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Any person sending the names of five subscribers, with the money (\$5,) shall receive a sixth copy free for one year.

Address, "THE COMMISSION," Box 283, Richmond, Va.

HOME AND FOREIGN JOURNAL.

This paper is published monthly, on the following terms, always in advance.

Single copies, per annum,	25 cents
Five copies, per annum, when sent to one person,	\$1.00
Twelve copies, per annum, when sent to one person,	2.00
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Vol. 1.

FEBRUARY, 1857.

No. 8.

THE
COMMISSION;

OR

SOUTHERN BAPTIST

Missionary Magazine.




PUBLISHED BY THE
BOARD OF FOREIGN MISSIONS
OF THE
SOUTHERN BAPTIST CONVENTION.


EDITED BY THE SECRETARIES OF THE BOARD.

RICHMOND, VA.
MACFARLANE & FERGUSON.
1857.

POSTAGE—SIX CENTS A YEAR, paid in advance at your own office.

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POWER OF IDOLATRY.

When we consider man's ignorance and weakness, his depravity and wretchedness, in connection with the strength of his religious instincts, we do not at all wonder at his worship of false divinities. He *must* have a god. - Some being to satisfy the deep and unutterable yearnings of his soul. Some being to help his weakness, to enlighten his ignorance, to succour him in danger, to calm his fears, to make his sad heart happy. Now, only the true God can do all this. But man has lost the knowledge of that all-glorious Being. The inquiries propounded to Job, by one of his three friends, may be appropriately put to every individual of the human race—"Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as Heaven, what canst thou do? Deeper than hell, what canst thou know?" And to these inquiring, perhaps the fitting answer of every man would be that of the patriarch to another of these friends—"Oh! that I knew where I might find Him, that I might come even to his seat. * * Behold I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand where He doth work, but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him." All man can do is thus to grope his way, and blindly "feel after" God. And this he does. His sad heart and his suffering flesh cry out for

God, for *the living God*. Sadder and deeper than the wail of the sick and starving infant for its dead mother, is the cry of the sin-sick starving soul for its Father, God. Earth is full of this cry. All the ages have been full of it. It has gone up from the summit of every high mountain, and from the bosom of every shady grove, where men have been wont to worship. It has risen from the wave of the holy river—it has gone up with the smoke and flame of the funeral pyre—half stifled, it has struggled up—from beneath the mangling wheel of Juggernaut. Plaintive and low it has breathed from the lone cave of the hermit—from the gloomy garret of the poor student—from the dungeon where pines the prisoner—from the mine where toils the slave. From palace and cot, from every cheerless spot of earth, from every sorrowful heart of man, comes, and has ever come, this cry.

And as the lost child, in obedience to its filial instincts, piteously crying for its absent parent, will, in its utter ignorance and helplessness, accept a stranger in the place of the loved one whom it calls; so lost man, in obedience to his religious instincts, crying after God, accepts, in response, the voice of the deceiver, and bows down in homage to a false, as to the true, divinity. As, too, the child learns to love its foster-parent, clings to it, imbibes its spirit, acquires its manners, adopts its modes of life, and, perhaps,

turns from its own true mother, re-appearing, after the lapse of years, to claim her long-lost offspring; so man learns to adore his idol, tenaciously clings to it, degrades himself to its lowest and obscenest rites, and, in its embrace, turns away from his own true God, utterly rejecting and forgetting Him.

His idol once chosen, in its support the deepest and strongest feelings of man's soul become enlisted. Self-love, pride, hope, fear, unite with perverted religious instincts. All the strong proclivities of *sense*, as opposed to *spirit*, are brought to bear with great directness and with immense effect. The true God is *invisible* and *intangible*. But the false one may be both *seen* and *touched*. The *principle of association*, too, with all its potent influences, is laid under contribution. With his divinity all his most cherished reminiscences, his dearest aspirations, his most substantial interests, are sacredly connected. Himself, his family, his friends, his country, are a group, whose centre is his God.

Strange, mysterious, and far beyond the common conception of it, is the power of idolatry. As if "that old serpent" who first beguiled the mother of mankind, had "charmed" its votaries, there is a fascination in it, alike inexplicable and resistless, upon any merely natural or philosophic principles.

Happening, one day, to see an idol—a large, ill-shapen, and somewhat awful-looking thing—we were peculiarly impressed with a sense of this dread power. The image which we saw had been worshipped, as a god, by multitudes. But, perhaps, not one of its worshippers was so hopelessly stultified by superstition and sin, as really to believe that the horrid figure was itself a god. There were many images, (some of them far more imposing,) of the same divinity. Each one could not be the actual god. It could be broken, burned, or otherwise injured and dis-

honoured. How, then, could the powerless thing, dumb, deaf, and dead, throw such a spell upon its worshipper? Whence its mysterious and resistless power so to charm and fascinate his soul? Ah! he was *ignorant*, and felt it—*guilty*, and felt it—*weak*, and felt it! He needed a god. And he had, alas! no other.

As among ourselves, so among pagans, there is, doubtless, more or less of scepticism in religion. The idol-worshipper, perhaps, *doubts* that the image, before which he bows, has any intelligence, feeling, power of any sort, immediately connected with it. Indeed, he may accept the testimony of his *senses*, and the testimony of his *reason* and *believe* that it has none. But he does not *know* it. And what if it should have? Irreverence might ruin him. A failure to render homage might bring down upon his hapless head a storm of inappeasable wrath. He is weak, and has the fear of feebleness. He is wicked, and has the fear of guilt. Hence the paralysis that comes upon his powers, the night-mare that sits upon his soul, whenever he would stir an energy to break the bands that bind him. It is true that the grotesque thing before him cannot lift its own cold, dead hand and smite him. But may there not be in this wide universe, so dark, and so mysterious, some living power in strange connection with the inane and powerless thing? May not some god invisible, have breathed into it mysterious virtue, and clothed it with his own resistless might? Nay, may he not himself reside within it? And may not that dread being lift a hand unseen, but terrible, and smite him? Smite him when he knows not of it, and in a manner which he cannot comprehend? In the burning of his house—in the failure of his business—in personal injury of himself, his wife, or his little ones—in temporal curses, in eternal curses! He has been trained from infancy in such a faith as this. All

around him hold it. And it is something, it is much, even to doubt its truth. If he has risen so high as this in the might and majesty of mind, and under the stirrings of the true divinity within him—if he has so far overcome the gravitations of error—so far neutralized the mighty moral momentum of his race and his times, all honour to him. We hail him half a victor over fearful odds.

But, whatever the native vigour of the idolator, and the philosophic culture of his powers, he can go no higher than this. If the *first* step in philosophy be to doubt, so also is the *last*. Philosophy, at best, is purblind. She has a film over her eye—a film ever thickening and growing darker, despite all the efforts of her best opticians. The higher she goes up the mountain the wider the horizon before her becomes, and the deeper the mist that gathers around it. Her's, if so much, is only the twilight of the unrisen day—perhaps of the day gone down. And this, if *our* philosophers will grant so much, is all the poor pagan, though a Socrates or Plato, a Cicero or a Seneca, possesses.

Idolatry is the result of the perversion by ignorance, depravity, and superstition, of the religious instinct. If man were not, by nature, a religious being, he would never be an idolater. We would not, therefore, *if we could*, in every instance, have man cast away his false gods *before he has found the True*. The "light that leads astray," though dreadfully perverted and obscured, *is* "light from Heaven." And we would not quench it. We would rather dispel the mists and clouds by which its ray is dimmed, and thus prevent its perversion. Bad as idolatry is, we do not think it so bad, essentially, as atheism. Better, in blindness, bow down to a false divinity, and thus give indirect testimony to the being, and pay indirect homage at the shrine of the true God, than altogether deny Him.

We confess our sympathy with those wisest and best men among the ancients, who, while seeing many of the errors and evils of paganism, and sometimes seriously questioning its claims to divinity, yet preferred it to universal godlessness.

Nevertheless, *substituting something better*, we would destroy from the face of the earth, every form and vestige of idolatry—from the worship of Baal and of Jupiter, to that of Buddha and Brahm—from the worship of the golden calf, to that of the golden cross,—from the worship of the resplendent luminaries of Heaven, to that of the stupid beasts and slimy serpents of the earth.

But *how* shall we destroy idolatry? As we have intimated, philosophy and science can never do it. All the blandishments of life, all the arts of society, all the culture and refinement of civilization, can never do it. It has its seat in depths of the soul, to which they cannot penetrate. What have they to do with the religious instincts? Do they ever destroy them? Do they weaken them, even? Not more than they destroy or weaken the love of the babe for its mother. Not more than they destroy or weaken the desire of the hungry for bread, or of the thirsty for drink. The religious instincts are stronger than any natural and outward influences. They may, indeed, under certain circumstances, for a time be held in abeyance, by opposing principles. But, native to the soul, they cannot be destroyed except with the destruction of the soul itself. With all their boasted power, philosophy and science can never even make atheists of the heathen. If, through their influence, the heathen dethroned their present gods, the interregnum would be short. Divinities equally false, and perhaps in other respects inferior, would speedily fill their pantheons. Throughout every heathen land, it would be as it was in nominally Christian France, when, in the height of her pride of

science and philosophy, in the blaze of her highest literary glory, the same voices that blasphemously declared vacant the throne of God, blasphemously hailed the enthronement and coronation of an abandoned courtesan in His place. So little power over man's spiritual nature has the wisdom of this world, when it tries itself to the utmost, and does its best.

None of the old philosophers ever aspired to break the power of idolatry. The Egyptian, the Phoenician, the Chaldean, never dreamed of it. Nor did the Greek or the Roman. With all their doubts they accepted it, and strove to strengthen its hold upon the popular mind.

