

The Commission.

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THE MANNER OF CONDUCTING MISSIONS IN APOSTOLIC TIMES, COMPARED WITH THAT OF THE PRESENT DAY.

1. The church at Antioch set the missionaries apart by prayer, &c., before they sent them away. (Acts xiii: 3.)

In this respect we keep up the ancient custom.

2. The missionaries selected the large towns, such as Antioch, Ephesus, Philippi, Corinth and Rome, as their principal stations; thinking, no doubt, that from these places, the gospel would be more rapidly disseminated than from others of less commercial importance.

For the same reason, our missionaries endeavor to occupy the large towns.

3. The missionaries ordained Elders in the churches which they established. Our missionaries do the same.

4. When they returned to Antioch, from their missionary tour, they gathered the church together, and made a report of their labors. (Acts xiv: 27.)

When our missionaries return to their native land, they invariably do the same thing.

5. They occasionally revisited the churches they had established, in order to confirm them in the faith.

We scarcely need tell you that our missionaries follow the apostolic example in this respect.

6. The missionaries were not perfect; but had differences of opinion, and some difficulty with each other, while zealously carrying on the work.

We know you will believe us when we tell you, that such things sometimes occur now; but you ought not, for this reason, to despair of the success of missions.

7. They were accompanied by a physician in some of their tours.

So we sometimes send out physicians, and their influence has proved to be very salutary.

8. They met with great opposition, and many difficulties; even to stripes and imprisonment. Yet these things did not deter them from the work.

Our missionaries, also, meet with opposition and difficulties of various kinds wherever they go. Yet they persevere in the work, and like Paul, let "none of these things move them."

9. Having preached, and established an interest in a place, they did not stay there till all were converted, but went into regions beyond.

In this modern missionaries imitate their example.

10. When absent, they wrote letters of advice to the churches which they had established, and exhorted them to steadfastness in the faith.

Ours do likewise whenever it is necessary.

11. They were sometimes troubled by difficulties which arose in the churches, and pained to see some of the members falling back into heathen practices.

Similar difficulties arise in the churches among the heathen at the present day. This, however, should not weaken our faith in the power of the gospel. Even in Christian lands,

we frequently find church members turning back to the world; and can we reasonably expect more from persons just converted from idolatry? The history of the church, from its foundation, shows that there will be "tares" among the "wheat," despite all the efforts of the pious to the contrary.

12. They took nothing from churches but recently established among the heathen, but received aid from other churches.

This is the universal custom of missionaries now. And when supplies from the churches have failed to reach them, they have been known, like Paul, to make their own hands minister to their necessities.

13. When a church was well established, they were taught to be "fellow-helpers to the truth," by aiding the missionaries in going farther.

The same thing our brethren teach the churches in heathen lands at the present day. In fact, it is the characteristic feature of these churches, that they are all decidedly in favor of missions, and are ready to aid the cause according to, and, in some instances, beyond their ability.

Finally. The only thing in which our missionary operations differ materially from those of apostolic times, is in our having a society, or organization, to insure a regular supply for the wants of the missionaries; so that they may give their whole time to the work, and not have to go to tent-making till some Philippian church has an opportunity of ministering to their necessities. Instead, therefore, of the missionary enterprise being a new thing, as some seem to believe, it is very obvious that we are just getting back to apostolic usage, and beginning to manifest the zeal which characterized the early Christians.

We are aware that there are many who will admit the justness of this comparison, who, if solicited to aid the foreign mission cause, would reply somewhat thus: "I see no objection to giving the gospel to the heathen, for they are in a bad condition, and certainly need it; but, after all, I think we have a plenty to do at home. 'Charity begins at home,' you know, is an old proverb, and one which we would do well to remember." For the special benefit

of all such who may read this humble offering upon the shrine of missions, we have reserved, till now, a passage of Scripture, which we trust will remove any doubt or scruple they may have on this point. We refer to Galatians ii: 9—"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen and they unto the circumcision. We here find provision made for both the home and foreign field at the same time, just as we do in our enterprise. Now, if any persons on earth could ever, with propriety, have used the "home" argument, the Christians of that day could. For they had but few preachers, and the gospel had scarcely obtained a foothold at home. Yet they did not use this argument; but had piety enough among them to spare two of their ministers for the foreign field. Happy is it for us that the early Christians were not disposed to confine religion to their own borders till all were converted at home! For had they been so selfish, the gospel might, till this day, have been confined to Judea, and *we, as our fathers were, be in pagan darkness.* But they had not so learned Christ. Having drunk deeply of his spirit, they imbibed a world-wide sympathy and benevolence. The Apostles set the example of preaching the gospel to the heathen, and in their day sent it as far West as Rome. Those who succeeded them, catching their spirit, and thinking their example worthy of imitation, brought it on to the Northern part of Europe, where they found the Angles and Saxons a miserable set of idolaters. Through the labors of these zealous and devoted men, the Anglo-Saxon race were induced to cast away their idols, to adopt the worship of the true God, and to teach their children the same; thus handing down to us, their descendants, that religion which is now our glory, and for which we cannot be too thankful. Now, shall we, who are the descendants of heathen, and who have been elevated and made what we are by that gospel which missionaries proclaimed to our forefathers, hesitate about giving to other heathen this priceless boon? What! hesitate about doing to others as we would that they should do unto us! Hesitate about obeying the commands of Christ! O,

tell it not to Mohammedans, lest they laugh at our charity, and pronounce our religion a fable; publish it not among the heathen, lest demons rejoice, and ignorance and idolatry triumph.

A. B. C.

For the Commission.
HEART FRUIT.

"A good man out of the good treasure of his heart bringeth forth good things."

A beautiful illustration of this truth is furnished by an incident in the history of Baxter. His "Call to the Unconverted" is said to owe its origin to what might have been called, at the time, a random incident. Bishop Usher, in an interview with Baxter, proposed that he should write a series of books containing practical addresses and appeals on religious subjects, beginning with the unconverted. Baxter informs us that he had no idea whatever, when he parted with the Bishop, to make any attempt of the kind, thinking that enough had already been written in that way. "I parted from him," he says, "without the least purpose of answering his desire. But since his death, his words came often in my mind, and the great reverence I bore to him, did incline me to think with more complacency of his motion. Hereupon I resolved, with God's assistance, to proceed." Two hundred years have now elapsed: In all that time the "Call" has been sounding in the ears of the converted, as well as the unconverted, and the good which it has done is incalculable. Eternity alone can disclose the full results of that one effort of christian faith and love. To the end of time that "Call" will continue to be heard, and new multitudes of perishing sinners will be brought by it into the way that leads to "everlasting life." This is the way the christian scatters his fruits abroad. Though scattered, none are lost, but all are made to answer some wise and gracious purpose.

This ought to encourage us, in our humble sphere of duty, to do all that we can in the cause of Christ, since we know that our labor will not be in vain in the Lord. Though we may *seem* to be able to do but little, let us remember that nothing done in the service of God, and with the single aim of advancing his authority and extending the blessings of his grace, *can be little*. Let us be more diligent then, in letting our light shine. Though it may not be so bright and conspicuous as to be seen a great ways off, and to attract the gaze of distant generations, still those around us can see it. Though we may not be able to write books, and so influence posterity, yet there are numbers around us whom we *can* influence. A single taper displayed in a window, may not be able to dissipate the darkness of the night without, yet its feeble rays are sufficient to lead some bewildered traveller to a place of safety and repose. So by displaying our light—by a holy life, by active efforts within the range of our abilities, we may be able to dispel the moral darkness which has gathered about the heart of *one* fellow being, and thus be instrumental in "saving a soul from death."

J. J. B.

For the Commission.
THE MILITARY COAT.

MR. EDITOR,—I am the son of a Presbyterian minister,—one of the straightest sect,—and was early taught the doctrines of the Gospel as they are set forth in the good old Westminster Catechism. I love that book yet, and frequently call to mind many of the truths it contains in the language peculiar to itself.

I love to recur to olden times, when the speech of Canaan was pure and simple, when the doctrines of the Bible were not mixed with the philosophy of the world, and when the teachings from the pulpit were so plain and unadorned that the wayfaring man could under-

stand them. The good old fashioned doctrines, perseverance of the saints and believers baptism by immersion, were frequently insisted on, and those things which the Apostle said were hard to be understood, were more generally received and more frequently preached than now. The precious truths of the gospel were not then diluted and weakened with the transcendentalism and vain philosophy of the schools.

In those days, when men united with the church, they could give a scriptural reason for the hope that was in them; and I think, less frequently *disgraced* by their conduct the profession they had made. They were men of iron purpose, whose characters were moulded by the gospel, and they were ready to give themselves as martyrs for their creed: men who could look upward to their home above with a clear unshaken confidence, and forward into the dim uncertain future without a fear.

Such were the Baptist Ministers of olden times.

These reflections have been called up by reading a piece in the Commission, "Whose Country is This?" in which special reference was made to that sterling old man, Rev. Samuel Cartlidge. He was a Baptist minister of the old stamp, a holy man, simple and unaffected as a child, and his preaching was characterized by a simplicity and pathos peculiarly his own. Often he would excite a smile by the quaintness and oddity of his remarks, and before his hearers could get the muscles of their faces composed, their eyes would be filled with tears by a sudden outburst of feeling and eloquence, though rude and childlike in its character. His illustrations were remarkable for their simplicity and appropriateness, and most of his figures were taken from incidents of the soul-stirring times of the Revolution.

Never shall I forget one of his illustrations. His subject led him to make

some remarks on the evils of a false profession of religion, which, he said, was too common now-a-days. "Why, my brethren, you may know the false professor wherever you see him. He is restless and uneasy—prefers every thing else to the subject of religion. His religion don't fit him—it sets on him too tight. He has put it on, as you would your thick coat, to keep out the cold of winter. He is afraid of that coming storm that shall beat on the wicked in the day when God Almighty shall come to Judge the world, and has put on his new coat of profession to escape the consequences of his wickedness. But it is too tight; he can't be easy with it. He puts me in mind of a man I knew in the revolution war. He took some cloth to a taylor to have a uniform coat made, for he was a Captain. The taylor took his measure, and told him his coat should be ready by a particular day. The Captain was there at the appointed time; the coat was ready, and the Captain put it on. To his great mortification, it was so tight as to be very uncomfortable. O! says the taylor, take it off and it will all be right in a minute.

The captain took it off. Now, says the taylor, you forgot to take off your old coat: pull it off, and all will be right. So soon as he got his old coat off, the new one was put on again and fitted him precisely. That's the way with the false professor. He didn't take off his old coat of sin before he put on the new coat of religion. Pull off the old coat of sin, and ask God Almighty to kill the old man in you, and then your religion will fit to a T., and the new man can wear the new coat with joy and comfort." A BAPTIST.

DEATH WITHOUT A STING.

The writer of the following, a beloved brother in Christ, in celebrating the triumph of the glorious gospel, shows forth the feelings of his own heart in the consolation enjoyed when called

upon to give up a loved one, who died in Christ. Will not every reader earnestly desire that this gospel be preached to every creature under the face of the whole heaven. T.

