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The Commission.

Vol. I.

JANUARY, 1857.

No. 7.

For the Commission.
TO PASTORS.

SHANGHAI, August 30th, '56.

Dear Brethren,—What can be done, and where shall we begin, to increase the efficiency of the churches? This is an inquiry of vital importance. Upon the manner and spirit in which you respond to it, hangs the weal or woe of millions of immortal souls. The Lord Jesus Christ committed that gospel, which Paul said, "is the power of God unto salvation, to every one that believeth," to *his church*; and commanded *that church* to make it known to every creature. We know from history, that, from the day of our Lord's ascension to the present time, this gospel of reconciliation has been made known to the nations, who now rejoice in the blessings of civil and religious liberty, by the instrumentality of the church. Thus we see, both from the Word of God and from the history of the past, that our Lord intends to convert the world to himself by the instrumentality of His church.

In view of the above implied charge, (that the church is not as efficient as it should be,) I beg you will take in review the present state of the world,—and the improbability of its soon being won to Christ by the present policy of the church. How many regions of our own happy America are destitute of a stated ministry? Look to the thousands around you, and the tens of thousands annually flocking to your shores,

who are destitute of a knowledge of Jesus' saving power! Look to the Indians on your borders—to Mexico and the Central American States south of you! How many fields in Europe, are waiting for the sower? Cast your eye across the Atlantic, to Africa; is that vast field supplied? And then condescend to look upon this far off land of darkness (this great stumbling block to all Mission Boards). And when you look to China, I want you not to think of the five ports; but to remember, the number of souls in this land, to which we have, or could have access, is equal to the *entire population of the whole United States!* Now, is the church prepared with men and means, to occupy these several fields as Christian benevolence requires? *Far from it.* Then it is evident that the church is not as efficient as it should be. The all-absorbing question is, what can be done, to make it a more effectual agency, in accomplishing one of the great objects for which it was constituted? Let every one, in the fear of God, proceed to give a practical answer to this inquiry.

A higher degree of personal piety in the members of a church, would doubtless greatly increase the usefulness of that church. And the success of any church, in the use of those means of grace which God has placed in its power, to bring about this glorious end, is generally in proportion to its efforts. Every intelligent and candid observer of passing events must be constrained

to confess, that some churches are much more zealous—exert a more decided religious influence on society, and contribute much more largely for the spread of the gospel at home and abroad, than others of equal numerical strength, and perhaps of superior wealth. It is also equally apparent that, in many instances, the same churches, under their present active pastors, are now much more efficient, in every good work, than formerly. Every one will be able to recur to instances illustrative of the above remarks. It is, then, demonstrable that the piety and efficiency of a church may, by the use of those means which God has ordained, be greatly increased. And further, it may be set down as a general rule, that the efficiency of a church will depend much upon the piety and zeal of its members; and the piety and zeal of its members will, in a great degree, depend upon the personal piety, zeal and activity of its pastor! Then, before we can expect any very great increase in the efficiency of the church, there must be an increase in the efficiency of the ministry! Here let all who desire to see the gospel preached to every creature, begin the work of reform.

To set forth eminent personal piety, zeal and intelligence, as qualities highly essential in the rising ministry, to meet the prospective demands of the church, is a work I would respectfully commend to the attention of an abler pen. The point, to which I venture to call the immediate attention of my brethren in the ministry, is, *the importance of a thorough self-examination in regard to the true character of the relation they sustain to their churches, and the obligations growing out of these relations.* Ministers of the gospel are, in an especial manner, a peculiar people—chosen, by God from among the great mass of mankind, and sent as ambassadors to His churches, to be the interpreters of His word, to make known His will to man, and to be ex-

amples to His people in every good word and work. It would be well for every one to realize that these peculiar relations involve peculiar responsibilities. You, my dear brother, have the pastoral charge of one, two, or more churches, situated, it may be, in the country, in the midst of a dense population of almost every complexion of moral character. How can you better estimate the extent and weight of responsibility which you have assumed, in accepting the call of these churches, than by carefully considering the objects and ends of the church; and the availability of your charge, for the accomplishment of these ends? An officer under government, who accepts the command of a certain number of men, either for defensive or aggressive warfare, incurs responsibilities in proportion to the force under his command, and the magnitude of interests committed to him. In view of the incumbent obligations, common sense would dictate that the first duty of such an officer would be, to examine into the state of his command, to see if his men had undergone the training necessary to fit them for efficient service; and if found deficient, to drill them till they were thoroughly acquainted with military tactics as well as skilled in the use of their weapons of warfare. He who should neglect to act thus, and fail to accomplish the object of his mission, would be justly chargeable with the failure. If, then, great responsibility attaches itself to such a command, where the interest of a State only is concerned, what shall we say of him who, in accepting the call of churches, has set himself for the defence of the gospel, has become the leader and teacher of whole communities, in matters that concern the eternal interest of the immortal soul. Can you contemplate yourself as the centre of religious light and influence, and as, in a manner, responsible for the souls within a certain circumference, without

feeling that you have assumed an awful amount of responsibility; and that you need much wisdom and grace to enable you to meet your obligations! For whether you regard the church as an organization for the edification and spiritual growth of its individual members, or as an instrument, in the hand of God, for the conversion of the world, the most superficial examination will be quite sufficient to show that much has yet to be done before it attains to perfection in the one case, or is prepared for efficient service in the other.

Now, if there be one truth more clearly made known in the Bible than another, it is this, that God intends good to man—that the gospel of reconciliation was given, not for a favored few, but for the whole family of man, and that it is not only God's will, but His command, that His church make it known to all nations. The command is, "Go ye into all the world, and preach the gospel to every creature." In view of the responsibilities which rest upon you, as an ambassador of Christ, to whom this command is given, does it not become you, who, in having the oversight of a portion of Christ's effective force, have been placed to "watch for souls as they who must give an account," to examine into the state of your charge, to see if your people are in a condition to render efficient service in the great warfare in which they have enlisted? In conducting this examination, let every member be brought to the standard. Much better do it now, than to wait till the day of judgment. Have they all "put on the whole armor of God," as described by the Apostle in the 6th chapter of Ephesians? Are their feet "shod with the preparation of the gospel of peace;" and do they evince this by a readiness to engage in every good work? Are they skilled in the use of "the sword of the spirit, which is the Word of God?" Are they "strong in the Lord, and in the power of his might?" Are

their faith and knowledge such as will enable them "to stand against the wiles of the wicked?" Are they, in every way, both in doctrine and in practice, fitted to contend "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places?" And are they, in view of the fearful array of spiritual enemies with which they have to contend, in the habit of "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints?" From this last, it would seem, that the Christian soldier, (who is supposed to be equipped,) in order to secure the moral force of the presence of the captain of his salvation, is required to pray "with all prayer." All prayer includes public prayer; family prayer; prayer in the closet, or secret prayer; ejaculatory prayer, while engaged in the business of each day; prayer for one's own purification, for the conversion of sinners, and for the spread of the gospel over the whole earth. What report, dear brother, have you to make, after examining your churches by the light of God's holy Word? Do you not find things much worse than you expected? I venture to say, that in too many instances, you find a large number of your members living in the neglect of almost *all* prayer; and consequently, in their intercourse with the world, exerting a very doubtful religious influence,—that they are almost wholly ignorant of what Christ requires of them, as his purchased people, in accomplishing his plans of mercy to mankind,—that they have never been made acquainted with the extent and condition of the heathen world, nor with their obligations to contribute, in some way, to the alleviation of their hopeless condition; and that, consequently, they have no well organized system for receiving and disbursing the benevolence of the church.

Now, brethren, this is no picture of the imagination. I know, and *you know*, that this state of things actually exists in a large majority of our churches. Honorable exceptions there are, but they are, alas, too few. A minister of the gospel is called to take a pastorate. He accepts, and enters upon the discharge of his duties. All seem happy in their new relations. After a while here comes along an agent for some benevolent institution. Many of the brethren would much rather he had not come; but, to make the best of a disagreeable affair, they hear his speech, take up a small collection, (no free will offering to the Lord,) and after many excuses for the smallness of the sum, they send him on his way, *mourning*. During the year but little is said about the Saviour's commission, till a month or so before the session of the State Convention, or General Association, when it becomes necessary to arrange for, and appoint delegates to said anniversary. On this occasion the pastor is expected to preach a sermon on missions; after which the members of the church proceed to give of their substance, (I will not say, as the Lord has prospered them,) about as much as they did last year. After this the brethren, as a church, expect to be exempted from further taxation on this score, till the next anniversaries. Now there is no use of my entering upon a labored argument to show that the work of missions cannot be successfully prosecuted in this manner. Every one must see that a work, requiring constant expenditure, demands a regular supply; and if it be deemed expedient to enlarge that work, the supply must in like manner be increased.

I implore you, dear brethren, in view of the present state of things at home, and the increasing demand for laborers abroad, to strive to place your several churches on a more efficient footing. I do not mean by this that you should, at once, demand of your churches to

give more liberally for the support of the gospel, (though this is highly desirable.) The change necessary, in order to be permanent, must commence far enough back to affect the motive that prompts to benevolent actions. The *praying* Christian is the *active*, the *benevolent* Christian. In all his benevolent operations, he acts from a principle of love to God and man. Having laid his offering upon the altar, he digs about and waters it with his prayers. Such seed *will* bring forth fruit.

I suppose you have many members who never pray, except a mental assent to the prayer of others uttered in their presence. And I venture to predict that more than one half of the heads of families, in your churches, never pray with and for their families; while many stay away from the prayer meeting from fear of being called upon to pray. Now what are we to think of the religious state of mind of such brethren? Are there any grounds for supposing that they pray in secret? If they really communed with God in secret, would it not manifest itself to others? Does not love to God beget love for man? Yea, is not the first breath of a new-born babe in Christ a prayer for the salvation of others? With this state of feeling and practice in the church, how can we expect the world to be converted through its instrumentality? If brethren and sisters have not a sufficiently high appreciation of the blessings and hopes of the gospel, to lead them to seek the salvation of their own dear children and those about them, how can we expect that they will feel any very great interest in sending that gospel to the stranger afar off? The thing is unnatural, and under existing circumstances, is without the bounds of hope. Christ enjoins upon you, as his ambassadors, to teach your people "to observe all things whatsoever he has commanded." Prayer is a duty—family

prayer is a duty—otherwise how shall we train our children “in the nurture and admonition of the Lord.” Upon you, then, devolves the duty of initiating this important, yea vital change in the practice of your churches. Having taught your people their duty to themselves and families, it becomes your duty to teach them their obligations to others. The diffusive character of the Christian religion is abundantly manifested in the Word of God. Christ died for the whole world; and having completed the work of redemption, he committed “the word of reconciliation,” his gospel, to his disciples, “as workers together with him,” with the injunction that they should make it known to all nations. Every man and woman has an influence—and every Christian ought to exert a religious influence. The most humble Christian, if he have the spirit of Christ, can do some good. The Apostle says, “As we have therefore opportunity, let us do good unto all men.”

In order that your people may have enlarged opportunities of doing good, it becomes your duty to enlighten them, as regards the extent and deplorable condition of the heathen world. I do not intend to insult the intelligence of your congregation, but it is a fact that many of your church members are not aware that a large proportion of the human family are living in a state of heathenism—worshiping gods, the work of their own hands. The “Home and Foreign Journal,” or “The Commission,” if introduced among your people, would throw light on this subject.