Nor has the highest mental and moral culture, known among modern pagans, ever assumed a hostile attitude towards idolatry. It has been its constant and obsequious minister. Highly literary, in a certain sense philosophical, socially cultivated, and to some extent morally refined, are not a few among the Chinese and the Hindoos. But their highest accomplishments have never made them either theoretically or practically less idolatrous. Even when to some extent imbued with the spirit of Christianity, this culture has proven itself wholly unequal to the conflict with idolatry. In a recent report of the "Committee for the propagation of the Gospel in Foreign Parts," (a Committee connected with the General Assembly of the Church of Scotland,) it is stated that, "at Calcutta, there are many thousands of the native population, who, having received the benefits of education in the English tongue, have been absorbed in the masses of heathenism with which they are surrounded."

We think it clear that the very spirit, the essential principle, of idolatry reigns in the minds and hearts of innumerable Papists. They never move without the amulets and charms of their religion. With ivory or ebon crucifixes

clasped to their bosoms, they are ready to brave any danger. Without these, the rustling of every leaf alarms, the slightest peril convulses them with fear. In speechless homage they fall down at the foot of the statue of Peter. In rapt devotion they look up into the face of the image of Mary. And yet, how high, in many instances, the civilization, the mental culture, the moral character of these same Papists?

So far from believing that the highest earthly culture can destroy or permanently weaken the spirit and power of idolatry, we believe that if the higher knowledge, the diviner influences, than those of earth, now enjoyed by a considerable portion of mankind, were withdrawn wholly from our world, not only every nation but every individual of the human race, however at present raised above it, would sooner or later lapse into idolatry. All the gravitations of the religious instinct, as perverted by the causes we have named, are "*semper, ubique, et omnibus*," in that direction. How difficult, and, at times, impossible, was it to keep even the divinely-instructed Israelites from this degrading, soul-destroying sin! Why, at the very base of Sinai, echoing with the voice, and trembling beneath the tread of the true God, a false divinity was enshrined and worshipped. Before the image of a miserable beast the people bowed down with enthusiasm. In our own times, and in the most enlightened portions of the earth, how hard is it to keep down the risings of the spirit of idolatry! It shows itself, under a very thin disguise, in some of the loftier walks of literature. And many of the finest intellects of Germany, of France, of England, and a few even in our own country, seem proud to be its priests. What is pantheism but a monstrous system of idolatry, in which the all, *το πον*, is God? What is "pantisocracy," but an idolatrous homage of *man* to *men*, of the *individual* to the *race*? And what is

"*Hero-worship*," but a new form and mode of the old idolatry, in which *men* bowed down to *man*—the race to the individual?

While slaves of sense, of unchastened and lawless imagination, of ignorance, of superstition, of sin, men will never, with their deep and ineradicable religious instincts, cease to be idolaters. "Hath a nation changed their gods, which are yet no gods?" Based upon the perversion of the religious instinct, while that perversion continues—and it will continue so long as the ignorance, depravity, and superstition of the race remain—idolatry will never cease.

We recur, then, to the question, How shall we destroy idolatry? And we answer it by saying, Not by the direct annihilation of it, but by the substitution of something better in its place. We destroy it by preventing the perversion of the religious instinct. And we prevent this perversion by the substitution of divine knowledge for human ignorance; the righteousness of Christ, for human guilt; faith in God, for superstition. We bring against idolatry the Gospel. This is its only true antagonist. To all other foes it is, as we have seen, invincible.

No other power than that of the gospel has ever been, or will ever be, able to destroy idolatry, for the good and sufficient reason that in no other power is there any essential and necessary antagonism to it. If other systems make opposition to idolatry, it is rather outward and apparent, than real and essential. None of them can touch its vital principle. That principle, we have said, is the perversion of the religious instinct. Now, although these systems may themselves respect the religious instinct, they possess no power preventive, they have no sovereign antidote against the baneful effects of its perversion. None of them can thoroughly enlighten man's spiritual nature, purify it, or lift it above the clouds and darkness, the uncertainty and doubt, in

which superstition always finds its origin and home, and chief supports. But the gospel, while properly respecting the religious instincts of the idolater, cultivating, developing, and directing them to their true object, and thus affording them all the scope, material, and gratification which they crave, at the same time, and in the most admirable and effective manner, enlightens the understanding, purifies the heart, subordinates to itself and over-rules, for noble purposes, the principles and circumstances which, perverted and abused, give birth to superstition. Thus destroying those evil influences from which springs the vital principle of idolatry, the Gospel destroys idolatry itself.

If all this be true, then let us follow the instructions of the Great Teacher, and "go into all the world, and preach *the Gospel* to every creature." This is just what the civilized and the savage, the atheist and the idolater, alike require. Let us not trust so much in *schools*, and in *books*. Let us not spend so much time and money, and personal energy, in imparting to the heathen mere natural knowledge—geography, history, astronomy, language, philosophy. These are no *necessary preliminaries* to our work. We have heard enough of their opening, expanding, and liberalizing the mind, and thus *preparing* it for the reception of the gospel. When Christ came into our world "darkness covered the earth and gross darkness the people." But he did not think the feeble sparks of man's kindling, the phosphorescence of his poor philosophy, so competent to dispel that darkness, as the effulgence of the truth which he had brought from heaven. Its twilight, he knew, was infinitely brighter than their day. He taught no man the geography of earth, to qualify him to comprehend the extent, and appreciate the glories of heavenly realms. He taught no man astronomy, that from "the height of the stars" he might catch a vision of

God. No! Though he often illustrated and enforced the spiritual by the natural, he never taught that a knowledge of the science of man was necessary to a knowledge of the science of God. We would not decry natural knowledge, we would not underrate its great importance to mankind. But we would vindicate the gospel from every insinuation of weakness or imperfection. It can stand alone. The natural does not take precedence of the spiritual. We do not civilize to Christianize. That were an inversion of the true order. We Christianize to civilize.

The work of the missionary of our times is identical with that of the great missionary who said to the idolaters among whom he went, "I determined to know nothing among you, save Jesus Christ and him crucified." He who was the only true antagonist of their thirty thousand gods, and whose religion was the one all-glorious substitute for their multiform idolatry, has lost none of his invincible prowess, his religion nothing of its wonderful adaptation to all the circumstances, and all the wants, of all the classes of mankind.

Those who so magnify the importance of the natural, as a *preparative* for the spiritual, would do well seriously to inquire if they do not thus, in some sense, accept the *principle*, while recoiling from the blasphemous *declaration*, of infidels and semi-infidels, that the gospel needs to be *supplimented*. That the "power of God, and the wisdom of God," unequal to the task of the renovation of the world, need the help of human intellects, and arms of flesh. By failing to make Christ what he claims to be, the "Alpha and Omega, the beginning and the end, the first and the last," have we not all, indeed, to some extent, disparaged the gospel and dishonored God? And may not this be the grand reason why, in our assaults upon the citadels of idolatry, we have so often been repulsed? Not relying

upon those spiritual weapons which are "mighty, through God, to the pulling down of strong holds"—not wielding the sword of the Spirit, that "blade of celestial temper," before whose edge no foe, however planoplied, can stand; but "warring with carnal weapons," we are deprived of our true strength. His truth is dear to God. He has magnified his Word above all his name. If the preacher at home, and the missionary abroad faithfully proclaim it, God, who honours those who honour Him, will surely crown their labours with success. Before the light they shed, the native darkness of the mind shall flee—under the fervors of the love they breathe, the icy hardness of the heart shall melt—to the power they wield, every obstacle shall yield, every foe submit.

O! then, if we have any pride in an unfettered and enlightened intellect, any joy in a pure heart, any love to humanity, any loyalty to God, let us give to the perishing, not philosophy and science, not literature and art, but something infinitely better—the *Gospel of Christ*.

T. G. J.



THE ENNOBLING INFLUENCE OF THE MISSION CAUSE.

The cause of missions ennobles Christian character. Should this postulate be disputed, it would be easy to offer an argument in its support. It will not be denied, that occupation, in a great measure, determines and fixes character. The scenery of the country in which a man lives contributes much towards the development of his immortal nature. The laws which control physical being, unquestionably connect man's intellectual and spiritual nature with the locality to which he is attached by choice, interest, or necessity. If, then, it be admitted that scenery tends to develop character, and if occupation may be said to determine and fix it, as well may it be

conceded that ideas give tone to man's moral constitution.

Let a man grasp the large views which mathematical demonstration affords of the planetary system, and his mind acquires an expansion to which before it was an utter stranger. The wonderful harmony of the starry hosts in traversing their appointed orbits, the immensity of their space, the mystery of their government—all pointing to one Supreme Governor of all worlds, tend to enlarge the horoscope of our faculties, and ennoble our immortal nature. If little ideas make, belong to, and become only little men, it must conversely be true, that great ideas make, belong to, and justly become great men. Thus much of the intellectual world.

Great aims in the moral world, or in the field of Christian exertion must assuredly tend to expand the heart and sanctify human energy. He whose gospel field is bounded by his family, will be a small Christian. He whose field extends to all the destitute of his country, will be a greater Christian. But he whose field is commensurate with the commission of our ascending Saviour, "Go ye into all the world, and preach the gospel to every creature," and who is fired with the ardours of that love thus inimitably expressed, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life," is a Christian indeed and in truth, of the largest gospel dimensions. A great purpose swelling a warm heart, and impelling active hands to holy diligence in the service of the great Master, the more it is cherished the more confirmed will be the habit it fixes on our natures. Practice maketh perfect. Little prayers have little answers. Little donations are accompanied by little blessings. Large donations have large blessings; and expand the heart's affections. Hence the more we indulge in a good

work, or cherish a holy thought, the greater will be our attachment to the work, the more distinct and impressive our conception of the thought.

It would not be a difficult thing to prove that, with the development of the missionary spirit in Great Britain and the United States, every other noble work has been connected. The Macedonian cry from the heathen world, raised the query, "Where are those who will answer the call?" The response was, "Equip and qualify with a well-stored mind, and a warm heart, such young men as feel a wo resting upon them if they preach not the gospel of the Son of God." And colleges and Theological Seminaries now gladden the hearts of intelligent Christians all over Baptist Christendom. The heresies of sects, the vagaries of heathenism, the bitter malice of infidelity—all require confutation; therefore, the pen and the press are employing thousands of minds and hands to circulate an evangelical literature throughout the world. Indeed there is not an organization which now rallies the affections of our denomination, which is not in some way connected with the missionary plans of the age.

