

The Commission.

Vol. I.

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THE WORLD WAITING FOR THE CHURCH.

The whole world is looking for change and struggling towards a brighter day. All the tendencies of the human mind are toward a fuller liberty and a better condition of society. Superstition is losing its hold on the minds and hearts of the millions of the East. Expectation of change and of a change to a better condition, our missionaries tell us, is pervading the minds even of thoughtful heathen men.

During the past few years, commotions have shaken all Europe. What may be the immediate effects of these clamors and risings of the people—whether, for the present, they may be repressed by the combining power of thrones hostile to change, or whether they may, through turbulent and impracticable demands, degenerate into anarchy and misrule—no one can mistake the indications they present. They are evidences that the human mind, dissatisfied and restless under present galling restraints, is looking forward hopefully, to a brighter period and hastening toward it. We live in a momentous age. Life is earnest now. Men will have change and the world is changing fast. Whether these tendencies shall be rightly directed, whether a true impulse shall be given to these longings of our common humanity, whether these strugglings out of bondage shall lead to the liberty of the sons of God, depends, under God's sovereign control,

upon the efficiency of the gospel and upon the vigor of the Church in propagating its principles.

The world knows not what it needs: There is among men a painful sense of oppression, of want, from which they are panting for freedom. There is a glowing anticipation of good, of some undefined and dimly conceived blessing, to the true conception and enjoyment of which they long to be led. Christians have no difficulty in deciding what those wants and blessings are. The pure gospel of Jesus Christ presents the only relief, secures the purest satisfaction, fulfils the longings of the restless soul, and ensures the largest, most intelligent, safest and happiest liberty. *The world must have the gospel or it will never be at rest.* God has determined that the termination of all these commotions, the answer to all these hopes shall be "the manifestation of the sons of God."

Jehovah presides over all the revolutions of earth and is directing them to a certain issue. The real conflict in this world is between right and wrong, between truth and error, between holiness and sin. It is a contest of principles. God means that men shall choose—voluntarily, heartily choose—right and truth and holiness. He will not force them to be good, and true, and pure. This—we say it with reverence—God can not do. Holiness and love can not be compelled. Under force there might be the appearance of holiness and love, but, these appearances, if they be not the

spontaneous choice of the heart, are falsehood. Jehovah means to present these virtues in such light, surround them with such motives, enforce them by such heavenly influences, that men shall eagerly, willingly, joyfully, of free glad choice, select and appropriate and enjoy them. He is, in his providence and sovereignty, procuring, controlling, and guiding the tumults of the people to the accomplishment of a sure end. Revolution may follow revolution, and overturn may leap upon overturn, and one commotion may wake up another as wave creates and drives wave upon the swelling ocean; *but every new revolution shall settle a principle, every fresh commotion shall establish a truth, each successive overturn shall crush an error*, until the whole truth shall be evolved in all harmony and beauty, until the last lie shall be destroyed, and man shall see and choose and love what is good and pure and true, and reject and loathe what is false and evil and impure. We rejoice then, in the tumults and heavings of governments, not because they are good in themselves considered, not that we do not lament the individual suffering and wrong that they inflict, but because we see the footsteps of God in them, and because we are sure that they are pressing forward the benevolent designs of his sovereignty, and ripening the earth for the reign of Jesus.

Not in vain have the longings for a better state become an instinct in the human heart, so that the myths of the ancient world, and the songs and ceremonies of savages point out the universal anticipation. God will not suffer these hopes, dim as they are, to be disappointed. He will bring out the world into a glorious liberty. The world belongs to God. From its revolt He will bring it back to voluntary allegiance. Men shall not, because they cannot, be forced to trust and love. But they shall trust and love Him freely. They shall see and comprehend and appreciate the

motives why they should do so. God will show them what they need. He will reveal to them the satisfactory end of their longings. He will convince them of what is needful to their true happiness. He will prove to them the adaptation of the gospel to their natures, and, led by his sovereignty in a way they knew not, guided by the Holy Spirit to the Cross and to the blood of Christ, they shall with rapture receive the truth, and love and obey it. It is no doubtful contest that is waging in this world. Jehovah in infinite wisdom has laid the plans of the warfare, and His power and grace shall carry it forward until Jesus Christ shall, amid the joyful acclamations, with the free, glad consent of the universe, be crowned sovereign of all hearts. "Then shall the seventh angel sound his trumpet and there shall be great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever."

To the Church of Christ are committed the details of this sublime work. As God operates upon the hearts of men by motives, He has entrusted to men, who alone can directly reach their fellows, the presentation and enforcement of these motives. God operates directly upon the world through the Church.—He means to illumine the darkness of the world, and reveal His will and man's true interest to their own opened eyes. From what point is light to be thrown? "Ye are the light of the world." "The light shall go forth out of Zion." He means to send forth a salutary influence that shall pervade the hearts of men.—Whence shall that influence proceed? "Ye are the salt of the earth." He means to conduct the streams for the moral irrigation of the world, for the purifying and refreshing of all its inhabitants, over all its surface, to every point where humanity is polluted and fainting. Through what channel shall flow these streams? "Living waters

shall go forth from Jerusalem." The Church of Christ is the hand with which Jehovah works. It is designed to be, in its very character, by its very organization, the grand reformation society of the world. Philosophers may lay plans for reforming men, little societies may be organized and called moral reform associations, and in their ignorance, may sneer at the efficiency of the Church, but still, God's method, the only feasible method of reforming the world, is through the gospel of Christ proclaimed, enforced and exemplified by the Church.

The nations may clamor for reform and din the word in the ears of their proud or trembling sovereigns until thrones totter in the tumultuous uproar, but no nation can comprehend the full import of the term, or enjoy what it signifies, until they receive and love the pure gospel of Jesus Christ, and establish and foster the Churches which He has founded. Through these media alone, are accessible the hearts of the people, the springs of evil and oppression and wrong. Here alone are taught those lessons and transmitted those influences which penetrate to the seat of the malady of sin and purify the fountains of evil. External reformations may be effected, gross abuses may be repressed, greater liberties may be secured, but the true and permanent happiness of the people can be secured only by PIETY. The "earnest expectation" of men will never be met, their groanings will never be suppressed until the inhabitants of the earth, renewed by the Spirit of God, shall be gathered into the bosom of the Church.

It is the mission of the Church to give the gospel to the world. The last charge of Jesus to the representatives of his Church, as they gathered around Him upon Olivet, while one foot was already upon the chariot of cloud that bore Him away from their sight, was, "All power is given unto me in Heaven and on earth. Go ye therefore, into all

the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned."

Upon us, upon all his disciples, equally, this obligation rests. Each disciple is brought into the Church of Christ, not merely for his own happiness and safety, but that he may do good; that he may exert an influence positive, aggressive, salutary, upon the world.—And surely, he who feels no interest in the progress of the gospel, who listens in cold indifference to the calls of the world, who gives no labor, makes no sacrifice, to respond to these calls, has never caught the spirit of the gospel, has never sympathized with the Spirit of Christ. Do we feel pity—solicitude for the renovation of the world—at all corresponding with that which our Redeemer felt when He "gave up the glory which He had with the Father before the world was," and submitted to the humiliations of a suffering and persecuted life and to the agonies of a cruel and shameful death for its redemption?

Let us remember that the calls of the world for the pity and interference of the Church were never louder and more importunate than now. Never has there been such an universal commotion among the masses of the people as now. There have been tumults and revolutions in all ages, but they have originated with a few leaders, and the people have been, almost passively, drawn, or driven into them. Now the people of almost all the nations of the earth are thinking and feeling and moving.—They are giving laws to their rulers, and, almost for the first time, dictating successfully to their princes. The heart of humanity begins to feel its own beatings, to be conscious of its own life, to learn that its own blood supplies the smaller veins instead of being merely fed by them. Men are feeling that they have wants, but they scarcely know what they are; they are hoping

for some efficient relief but scarcely know whence it is to come. Shall we not teach them? Shall we not send them the gospel of Christ? Is the Church equal to the crisis? Is she ready to meet the demands of the age? Is she prepared to satisfy the cravings of the people? Is she equal to the work of showing them what their necessities require, and of furnishing the remedy for the ills under which they groan? Does not the reproach of inefficiency in prosecuting the work to which God calls us, rests upon the Church? Christian reader! are you ready? Are your sympathies enlisted, and your heart engrossed and your hands open, to fulfil your own individual obligations as a disciple of Christ to the yearning world?

How exalted, how sublime in dignity, is the Christian's vocation. The world is waiting the manifestation of the power of the Church. The help for which it looks, the blessings for which it longs, are locked up in the Church. The world's welfare depends upon the children of God. What a trust is committed to us. We have under God the well being of humanity in our hands. "The earnest expectation of the creature waiteth for the manifestation of the sons of God."

How exalted the dignity! how fearful the responsibility! Oh, sons of God! manifest yourselves. Come out from your hiding places of indifference and worldliness. Open your ears to the groanings and cries of the world lying in wickedness. Hear its people call for help. They express a consciousness of a great want. They are looking for the developement of some new and precious truths. They know not what they are, nor whence they are to come. But you know! Will you selfishly hide the gospel from them? Oh, no! proclaim it with your voices, and by your lives, to all within your reach, and by your messengers, sustained and strengthened and cheered by your sympathies, prayers and benefactions, send it into all the world.

J. L. B.

For the Commission.

ENCOURAGING ASPECTS OF CENTRAL AFRICAN MISSIONS.

Messrs. Editors:—The missions in Central Africa interest me more deeply than any other foreign missions now under the charge of the Southern Baptist Convention. That country must, I conceive, be fertile, beautiful, and as healthy as any other tropical region. The people too, I take to be equal naturally to the Burmans, the Hindoos, or the Chinese. If indeed, they are, as we have been told, Caucasians, they must be superior to any of these eastern tribes; capable of the highest, and most vigorous civilization. Dwelling together in large cities; easy of access; bound by no indissoluble chains to gorgeous forms of idolatry; inquisitive, sprightly, kind-hearted; what with the blessing of God, may not be anticipated as the results of a faithful exhibition among them of the gospel of Christ.

Our missions in China ought to be prosecuted with all possible energy. There is a sublimity in the magnitude of that great empire; its venerable antiquity; its varied learning; its three hundred millions of people; which appeals strongly to our feelings. Events that are there transpiring, in connexion with the Tae Ping Wong revolution, cannot but deeply excite every true christian. That revolution, as it progresses, spreads far and wide the Bible in the language of the people. It is indeed said that they do not understand it; and that in their expositions, they horribly pervert all its teachings. This is to be profoundly lamented; and all that can, ought to be done, to correct these melancholy evils. Yet the people will have the Bible; they will be familiar with its contents, and what a glorious advantage this will, some day, give to the christian teacher, in his essays to impart to them the truth as it is in Jesus! Their perversions will necessarily be only temporary. The

Bible itself will be permanent. The people will at last see its legitimate meaning. And since "God is in his own truth," his blessing must thus come upon China. The missions at Canton, and at Shanghai, are perhaps, as prosperous as, under the circumstances, we ought to expect.

Those on the coast of Africa, are mainly among the emigrants from this country, who are already civilized, and christianized. They are, however, exerting an admirable influence on the natives in the vicinity of the American colonies. The light there kindled already is casting its rays among the interior tribes, who cannot always close their eyes against the great and salutary truths it reveals. The intelligence, the arts, the wealth, and the superiority in every sense, of the christians, must inevitably bring the neighboring heathen under their influence, and thus the gospel extend itself far beyond the boundaries of the present Liberian Republic. These coast missions are therefore, of great importance in that series of instrumentalities by which Africa is to be converted to God.