No sting is like the sting of death. Other destroyers, however venomous, or deadly, inflict their wound only upon the body. Death stings the immortal soul. The pain of the sufferer, stung by fatal asp, or deadly scorpion, is but the pain of a moment. He feels the mortal pang; he swells, and burns, and gasps, and dies. The pain which death inflicts will be vented in the groans of eternity. It will be the pain of a lost soul. Hidden as are eternal realities from our view, they not unfrequently in the judgments of God, and the terrors of the wicked, flash upon us with a fearful light, disclosing awful revelations, with respect to the keenness and the power of the sting of death. The dissolute young Altamont writhing in agony of this sting, on a dying bed, from the depths of his tortured soul, utters curses upon his mispent life, and pronounces, in advance, his own fearful doom. The unhappy Spira cries out in despair, "the judgments of God have come upon me, not to correction, but to damnation." The lost sensualist lifts his doleful cry from the regions of the damned, "Father Abraham have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue tormented in this flame." O! dreadful is the sting of death.

It is not strange that guilty man should be all his life-time in bondage through fear of this fell destroyer. No wonder that he often shudders in the portentous shadow which his approaching destiny flings across his way, or that his face turns pale, and his heart quakes, as he remembers, that this dread enemy is in his path, that they are meeting one another, that every step is bringing them nearer together, and that, without the possibility of es-

cape, he will soon fall into his remorseless grasp, and feel within his soul his deadly sting.

To deliver us from the power of this destroyer, was the merciful design of the mission of Jesus Christ into the world. Armed with the omnipotence of the Godhead, he came to encounter this dread foe, to break his power, and to disarm him of his sting. By his own death he has conquered death. In his vicarious blood he has quenched his sting. The balm of the atonement penetrates into all the depths of the ulcerous heart, distills reconciliation, pardon and peace into the bleeding soul, and diffuses through all its faculties the vigor of health and the joy of immortality. The pangs of the dying Son of God rend the death-sealed vaults, and open, through their darkness and gloom a passage to heaven. Baptized in the blood of the Sacrificial Lamb death is subsidized to the service of our great Captain, becomes tributary to life, and is transformed into an element of immortality. The fiercer, now, is his assault, the sharper his pains, the more appalling his ravages, the more glorious will be the rebound of the believer from the weakness and discomfiture of a dying bed, from fainting, dissolving mortality, from sepulchral darkness and corruption, to the light and glory of the skies.

We must, however, still, all die. Though disarmed and harmless death will yet come to execute his commission, and to fulfill the decree, "dust thou art, and unto dust thou shall return." He will come to spread a mortal paleness over the face, to freeze the vital current, to unhinge with his fatal touch the mechanism of the brain, and darken with his film the heavy eyes. He will come to stamp his seal upon the brow of his trophy, to wrap him in his chilling vestments and lay him in his cold house. But thanks to our victorious Jesus, he will come without a sting. This Paul knew, when, in that note of

more than mortal sweetness and power, he sang—as from his imperial elevation he stretched his wings for heaven—"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." This felt the sickness-tortured Judson, tossing upon the billows of the deep, when, to his friend, who ventured an enquiry respecting the state of his soul, with but little breath to spare, he replied in the brief and pregnant words, "*O! 'tis all right there.*" Death had lost his sting when the worn-out missionary—sublime in ruins—cried, in the infirmity of the man, but the triumph of the saint, "O! that I could die at once, and enter into Paradise, where there is no more pain."

"Blessed" then "are the dead, that die in the Lord." Yes! to him who has made the cross his refuge, death will come perfumed with the atonement, redolent of life, a messenger of Christ, to take his chosen to mansions of rest in heaven. Happy day! when the child of God is taking leave of earth for his home in the skies. He is dying indeed; but he is dying only that he may live. Tender ties are snapping. The dying eye rests fondly, for the last time, upon the objects of a mortal love. Loved forms are fading away from the falling vision. But the hopes of the departing saint repose upon the unsullied purity and immortal blessedness of that eternal world, where the ransomed of the Lord, free from sin and sorrow, shall reign forever with their victorious King. The ties of mortal brotherhood are dissolving. The father bequeathes his last legacies of love to his beloved offspring, as they stand around his dying bed. The young wife parts with her devoted husband, for the cold embraces of death, and the dark chamber of the grave. The fond mother resigns to other hands her tender babe. The heart is growing cold. *But in that*

heart is felt the peace of God! The dying eye kindles with the light of immortality. A smile of more than mortal sweetness beams from the death-stricken face, and with the mortal pang is heard the note of triumph—the *sting of death is taken away!*

O! is it not strange that flowers of immortal beauty and fragrance should bloom in the cold regions of the tomb! Why does so sweet a radiance invest the victim of death? Why do the sanctity of heaven and the sweetness of paradise impart their odors to the soul amid mortal weakness and funereal gloom? Why does the heart, chilled with the dews of death, break into the strains of the angelic choir? Why does the face of the dying brighten with the smile of the blessed, as he enters the dark shadow of death, and resigns himself to the corruption of the tomb? *The sting of death is taken away!*

O! what a spectacle of sweet and fearful sublimity is the dying saint! Angels and men, beings visible and invisible gather around the sacred scene. The Holy God and the ever-faithful Redeemer draw nigh to the child of their grace, and bend over him with a tender interest in this eventful hour. The dews of immortality are falling in the chamber of death. Visions from beyond the grave arise to view. Voices are heard from before the throne of God. An unearthly solemnity reigns, and holds still every heart. An event is transpiring, greater than that, when God created the world. An immortal Spirit is emerging from darkness, sin, and sorrow, into the light and joy of heaven. His dying groans are the pangs of his immortal birth. He is disengaging himself from the bonds of earth. He is leaving his prison of clay. He is unclothing himself of mortality. The day is breaking. The morning-light is dawning. The sun of an unclouded and eternal day is rising upon him, and a bright convoy from above is waiting to convey him to the presence

of his God and the bosom of his Saviour.

Shall I blame you then, ye holy missionaries, that you are willing to forsake your native land, resign the hearth of your childhood, and the graves of your kindred, sever yourselves from father and mother, and every name that imparts sanctity and endearment to humanity, to carry to the dying nations of the earth, the medicine that will save from eternal death? No! God forbid! It is worthy that you should dare dangerous seas, schorch in burning climates, penetrate through tangled deserts, that you may press to the bleeding heart the balm of life; that the plant of renown may come into vital contact with the dying soul, extract the sting of death, and impart the blessing of immortality. Your mission, ye men of God, is worthy of all your toils and tears, your bitter sacrifices, and your precious lives. God forbid, that with faithless heart and sacrilegious hand, I should wish, for a moment, to arrest your heaven-directed course. Go! then ye heralds of salvation upon the worthy service to which you have consecrated your lives. Our sympathies, our love, our prayers shall go with you. Carry, ye heaven-taught physicians, gathered from the tree of life, the leaves which are for the healing of the nations. Tread with a firm foot, and a dauntless heart, the battle-ground where the arrows of death are flying, and dangers beset you at every step. Omnipotence shall be your shield: and if you die, your death, like that of your Lord, shall be the seed of an immortal harvest, the pledge of certain victory, the faithful seal, the consecrated oblation which shall secure your title to "a crown of life." From your dust shall spring up other heaven-clad warriors who shall push on the warfare you have begun until the last enemy is subdued, and the kingdom of Christ is established in all the earth.

Waft them, ye propitious winds, and

bear them, ye benignant billows upon their mission of sublime philanthropy. O! let them hasten to the stung and the dying, until every continent and island, until idolatrous China, and all the dark deserts of benighted Africa shall ring with the glad triumph, "O! death where is thy sting."

W. H. J.

A WIDE DOOR OPEN IN AFRICA.

A feeling of incredulity seems to have possessed the public mind, rendering it almost incapable of receiving reports favorable to the social elevation and evangelization of Africa. All have been ready to ask: can any good thing come out of this stricken portion of the earth? This land, by common consent, is given up as utterly hopeless. The barbarism which for ages has distinguished its tribes, is regarded as one of the fixed laws of its being, and all attempts to change its moral condition are deemed worse than useless. A wide-spread desolation marking the whole eastern and western coast, and spreading far into the interior, is but the natural and necessary destiny of Africa, in the estimation of the civilized world. Hence but little has been done excepting to increase her degradation, until she has become a by word and reproach among the nations.

It is not strange, therefore, that any attempts to elevate and save this devoted land, have been looked upon with derision and contempt. For the same reason all the statements which have been made by explorers and missionaries in regard to the improvement of the people, and the openings for commercial enterprises, have only excited a feeling of distrust. It has been difficult to satisfy the most philanthropic that these reports are true. But a new era is about to commence in the history of this people. The dense darkness which has overshadowed them is passing away. The world will be compelled to believe that the period of their redemption draws nigh. Strange as it may seem,

this wonderful revolution is to be achieved by means undreamed of by men. While the spirit which animates the philanthropist was too sluggish to attempt the work; while even the Christian churches were hesitating to fulfil their great mission, the cupidity of a few worldly men, and the far-sighted policy of the British government, have been brought into active co-operation, and these agencies overruled by the Divine One, are opening to the glare of the nations, a wide-spread, accessible, and interesting field for the exercise of commercial activity and Christian benevolence. This spectacle is destined more particularly to attract the attention of politicians and merchants, while the missionary of the cross will "lift up his eyes and look on the fields" so full of promise; "fields white already to harvest."

As illustrative of the fact that these openings for the prosecution of missionary labor, are mainly attributable to the adventurous spirit of worldly men, and to the governmental influence of Great Britain, we introduce a paragraph from the London Shipping and Mercantile Gazette:

A deputation, consisting of Sir E. N. Buxton, Viscount Middleton, Lord Calthorpe, Captain Maude, R. N., Mr. Macgregor Laird, of the African Steam Shipping Company, Dr. Baikie, Admiralty Commander of the last Niger expedition, Mr. A. Smith, M. P., Mr. R. Gurney, Q. C., Mr. J. G. Hoare, Rev. H. Venn, and several other reverend gentlemen missionaries, had an interview with Lord Palmerston on Friday, for the purpose of addressing her Majesty's government on the extension of West African Commerce, by the opening of the Niger river to lawful trade, and by the adoption of other measures. The following statements were submitted: The trade with the Coast of Africa, independent of its beneficial influence in suppressing the slave trade, is of great and increasing importance to this country. That the published accounts of the successful expedition up the rivers Niger and Tshadda in 1854, undertaken at the

instance and under the auspices of her Majesty's government, show that great advantages would accrue to the commerce of West Africa, if this natural highway into the interior of that continent were effectually opened and kept open for a few years. That the late expedition has also shown that the fatality which attended the expedition in 1841 may be, in a great degree at least, obviated by choosing a proper season of ascent, and by improved medical treatment, since, though the expedition was for nearly four months in the rivers, not a single case of serious illness occurred to a crew of twelve Europeans and fifty-four natives. That it appears that all the prospects of introducing civilization and Christianity into Africa, by the navigation of the rivers Niger and Tshadda, which led her Majesty's government to send out, at a great cost, the expedition of 1841, still exist, and that they should be promptly improved by this country before they are closed by any change of circumstances, or taken out of our hands by other nations. That it is essential to the success of any plans for the attainment of this object by means of native agency, that her Majesty's government should establish or promote the establishment, of a regular steam communication between Fernando Po, and the confluence of the Niger and Tshadda rivers, in order that native traders may be assured that the way will be kept open; and also that her Majesty's government should, at periodical intervals, extend such communication further up the two rivers, with a view to the extension of geographical discovery, of commercial enterprise, and of religious civilization in the interior of Africa. That should her Majesty's government accede to this proposal, there is every prospect of the completion of the great and benevolent object in view, by the spontaneous commercial enterprise of liberated and other Africans in the various settlements upon the West Coast, and by the zeal of Missionary Societies. That the prospects of thus introducing lawful commerce, civilization, and Christianity into this part of Africa are greatly strengthened by the example of one powerful and enterprising nation, called the Yoruba nation, whose country occupies the chief districts lying between the Bight of Benin and the river Niger, which within the last ten years has made rapid progress in social im-

provement, chiefly through the immigration of their liberated countrymen from Sierra Leone, and by the residence of missionaries amongst them. There is reason to know that there are large numbers of this tribe, and of the Ibo tribe, now in Sierra Leone, ready to take advantage of the opening of the Niger to lawful commerce by immigrating to those parts for the purposes of trade. In the prospect of an extension of the West African trade, it will be of great importance to make Sierra Leone a free port, it being the only harbour upon a coast line of at least 2,000 miles.