Grant, then, that such is the general influence of the cause of missions, the inquiry arises,—what is its specific influence on individual Christian character? In the *first* place, it may be said, that it tends to increase the sum of a Christian's knowledge. To be an intelligent supporter of missions, one must needs have a respectable acquaintance with the geography of the country to which missionaries are sent, and the habits and customs of the inhabitants. The missionaries of the cross have contributed far more largely than scientific explorers, to the better acquaintance with the interior of barbarous countries. Enlarged views excite enlarged desires, and enlarged desires require exertions of a corresponding character.

Second. It improves the tone and fer-

vor of his prayers. Instead of praying, "Lord, save me and mine,"—"Lord, have mercy upon me a sinner," he will say, in addition to these important petitions, "Thy kingdom come." There will be no selfishness in the address at a throne of grace, but a warm-hearted, universal benevolence, an earnest wrestling of Spirit, that the entire human race shall be saved.

Third. It invigorates faith. He who once hardly could persuade himself that God would save a city, now firmly believes he will save whole nations, and that, ultimately, all nations will cordially submit to the Messianic kingdom.

Fourth. It brightens hope. Instead of simple personal enjoyment, the truly fervent missionary man will look forward to universal enjoyment among all the sacramental host of God's elect. Instead, therefore, of a poor, meagre and forlorn hope of self-salvation, the soul will be enlivened and brightened with the prospect of the salvation of all the nations which call on the name of the Messiah. Pure and bright hope, unalloyed by selfishness, how blessed its possession!

Fifth. It links man's purposes with God's purposes. Man is highly honored in being allowed to co-operate with God. The Almighty can perfect his own work, but he deigns to glorify humanity by permitting those upon whom his image has been enstamped to engage in God-like work. There is an exaltation of feeling, and elevation of purpose, in the very thought that our purposes are similar to God's purposes. How true is it,

'We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives,

Who thinks most; feels the noblest; acts the best."

The chain of eternal purpose, let down link by link to earth, connects with the chain that encircles man's heart, and man's soul is ennobled.

But let Christians engage practically in prompting the great work of evangelizing the heathen, and how soon will their characters acquire another hue—the hue of spiritual health, of vigorous life, of animated powers—all absorbed in and devoted to the universal spread of divine truth. Surely, they lose much of the joy of active, progressive Christianity whose hearts do not warm with the recital of the sympathies which engrossed the hearts of Harriet Newell and Ann Hazeltine Judson; of Carey, Ward, Boardman, and our own Bowen.

The best specimens of ennobled religious life, have been furnished by the history of Christian missions; and the most expansive Christian philanthropy has been developed among the Cobbs and the Colgates, the Coopers and the Mercers, whose religious life embraces cherished memories of devotion to the cause of missions.

Will not Southern Baptists arouse themselves to the great work before them? We have increased our membership, during the past year, by thousands, and Northern Baptists have increased only by hundreds, while they have supported missions by hundreds of thousands, and we have supported them only by tens of thousands. Stewards of God, let us awake.

"Where is your heathen brother? From his grave

Near thy own gates, or 'neath a foreign sky,

From the thronged depths of ocean's mourning wave,

His answering blood reproachfully doth cry—

Blood of the soul! Can all earth's fountains make

Thy dark stain disappear? Stewards of God, awake!"

W. C. C.

Hernando, Miss., Dec. 9, 1859.

A PLEA FOR CHRIST AND SOULS.

Extract from a Missionary Address.

The Bible is a forgery—Christianity is an imposture—Eternity is a fable—we ourselves are deluded errorists, or false deceivers,—or else, the interest which we feel, and the sacrifices which we make for the cause of Christ are out of all proportion, too small. Eternity invests the transactions of life with infinite importance. Christianity imparts to man the high dignity of a labourer with God for the redemption of man. The Bible reveals the destinies of souls with a clearness that is startling, a magnitude that is appalling; a certainty of bliss, or of woe, that may well stir the depths of the heart. But we ourselves, and all these tremendous interests, sink into insignificance contrasted with the glory of him who is the REDEEMER and the GOD.

To our hands, as the agents of a world's salvation, are committed these mighty interests. To us it is given to gem that crown, the radiance of which shall be the glory of the Redeemer forever. Compared with the demands of such a position, what are the claims of all merely earthly relations? Contrast-ed with such interests, what are the interests of time? And yet, who among us has so felt their power?

We trace the progress of Paul from the period of his conversion until he has fought the good fight and finished his course, and we admire his self sacrificing devotion, his christian heroism, his uncomplaining toils and sufferings for christ!

We follow the course of Judson from the grove at Andover, where his struggling heart preferred to please Jesus to all other considerations, to the moment when the waves of ocean buried the dead out of our sight, and we feel that we are walking on the pathway of a christian. But do we realize that *we* should be *like* Paul? *like* Judson? Like them, not in strength of intellect, nor

in peculiarities of position and of labour, but, like them in spirit and in toil, in sacrifices and in devotion to the one great object of pleasing Christ!

And yet, what obligations rested upon them that are not upon us? What interests claimed their devotion, that do not demand ours? What motives thrilled and nerved their hearts, that are not urged upon us?

Let us survey, for a moment, the scenes around us. Let us look at our position and responsibilities.

The present condition of Europe is of fearful import. Who shall disclose its future? No, I dare not trust my fragile bark on that tempestuous sea. I dare not grope, with my dim lantern, amid the dark confusion of that labyrinth. But one thing seems certain. *The entire structure of European society is soon to be changed.* Despotism must triumph, and with its giant tread, crush out, for ages, the life of liberty and hope, or the bands of power must be broken, the institutions of ages upturned, and the elements of anarchy and death, and of order and of peace, be thrown into one universal conflict. Where, I ask, is the hope of Europe? It is not in Holy Alliances. It is not in fleets and armies. *It is in the cross of Christ!* It is, that christians there, and christians here, shall bring to bear upon its people the effective power of elevated christian principle.

Look at Asia. What means that avalanche, which, in its mighty rush, is burying amidst the ruins of its altars, almost every vestige of idolatry in China? Look at Africa! But I must pause in this far off flight. Come, then, to your own homes, to your own hearthstones, to your own bosoms.

The problem of this country's destiny is yet to be solved. Here is a mighty nation, growing with a magic rapidity that seems to say it is destined to be the greatest nation under heaven. A nation resting one foot upon the Atlantic, and the other upon the Pacific, and

stretching forth its hands, as if, with its right it would grasp the South pole, and with its left the North. A nation weaker, in all that has been heretofore considered the strength of governments, than almost any other; with no king, no nobility, no standing army, no powerful rulers, and subject serfs: a nation where every man is king, and noble, and soldier. A nation stronger, in the real strength of government, than any nation ever was, *while that shall continue which gave this government its being, a virtuous and patriotic public sentiment*, but else, with the strength only of self-destruction. Here, in this vast republic, here is the Englishman and the Frenchman, the German and the Italian, the Russian and the Pole, the Indian and the Chinaman. Here is the Jew and the Heathen, the Catholic and the Protestant, the Atheist and the Christian. Here, the well regulated liberty of the American citizen, the unbridled license of the profligate outcast, the proud feelings of the aristocrat, and the wild frenzy of the revolutionist! He who, with firm nerve and steady eye, can approach the crater and look down into the deep of our social condition, may see the heaving, groaning surges of a mighty volcano. Shall it burst forth? Shall its burning lava stream out in desolation? And of our government shall it be said, and of our happy homes, "Where are they?" as it has been said, "Where is Pompei? and where Herculaneum?"

My brethren, what shall save America? Not the compromises of our constitution. Not the wisdom of your senators; not the sails of your commerce, cutting every breeze: not the noise of your manufactories, drowning, in their din, the calls of conscience, and the claims of duty; not your prolific fields, sending bread and clothing to every clime. These may become the elements, and the engines of your ruin. What then, is the hope of America? *The cross, my brethren, in its saving power!* The

blood of Calvary may quench the fire of the volcano. The spirit of grace may expel the demon spirits of anarchy and death.

But whither have we wandered? Infinite eternity? Is earth the home of the soul? No, we do not forget that the millions of struggling Europe need a liberty which the kings and nobles of this world cannot give,—that the chains of a worse than Asiatic despotism are upon the souls of men. That more than the interests of civil liberty and human progress is involved in the destiny of our country, that souls are to be redeemed from sin and death and hell. Who are to do it? And what? Aye who? You, who are more intent to get rich than to save souls? You, who think more of the honour that cometh from men, than of that which God giveth? Who? The easy? the indifferent? the slothful? the negligent? And what? A christianity of cold orthodoxy, or dull formality, or proud speculation? A christianity worn as a decent Sunday vesture, or taken as a pleasant opiate to conscience? O for the spirit of Judson! of Paul! of Jesus!! Brethren, I repeat it, when I look into my own heart, when I survey the condition of the christian profession, I am constrained to repeat it—*The Bible is a forgery, Christianity is an imposture, eternity is a fable—we, ourselves, are deluded errorists, or false deceivers, or else, the interest which we feel, the sacrifices which we make for the cause of Christ, are out of all proportion, too small!*

What then? Do I despair? Do I doubt? Never! No never! High over the tossing billows of earth's tempests I see, riding in safety, the ship of salvation! I know not how, nor when, but out of all the wickedness and confusion of this world will God bring forth the reign of righteousness and peace! Be it ours to speed the day. P.

Work while it is called to-day.

THE WILD GOURDS.