Having brought your forces up to the working point, and given them materials upon which to work, it devolves upon you to see that they have a well organized system for collecting and disbursing the contributions of the church according to the wishes of each contributor. This system should be such a one as will enlist the sympathies of the most indigent member. The

widow's mite was highly esteemed by our Lord. I have a plan to propose for universal adoption, unless you can produce a better one. It is the Scripture plan amplified. “Upon the first day of the week let every one of you lay by him in store, as God has prospered him;” let the minimum be fixed at one cent a week. Let each church have made to order a small box, having three compartments, each compartment having a sliding top with an aperture in each sufficiently large to admit one silver dollar. Mark these apertures: 1. Foreign Missions. 2. Home Mission. 3. Education. Let this box be taken to the church (by a committee appointed by the church to take charge and keep record of the benevolent fund) at its regular meetings on Sabbath, whether weekly or once a month. Let the members take with them to church what they have laid by in store, and deposit it in that compartment which they feel most inclined to favor. The amount thus raised can be sent to its destination quarterly. Here, then, is the plan—one cent a week! Who will adopt it? It has the advantage of being a Scriptural plan. All can take an interest in it. Every one is to give as the Lord has prospered him; but it is not to be supposed that this is less than one cent a week. Though some churches meet but once a month, yet each member should, on the first day of the week, “lay by him in store,” his offering. The object is to establish a principle. We receive daily blessings, and should we not make a weekly offering of our substance to the Lord? Dear brethren, will you not try to have this, or some other good system, introduced into all of our churches? The Lord bless and prosper your efforts.

Yours in the gospel,

M. T. YATES.

THE VALUE OF CALIFORNIA OR CUBA, COMPARED WITH THE VALUE OF HUMAN SOULS.

What fearful obstacles are in the way of the Missionary enterprise!—At what enormous expenditure have we accomplished results, comparatively insignificant! How many of our young men, our strong men, our *best* men have perished in the work! Of “honorable women” also, “not a few” have been laid upon the altar.

Is the result worth what we pay for it? Besides the lives of our laborers, look at the vast outlay of money. Thousands have been expended on the Central African mission alone; and what is the result? Six converts have been baptized. And is that all? Is it possible that all the missionary sermons, and speeches, and agencies, and publications, and contributions, and prayers, and labors, and lives, and heart-breakings, for eight whole years, have resulted in no more than this!

Such are the sentiments often boldly avowed by those who have no sympathy with the work, and such the misgivings which sometimes it is to be feared lurk in the hearts of those really not destitute of the missionary spirit. But let us see how we and the world reason upon other topics. A few years ago California was annexed to our Union. There was an acquisition of a large and valuable territory, with a vast amount of gold. The expense was that of a few millions of dollars in money and some thousands of lives. To say nothing of multitudes of slaughtered Mexicans, rivers of blood ran from the veins of our own people. Among the victims were many of our best citizens. They met violent death on the battle-field, or were wasted away by sickness, hunger, thirst and hardship. The widows and orphans who were bereaved of their protectors in that war, if all together would make an army whose cry would rend the very heavens.

Such are the facts; and yet who

ever heard an American citizen regret the expense of that war? Thousands of our people were opposed to the war at its inception, and still believe that it was needless and iniquitous. But now that it is over, who ever hears anything else but congratulation upon the result? What ever of wrong there may have been in the transaction is forgotten, and the loss is forgotten, and nothing is remembered nor thought of but the splendid acquisition thus made to our national fortunes.

Let us compare the outlay and the income in this case, with those of the Central African mission. Regard on the one hand, a large portion of a continent full of gold mines, and on the other a human soul redeemed and sanctified by the blood of the atonement. That continent is but dust, and its gold is but dust, and it, with all other dust, will be burned up like chaff; and when it shall have perished, and when the sun that shone upon it shall have grown dim with age, even then will the soul of man be but in the beginning of an immortal existence. Our California treasure we shall soon cease to possess, but the happiness of one soul united to Christ will endure forever. Let any man, whose mind is enlightened by the gospel, decide upon the relative value of these two objects. His mind must be dark indeed, who would not say that the acquisitions of the Mexican war are utterly insignificant, and not fit to be named in comparison with the salvation of a single soul. Nay! if all the missionary effort that has been made, since the days of the apostles down to the present hour, were to bring eternal life to one solitary human creature, the labor and the money would be well invested.

Thus much for the results. Now let us look at the expense. In the one case four lives have been lost,—in the other, thousands. As to money, the amount expended in the Mexican war

would evangelize, perhaps, the whole continent of Africa. The missionary enterprise on that continent would probably not cost as much in ten centuries as a dispute between two belligerent nations, about a piece of wilderness territory.

Suppose the Island of Cuba could be annexed to the United States, without any violation of right or national honor, at an expense of twenty millions of dollars and a thousand lives. How readily would the people of this country lay down the price! What shouts of congratulation should we hear, on securing the beautiful island on such easy terms and at so low a rate!

Yet the very men who would join in this chorus, when appealed to for missionary aid, though the outlay of life and money is nothing in comparison, will stop to question the wisdom and propriety of the expenditure. Is the value of a human soul less than the value of Cuba? Is a whole race of immortal spirits worth less than a few acres of earth's surface? Will one's own happiness be more promoted by possessing a share of earthly treasure, than by having a share in the salvation of one of God's elect? Is it better to unite with men in conquering nations than to unite with Christ in conquering the powers of darkness? Will the well-being of the universe and the glory of God, and the honor of Christ, be more promoted by our having a short-lived title to perishable dust, than by the spread of that gospel which brings life and immortality to light? Shall we lavish millions of dollars and thousands of lives for a patch of ground that could be traveled over in a day, and yet murmur while we dole out a pittance to evangelize whole nations of human beings?

As to the loss of life in our enterprise, the loss is a gain. It is nothing but natural life that has been lost. Eternal life has been gained. Nor on the whole will the perishing of our laborers retard the work. It is an ir-

resistible argument to convince the heathen of the disinterestedness and benevolence of our intentions. Our men are some of them dead, but their work is not done. Their very bones are eloquent, and declare to the heathen and to the world, that the work of the gospel is a work of love. What could so command their sympathies, their admiration and their reverence? From the graves of Dennard and his compeers there comes a small, still voice, that whispers to the wondering heathen, "The religion that prompted these men to lay down their lives for you is from heaven. See, in these, the Spirit of Him who died for sinners." The Spirit and the power of the gospel are, perhaps, better shown forth by the dead than by the living. Our laborers lost? Nay, they are *not* lost! They are dead, but they are good missionaries still! Who can tell the power of a missionary's life? Nay, rather let us ask, who can tell the power of a missionary's *grave*!

Six souls have already been gathered in, and yet our work is but begun. At an expense so small by comparison that it is scarcely worth estimating, we have gained more than ten thousand Californias, and more than all the islands in the sea. Yet this is but the first fruits, the first sheaf, of a glorious harvest yet to come!

Yet there are those who tell us that our work is not remunerative. But when the *complete* results of every human effort shall be counted up, no enterprise that has ever engaged the attention of men from the beginning of the world till the end of Time, will be found to *pay* like the work of Christian mission.

H. H. T.

RESOURCES OF THE CHURCH
FOR THE CONQUEST OF THE WORLD, IN
THE EFFICIENCY OF THE WILL, PROVIDENCE, AND GOSPEL OF GOD.

The will of a parent, military commander, or civil ruler, is an efficient force towards the repression of disobe-

dience in a family, insubordination in an army, or rebellion in a State. So the deliberate counsel, and declared purposes of God, opens inexhaustible resources for the church in securing the conquest of the world. What agency or power can successfully and ultimately resist the Divine purpose, "Let the potsherds of the earth strive with the potsherds of the earth, but wo to him that striveth with his maker." Who has an arm to contend with the Almighty? Hath God said it and will he not do it? "Ask of me, and I will give thee the Heathen for thine inheritance and the uttermost parts of the earth for thy possession." "As I live saith the Lord, the whole earth shall be filled with my glory."

Who can successfully resist this declared and sublime purpose of God, announced and reiterated in the solemn and imposing form of a covenant and oath.

Weaker nations recoil from the approach of stronger powers, and the formal declaration of war of Britain, against some petty tribe of India, would augur victory and conquest. The world expects subjection to follow the formal declaration of war by stronger against weaker powers. So the inhabitants of earth, and other orders of beings, wait for the fulfilment of the Divine purpose of a subjection of this world to the reign of truth and righteousness. While this declared purpose of the Almighty, intimidates all opposing moral powers, it inspires the confidence and enthusiasm of the church.

Lucan makes Cæsar's veterans reply to their commander's proposition, to march against Rome—their country's capital—"If our general wishes to lead us to the banks of the Tiber, we are prepared to trace out his camp.—Whatever walls he has determined to level with the ground, our hands are ready to work the engines. Nor shall we hesitate, should the name of the devoted city be Rome itself."

The purpose of Cæsar seemed to his army invincible, and formidable to his enemies. The declaration of any purpose challenged the devotion and enthusiasm of his Legions. Such was the power of Napoleon's will over his armies. And has the solemn purpose of God less power over the devotion and enthusiasm of the sacramental hosts of his elect. When a timid soldier was speaking of the superior numbers and formidable strength of an enemy, his general asked him reproachfully, "How many do you count me for?"

Weak christian, when you brood over the remaining evils of the world, and seem to relinquish the idea of its final subjection to Christ, for how much do you count the declared purpose of the Almighty—the strength of the Divine arm? More are with the church in her greatest weakness than with her adversaries. If God be for her, who can be against her!

The church has inexhaustible resources in the coöperation of Divine Providence, as well as in the efficiency of the Divine will. Christ is head over all things to his church, when necessary, making nature in all her obedient economy, subserve his will. To preserve a seed of truth and holiness, a raven was sent to feed the Prophet, and a widow's cruise of oil and barrel of meal were miraculously replenished.

To preserve the lives and testimony of the faithful, the mouths of lions were stopped, and the heated furnace made harmless. In the Apocalyptic vision even the earth helped the woman, by exhausting the floods of persecution directed against her. So the jealousies and ambition of rulers and kingdoms, even wars and campaigns, by occupying the minds and engrossing the passions of men, and raising side issues, have been made to subserve the safety and progress of the church. The wrath of men often thus praises God, and abets his truth in the world.

To commerce, in all its selfishness

and avarice, has opened up the way for English and American missions in Judæa, destined to supersede the Castes, and Shasters, and Priesthood of Hindooism by the Bible, Sabbath and ministry of Christianity.

The late war with Mexico is fast opening up the way for emigration, freedom and Christianity through all her realm, and South America.

The revolution in China, however mixed in its motives, by unsettling the superstitions, and inactivity of ages, is preparing the way for the reaction of the western nations upon the celestial empire, and the free introduction of the Bible and Christianity.

And though no nation has won considerable laurels in the late Eastern war, we are assured there is a God of battles, and Christianity shall gather spoils from the bloody field of the Crimea, and the impoverished and demoralized nations which have there struggled for supremacy. All things may work together for the progress and triumph of the church, as well as for the salvation of the believer.

Providence is universally subservient to the great purpose of God. How inexhaustible then the resources of the church.

The purpose of God is declared; and the providence of God over individuals, nations and universal nature is pledged to its accomplishment. All things are tending to diffuse the knowledge of the Bible and Christianity. The Bible and Missions may be borne upon a thousand rail-roads, or steam-ships. The messages of the Gospel may be flashing forth in the issues of a thousand presses, and along a thousand electric wires. The day of God is dawning. The nations are in commotion preparing for Zion's war. And many shall be girded for the conflict like Cyrus, though they know not God.

