurrection, yet found himself firmly believing that John the

Baptist, whom he had beheaded six months previously, was risen from the dead.

"Lives there a man so firm, who, while
his heart
Feels all the bitter horror of his crimes,
Can reason down its agonizing throbs,
And, after proper purpose of amend-
ment,
Can firmly force his jarring thoughts
to peace?"

When God chooses to work, he is at no loss for means. One of the brightest lights of modern times was aroused from the sleep of death by the excitement of the French Revolution. A few years ago I knew a man brought into deep distress about his salvation by the profaneness of the men around him. Their conversation was the mirror in which he saw his own heart.

Loose doctrinal views sooner or later weaken man's regard for the commandments. Macknight, with his lax views of Paul's writings, persuaded Dr. Adam, while they were traveling in England, that as they were now out of the bounds of Presbytery, and under no obligations to countenance prelatical worship, it would be very absurd to allow their journeying plans to be deranged by the intervention of the Sabbath.

YOUNG MEN IN STORES.—If a table was made up which would comprise the history of this numerous and important class, the result would indeed invite the gravest attention among those to whom the shaping of mercantile morals is committed. A statement was lately made out of the history of *ten* such young men, comprising all of a particular class who entered into business in a large and respectable wholesale house in a single twelvemonth, about ten years ago. Out of these ten, *three* became drunkards in two years, one has been obliged to banish himself to escape a charge of embezzlement; and of the remainder, but two have retained moral purpose and personal tone enough to keep their place on that rising tide of mercantile promotion, which, in the buoyancy of their early life, they thought they had only to throw themselves upon in order to be secure.—*Episcopal Recorder*.

BOOK NOTICES.

LELIA IDA, THE JEWISH CONVERT. An authentic memoir. By *Osborn W. Trenery Heighway*. Revised by the Editor. Philadelphia: Presbyterian Board of Publication.

We have received a copy of this work from Messrs. Wortham, Cotterell & Co. of the Baptist Depository. It is a narrative of the conversion of a Jewess, and the persecutions to which she was subjected. The christian will find it an interesting and profitable work. It can be procured at the Depository. P.

BIBLE UNION MONTHLY REPORTER.—We have failed to receive any number of this valuable periodical later than June. We regret this as we desire to preserve them. Whatever may be thought of the Bible Union, it seems to us there can be but one opinion as to the value of the Reporter. The revision of the Union will be made, and by their publication of the parts as they are executed, the managers offer to every one the opportunity of judging of it as it progresses. In this way many will be enabled to acquaint themselves with its merits and defects, who would never enter into any extended examination of the work were the whole Bible issued at once. P.

THE ELEMENTS OF PUNCTUATION; with *Rules for the use of Capital Letters*. Being an abridgement of the "Treatise on English Punctuation." Prepared for the use of schools. By JOHN WILSON. Boston: Cosby, Nichols & Co. Cincinnati: George S. Blanchard. 1856.

This work can be procured of Harrold & Murry, of this city, to whom we are indebted for a copy. From the cursory examination which we have been able to give to it, we deem it a valuable book. Most writers appear to think that punctuation, and the use of capitals, are arbitrary, and that every one may suit his own taste in these matters. A great mistake. This book will serve to correct it. It is prepared for the use of schools, and deserves the attention of teachers. But there are not a few grown up children who might be benefited by studying it. P.

N. B.—We invite Publishers to send us such books as are deserving of commendation. We take pleasure in noticing all such that are sent to the Commission.