It has often been said, that the divisions of Christ's people into sects and denominations was wisely ordered, for the greater diffusion of the gospel; that its effects are similar to those of the persecution of the church at Jerusalem, when the disciples were scattered abroad. Whether the opinion is correct, or not, is not my purpose to settle at this time. It is very evident, however, that divisions, within a denomination on the subject of missions are a great barrier to their success. Early in the history of the present missionary enterprise differences of opinion might reasonably have been looked for; but now, when christian missions, the natural and legitimate work of the churches, are no longer an experiment, we feel astonished that any one professing the religion of Jesus Christ should be opposed to them. God, by His Providence, has been, for years past, teaching his church her duty in reference to those sitting in heathenish darkness, unbolting locks, which, for ages have shut up empires, and opening wide the doors long closed against the gospel. The obstinate prejudices of most christians have been dissolved, and the church seems to have come to a correct understanding of the command of her great Head, "Go teach all nations." The Hosts of God's elect are marching to the conquest of the world, with the pillar of cloud, as their guide, in full view: and so long as the Angel of the Covenant shall be their leader, there can be no failure, and soon may we expect to hear that the Isles are anxiously waiting for the law of the Lord, and that Ethiopia has stretched out her hand unto God.

But I am wandering from my purpose, which was, to give you an instance, out of many, of the strange perversions of the Word of God, by ministers who are opposed to missions. When missions were in their incipency in the South, and the benevolent were attempt-

ing to organize missionary societies, (for then, there was danger of dividing the churches by bringing the subject before them, and the only plan of operation was outside of the churches,) many good men distrusted the propriety and scripturalness of the movement. Ministers often preached against "these moneyed associations," as they were pleased to style them, and in doing so frequently gave the most singular and glaring perversions.

In a beautiful little village, in the State of ———, there was a Baptist church, whose membership and congregation were known far and wide, not only for their refinement and social virtues, but for their intelligence. The citizens were principally professional men of high character, some of them filling prominent positions in the State, and Federal government. The church was a missionary church and contributed liberally to send the gospel to the destitute. There lived in the village at the time, a good and wealthy brother, whose membership was in a neighboring church in the country, and who was most violently opposed to parting with his money for such wild unscriptural schemes.

He asked permission of the church to make an appointment for an anti-minister. His request was granted, and all were on tiptoe to hear one who was to enlighten us, and convince us of the error of our ways. The good brother, (for he was esteemed an excellent man, and good minister,) was true to the time, and apparently full of his subject. The house was crowded with all classes, from the member of congress, to the humblest mechanic. The Rev. W. M——— arose, and after singing a hymn and prayer, read, as his text, from 2nd Kings, "And Elisha came again to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him; and he said unto his servant, Put on the great pot and seethe pottage for the

sons of the prophets. And one went out into the field to gather herbs and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage; for they knew them not. So they poured out for the men to eat; and it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot; and they could not eat thereof. But he said, then bring meal. And he cast it into the pot; and he said; Pour out for the people, that they may eat. And there was no harm in the pot."

After reading the above paragraph, our preacher said he would make no introductory remarks, but come directly to the division, and consideration of his subject. The Division was as follows:

1st. The great pot which contained the pottage represented the Gospel.

2nd. The three legs on which the pot stood represented the Trinity.

3rd. The pottage in the pot represented the doctrine of the Gospel.

4th. The wild gourds which were shred in represented Unitarianism.

5th. The meal cast in by the prophet represented the grace of God.

He took up each head or division, separately, and gave a sort of short, running commentary, *sui generis*, on each, evidently reserving the force of his artillery for the main point. Having arrived at the wild vine, he gathered his lap full of the gourds, with the design to shred them to small pieces. He glanced slightly at Unitarianism as a soul destroying heresy, and took up the missionary movement as the best and most prominent representative of that tortuous winding vine that bore such bitter and deadly fruits. Here he directed all the force of his battery, until his ammunition was spent, and concluded by saying, that the Grace of God alone could prevent the deadly effects of such a heresy in the churches, as the meal had destroyed its effects in the pot of pottage.

DIAKONOS.

EXTENSIVE EFFORTS FOR THE EVANGELIZATION OF AFRICA, DEMANDED BY THE PECULIARITY OF EXISTING CIRCUMSTANCES.

The Mission to Yoruba dates its origin about the year 1846, but the continued existence of the slave trade, notwithstanding the efforts which had been made for its suppression, was a great impediment to successful missionary effort. It was not until after the battle of Lagos in 1851, and the subsequent establishment there, of an English consulate, that this impediment was so far removed as to give security to the missionaries, and the prospect of permanence, and enlarged facilities for usefulness, to missionary stations. Since these events, the trade in slaves has rapidly declined. Lawful commerce has rapidly increased. Confidence which had become almost extinct with the natives, though naturally confiding, is strengthening its hold, amidst bright prospects of coming peace, and the decay of the Dahomey power, once the terror of its neighbors.

We are now in the enjoyment of peace, tranquility, and security of life and property, and of an increasing influence over the minds of the people. These things call for devout praise and gratitude to God.

In nearly all missionary operations, the word of God comes not in contact with the untutored heart, but meets it after it has been doubly debased, first by heathenism and then by a corrupt civilization. This is emphatically the case on the coast of Africa.

In addition to the prospects immediately around us, the success in the navigation of the Niger, and the entire practicability of establishing and occupying stations on that river, with a hope of great success, throw, if I may be allowed the expression, another charm around this blessed work. The Niger, together with the Lagos route to Illorin, is the key to Central Africa, and will certainly unlock the treasures of the interior,

and enable us to realize the glorious results portrayed in God's word. "Coming events cast their shadows before them." "The splendid achievement of American Colonization," says the record of the future "is to locate its incipient colonies for the renovation of Africa, on that mighty stream whose branches, sustaining millions of rejoicing freemen, stretch North and South, East and West."

The concessions just granted by the Sultan of Turkey, establishing liberty of conscience to all his subjects, will be echoed from the Divan to the centre of Ilorin. Already our hands are upon the gates of this city, with the sure hope of one day planting the standard of the cross upon its walls.

What then are the practical teachings of these cheering circumstances? We are taught the peculiarity of our present position. We are on the threshold of a grand and glorious work. We have taken the advance of the enemy, by all means let us keep it. The present circumstances and the coming events to which I have alluded, seems like the trumpet of the Most High calling forth all the powers within us. Give us, my brethren, with apostolic liberality, a firm footing of five future years in Africa. Let us have a line of well fortified missionary stations from Lagos to the Niger, and under the blessing of God, we will have laid a foundation which the influence of merchants, traders, and designing men never can uproot. The day will be ours, and the subsequent efforts of civilizers will then conduce to the advancement and success of the glorious gospel. Delay will cost us untold losses. I see, almost as clear as a sunbeam, our truest policy, and to-day, if we would hear the voice of Providence, there is not a Baptist South but would hail *this the day* of his joy, and hasten to pay the debt which he owes to the descendants of Ham. Let me *press* again, that these circumstances, urgently demand we should

go on, and standing on the banks of the Niger, with the Bible in hand, welcome those who come, the true friends of man, to a common brotherhood, to labor for the one object, the renovation and redemption of Africa. I am aware, and feel the fact, that I am in advance of your knowledge and your hopes. You look upon Africa in the light of the past, I look upon it in the light of the future. I have seen a small rising star which you do not see, because I have ascended a small mountain to descry it. Even at this very day, there is a shaking of the dry bones in Liberia with regard to this country. Then grant us an increase of influence, by an increase of men. Give us such precedence and priority over subsequent "*comers*," that by our identity with the people, we shall never be subjected to suspicion through the improprieties of indiscreet men. In this country, this is an important point. If we secure an unmoveable place in the affections of the people, by virtue of our standing, we may happily become arbiters between natives and foreigners.

These remarks look to the future. Soon there will be upon us merchants, traders, steamers, and emigrants. The very great attention which England is paying to the country calls loudly upon us to watch each movement, and if possible anticipate with the word of God the establishment of every trading post and Colony.

You know too well our kind reception, in this land, for me to reiterate that fact. Listen to the circumstances of the present, and, answer, if there is not enough to awaken every Baptist in the South to put forth efforts adequate to a large extension of our operations. I repeat now is a critical time. Never were we on better terms with Krunie, and the Chief of Ogbomishaw; and now Ilorin asks us to enter. The desire of the people to have a white man in their towns, and the security it affords to them, are "*signs of the times*" and

ought not to be despised. Brethren, what more can we desire than the present prospects? The last fifty years, every little circumstance, every discovery, the pleadings of Wilberford, the lives of Park, Ondney, Houghton, Laing, Clapperton, the discoveries of the Landers, the efforts of Laird and Oldfield, the liberation and education of Crowther, the perseverance of Townsend and Gollenor, the battle of Lagos and the travels of Bowen, have all been flowing on into the same glorious stream whose waters shall be as a life-giving fountain to the millions of Africa. We now occupy the position to realize and adopt the sentiment of the Poet, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." So it is here. Oh for wisdom to see it, and zeal to proportion our efforts to the demands of the present emergencies.

W. H. CLARK.

A REMINISCENCE OF REV. JOHN PECK OF CAZENOVIA, N. Y.

Those persons who attended the meetings of the Baptist Triennial Convention from twenty to thirty years ago, well remember a tall, raw-bone dark complexioned old man, with hair slightly silvered, striking and homely features, and a countenance beaming with intelligence and kindness. It was father Peck. He was a good man. If in the heat of debate harsh remarks were made, he was ready interpose, soothe and restrain. If at any time clouds lowered, and the need of prayer was felt, who could pray with so much unction, and subduing tenderness as he, and to him all eyes were turned. He was a post in the ground. Amid all the excitements and changes of the times, there stood father Peck, the same gentle, conservative, earnest man, seeking peace, and the advancement of the missionary enterprise. His great soul spurned all sectional limits. He loved and cherished good men:

placed the most favorable construction on their conduct, and softly drew the mantle of charity over their failings. Many Baptists in the South will remember the old man, as the diligent and efficient agent of the Home Mission Society, before the separation of the North and South in the Missionary work. I have given this brief account of him as an introduction to an anecdote which I heard him relate.