Finally, the church has inexhaustible resources for the conquest of the world

in the adaptation and power of the gospel, as well as in the efficiency of Divine purpose, and the coöperation of Divine Providence. The kingdom of heaven, of which the gospel defines the last and most glorious administration, in its self diffusion, and effective progress, is compared to a stone cut out of a mountain, and started in its course without human hands, which rolls on breaking in pieces all other kingdoms, and increases in volume till it fills the whole earth with the symbols of its substituted and peaceful sway.

In its self-diffusive power, the kingdom of heaven is also compared to leaven hid in three measures of meal, operating silently outward from its place of deposit until all the meal is leavened.

Its rise from small occasions and agencies is illustrated by the growth of the small oriental mustard seed to the size and compass of a tree, in whose branches the fowls of the air might lodge, and beneath whose shade the beasts of the field might find shelter.

From what feeble instrumentalities the Gospel spread originally. And now it is the most effective power in the most powerful nations of the earth.—The gospel was first preached in Rome, Gaul and Britain, by a few obscure heralds of its truths. To what varied and powerful institutions has it grown. And what new and more auspicious features has it added to modern civilization.

Cary and his coadjutors bore the standard of the cross to India. This work was opposed by the East India Company, and despised by the Bramans; but it is destined to survive the overthrow of the temples and casts of Brahmanism, and the rule of the East India Company. The lamp of life was borne, some thirty years ago, to the Sandwich Islands, and now its light beams over all those lands, and is guiding a population redeemed from Idolatry and profligacy, in the paths of Christian civilization.

A young woman, sixty years ago, received a copy of the Scriptures in one of the cities of the United States, and afterward dwelt amid the French countries of Lower Canada. A young Scotchman visited this continent in the service of the North Western fur Company, bringing a Bible, the gift of his mother with him. He afterwards married and settled in Lower Canada. In the progress of Madam Feller's Mission in Canada, the effects of the Bible were traced upon the hearts and families of both these persons, and mission stations were formed near their places of residence, and their kindred were among the first fruits of those mission stations.

A young man following the coasting trade among the West Indies and the islands of the Caribbean sea, after having suffered as prisoner of war, and narrowly escaped death at sea, was awakened to thoughtfulness, and by his Bible led to Christ. He visited the United States, received baptism and ordination, and returned to the island of old Providence, where he has built up a flourishing mission and church of Christ. Who can estimate the resources of the church in the power, and zeal of a living faith? When the spirit is poured out from on high, the little one becomes a thousand, and the small one a strong nation. One, in the name of the Lord, can chase a thousand, and two can put ten thousand to flight.—Though not carnal, the weapons of the church are mighty through God to the pulling down the strong holds of Satan. The gates of Hell can never prevail against her. Though worldly influences and persecution are poured upon her altars, they shall blaze up brighter and brighter. As in the interpreter's house, there is an unseen hand supplying oil. The blood of the martyrs shall ever be the seed of the church. And in the fulness of time, by the efficiency of the Divine purpose, Providence and accompanying spirit of God, the church shall conquer the world. The greatness

of the kingdoms of the whole earth shall be given to the people of the saints of the most high God. W. W. E.

THE POWER OF THE GOSPEL.

BY REV. C. H. SPURGEON, THE SECOND
WHITEFIELD.

The gospel is to the true believer a thing of power. It is Christ the power of God. Power sir! Aye, there is power in God's gospel. Power sir! Aye, a mighty power. Once I, like Mazeppa, bound on a wild horse of lust, bound hand and foot, incapable of resistance, was galloping on with hell's wolves behind me, howling for my body and my soul, as their just and lawful prey. There came a mighty hand which stopped that wild horse, cut my bands, set me down and brought me into liberty. Is there power sir! Aye, there is power; and he who has felt it must acknowledge it. There was a time when I lived in the stronghold castle of my sins, and rested in my works. There came a trumpeter to the door, and bade me open it. I with anger chid him from the porch, and said he ne'er should enter. There came a goodly personage, with loving countenance; his hands were marked with scars, where nails were driven, and his feet had nail prints too; he lifted up his cross and using it as a hammer, at the first blow the gate of my prejudice shook; at the second it trembled more, at the third down it fell, and in he came; and he said, "Arise and stand upon thy feet, for I have loved thee with an everlasting love." A thing of power! Ah! it is a thing of power. I have felt it here, in this heart; I have the witness of the Spirit within and know it is a thing of might, because it has conquered me; it has bowed me down.

"His free grace alone, from the first to the last,
Hath won my affections, and held my soul fast."

The gospel, to the Christian, is a thing of power. What is it that makes the young man devote himself, as a missionary, to the cause of God, to leave father and mother, and go into distant lands? It is a thing of power that does it; it is the gospel. What is it that constrains yonder minister, in the midst of the cholera, to climb up that creaking staircase, and stand by the bed of some dying creature who has that disease himself? It must be a thing of power which leads him to venture his life; it is love to the cross of Christ which bids him do it. What is that which enables one man to stand up before a multitude of his fellows, all unprepared it may be, but determined that he will speak nothing but Christ and him crucified? What is it that enables him to cry, like the war-horse of Job, in battle, Aha! and move glorious in might! It is a thing of power that does it; it is Christ crucified. And what emboldens that timid female to walk down that dark lane some wet evening, that she may go and sit beside the victim of contagious fever? What strengthens her to go through that den of thieves; and pass by the profligate and profane? What influences her to enter into that charnel house of death, and there sit down and whisper words of comfort? Does gold make her do it? They are too poor to give her gold. Does fame make her do it? She shall never be known nor written among the mighty women of this earth. What makes her do it? Is it love of merit? No; she knows she has no desert before high heaven. What impels her to it? It is the power, the thing of power; it is the cross of Christ; she loves it, and she therefore says,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

But I behold another scene. A mar-

tyr is going to the stake; the halberd men are around him; the crowds are mocking, but he is marching steadily on. See, they bind him, with a chain around his middle, to the stake; they heap up faggots all around him; the flame is lighted up; listen to his words; "Bless the Lord, O, my soul, and all that is within me, bless his holy name." The flames are kindling around his legs; the fire is burning him even to the bone; see him lift up his hand and say, "I know that my Redeemer liveth, and though the fire devour this body, yet in my flesh shall I see the Lord." Behold him clutch the stake and kiss it, as if he loved it, and hear him say, "For every chain of iron that man girdeth me with, God shall give me a chain of gold; for all these faggots, and this ignominy and shame, he shall increase the weight of my eternal glory." See, all the under parts of his body are consumed; still he lives in the torture; at last he bows himself and the upper part of his body falls over, and as he falls you hear him say, "Into thy hands I commend my spirit." What wondrous magic was on him, sirs? What made that man strong? What helped him to bear that cruelty? What made him stand unmoved in the flames? It was the thing of power; it was the cross of Jesus crucified. For "unto us who are saved it is the power of God."

But behold another scene far different. There is no crowd there; it is a silent room. There is a poor pallet, a lonely bed; a physician standing by. There is a young girl; her face is blanched by consumption; long hath the worm eaten her cheek, and though sometimes the flush came, it was the death flush of the deceitful consumption. There she lieth, weak, pale, wan, worn, dying, yet behold a smile upon her face, as if she had been an angel. She speaketh, and there is music in her voice. Joan of Arc, of old, was not half so happy as that girl. She is

wrestling with dragons on her death bed; but see her composure, and hear her dying sonnet:

"Jesus lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high,
Hide me, O, my Saviour hide,
Till this storm of life be past,
Safe into the haven guide,
O, receive my soul at last."

And with a smile she shuts her eye on earth and opens it in heaven.—What enables her to die like that? It is the thing of power; it is the cross; it is Jesus crucified.

THOUGHTS ON MISSIONS.

More than eighteen hundred years ago, the fertile vales and vine-clad hills of Palestine resounded with the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The great Forerunner of our blessed Redeemer was a *missionary*—a *home missionary*. In the regions where childhood's bright days, and youth's golden hours had flitted away, we find him boldly telling the Pharisees, the Sadducees, and the eager-listening multitude that the time for which they had long been looking, was at hand; that the prophecies regarding the Messiah were about to be fulfilled; that a new dispensation was soon to be ushered in, and calling upon them to "repent and bring forth fruits meet for repentance."

In the history of John the Baptist what an example of self-denial and consecration to the service of God is given to us. Coarsely clad, and living on "locust and wild honey," he spent his life in laborious efforts, preaching "in the wilderness of Judea" to the thronging thousands who crowded around him, and baptizing those who penitently received his message. Nor did his labors cease until, a captive in the hands of Herod, he yielded his life

as the forfeit of his righteous fidelity.

Our Redeemer, the King Emanuel, was a *missionary* too. He was a *foreign missionary*. The great Convention of heaven, the Creator of all things presiding, sent him forth as a missionary to our fallen world. Who can estimate the sacrifices he encountered, the honors which he laid aside, that he might enter upon this work! He, the "brightness of the Father's glory, and the express image of his person," "the King of kings, and Lord of lords," to resign the throne of universal dominion, to disrobe himself of the glory of the God-head, to leave the bliss of heaven and come down to earth, to be "a man of sorrows and acquainted with grief!" His whole life on earth was one unceasing and arduous struggle to "finish the work" which God had given him to do, and his death of agony was the consummation to which all his sufferings led.

If we had no other proof of our duty to prosecute, with diligence and self-denial, the work of missions, how could we doubt, with the example of our Lord before us? If that same Spirit which animated his heart dwelt within us, would we not feel it to be our greatest joy, our highest honor, like him, to gather in the outcasts, to call back the wanderers, to "preach the gospel to the poor" and destitute?

But Jesus Christ constituted his people into a *Missionary Society*. Just before he left them, he said to his disciples, "Go ye into all the world and preach the gospel to every creature." He had sent them out before "to the lost sheep of the house of Israel." The seventy also had been his faithful messengers among the villages and towns of Judea. But now a wider sphere is opened before them. No longer are they to confine their labor to their own countrymen. Forth from Jerusalem must go the word of the Lord, until all men in all the world have heard it. And his disciples, a consecrated

host, are to bear it onward through every country and in every clime.—This was the very purpose for which he associated them with himself. “As my father hath sent me, even so send I you.” “I came a missionary from heaven to earth; left my own home and my own country at his command, and now do ye at my bidding leave home and country to preach my gospel in distant lands!”

“He spake, and light shown round his head,
On a bright cloud to heaven he rode!—
They to the farthest nations spread
The grace of their ascended Lord.”

Peter, the bold and fearless defender of the truth before the Jews on the day of Pentecost, was chosen first to proclaim salvation to the Gentiles. How his Jewish prejudices revolted at the idea of touching anything “common or unclean”—of holding intercourse with uncircumcised Gentiles. But go to Cornelius he must. A voice which he dared not disobey had told him so. What a joyful meeting they had!—What a gracious outpouring of the Holy Ghost! Peter’s Jewish pride was humbled; his exclusiveness overcome, and his heart was filled to overflowing with joy and gratitude, that God had “granted unto the Gentiles repentance unto life.”

But Peter’s mission was specially to the Jews. Saul of Tarsus, the persecuting Saul, was Christ’s chosen missionary to the Gentiles; and well, and worthily did he, as the great apostle Paul, execute his mission. Who can follow him, in the narrative of his eventful career, through his labors and sufferings, his sorrows and his joys, without a thrilling sensation of mingled pain and pleasure welling up in the heart until it overflows in one tide of exultant gratitude and joy!