The following measures were submitted, both for promoting British Commerce and civilization, and for effectually suppressing all remaining slave trade upon the West African Coast:— To maintain the African squadron in the state of efficiency which it had attained before the breaking out of the Russian war, when the slave trade along the whole West African coast was reported to be virtually extinct. To provide, as a branch of the duties of the West African squadron, or in some other way, the sending of a small steamer up the Niger to the confluence each season, for the next five or seven years; to give confidence and encouragement to any new settlements which may be formed of emigrants from Sierra Leone, or other parts of the coast, and to protect lawful traders from the marauding tribes which infest the delta of the Niger. To secure to British traders a free use of some Port either at Fernando Po, by a commercial treaty with Spain, or in some other locality, of which several might be selected, in the neighborhood of the Cameroons, as an *entrepot* for British merchant ships. To place a small war steamer upon the river or lagoon on which the Island of Lagos is situated, which would give the command of the waters running parallel to the coast for nearly 200 miles, which are now used by slave boats to dodge and escape the cruisers on the coast. Lastly, in the prospect of an extension of the West African trade, to make Sierra Leone a free port.

The recent returns to Parliament, showing the increase of exports to the West Coast of Africa and imports from the same coast, were put in. The declared value of British and Irish produce and manufactures exported to the

West Coast of Africa since 1831, arranging in periods of five years each, gave the following results:—

1831–35 £1,473,062 being a yearly average £295,612.

1836–40 £2,153,976 being a yearly average £430,795.

1841–45 £2,401,534 being a yearly average £480,306.

1846–50 £2,773,408 being a yearly average £554,681.

It will be perceived that between the first and last period there is an increase of 87.60 per cent.—the increase of the exports to all parts of the world in corresponding periods being 50.48 per cent.

The declared value of exports of the produce of the United Kingdom to the West Coast of Africa for the last five years is exhibited in the following table:—

Imports from the West Coast of Africa, &c. To all parts of the World.	1850. £	1851. £	1852. £	1853. £	1854. £
	630,429	654,543	633,725	901,402	958,809
	71,367,885	74,448,722	78,076,854	98,933,781	107,184,726

The official value of imports from the West Coast of Africa, for each of the five years 1850–1854, compared with the total imports from all parts of the world, is exhibited in the following table:—

Imports from w st Coast of Africa. Total from all parts.	1850. £	1851. £	1852. £	1853. £	1854. £
	605,958	794,810	707,024	749,373	905,634
	100,460,967	110,331,158	109,331,158	123,099,313	124,338,478

From this table it appears that the increase of West African imports has more than kept pace with the increase of imports from all parts of the world.

But it must be borne in mind that several articles of import from the west Coast of Africa are of increasing importance to Great Britain, and that this country is mainly dependent upon that coast for their supply, as palm oil and ivory.

In 1854 palm oil to the amount of 752,618 cwt. was imported, of the computed value of 1,731,011 £. This article has become essential for railways, and is now extensively used as a substitute for tallow and wax in the manufacture of candles. Of the whole amount imported, 731,659 cwt. came from the West Coast of Africa, being about 97 per cent. of the whole.

Ivory is another article of import for which Great Britain is greatly dependent upon West Africa. Out of the whole quantity imported, Africa supplies one half, and the West Coast a large part of that moiety."

What is true of the coast country, holds good of the interior. Vast tracts,

occupied by a superior class of people to those of the seaboard, have recently been brought to the knowledge of the world. The Colonization Journal thus refers to a portion of these territories, and to the great inland sea, recently discovered :

"The first number of a work, entitled 'The Transactions of the Geographical Institution of Gotha,' gives more definite accounts of the interior lakes of Equatorial Africa than have yet appeared. They consist of information collected during twelve years of the missionary labors of Erhardt, Krapf, and Rebmann, and are accompanied by a large colored map. Dr. Petermann contributes a commentary, detailing some of the most interesting facts which have hitherto been made public about interior Africa. Many new ethnographical details are given on the map, such as the boundaries of the land belonging to the various tribes, their names, &c. Dr. Petermann says the country lying south of 5 degrees is one wide flat plain, over which isolated mountains or groups of mountains are scattered; but, that north of that latitude a chain of mountains, about seventy-five geographical miles in length, runs from east to west. Tracts of mountains, many rising into the regions of eternal snow, extend from these across the Equator. As to the position and extent of this great lake of Uniamesi—at its northern part called Ukerewe, at its southern called Niandsha—Dr. Petermann thinks that he is justified in assuming that it extends from 4° south latitude and 27° east longitude from Paris (westerly from Burgenei) to Mdshenga in 22° south latitude, and 33½° east longitude from Paris, hence it has an extent of longitude of at least 11° of the equator—660 nautical miles."

The same paper, referring to the Niger and its tributary streams thus proceeds:

"The idea of securing to herself the advantages of the commerce of Africa is no new one with Great Britain. For a series of years her policy has been marked by a strict regard to that object. The conferences of the Congresses of Aix-La-Chapelle exhibit strong proofs of a common jealousy on the part of the sovereigns of Europe, of her

designs upon the African Coast, and there is no absolute certainty that her solicitude for the universal abolition of the slave trade, expressed by her Minister on that occasion, may not have been attributable, in part, to her view 'of the commercial advantages' to be derived 'from the opening of a great continent to British industry.' The immense outlay of life and treasure she has made for the exploration and possession of the vast region tributary to the Niger, conveys no ordinary meaning, and it would be well for the United States if these extensive movements arrested the attention of the government, and caused it to be directed to the facilities which the established towns of Liberia afford for the acquisition of a commerce destined, sooner or later, to become of incalculable advantage to the people of this country."

We cannot afford to extend these observations. The facts thus spread out before our readers are adapted to awaken a prayerful solicitude on behalf of the ninety millions of Africa. Southern Baptists are largely interested in these statements. They may by a wise employment of their resources, do much to plant mission stations all along the coast, and far into the interior. God is calling them to this work. Ere long British steamers will be plying the waters of the Niger and Tshadda, and the innumerable towns and cities of Central Africa, from the eastern to the western coast, be accessible to our missionaries. May we not hope, too, that American enterprise will be called into successful activity, and that the way will thus be opened by vessels from our own shores, for communicating readily with these interesting portions of the earth.

T.

CENTRAL AFRICA.

Civilization—Arts—Farming—Traffic—Large Cities—Government.

An extensive Caucasian inner nation being known to exist in Sudan, we naturally infer that the people should be more civilized than other Africans. And

such is in fact the case. The better classes of the people are clothed from head to foot—their articles of dress being a hat, cap, or turban, a tunic or robe, trousers or breeches, and sandals, moccasins or showy morocco boots. Even the poorest people wear breeches and a wrapper. Several rude arts are practiced, as iron and copper smelting, black and white smithing, carving in wood and ivory, the manufacture of glass bugles, (beads) and armlets, leather dressing, saddle and shoe making, spinning, weaving, tailoring, &c. Their style of dress, their houses and arts, are primitive and oriental.

Most of the people in all these countries are engaged in farming. The hoe is the only implement of cultivation except in a few places where they use hand sweeps for the eradication of young grass. They have no carts or wagons, and their horses, asses, and mules are never employed except for the saddle and pack saddle. Indian corn and yams, (dioscorea, not potato,) are the principle crops, but they also plant millet (sorghum) of three species, sugar-cane, sweet-potatoes, lima-beans, black-eyed-peas, and various other articles, including vegetables which are mostly different from our own. In Hausa and Kanike they sow wheat.—Cotton is raised for home consumption.

No people are more passionately addicted to petty traffic than the Africans. They are all Jews; every body has something to sell, even the little girls, whose whole stock may consist of a few eggs or bananas. Every day thousands of men and women are traversing the country from town to town in all directions, with all sorts of commodities, including various articles from Europe and America, and even from India. Imports reach the interior from the western coast and from Northern Africa, by crossing the desert. The traders always go in caravans, some of which number 2000 people, who are

scattered along the road for several miles, and continue to come into the camping places for two hours after the foremost groups have kindled their fires. Nothing that I have ever seen is half so noisy and merry as a large African caravan. Beyond the Niger, goods are often transported on asses; on this side, the traders usually carry them on their heads in parcels weighing 60 or 70 pounds.

The Africans are eminently social, fond of a crowd, and full of chat; the exact reverse of the gloomy North American Indian. Even in the most populous countries they never live apart on their farms, but are every where collected into towns and villages. Some of their cities are astonishingly large, and the surrounding farms extend from 10 to 20 miles around in all directions. In such cases the men are frequently absent on the farms for two or three weeks at a time, but the women and children mostly remain at home in the city.

It is impossible even to guess with confidence at the population of an African town. Abbeokuta, 60 miles from the coast, is nearly four miles long and from two to three miles in breadth. The walls are considerably more extensive. Most of us estimate the population at 60,000, but others say 100,000, at least. Ibadan, Ibsha, and Ilorin, are still larger; Ijaye and half a dozen others, not much smaller. In the absence of certain data I have sometimes attempted to estimate the population of places by their dimensions and density, and the average population of houses. Take for instance, the case of Ijaye. It is a compactly built town, more than a mile through in any given direction, and in some places nearly twice that distance; the circumference is about six miles, and the superficies at least $1\frac{1}{2}$ square miles. The streets are very narrow and the vacancies few, so that at least one half the area of the town must be covered with houses; but we

will say that the ground occupied by houses is only 1000 yards square, equal to 1000000 square yards. The average area of the houses cannot be more than 400 square yards, which is probably too much. But this would give 2500 houses in the town. The population of the houses is seldom less than 20, often much more—say 20. This calculation, though moderate as I can possibly make in each item, gives Ijaye a population of 50,000 souls. We have commonly said 30 to 40 thousand, comparing Ijaye to Abbeokuta, which we guess has 60 or 70 thousand. No one who examines these towns for himself, will be disposed to accuse our estimates of extravagance. Let him go to the Ijaye market where eight or ten acres of ground are densely covered with people, and return a mile to our station, meeting people every where in the streets. Or let him go at day-light to one of the six gates of the city; let him look for two hours at the perpetual streams of people pouring out to their farms and other labors; let him remember that the same is going on at each of the other five gates; and finally, let him walk through the town and observe the numbers of people who still remain in it—he will certainly return home and say as we do. It is impossible to guess at the population of Ijaye. The truth is, we are afraid to say what we suspect might be the result of an accurate census.

The inhabitants of rival cities are disposed to give preference each to his own town. Some of the missionaries have exhibited symptoms of this weakness. For instance, they of Abbeokuta have denied that Ibaddan is the larger town of the two. But the common opinion of disinterested natives makes Ibaddan larger than Abbeokuta, Ilorin larger than Ibaddan, and Ibsha equal to Ilorin. Arowaw, 12 days journey to the east of Ilorin, is said to be still larger. Smaller towns, themselves large, are numerous.