He preached in the First Baptist church, Richmond, on behalf of the Home Mission Society. The sermon was a plain, solemn and impressive exhibition of the gospel, and its adaptation to man's spiritual necessities. But the agent wanted money, and none knew better than he did, how to unseal the fountain of beneficence. He closed the sermon by telling a story in his peculiarly winning and touching manner. The tale was substantially as follows.

There was, in one of the Northern States, a Deacon of remarkable liberality. To every benevolent and Christian enterprise he contributed with princely munificence. His brethren became apprehensive that he would reduce himself to poverty. After due consultation, the pastor was appointed to inform the deacon that his brethren thought him too liberal, and wished him to curtail his gifts. The pastor entered on the performance of the duty with all possible delicacy. "My brother," said the watchful shepherd, "I am requested by your brethren to say to you that they fear you are too liberal, and are in danger of bringing yourself and family to poverty. They wish you to be more sparing in your gifts." "But," replied the deacon, "I have not yet reduced myself to poverty: my family are comfortably supported, my children are receiving an education; and my property is constantly increasing in value. I cannot give less—I have been thinking lately that I ought to give more." The pastor found the

deacon incorrigibly bent on doing good; and returned home deeply impressed with the words of the generous man, and earnestly meditating on his strong faith and disinterested liberality.

Early next morning the deacon saw his pastor approaching with hurried steps. "My brother," said the minister, "I was wrong, and you were right. The Lord convinced me last night in a dream that you will lose nothing by your liberality. I thought I saw you standing on the ocean shore, with a large basket of crackers on your arm. You took out handful after handful of crackers and threw them into the water. The receding wave quickly bore them out of sight, and I thought your crackers would soon be all wasted. But I looked a little while, and I saw the rising wave bringing them back to your feet swelled into large loaves." "Why,"

said the pious deacon, "this is just what I have been taught by my Bible: *'Cast thy bread upon the waters: for thou shalt find it after many days.'*"

The venerable appearance of the man, the solemn tones of his voice, and the tenderness of his manner, gave to the story a thrilling effect. Many eyes were suffused with tears, all hearts were in sympathy with the object for which the agent pleaded, and the deacons were sent through the congregation with subscription cards and collection baskets.

The above story is full of instruction; but I will leave every reader to deduce it for himself. I will only add, Mr. Editor, that should this reminiscence prove acceptable, I have others of the same kind at your service.

J. B. J.

HISTORY OF OUR MISSIONS.—(CONTINUED.)

SHANGHAI.

In 1847 Rev. Messrs J. L. Shuck, T. W. Tobey, M. T. Yates, and J. L. James, M. D., with their wives, were appointed to commence a mission at Shanghai. All of them, with the exception of Dr. James and lady, were known to have arrived at Shanghai before the report of 1848. These latter never entered the field. Having touched at Hong Kong on their way to Shanghai they paid a visit to the Missionaries at Canton. Returning to Hong Kong the vessel in which they were, was sunk by "a flaw of wind," and they were both drowned.

Of Shanghai as a missionary station, one of the missionaries wrote,

"Never were missionaries in a more favorable situation for extensive usefulness. The people are friendly and the situation is central. Strangers from the interior are constantly coming and going; you may give a man a tract to

day, which in a few weeks may be carried into the heart of China. The people readily attend worship at various preaching places. I saw last Sabbath a sight which did my heart good—a crowded chapel of native Chinese auditors, listening to a discourse from Dr. Medhurst."

Similar communications were received from other members of the mission. All united in representing Shanghai as a point from which a widely extended influence might be exerted in the interior of China, by means of books and tracts, as well as by preaching to the large number of strangers who visited the city.

But soon disasters attended our mission at Shanghai. The death of Dr. and Mrs. James has been noticed. The health of Mrs. Tobey became impaired, and in the report for 1849 it is stated that Mr. Tobey and lady would probably soon return. This expectation was realized. Mr. Pearey and lady from

the Canton Mission, had, however, removed to Shanghai: so that the return of Mr. Tobey was not so oppressively felt as otherwise it would have been.

During Mr. Shuck's sojourn in the United States subsequently to his appointment, as a missionary, by the Board, he had collected a considerable amount for building a chapel at Canton. This fund was transferred to Shanghai, and enabled the Board greatly to enlarge the facilities for preaching at that station. In their report of 1850, the Board say, "In many respects the mission have found abundant encouragement;" and after referring to the places for preaching, (one of which was located near a great heathen temple,) continue:—

"Is it too much to expect that there the high praises of Jehovah will ascend from many a tongue, and that churches, large and efficient, will be built up to send out the Gospel to regions beyond."

An out station had been established at a village twelve miles from Shanghai, which was visited by one of the brethren every Lord's day. At this place was a day school of nearly twenty scholars—and the congregations were large and attentive. Many of the hearers evinced deep interest. The people at Shanghai are represented as listening respectfully, in large numbers, to preaching. Ten thousand copies of an address by brother Shuck, "stating whence the missionaries came, and the object of their visit, with an epitome of the Gospel system appended," and one hundred thousand pages of tracts had been published and circulated. During the year three Chinese had been baptized.

For 1851 the Board present a very encouraging report. The health of the missionaries had been unusually good, and their labors had been prosecuted diligently, and with much to encourage hope. Though no cases of conversion had occurred, yet there were several

hopeful enquirers. Much attention was paid to the instructions of the missionaries; and three day schools—including the one at *Oo Kah Jak* before mentioned, were in successful operation, and promising valuable results. The Missionaries earnestly entreat for a reinforcement. We quote the following from their appeal as published by the Board.

"What an overwhelming consideration, that these swarming millions are ignorant of the Gospel plan of salvation, hastening to their final account, where sentence of eternal death must inevitably be passed upon them by the Judge of the earth. Surely there is a voice from China calling for our liberality, our prayers, and our increasing efforts! Can *any* of us turn a deaf ear to the sound of this voice, and yet remain guiltless of the blood of the *perishing*?"

Alas! this solemn appeal is still as appropriate as when it was first made. WHO WILL HEED IT?

In the spring of 1852, Rev. T. P. Crawford and lady, and G. W. Burton, M. D., arrived at Shanghai. In the report of this year the Board state,

"The labors of our brethren in Superintending the schools, distributing the Scriptures and tracts, and preaching the word have been unremitted. * * * At five different places, including the station at *Oo-Kah-Jak*, the Gospel has been regularly preached, and the congregations generally in attendance have been large and attentive. * * * No case of conversion entirely satisfactory to our missionaries has been reported, but the spirit of inquiry seems to be cherished by many of their hearers. * * * The ladies connected with the mission circle have been exercising a benign influence on the youth and females generally by whom they were surrounded."

In this report is noticed the death of Mrs. Shuck. Her death was a severe loss to the mission. She was a woman of elevated character, ardent piety, earnest devotion to the mission, and possessed of great capacities for usefulness. But it was not only, that she

was taken away. Mr. Shuck felt it to be his duty soon after her death to return to this country. His connection with the Board was dissolved; and he went to California, under the patronage of the Board of Domestic Missions, as a missionary to the Chinese who had emigrated to that land of gold. May he be greatly blessed in his labors there.

No material change is reported in 1853, except the return of Mr. Shuck already noticed, and that of Dr. Burton. Dr. Burton was compelled to leave China, for a time, by an attack of "brain fever," from the effects of which it was thought he could not recover without a long sea voyage. After his arrival in the States he was married, and sailed, together with his wife, for China on the 12th of December, 1853. Before the report for 1854 the "Rebellion," had commenced. The report says—

"The mission at Shanghai, though interrupted in its work by the civil war now in progress, is still engaged in its evangelic efforts. At no time in its history has the encouragement to persevere been stronger, and our brethren are looking forward to greatly increased endeavors to spread the gospel in that city, and far into the interior. * * * The health of the mission continues good with the exception of brother Pearcy. He has much improved. The brethren and sisters have been industriously and faithfully employed in their great work, and they have every reason to believe that their labor is not in vain in the Lord. * * * During the year, the church at Shanghai have been permitted to receive into their fellowship an interesting young man by the name of Asou. This young man was nearly related to the Southern king and was on his way to Nanking to join the army."

Having found protection among the missionaries at Shanghai, he was discovered to be a regular reader of the Scriptures, and a worshipper of God. After careful instruction and satisfactory examination, he was baptized. Mr.

Roberts, who was at this time at Shanghai, had considerable influence in the conversion of Asou. In consequence of the assault of the insurgents upon the city, the schools were suspended.

In the report for 1855, the Board in noticing the return of Rev. George Pearcy and lady, remark:

"It is due to brother Pearcy, who has been absent nine years in the field, to say, that if his own comfort only had been sacrificed by his remaining in Shanghai, he might have declined to return. This he did a few years since, when worn down by disease, the Board expressed a willingness that he should temporarily return; but now, both he and his companion being in danger of losing their lives without a sea voyage, they reluctantly submit to the necessity."

Notwithstanding the difficulties and dangers arising from the struggle between the insurgents and the imperialists at Shanghai, the missionaries persevered, unremittingly, in their work. They were compelled to leave the city to seek protection among the foreign residents. Under these circumstances, they were kindly received by the missionary families of other Boards. But, though not residing within the city, they continued to visit the inhabitants, and to preach as often as possible. They also, at considerable risk from the belligerent parties, extended their labors to adjacent towns and villages.

The Board thus notice some of the encouragements of the mission:

"It is a most pleasing fact, that idolatry is maintaining a diminished hold on the affections of the people. They are beginning readily to part with their images, confessing that little confidence can be exercised in their power to save. 'The fact is,' says brother Cabaniss, 'they see so plainly the utter inability of these images to help them in this their time of need, that many of them have concluded the spirits have forsaken the gods. When this takes place, they assure me, the

god is then useless. This much I know, previous to the war, it was a difficult matter to get an image that had been worshipped, even though you were willing to pay a high price for it. Now they are for sale at nearly every curiosity shop along the streets, and can be bought for a mere trifle."