Paul did not labor alone and uncared for. Barnabas and others shared his toils, and the church at Antioch, and other churches, sympathized with

his efforts, prayed for his success, and ministered to his necessities. There were few “anties” in that day. But alas! there were a few. There was Dernas, who forsook the cause, “having loved this present world.” There was Diotrephes, who loved the “pre-eminence,” who refused to receive the brethren, and persecuted such as would receive them; and who greatly opposed the apostle, “prating against him with malicious words.” Yes, there were a few “anties,” but thank God, not many. The churches of those days were missionary churches; and hence the world was soon filled with the knowledge of the gospel, and many thousands became the humble followers of the Lamb. O, for a revival of the missionary spirit of that day!

C.

THE NIGER.

The Latin name Niger (black) was probably given to this river by Europeans, because it flows through the country of the negroes. Among the Africans it has almost as many names as there are tribes on its banks. The people of Yoruba call it Awya; the separator. For a long time it was a question in Europe whether the Niger flowed to the East or the West; then whether it communicated with the Nile, or emptied into the Atlantic, or was lost in the sands of the Desert; but the question now is, whether the Niger can become a great commercial high-way by which the extensive and fertile regions of Central Africa may hold intercourse with the civilized world.

The lower part of this noble river is filled for several hundred miles with sand banks, which occur first on one side of the current and then on the other, so that the English steamers which have ascended the stream were frequently troubled by running aground. This however is no real difficulty, for the Niger flows at the rate of three or four

miles an hour, and a very little experience will enable any man to determine where the channel is, by observing the motion of the current and the relative height of the opposite banks. At Busa the river is narrow and the current rapid, but I feel certain from Lander's narrative that this place would offer no serious obstruction to a Mississippi steamer. The worst part of the stream appears to be that between Busa and Yauri. This however is constantly navigated to and fro by canoes, and there is probably no place where there is not sufficient depth of water for a large boat. Above Timbuctoo the river is still several hundred yards wide, and according to Caille's account affords excellent navigation for several hundred miles. In short, there is good reason to believe that the Niger will be found navigable to a point far above Jenne, or at least two thousand miles from the sea. It is not improbable also that several of its tributaries will afford good navigation.

The English have repeatedly sent steamers to explore the Niger. It is an enterprise worthy of a great nation, but has never yet been prosecuted with that firmness and intelligence which its importance demands. This fact is manifest in the published journals of the explorers. Some important circumstances have not been published. There has been a want of perseverance: they became disheartened and retreated too soon. There have been too many head men and no commander, whose single will and word could conduct the expedition to success. The explorers have been seamen, unacquainted with river navigation, and therefore unqualified for the undertaking. None of their boats have been adapted to that service. And finally, there has been an inward but potent persuasion that the commerce of the Niger would not remunerate its explorers.

Now it is true that commercial advantage is one of the chief motives for

exploring the Niger. It is not true, however, that the commerce of Central Africa is worthless because a steamer cannot ascend the Niger a few hundred miles and return in a few weeks with a valuable cargo. Most of the semi-civilized people of the interior live entirely beyond the highest point reached by the English. Or even if they had reached Yauri and Jenne, comparatively few of the people live on the Niger. Nearly all the large trading towns where the wealth of the country is accumulated, are in other parts of the country. If trading houses were established on the Niger, they would soon divert the commerce of the country, (which even now amounts to some millions,) from the caravans of the Desert to its natural channel. Several new exports would be added to the present traffic; all the resources of the country would be developed, and the steamers on ascending would find their cargoes ready to be shipped as on the rivers of other countries.

Having lived for several years in the interior, and for some time within 60 or 70 miles of the Niger, I can vouch for one thing—that a man is perfectly secure in his person and property among the natives.

T. J. B.

WHEN IS THE TIME TO DIE?

I asked the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreathed flowers:
I crossed her sunny path, and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew—
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;

In quivering tones her accents came—
Her eyes were dim with tears;
“My boy his mother’s life must claim
For many, many years.”

I questioned one in manhood’s prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flashed with scorn his eye—
“Talk not to me of death,” he cried,
“For only age should die.”

I questioned age; for him the tomb
Had long been all prepared;

But death, who withers youth and bloom
This man of years had spared.
Once more his nature’s dying fire
Flashed high, and thus he cried:
“Life—only life is my desire!”
Then gasped, and groaned, and died.

I asked a Christian: “Answer thou,
When is the hour of death?”
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o’er his features stole
A smile, a light divine,
And spoke the language of his soul—
“My Master’s time is mine!”
Examiner.

HISTORY OF OUR MISSIONS.—(CONTINUED.)

CANTON—CHINA.

This was the first station established by the Board of Foreign Missions of the S. B. Convention. Prior to the formation of the Convention, the Baptists of the South and West, in connection with the Triennial Convention, were aiding to sustain a mission at Canton. Two of the Missionaries, Rev. Messrs. Shuck and Roberts, went out from among them—Mr. Shuck from Va., and Mr. Roberts from Ky. The connection of Mr. Roberts with the Board at Boston, had been dissolved just prior to the formation of the Sou. Bap. Convention.—He was still at Canton. An appointment was tendered to, and accepted by him, as a missionary of our Board in 1845. Mr. Shuck, in consequence of the death of his wife, and the necessity of placing his children under the care of relatives in this country, had left China, and arrived here about the time that our Board commenced its operations. By mutual agreement, his connection with the Boston Board was dissolved. He received appointment as a missionary under the Board of the Convention, early in 1846, but did not sail for China, until March 12th, 1847. Mean time Rev. Messrs. Samuel Clopton and Geo. Pearey, with their wives, had been appointed as missionaries, and arrived at Canton, October 9th, 1846. The Board, in their report for 1847 says, “The

Canton mission was commenced by brother I. J. Roberts, who removed to that city May 15th, 1844, while under the patronage of the Boston Board. It was afterwards joined by J. L. Shuck and Dr. Devan. The labors of these missionaries resulted in the conversion and baptism of several natives. Upon the selection of Canton as one of the stations of this Board, it was deemed proper by the Board in Boston to transfer their mission to Hong Kong, leaving the field in that great city, so far as American Baptists are concerned, entirely under our controul.” Rev. Francis C. Johnson had been sent out as Missionary and Theological Instructor. At this period the prospects of the Canton Mission were encouraging. The attention of the natives had, to a considerable extent, been awakened and strong hopes of speedy success were entertained.

Death soon invaded the little band of missionaries. Rev. Samuel Clopton, a missionary of excellent promise, died at Canton, July 7th, 1847. Mrs. Clopton soon returned to this country. In the report for 1849, the Board refer to the ill health of Rev. F. C. Johnson, and state that it would probably cause him to leave the mission. He returned soon after. From the same cause, Rev. Mr. Pearey, with his lady, had left for Shanghai. About this time Rev. Mr.

Whilden and lady and Miss Harriet Baker reached Canton.

The hostilities between the English and the Chinese were a source of no little annoyance to the missionaries, and much impeded their operations.—Mr. Roberts was at one time confined in the Uet-tung chapel by a mob, who entered while he was preaching, and had to appeal to the Chinese authorities for rescue. Still there were quite a number of Chinese disposed to listen to the gospel. Active efforts, by preaching, and the distribution of tracts and portions of scripture, were unremitted.—In the interval between the reports for 1849 and 1850, Mr. Roberts had visited the United States, married, and was on his return to Canton, accompanied by Mrs. Roberts. Mrs. Whilden had died, and soon after, Mr. Whilden left for America. In the report of 1850 the Board say, "Many serious obstacles to our work have been found at Canton, arising from the death of our missionaries, or their necessary retirement from the field. The strong prejudices of the people against foreigners have also operated strongly against us. The Board are not satisfied, however, that it is proper entirely to abandon this as one of their stations. The people are at times willing to listen to the preached word, and to receive our books. One convert has been reported during the year past as baptized and received into the church." Several others had been before reported. For 1851 the Board report an active prosecution of preaching and other efforts—quite an encouraging degree of attention, and opportunity for the employment of much additional labor. Mr. Roberts, now the only male missionary of our Board at Canton, was aided by Mrs. Roberts and Miss Baker, and several native assistants. Soon after this, Miss Baker left for Shanghai, from whence she returned to this country.

Before the report for 1852, Mr. Roberts had been dismissed from the ser-

vice of the Board. The mission seemed to be almost broken up: but the Board, in their report for that year say, "within a short period, it is hoped that Rev. B. W. Whilden will return to this station." "Although discouragements have attended previous exertions at this point, it has not appeared to the Board proper to abandon it." Mr. Whilden, (who had married during his visit to the United States,) with his wife, reached Canton on the 14th of January 1853. During the period when the Board had no missionary at Canton, "our affairs were kindly superintended by Rev. J. B. French of the Presbyterian Board. His disinterested and faithful service has been highly appreciated by us." Sept. 1852. Mr. Whilden immediately commenced active labors. He writes, "I have attended two services, and am very much pleased with the appearance of things." And again, "The congregations have been generally good and attentive. Though no manifestations of the presence of the Holy Spirit have been visible, yet the interest exhibited seems to be increasing. May God send more laborers." Mr. Whilden continued at Canton in the hope of soon witnessing the conversion of some of the Chinese, until the failure of his wife's health induced him to leave. He reached the United States in March 1855.

Rev. C. W. Gaillard and lady sailed for Canton in May 1854. By the return of Mr. Whilden they were left alone in the Mission—without a knowledge of the language, or experience in missionary affairs. But they did not despair. Nobly have they borne up under their difficulties and discouragements. They are now beginning to be able to speak the Chinese language.

It has been mentioned that the Canton Mission had the aid of native assistants. These have been of signal advantage, One of them, Yong Seen Sang, who accompanied brother Shuck to this country, is still connected with

the Mission; and his services throughout have been highly valuable.

Much has been done in the diffusion of a knowledge of christianity, by teaching, and the distribution of books, at this station; and, including those received into the church before the transfer of the mission to our Board, quite a number of Chinese have been reported as converts. One fact is obvious throughout the existence of the mission. Whenever we have had missionaries acquainted with the language at Canton, they have always found willing hearers, and our native assistants encounter no difficulty in preaching to their fellow countrymen. Let us then wait, and labor, and pray, and the time will come when we shall reap; and then they that have sown in tears shall see the fruit of their toils.

Our Missions.

SHANGHAI—CHINA.

The following from brother Cabaniss, gives information of the continued success of the Insurgent army, and thus accounts for the large discount on all funds excepting the Carolus dollar. It is a peculiarly interesting fact, that the revolutionary powers, in their onward march, destroy the idols and their temples, and that the Scriptures are being scattered in large numbers by them. What is to be the end of all this, no human foresight can predict. But may we not hope that God is preparing the way for large displays of his saving mercy, and the building up of the kingdom of his Son in this great empire.

We will yet hope for a revival of the missionary spirit among the churches. It cannot be, with prospects of the most cheering character, that our missions will be suffered to decline, or that we shall be suffered to want the means for needed enlargement and progress.

T.