The government in these countries is *limited* monarchy. This is probably contrary to the previous opinion of the reader, yet it is true that the powers and prerogatives of African Kings are hedged about and limited not only by the rights of inferior princes and nobles, but by traditionary laws which are held sacred. There are things which the King can not do with or without the assent of his counsellors. In Iketer the Grand Council of the nation may depose the King and appoint another. The King of Yoruba can not declare war. In some respects, however, the governments are despotic. For instance, when a King or the Governor of a town is setting as a judge, to hear causes, he may condemn a man capitally or otherwise, and order an immediate execution of the sentence. But all this is done according to law and evidence.—No ruler has a right to punish an innocent man. Neither can he punish a guilty man without the consent of his counsellors.

The simplicity of African Society requires but few laws; most of these have existed from immemorial times, and have been handed down by oral tradition like the common law of England. Still the King and his council can make new laws when necessary.

In Yoruba they have two kinds of courts. The King and his officers set almost daily to hear causes, and the same is done by the governors of cities. In the Ijaye province, at least, the governors of small towns can not execute criminals, but they can convict them and send them up to Ijaye to be re-examined and beheaded. I have known a criminal brought five days journey, say 100 miles, to be executed. The other court is the Ofofi institution, a sort of Free Mason or Know Nothing College, which always holds its sessions in secret. No uninitiated person may enter the third and inmost court of these houses under penalty of death.

The military officers of Yoruba are of various grades, from a commander-in-chief down to something analagous to corporals.

T. J. B.

DOES THE WORLD HATE PIETY.

We clip the following from an exchange:

"Does the World Hate Piety!"—In answer to this question, the celebrated Sidney Smith says: "It is not true that the world hates piety. That modest and unobtrusive piety which fills the heart with all human charities, and makes a man gentle to others and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power when it is veiled under the garb of piety; they hate cant and hypocrisy: they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear fully and impudence from the altars which should only be a sanctuary for the righteous and the good."

Why then did not the *world* love Jesus? Why was Paul persecuted from city to city? Why was the "disciple whom Jesus loved" banished to Patmos, and, as is stated, finally boiled to death in a caldron of oil? Why was Polycarp, the amiable and the venerable Polycarp, put to death because he would not deny Christ?

But it may be said, this was in the early days of Christianity when the claims of Jesus were not understood, and by bigotted Jews, and ignorant heathen. Alas! for the condition of the *world* persecution did not cease with the first age of christianity. It still continues. In England, and at the very time when Sidney Smith penned the article thus quoted with approbation, to be a Baptist was sufficient to subject one to heavy legal oppression, however "modest and unobtrusive" his piety, and how much soever his heart might be filled "with all human charities." No, the world does not love piety. It may love and venerate the pseudo piety which goes no farther than a conformity to established forms. But whether in

"The Church" or out of "The Church" it hates real devotion to Christ. Did the fashionable christians of their day love the piety of Hannah Moore and William Willerforce? Were they not jeered at for their methodistic puritanism? The convivial, joking, frivolous *piety* of Sidney Smith may be loved by the *world*. For "the world will love its own," but earnest, heartfelt religion the *world* hates, because "it is not of" it. "Ye are not of the world, even as I am not of the world, therefore the world hateth you" is the declaration of Jesus to his disciples. And it is still true that "they that will live godly in Christ Jesus, shall suffer persecution." The *world* may be constrained to respect piety—to do homage to exalted christian character, but it can never *love* it.

P.

PEDO-BAPTISTS AND THE COMMISSION.

Pedo-Baptists say that when Christ commanded his disciples, "Go ye, teach all nations, baptizing them," &c., he directed the application of water to the subjects of baptism without reference to mode. Upon this statement we remark,

I. Whatever may be the meaning of baptizo, it is not true that here is a command to apply *water* to the baptized. There is nothing about water in the whole sentence. Baptizo no more conveys the idea of water than it does blood. The word is used indifferently whether water, blood, wine or any other permeable substance is referred to.—Every school boy knows this. We learn, not from this commission, but from other sources, that water is referred to in the command.

II. That this construction is violative of the grammatical structure of the commission. According to it, the *water is to be baptized*; while according to the commission *the disciples are to be baptized*. To say immersing them, indi-

cates the application of the immersed to the element—but sprinkling them, pouring them, applying water to them carries the action from the subject to the element.

III. Pedo-Baptists frequently say there is nothing about *immersion* in the New Testament. Were this a position assumed in order to the exhibition of proof, we should not object, but simply deny. But when, as is often the case, the assertion is made as incontrovertably evident, because in the English translation the word immersion is not used to translate baptizo, it is sheer trifling upon a subject of so solemn and important a character, that to trifle with it is profane: at least it is a mere "begging the question." The point in controversy is, whether baptizo means to immerse. If it does, there is immersion in the New Testament, whether it be found in the English version or not. This question the uniform suffrage of the learned has decided in our favor: For while some have said that it meant other things also, none of them but have admitted immerse as its primary, and ordinary signification.

Now, that in sustaining their system Pedo-Baptists have to add a new idea to baptizo, the idea of water—that they change the object of the verb, and that they not unfrequently, in stating their leading position, either trifle, or "beg the question," go far to demonstrate them to be in error. These things do not occur through ignorance or inadvertency. Many of the advocates of the system are learned and acute, all of them are alert. They result from their position. They cannot avoid thus coming in conflict with the commission of Jesus.

P.

Nothing is so eloquent as the silence of a holy, consistent, and a lovely life.—JAY.

If we did but know how little some enjoy of the great things that they possess, there would not be much envy in the world.

SUFFICIENCY OF CHRIST.

FROM THE GERMAN OF NOVALIS.

If only Christ I have,
If him alone I claim,
If even to the grave.

I know his faithful name:
Henceforth no sorrows move—

My heart is full of worship, joy and love.

If only Christ I have;
Led by his wonder-rod,
All earthly things I leave
To journey with my God:

While others freely stray
Upon the full, the broad and easy way.

If only Christ I have,
I sweetly sing to sleep;
The grace that once forgave,
Imparts refreshment deep,
And gently and with might
Protects and blesses from the heavenly
height.

Where only Christ I have,
There is my native land—
There blessings that I crave
Are portioned by his hand,
And in his flock I find
The sacred brotherhood I left behind.

E. T. W.

Charleston, Sep. 1856.

HISTORY OF OUR MISSIONS—(CONTINUED.)

SINOÜ

Is situated upon the coast, above Cape Palmas. It offers great facilities for labor among both colonists and natives. In their report for 1850 the Board state that Sinou had but recently been adopted as a station, and Rev. R. E. Murray appointed missionary. The mission soon assumed a most encouraging aspect, 1851. "Missionaries—R. E. Murray; Mr. and Mrs. Lewis, Teachers. The church at Sinou has increased in number during the past year, by baptism and letter, until it now numbers more than eighty." The school was prosperous—ninety-nine scholars. The missionary wrote, "It frequently happens that persons belonging to tribes seventy or eighty miles in the interior attend my preaching. * * * Our meetings at Fish-town are held under a large India Rubber tree. Large numbers attend. The result is beginning to be seen."—1852. Rev. J. Roberts had been added to the missionaries. There were two chapels, one at Greenville, and one at Reedsville. Every thing connected with the mission in a prosperous state. Several have been baptized. 1853. The brethren Murray and Roberts still laboring in this field with an encouraging success "preaching is regularly kept up at Greenville, Farmersville, Middle Set-

tlement and Lexington. Schools are sustained at Greenville and Farmersville—Sabbath School very promising"—several baptisms. 1854. In consequence of the increased demand for preaching, Rev. Mr. Batteese had been associated with the former missionaries at Sinou. Mr. Murray writes, "During the year more has been done to instruct the natives than heretofore. Services have frequently been held at different towns on the Sabbath. They are generally attentive, and appear anxious to hear the word of truth, and solicit the formation of schools in their towns." The desire for schools was general. The younger natives were strongly disposed to abandon the superstitions and customs of the country. "The conduct" says brother M. "of the converted Africans generally, is so correct * * while their influence upon their heathen brethren is so decidedly good, that it fills my heart with strong desires for operations on a more extensive scale."

1855. LEXINGTON. "Israel Mason, J. Strother, teacher. This station, in Sinou county, has enjoyed the labors of brethren R. E. Murray, and Israel Mason, and during the past year shared in the manifestations of the Lord's power and grace." Two baptized.

GREENVILLE. "Missionaries, R. E.

Murray and J. Roberts. Here the sway of truth is beginning to be powerfully felt. The church has increased much. * * Baptisms twenty-three." "FARMERSVILLE, Sinou county. At this place a church was constituted on the 9th of April, with twenty-three members, by our missionaries, Murray and Roberts; baptisms four."

The work of the Lord still continues to progress in Sinou. Much is being done for the enlightenment and salvation of the natives.

MILLSBURG.

This town had been visited by different missionaries from an early period of our operations, and quite a number of persons added to the church through their efforts. In their report for 1850, the Board mention it as of sufficient importance to be permanently occupied. It had shared in a gracious revival, enjoyed at all the stations in Mesurado county, during the year. 1851. "Edward Paul, teacher. The school at Millsburg numbers about thirty eight. The church has been supplied by occasional visits from other missionaries, and brother R. White who resides in that region." 1853. R. White missionary. The church at this point has been revived, and the school is well attended." 1854. Brother Richardson wrote, "I beg leave to inform you that the Lord has visited us again in convincing and converting sinners, and that our Zion is on the march, notwithstanding many discouragements we have to encounter." Sixteen, or more, baptized. 1855. Rev. Mr. White missionary.—Two licensed preachers connected with the church are actively engaged in spreading the gospel. The missionary wrote, "The church is in a prosperous condition and every thing appears to be progressive." Eleven baptized. This church has shared in the gracious revival to which reference has so frequently been made in the Home and Foreign Journal of the present year—1855.

CALDWELL.

This station had no settled missionary for some years after the commencement of our missions. The missionaries at New Virginia and other stations labored here with encouraging success. In the report for 1853, is the following statement, "Caldwell, J. T. Richardson, missionary. The number and efficiency of this church are reported to be increasing." 1854. The missionary thus wrote, "Our cause is gaining ground. With us are to be seen the wild men of the woods, bowing before the Lord, confessing their sins, and acknowledging that there is no other name given under heaven among men whereby they must be saved, but the Lord Jesus Christ." 1855. Report—"The church, though small is receiving additions, and otherwise improving. Baptisms during the year; four.

Our Missions.

CANTON—CHINA.

Letter from Rev. R. H. Graves.

We are happy to receive and publish the following, from our Brother Graves, written about three months after his departure from this country. His numerous friends will be grateful to God for his preservation thus far across the boisterous deep.

*Off Anjes, Java, Strait of Sunda. }
July 25, 1856. }*

By the kind providence of God, I have been brought thus far on my voyage in safety. During the whole time since leaving New York, I have been sea-sick but two or three days; with this exception, my health has been excellent.

The weather, during most of the time, has been as pleasant as we could have wished; but while in the high Southern latitudes, off the Cape of Good Hope, we had much rain and several gales which forced us to "lay to." We still have the China Sea before us, which is the most dangerous part of our course, but, as the South-West Monsoon

is in our favor, we hope to reach Hong-Kong in about two weeks.

We have had divine service on board almost every Sabbath. The greater part of the crew are of foreign birth, and do not understand English very well, but those who attend preaching are orderly and attentive.