We have every reason therefore, to cherish, and enlarge our missions in China, and upon the African coast; to multiply the number of stations, and laborers, and facilities for their work; and to pray, and confidently hope for their eminent success. The signs however, in Central Africa, are much more auspicious than any where else. I rejoice therefore, that so many missionaries are now directing their steps thither. What a lovely band are already there! As their familiar countenances come up before my mind, I cannot but drop a tear over the graves of the fallen, who sleep in that far-off land. But in every battle some must fall, and often these are the very loved ones who are of all others, the most dear to our hearts. Brother Bowen, that Judson of Africa, and Trimble, and Priest and Cason, and their wives,

and Clark, and Beaumont, and Philips, are in the field, and from the labors of such men, and women, what may we not, God blessing them, expect. But this number does not at all satisfy my desires. In this inviting region we ought, Messrs. Editors, to have now, at least fifty men. I hope to live to see the day, when in every one of these Yoruban cities, large churches shall arise, which shall not only sustain themselves, but send out, and support well-instructed native ministers, who shall preach the unadulterated gospel throughout Southern Africa.

Yours truly, &c., &c., H.

RICHMOND, NOV. 6th, 1856.

MISSIONARY LABORS AT SHANGHAI.

The Missionary Society of Richmond Female Institute has adopted the plan of corresponding with our female missionaries. The letter below, is in reply to one addressed to sister Crawford on behalf of the Society. It has been kindly handed to us for publication. The information which it gives is just such as every friend of missions desires to have. We want to know what our brethren and sisters are doing, and what difficulties and encouragements they meet with. By the way, we would suggest to the young ladies of all our female schools that they might be very much interested and benefitted by a similar correspondence. Try it young ladies.

Shanghai, July 1856,

My Dear Sister: I was much pleased at the reception and contents of your letter dated Feb. 27th, and gladly undertake to do what I can to gratify or increase the interest felt by your Society in the cause in which we are mutually engaged. It may not be inappropriate in the first place to give a few missionary statistics. Our missionary circle here consists of about sixty persons, besides children. Of these, four are widowers—three, unmarried gentlemen—and three unmarried ladies: the families of three other gentlemen are in England and America.

	Preaching places.	Male	D. Sch.	Fem.	D. Sch.	Male	B. Sch.	Fem.	B. Sch.
Am. Epis.	3	2		5		1		1	
Eng. Epis.	3	2				1			
Lon. Miss. Soc.	3	1		3		1			
A. B. C., F. M.	1								1
Meth. E. South,	2			2					
F. M. B. S. B. C.	4	3		3					
Presbyterian,	1	1		1					
Seventh D. Bap.	2								
Total,	19	9		14		3		2	

A couple of widowers, Messrs. Aitchison and Burdon, live on boats, taking missionary tours through the surrounding regions: remaining here only a few days each month. Many others also make preaching tours through the surrounding cities and villages.

PREACHING,

I cannot state definitely the number of services held each week at these nineteen preaching places. They necessarily vary with the health, and other circumstances of the missionaries. It is the intention of the brethren of our mission to have a service each day at the large chapel, where the congregations average at least one hundred and fifty, besides this, twice each week at Mr. Cabaniss' school house—twice at Mr. Crawford's school house, and four times at the little chapel adjoining Mr. Yates' house. These are all kept up when the brethren are well, but very often one brother's throat is sore, another has a chill or something else; and as each one has as much as he can do there is no one to call on as supply.

SCHOOLS.

In the Boarding Schools the pupils are bound by the parents or guardians in a written engagement to allow the boy or girl to remain a number of years fixed by the parties; the parents to have no control over the child during that time. The missionary who has charge of the school superintends the food, clothing, sleeping arrangements, study hours, *every thing* of the pupils. Acts the parent and teacher, very much on the plan of Boarding Schools in America, with the addition of looking after every article of clothing, and a

greater watchfulness over them on account of the absence of the early instilling of moral principles. In imparting instruction, the missionary has the assistance of native teachers.

The day schools are generally committed to native teachers—christians if they can be obtained, but often to the unconverted. In the latter, however, missionaries are careful to select such men as seem favorably inclined towards the gospel, and take an interest in teaching our religious books. When the school is not on the same lot, so as to allow the missionary to look in at all hours of the day, it is visited by him every day, every second day, two or three times each week, as he may be able, or see fit. In his visits, he examines the progress of the pupils—imparts religious instruction, &c. These schools are generally situated in connection with a chapel where they hear preaching. You are doubtless acquainted with the native method of teaching the chinese written language—a language quite different from the spoken. The spoken language was unwritten until reduced to form by missionaries, and is now used only in missionary schools. In native schools the child is taught five hundred (more or less) different characters—those in most common use, written on little red square cards. (The *little red square* cards being an essential part.) This requires, according to the ability of the pupil, from two months to a year. They have not learned the meaning, but simply the name of those characters when they are put to reading. Then book after book is memorized, (the teacher explaining any

new character met with,) but none of the authors ideas are transferred to the learner's mind. This process is continued for three or four years before any explanations are given—and very few girls continue so long as that. After going through with the requisite number of books the teacher begins to explain. For instance, the character they learn as *sch*, (written sound) they are taught means *nyih*, (spoken sound), (sun), *sung*, (written,) means *nyung*, (spoken,) &c. Many words, however, are the same in the written and colloquial—that is, objects are called by the same name. For instance *too* means many, both in the written and spoken language. Other words, from the books are in common use and understood by those who cannot read, just as Latin words are introduced into English, and are understood by those who have never studied the Latin language.

NEW METHOD OF INSTRUCTION.

In view of these difficulties some of the missionaries have introduced a method of writing the spoken language. It has nothing in common with the unwieldy chinese character except that it is adapted to the chinese pen (or brush.) The alphabet contains seventy-five letters and the spelling is strictly phonetic. In a year's time a child of ordinary ability may learn to read and write this system with considerable ease, besides being able perfectly to understand the books they read in it. In our city schools we, as also Mr. and Mrs. Cabaniss, use both the native character and the phonetic. Many of the pupils, though they have been reading the latter but seven or eight months, give in their weekly compositions neatly written, and correctly spelled. Not long since, while ill, I had a letter of condolence from three of the little girls. These facts would not be worth telling of a school of little children at home, but it is a considerable advancement on the chinese plan of conducting schools.

Writing compositions in chinese common schools, is an unheard of thing. It is only attempted in the high schools, and that after years of schooling. It is therefore a new field to our pupils. Below I give a specimen brought in last week by a son of a native brother.

"Now, we all in this school have opportunity to understand the true doctrine. We continually listen to the preaching of the gospel. But there are some of the smaller pupils, who, in time of preaching, are always talking, and hear no part of it. I therefore said to them, you all should not talk—little children are also sinners, and you should listen attentively and do as the preacher says, so that after death you may be saved. If you do not apply yourselves to it and obey the commands of Jesus, you will be certain, after death, to go to hell."

NEW SCHOOL FOR GIRLS.

Besides the schools mentioned in the table of statistics, I have recently opened one for girls at my own house. In many respects it is an experiment. I have now ten pupils whom I teach from eight to twelve o'clock every morning, except Sabbath. All the burden of teaching and governing I take upon myself, with the occasional assistance of my female teacher. I teach only the "phonetic system" of writing the colloquial. I am by no means discouraged in the progress made. The school is yet less than three months old, and four of the pupils are reading, two of them with some facility. One can read understandingly any book written in this character, if its subject be not above her comprehension; and is now beginning to write in two and half months! She has read and reviewed one book of seventy pages, containing among other stories, the story of Joseph, and is now reading a translation of "Line upon Line." She has also memorized the ten commandments, and our Chinese Collection of Hymns, containing forty

stanzas. She is fourteen years old, but scarcely appears eleven. The six pupils who are not reading, have been in school less than two weeks. If of these ten, five should remain until able to read and write with ease it will be more than the usual average in our girl day schools. One, whom I had for more than a month, and who was beginning to read has left. This school occupies all my mornings. During the summer I spend two afternoons each week in my city school, and in winter three or four.

PROFESSING CHRISTIANS.

Professing christians are few, and it is feared that many who have professed christianity have done so from interested motives. In our own church we have been sorely tried by such, but are now I think, rid of them. The two native brethren, and their sisters now in our communion, though not such christians as we might expect to find among the intelligent who have been brought up under gospel influences, yet continue to give unmistakable evidence that they have been renewed by divine grace and have firmly set their faces heavenward. Others seem to be feeling an interest in their own souls salvation. I cannot speak so definitely of the character of those native christians who have been admitted into other communions. I have reasons for believing, however, that here, as in America, different denominations have different standards or tests for those admitted into the church. Some, besides the Baptists, require satisfactory evidence of a change of heart. Some I fear do not; at least in the sense in which we use the phrase "change of heart."

OTHER LABORS OF FEMALE MISSIONARIES.

You will naturally ask "Is school-teaching all the labor undertaken by missionary women?" Not *all*, though the most tangible and regular. In our schools we endeavor to impress christian truth upon the minds of the pupils, taking advantage also of the hold

thus gained in the families of the pupils, to impart religious instruction. Besides this, we have occasional visits from other chinese women, and in turn visit them. I have found it profitable also to converse individually with women who come in to preaching, while sitting, both before and after services. They often come to preaching as a recreation to spend several hours if they can find any one to talk with. This is a work rendered the more necessary by their listless habits. I have frequently been surprised and pained to find how few of the preacher's words have been heard. Generally, unless you look into a Chinaman's eyes and address him personally, he concludes you are talking to some one else, and therefore is not concerned to listen. They need therefore to be conversed with *individually* and separately.

I have made repeated attempts to get a class of women to come every Sabbath to be instructed—but have as often failed. They will not come. I can have no regular and certain labor of this kind among the grown up women. All I can do is to embrace every opportunity to urge the truth upon such individuals as I may have access to. I speak thus particularly of my own efforts because I am better acquainted with their details and difficulties. I think, however, they do not differ materially from those of other missionary women in China—at least in Shanghai. I am fully persuaded—notwithstanding the contrary opinions held by some distinguished divines—that nothing is better for the health, physical, mental and religious, of missionary women as well as men, than to have plenty of missionary work to do.

In conclusion, allow me to express to you, and to all the members of the missionary society, the deep interest I feel in your efforts thus put forth in our Master's cause. It is a cause whose advocates have never yet been put to shame—and we are persuaded never

will be. Please let me know if there be any thing I can do for you. God bless you all, and your labors.

Yours affectionately,
 MARTHA F. CRAWFORD.

FITNESS OF THE TIMES FOR EXTENDING THE GOSPEL.

We commend the following article, which is taken from the Southern Baptist, to the earnest consideration of our readers. Surely there is a "sound of going forth in the tops of the Mulberry trees" which christians would do well to heed.

P.

We believe that a right interpretation of "the signs of the times," will show that the period now transpiring and impending is to witness a greater extension of the gospel, than was ever known in any preceding ages, of equal extent.—The great changes in commerce and civilization, the quick succession of new and important discoveries, the use of new inventions in art, the yearly approach to an annihilation of time and space, are all but the means of transit for extending the knowledge of the gospel. The convulsions but lately shaking the nations, will only level down previous obstructions, and will level up our universal race, for a ready reception of true Christianity. The ends of the earth are coming together.

We can now send missionaries into the very heart of Asia among races entirely inaccessible a quarter of a century ago. The journey can now be made in six weeks which then, if it were possible at all, could not be made in six months,—and if made then, would have been attended with great expense and danger to life and property. There are but few inhabited countries where the Christian herald may not now find ready access.

The peculiar gift of tongues which is doing more for our times, than miraculous powers of speech among the apostles, is the press. By means of this agency almost every modern heathen

nation may read in its own language the wonderful works of God. The British and Foreign Bible Society has alone translated the scriptures into about two hundred languages. Less than two years ago, the Christians of England resolved to supply China with one million copies of the scriptures, and the means for doing it were raised in a single year. The Word of Life is thus finding its noiseless way, even where the foot of the preacher or the missionary may not tread. In many instances, during this age, the language of a people has been found in a crude and unwritten state, and thence has been reduced to rule and brought into system, and the foundation laid for a national literature. New languages are thus becoming vocal with the praises of God.