"The most encouraging fact connected with our Shanghai mission, is found in the increasing interest of the people in spiritual things. In different directions our brethren have preached the word of the Lord without hindrance." "There is," writes one of our brethren, no doubt that idolatry is receiving a severe shock, even from the contentions of its own votaries. Here at Shanghai we have considerable encouragement to labor on, though we deem it not prudent to specify individual cases, fearing we may be deceived."

The report mentions the conversion of Mrs. Crawford's teacher,—an intelligent man, and speaks of others who appeared to be deeply interested; Since this period, several have been baptized,—among them two females,—the first females ever baptized in China.

The news from our Shanghai mission continues to be encouraging. Our missionaries have now resumed the occupancy of their own houses. They feel much revived, and as one of them writes, in a recent letter, are going forward in their work at "high pressure speed."

We have great reason to rejoice in the Shanghai mission. Although not more, perhaps, than seven conversions are known to have taken place among the natives, yet there has been a vast amount of religious knowledge imparted, and a strong interest in Christianity awakened. The gospel has been preached to thousands, with what effect eternity alone can disclose, and religious tracts, and the Scriptures widely disseminated. The foundation is laid for a *great work* in China, and in laying this foundation, *our missionaries have done their full share*. We greatly need missionaries for Shanghai.

A wide door is opening before us. Who will enter? "Surely, there is a voice from China" which ought to be heeded!
P.

Our Missions.

CANTON—CHINA.

Letter from Rev. R. H. Graves.

By the following, it will be seen that the bombardment of the city of Canton has somewhat interrupted our work in that city. But we rejoice to know that the Lord reigns, and that, as in times past, he will overrule these collisions for the spread of his kingdom.

MACAO, Nov. 10th, 1856.

DEAR BRO. TAYLOR:

You will be sorry to learn that our mission work has been interrupted by war. A few weeks since, the English admiral, on account of an insult offered by the Chinese to that flag, commenced an attack on Canton by capturing the forts and spiking their guns. A few days afterwards a breach was made in the walls of the city, which was entered, but as the troops were not numerous enough to hold it, they left it the same afternoon. During the cannonading, a house was accidentally fired, from this the flames spread until a large part of the suburbs was consumed. The Presbyterian mission has suffered severely; brethren French and Preston losing their houses, together with most of their furniture and books, and Dr. Kerr one of his hospitals.

The fire came so near our house that brother Gailard placed our things on board of a boat for safety. But we were mercifully spared. At the beginning of the hostilities, I came here with sister Gailard and family, while brother Gailard still remains at Canton to watch over our house and property. Our chapel is as yet unharmed. Yong Seen Sang has gone to Honam. Last week the English had

a sharp action with a number of armed junks and a fort. The Chinese also made an unsuccessful attempt to destroy the ships by fire junks. The native Governor General, Sip, still holds out, and Admiral Seymour is still cannonading and shelling the city. What the end of these things will be no one can tell.

From the last accounts which we heard of the rebels, they were on the borders of this province, and I fear, that as soon as the English leave Canton, they will be ready to pounce upon and pillage it. The poor people will necessarily suffer very much. O! that the calamities which are overhanging this land may be the means, in God's hands, of bringing the people to the Saviour. It is said that the free access of foreigners to all parts of this province is one of the conditions of peace demanded by the English; if so, this will be another step toward the opening of the Empire to the gospel. The great obstacle to our preaching in the interior has heretofore been in the government officials, not in the *people*. If we can gain access to the country by *law*, I think that after the present excitement has subsided, it will be open to missionary effort. But we cannot tell what the English will obtain until peace is made.

Will not the brethren at home join with us in gratitude to God for the preservation of our lives and property, and in praying that he may cause the wrath of man to praise Him, and make this war the means of hastening the reign of the Prince of Peace.

The two native preachers from brother Johnson's church at Hong Kong, who were mentioned last month, have, it is said, been beaten on the jaw with a shoe until an opening was made through their cheeks, and are still in prison.

O! when shall the light of the gospel dawn on this land of darkness and habitation of cruelty?

SHANGHAI.

Letter from Rev. M. T. Yates.

The following from brother Yates will show something of the spirit of our brethren in Shanghai. It is dated Sept. 6th:

In your letter of January 25th, 1856, you urge us to write short articles for the Journal, your object being to imitate a "system of tactics for a regular campaign." Last month you informed us that you were about to publish a monthly magazine called the Commission, which would give us more room. By this opportunity, I send a long article for the Commission. It is too long, but I cannot be short on such a subject. It has haunted me for many years. The subject is too big for a letter. A volume might be written on it. I may have done wrong in presuming to write to ministers; if so, I hope the Lord and they will pardon me. You may not like it; if not, prune it, or suppress it, as you think best. But this much I know, all your tactics will be of little value, unless you can instruct the pastors of churches. Not one half of our church members ever see the Journal, or any other religious newspaper. If they do see other religious newspapers, they contain but little or nothing in regard to the heathen. The consequence is, a large portion of our church members are not aware of the extent and deplorable condition of heathen nations. Now, it would be an easy matter for the pastors of churches in the South to extend the circulation of the Journal and Commission to at least 300,000, in one year; but they won't do it. They are not interested themselves, and consequently they do not try to instruct others. I do tell you, brother Poindexter, unless you can rouse the ministry to a sense of their duty to a lost world, the 500,000,000 of heathen now living are lost! lost!! —world without end.

I have appended to my article a plan for establishing something like system, in the contributions of our churches; the object being, to get all interested in giving something from principle. Could the pastors of churches be induced to take an interest in this or any other good system, the receipts of the Board, instead of being \$20,000, might be increased to \$100,000 in one year. Can this plan be introduced into all our churches? Will not a few churches try it, and report the result? I bespeak your influence in this matter. Let the plan be made known to all the churches; and constant prayer be made for a revival of the spirit of Christ in all the pastors and churches. The Lord bless you in all your efforts to save a lost and ruined world. My Christian regards to all the brethren.

Affectionately.

YORUBA—AFRICA.

Letter from Rev. A. D. Phillips.

IJAYE, Nov. 8th. 1856.

REV. JAMES B. TAYLOR,

MY DEAR BROTHER.—As I am expecting to leave here for Abeokuta in a few days, I will write to you now, though it is several days before the time to send off the mail. I am obliged to go down to see about building there—our agent is urging me to come.

The dry weather seems now fairly set in; but owing to the winds, the weather is not very hot yet. There is nothing of news about the mission that deserves notice. Since I have been left here alone I find I have not so good an opportunity of preaching as when Bro. Clark was here. I am trying to apply myself very closely to the study of the language now, but progress slowly.

About the time we were preparing to send off the other mail there was a great feast held by the people, lasting many days. One day was a feast to Oresha, one to Efa, one to Shango, &c. The day of the feast of Shango, the

Shango people say they are to do as they please, and so they went over town fighting and as they pleased. In their liberty they went to a house where some of Mr. Mann's people are, began a quarrel which ended in a fight. Many of the people on both sides were engaged, but the Shango people overpowered the others. Mr. Mann, (the Church Missionary), ran out to make peace, and was himself knocked down, by a Shango man.

As Mr. Mann was unable for several days to go to see Arie, he requested me to go. I did so with all the witnesses of the case. As a matter of course Arie appeared very sorry, and much enraged with the Shango men.

It was said he had *two or three* of them in jail for a *day or two*: whether it was true or not I cannot tell. This circumstance however, I think sufficient to confirm my former remarks, for it was fairly seen that Arie gave his preference in favour of the Shango people. During the same feast, 'tis said that a human sacrifice was offered to Ogum the God of iron. And there was surely a woman killed for witch craft.

On the 23rd ult. we had sixteen bags of cowries stopped near Ibaden, and one of the carriers came to let me know. So I had to go down on the 24th to see what was the matter. I was willing to pay what other people pay, but they told the carriers they must have one head (cowries) per bag. When I reached their little gate, they said they did not want cowries, but wanted a present. I told them as they had given me so much trouble, I would not give them a present. But if they did not at once let the loads go I would go to the Chief of Ibaden.

They seemed glad to let them go to get me off. I returned the same day though it was a very hard day's ride, had nothing to eat from the time I left except a little piece of yam and a few crackers, I had in my pocket. I find that the people in every little town are

now doing every thing they can to secure presents from the white man. As yet the interest here is nothing like sufficient to cause regular attendance in the chapel on Sabbath. I suppose that we would have just as many on any other day.

From the last accounts from home, I suppose our brethren are now even in sight of *Africa*. It rejoices my heart very much to know we are getting such a reinforcement. I feel fully persuaded that we will never be able to accomplish important results in this country without a *strong* mission. My health continues *very* good, no symptoms scarcely, of fever for nearly seven months. I preach generally four times per day in the streets and market, and to all who come to the house. I feel determined as long as God gives me health and strength to omit no means, and to let pass no opportunity of impressing upon the people the importance of the soul's salvation. Moreover I find that activity, and constant employment are the best preventives of depression of mind.

I shall make every necessary preparation for the brethren, and if spared will welcome them with joy. The carpenter's work is now finished, all the rooms we will have to occupy are floored. All the carpenters are gone to Ogbomishaw. I will finish writing when I get to Abeokuta.

OGBOMISHAW.

Letter from Bro. W. H. Clarke.

OGBOMISHAW, Nov. 11, 1856.

DEAR BROTHER TAYLOR,

I can only drop you a line by this mail, as I am quite immersed in the worldly affair of building and overseeing. Thus far I have succeeded finely, and hope, within four or five weeks, to have all my house and yard walls completed. We have had delightful weather, a fine Georgia November, with cool mornings and evenings, and a fair blue sky. My present engagements

will partly account for my failure in visiting this month. The Lord willing I shall write fully next month. Another failure in London orders. Such is London agency. Its great London. Have just written to welcome our brethren. Hope to greet them in Ijaye. Pardon this haste, and remember me as ever.

Letter from Rev. S. Y. Trimble.