I have been providentially favored in having, as a fellow-passenger, Ting Ing-Kau, a young Chinese convert, who was baptized some three years since at Hong-Kong. From his instruction and the books which he has been kind enough to lend me, I have made some little progress in acquiring the Chinese language.

The past three months have seemed a long time to me from my being deprived of Christian communion, but I think I can say that by being obliged to be thus "alone with Jesus" I have been brought to feel more deeply my *individual* responsibility and the necessity of *personal* holiness.

Journal of Rev. C. W. Gaillard.

In our last number, it appeared that Brother Gaillard's journey up the river, had extended about 150 miles from the City of Canton. The following relates to his return, and gives most pleasing evidence of increasing facilities for distributing the Scriptures, and religious books, and of preaching to the people the words of salvation.

Tuesday the 22, we started before day hoping to make a good day's travel. 7½ Mr. V. went ashore to distribute books. We both walked from that time till 4 P. M. at which time we returned to our boat, muddy, tired, and hungry, and called for our dinner; feeling that we had performed a hard day's work; and proposed to rest the remainder of this day. We have seen no large towns to-day, except one at a distance. The country is still hilly, with small valleys on each side of the river, in which are many small towns and poor people. This is our seventh day out, including Sabbath; the first and second days, we

saw good brick houses, with few exceptions. Third and fourth days, about half of the houses were made of brick, and all the others of mud. Sixth and seventh days, part of the houses were made of mud, and the others made of Bamboo splints, and covered with a long coarse grass. We call these *basket houses*, because they are made of splints; and the cotton farmers in America would be glad to get such to make their cotton baskets.

At dark we were about ten miles from Tuck Heng Chow, a large walled town, and we were anxious to get there, and promised our boatman one dollar extra, if he would take us there that night. He said that he would after the moon rose, as it was too dark to travel before it rose. So we anchored about an hour, and the moon and a favorable wind both rose at the same time, so that we reached Tuck Heng Chow by a little after ten P. M., having travelled about forty miles. About an hour after our arrival, our boatman came into our cabin saying that several boats with armed men were approaching us, and that he feared they were robbers. We told him to go to sleep, that we did not expect to be hurt. In a few moments they surrounded our boat, and knocked for entrance. We opened the door, and two officers, unarmed, came in, and we gave them seats; some of the armed men attempted to come in, but we told them to stay out, that they should not come into our boat with swords. The officers then told them not to come in. One of the officers told us that he was superintendent of the river police; and that our boat was not anchored in the proper place, and requested that it should be moved half a mile nearer the city gate. We thought this a poor excuse, but told our boatmen to go where he directed. He asked us where we were from, when we started, where we were going and on what business. We answered his questions; and he said that he would escort us back to Canton

next day, and that Chun Seen Shang should be taken before the authorities next morning. We told him that we had found the way there without an escort, and we intended to find the way home without one; and that neither Chun Seen Shang, nor any of the other Chinese should leave the boat; for they were in our employ and we intended to protect them. (A clause in the treaty protects Chinese who are in the employ of foreigners, unless they are guilty of some crime.) He repeated what he had said before, and we repeated what we had said, adding that if he troubled us, or any one on our boat, he would get himself into trouble that he would not get out of very soon or very easy; that we knew the law, and that he should abide by it till we should transgress it, and then we would be in his power, that he could then escort us back to Canton and deliver us up to the American Consul. This answer brought him to his senses; though he was backed by a hundred armed men. He then went out, and two other officers, both young men, came in. They were very polite to us, and we were to them also. They asked us a few questions, and one of them said that he had been at our chapel several times and heard preaching. Mr. V. preached them a sermon, beginning with the creation of the world, and ending with the atonement of Christ. The first officer then came in, and behaved like a gentleman. He asked why we were so much opposed to an escort back to Canton? We told him that we had two reasons; one was that it would make the people believe that we had done something wrong; and the other was, that our friends at Canton would make sport of us for permitting him to carry us back, and that we would rather die there, than to be carried back to Canton. He pretended to think that there was nothing improper in his going back with us, and perhaps he did not view the matter as we did; for we had one reason which we did not give him;

which was, that we felt that to be the *turning point* of going into the country. If we permitted them to escort us back from Tuck Heng Chow, they would want to do the same from Sen Heng Foo, and from Sam Shu, and from Fut Shan, and we would soon have less liberty than we have had in time past. While on the other hand, if we proved to them that we could and would go when and where we pleased, fearing neither officers nor people; they would soon get tired of troubling us, and the country be opened to the gospel. The Lord was on our side, put words into our mouths, and grace into our hearts, that we should not fear the face of men. We felt in truth, that our God was a *present help* in that time of need.

About four o'clock in the morning they left us telling us to go to sleep, that their decision would not amount to any thing unless sanctioned by the Tsaw Tong, who would be down to see us early in the morning; that it was their duty to examine into the business and report to the Tsaw Tong. The District Magistrate is called Cheng Tong, and his two assistants are called Yow Tong, and Tsaw Tong, or right hand and left hand men; the three are about equal in authority. As soon as they left us, we shut too our door, and committed ourselves and our cause to God, and felt secure from harm. Mr. V. said that he would go to bed, and sleep. I told him that I would sit up and see what they were about, for we are commanded to watch as well as pray; and Paul, although he had said that the life of all on board would be saved, said it could not be done unless the men remained in the ship. And though we feared no harm, we were afraid that they would loose our boat, and let it float off with the current, and then tell the people that we run off while they slept. But we neither intended to run, or to be run off, and if we did get there at night, we intended to take daylight to leave.

At 6 A. M., we were up, and Mr. V. leaving me as a *body guard* for our Chinese, took his armful of books, and went into the city to distribute them, leaving part of them, for the officers. He soon returned saying that he had a good time, and he took another armful and went into another part of the city with the same success, the people treating him kindly. We had our breakfast at seven, after which I was to go into the city, and Mr. V. remain as *body guard*. But by the time we were done eating, the Tsaw Tong came down to pay us a visit, and nearly the whole town came out to see us.

I did not get into the city this time, but hope to do so at some future time. The Tsaw Tong, in full uniform, came into our boat, made a polite bow, and took his seat; asked us a few questions, and said that he was acquainted with Rev. Dr. Parker, who had given him medical aid. He spoke highly of the Doctor, but said not a word about an escort back to Canton, or that we did wrong in coming there. He gave us his card, and we gave him ours, written both in Chinese and English, and gave him some books: and with a polite bow he left us. He is much more of a gentleman than I expected to find among the Chinese officials, for they are represented as being very haughty. But Mr. V. saw none of this haughtiness at Shu Heng Foo, and we see none of it at Tuck Hang Chow, except in an under officer last night, and we very soon made him assume a different form. I have a much higher opinion of Chinese officers now, than I had two weeks since. When the Tsaw Tong left, two others came in, one of whom wore the white button on his hat and said that he was the Governor of the city. He said that he was at Canton last year helping to defend it against the rebels; and that he then saw Mr. Vrooman distributing books. These men asked nothing about our business. We gave them some books and our cards, and

they left to give place to others, who wished to see the foreigners and their books. We stood on our boat and distributed books to the crowd that covered the shore, all anxious to get a book, but not more than one in twenty or fifty could get a book. We told them that we had distributed most of our books, and did not have enough to give to all, as we had promised to distribute in some towns as we returned. But that we would come back next year and give them books. We repeated this several times in a loud voice, so that both officers and men could hear. What effect it will have on our future visits, we do not know. But we did it to let them know that we intended to come again, and did not feel ourselves driven away, because we were in custody for a few hours.

We now turned our faces towards Canton, having a strong current in our favor: and our boatmen so rejoiced, that they got off last night with their heads on, and did not get even a whipping, that they pull this morning in good earnest: and we are now going about six miles per hour. But if our boatmen rejoice, we should rejoice with greater joy; not only because we were not hurt; but because we have been permitted in the last few days to give the words of eternal truth to so many thousands, who had never before seen them, never before heard the truth, that there is but one living and true God. Surely God is good to us. As we have but few books now, walked most of the day yesterday, and were up nearly all night last night, we will remain in our boat to-day and rest, as we feel much fatigued. We have been reviewing the transactions of last night to see if there was any thing said or done, for which, in a more sober moment, we would condemn ourselves. But we find that in this also, the Lord supported us. It is true that we spoke abruptly to one of the officers; but we felt it to be a duty to do so, to let him see that if we were his

prisoners, we were not his vassals, and did not intend to be treated as such. Paul was a *Roman*; and we are Americans; and thank God that we were born in that happy land; and though far from it now, we are still, to some extent, under its protection, and can exultingly boast of American protection to an insolent Chinese officer.

Friday, April 26. We started this morning at four, hoping to get home by 11 A. M. 7½ A. M., we passed Fut Shen, and concluded to walk from there to Canton, to see the country, and to get home before our boat, as we expected the road would not be so winding as the river. But we found it very crooked. We passed through six towns, and saw several others on each side. A walk of two hours and a half brought us to the suburbs of Canton, where as it was raining hard, we hired a small boat and reached home at 11 A. M., much to the joy of our friends, who, from the reports which came back to Canton before us, expected that we were still in custody, and they were taking steps to have us released. But our God is a present help in time of need, and did not even permit us to be bound.

REFLECTIONS.

We have ascended the river, according to Chinese measurement, one hundred and ninety English miles, nearly west of Canton city, which is far beyond where any Protestant missionary has ever been. We distributed about twelve thousand books, were very kindly treated by the people, with one small exception, have seen a most beautiful and fertile country; have seen people almost without number, thousands of whom had never before heard of the true God, or of the Saviour of the world; and if they had heard of foreigners, they heard of them only as opium dealers and money lovers, or as we are generally called "foreign devils." It may be asked, how is it that we went so far into the interior, when we have so long

been confined to the city of Canton and its suburbs? Perhaps there are several reasons. We started intending to go 70 or 80 miles, and did not intend to stop short of that, unless we were forced to stop. Some English missionaries went last year about 25 miles and were told to return, which they did. We intended to obey no such command, unless it was *enforced*. We went 125 miles before we were told to return, and then we did not obey. A second reason we think, is the present rebellion, which has brought the people to feel their weakness to some extent, and consequently brought them to their senses, to the same degree that they feel their weakness, as a nation. It requires all their strength and resources, to defend themselves against the seditions among their own countrymen, and they do not wish to get in troubles with a foreign nation. And while I have not the least sympathy with the rebellion, *as such*, yet I believe that it may effect the opening of the country to the gospel, to some extent, if we will but enter the country as opportunity may occur.

But why should we feel so anxious for the country to be opened when we can not, or rather, *do not* occupy the little that is now open to us? Perhaps if there was a larger field open, christians would take more interest in it, as there are only five ports open now, they are disposed to judge of the size of towns in China, by what they see in America. But in one of these ports, Canton, there are three times as many people as there was in the State of Mississippi in the year 1850, according to the census of that year. But there are now, more than five ports opened; for the missionaries at Shanghai go where they please; and we believe, from what we have seen, that we can do the same at Canton. And though it may be spending ink and paper in vain, I would suggest that ten young men be immediately sent to Canton, men who are willing to take, as it were their lives in their hands, hire or buy a small

boat, and travel up and down these rivers and preach the gospel; let them live in these boats and become *maritime itinerant preachers*. Some who live in fine houses, may, perhaps, smile at the idea of living in a little boat. But I have no doubt but there are men who would be willing to support them. The people 190 miles west of Canton, speak the same dialect that is spoken at Canton, except a few words; so that these itinerants could stay in Canton till they could talk; and then could have Canton as their Head Quarters, while itinerating. But if they could not get into the country after learning the language, there is room enough and pressing need for ten times ten in Canton city and then it would not be well supplied.