Brother Cabaniss thus writes:

Tai-Ping-Wong's forces have, in all the recent engagements, almost annihilated the imperial forces, and killed their best officers. General Keih, who

commanded at Shanghai when the city was retaken, has been killed near Chin-Kiang. The Emperor has issued an order for his deification. A temple is to be built in which his image is to be placed; and unless Tai-Ping-Wong succeeds in overturning the present government, he will be hereafter worshipped by this idolatrous people. The revolutionists are as zealous in pulling down temples and destroying idols as they were when they first commenced. They have undisputed control of nearly a whole province now, where they have established officers, and collect the annual taxes. The people at Shanghai, have lost confidence in the power of the imperial officers and troops to quell the rebellion. The capitalists hoard their funds and catch up every Carolus dollar they can get hold of; as they know these would be current wherever they might have to run to, in case of non-safety here.

We are quietly pursuing our work. Our church members continue to walk orderly, and we trust we are gradually laying a good foundation for the house of God at this place.

Truly yours in Christ.

CANTON—CHINA.

Extract of letter from Rev. C. W. Gailard.

Yours of June 23rd and a copy of the Journal reached us Sep. 29th. But the Commission did not come, though we learn from your letter, that it was sent to us. It devolves on me to write the monthly letter this time and I will proceed to give you some items which I have noted down during the last month. Some of which were of interest to us, and will doubtless be so to you; and others interested in the cause of missions.

The first of last month we had an interesting case, a man who seems to be an earnest enquirer after truth; one

who seems to feel that he needs something more than a god of wood or stone. He has been at our chapel several times some three or four months since. One day after preaching we walked some distance together; during which time he told me what he knew of the gospel, and asked information on some points. I invited him to come and see me, and talk the matter over more fully. He promised to do so. I did not see him again for three months; when he came to chapel again; and after preaching he came with us, to get some instruction on the subject of baptism (or *washing* ceremony as it is called in our Tracts and in the Pado translation of the Scriptures.) He asked if I was pastor of the church. I told him yes. He asked if I had to go to Hong Kong to baptize. I told him that I could baptize in any place where there was "much water," that I could baptize near the chapel, or in the river near my house. He seemed to be surprised that we should go into the river to baptize (i. e. to *wash the feet*, which is the primary meaning of the term used for baptism by those who say that baptism means to sprinkle or pour. But this term does not mean either sprinkle or pour, or to baptize in any mode now in use in America. This man has read the gospel of Matthew and Mark; and seems to have read them carefully, as he could repeat a good deal from memory. He gave me an account of his change of feeling with regard to worshipping idols. He said that last year in the seventh month (August), two of his children died; and and he invited two budhist priests to perform the funeral ceremony; and by seeing their books and their performances he saw that it was all false and of no use; and he gave up idol worship, has prayed ever since twice a day, and has no other hope now but in Jesus. He seems to have a good idea of prayer. He repeated the prayer of the publican and pharisee and the prayer which Christ taught his disciples. He said that

he had seen another prayer in some Tract, which he thinks is like the prayer that Christ speaks of in Matthew, 6 chapter and 5 verse. My teacher spoke to me of this prayer some months ago, but I have not seen it. My teacher thinks it is not such as Christ taught his disciples.

After giving our enquirer, Mr. Loke, such information as he desired, he asked if I would baptize him that day? To which I gave him an indirect answer, and asked him why he wanted to be baptized. He said that he read in Romans that those who believed in Jesus were baptized, and went about everywhere preaching; (would that a few good brethren in America could get such an idea from the New Testament,) and that he lived some distance from here, and wanted to return home with peace of heart. I told him that baptism could not save him. He said he knew that, and that he relied on Christ for salvation. I told him that he had better wait awhile and learn more of the doctrine, as he said there was some parts that he did not understand. I gave him the gospel of Matthew with notes by Dr. Dean, and some other books, and requested him to read them carefully, and then return; and if he still desired baptism I could not deny it if he was a disciple of Jesus. He lives about a hundred miles from Canton, and it may be some time before he returns. I sometimes think that perhaps I ought to have baptized him, as he lives at a great distance.

CANTON.

Letter from Rev. R. H. Graves.

The following expresses the earnest desire of our missionary, just arrived upon his field of labor, to prepare himself for an effective influence upon the people. The Lord spare him long, and bless his work.

CANTON, Oct. 8th, 1856.

DEAR BRO. TAYLOR:—Your kind let-

ter of June 23d came to hand by the September mail, and was very welcome, as it was the first letter that I received from America. You speak of God's glory and majesty in the great deep.—I often felt impressed with this, and enjoyed myself much. In the ocean, God's omnipotence "mirrors forth itself" in a more forcible manner than on land. Still, to those who seek for Him, the Creator displays himself as clearly in the variety and beauty of the land as in the vastness and sublimity of the sea. But the latter is more likely to *arrest* the attention.

I gained some little knowledge of the Chinese characters while on ship-board; but with regard to speaking, I have now to unlearn some things that I learned, as neither the young Chinaman, who is a native of Fuh Chan, nor the books which he lent me, give the sounds of the Canton dialect.

Though I devote most of my time to studying the language, I do not think that I overtask my mind with it. My going to chapel every day, excursions to the country to distribute books once a week, and occasional visiting, afford me sufficient recreation. Thus far,—for two months nearly,—God has given me very good health.

With regard to talking with the people, my stock of words is as yet too small to enable me to accomplish much; but I find that the best way to retain words in my memory is to try to use them. By standing at the chapel door with brother Gaillard and inviting the people to come in, I am able to hear them talk, and to employ some words myself.

If I know anything of my own heart, I have no desire to become a mere "Chinese book-worm." My only object is to know how to speak and read so as to be understood by the people, and to read enough of their literature to learn their various modes of thought, and the best way of gaining access to their hearts.

I do not think that I shall ever let any sensitiveness or false modesty so far prevail as to make me forget my duty to the perishing souls of the heathen around me.

MONROVIA—AFRICA.

Letter from Rev. John Day.

Reference has been before made to the school edifice which has been erected for a high school in Monrovia. The following adverts to the opening of the schools, male and female. We have reason to rejoice at the prospects of these seminaries, and to pray that the Superintendent may be spared to carry out the good work so well begun:

MONROVIA, Liberia, Oct. 11th, 1856.

REV. JAMES B. TAYLOR;

Very Dear Sir:—I drop these lines to inform you that I had Sunday school in the school edifice Sunday last; that more than 120 children attended. At 11 o'clock, A. M., I addressed the school and congregation. The house could not contain the crowd who attended. Monday morning I took in the schools, and found not a boy prepared to enter the higher department. Indeed I was astonished at the little progress of the school. I soon found the secret. The teacher having 64 boys then present, attempted to teach them without classification. I took charge, and found the whole could be arranged in three classes. I organized the school and took the superintendence. I then went to organize the female school, (taught in that part of the edifice intended for the high school, to which some are coming from other schools soon,) but found that school so well, that I concluded to let "well enough" alone. I have been in and out a whole week, and find Miss Lewis deserving better pay. She is amiable and dignified. Commands respect, and quietly preserves order. Her school is far in advance of the boys.

I took in five young preachers, and as they were just capable of reading

and writing, I concluded to put them on the study of the Bible, English grammar, and history. These I shall aim to make, to some extent, acquainted with the proofs of the revelation of the Bible, the Bible history, church history, Scripture geography, manners and customs of the east, evidences of Christianity, systematic divinity; and, if I find they can lay hold readily, the Greek language. And to keep them from ranting, very common here, and very disgusting to me, I shall endeavor to teach a little pulpit oratory. I wish them to be acquainted with philosophy, mental, moral, and natural; and, indeed, if they could range the whole field of science, it would make them the fitter to preach the simple, though sublime gospel of the Son of God. They, however, can only be instructed in the things of absolute necessity.

We append a notice of this school, and of our mission in Monrovia, from the *Liberia Herald*. The editor is an Episcopalian:

The notice of the opening of the Southern Baptist Mission Seminary, we publish with great pleasure; and we feel that the annunciation of the opening of another Seminary will be hailed by every lover of learning in this community. We cannot have too many institutions for education among us. Our children are increasing, and these doors of moral and religious instruction which are opened for the reception of our youth, will assuredly do much, (if properly conducted,) towards preparing them for the various avocations of life. This Seminary, for the present, will be under the immediate care and superintendence of the Rev. John Day, senior missionary of the Southern Baptist Board in Liberia. We feel warranted to say, that a much better man for strict moral and Christian character cannot be found. We have been acquainted with the reverend gentleman for several years, and the even, unassuming manner of his

life, has gained for him a general feeling of respect and esteem.

We regret exceedingly the limited dimensions of the building, though executed in workman-like manner. We think it quite insufficient for the purpose designed.

Mr. Day's present pastorate in Monrovia, for attention, excels any other denomination, and without disparagement to other congregations, that of the Providence Baptist Church* is the best attended of any in this city, and we judge there must be more religion amongst them too.

* Monrovia Baptist Church.

FREE TOWN—SIERRA LEONE.

Letter from Rev. J. J. Brown.

The subjoined letter from brother Brown, recently appointed missionary of the Board, will show a deep interest in the work upon which he has entered. We are hoping to hear of blessed results from this mission.

DEAR SIR:—I have received a request from brother Thomson, at Waterloo, to write you in answer to several questions, I feel it to be my duty to acknowledge with thankful heart, the many blessings bestowed upon me as an individual, and upon my family. Although I am greatly afflicted, yet I shall endeavor to do all I can, by the help of my heavenly Friend.

I cannot but lament, at the same time, of my incompetency for so glorious a work. I am, however, determined through grace to give it all the attention I can.

The stated services of the church in Freetown are as follows: Prayer meeting from 5 to 6 every morning; prayer meeting from 7 to 8 every Monday and Friday evenings; preaching from 7 to 8 every Wednesday evening. The first Friday in every month a prayer meeting is held for the spread of the gospel; besides twice on the Sabbath day, —preaching morning and evening.—

The second Friday in each month the whole of the members meet, the discipline is read, the names of the members called over, and enquiry made after the absentees, and all church matters are decided at that meeting—the Lord's Supper is administered once in two months; and if there be any converts, they are baptized on the same Sabbath.

The state of the churches in Freetown.
—There are two churches, of which I am the pastor. The number of members in all are 122, males 43, females 79.

We have only one school in Freetown, the number of children is 61; but they are all very young, and are not improving as well as I would wish, for the want of sufficient books, as mentioned by brother Thomson.

YORUBAN MISSION.

Letter from Rev. S. T. Trimble.

We are happy to insert the following, the first tidings received of the company which sailed from New York for Yoruba, in September last. Ere this, we hope, they are safely landed at Lagos.

ATLANTIC OCEAN, Lat. 25°, Long. 28°, }
Oct. 21, 1856. }

DEAR BRO. TAYLOR.—We are in full view of a vessel going to Gambia, Africa, and we send you a note which will inform you that we are all well and in high spirits, except sister Priest, who has been sick ever since we left.

We have had a very pleasant voyage, as I suppose, so far. We have had two storms, and been calmed several times. Our Captain, Mr. Roberts, is very kind to the ladies, and very much of a gentleman.

We have been out thirty-three days, and will be out thirty or forty more ere we reach Lagos.

We are very anxious to get to our field of labor, in order that we may unite with our dear brethren in preach-

ing the unsearchable riches of Christ's gospel.

We ask you, brother Taylor, and all of our brethren at home, to unite with us in asking God to give us health and long life, that we may do much to enlighten and Christianize those poor and benighted people. We must close, as the vessel is near by.

Your brother.

Letter from Rev. W. H. Clark.

The following indicates the spirit of our brethren who are laboring in Yoruba. The prejudices of the people are strong, but the Lord is stronger, and he will prevail. Brother Clark writes under date of

OGBOMISHAW, Oct. 11, 1856.