The barriers are falling from around previously enclosed nations. The sea-bound and impenetrable empire of Japan is not much longer to remain shut against Christian intercourse; Asia-Minor, Persia, Central Asia, all parts of India, and Burmah, Siam and China, are becoming dotted thickly with Christian churches and schools. Africa is being penetrated from several quarters; and some of its benighted regions are now brightening with Christian civilization.

The Eastern Archipelago, and nearly all the important Asiatic islands, are becoming the homes of Christian missionaries. The groups in the Pacific, and the newly settled regions of Australia, are bringing forward their Christian populations, like the fabled divinities of the ancients emerging suddenly from the sea. In several countries in South America, the Protestant religion and public schools for all classes, are gaining an entrance and prevalence.

But among all of these Providential openings the great peculiar agency for a rapid diffusion of the gospel, is the growing prevalence of the English language. Wherever English or American missionaries have gone with the gospel,

the desire has immediately grown up among the heathen, to learn the English language. There are but few missionary churches among any heathen nations except such as have been planted by English or American Christians. Amongst all such, the English language is likely to be introduced. And the passion for acquiring it has become so strong in most of the missionary fields, that the demand has now to be resisted, in order that more time may be allowed for the pressing work of preaching the gospel. But yet it is easy to see, that as England and the United States are the principal populations engaged in favoring missionary work, the English language will soon become co-extensive with evangelical Christianity. And through the medium of this widely spoken tongue, the incalculable power of the press is to give not only the Inspired Oracles, but all the religious literature of the English mind, to the converted nations of the earth. And the moral power of England and the United States is becoming so great over the whole world, that it seems hardly too much to say, that instrumentally considered, the giving or the withholding of the word of life, to the heathen nations, rests principally with Christians speaking the English language.

These momentous and manifold signs of promise now brought under review, give strong assurances for the fulfilment of the gospel prophecies. Whatever interpretation we may adopt concerning some of the special prophecies, such as those of Isaiah, Daniel, and the Apocalypse, one thing seems now to be realized,—that the several persecuting powers or governments described in prophecy, have nearly all had their appointed rise and fall. With the exception of a few dark and isolated regions, like the island of Madagascar, or such as Tartary and Thibet on the north of Asia, and a few of the decaying Roman Catholic States, there are scarcely any portions of the world, as mapped out in

prophecy, in which persecuting powers any longer remain arrayed against the gospel. Some of these are struggling in their last agonies of dissolution.—After such a rapid and ameliorating change as has lately come over Turkey and several of the great pagan States with respect to Christianity, we have scarcely any reason to apprehend that any new tyrannical or persecuting power, under the form of government, will henceforth stand against the gospel.—Even if the people are not becoming experimental Christians, they have Christian government and Christian colonization. Thus the world is now lying open to be occupied with the blessings of the gospel.

These are reasons strong and urgent, why the people of God should persevere in the prayers and offerings for the wider diffusion of the gospel. There have been some disturbances and cross-purposes among Christians at home and missionaries in the field, as to measures and plans, and the boundaries of their relative responsibilities.* But we believe that none of these things are to abridge our operations. We cannot recall our missionaries. As some die, others must be sent to take their places, and to increase their numbers. Under this state of things if the professing and witnessing churches had but the faith and energy of the apostolic and primitive Christians; if like them, they could cheerfully suffer loss and hardship, and count not their lives dear unto themselves; if they had the same compassion for a world in sin and misery, and would be content to become nothing, or to do anything, in order to convey to others the unsearchable riches of Christ; and if, with their uncounted means, they had the all absorbing spirit of the early Christians, which would constrain them to make known to a dying race, the good news of life and salvation, how soon would all nations sing the marriage supper of the Lamb, and all king-

* This relates to other Boards. Ours has had no difficulties of the kind.

doms be given to the people of the saints of the Most High! The Lord of the harvest now says to us, in more emphatic term, than when he addressed his disciples in Samaria: "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest."


For the Commission.

CENTRAL AFRICAN MISSION.

Stations—Our Contemplated Field—The Country—Climate—The People—Mulatto Races—Fellatahs.

Our coast station, begun about a year ago, is at Lagos, a town of twenty or thirty thousand inhabitants. The language is the same as in Yoruba. The Episcopalians and Wesleyans removed from Badagry to Lagos early in 1852. From Lagos it is about 60 miles by land, or 90 miles by the Ogun river to Abbeokuta, the capital of the Egba Kingdom. The Egbas, also, speak the Yoruba language. We have no station among these people because they are well supplied by the English. Our next station, begun in Oct. 1853, is 60 miles N. E. of Abbeokuta at Ijaye, (pronounced Ee-ji-e.) Toward the close of last year we begun a new station, 30 miles N. E. of Ijaye, at Ogbomoshaw, (O-gbó-moh-shaw,) which is about 160 miles, or 7 continuous days' journey from the coast. We are now within 15 miles of the territory of Ilorin, the first kingdom in the great empire of Hausa, and about 80 miles from Ilade, a large town on the Niger, and capital of Western Nufe.

Our contemplated field is the whole of Tokrur, Sudan, or Central Africa, in which the Africans include Effony, (Kakanda,) Barba, (Eorgoo,) Yoruba, Nufe, Jakoba, Youri, Hausa, Kánikè, Mandarra and several other kingdoms. During my residence in Yoruba, I have received repeated and definite information from natives of Sudan, in various directions, as far East as to Kánikè and

Kobbè. The country and the people everywhere are much the same as in Yoruba. As a general thing, from Abbeokuta to Lake Chad, (properly? Tsaddi,) there is neither forest, swamp, or desert. The usual appearance of the country is that of an undulating prairie, covered with tall grass, and rather small, scattering, bushy-topped trees. The streams are numerous, their beds rocky or sandy, and the water pure. Every where, at all seasons of the year, the ground is remarkably firm, even on the banks of the streams. Much of the soil is productive without being decidedly fertile. Some is very rich, but still more is poor and sterile. The usual color is gray. The rocks are chiefly gneis and granite, of which there is great abundance, a little sandstone, and in some places, considerable quantities of claystone conglomerate cemented with iron. The mountains are isolated or in small clusters, never in continuous chains. Some of them in Yoruba and Nufe, and again in Kánikè and Mandara are solid masses of granite, which raise their bare and weather-beaten heads to the clouds. According to the average readings of the barometer at different places, Abbeokuta is 557 feet above Lagos, Ijaye 967 feet, and Ogbomoshaw 1305 feet. The ascent is so gradual that the country seems like an undulating plain. The highest peaks in the N. E. of Yoruba are probably 3000 feet above the sea; the highest which rise from the table lands near Ogbomoshaw 2000 feet. A few miles beyond this town the country begins to slope eastward to the Niger.

We have no need of curious speculations as to the causes why western Africa is sickly. Perpetual summer, excess of moisture, immense quantities of decaying vegetation, the presence of water on the tenacious pipe-clay within a few feet of the surface, and hot days and cool nights are surely sufficient to account for the prevalence

of fevers. But these causes disappear as we advance into the interior. The days are still hot, but the nights are not so cool. The hygrometer shows a great decrease in the moisture of the atmosphere. The forests are displaced by prairies, and finally, the water lies deeper in the earth. My well at Ogomoshaw is 33 feet deep, and the bottom is sand instead of clay.

During the last 16 years, 22 men and women have come to this country as missionaries, not counting some who immediately returned. Of this number 7 men and 5 women have died, 4 at Abbeokuta, 3 at Badagry, 3 at Lagos, 1 at Ibadan and 1 (just arrived) at Ijaye. None of them were in the parts of Yoruba which we think ought to be healthy. Of about 15 persons recently belonging to the different missions there, 5 had been in the country nearly 20 years, and 4 others for six or seven years. Most of those who have died were the victims of exposure or other causes, to which the climate was only an accessory, to say the most.

The people of Sudan, so far as I have seen them, are of three classes. 1. Some of the Yorubas are true typical negroes, similar to those of Guinea. Further interior, except on the Binue, (or Chadda) they seem to be rare, but I have seen a few among slaves brought in from Husa. 2. A fine race of black woolly-headed men, with almost European features, and finely formed hands and feet, are common in Yoruba, and still more so beyond the Niger. On both sides of the Upper Niger, there are tribes of "red men," as they are called there, and individuals of the same type are found more or less frequently among the Iboes, Yorubas, Kánikès, Mandingoes, and Kroos. In features, hair, and mental qualities, and in point of fact, these red men are true mulattos, the descendants of white people and negroes. The black men with European features, above mentioned, have resulted from a re-in-

termixture of the negroes with such mulattos. When we remember that the most of Africa has always been inhabited by white races, and that the Azbens, Tuaries and others in and near the north of Sudan are still white, we find no difficulty in accounting for the existence of mulatto and half mulatto tribes and families in Central Africa. Four thousand years of alternate friendly intercourse and hostile collision is quite enough to account for the existing amalgamation of races. It has been affirmed that the Arabs of the 10th century were the first whites who crossed the desert, but this is contrary to abundance of evidence. The Romans themselves crossed the desert. It is impossible to set any thing like a modern limit to the intercourse between Northern and Central Africa.

There are probably 20,000,000 of Pulohs, (Fellatahs,) in Africa, some extensive tribes of whom, as the Alawoh, we have scarcely heard of even by name. They are all of one language from the Senegal to the regions south of the Mandara, and they are all mulattos, or the descendants of mulattos and negroes. There are other mulatto tribes south of Bambara, who have no connection with these. The Pulohs are separated from the Berbers by their language. For the same reason they must be removed from all the African families with whom they have intermixed; and again the congregation of Puloh verbs is entirely un-scientific. Who they are and whence they came is a problem not easily solved. I can only say that they are not negroes, though many of them are now black, nor Arabs, though many of them are as white as the Shoas. Some of those in Fouta relate that their people once dwelt about Massina and Tinbuctoo, whence they emigrated at three several times to Senegal, to Fouta, (then Soso,) and to Hausa. An intelligent Puloh from Sokoto informed me that the original seat of his people was Pelli,

in some distant country. * This name reminds me of the Psylli, (Psulloi, and by dropping s Pulloi,) who once fed their flocks on the northern side of the desert. The Pulohs are all herdsmen in every part of Africa. It has been conjectured that they are the descendants of Phut, the son of Ham; whence Foota, a name which occurs on the Egyptian monuments, and is supposed by some to denote the Fellatahs. At present this people are all Mohamedans. Could they be won to the gospel, their superior energy and intelligence might be the

means of converting all Africa. Before I set foot on the continent, I had determined to study their language, and to spend my days in laboring for their conversion. Nothing but inflexible necessity caused me to study Yoruba. My best endeavors for the last six years have collected only about 350 phrases and 1000 words of the Puloth language; but as my present station is only 30 miles from Ilorin, one of their capitals, I hope to be more successful hereafter.

T. J. B.

(TO BE CONTINUED.)

THE HEATHEN MAIDEN.

Read at the January concert of the North Congregational Church, Portsmouth.

Where waving palm-trees fling their gentle shade,
Athwart the plain, 'neath India's burning sun,
Amid her kindred, dwelt a heathen maid,
Their fairest and their best beloved one.

Far from the sunset shore, across the wave,
The noble vessel bore the man of God;
He came to preach of Him who died to save
The soul from paths by Death's sad footsteps trod:

In the strange land he breathed the Saviour's name;
It fell like marvelous music from his tongue.
Fresh from their idol worship many came,
To learn the name by countless angels sung.

And with the throng that gathered at his feet,
The heathen maiden sat to hear the tale:
Spell-bound she stays, though faithless friends entreat,
And threats of parents turn her young cheek pale.