IJAYE.

Letter from Rev. W. H. Clark.

I rejoice to hear of the project on foot to publish a Missionary Magazine of the *right stamp*. Rest assured, the good Lord favoring me with strength, of having my unworthy assistance. There is one fact certain; whether or not I have the means of contributing to its interest, the country which I have the pleasure to represent, furnishes, to no little degree, incidents and facts well worthy a place in the first journals. Even now, my brother, you have but a remote idea of the real state of the country, and the peculiar interest that invests it. To make known the facts, and invite attention to this field, I am contributing as far as my strength, and propriety will admit. This week, besides other labors, preaching, &c., I have written, hastily and imperfectly it is true, some thirty pages, and now, Saturday night, am trying to discharge my obligation to you. I have to record the melancholy fact of the return of brother Bowen, who is at this time in Logas, waiting for the Steamer. We are prepared for

this dispensation of providence, and hope it will be overruled for good, as he no doubt will very much enhance the interest of our mission during his sojourn in America. At present brother Phillips and myself are at Ijaye, enjoying tolerable health, and brother Beaumont, whom I expect shortly to visit, at Ogbomishaw. Our mission, I believe, is prospering. It is our intention to build if possible, with the means afforded us for the present year, one other station in Ijaye, and one in Awyaw, the Capital, situated conveniently between this place and Ogbomishaw. This step is necessary if you send out the men you speak of. Every town where there are two men, ought to have two stations, this then would give us for the present, two men for Ijaye, two for Ogbomishaw and two for Awyaw.

May 3rd. This evening has furnished another green spot in my poor pilgrimage. It has been a custom with us to have Saturday evening social meetings, for the purpose of instructing and aiding the regular attendants on church; but our number having been very much reduced, and affairs somewhat deranged for some time past, these services had been neglected until this interesting occasion. My heart was gladdened, my pulse beat quick, as fell from the lips of our little band such sentiments and expressions as augur some pleasant day for the future. I have marked the gradual increase of feeling, as it has appeared to deepen from time to time, until I can almost behold the fountains of the soul springing up into everlasting life. Let me describe our little congregation seated with fixed gaze, ready for instruction. They are thirteen in number. An old man, a convert, sits in the door, with child-like simplicity, answering the questions to the best of his ability. He sits too, at the feet of Jesus. Next is a man, who, we had heard, was a very hard case, but yet not hopeless. He is a very regular attendant at church, but living with his

wife, *so called*, in an unlawful state.— Promise after promise has been made to effect a change, but without fulfillment. At last the crisis comes; he acknowledges his sin, he begs God to forgive him, while conviction so marks his expression and his countenance, that his promise now to amend his life, will certainly meet a better fate.* The third is Bro. Phillips' interpreter, a new, untried man. He seems to understand the way of Salvation—believes he is a sinner, that he can do nothing good of himself. Christ only can love him. My interpreter sits next, a tried man. I hope he will be found one day walking in the footsteps of his blessed master. The last two mentioned though members of the Church Missionary Society, express a wish to follow the commands of the Saviour. There is another of our members—the trusty old "O Ke." Whenever he does wrong it hurts him, and he is sorry for it. This man has a meek and humble countenance. The next is a neighbor's son—a striking case. For a long time he has worked about the mission yard. At an early period, says he believed the word; worships no idols; loves God and the Saviour; has felt he is a sinner, and that Christ only can save him. Quite a young man, and a hopeful case. As I gazed on his solemn countenance, my soul was stirred within me—may he not be a christian? Then I see an old traveling companion, with a pleasing countenance and benign eye. Mark him, he must be a christian. Most even temper, scarcely ever out of humor. But long ago, he felt he was a sinner—hates sin now, and has turned away from it, says he would serve God even in a distant heathen country. He too says he loves the Saviour, while his regular attendance on church would confirm his word. Next is an Ijaye man, one of our regular carriers, and formerly Mo-

hammedan. Listen to his story. Was raised a Mohammedan, but when he *heard one died* for us, he turned from *that* way, and now believes in the Saviour—says, when he comes here, it is to hear the word of God. His companion by him, says *he* has thrown away *his Orisha*; but, he has little earnestness. Next sits, a little girl, very orderly. Then a woman, the intended wife of the second man, in the sketch—says she is sorry for her conduct, and wishes to do better. Next a woman, friendless and driven out from home, who here found protection. She was not questioned, the time having expired. The last, our old blind sister, the second convert, whose lips are ever ready to speak the name of Jesus. I have written of, but have not pictured, this scene. My heart felt it, yes, rejoiced—I rejoice now. Gracious Lord, abundantly bless our poor labors, and pour out thy Spirit upon us. We knelt in prayer at a throne of grace to petition the Lord for the enlargement of his kingdom in this land. Then we sung the first and last stanzas of the missionary hymn and received the benediction.

OGBOMISHAW.

Letter from Bro. J. F. Beaumont.

My dear sir: Yours of the 27th May was received some days ago, and it was truly gratifying to me to hear from you again after so long a silence. It is the wet season with us, and although we have not much rain, we have a great deal of damp, cloudy weather, and the season appears to me to be very sickly. The prevailing sickness among the natives appears to be a species of dysentery, but it is not so fatal as that disease is in the United States. The badness of the weather has for some time kept me pretty close in the house, but I am making some progress in learning the Yoruba language, and am looking forward to the time when I shall be

* Was married week after, by Bro. Phillips.

able to talk to these people in their native tongue concerning the redemption purchased by Christ, as the happiest of my existence. There is much need for familiar instruction on the part of the natives, the same thing will have to be told again and again. No one has more need for patience than a missionary in Africa. The fact that there is need for continually repeating the same thing does not appear to be the consequence of stubbornness on their part, but it is the effect of carelessness; there is a want of thought and a love of freedom from care. This is what leads them, when in conversation, readily to assent to almost anything you may happen to say. A person that is not acquainted with this fact may be led to suppose that their sentiments are really different from what they are. It, in my opinion, is owing to this, and not to a love for the gospel, that they so readily sanction its precepts and teachings.

On last Sunday evening I had a congregation that received, with almost every imaginable expression of joy, what I had to say to them. But impressions of this kind readily pass off without leaving a trace behind them. But the greater the difficulties are in accomplishing anything, the greater is the effort requisite for its achievement. A person who has never been in a heathen country cannot readily estimate the advantages of living in a land enlightened by the rays of the sun of righteousness. Although the description that Paul gives of the condition of the heathens may be read again and again, the mind appears to be so constituted as not to be capable of forming as correct an idea of their condition as the reality presents. Many a time when beholding interesting looking groups of these people engaged in their superstitious ceremonies, I have had to turn away from them in order to prevent their seeing me shed tears. It appears to me that no person possessed of the

feeling of a human being, who really knew the condition of these people and had it in his power to do them good, could refuse to do so. They are, in many respects, an interesting people, and if they can be instructed in the Christian religion, they would become more so.

They are not deficient in ingenuity. One thing of this kind, which struck me with considerable force, was their manner of taking hogs to market. A rope is tied around the neck, not very tight, and the long end then is passed behind the fore feet, taken around the body of the animal and tied again; the fore feet then prevent its slipping off, whilst the looseness with which it can be tied in this way prevents it from hurting them. One man usually leads three in this way and has them perfectly under his control. This, as a matter of course, does not come up to civilized life, but it is very well adapted to their wants and circumstances, and shows that minds capable of contriving things so well adapted to their circumstances, will be able to do so when their sphere of action is enlarged. One of the customs of these people, and the consequence of their idolatry, is, when a sharp clap of thunder happens, one of the worshippers of Shango goes and sets fire to the house of one of his neighbors who does not worship Shango. Then all the Shango worshippers say that Shango did it, and they rob the poor tenant of the house of whatever he has and divide the spoil. Their property, generally, is very limited, consisting only of a few calabashes, cloths, chickens and goats. The wealthy among them have slaves. There is one man among my acquaintances who say that he liked the Word of God the first time he heard me talk about it, and that he is very anxious for all his people to become interested in it. He, himself, is trying to learn to read. He is more grave and sedate than any of the others with whom I have become

acquainted, and I have more hope of his becoming converted than for any others that I know. I asked him to let me have one of his boys to raise. He told me that he would like very much to do so, but his father-in-law was violently opposed to the Word of God; that he was afraid he would poison his children if he let any of them stay with me. He requested me to be patient, and he would try to reconcile his father-in-law, and that he hoped he would be able to give me many children. He wants them all instructed. He has a large family, and sends some of his children to school now, and they learn very well. They all say they want to stay with me. The man says, for himself, he fears nothing from his father-in-law, but for his children he does. Who is there that cannot sympathize with the father of those interesting children? and who would not be willing to aid in the instruction of those children if he had it in his power? I feel more interest in this man and his family than I do in any of the others. He appears to me to be more disinterested in his attachment to the Word of God than any of the others with whom I am acquainted. Many others, professing attachment to the Word of God, are like those that followed after Christ, because they had eaten of the loaves and fishes. They either expect employment and good pay or presents from the white man.

And now I would ask an interest in the prayers of all who see the importance of the redemption purchased by Christ, both for myself and these Africans, and especially for the man whose condition I have tried to tell you.

EDINA—LIBERIA.

GLORIOUS TIDINGS.

Letter from Rev. J. H. Cheeseman.

It will be an occasion of joyous thanksgiving that God is working with and through our brethren in Africa. By the following we learn that more

than fifty in the Bassa country have been brought into the fellowship of the gospel. Will not this more than repay all the expenditure of Southern Baptists for this interesting mission?

Since writing a letter under date of April 30, I have had the pleasure of baptizing and receiving into the church eighteen hopeful converts, one of whom, a native young man, promises to be eminently useful among his brethren. The number of baptisms in this county, during the last quarter, is as follows:

Besley, - - - - -	13
Buchanan, - - - - -	18
Edina, - - - - -	21

There are others in Edina to be buried by baptism on the second Sabbath in this month.

I feel greatly encouraged to labor for the salvation of souls, and only regret that I can do so little.

The schools in this county are well attended, and the children making pleasing progress.

My young men are doing well, and will, without doubt, be useful as missionaries if they can be encouraged. I have expended all my means upon them without knowing whether the Board will ever refund me a farthing.

Letter from Rev. A. D. Phillips.

After referring to the severity of the trial to which he had been subjected by the death of his beloved companion, and the strengthening influence of Divine Grace imparted to him, he remarks.

I enjoy very excellent health, have had but little fever since I have been here, and have laboured fully as much as I ever did in my life. Indeed I suppose I have never preached as many times in one month before as since I arrived here. I have great reasons to be thankful for my health. While my afflictions have been such as to invite fever, yet I have been graciously preserved. Since my last communication the weather has remained very unfavorable, and permitted us to preach but

little. I make slow progress in learning the language. I find it difficult to confine my mind to study at all times. There are times when I am compelled to lay aside all my books, and seek respite by walking or mixing and mingling with the people. I am by no means what I was, but I hope to be able to preach the word effectually. I have read through Psalms and Genesis in Yoruba, can speak some sentences, and our people can understand me when I read Yoruba. *I do my best* to be understood. When brother C. is absent I read Yoruba at worship.

Letter from Rev. John Day.