DEAR BRO. TAYLOR:—Your favor under date July, was received by the last mail. The intelligence conveyed to us of the expected departure of the recent appointments, inspires us with new vigor, and cheers us in our work. Glad am I that brother Bowen has been so favorably conducted home, with renewed health, and a prospect of increased usefulness. May he prove a blessing both to you and us. No doubt he was great aid to you in fitting out our new brethren, who were just on the verge of their departure. Bro. Phillips, who is in Ijaye, will make all necessary arrangements for the brethren.

As you perceive by this letter I am now in Ogbomishaw. You, perhaps, are aware of the reasons of this step. I wrote you with regard to our failure at *Aiyaye*, which, says the King's messenger, was occasioned by no ill will, but the custom of the King. We are allowed to believe, however, as we please. When I suggested we could not build until next year, he seemed pleased. This interview was held on my journey to this place. Thus matters now stand, as he affirms; all are on a friendly footing. So, then, we must

occupy either this place or Ijaye. The latter being furnished with a large mission-house for the reception of missionaries, and Ogbomishaw having none, with our forces scattered, you evidently see the course that was to be taken. It is a step so necessary that you can but perceive its importance.

On the arrival of our brethren, we shall have a division of men, with three in each town, and accommodations suitable for their acclimation. As we are taking incipient steps towards the occupancy of Abbeokuta, some one will occupy that point, so soon as practicable. Brother Phillips will soon go down with the view both of meeting the brethren, and aiding our Agent in the erection of a small house as the foundation of a station, and for the present necessary purpose of a store-house.

Our prospects seem to be encouraging in Abbeokuta, and we must give all the aid we can to those who are expecting us to occupy the town. With the occupancy of those places, and Awyaw in view, we can strengthen ourselves for all future operations.—I have made a good beginning in this place, and hope to have a house ready for entrance by the first of August. At the same time I am preaching,—conducting the regular exercises of a station, and prosecuting my studies. I have commenced preaching altogether in Yoruba, though through my interpreter, for better comprehension. My opinion is, that the people in this town are more accessible to the gospel than in Ijaye, from the intimacy of the Chief. But as regards our success, whatever may be the people, it depends upon an intimate communion with God, and strong faith in his promises. He only is our reliance. We may plant, and build, and water, but it is all vain, except God give the increase. We need the fervent prayers and encouraging faith of our brethren. My hope is none the brighter, my cour-

age slackened not a little. It is God's work, He will accomplish that whereunto he has sent his word; and the day will come when the reaper shall overtake the sower, and both shall rejoice together. Because I do not see immediate conversions, I cannot be discouraged. There is an influence at work, and with the blessing of God, the power of his word will subvert the very foundations of Paganism, and make tremble, like an aspen leaf, the firmest supporters of its dogmas. We are enjoying health. And begging your sincere prayers.

Ever yours affectionately.

Letter from Rev. J. M. Harden.

The extract below contains the latest intelligence from Lagos, and evinces a purpose to persevere in the fearful collision with the powers of heathenism. May God give abundant success:

Lagos, Nov. 4th, 1856.

REV. JAMES B. TAYLOR:

My dear Brother:—I have taken my seat that I may drop a few lines to you relative to the work in which I am engaged. The entire frame of the chapel about which I wrote to you in my last letter, is now up, and the people will probably begin to thatch the house this week. It begins to assume quite a respectable appearance already, and, if possible, I should like to dedicate it on the first Sabbath in 1857. I believe that the only difficulty now in the way of so doing, is that of getting plank for the benches and pulpit. Will you not help me to pray for success in this humble effort?—for you know that except the Lord build the house, they labor in vain that build it. I am still endeavoring to do all that I can for the salvation of this poor perishing people; but as yet there is little or no encouragement in the way of conversion among them.

The Commission.

RICHMOND, JANUARY, 1857.

THE NEW YEAR.

It is not too late to say to you, dear readers, a happy New Year! and most sincerely do we wish, that when the last lingering moment of the year upon which we are entering shall have passed away, you may be able to say "a happy year, indeed, it has been to me!"

The year that has past, how has it sped? To some of you it may have been a period of severe affliction, of anxious, wasting care; to others a chequered scene,—its lights and shadows blending in soft and mellow brightness; while to others still the rapidly fleeting days may have come winged by gladness, and departed fragrant with blessings.

But it is not so much of earth's sorrows or its joys that we would ask.—What record hath the departed year borne for you to the judgment seat? Remember its register will be read there. What hast thou done for Christ, and for a suffering, sinning world?—What hast thou failed to do? What unholy disposition hast thou failed to crucify? What opportunities for good hast thou neglected. What sacrifices for Christ's sake hast thou refused to make?

The old year is gone! We may drop a tear of gratitude or of penitence upon its grave, but we cannot recall it. We may, however, and we should gather wisdom from its annals for the conduct of the year to come. Let its follies teach us our weakness; its sins lead us afresh to the fountain opened for sin and uncleanness; its mistakes and weaknesses, cause us to rely more confidently upon guidance and strength from above; its sufferings teach us our dependence upon God, and wean our

hearts from earth. Its blessings, how should they swell our hearts with gratitude and devotion; its pious joys and Christian consecration, how should they draw us still nearer to our Lord, and confirm our purpose to live for his glory—the good that we may have done, O, how it should encourage and stimulate our efforts to do still more.

A happy New Year! But how shall the wish be realized? To us belong not the times and the seasons, or the joys and the sorrows of life. "It is not in man that walketh to direct his steps." "Every good and every perfect gift is from above."

What then? Can we have no influence over the happiness or misery of the coming year? Not so. Under God, our destiny is in our own hands, for time and for eternity. Our joys, to a great extent, are self-derived, our pains are self-inflicted. Dependent, as we all are, upon God, and upon each other, we are yet the architects of our own good or ill fortunes, our own happiness or misery. Oh, then, let us be careful for the coming year! But how shall we secure it?

1st. By making a new, heartfelt, and entire consecration of ourselves to Christ? Nothing like this to give peace to the conscience, and bring joy to the heart. No amount of suffering, that does not disturb the mental equilibrium, can prevent that man from being happy who is conscious of such a devotion of himself to the Saviour. He may be sorrowful, but it will be "as sorrowful, yet always rejoicing."

2nd. By determining, and resolutely adhering to the determination, to *do our duty*, no matter how trying it may be, or how much disinclined we are to do it. The blood of Christ cleanses the conscience, a diligent discharge of duty preserves its purity. "Great peace had I when I had respect unto all thy commandments." The great reason why there are so many unhappy Chris-

tians is, that there are so many disobedient Christians.

3d. By seeking by a diligent study of the word of God, a thoughtful observation of his providence, and constant, fervent prayer to ascertain what is our duty. We need not expect "wisdom to direct," unless we seek it as for hid treasure.

4th. By cultivating a constant sense of submission to God, reliance upon his protection, and resignation to his will. "The days of sorrow" will come. Wo to us, then, if in the days of prosperity we have "hung loose" from our heavenly Protector. We cannot then, all at once, see amidst the clouds, or bear the fury of the tempest. We must walk with God in the sunshine, if we desire his presence in the darkness.

In a word, LET US LIVE LIKE CHRISTIANS, and whatever betide, it will be a happy year. P.

PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES.

There will be found among our "Book Notices," a reference to Dr. Wayland's work on the Principles and Practices of Baptist Churches. But we are not willing to pass it by without something more than a cursory notice. We have read the greater part of Dr. Wayland's works, and while, on some points, we have failed to see the correctness of his views, we have always been interested and if we have not been profited, it has been our own fault. But no work of his has afforded us greater gratification than this late publication. Some of our cotemporaries, while according to it a high practical worth, have expressed the opinion that it is more needed at, and better adapted to the North than the South. More needed, it may be, but better adapted we can hardly think it is, for it is just exactly suited to the wants of our Southern Zion; and we incline

to the opinion that it is destined to be more useful here than among our Northern brethren, upon the principle, that remedies applied in the earlier stages of disease, prove more efficacious than in old and inveterate cases. The Baptists at the South are suffering under the first attacks of the mania for fine churches, polished and sermon-reading preachers, splendid organs, and operatic choirs—the desire of a religion for the erudite, the wealthy, the fashionable. There yet remain with us the memories of our fathers, who, in uncouth garb, it may be, and illiterate phrase, in groves, and barns, and private houses; yea, and in prisons, too, proclaimed "the unsearchable riches of Christ," so that thousands were brought to submit to him; and, thank God, there are hundreds of ministers toiling among us who never studied Latin, Greek, or Hebrew,—who know nothing of German mysticism and infidelity, but who preach Christ and him crucified to the salvation of souls and the edification of Christians. There are still with us hundreds of churches, who though worshipping in plain, often unfinished wooden structures, realize that the presence of God sanctifies their meeting, and that the blessing of God succeeds their efforts for the diffusion of the gospel. But, alas, there are these who seem to think that God cannot be worshiped acceptably save in costly houses, that the gospel cannot be preached appropriately except by those who bear the honors of colleges and theological schools, and that no "songs of Zion" will be heard in heaven which are not "performed" by a well drilled choir, to some tune pilfered from the opera, or the ball-room.

Well, we are glad to have the company of such a man as Dr. Wayland in our "Old Fogyism." Often have we been told by brethren of a certain cast that we are "behind the times." We confess it. We cannot keep pace with

this *fast going age* in matters of *religious reform*. We are pained to see, (we think we see such things,) in our ministers and churches a growing disposition to rely upon outward show, and literary excellence, and a studied eloquence for the success of the gospel, rather than on the blessing of God upon the *truth preached in all plainness of speech*. We are pained, that our churches, especially our richer city churches, appear to have forgotten that Christ's mission was, emphatically, to the *poor*. We have mourned over the great need of ministers for the work of Home and Foreign evangelization, while, comparatively, nothing is being done to supply this lack of laborers. Our brethren know that we are the earnest advocate of education. That no small part of our time has been devoted to rousing attention to this subject, and securing funds for educational purposes. But, while thus earnest in our devotion to the cause of education, we have never been able to concede that the minister must be, in the common sense of the term, an educated man.—Nor have we ever believed that a sufficient supply of ministers could be furnished by our colleges and seminaries alone. *The churches must train their ministers*. The churches, as churches. They must draw forth, and cultivate the various gifts of their members, and then place them in such positions as will most conduce to their usefulness.

We are not opposed to good houses of worship,—houses adapted to the circumstances of those for whom they are erected. We do not wish churches that are able to do otherwise, to worship in log cabins, and unsightly hells. It is to us a source of gratification that we have aided in erecting not a few neat, comfortable churches. But we do confess that our heart sickens when we see, or read of those structures where thousands and tens of thousands are expended in mere architectural

display. We do feel a sense of disgust at witnessing church after church running into debt for a “fine house,” or sending the Pastor away from his post for months and years to solicit funds for such a purpose. We believe that all these things are alien from the spirit of the gospel. With such views and feelings how can we but hail, with intense satisfaction, the work of Dr. Wayland? With almost every thought of the book we heartily concur. We never read a book of equal size, embracing such a variety of topics, in which we found so little from which to dissent. Indeed we do not call to mind a single important position throughout the entire work regarding which we differ from the author.