She caught the story of the Saviour's birth;
A sudden thrill ran wildly o'er her frame;
She listened to his life of grief on earth,
And pitying tear-drops to her eyelids came.

Transfixed she lingered on the mountain, where
He stood in robes more glorious than the light;
And in Gethsemane heard his anguished prayer,
The while his blood bedewed the shuddering night.

She knelt beside his cross on Calvary;
Her soul grew faint, and human strength gave way;
She stood amazed, with those who went to see
The place where once the risen Saviour lay.

Where now are those dumb gods she loved of yore?
She only sees the bleeding Crucified!
"Was it for me," she murmurs o'er and o'er,
"For me the blessed Saviour suffered, died?"

Yet while she weeps in penitence, the wrath
Of angry parents lowers above her head ;
She shrinks affrighted from the thorny path,
Which they who follow Christ must learn to tread.

From friends and idols it is hard to break ;
Aid her pain her Saviour seems to call ;
A voice within her whispers, " For his sake,
Who gave his life for thee, oh ! leave them all."

" Sharper the crown of thorns that Jesus wore,
Than those that pierce thy feet; more cruel far
The mockings and the heavy cross he bore,
'Than all the threatenings of thy kindred are."

Triumphant hour ! Her fervent prayer ascends ;
From faith-lit eyes the clouds of fear depart ;
Low at the cross of Christ she meekly bends ;
At his dear feet she lays her broken heart.

Across the wave the happy news hath flown ;
The listening church receives the welcome word ;
The blessed angels, harping round the throne,
Hymn their new joy with rapturous accord.

Oh ! if a heathen such rough ways hath trod,
That Christ's sweet call of love might be obeyed,
Strange that our feet should fail to " walk with God,"
Where there are none to chide or make afraid !

Portsmouth, January, 1856.

HISTORY OF OUR MISSIONS—(CONTINUED.)

CLAY ASHLAND.

Missionary, J. T. Richardson. This is a new town, but bidding fair to become one of the most influential on the St. Paul's River. It is the growth of the last two years. The church have a new, neat house of worship, erected at the expense of the members. A flourishing day school, with forty-two scholars is in progress under our direction. Our missionary refers to a most pleasant season of religious interest, in which he says the Lord "gave energy to his word in a manner such as had not been witnessed there before." "This," he continues, "is a most inviting field for missionary operations; we have free access to the heathen, and they are saying 'bring God palaver to our towns; take our children into your schools and teach them God's book.'"

Bro. Clark, on his way to Yoruža, thus describes a scene in which he was permitted to mingle, at this station:

"It was my pleasure to be present on the Sabbath, at Clay Ashland, and preach the opening sermon of the nice framed house, just built by the industry and at the expense of the prosperous and zealous little church. It was filled to overflowing, and numbers without could not enter. After preaching, I enjoyed the privilege of baptizing, before a large and interesting congregation, four youthful converts, who, as they rose from the water, came up straightway, singing praise unto God. Ah, my brother, it is not often we witness just such scenes in our favored land. See the noble stream—the waters troubled—the wilderness around—the gazing, admiring multitude lining the elevated banks,—then those precious youths descending the stream—buried—rising from the grave, shouting, praising God, then hear those strains of music, as they rise to join in song the chorus of the skies,—then behold a day, bright and

beautiful, one perhaps that months before had not seen, when the sun seemed to come forth to adorn the scene, and honor the occasion,—at last, let your eyes, by faith, rise higher to the courts above, and there see angels, seraphs and Christians, gazing with delight upon the rapidly passing view—and you may have an idea of what transpired in the wilderness of dark, benighted Africa, on the banks of the St. Paul, Lord's day, about 1 o'clock, July 30th, 1854.—But the day closed not with this scene: We returned to the church, and there, after preaching by Brother Richardson, sitting around the table of the Lord, partook the emblems of his broken body and shed blood. Thus closed the religious exercises of this interesting Sabbath, one, I have reason to believe, which will exert a favorable influence upon our cause.

During the year *five* have been baptized.

NEW KENTUCKY.

Here a new church has been formed. Says our missionary, Brother Richardson: "The members at Kentucky, to which I referred in my last, have been constituted into a church, with, I believe, thirty or more in number; and some forty or fifty children are found in the settlement. Brethren Davis, Roberts, Cheesman and myself attended to the constitution of that church and the ordaining of three deacons."

VISITS OF SPECIAL AGENTS.

REV. ELI BALL. In December 1851, Rev. Eli Ball, an agent of the Board, sailed from Savannah, Georgia, for Liberia, on a mission of inquiry and supervision respecting our missions in the colony. There were various questions relating to missionaries, stations, plans for future operations and incidental matters upon which the Board needed fuller and more accurate knowledge than could be gained from the letters of the missionaries. It was expected too, that the presence of an agent of the Board,

charged with the supervision of the mission, would impart renewed energy to the labors of our brethren, and harmonise all their exertions to the one great end, the speedy evangelization of Africa. In many respects brother Ball was admirably suited to the work thus assigned him. To ardent piety, exemplary self-denial, and special concern for the salvation of the African race, there were united in him great patience of labor, an observant mind, attention to minute circumstances and details, and a bland and courteous manner that commended him at once to the affections of those with whom he had intercourse.

In their report of 1853, the Board say:

"Our agent, who visited the coast, remarks:—It is truly gratifying to me, to see the growing interest that is everywhere apparent in the African Mission. * * In whatever light the African Mission is viewed, it presents an interesting aspect—an encouraging enterprise.

"There is one view of this mission which, to my own mind, is peculiarly encouraging and interesting. I refer to the *prospective influence of the mission upon the natives of Africa, particularly in the colonies upon the coast*. The advantages of our American colonies, made up of the free people of color from the United States, in civilizing the natives, must, I think, appear obvious to all who reflect duly upon the subject. These colonists go out from among us civilized, and many of them are Christians. They settle on lands purchased of the natives; they build towns and cultivate their farms in the immediate vicinity of the native tribes, so that these civilized natives see displayed before their eyes daily the advantages of civilized habits of life, and the blessings of the Christian religion. The government of Liberia looks directly to the welfare of the natives. It allows them to remain upon the soil which they have sold to the republic; it has suppressed many of their cruel superstitions; it has corrected and punished many of the crimes by juries; and it encourages, as far as it has means, schools for instructing them in useful learning. This, surely, is a very important and useful auxiliary to the gospel. It is to our missionary plans what

John the Baptist was to Christ, a forerunner.

'Equally important and useful to the republic are Christian missions. The colonies are yet in their infancy, and they are not at this time, nor will they be for some years to come, able to sustain a useful ministry among themselves without foreign aid. Nor can they yet support competent school teachers, unless our missionary societies select and sustain them. This we are doing to some extent, and in all these provisions and labors the natives share equally with the colonists.

'The result of this combined effort for the aborigines, is cheering to the friends of the African race. Already the natives living within the colonies feel and acknowledge the superiority of the civilized and Christianized colonists over themselves. Parents wish their children to be taken into the families of the colonists, and instructed in the arts, learning, and religion of Americans. Although the natives reform but slowly, owing, as I conceive, to the popular superstitions among them, yet *truth* is making advances upon their minds, and the rising generation will show it. I did not converse with a native upon the subject of schools, the advantages of civilized life and the gospel which we preach, who did not admit all that I said. They take no methods to resist the light that is breaking in among them, and sure I am that it will, ere long, shine away all their darkness.

'Scores have been converted to Christianity, and there are several native churches, which evince a good degree of piety and improvement. Some natives have become magistrates, some school teachers, and some preachers of the gospel.

'If our mission plans can keep pace with the increase of the colonies upon the coast, and be so arranged as to have a particular aspect to the native tribes, no mission will, I must believe, be more prosperous.'"

The results of this visit of brother Ball were so beneficial that the Board decided to send him out again during the summer of 1853, and he was arranging for the voyage, when, (in the language of the report of 1854,)

"His work on earth was cut short by the mandate of his Divine Master, whose

will it was that the toils of earth should be exchanged for the employments of the heavenly world. His death was a sad event to the friends of missions, and especially to the friends of African evangelization. But it was an event ordered in wisdom and rectitude, and this is our consolation, that he who reigns over all, when he takes away one instrument can provide others, and that he will make all things work together for good to them who love him; to them who are the called, according to his purpose. We rejoice, too, in the divine goodness which permitted our esteemed brother so long to live, and so usefully to labor. We will earnestly pray that others, like-minded with himself, may be raised up to engage in the world's evangelization."

We hope hereafter to furnish to the readers of the Commission a biographical sketch of this devoted servant of Christ.

The importance of carrying out the design thus interrupted by the death of this deeply lamented brother, caused the Board to look around for some other person suitable for such an agency.— Their attention was directed to

REV. JOHN KINGDON, OF BALTIMORE.

"He had been connected for several years with the English Baptist Mission on the island of Jamaica, and his experience in missionary work qualified him to perform the duties of the special agency. In addition to his explorations on the western coast, he was requested to pass by the way of London, to secure a ready transmission of supplies to Yoruba. Passing along the African coast, he visited Sierra Leone, and most of our stations in Liberia, attended the associational meeting at Edina, and had returned to Monrovia, to take the steamer on her downward passage to Lagos, that he might fully carry out the object of his mission. There he was stricken by the fever of the country, and in a few short days was borne to the grave. His heart was in his work. It was difficult to repress the constant purpose to do more than his physical strength allowed. His appointment was not in vain. He infused new life into our missionary work, cheering the hearts of our brethren who are toiling in the field, and now

doubtless, from the bright elevation he has reached, he looks, and will look with interest, such as heavenly beings alone can know, upon the growing triumphs of the Redeemer among the sable tribes of Africa."

We have now brought down the history of our Liberia Missions to the close of the period embraced in the report for 1855. The report for 1856 has already been given to the readers of the Commission. They have thus "a bird's eye view" of what the Lord has done through us in that interesting colony and among the surrounding natives.—We feel encouraged by this review to renewed energy in the prosecution of our work.

Our Missions.

CANTON—CHINA.

Letter of Rev. R. H. Graves.

The following letter conveys the pleasing intelligence that Brother Graves has arrived safely at Canton and entered upon his missionary labors. We trust that much earnest prayer may go up for him and his collaborators.

The Houqua, after a voyage of 114 days, anchored in Hong Kong harbour, on August 12th. After stopping for a day under the hospitable roof of brother and sister Johnson of the Missionary Union, I came up to Canton where I was welcomed to China and to the work of the gospel by brother and sister Gailard.

I have been agreeably disappointed both in China and the Chinese. The more I see of the people, the greater interest do I feel in them. There are certainly some excellent traits in their character; such as their good nature, their readiness to assist one another and their great respect for the aged.

Everything around me makes me feel that I am in a land of idolatry. One of the greatest sacrifices a missionary has to make in coming here is the loss

of the Sabbath. I had no idea of what this would be before I left America. Though I try to make the Sabbath as different as possible from the days of the week, yet when I see the junks loading and boats passing up and down the river ;—when, in going through the streets, I see all busy and active, the mechanic at his work, the merchant at his shop, and the coolie carrying his load, just as on any other day, it requires a constant effort of the mind to feel that it is the day of rest.

Although the Chinese do not set apart a seventh of their time for religious services, they are by no means deficient in worship. At every door may be seen a little niche in which incense sticks are almost constantly smoking and lamps burning. Besides these, in many shops there is a large painting of some being; before this a lamp is kept constantly lighted. In the streets and in the fields are little stone idols, before which incense sticks and tapers are burnt. The people who live in boats burn incense sticks, and firecrackers and throw lighted paper into the river every night. You may often see large boats lighted with long rows of lanterns, floating down with the tide, those on board making all the noise they can with drums, flutes and gongs. Thus we are reminded day and night that we are in the midst of heathenism. O when shall this great people be led to cast their idols to the moles and the bats and to worship the only true God!