We are thankful to receive favorable tidings from our missionaries who sailed from New York in September last.

Bark Hermilage, Atlantic Ocean, Lat. 6° N., Lon. 18° W. Nov. 20th, 1856. }
DEAR BRO. TAYLOR.

I sent you a note by a vessel going to Gambia, Africa, the 21stth of October, in which I spoke something about our health and voyage up to that time. In this I will continue the same subject. We have, as I stated, all been more or less sea sick, but some worse than others. Mrs. Trimble was sea sick for ten days after leaving shore, during which time she suffered very much, but without a murmur, and is sick yet, when we have a hard squall. The Lord has blessed me with good health, except two days I was a little sea-sick, and a few others a slight headache. Mrs. T. and myself have spent most of the time very agreeably, in reading the Bible and other religious books—such as Mrs. Graham's Life and Writings; Theodosia; Representative Women; Pilgrim's Progress; Brief Thoughts; Dr. Wilson on Western Africa, and Dr. Ford on African fever and treatment.

About the merits of two of these books I wish to speak. I was very much pleased with Dr. Wilson on Western Africa, and think that it is worthy of being circulated among all our churches—by so doing, I believe that it would be the means of diffusing, not only a correct history of the country in general, but also of the different tribes, their manners, customs, forms of government, mental capacities and their modes of worship—I say *modes*, for

they have many. No doubt but this book would awaken a greater interest in African Missions, if circulated and read by our brethren of the South. Dr. Ford, on African Fevers and treatment—a copy of which you presented each one of us—I think a most excellent thing. He describes the symptoms of the fever to which we will be subject, in such a plain and simple manner, that we cannot mistake them, if we will only watch our system. And that which pleases me best is, his treatments are very simple.

I am no advocate for taking medicine; believe that prudence and a sufficient amount of exercise at the right time, are much better than medicines.

We find it quite necessary to spend a part of our time on deck, in walking; this is the best exercise we can take here. This is our sixty-third day since we walked on land, and perhaps there will be many more, ere we reach Lagos, for we have been becalmed the most of the time for several days, and the vessel goes no farther than Elmina, so we will have to go on some other vessel or wait a month or two for this. The time has been so employed and our company so agreeable, that it does not seem near so long.

Our Captain, O. Roberts, is not a professor of Religion, but is very much of a gentleman—at least has been very kind and attentive to us so far. Our super-cargo, F. J. Mideiros—is also very kind and lively at times—cannot express himself fully in English, being a Portuguese. All aboard our bark have sufficient respect for our feelings and themselves to restrain them, as a general thing, from that unbecoming practice of taking the name of God in vain. I have heard more swearing in twenty four hours aboard one of our steamers West, than I have heard here in sixty-three days. We have no right to complain so far—have plenty of water, and that very good, and our fare is as good as could be expected at sea.

Sisters Cason and Priest are both well now. Sister P. has suffered very much the most of the time from sea sickness. Sister C. has escaped very well. The health of brethren P. and C. very good at present, and has been except a little sea sickness a few times. Brother Taylor, the nearer we approach Africa the more we feel our unworthiness and insufficiency of ourselves to do any thing to the glory of God. He must use us, as he has others, as weak instruments if we accomplish any thing toward civilizing and christianizing the poor Africans. We ask an interest in the prayers of all God's people.

Dec. 7, 1856.—Brother Taylor, we are now at Elmina in good health—in fine spirits.

Letter from Rev. J. H. Cason.

We are inclined to believe there is some mistake in the rumor referred to in the lines below, as we have received information from Lagos under date of Dec. 1st with no allusion to it.

DEC. 7th., 1856.

DEAR BRO. TAYLOR.—We have arrived at Elmina safely after a voyage of 79 days. The wind was contrary or calm the greater part of the time. In every other respect we have had a pleasant voyage, our general health has been good and the captain and officers kind. I am now in Elmina and have learned that the mail will leave here to-morrow for England. We have heard unpleasant news from Lagos. It is under seige by the former king. The king besieging Lagos left the throne some time ago to please the people and to give them their choice. His kindness has failed him and he is now trying to displace the present king. Mr. Vattel, an extensive trader here, gave us this information. A German who is also a respectable man, and a doctor, both of whom are acquaintances of our super-cargo also refer to it. If this is true our only difficulty will be in getting carriers into the interior. We will stay

on one of the men-of-war there. The same gentlemen said the English have six men-of-war supporting the town. I hope this report is not true. I presume the brethren have written you fully about all points of interest and we are hurried very much by the boat that is going to take our letters to the office. Part of this was written in town.

SINO—LIBERIA.

Death of Rev. R. T. Murray.

We are deeply pained by the intelligence which this letter brings, of the death of our brother, R. E. Murray, missionary at Sinou. He was one of the best men connected with our coast missions, and with not a little anxiety shall we look for one to fill his place. His place will not be easily filled. He was, if we mistake not, a South Carolinian by birth, and spent his earlier years in Charleston. In 1843, he emigrated to Liberia, was appointed General Superintendent for the reception of emigrants, by the American Colonization Society, and for several years past, has labored with earnestness and success, as a missionary of our Board. Bro. Day thus refers to him, under date of December 1st:—

While others are engaged in celebrating the victory of 1822, I sit to announce the sad intelligence of brother Murray's death, who died the 14th day of last month. And with him would seem to have died the hope of a successful prosecution of that mission at present. Bro. Murray was eminently a man of peace; a conscientious, good man. Bro. Murray was judge, Superintendent, and missionary. He lived in a little hut, with scarcely room to give lodging to a friend, and died with \$28 in hand, and left almost on charity's cold hand a helpless family, made so, not by extravagance in dress or food, but by large benevolence to his fellow men. He could not see a brother want and turn him empty off.—Who, who! to the aid of his afflicted, virtuous wife, will come? His son of promise, I hope the Board will let me

take and educate for a teacher, or for what our Heavenly Father will. His daughter too, may come and fit herself to teach.

MONROVIA.

Letter from Rev. John Day.

The following refers to the High School recently opened in Monrovia. The books referred to have been sent. We sincerely hope that the endeavors of our brother may result in the large benefits contemplated by him. We have confidence in the enterprise.

It is of very great importance to the future success of our efforts to evangelize Western Africa that we shall educate such of the youths of Liberia as can be brought under our influence, both natives and colonists. And we are not without hope that a strong and affective influence will be exerted through this school in the Yoruban Mission. Indeed, all our missions in Africa must react beneficially upon each other.

You are aware that our school is in operation, although under many inconveniences. First, want of books: Second, the want of kitchen, place for mission stores, room for the girls' school, and a dining room: Third, no appropriation for board this year: Fourth, no instruction with regard to the number or class of students who are to be boarded: And Fifth, I have written for too small an appropriation to answer the noble purposes for which this institution is designed. I should have had more confidence in the liberality of the South Baptists, and not have stifled this child, our only hope, in its birth.

I have had this quarter Mr. Burk, J. Stansbury, T. J. Day, a native youth, (baptist,) a young man, the son of an enthusiastic Baptist man, who started to Jerusalem by land, and went about a thousand miles interior, and died, leaving his son, whom the English Governor at Cape Coast, sent to Liberia, whose name is William Mathews; and a young Congo preacher, whom I board.

BASSA COVE.

Letter from Rev. A. P. Davis.

We rejoice in the tidings communicated in the following lines. God is still working with us in our African missions. It will be seen that nineteen have been baptized in Bassa, since the former reports from the coast were received:

BUCHANAN, Nov. 25th, 1856.

DEAR BRO. TAYLOR:

I commenced my work in the early part of this year, in good earnest, but with very little prospect of a revival of the work of the Lord, for the first four months of the year. I became impressed to preach special discourses to the church, if possible, to arouse her to self-examination and prayer, with reference to the revival of the work of the Lord. This I did in both wards, as a part of the membership resides in the first and second wards of this city. In the latter part of the month of May, we had many evidences of a gracious movement among the membership, indicating an outpouring of the Holy Spirit. I then recommended meeting to be held at Lower Buchanan, (commonly called Fishtown,) having previously received one candidate for baptism. The meeting commenced Saturday morning. I intended to watch the signs of the times as the meeting progressed, and, up to Sabbath, the gathering of the people rapidly increased. The baptism seems to have affected the people more than any act performed in the meeting. Many tears were shed; sinners were seen to weep. Many had never seen the ordinance of baptism performed. It was the first ever performed at Fishtown. The Lord's Supper was administered to the whole of our membership, and many from Edina in the P. M. of the same day, and the manifestations of the Lord's presence to the people that day, were truly astonishing to us all. The meeting continued two weeks longer, and resulted in the ad-

dition of twelve more by baptism in Fishtown.

During this time, many of the inhabitants of the first ward attended the meeting in the second, and became deeply interested, and the meeting was then removed from the second to the first ward,—and was kept up with interest ten or twelve days, which resulted in the addition of ten more souls to the church. Four of the number converted were residents at Bexley—two of whom were native boys, and the other two were brother Vonbrunn's daughters; all of whom have been since baptized by him at that place.

NEW VIRGINIA.

Letter from Rev. J. T. Richardson.

REV. JAMES B. TAYLOR,

Very Dear Brother.—These lines bring the sad intelligence of the death of one of our missionaries. Rev. R. E. Murray, at Sinou, is no more to be seen in the missionary field. His earthly labors are closed; and he is gone to receive his reward in heaven, where pains and death cannot reach him more. The particulars of his death have not reached me as yet, these you will get from some of the brethren at Sinou. The mysterious movements of God no finite being can comprehend! Notwithstanding, while clouds and darkness are round about Him, yet justice and truth are the habitation of His throne. Our heavenly Father is too wise to err, too good to be unkind; we should, therefore, under every circumstance in life, bow with humble submission, and say it is all for the best—the blessed God has done it. Brother Murray was one of the brightest lights in this heathen land. Yet all is right.