A feeling near akin to that exhibited in the question “Can any good thing come out of Nazareth?” has been expressed by some of our brethren regarding this book. Dr. Wayland is an anti-slavery man; he has attended an indignation meeting, &c. Well, we all know that Dr. Wayland is opposed to slavery. He has never sought to disguise his sentiments upon that subject. He has, as we think, gone to an unjustifiable length in several instances by countenancing the movements of a mad fanaticism. We exceedingly regret this. No event which has occurred in the course of these agitations since the descent from his previous elevated conservatism, of the dignified and devoted Sharp, has caused us more pain. Such men as was Dr. Sharp, and as Dr. Wayland is, belong not to a section, or a party. Pity, that owing to the imperfection of poor human nature, they should ever be seduced from their proper sphere and work. Dr. Wayland, at a Sumner indignation meeting, was about as much out of place as would have been Washington making speeches in a party political struggle! Ah, we mourn over it.—But, in this book, he is our own dear brother again; the large-minded, ear-

nest-hearted, fearless advocate of *Christian truth*. "Come and see." Purchase the work, and read it prayerfully, and you will never regret it.

P.

THE RELIGIOUS HERALD—WM. SANDS—REV. D. SHAVER.

The Religious Herald is one among the oldest religious newspapers of the South. Throughout its entire existence it has been, what its name imports, a *religious* paper; maintaining, with consistency unwavering, the great doctrines of orthodox Christianity, and the distinctive views of the Baptists. Its tone has been elevated and pious, its spirit candid and courteous, and its influence at once energizing and conservative. We do not know any weekly which has, for so long a period, been conducted with greater ability, or to more useful results.

Brother Sands, who, for many years, (with an occasional assistant for a short time,) has edited the Herald, has secured for himself a large place in the confidence, respect, and affections of the denomination, particularly in Va., and cannot but feel a consciousness that he has done good service to the cause of truth. His course as an editor has, too, gained him the respect, so far as we are informed, of the whole fraternity; if we except the renowned gladiator of the Millenium Harbinger. He, as he is accustomed to do against all who oppose *his reformation*, has charged the editor of the Herald with unfairness: with how much justice nothing but a perusal of the columns of the paper is needed to show. Such a charge, from that source, is a high commendation.

The veteran editor of the Herald has now associated with himself, as co-editor, Rev. D. Shaver. Brother Shaver wields a polished and able pen; and if he shall succeed as well in the multifarious effusions necessary from the

editorial chair, as he has done in the communications which he has made to the Herald and other periodicals, his accession to the editorship will enhance the value of the paper. We tender to him, as to his senior, our congratulations on the union, and trust that it may be durable, pleasant and profitable to them, and valuable to the cause of Christ.

P.

WORTH READING?

Yes, we really think the original articles of this number of the Commission are worth reading. The address "To Pastors," from the laborious and devoted missionary, Yates, long as it is; and although wanting in the polish of a "finished production," tells important truths in an earnest, affectionate spirit that ought to commend those truths to the heart of every pastor. If our churches are ever to be what churches of Christ ought to be, there must be first a great reformation among our pastors. They must come to feel, as now they do not, that they and their churches are *pledged for the conversion of the world*, and there must be a degree of fidelity, assiduity, and effort in "teaching" the brotherhood "to observe whatsoever" Christ has commanded, far beyond what has been generally prevalent.

The objections so frequently made to the cost of our missionary enterprise and the loss of life among the missionaries, are made to appear, by the energetic and graphic pen of H. H. T., what they really are, the complainings of unbelief, or narrow-heartedness. What, shall millions upon millions be expended, and rivers of blood, as waters, flow to subserve a mere worldly policy, or gratify an unhallowed spirit of ambition and rivalry, and Christians complain of a few thousands employed, and some dozen of lives sacrificed to bring the heathen to Christ, and save

their souls from death! It is shameful—it is awful. When we remember that the very spirit of the gospel is *self-annihilation for Christ's sake*, and then see, as such objections indicate, that the *idea of sacrifice* is almost wanting in the religion of such objectors, we can but tremble for them.

W. W. E. has selected a prolific theme. Volumes might well be written upon it. But he has well condensed, into the short compass of a page or two, valuable germs of thought that may engage profitably the minds of the readers for many an hour. The Purpose, Providence, and Gospel, of God. Are these on our side in our attempts to evangelize China and Africa? Then verily *they that are for us are mightier than they that are against us*. We must succeed. The *purpose* of God must be accomplished, the *providence* of God will "overture and overturn," until "He shall come whose right it is to reign." The gospel of God, aye, it is his own power unto salvation to every one that believeth. Yes, we must succeed. Cherrily, cherrily, oppressed and care-worn missionary. Go on thy way rejoicing. "The heathen shall become" the inheritance of Christ. Lift up thy heart in faith, humble, trembling Christian as thou prayest, "Thy kingdom come," for "the kingdoms of this world" shall "become the kingdoms of our God and of his Christ." Draw not back thy hand, child of God, from the offering thou wouldst make for the salvation of the poor deluded heathen. Heap up thy gifts upon the altar of Christian love for a world's renovation, "for the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." P.

THE NIGER:—We need hardly say, read the article under this heading, from the pen of brother Bowen. The subject and the author each impart an

interest to it which would cause it to be read. P.

WHAT WILL THE CHURCHES SAY?

In this number will be found an extract from brother Cabaniss' letter of a late date, in which he refers to the progress of the revolution in China.—In the same letter, he refers to the inability of the Board to meet all the necessities of the important mission with which he is identified. We here insert this plea. What say the brethren? Shall we be required to say to that mission, we can send no reinforcements? But will they not rather combine their energies, and largely increase the means of the Board, enabling them to meet the opening demands of the China mission?

Brother Cabaniss says:

We repeat it again. If the Board think they will not be able to furnish the amount specified, let them say how much they can furnish, and then direct us, what part of our work we shall suspend. Shall we give up our schools, with all of which we have chapels connected? Or shall we stop printing Bibles and tracts? Or shall we give up both? Or shall we stop Dr. Burton's dispensary operations? If any of these are to be suspended, just say so, and we will obey orders to the letter, however painful it may be. We do not believe we ought to make arrangements to spend one dollar, beyond what you are convinced can be obtained from the churches. We also have confidence in you to believe, that you will grant the amount requested, so far as your means and prospects will justify. But cannot,—will not the churches sustain the petty operations that you are now carrying on in China and Africa? If they are in the habit of praying, "Thy kingdom come, thy will be done on earth as 'tis done in heaven,"—surely, surely, they will, or their prayer is solemn mockery.

MISCELLANY.

THE LAKE CITIES.—The Cincinnati Gazette furnishes the following comparative table of the growth of the principle lake cities:

	1840	1850	1855
Buffalo,	18,213	42,260	65,000
Cleveland,	7,071	17,034	55,000
Sandusky,	1,484	5,088	10,000
Toledo,	1,222	3,819	15,000
Detroit,	9,192	21,019	40,000
Chicago,	4,470	29,963	88,000
Milwaukie,	1,740	21,461	40,000
Aggregate,	42,292	170,644	305,000

PRAYER OF "A KUI," a native teacher of the Baptist Mission at Hong-Kong, converted in 1851.

We give thee thanks, Almighty God, our heavenly Father, that thou hast given to us another holy Sabbath day, and preserved us to assemble together in thy presence for thy worship. We are poor, ignorant, sinful men, formerly knowing neither Sabbath blessings nor Jesus' great love for man. We praise thee, heavenly Father, that thou didst "so love the world as to give thine only begotten Son," to die for sinful men. We also praise thee that thou didst so love China, ignorant of thee, the one true God, and thy holy Gospel, as to send thy servants, Jesus' disciples, to teach us the true doctrine, and guide us to heavenly bliss. We beseech thee, grant the Holy Spirit to influence the hearts of all now present to obey the truths they have now heard. Jesus said, "I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst." No other can save the soul—no other doctrine can profit man. Incline the brethren to hear and believe this and trust in Jesus' great merit, that their hearts may have peace, and their souls after death, receive unending happiness. The "Middle Kingdom" is in great darkness—open to it the gospel door, and incline all rulers and people to enter in and be saved. Bless teacher DEAN, who is in his native land; cure him of all his sicknesses, and bring him back to China with many teachers to proclaim the glad tidings, and teach men the truth. Bless teacher JOHNSON, and preserve him from sickness, that he may long live to teach us stupid ones the true doctrine, and persuade many

to break away from idols and evil customs, and come and worship the one true God, and adore and serve the one true Saviour, Jesus Christ. All which we sinful men, bowing before thy holy throne, humbly ask, trusting in Jesus' great merit. Amen.

INVALUABLE REMEDY.—For drunkenness—drink cold water.

More are drowned in the wine-cup than in the ocean.

TRUE WORDS.—Education does not commence with the alphabet. It begins with a mother's look—with a father's smile of approbation, or sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with hands full of flowers in green and daisy meadows—with bird's nests admired, but not touched—with creeping ants, and almost imperceptible enunets—with humming bees, and glass bee-hives—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

INTEREST IN HEAVEN.—It is an unspeakable delight to learn from the lips of God, that, though Christians *rest* from their labors, when they leave this world, their *works* do follow them—not, indeed the *toil* and *trouble* of them; but, the principles and results, the reward and glory of them; and, perhaps, continued practical connexion with them, as well as joyful interest in them. Think you that Elder Brewster feels no interest in Massachusetts? Roger Williams, no interest in Rhode Island? William Penn, no interest in Pennsylvania? Washington, no interest in the United States? and Columbus, no interest in the New Hemisphere? But some may say—Surely *geographical divisions* and *designations* do not follow them there. What then? Let us rise higher. Let us contemplate the *systems* of religion and civilization, with which their names are identified. Think you that Brewster feels no interest in independency? Williams, no interest in immersion? Penn, no interest in Quakerism? Washington, no interest in republicanism? and Columbus, no interest in commerce? But it may again be objected—Surely these *systems* do not follow them there.—What then? Let us rise still higher,

and consider the *principles* with which their names are identified. Think you that Brewster feels no interest in the liberty of the church? Williams, no interest in liberty of conscience? Penn, no interest in the liberty of the Spirit? Washington, no interest in the liberty of the nation? and Columbus, no interest in the liberty of the world? Ay, verily—for liberty proceeds from order, and order proceeds from God—the one, the stability of his throne, and the other the felicity of his empire. From that throne of order, the proclamation is made to the universe—Stand fast in the liberty wherein God has created you! And from that same throne, the peculiar proclamations are made to our own long-enslaved but now partially redeemed sphere—to one part of its population—Stand fast in the hope of the liberty wherewith Christ is hastening to make you free! and to the other part—Stand fast in the liberty wherewith Christ *has* made you free; and be not entangled again with *any* yoke of bondage!—*Bib. Al.*

DINING HOURS.—In England the hour of dining indicates precisely the rank. The Queen dines at eight o'clock, P. M.; the higher nobility at seven and half-past; the ordinary country gentleman at six; the professional people and richer classes of merchants and manufacturers at four or five; the shop-keepers at two or three; clerks at one; working men at twelve. As a man rises in social importance his dinner hour advances. Some men of humble origin and great luck have, eaten their way from plebeian twelve all down the hours of the afternoon, and ended a glorious career by solemnly dining with royalty at eight. Splendid reward for the labor of a lifetime!

TRUE ESTIMATE OF PREACHING.—An anecdote is related of Backus, the successor of Bellamy, that soon after his settlement in Bethlehem, as he was one day riding out he met an old negro, eminent for his piety, who had long attended on Bellamy's ministry; and as they were going in the same direction, fell into conversation with him.