The narrow streets of the city are crowded with human beings of all ages and classes, jostling one another as they pass to and fro. It is painful to see a woman with small feet, her face pale and emaciated, while a lusty child is strapped on her back, trying to make her way, with tottering steps, through these thoroughfares. When looking on these multitudes the thought of eternity is fearfully solemn. What a vast moral wilderness, without a single green or cheerful thing on which the eye can

rest. O that the young men at home could be here for a single week and see this mighty harvest fast ripening for eternity! O that they could hear the bitter wailing, and mourning, lamentation and wo which will arise from the millions of China at the last day! I am persuaded that many would be forced to say, "Lord, here am I; send me" to preach the unsearchable riches of Christ among the Chinese.

Young Seen Shang preaches once every week day and twice every Sabbath. Some of his hearers are very attentive and seem anxious to understand the gospel. I go to chapel every day with brother Gaillard and am beginning to be able, though with broken accents, to invite the people to hear the preaching of the word without money and without price.

Pray for us that the word of God may have free course and be glorified.

SHANGHAI—CHINA.

Letter from Rev. T. P. Crawford.

July 30, 1856.

We are entering upon a fearful famine. It has not rained here since the 1st of May. This great plain is the stay of all Northern China for rice and cotton. The drouth is wide spread, commerce, on account of the rebellion, is stagnant, money scarce, provisions high, and thousands out of employ.—Millions of the people live from "hand to mouth." The sufferings of the people must become before next year beyond description. What the effect will be in a political and religious point of view, God alone foresees. There is no prospect of rain soon. Mrs. Crawford is just recovering from a spell of two weeks. It was not severe. Bro. Yates is still very feeble; he has not yet decided whether he will return in the fall or not. My throat seems to have recovered, though I think it best to be a little cautious. Our mission business goes on just as usual, and nothing in this re-

spect has occurred during the month worth relating. Times are very hard. A foreign Hong broke the other day and others are expected to break before the end of the season. The Mexican dollar gets worse instead of better. It is now only worth 67 cents. The people won't have it; it is no go. Sycee is still worse. The rebellion seems to be doing something, but we cannot tell precisely what. A change is coming over us, let us hope it will be for the furtherance of the gospel of Jesus Christ.

Extract of a Letter from A. B. Cabaniss.

Though there is much commotion and alarm among the Chinese, we are quietly pursuing our mission work. We think the gospel is gradually taking root here, and we receive some encouragement in our labors. We are all in tolerable health at present, with the exception of Brother Yates, who is feeble though he goes about.

I am still permitted uninterruptedly to continue the study of the written language and begin to feel that I can acquire a knowledge of it.

MONROVIA.

Letter from Rev. John Day.

MONROVIA, Sept. 9th, 1856.

I sit down to inform you that the seminary is now up. It is a most beautiful little house. Not equalled in symmetry and good workmanship by any building in Monrovia. It is plain and simple; standing on a base of stone, two feet above ground, jutting out a few inches, on which a moulding of brick inclines to the wall, from which the wall rises 10 feet to the joists. Between the joists of the lower and upper floors are 9½ feet. 15 inches below the top of the wall starts a brick cornice, which juts out 9 inches, over which the shingles extend 3 inches. The ends of the cornice project 2½ inches—these juts are connected by a string of bricks, leaving a space, a little dropped back, of a foot wide. That space is filled

with a moulding of plaster of Paris, with a star in the centre, and at each corner a beautiful rose—the roof, two feet below a square, has at the end large boards 7 inches wide, 2 inches thick, worked into a beautiful moulding, which makes a finishing most pleasing to the eye. There are 8 windows in each side, 6 windows in the back end, 2 in each story and 2 smaller windows in the garret, one on each side of the chimney. In the front end, a large door in the lower story, with glass on each side of it. Two windows in the upper story, and one large window in the garret.

I am now fitting up desks, benches, and a little pulpit, and shall commence school there the first of next month. I shall venture to draw on the appropriations for what is absolutely needed, and hope the Board will sustain the school for a few years, even if many other things must be neglected. A pious, well instructed ministry is of vital importance to this mission, and to the Baptists of Liberia. That an ignorant ministry will do for an ignorant community is preposterous, only needs observation to demonstrate. It is the blind leading the blind. But what am I saying? and to whom? You have often had that well instructed mind of yours taxed severely for arguments to convince an erring, ignorant people of their wrong. Could you hear the sagacious questions often propounded by the poor heathen, and the difficulties raised by the Mahomedans, you would see at once that a missionary needs a well-furnished mind. And to instruct the poor Liberians, the mind should have the grasp of a Lion, and the tongue of child. Strong arguments, and plain, simple language are required for the masses.

There are three young preachers in Sierra Leone ready for this school. One pious youth, baptized by me last November, made application to me to-day. I admired his modesty and diffidence.

I have had my eye on him as an humble and pious young man. But to-day is the first time I have known he thought of the ministry. His feelings are so much like my own were, that I cherish very high hopes of him.—Another baptized at the same time, Cornelias Brown, is a very hopeful young man. I expect to take him. A man from Georgia, a young preacher of some promise, I have agreed to take. He has a wife, but will be supported 6 months by the Colonization Society. I have promised him some help for 12 months after his time is out. I wish to turn his mind to the study of the Divine character, and to such things as will give direction to his mind, and hope eighteen months' study will enable him to serve God in his calling. I have agreed to take a young Congo preacher, and other native young men. One preacher from New Virginia, and several from the lower counties.

Thus you see 10, at least, will at once need support, and the smallest amount that will support them will be \$900. The Presbyterian institution allows for each student \$150, which would, for the same number, require \$1500. But I will make \$900 do. Now is the scarcest time for food I have ever seen in Liberia. Rice, now in its season, is \$2 a bushel, \$1 25 is the usual price. I have bought \$112 50 worth of goods, and shall send out to buy rice, and employ some in cleaning and planting.

Be assured, I will do the best I can in all matters and things relative to the mission. We are rejoicing over one sinner who is rejoicing in the hope of the glory of God.

Letter of Rev. J. T. Richardson.

August 13, 1856.

Yours of the 22nd of May has been duly received—it reached me to day—and as the vessel is on the eve of sailing, I only have a few moments left to make a short reply.

It affords me pleasure to learn by yours that I am not forgotten by you.

In regard to the Mission lot, I beg leave to say, that it is already considered the property of our Board, from the fact that we have made the necessary improvement by building a house, which gives the Board a right in fee simple. Bro. Day informs me that, as agent for the Board, he holds a deed.

My aim is, and has been for many years, to preach Christ and Him crucified, by example as well as by precept; and what you say in relation to a high stand, &c., is thankfully received; and it shall be my aim, the Lord helping by his divine grace.

Aug. 14th.—This morning I was invited by our esteemed Bro. Day, to take a look at the school edifice that is being erected in this city; and I am pleased to say to you, that it will reflect great credit upon our denomination. I have been told by Bro. Day that the amount allowed to build said house is \$1000. I am sorry it is not sufficient to complete the building. My pride of a particular kind has been much increased. I mean, I am proud of our denomination, and the rapid progress we are making. I know the Board will do all they can for its completion.

GREENVILLE.

Letter from Rev. R. E. Murry.

June 30, 1856.

Since my last a commissioner has been about forty miles into the interior to confer with a friendly chief called "Joe Weah." He arrived at his town on Saturday. The next day, (Sabbath,) the chiefs began to assemble, but "Joe Weah" told them it was Sunday, and all business must be laid aside 'till Monday, which the others readily agreed to. He was taught this by our commissioners in the early part of '54. It was gratifying to me to discover such readiness on their part to observe the Sabbath. They expressed the strongest desire to have their children taught to read. We are looking for "Joe Weah" and a number of Bushmen next

week. It will afford me a fine opportunity of telling them the story of the Cross. There will be a large gathering of all the neighbouring tribes to see the old man. He promises to open the old road through the Sinoe to the Bush country. Should this be the case, I hope to be able to return his visit. It may be that all the evils of war will be over-ruled for good.

SIERRA LEONE.

Letter of Rev. H. P. Thompson.

WATERLOO, June 23, 1856.

The following letter to Bro. Bowen, which has been kindly placed at our disposal, presents some encouraging facts relative to our Sierra Leone Mission.

Presuming that you and your dear wife will have arrived safely at home ere this reaches America, I feel great pleasure in writing a reply to your kind letter of June 12. As you have requested me to detail all my special wants, I commence first with regard to chapels.

We need at Waterloo a good substantial board house as a chapel and school-house, say about fifty feet long and twenty-four feet wide. At present we have only a shabbily-built house of sticks and mud that can hardly hold fifty persons. I am sorry that your ill health prevented you from visiting my station, as it would have enabled you to see the necessity for such a chapel, and assisted you in giving your opinion to the Board relative to what is necessary to the prosperity of the cause of God among these poor heathens. The spot I have chosen has been, I am told, contemplated as a building site by other denominations, but they have been deterred from building by the gross superstition that prevails among the tribes; and, therefore, these poor ignorant people have been left to themselves to attend the places of worship, at a distance from them, or not. But now I may truly exclaim, with wonder and astonishment, "What hath God wrought?" He hath done many wonderful things. The name of

Jesus hath wrought an increasing desire to know more of Him; His love to poor sinners hath filled them with astonishment; and when they are told of their miserable and guilty state as sinners, and the willingness of God to pardon them through Christ, they, I mean many, are brought to ask, "What shall I do to be saved."

This is the place, I think, at which the long neglected church of Christ will take its rise and spread like leaven on this part of Africa, and I doubt not of success so long as our Christian friends all over the world will, with earnest desire, beseech the King of Heaven to extend the glorious light of the Gospel to our poor countrymen, the heathens. Those who were formerly contented to live without marrying are now earnestly desiring it; those who were willing to serve idols are forsaking them and flocking to the house of God. Is not this a great encouragement?

But do not imagine, my dear Bro., that in the midst of this glorious news I have a calm sea to ride upon. My ways have been crowded with many a piercing thorn, but the rougher my path is the more it teaches me to look to the Strong for strength and for grace to help me in every time of need. Yea, I am willing rather to wear out than to rust out, so that all I do may be done to the honour and glory of God and for the saving of souls.

Our little house is generally crowded, and so poor are they, that they are unable to get more seats. I am labouring to establish a school. At present we have about fifteen children. A bell would be of great service among them.

We cannot employ any school teachers under the rate of twelve and a half dollars per month, and a first class teacher could not be employed under \$16 per month; neither can any other but churchmen, or Wesleyans, be obtained.

School books and hymn books, for the church, are greatly needed, both in

town and at Waterloo. Bibles and Testaments are scarce.

LAGOS.

Letter from Rev. J. M. Harden.

August 28, 1856.

I neglected to write to you by the last mail because I had been very ill and had nothing to write of any importance. I am somewhat patched up so that I can attend to my business in this sink of iniquity; and if I only had the heathen to contend with, I believe that I could find much encouragement in preaching to them. But they are surrounded by a company of Sierra Leone people, who, for the most part, are far worse heathen than those who worship wood and stone. * * *

Sometimes my hopes are exalted, and again they are depressed; but still I do not despair of doing good among them. I hope also to be more impressive when I shall be able to speak unto them in their own mother tongue, which I am beginning to do, though with great diffidence. I beseech all the churches in the Southern Baptist Convention to help me to pray for the conversion of this poor people. Enclosed I send you one pound sterling to aid in defraying the expenses of printing Brother Bowen's Yoruba books. May the Lord grant them abundant success. Please give my love to all the churches.

IJAYE.

JOURNAL OF REV. W. H. CLARK.

Visit to Iroo—Preaching—Decrease of the War Spirit.