We are truly thankful that the house designed for a High School in Liberia is about to be occupied. Will not our brethren generally contribute and pray, that this school may be increased in its power for good in that dark land. Here what Bro. Day says:

Our beautiful little school-house will soon be ready. I failed in the calculation a few hundred dollars. I paid \$55 for 45 perch of rock for the foundation, \$8 for digging the foundation, and \$12 for filling in for a brick floor which I had not thought of. The carrying bill is enormous, \$200, at least, besides sundry other things I had not thought of.

I have been informed of three young preachers in Sierra Leone who wish to be educated here, and one in New Virginia. I guess when this house is ready there will be more applicants than I can support with the appropriation which I have requested. Would the Board be willing that I should drop a part of the schools or something else so as to educate some teachers and preachers? We need preachers very much.

WHO ARE THE MEER?—"Who are the meek?" was a question put by a missionary in Jamaica, when questioning some little black boys on the fifth chapter of Matthew. One of them very pertinently answered: "Those who give soft answers to rough questions."

The Commission.

RICHMOND, NOVEMBER, 1856.

THE DOVER ASSOCIATION, VA.

This body convened with the church at Williamsburg, on Saturday the 4th of October. We had the privilege of attending the meeting. Williamsburg is associated with deeply interesting events in the colonial and revolutionary history of Virginia, but however a visit may suggest reminiscences of the past upon which it would be pleasant to dwell, we must repress them all for the sake of the realities of the present.—Along with much of the hoariness of age, the city exhibits a few indications of the strength of manhood. Some new structures, of recent date and modern style, catch the eye of the passer by, as he promenades the extended and sandy streets, serving, with the time-worn buildings of other days, and the extensive open spaces where houses once stood that exist no longer, or houses were to have risen that have never been, to relieve the eye, and to engage imagination in picturing what Williamsburg might have been, if enterprize and commerce and wealth had concentrated there.

The Baptist church have in process of erection a house of worship, which when completed will be one of the best, if not the best, buildings in the city.

The Dover is a Mother Association, still retaining much of the activity of youth in combination with the conservatism of age. Yet it must be confessed that some other Associations in the State are doing more, in proportion to numbers and strength, for the cause of general evangelization, than this. We hope to see a new life and vigor infused into its action. A committee was raised at the last session to revise the constitution with a view to making it a more thoroughly missionary organization.

During the session we were permitted to present the cause of the heathen to the sympathies of the Association and received cash and pledges to about \$500. The President of Richmond College submitted, in connection with the report on Ministerial Education, some statements regarding the beneficiaries of the Education Board of the General Association of Virginia, now in the College, and the want of funds to sustain them. Pledges to some \$400, or \$500, were made for this object. Other interests also received aid.

During the afternoon session of Monday, a question arose as to the expediency of asking for contributions and pledges from associations for the ordinary objects of christian effort. There were those who thought that collections on such occasions were calculated to lessen the sense of responsibility in pastors and churches to labor at home, in systematic plans for raising funds, and that they bore disproportionately upon the brethren who attended these meetings.

It was asked in reply, what shall our missionary societies do? Appeal after appeal is sent forth to pastors and churches, stating the need of funds without any corresponding increase of contributions. They employ an agent. This agent is a "tax gatherer"—"a beggar"—"an unnecessary charge upon the funds."—If he does not get money he is no account.—If he ask for money it is always an inopportune application. If he make appointments to preach, the members of the churches will not go out to hear him; if he attempt to visit them, the contributions are generally too small to pay, and he can visit only a very few; if he attend associations, he ought not to take up collections: What shall the Boards do? To some such remarks we heard no satisfactory response. It was proposed to pass a resolution, pledging the pastors of the churches to take a collection for the object then upon the tapis. This was done—some half

dozen pastors responded that they would carry out the pledge. But what will it amount to?

Out of two associations from the pastors of which we received a similar pledge, we have heard from two churches, one in each. From one of these we received some \$13. The other, we are informed, resolved *not to take a collection* according to the pledge of the pastor, but to pursue its previous course, of collecting, at the same time, once a year, for all objects. And the pastor, we are informed, stated to the church that when he gave the pledge in Association he did it with a reservation in his mind as to what might be his future judgment of expediency. We ask then, what shall we do? We are prepared to adopt any course which our brethren desire, that is in accordance with right principles—and they would desire no other—BUT WE MUST HAVE MORE MONEY FOR FOREIGN MISSIONS.

The citizens of Williamsburg will not suffer in the estimation of the delegates and visitors at the late meeting by comparison with what has been told before of the whole-hearted, courteous hospitality of the good old burgh. The sessions of the Association were harmonious and fraternal and we trust much good was accomplished by the meeting.

P.

THE CAPE FEAR ASSOCIATION, N. C.

This Association comprises some fifty churches, and a numerous membership extending from near Fayetteville to the sea-coast, and including a number of counties. We were never before at one of the meetings of the body, but attended the recent session at Cape Fear church, about three-fourths of a mile from the river and some fifteen miles below Fayetteville.

On our way thither we experienced some of the "ups and downs" of an agent's life. We had been informed

that, by leaving Richmond on Wednesday afternoon we should be in time to go on with the delegation from that city. But upon arriving at Wilmington we learned that the brethren left the day before, and that there would be no boat until the next day. Disappointed though we were, we did not much grieve, as it afforded us the opportunity of seeing several of our good brethren of the city, and of spending a very pleasant day with our beloved brother, J. L. Pritchard, pastor of the church, with whom it was very pleasant to talk of "things new and old." At night we preached for him. Early on Friday morning we hastened to the wharf to be in time for a steamer which was *to be off at an early hour*, only to learn that it was uncertain when she would start. We then went to another, and found that about 10 A. M., I might leave in her. This was the Magnolia, Captain Steadman, a boat well suited to the navigation of the river, and a captain prompt, courteous, and attentive.

At about half past ten we left Wilmington, and pursued our winding way amid marshes overflowed by the tide, until we came to the region of rice fields stretching far back from the banks on either hand, then to forests, the lands of which are too high for rice fields, and too low for other culture, then to fields of corn, usually very productive, but this year injured by freshets, until night threw its curtain o'er the scene. After a while we sought our "berth" and slept quite comfortably until about 2 o'clock when we were called up to be put ashore.

We are not likely soon to forget "Gray's Creek," the place of landing. The night was dark and cloudy. Our kind Captain furnished us with a torch of "light wood," and gave us directions for finding a house which, he said, was about half a mile from the bank. Thus equipped we were landed, and started in search of shelter. But no

house were we destined to see that night. Soon our torch began to burn dim, and not having means for replenishing it we concluded to build a fire, (for which we found plenty of dry wood,) rather than be left in total darkness. Having raised a fire, we called out several times hoping that some one would hear and come to our camp. Failing to arrest attention we heaped more fuel on the fire and sat down contented to remain alone—because we could do no better—until morning: and what with the October number of "Harper," and our own thoughts, passed the time quite agreeably until daylight. We then saw a house near to which we advanced and were kindly received.

The delegation was large, and for patient attention to business, excelled any we have met with. The session of Saturday began at 10 A. M., and continued until near 5 P. M., without intermission. The Association, though not a very active or liberal body, seemed to be actuated by a right spirit, and is said to be improving. We should judge this to be true from what we saw and heard.

We were permitted to present the Foreign Mission to their attention, and received about \$117. They have several missionaries laboring within their own bounds a part of the time. There was something said relative to establishing a high school under the patronage of the Association, but the subject was referred to the churches, and they were requested to report their wishes at the next meeting of the Association.

We were very kindly received by our brethren of the Cape Fear, and hope it may be our privilege to meet with them again. P.

WORTHY OF IMITATION.

The following is from Brother Tupper, the esteemed pastor of the church at Washington, Georgia:

I write to say that our *Sabbath School* has agreed to support Bro. Bowen's Af-

rican pupil. The lady for whom I made inquiry has consented to waive the privilege, in favor of the children, as it might be more serviceable in stimulating them to missionary efforts. The school will, therefore, be held responsible for \$30 annually. The scholastic year corresponds with the Association, so the amount will be sent up next year, and thereafter to the Georgia Association, or as you may direct.

How easily might every Sunday school in the South secure a similar amount, and how largely might our funds be thus increased. But we have especially inserted the above communication to illustrate the amount of influence which a right-minded pastor may wield, on behalf of Foreign missions. This church is among our most liberal contributors, because her pastor takes pains to spread out before her the wants and woes of a "world lying in the wicked one." Even the children under his care, catch the missionary spirit. Would that all our brethren in the ministry felt the importance of obtaining the requisite facts, and of giving them to the people. It will be a happy day for all our churches, and for the world, when the pastors shall inform themselves in reference to our missionary work, and shall adopt systematic plans for promoting its efficiency. We rejoice to know that an improvement in this respect is taking place. But much, very much, yet remains to be done. We earnestly plead with our ministering brethren to give us, or rather, to give their ascended Sovereign in the spread of his kingdom, the full measure of their influence. Let them pray, talk, preach much on the subject of missions. T.

GOOD TIDINGS.

Our readers will rejoice with us in the spreading triumphs of our Redeemer, in connection with the mission to Africa. The communications contained in the present number from our missionaries, may well excite devout gratitude. Everything relating to our Libe-

rian stations is hopeful. We shall find by a careful survey of their history, continued in the present number of the Commission, that God is taking pleasure in them, and that we are by him called upon to double our instrumentalities in that most interesting field.

T.

THE JOURNAL.

It is peculiarly gratifying to know that the list of subscribers to our little sheet continues to increase. This is as it should be. We have always desired and expected it to be so. Most of those brethren who have wished a document of more permanent character, have expected to continue their subscription to the Journal. The Commission will not interfere with its greatly increased circulation.

T.

OUR FINANCES.

It is understood by most of those who are deeply interested in our work, that the Board are enlarging, and are still hoping to enlarge their plans for the sending out of the words of life to the heathen. A correspondent increase of funds will be needed. The Treasurer is feeling specially solicitous on this subject, in view of the increased liabilities of the Board. Painful indeed would it be, if their credit should be dishonored, by inability to meet the drafts coming upon them. We beg our brethren to remember us in this thing. We believe they will.

T.

Other Missions.

DEPARTURE OF MISSIONARIES.

On Thursday, September 4th, 1856, Dr. and Mrs. Pruett and Miss Chandler left Southampton by the *Indus*, at half past two o'clock, P. M., for Penang. We trust that by the middle of October, they will reach their destination.

On October 1st, 1856, Mr. and Mrs.

C. J. Hall and Miss Magrath will sail (p. v.) in the *Charlotte Jane*, from the London Docks for Shanghai. Mr. and Mrs. Hall will afterwards go to Ningpo, and Miss Magrath will go to Hongkong, and subsequently join Mrs. Krone on the mainland.—*Miss. Gleaner—England.*

(From the Missionary Magazine.)

BASSEIN MISSION.

Letter from Mr. Van Meter.

ANNUAL MEETING.

Bassein, February 6th, 1856.—Our last annual meeting was held on the 21st and 23d days of January. The usually large number of preachers and people were in attendance. The former have averaged about forty at these general gatherings during the year, and the latter about one thousand. The Karens begin to anticipate these meetings with much pleasure. They are marked occasions with them. * * *

Another move in the right direction was the formal appointment of a committee, composed of both laymen and preachers, to take charge of and disburse the funds of the Association; also to have the power of appointing missionaries; in fact, the Executive Committee of the Bassein Home Mission and Preacher's Aid Society.