Perceiving very soon that he was not recognized, he asked, as a matter of curiosity, "Well, how do you like your new minister here?" "Very much," was the reply, "but he does not preach as well as Massa Bellamy. Massa Bellamy, he make God so great

—so GREAT!" "A most discriminating estimate," said a minister who had often listened to Bellamy, "for of all preachers I ever heard, Dr. Bellamy was the most successful in making God great, great in his character and great in his government."

ABOUT CHINA AND THE CHINESE.—Sir John Bowring has recently addressed a long and interesting letter to the Royall Asiatic Society of London on the subject of China. His official position as ambassador has given him a good opportunity to obtain authentic information, and the following facts collected from his communication cannot but be read with interest.

Forty-three years ago the last official census of the Empire was taken, at which time the population was reported at 362,000,000, and the present estimate is 400,000,000. According to ancient usage the population is grouped under the following heads: 1. scholars; 2. husbandmen; 3. mechanics; 4. merchants. A numerous additional class is that of social outcasts—such as gamblers, stage-players, beggars, convicts, and robbers. Human life is divided by the Chinese into ten periods, as follows: The age of 10 is called the "opening degree;" 20, "youth expired;" 30, "strength and marriage;" 40, "officially apt;" 50, "error knowing;" 60, "circle closing;" 70, "rare bird of age;" 80, "rusty visage;" 90, "delayed;" 100, "age's extremity."

On the subject of food the Chinese have but one prejudice, and that is against milk, which they never touch, while little puppies, kittens, young rats, monkeys, and snakes are considered delicacies. They prefer these even in a case of decomposition. Chickens in the shell command high prices. Milk is, however, used by very aged people. Both in eating and drinking they are remarkably temperate; but opium is the cause of much wretchedness throughout the Empire. The number of people who annually die in China is said to be truly frightful. Multitudes perish from starvation, from inundation, and from suicide; and the late civil wars have exterminated, by famine, disease, and the sword, millions of men, women, and children. Sir John Bowring asserts that, at one period of his residence in China, five hundred victims fell daily by the hand of the headsman.

Reverence for life there is none; and

the dead are treated with the most perfect indifference—a corpse being often seen under the table of gamblers, and a putrid body at the threshold of a door. In many parts of China, strange to say, there are towers of brick or stone where female infants are thrown by their parents into a hold made in the inside of the wall; and it is asserted that, while a desire for offspring seems to be universal, infanticide prevails to an extent unequalled in any other country; and, most astonishing, the childless wife of a Chinese willingly coincides with the husband in introducing into the household any number of concubines, whom he is able to maintain, and she exercises over them an undisputed authority, and the child of a concubine is bound to pay higher respect to the lawful wife than to its own mother. To promote marriages seems to be everybody's affair, and matches and betrothals accordingly occupy the chief attention of all—the young, the middle-aged, and the old.

SOWING BESIDE ALL WATERS.—An English lady, whose soul was alive to the subject of religion, one day found a poor man at work in the garden wall, and pressed upon his attention in glowing language, the importance of repentance and faith in Christ. She had no idea that her harangue was heard by any one, save by him to whom it was addressed.

Some time passed away, when meeting another servant belonging to her establishment, she said sorrowfully, "Thomas, I fear you never pray, or look to Christ for salvation."

"Your ladyship is mistaken," he said. "I heard what passed between you and James at the garden wall, and the words you meant for him took effect on me."

"How did you hear it?"

"I heard it on the other side of the garden, through a hole in the wall, and I shall never forget the impression I received."

We were reminded by this anecdote (which we somewhere read) of the importance of "sowing beside all waters." Walls have ears, is an old adage—in this case it proved true, and would that the messages to which they listen were always on as important subjects, as the soul's eternal salvation. Little did the earnest lady imagine that her words were destined to benefit an unseen list-

ener. Perhaps she looked and marvelled at the apathy with which the man who sat squaring his rocks, and placing his mortar on top of the wall above her, regarded so momentous a subject.—Perhaps she turned away from his stolid countenance, through which no ray of interested intelligence beamed, and thought mentally about the parable of "casting pearls before swine." But the labor was not lost. The seed sown was destined to bear its precious harvest—the bread cast upon the waters, came back to its owner, after many days.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

INACCURACIES IN CONVERSATION.—The longer I live the more am I ready to adopt the language of a great man—"When I set out in life I regarded the inaccuracies of conversation among people of character, as proofs of a lying disposition; but when I make due allowance for inattention, forgetfulness and misapprehension, I ascribe much that is incorrect to human infirmity rather than human wickedness."

LONDON covers a space of 122 square miles. It contains 327,391 houses, and 2,362,236 inhabitants; the annual increase of the population is upwards of 40,000. The length of all the different streets is 1,750 miles. The paving of them cost £14,000,000, and the yearly cost of keeping the pavement in repair is £1,800,000.

IN NEW ZEALAND there are 46 missionaries to 80,000 people; in the Sandwich Islands there are 30 missionaries to the same number. The whole number of Malay-speaking islanders in the South Seas amounts to 800,000, and they have 120 missionaries. The district of Masulipatam in India, with about the same population, has only four missionaries.

The Unity of the Bible.—As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key, now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding

gradually back until it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible, there runs one great idea; man's ruin by sin, and his redemption by grace; in a word, Jesus Christ, the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob, as the Star by Balaam, as the Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find him in the sublime strains of the lofty Isaiah: in the writings of the tender Jeremiah; in the mysteries of the contemplative Ezekiel; in the visions of the beloved Daniel; the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glor-y to God in the highest; on earth peace, good will towards men." And Evangelists and Apostles taking up the theme, the strain closes in the same key in which it began; the devil, who troubled the first paradise, forever excluded from the second; man restored to the favor of God; and Jesus Christ the key-note of the whole.—*American Messenger*.

SIAM.—The Straits Times (Singapore) states that the friendship manifested by the king of Siam toward Europeans is on the increase. He is desirous of breaking up old customs and pursuing a more enlightened policy.—He is also desirous of increasing the exports of the country, and by every means in his power of benefitting the country and people.

Testimony of Dr. Barth.—It is affirmed that the celebrated traveller, Dr. Barth, who has recently returned from Timbuctoo, on the borders of Sahara, reports that the Mohammedan powers in the interior of Africa are quite alive to the improved condition of the pagan negroes on the coast through the influence of missionaries; they regard the heathen tribes as having received through the gospel a new element of strength. He met with Christian natives travelling in the interior as traders, who are supposed to have belonged to the Gold Coast Mission.

BOOK NOTICES.

SUN LIGHT and HEART LIGHT; or, Fidelity and other Poems. By Sylvanus Dryden Phelps. New York.—Sheldon, Lamport & Blakeman.

A fine specimen of printing. The pieces are mostly short, and may serve to occupy a passing moment not unprofitably.

AN ETYMOLOGICAL DICTIONARY of Family and Christian names. With an Essay on their derivation and import. By William Arthur, M. A. New York. Sheldon Blakeman & Co.

This is an interesting and valuable work. The philological information is such as few would be able to gain without some work of the kind, and this is the only one known to us, adapted to general use. The introductory essay is well worth attentive study, and the definitions of the Dictionary will prove a source of profit and amusement.

LIFE IN ISRAEL, or Portraits of Hebrew Character. By Maria T. Richards, author of "Life in India," New York. Sheldon Blakeman & Co.

The object of this work as stated in the preface, is "to supply parallel details of local and circumstantial character, which may serve to unfold some of the prominent eras of Biblical history, and to invest with a new interest the reading of the Bible." The use of fiction for purposes of Biblical and religious instruction is now becoming quite common. We see no objection to such a course, but there is need of caution on the part of every one lest works of this character, read too exclusively, shall vitiate the taste, enervate the mind, and render works of a more solid, and didactic character distasteful or irksome. We have not been able to peruse any considerable portion of this work, but, judging from the glance we have taken, commend it as entertaining and instructive.

The above works we have received from the publishers through Wortam & Coterell, Richmond. Like all the publications of the publishers, they are tastefully and well gotten up. P.

BIBLICAL COMMENTARY ON THE NEW TESTAMENT. By Dr. Hermann Olshausen, Professor of Theology in the University of Erlangen. First American Edition, revised after the fourth German Edition, by A. C. Kendrick, D. D. Professor of Greek in the University of Rochester. To which is prefixed Olshausen's proof of the genuineness of the writings of the New Testament, translated by David Fosdick, Jr. Vol. I. New York. Sheldon, Blakeman & Co., 1856.

Until the receipt from the Publishers of this volume of Olshausen's Commentary, we had no acquaintance with the work, except such as had been gained from the numerous quotations which we had seen in the writings of others. We had, however, thus come to entertain a high estimate of its value. Since we have had this volume, we have availed ourselves of such opportunities to examine it as other engagements have allowed. The work is, of course, essentially German; but there is far more of simplicity and spirituality in it than we are accustomed to find in works from the German. As an aid to the critical study of the New Testament, we deem it of great value; while, at the same time, it is not unsuited to those who desire to gain a correct knowledge of the meaning of the Scriptures, without the time or the inclination for critical research.

We hesitate not to commend the work to all, especially ministers, as worthy of attentive study. We shall look with interest for the succeeding volumes. It may be had at the store of Messrs. Wortham and Cotterell, (Baptist Depository,) in this city.

NOTES ON THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES. By F. Wayland, D. D. New York. Sheldon, Blakeman & Co.

If we could have our wish regarding this work, it would have a larger sale than has any book published in this country. The cause of truth and righteousness cannot fail to be promoted, just in proportion as these Notes of Dr. Wayland shall be read and appreciated. That, while in many things, our churches have improved, they are, nevertheless, departing from the purity of faith, and simplicity of practice which characterized our fathers, we have a pain-

ful conviction. We know not that any thing will arrest this downward progress. But the publication of this book inspires us with a more pleasing hope for the future than we have felt for some time. We trust you will buy, read and circulate it. To be had of Wortham & Cotterell, Richmond, Va.
P.

A GENERAL HISTORY OF THE BAPTIST DENOMINATION IN AMERICA and other parts of the World, by David Benedict. New York. Sheldon, Lamport & Blakeman. 1855.

Through Messrs. Wortham & Cotterell we have received this history from the publishers. The character of the work is too well known to need our attestation of its value as a repository of facts in our denominational history. It has already had a wide circulation, and will continue to be sought after.
P.

THE NAPOLEAN DYNASTY; or the History of the Bonaparte Family. An entirely new work. By the Berkley men. With twenty-two authentic Portraits. N. York. Sheldon, Blakeman & Co. 1856. From Wortham & Cotterell, Richmond, Va.

Not having had time to examine this work, we cannot pronounce upon its merits. It is, in appearance, an attractive volume. We subjoin the table of contents, and feel assured that our readers will desire to possess such a source of information regarding this remarkable family. Book I., Origin of the Bonapartes, Lives of Carlo, Letitia and Cardinal Fesch. Book II., The Emperor Napoleon. Book III., The Empress Josephine. Book IV., The Empress Maria Louisa. Book V., Joseph Bonaparte, King of Naples and Spain. Book VI., Lucien Bonaparte, Prince of Canino. Book VII., Lewis Bonaparte King of Holland—Queen of Holland. Book VIII., Jerome Bonaparte, King of Westphalia—Napoleon's Sisters—Eliza, Pauline, Caroline—Eugene Beauharnais—Napoleon Francis Joseph, Duke of Reichstadt. Book IX., Joachim Marat, King of Naples. Book X., Louis Napoleon, President of the French republic. Historic illustrations.
P.