IJAYE, Aug. 15, 1856.

My absence from Ijaye during the past week on a visit to Iroo in the East, prevents my writing at length this month. I suppose I cannot give you anything more interesting by this mail than an account of that visit.

Aug 7.—Preparing this morning for a visit to Iroo. Started about 11 o'clock, escorted out of town by the prime messenger of the chief, who, though he

would not assume anything like the responsibility of my visit, manifested his willingness by this act of courtesy.—Passed through a beautiful farming country, charming to behold. Here and there rises before you a small conical mountain; on every side are seen smiling farms spread out on the rolling lands, checkered with the noble palm, and occasionally enlivened by the green growth of a garden of plantains. Several miles from Ijaye, passed through the ruins of a large town, destroyed by the present chief of this town in league with other towns. In many directions were to be seen the marks of desolation. Soon nearly all this once inhabited spot, will be in a state of cultivation.—Reached Fiditi early in the evening, a small town paying tribute to Ijaye, and after taking some refreshments, called on the chief. Preached a short time to a crowd eager both to see and hear the stranger. As I concluded, the kind old man exultingly said, as if with gratitude to God; other towns are large and swelled up, but though his town was small, the Lord had kept it. Supposed population, over two thousand.

Aug. 8.—Rainy morning. Between 8 and 9 o'clock began our journey on an old route, now abandoned, and almost impassable, except by one acquainted with the road. Such a guide we had who led the way for 12 or 15 miles, clearing the way as he went. But for him we should have been foiled. A razor was kindly accepted by him as compensation for his services. About four o'clock the rain commenced falling, as we were passing through the heaviest African forest, and continued for an hour or more. We were in the depth of this forest as the sun shone out, the rays touching the tops of the trees. It was nearly night when we reached the other side of the river Obba. As we entered the farms six miles were before us under gentle moonlight. It could not be avoided, we must enter the town by night. We entered the gates entire

strangers, without any recommendation and announced my object to the keeper of the gate. Though he was taken by surprise, and at a loss what to do, he yielded to my solicitation, and gave me a little room not quite large enough for me to stretch myself at full length. A few hours found us all in repose.

Aug. 9.—Arose somewhat refreshed. A gloomy, disagreeable morning. Very early crowds were pressing to the farms, with an occasional pause to satisfy their curiosity. After customary delay, I was escorted to the chief's residence, passing the usual routine of crooked streets and mud-walls, and left at the entrance of the royal yard. What first attracted my attention was, two mud-idols seated on either side of the doorway, said to be guardian deities. Here flocked around us crowds of children, forming a semi-circle, four and six deep. If one became affrighted, a hundred panic-struck, would scatter. In a quarter of an hour the attendants of his majesty cleared the way, and preceded by his cushion-bearer, the old chief wheeled from us to the left of the door, and seating himself a few paces off, ordered our presence. I found him to be an aged man, perhaps seventy years old, with not a tooth, that I could perceive, a pleasant countenance, and kindly disposed. His principal men were upon his left. My orders were not to salute the chief personally, but through his appointed officer. This I complied with, but the result proved rather diverting as we all became very friendly, like old acquaintances after a long separation, not a few joining in the talk. I stated my object, and preached as the occasion justified. A Mahomedan from Sierra Leone, come rather late, saluted me in English, and requested me to preach to the people, which I had already done. He suggested, rather prematurely, the propriety of my building in the town. This would be a welcome step. After an agreeable interview, I was conduct-

ed to the most filthy yard, unworthy to be classed with a hog-sty, which I refused on the ground of my health.—This had the desired effect, and comfortable lodgings were soon found. Here I preached to both heathen and Mahomedans, each in turn pressing the other by argument, to take the initiatory step in receiving the work of God. This evening took a partial survey of the town. Hundreds, and perhaps, I would not err, should I say, at one time, thousands crowded after us.

Aug. 10.—Sabbath day—confined in doors. Preached several times to-day to crowds of attentive hearers. Numbers have been in attendance all day—of course through curiosity. An interview this evening with our host, the chief man of the house. They can date back the building of their town, about two generations. Six years ago it was nearly reduced to ashes, and has not since regained its former greatness.—The old men expressed desires for peace, and listened with attention to the preaching of the Word. May the Lord lead them into the light of His truth.

Aug. 11.—A gloomy morning. About 11 o'clock called on the chief, whom I found reclining in the door of his reception room, fronting a small open space, on either side of which were covered porches for the reception of visitors. In front of the whole was a large court. Behind him were his wives, on his left, officers of State, &c., on his right a number of his subjects, and on each hand an interpreter. I drew near to him, in the presence of his people, and explained the object of my visit. It will not do for me to give an exact description of the scenes as it would be regarded by most persons as the exaggeration of enthusiasm. A few words will suffice. The chief requested me to preach aloud to all his people.—I began with the Bible before me, and gave the longest and most minute discourse I have preached in the country. It was listened to with marked attention,

and comprehended with considerable accuracy. I then told them to ask any question they saw fit. Our interview was free and easy, and lasted about 2 hours. To those who came after the conclusion of my remarks, an explanation was given by one of the interpreters. Such, for instance: Sin was brought into the world by the devil, who deceived our first parents, but that Christ had come to destroy sin, that he was killed for us, and there was now no more need for sacrifice. To me this was one of the *grandest times* of my life. Oh, how precious to preach to the dying heathen, “the glorious gospel of the blessed God.” I remained two days more preaching and visiting, and examining the town, the locality of which I consider very unhealthy. A third visit to the chief was interesting, and, I trust, attended with profit. Some suggestions respecting the improvement of the health of the town were well received.

Aug. 14.—After a long day's ride of forty-five miles, reached Ijaye, about sun-set; found all well, and the chief in a state of rejoicing, in consequence of the return of his sons, who were taken prisoners in a late slave catching party. It seems a death blow has been given to the war spirit. All seem satisfied. A better day is dawning. The Lord hasten it.

Extract of a letter from Rev. A. D.

Philips.

IJAYE, Sept. 15, 1856.

This is the time for us to make a report to the Board, but owing to the inclemency of the weather, I have not been able to do scarcely anything, though my health has been very good. I feel that I could undergo as much exposure here as in America, but I am unwilling to risk it, lest I should bring on sickness.

During the quarter I have preached nearly, on an average, once a day.—Much of the time, when I was afraid to be preaching in the opening air, I have spent in visiting and talking to the people at their houses.

The Commission.

RICHMOND, DECEMBER, 1856.

THE PRESENT NUMBER

Of the Commission completes the first half yearly instalment of our labors for its patrons. If we may judge from the many encouraging letters received, and the favorable notices of the press, it has not failed to meet the expectations of its friends. It is gratifying too, to be able to state, that the list of subscribers is constantly increasing; though not so rapidly as is desirable, and as we had hoped it would. Will not each subscriber exert himself to send us the names of other subscribers, *with the money*? This last is an important item. We must pay the printer and the clerk, and incidental expenses. How can we do it unless we are paid by the patrons of the magazine? Our term are "*one dollar per annum; IN ADVANCE,*" yet we are already sending the Commission to quite a number who ordered it without sending the money, and who have failed to send it since. We hope all such will send what they owe at once. Gold, or Post Office Stamps are preferable to bank notes of less than \$5. But any good notes are preferable to nothing.—Dear brethren, send us subscribers and the money, and we shall be encouraged to labor yet more earnestly for your benefit.

P.

THE CONTENTS

Of this number will, we feel sure, repay an attentive perusal. Our first article, "The World Waiting for the Church," gives a rapid and graphic sketch of the agitations which are upheaving society—the eager longing after and restless seeking for *something better*—which mark the present era, and urges an appeal to the church to meet these cravings and efforts, which, it seems to us, must make the heart of the Christian

throb with an irrepressible desire to do more for blinded, misguided, yet hoping humanity.

"II." does not overstate the grounds for encouragement in the missions of the Board. In China, and in Western Africa, we have abundant reason for hope and labor. Central Africa is truly as a field waving in the richness of a luxuriant harvest, inviting us to gather in its fruits. The article which we copy from the Southern Baptist, is from the able and cautious pen of the Editor of that valuable paper. One of a series which he has published upon the subject, all of which are very interesting. In showing the "Fitness of the times for extending the gospel," brother Tustin does not deal in fancies, but in facts—facts pregnant with suggestions of high and solemn import.

The letter of sister Crawford transports us to Shanghai, and familiarizes us with the every day life of our indefatigable missionaries there. We think our sisters especially will thank us for the publication of this letter; and we trust it will excite in many a female bosom a more tender and prayerful sympathy with their sisters among the heathen.

"Central African Missions" is the second of a series of articles from the pen of our devoted and beloved missionary, Bowen. These articles will be read with intense interest by all whose hearts are enlisted—and who of our readers have not their hearts enlisted?—in the evangelization of Central Africa. They give us just the kind of information needed to impart body and shape to the general statements, (which have excited our wonder, as much perhaps as our credence,) regarding the Yorubans, and other inhabitants of Central Africa.

P.

THE BAPTIST STATE CONVENTION OF NORTH CAROLINA.

This was one of the most interesting and liberal meetings we ever attended.

It convened in Raleigh on Wednesday, November 5th. By the kindness of the Governor, the Commons Hall of the State Capital was tendered to the use of the Convention, and the greater part of its sessions were held there. The courtesy of the Executive of the State was the more acceptable, as none of the Churches of other denominations were tendered to the Convention, and, but for the use of the Hall, they would have been without a comfortable place of meeting, or else, a place for preaching when the Convention was in session. The Pastor of the Presbyterian church requested the Committee on Religious Services to send preachers to "preach for him" on Lordsday, and this was the "full extent" of the courtesy of those who are so fond of ringing the changes upon the "exclusiveness of Baptists."

We do not propose to write a history of the Convention, or even to give an abstract of its proceedings. Of some things however, we desire to make a permanent record—our readers know that the Commission is intended to live beyond to-day—because they are worthy of such perpetuation.

1st. Then, the liberality of the brethren was, so far as we know, unparalleled. About \$41,000 were contributed and pledged for various objects during the meeting. Two brethren gave, each, \$5,000 to a conditional subscription for Wake Forest College, and \$2,000, for a house of worship in Raleigh, conditioned on raising for that object \$20,000.—These brethren, we learn, gave, not long since, some \$7,000 each towards erecting a house for the church of which they are members. We know that in addition to the pledges given as above stated, they paid during the meeting, portions of the amounts raised for other objects. These brethren are wealthy, of course, or they could not contribute so largely. *But, from what we can learn of their condition, we doubt not, we have in our Southern churches many as wealth-*

thy, and not a few more wealthy members than they are. Why then are any of our enterprises cramped and crippled for want of funds? *Let the consciences of such answer.*—W.H.V.

While these pledges demand notice because of the largeness of the amounts and because it is so very encouraging to see the rich bringing offerings, corresponding to their wealth, to the treasury of the Lord, yet we doubt not there were brethren who gave only a thousand, or a hundred dollars, yea less, who exercised as truly a spirit of Christian liberality and self-denial in what they did, as these brethren. Every one seemed willing, nay anxious to do something, and many went "to their ability, yea, verily, and beyond their ability" in the estimation of a merely worldly prudence. In this we greatly rejoiced. For after all, while the magnificent donations of the rich are to be encouraged, and to be acknowledged with gratitude to God, we must rely mainly upon those of moderate means for the money needed in religious undertakings. The hard handed, hard working yeomanry—the people—are our best supporters, under God, and must continue to be until the power of the Gospel has attained a much greater triumph over the power of the world than has yet been secured.