They entered upon their duties with anything but an empty treasury, the box containing the same requiring the strength of a man to lift it. You must not estimate the contents too highly, however, from this remark, as we have no other representative for wealth than the hard metal, and not a little in this box was of the baser sort. The total of the contributions for the year was Company's rupees, 708. 11. 6. Of this amount, nearly one half—viz., Company's rupees 312.13, were given during the last quarter, and most of it at the meeting. Upwards of four hundred rupees were in the hands of the treasurer, as a balance after paying off all

the claims of missionaries, &c., for the year just closed.

STATE OF THE CHURCHES.

The baptisms for the year, as collected from the ordained men, amounted to 405. Four of these were Burmans.—The exact number of Pwos baptized had not been noted by them for the year, but for the last quarter was twenty-nine, if not more.

New worshippers for the year exceed 130, and of this number at least seventy-three are Pwos.

NATIVE KAREN PREACHERS.

Three new men have been added to the number of preachers and pastors, and one has died; this makes the whole number of preachers fifty-eight. At least five of this number are now acting as missionaries and teachers of the academies, leaving the number of pastors about fifty-three.

A number of young men are now waiting for the next session at Maulmain, anxious to enter upon a course of study in that favored place.

HENTHADA MISSION.

Letter from Mr. Thomas.

ANOTHER CHURCH FORMED.

Henthada, March 28, 1856.—Since my last letter, dated Feb. 29, we have baptized twenty-five more converts, and formed another church,—the second church in the Tharrawaddi district.—Some four months since, I gave you an account of the formation of the first church in that province. Last week nine more were added to that church by baptism, increasing the number of the disciples there to twenty-nine. It is a very lovely branch of Christ's church. They are now building themselves a chapel, where they and, we hope, many others, may worship the only living God through Jesus Christ.

MOURNFUL TIDINGS.

Our hearts were filled with sorrow by the news of the death of brother Ingalls. We have always regarded him as a good

man, and a faithful and successful missionary. He has earned of late the title of "peace-maker." For a man possessing such qualities to pass away from the scenes of life, especially at such a time as the present, is truly an affliction.—*lb.*

LETTER FROM MR. CRAWLEY.

More baptisms—A convert of fourscore years.

Henthada, March 26th, 1856.—The number of converts and hopeful inquirers is steadily, and I may say, in view of the degree of success generally among the Burmans at other stations, rapidly increasing. A short time ago I accompanied Mr. Thomas in a tour among the Karens to the northeast of this city, and had the pleasure, besides assisting him at the baptism of eighteen Karens, of baptizing an old Burman who has long hoped in Christ.—*lb.*

DEPARTURE AND ARRIVAL OF MISSIONARIES.

Rev. E. A. Stevens and wife, with two children, sailed from Boston on Thursday, Oct. 2, in the ship William Wirt, bound for Calcutta. Religious services were held on board, and prayer was offered by the Rev. Dr. Ripley. A farewell missionary meeting was held with reference to their departure; at the Rowe street church, Boston, on the preceding Lord's day evening.

Rev. Mr. Willard and family, of the French mission, arrived in New York, Sept. 11, in fifteen days from Havre.—The brethren in Paris were deeply distressed on account of his departure, and their condition demands the sympathies and prayers of all who have been interested in that mission.

Mrs. Dauble, of the Assam mission, reached New York on the 24th September.

Mrs. Satterlee was at Calcutta Aug. 8th, expecting to sail immediately for the United States in the "Southern Cross," bound for Boston.—*lb.*

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

Recent Intelligence.

INDIA.—We learn with sincere regret that Mrs. Jamieson departed this life at Simla, July 17th. Mr. Newton writes that she "viewed her approaching end with composure, and doubtless she was prepared for the great change." She had long suffered from severe illness, which she was enabled to bear with Christian patience. For her it was gain to die; and to her bereaved family grace will be given, to help them in their time of need. Mr. Morrison mentions that about Rs. 1000, or \$500, had been collected by European friends at Rawal Pindi to build a school-house for the mission at that place, and ground for a chapel has been promised by the city authorities.

SIAM.—Letters have been received from Bangkok to the 17th June. Messrs. House and Morse had not then arrived, but were expected soon.

CHINA.—Letters have been received from Ningpo to June 25th; Shanghai, June 27th; Canton, July 8th. Mr. Way speaks of the missionary work at Ningpo as "progressing, though not so fast as we could wish." He mentions, we regret to see, that the health of Mrs. Nevins continued to be feeble. At Shaanghai, Mr. Wright was so far recovered that he was able to resume his missionary work, though to but a limited extent. He says further, "the way before me looks rather dark. At present I can do nothing but wait the developments of divine providence." At Canton the mission premises had narrowly escaped from being destroyed by a fire in the neighborhood. For a time the danger was such that the pupils of both schools were removed to boats, and it seemed impossible to save much of the property in the houses, but the progress of the fire was mercifully stayed.

AFRICA.—Mr. Williams arrived at Monrovia, after a comfortable voyage, on the 17th of July. He was able to

assist Mr. Wilson in his labors. The settlement at Sinoe, and the members of the little church at that place, had suffered severely from the war with the native tribes, but peace was again enjoyed. At Settra Kroo the day and Sunday-schools were doing well, the former having thirteen scholars, and the latter fifteen to twenty. At Corisco Mr. De Heer's family had suffered somewhat from sickness, but Mr. Mackey writes: "We are all now pretty well. Our work is going on as usual. We seem to have the confidence of the people. They attend our services tolerably well. Several Spanish priests have been here, and expect to return again soon, and from a mission on this island.—*Foreign Miss.*

MISCELLANY.

WHY MISSIONS LANGUISH.—The Virginia Convention, recently held at Fredericksburg, devoted a part of its sessions to the claims of foreign missions. A brother from West Africa, Rev. Mr. Scott, gave an interesting account of the progress of the work which he and his associates are doing. He was followed by Dr. Andrews, who boldly said: "Our missionary efforts languish for no want of confidence, or any thing of that nature." "The simple reason why we send no more religion to foreign parts is, that we have no more to send."—*Jour. of Miss.*

A RIGHT RESOLUTION.—An agent of the Protestant Episcopal Board of Foreign Missions having preached on a Sabbath morning from the words—"Ethiopia shall soon stretch out her hands unto God"—the rector, upon opening his Bible for the lesson in the afternoon, found in it a package containing \$100, with this endorsement—"Ethiopia shall not stretch out her hands in vain."

SOUTH AFRICA.—Mr. Döhne is encouraged, by various incidents, to hope that the Lord is about to bless the labors of the missionaries among the *Zulus*. A recent letter, moreover, contains the following narrative: "We have been permitted to be a refuge for a native from another part of this district, who

stands forth as a good candidate for baptism. In her early childhood she was with Mr. A. Grout in the Zulu country; and she afterwards lived with Dr. Adams, from whose care she was taken by people who claimed to be her relatives, and who persuaded, or rather forced her to marry a polygamist having fourteen wives, under whose authority she has been for eight years. It appears that this master dealt very hardly with her; for he took away the books which she had brought with her, and kept her also from attending public worship. Being very young when she was married, she did not anticipate such treatment. At that time she did not see any way of disconnecting herself from her position; but the Spirit of God continued to convince her of her sins. After many strifes with her husband, in respect to her feelings about religion, she found at last the means of returning to her legal relatives, who in the mean time had come into the immediate vicinity of my station. She attended our service; and we were agreeably surprised by the true devotion of a female stranger. She resolved to go after her elder child, which she had left with her husband, and come back to us, in the hope of finding employment. After a fortnight's absence she returned, and agreed to live with us; as it was her especial desire to become a member of the church. But she was hardly received into our house, when the old polygamist (as all expected) came in search, not exactly of her, but of her two children. He snatched the elder away from her, and demanded the younger. As in a legal point of view, however, he had no power to force her to give up the child, I sent him away, with the direction to bring the case before the proper authorities, if he liked. The woman gives us great satisfaction."—*Jour. of Miss.*

SINGING AND GIVING.—A woman in Jamaica was very fond of going to missionary meetings, and singing, with great apparent zeal and fervor:

"Fly abroad, thou mighty gospel!"

But whenever the plates went round for contributions, she always sung with her eyes fixed upon the ceiling. On one occasion, however, a negro touched her with the plate, and said, "Sissy, it no use for you to sing, 'Fly 'broad mighty gospel,' with your eyes fixed on

the corner of the ceiling; it no use to sing 'Fly abroad' at all, unless you give something to make it 'fly.'—*Day Spring.*

NATIONAL GREATNESS.—When an African prince sent an embassy with costly presents to the Queen of Great Britain, and asked her, in return, to tell him the secret of England's greatness and England's glory, she sent him, not the number of her fleets or her armies, the cost of her crown jewels, or the details of her commerce, but a beautifully bound copy of the Bible, and said, "This is the secret of England's greatness."

A SCRAP OF HISTORY.—Macaulay, in his new volumes, tells the following story of Pope Sixtus V.: "Finding that he could not directly cope with a gang of outlaws who had a stronghold among the Appenines, had a train of mules loaded with poisoned wine and food sent on a road that ran close to the fastness. The robbers sallied forth, seized the pray, feasted and died. The pious old Pope exulted greatly when he heard that the corpses of thirty ruffians had been lying among the mules and pack-ages."

THE BOOK OF THANKS.—"I feel so vexed and out of temper with Ben!" cried Mark, "that I really must—"

"Do something in revenge?" inquired his cousin Cecilia.

"No, look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writings, in a round text hand.

"Here it is," said Mark, then read aloud: "*March 8. Ben lent me his new hat. Hear again, June 4. When I lost my shilling, Ben made it up to me kindly.* Well," observed the boy, turning down the leaf, "Ben is a good fellow, after all!"

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me; you would wonder how many they are! I find a great deal of good from marking them down. I do not forget them as I might do if I only trusted to my memory, so I hope that I am not often ungrateful, and when I am cross or out of temper, I almost always

feel good-humored again, if I only look over my book."

"I wonder what sort of things you put down," said Cecilia, "let me glance over a page."

"Mrs. Wade asked me to spend the whole day at her house, and made me very happy indeed."

"Mrs. Phillips gave me five shillings."

"Old Martha Page asked after me every day when I was ill."

"Why do you put father and mother at the top of every page?" asked Cecilia.

"O, they show me so much kindness that I cannot put it all down, so I just write their names, to remind myself of my great debt of love. I know that I never can pay it! And see what I have put at the beginning of my book, '*Every good gift is from above;*' this is to make me remember that all the kind friends whom I have were given to me by the Lord, and that while I am grateful to them, I should first of all be thankful to Him."

I think that such of my readers as have ability and time would find it a capital plan to keep a Book of Thanks; and may such as cannot write them down yet, keep a book of remembrance of past kindnesses in their hearts!

DISCOVERY OF A RARE FOSSIL.—Last week, (says the Bristol Mercury,) as the workmen were raising pavement in the stone quarry belonging to Mr. J. Crees, they discovered the remains of an ichthyosaurus imbedded in the blue lias, at a considerable depth from the surface. It is said to be one of the most perfect of the Palæozoic species ever yet found. It measures upwards of seven feet in length, two feet across the largest part of the body. It lies at full length in the stone; every bone can be seen and numbered; the sockets of the eyes and the nostrils can be distinguished, and a row of formidable teeth in each jaw.

SAN FRANCISCO.—A letter from the editor of the Oregon Christian Advocate, writing from San Francisco, says that the morals of that city is far in advance of those of 1851. There is not a gambling establishment in all that city. The stores and shops are generally closed upon the Sabbath. The churches, too, are well attended. They are, on the whole, in a prosperous condition.