2. It is worthy of record that while the brethren felt they had much to do for their own state, and that they meant to do it, yet they were not afraid to encourage efforts on behalf of others.—The morning session—the best portion of the day—of one of the best days of the meeting, was appropriated, by resolution of a previous day, almost exclusively to the agent of the Dom. M. B. and the secretary of the For. M. B. of the S. B. C., and the appeals of these brethren for aid was responded to by a contribution in cash and pledges, of over \$1000. Our brethren seemed to think there is truth in the declaration, "He that watereth shall be watered also himself," and we are sure that their subse-

quent experiences at the Convention will not cause them to change their opinion.

We sometimes attend meetings where the bodies in session are so much engrossed *with their own business*, that they have no time to hear an agent plead the cause of missions. They either give him no opportunity, or "hustle him into some corner" of time when there is no chance of doing justice to his subject, or when they, themselves, are resting from exhausting labors, and therefore do not attend. Not so our brethren in North Carolina. They gave us the prime of the day, and the ear of the Convention; and we think they would all admit they found their advantage in doing so.

3. Another remark and we close.—There was no "hobbyism"—the word is expressive though not classical—among the brethren. They were equally willing to hear of and to aid, Domestic, Foreign and State missions, the Education of the ministry, building of meeting houses, and publications. We do not mean that they aided each equally, but that they gave their attention to all, and aided each as it seemed to them to require. There were, so far as we found out, no Foreign Mission men—State Mission men, or Domestic Mission men. But a number, some two hundred, it was stated, of Universal Evangelization men. Jesus Christ's men. If the brethren of N. Carolina shall only continue to exemplify the earnest, liberal, Christ-like spirit manifested at the Convention in Raleigh, "the wilderness and the solitary place will" soon "be glad for them; and the desert rejoice and blossom as the rose." P.

THE HISTORY OF OUR MISSIONS.

We publish in this number, the concluding article of the history of our Liberia Missions. In our next number we expect to commence the history of our Chinese Missions; and when that is completed, the history of the Central

African Mission will follow. These also will terminate with the Report for 1854-5.

We believe that, if our brethren will read these articles continuously, they will find such manifest tokens of God's blessing upon the labors of our missionaries as will greatly excite their gratitude, and stimulate them to increased energy and prayerfulness for the salvation of the heathen. The opinion so commonly indulged, that the missions of the S. B. Convention have been peculiarly unprosperous and discouraging must be entirely uprooted by a knowledge of facts. God has blessed our efforts, not so much as was to have been desired, but far beyond our deserts, and as much as we had any reason to expect. Let us "thank Him, and take courage." P.

LETTERS OF OUR MISSIONARIES.

The communications from our missionaries, in this number of the Commission, contain encouraging information. The arrival of brother Graves, at Canton, in good health, is cause for devout gratitude to Him who "holdeth the winds in his fist," and stilleth the raging of the tempest. Our brother enters upon his work with a devotion intensified by the scenes of idolatry and degradation around him. Will not all our readers unite in earnest and persevering prayer for the preservation of his life and for his abundant usefulness?

The Journal of Rev. W. H. Clark reveals new aspects of interest and encouragement in Central Africa. The truth is, that in every direction, our missionaries there find tens of thousands ready to receive the Gospel. What shall they do? The little band, by the utmost possible exertion, can reach only a very small portion of those who are accessible to Christian instruction. WE WANT MORE MISSIONARIES FOR CENTRAL AFRICA. WHO WILL GO?

From Monrovia we have the cheering intelligence of the completion of the Semi-

nary building. We may state here, however, that it is found to be too small, and that brother Day asks for an additional appropriation of five hundred dollars for its completion. Reader, will you not send us an extra contribution towards meeting this request? The funds of the Board are burdened to about as great an extent as can be met. We need, very much need, an increase of funds.

From Sierra Leone we have much to encourage us. Recently established as is our mission there, we are already permitted to witness tokens of the Divine favor. A successful mission at Sierra Leone, will exert a most salutary influence upon all our other African missions—especially those in Yoruba. If we had an efficient, intelligent church there, our brethren could easily secure, from among its members, assistants for their work in Yoruba, far preferable to any that can now be obtained.

O what Christian can read the cheering news which, issue after issue, we publish in the Journal and Commission without being filled with gratitude and joy, and excited to more fervent prayer and increased liberality to spread the news of salvation in China and Africa!

"Fly abroad thou mighty gospel!
"Go and conquer, never cease!"

P.

Other Missions.

AMERICAN BAPTIST MISSION UNION.

Maulmain.—Dr. Wade writes from Maulmain, July 18, that the number of pupils in the Theological Seminary is now 48. They are all young men, of much promise. Dr. Wade expresses the opinion that if the funds cannot be secured to sustain a foreign ministry among the Burmans and Karens, the next best thing to be done is to support vigorously a large and thorough theological school, so that all among the native Christians whom the Spirit of God inclines to the work may be fully in-

structed in the truths of the Bible, that they may be able ministers of the word of God, qualified to lead the churches in matters of faith and practice, without the supervision of a foreign teacher. "I feel confident that the course of instruction now pursued in the school will, with the grace of God, qualify many of the pupils to do this, provided the school is enabled to carry out the plan of instruction we have adopted." [*Macedonian.*]

Rangoon.—We learn from Dr. Dawson, July 18, that Ko En, the native pastor, had baptized the preceding Lord's day, a young woman of British parentage. The ordinance was witnessed by an unusual number of natives.

A careful investigation as to the number of church members actually connected with the Rangoon Burman church results in showing that the whole number in good standing is not over fifty-five. The whole number baptized in connection with the Rangoon church from 1813, the beginning of the mission, to June 1856, is 227; received from other churches 25; dismissed 92; died, excluded or suspended, during the same period, 60; persons not regularly attending worship, 29; members who cannot be found, 17; some of these may be in various parts of the country, but their present abode cannot be traced. The materials for forming the new register were very defective, and errors may yet appear. But one Burmese Christian, who walks worthy of his profession, resides at Kemmendine, and three or four at Pazoondoung. At Kaubet, thirteen or fourteen native Christians frequently hold meetings for worship, and have always appeared well when they have been visited.—*1b*

Hentlada.—Mr. Crawley, under date of July 16, reports the baptism of another Burman. The Burmese church at Hentlada now numbers six—five males and one female. An assistant with two converts had recently visited the two aged members of the church residing at Obo. On their return they gave a good account of the two brethren, and of the manner in which their preaching had been received.

Mr. Thomas writes that the normal school, in connection with which he is much employed in the rainy season, besides preaching almost daily to visitors, numbers twenty pupils. As many more were sent back to the jungles, because

there was a lack of means for their support. The school is one of great interest. "Most of the scholars 20 months since were in heathen darkness. Within that period they have been hopefully converted, and have learned to read and write," and are now employed in attaining knowledge of a more advanced character. Some of them have families which they have left behind, in order to be at Henthada that they may become prepared to preach the gospel. Both the school and many of the native preachers are supported by the contributions of friends in Burmah. There are pleasing indications of spiritual prosperity in some parts of the Henthada field, and the hope is warranted "that more will soon be numbered among the people of God."—*Ib.*

Germany.—Mr. Oncken writes from Basel, Switzerland, Sep. 12, as follows: "I have attended during the summer, the Conferences of three associations; that for Prussia, held in July at Berlin, for the north-west, at Halsbeek in August, and for the south and middle states, at Zurich in the present month. A spirit of sweet harmony characterized all the conferences. Our present financial emergency too was pressed on the attention of the brethren, and I do not doubt the churches will do their utmost to sustain the mission.

"To-morrow I proceed to Muhlhausen, in Elsass, where a church is to be organized. From Muhlhausen I go into Wurtemberg, where we hope soon to receive considerable additions. On the 21st inst., I anticipate being at Frankfurt and Offenbach, with a view of forming a church there also, and on the 28th inst., with Bro. Kobner, at Barmen, when the new chapel will be opened.—In the ensuing week I purpose visiting Amsterdam and Rotterdam, as at the latter place several believers have been waiting for some time to be baptized. After having spent two or three weeks at home, I shall start, towards the close of October, for my begging tour to England and Scotland, from which I fear, I shall not return till February, 1857."—*Ib.*

Baptism of the mother of a native preacher.—While prosecuting his preaching tours among the villages, Mr. Ward returned occasionally to Gowahati to spend the Sabbath. On one of these occasions he had the pleasure of baptizing the mother of the native preacher.—*Missionary Magazine.*

Church organized at Varel.—Mr. Oncken writes that on the 19th of June he went, in company with Messrs. Remmers and Haese, to Varel, to aid in the constitution of a church.

For many years my prayer for the salvation of my native town was apparently unanswered. But often when a desired object seems farthest from us, it is nearest. Even in Varel the Lord is beginning to reveal his power, and there is a shaking among the dry bones. Here, where fifty-six years ago I first saw the light of this world and where I spent my youth far from God, to-day I was to have the joy of founding a house—not such as I wished in the days of my childhood, a house made with hands—but a temple of God, built of living stones, selected by the great Builder himself. My heart was filled with inexpressible gratitude, when, on the 20th July, I was permitted to form the brethren here into a church, and to induct their chosen pastor, Br. Haese, into his office by the laying on of hands. The Lord continue to lift up the light of his countenance upon the little church, and grant it continual increase.

Macedonian.

New Church at Seefeld.—On the 23rd of July a church was organized at Seefeld, where the Lord has crowned the labors of his servants with his blessing. The conference of the Baptist churches of north-western Germany was held this year on the 23rd and 24th of June in Elmbeck. On the 22d July a conference was held also in Halsbeek.

In no other part of Germany has the gospel won greater triumphs than in Oldenburg, where many privileges are conceded by the government, and we experience much forbearance. Not only are our six churches suffered to exist unmolested, but they are also free from all oppressive enactments.—*Ib.*

The Miller's child and the Testament. Mr. Ansti of Schönwiese, a German colporteur, gives in the *Missionsblatt* for July an interesting journal of a tour performed for the sale of bibles and religious books,—from which we translate a few items:

Love-feast—Baptism at midnight.—On Monday, March 24, went to Rossitten to a love-feast. The company, numbering about thirty, had singing on the way, and found brethren and friends from all the stations and from the church in Stolzenburg. The room was

crowded, and we had a blessed day. We spent also the greater part of the night in prayer and singing, in conversation and speeches, and in making collections for the mission. About midnight four souls were admitted by baptism into the church. One of these was a farmer's daughter from Cromartzeu, a town which has long inspired hope. Doubtless more from the same place will in like manner follow Christ. Our faithful Saviour prepared for us a joyful occasion. Bless the Lord, O my soul, and all that is within me, bless his holy name. It was hard to part. Instead of the crowing of the cock and the watchman's call, we should rather have welcomed the sound of the trumpet, summoning us to the marriage supper of the Lamb.

Through divine mercy, I have been permitted the present quarter to preach the word thirty-four times in different places. I have made some hundreds of visits with a brother, distributed full 1,000 tracts, and put into circulation 96 bibles and 60 testaments.—*Id.*

China.—An interesting religious awakening has occurred at Canton, in connection with the hospital of Dr. Hobson, of the London Missionary Society. This hospital generally numbers about forty patients. During the closing months of the last year, an unusual interest was manifested in the morning prayers, and other services. The attention of the people and their earnest inquiries greatly encouraged the missionaries and assistants. The patients in the hospital were often heard repeating portions of Scripture, and the colporteur was sometimes seen explaining the truth by night to a listening group. Inquiry meetings were held for several weeks, and in the month of December twenty offered themselves as candidates for admission to the church. Ten of them, seven men and three women, were accepted, and on the second Sabbath in January joined with the people of God. The other ten were advised to continue longer under preparatory instruction.

The German mission stations over against Hong Kong, are an object of much interest. The remotest of them is about a day distant. The missionaries are six in number, several of whom adopt the Chinese dress, and all but one of whom practice medicine. They are permitted to reside in three villages for the sake of their medical skill, and

from these centres they make tours of several weeks duration. In this way they have visited nearly a hundred villages, and wherever a company gathers, they seize the opportunity to proclaim the message of salvation. About two hundred have forsaken idolatry and placed themselves under Christian instruction, and at least a hundred afford reasonable ground to hope that they have passed from death unto life.

Southern India.—The Journal of Missions reports that the Bishop of Madras has recently visited the Tinnevely and Travancore missions of the Church Missionary Society. He "travelled, in two months, about twelve hundred miles, visited more than thirty stations, and addressed at least sixteen thousand native Christians." He writes, "I have never made a tour in which I have felt so fully the importance of the work which is going on, and in which I have reason to believe the hand of the Lord was more visibly put forth in manifestations of mercy and goodness, than on the late occasion. I confirmed between two and three thousand converts; held two ordinations, in which there were seventeen candidates for orders, eight of whom were natives; gave addresses at all the stations to the native catechists; examined the schools; and consecrated two churches. We often travelled through the nights, and held services in the day. But amidst the fatigue and heat (for the weather became very hot before we had finished our journey) our spirits were refreshed by seeing how great things the Lord was doing for the heathen; and we forgot our toil in the glorious work which we were permitted to witness, and, in some measure, to share in. It must indeed have been a cold heart that could see such things and not rejoice in them."

South-Eastern Africa.—The mission of the English Wesleyan Society at Natal in South-eastern Africa was commenced ten years ago in a district entirely uncultivated. Wars had swept off by thousands the former inhabitants, and at the founding of the mission not a native kraal was to be found within a distance of ten miles. The tribe of a chief, who urged the location of the mission at this point, immediately removed thither, and now a dense population extends forty or fifty miles in all directions. The progress of civilization under the influence of Christian

instruction is marked and pleasing.—But the progress of the effects of the gospel is still more so. Several are embodied in the church, whose lives show forth the praise of God.

Cape Palmas.—A good and hopeful work of grace is said to be progressing at Cape Palmas, in connection with the Episcopal Mission. Of the heathen of the native towns surrounding Cavalla, thirty or forty have recently cast in their lot with the people of God, and show much consistency and zeal. Some who joined the church a few years ago have stood faithful in the midst of persecution, holding family worship in their huts morning and evening, and gathering in as many as they can persuade to join in the devotions.

BOOK NOTICES.

 We invite Publishers to send us such books as are worthy of notice. The Commission has a considerable and increasing circulation among pastors and other reading men at the South, and we shall take pleasure in bringing good books to the notice of our patrons.

THEODOSIA ERNEST; or Heroine of Faith.
Nashville, Tenn.: Graves, Marks & Rutland. New York: Sheldon, Blake & Co.

We have received from the author this interesting and valuable work.—We read portions of it as they were issued in the Tennessee Baptist, and since the publication of the book, had occasionally looked over some of the chapters. Since receiving the copy from the author we have found time to give it a thorough perusal. We had before been pleased with what we had read, but had no just appreciation of the interest and value of the work. It attracts the mind with the fascination of a novel, but the interest of the narrative only fixes the attention upon the argument. The author has evidently no mean capacity as a writer of fiction, but he displays even superior ability for close analysis and correct reasoning.—It is one of the fairest and most conclusive, and certainly the most attractive argument we have read upon the subjects—Baptism and Communion. It is written in a kind and courteous spirit. There is nothing to offend the most refined taste or delicate sensibility.

Buy the book and read it, and we are sure you will desire to promote its circulation. P.

MISCELLANY.

COFFEE has propagated along a great extent of the African coast, and grown without culture for many years. It is not known whether it is indigenous or whether it was introduced by the Spanish and Portuguese.

FRIENDLY ISLANDS.—The whole New Testament and the greater part of the Old has been translated and printed in the language of Tonga (Friendly Islands). The setting up of the types, the printing and binding, are all the fruit of native industry.

TRADE OF AFRICA.—Not less than one hundred ships trade regularly between British ports and the coast of Africa, and a regular line of steamers plies between England and Liberia, and other settlements on the coast. The annual exports from Western Africa to Europe are estimated at fifteen millions of dollars.

FOR THE GIRLS—A WORD ON DRESS. It is not your neat dress, your expensive shawl, or golden ringed fingers that attract the attention of men of sense.—They look beyond these. It is your character they study. If you are trifling and loose in conversation—no matter if you are as beautiful as an angel—you have no attraction for them. It is the true loveliness of your nature that wins and continues to retain the affections of the heart. Young ladies sadly miss it who do not labor to improve their minds. Fools may be won by gewgaws and fashionable, showy dresses, but the wise and substantial are never caught by such traps. Use pleasant and agreeable language, and though you may not be courted by a fop, the good and truly great will love to linger in your steps.

“OUT OF THE MOUTHS OF BABES.”—The late Mr. Ingalls on a certain occasion, reported the case of a little boy connected with the mission school in Akyab, who displayed unusual knowledge of divine things and a marked intrepidity in coming forward publicly and asking for baptism. I was much affected, he says, as the little lad came

out publicly on the Sabbath, and with a composed countenance made the request. "Why, my boy, do you wish for baptism?" "Because Christ has commanded it," said he. "Who is Christ?" "He is the Son of God, who came into this world and died upon the cross, that whosoever believeth on him might not perish but be saved." This answer was given with such an emphasis that it produced a deep effect upon my mind and also upon most present. Who could withhold the voice of joy, when babes in a heathen land lisp forth praises to the Crucified?

PREACHING IN CHINA.—In many lands, and even in some places in our own, it is not an easy thing to draw people within the sound of the gospel. Pride, prejudice, superstition, and other causes, work together with the dislike which the unconverted feel to the religion of the Bible, in keeping them at a distance from those who make known its holy and humbling truths. But this is not the case in China. There thousands and millions are ready to hear, at least, the wonderful things which the missionary wishes to tell them. And it is a rare thing for him to want a congregation, if he lets the people know when and where he is going to preach. Nor is this the case merely in the five ports where English teachers are allowed to dwell. As they can now travel hundreds of miles into the interior of China, and can deliver their message without fear or hindrance in every town and village through which they pass, and as in those places they can easily collect a large congregation, they have opportunities of doing good which are scarcely to be found elsewhere.

Jur. Miss. Mag.

THE OFFICE OF THE CHRISTIAN CHURCH. When a Christian Church ceases to seek the conversion of the world, she forgets the commission under which all true churches have been formed. She puts her light under a bushel. She compromises her Christian character. She forgets the only principle by which she has been raised to the dignity of a Christian Church. All the stars that are in Christ's right hand must shine. He intended that his Church should not only be a fold of safety, and a school of instruction, and a place of healing for all who take refuge within her sacred pale, but that she should be his witness to the world; and, by a constant sys-

tem of evangelical aggression upon the dominions of sin, call sinners out of the world into communion with himself.—The cause of our Redeemer is one—one in all the earth, and, in proportion as it is strengthened there, it is strengthened here.—*Wesleyan Mission Notices.*

SMILES AND FROWNS.—Which will you do—smile, and make your household happy, or be crabbed, and make all those young ones gloomy, and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words.—Wear a pleasant countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.—*Home Journal.*

HAWAIIAN MISSIONARY SOCIETY.—During the year 1855, the Mirconesian mission, under the charge of the American Board of Commissioners, cost \$4,984 60; of this sum the Hawaiian Missionary Society paid \$3,441 87.

THE DEATH OCEAN.—The number of distillers in the United States is 1,217; capital invested, \$8,507,574; persons employed, 6,140; bushels of grain consumed, 17,058,490; the amount of liquor manufactured is equal to about four gallons each per annum for every man, woman and child of our whole population.

IRRELIGION AND PROFLIGACY OF LONDON, ENGLAND.—There are said to be in the city of London, 1,400,000 persons who never attend public worship; 150,000 habitual drunkards; 150,000 persons living in open profligacy; 30,000 destitute children; 5,000 receivers of stolen goods.

A PATTERN FOR MERCHANTS.—Rev. Mr. Poor, in a recent address, spoke as follows:

"A gentleman, who had retired from business, stated to me the other day in conversation, his desire to go into business again. And it was for the simple reason of being able to obtain larger means for devoting to benevolent and religious objects. It is a pattern which numbers who are now lying on the oars in the midst of abundance, would do well to imitate—to labor for the one

great purpose of consecrating our acquisitions unto the Lord, whose we are."

When will Christian business men learn that it is just as much their duty to *make money* for Christ's cause, as it is a preacher's duty to preach? Every talent belongs to the Lord, and so long as money is needed to carry on religious and benevolent operations, so long ought those who can *make money* to do it for this very purpose.

OVERWORKING THE BRAIN.—An intelligent writer in one of our large cities gives a note of warning which many, in the present excitement and rush of our country, would do well to heed. "In one of our lunatic asylums," he says, "there are now several gentlemen, all of whom were one year ago in full health and active business, and in each of these cases mental aberration is traceable directly to overworking the brain. They are men of wealth and social eminence, and, until their sad affliction, were distinguished for usefulness in the church and the community. But to these we must add perhaps thousands of cases in which premature old age, or permanent ill-health, and mental imbecility, have arisen from similar causes."

PROGRESS IN RELIGIOUS FREEDOM.—The London Times acknowledges frankly, in an article on religion in the British Colonies, that the voluntary support of religious institutions among a truly religious people, must be not only practicable, but inevitable, and not only this, but efficient and successful. The only condition needful, is to withdraw State assistance wholly and forever, and throw the responsibility upon the people, where it will surely be met. In the mother country, while they have the State Establishment, they will not efficiently support a Free Church; and, adds the Times, "we have got our establishment, and now that we have got it, we intend to keep it." But "wherever our colonial empire spreads, the voluntary principle will go with it.—'No State aid to religion,' is the watchword everywhere except at home."

A NEW SPECIES OF SILK-WORM exists among the Yorubas in Central Africa, from which the natives spin a very fine thread. A single cocoon is several inches in diameter. This may perhaps form an important contribution to commerce and the appliances of civilization.

THE NORMANS.—The Normans came

out of France into England worse men than when they went into it, one hundred and sixty years before. They had lost their own language, and learned the Romance or barbarous Latin of the Gauls, and had acquired with the language, all the vices it had names for.—The Conquest has obtained in the Chronicle the name of the "Memory of Sorrow." Twenty thousand thieves landed at Hasting. These founders of the House of Lords were greedy and ferocious dragoons, sons of greedy and ferocious pirates. They were all alike, they took everything they could carry, they burned, harried, violated, tortured and killed, until everything English was brought to the verge of ruin. Such, however, is the illusion of antiquity and wealth, that decent and dignified men now existing boast their descent from these filthy thieves, who showed a fairer juster conviction of their own merits, by assuming for their types the swine, goat, jackal, leopard, wolf and snake, which they severally resembled.—*Emerson.*

HINDOO MARRIAGE LAWS.—The Times Calcutta Correspondent says:—"The Government has finally determined to limit the practice of polygamy by legislative enactment. A Bill for that purpose will be introduced by M. Grant, and will be supported. The Hindoo whose wife is barren, or bears only daughters, takes another. This will still be permitted, but every other form of polygamy will be prohibited."

CURIOUS STATISTICS OF RAGS.—It is a fact that nearly two thirds of the rags annually imported to the United States from all foreign countries, come from Italy. The reason of this is, that the Turks, Greeks, and Syrians use vast quantities of cheap cotton cloth; and the whole coast is swept by Greek and Italian coasting smacks, who trade for the rags which country peddlars collect, and take thence to Genoa and Trieste. They are thence, with their own country's supply, shipped to America, because there being no free press and free books printed in Italy, there is no home demand to work the rags up into paper. No country where the mass of the population read and write can afford to export rags, Hence rags and custom-house returns yield a clue to the actual state of society. No Protestant country exports rags, only Roman Catholic countries can afford to do that business.