I am much pleased with the movements of our high school in the city of Monrovia. It is now in full operation, most encouragingly so. Everything connected with the establishment speaks volumes in favor of our mission, and

of our denomination in general. The basement story is occupied by Brother Stewart's large school; part of the second story by sister Lewis's school, and the remainder of the second story is occupied by brother Day with the young students for the ministry. All are making rapid progress in their studies. The higher branches are taught for the present by a young man. Something good I hope will result from it. Every thing at this station is moving on in the usual way. Now and then we have some additions.

The Commission.

RICHMOND, FEBRUARY, 1857.

OUR PAPER.

Will not each subscriber to the Commission send us an additional one, or a club of five or more? Try brethren. It will do no harm, it will greatly please us, and be of "material aid," to the cause of missions. P.

A RICH TREAT.

Such we think the readers of the Commission will consider the contributions from our correspondents that appear in the present number. We have not time, or inclination to attempt an analysis of them. We want them all read, and we have no doubt they will be. But we call attention especially to the first article, "The power of Idolatry," because its length may induce some hesitancy as to perusing it. It is worthy of all the space it fills, and those who read it will think so. P.

THE LATE COLD WEATHER has thrown us back somewhat as to the time of issuing the Commission and Journal. We hope soon to get all right. P.

LAGOS.

By letters from our brethren Trimble, Priest and Cason we learn that on

the 7th of Dec. they had reached Elmina on the African Coast, all in good health. It is stated that Lagos was besieged by an army under the former King. We doubt the truth of the report. Bro. Beaumont, under date of Dec. 1st., writes from Lagos, but makes no reference to such a state of things. P.

BOWEN'S WORK ON AFRICA.

That our readers will feel anxious to see the book now in press "giving an account of his experience during the six years of his explorations in the interior of Africa, we have no doubt. The name of Bowen is dear to them, and the facts which he and other missionaries have from time to time, spread before them in the columns of the Journal and the Commission, have awakened an interest in Central Africa which they will wish to gratify by a perusal of the book. The work is issued by the Southern Baptist Publication Society, and is for sale by several other publishers. All our depository's will doubtless soon have it. We trust that it will do much to awaken a deeper interest for the evangelization of Africa. P.

RELIGIOUS HERALD.

Our neighbor is "going ahead." The addition of brother Shaver to the editorial department works well. The Herald was a good paper before; now it is very good. We hope the Baptists of Virginia will largely increase its list of subscribers. P.

SHANGHAI.

We have advices from Shanghai to October 27th. Missionaries all well, but no news of importance. The communications related chiefly to business matters. P.

BOMBARDMENT OF CANTON.

We have seen, as doubtless our readers have, accounts in many of our ex-

changes, relating to the difficulties between the English and the Chinese Government of Canton, and the consequent attack of the former upon the city. By a letter recently to hand, which will be found in another column of this number, we have a reliable account of the affair from the pen of brother Graves. It is with devout gratitude we note the fact, that our missionaries, and the property of the mission had been preserved, up to the writing of the letter. The Presbyterian Mission, it will be seen, has suffered considerable loss. We sympathise with them. And for this, we have reason beyond the common claims of christian regard. Our missionaries at Canton have, from time to time, received no small amount of aid and sympathy from them, and other missionaries. We trust that God will overrule this, and all other disturbances in China, as he did the Opium War, to the "furtherance of the gospel" in that dark and distracted empire. Will not all our brethren unite, as requested by Brother Graves, in prayer for such a consummation? P.

THE LAST THURSDAY IN FEBRUARY.

"What of the last Thursday in February? We know there are many days noted for remarkable events which years ago, they witnessed. But we can call to mind no reminiscence connected with the last Thursday in February. Why do you refer to it?" Such it may be, will be the thought suggested to the minds of some of our readers by the heading of this article. But not of all. We address those to whom the last Thursday in February has been for years, a consecrated season, and who, doubtless are looking forward to it now, with earnest hope. They remember how their hearts have united in the earnest petitions which have, on former recurrences of the day, gone up from praying Christians throughout the land,

for the young men in our schools and colleges. They call to mind the signal answers to prayer, in the many conversions amongst this class, and the evident increase of religious influence in our higher educational institutions, and they are looking forward to another "sacred concert" with earnest longing, and enlarged hopes. Will not our readers remember that, on the last Thursday in February is the annual concert of prayer for colleges, and will they not "prepare their hearts to seek the Lord," in union with their brethren throughout the land on that day?

P.

RESEARCHES IN CENTRAL AFRICA.

Dr. Livingston, a missionary of the London Missionary Society, after an absence of many years, has returned to England. We extract the subjoined notice of his labors from the London Correspondent of the Examiner—

"Dr. Livingston, as our readers may be aware, is a clergyman and physician, who has served in Africa for seventeen years, under the London Missionary Society. His explorations, although cordially sanctioned by the Society, have been such as no Board could venture to impose upon, or even suggest to, a fellow man, and were the work of his own enthusiasm and devotedness, unsolicited, save by the Spirit of God. His exertions have been almost superhuman, and the preservation of his life through the innumerable and inconceivable perils of his solitary journeys, has been almost supernatural. *Thirty-one times*, he has passed through the terrible fevers of Africa; having suffered an attack about once a month, as a regular thing, for the most of the four years. Seven times he has been in imminent peril of death by the violence of savage tribes. Hundreds of miles he has waded, through regions so wet as to afford no other lodging so desirable as a pile of stones under water, supporting him, as he slept immersed to the neck. An unquenchable ardor, not for discovery, not for fame, but for the glory and kingdom of his Divine Master, has sustained

him through these unparalleled toils. His work, he regards as now only found; not yet begun. He returns in three months, to commence it. All this will serve to elicit in England, unprecedented exertions, to occupy nobly the opening so nobly made. It may prove the beginning of a new era in missionary enterprise. Immediately on the news of his safe return to the coast, being received at the Cape—for he had been almost given up for lost—the collection of subscriptions for the purpose of improving his discoveries, was energetically commenced among the Christian residents. We shall soon hear of liberal schemes and munificent doings, for Africa."

It is the intention of Dr. Livingston to publish a history of his discoveries, and judging from such references as we have seen to facts communicated by him, and also from what our own missionaries have narrated regarding the country we look for a volume of thrilling interest.

P.

WAR VERSUS MISSIONS.

"In the year 1854, the expenditures of Great Britain for wars past and prospective were, in round numbers, two hundred and fifty millions of dollars, while all her other expenses amounted only to about thirty millions, and the total earnings of all her agricultural laborers, male and female, old and young, amounted only to about one hundred and eight millions."

"The war of debts of Christendom amount to ten times the capital of all the banks. These war debts existed before the last terrible war with Russia, which will add at least one thousand millions to the indebtedness of the powers engaged in it."

"Eminent statesmen of Great Britain 'have deliberately declared to the world, that the long wars with the French republic and empire, which cost Great Britain more than five thousand millions of dollars, besides a sacrifice of human life which money cannot measure, were all waged upon a wrong principle, and might have been safely and honorably avoided.'"

"The sum of \$9,000,000,000, only represents that portion of the cost of war handed down unpaid. But the

interest must be paid annually, amounting at five per cent. to \$450,000,000 yearly, which sum must be taken from the industry and earnings of the people, to meet their obligations for wars past. For wars prospective or possible, the yearly expenses of the forty-three independent States of Christendom, are estimated at about an equal sum. Nine hundred millions of dollars a year to be paid by the people for wars past and prospective! It would support 1,200,000 ministers of the gospel, allowing each \$750 per annum; giving a religious teacher and pastor to every 750 persons of the whole population of the globe.

"Such is the condition of the people of Christendom in 1856, resulting from the cost of war."

The above items we take from the American Messenger. The heart of every thinking man revolts at the sickening exposure. And yet, in most instances, the people of each nation consent to be taxed to sustain these wars, and glory in their results. In the recent inconsiderable collision of our own country with that of Mexico, with what glowing interest did the people of these States contribute, sending forth hundreds of the prime of their young men, and expending thousands of dollars to sustain it. And all, for what? To maintain national honor, to resent supposed or real insults, to gain new territory, or to arrest the ambitious designs of rival powers.

How humiliating this picture! Especially is all this painfully affecting, when compared with the little attempted by the churches of the Lord Jesus, to save the souls of men, and spread the triumphs of their ascended Redeemer. Are not all his saved ones bound to rally around his standard, and to promote the interests of his Kingdom? The nations of earth are given to *him* by his father. He will subdue them to himself. His word is to go forth as the sword of his power. He calls for his people to engage in this aggressive war with the powers of darkness. But do they heed his call? How much of the

sinews of war are they willing to supply? How many are willing to go forth upon the bloodless enterprise of winning the nations to their rightful sovereign. How much of their money are they willing to give? Let facts speak. With all the appeals drawn from the guilt and woes of millions who sit in darkness, and from God's own Word of prophecy, promise and command, the four hundred thousand Baptists of the South contribute less than thirty thousand dollars per annum to send the gospel to pagan lands! Alas! that it should be so. Shall it always be so? Say, ye lovers of Jesus, shall it always be so?

T.

JESUS NOT DISCOURAGED.

"He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." Blessed assurance! Our Redeemer swerved not in his purpose when he came down to our miserable earth. Through tears, and sweat, and blood he passed, and failed not, until the price of our ransom was fully paid. And *now*, in heaven *he reigns*, gloriously, triumphantly reigns. All power is in his hands. He is achieving the overturn of the powers of darkness. It is no uncertain enterprise. Judgment *shall* be set in the earth. The isles shall wait for his law. The earth *shall* be full of his knowledge as the waters cover the sea. To human view the process may be slow. The hindrances are many. But Jesus cannot fail—He shall not be discouraged.

Disciples of Jesus; ye who long for the universal reign of your exalted Prince; ye who pray, "thy will be done on earth as it is done in heaven;" ye who think, and toil, and give for the spread of His Kingdom, be not discouraged. Ye give your children—it may be, their bones lie buried on a heathen shore. Ye give your money, it may be comparatively few are brought over

to the service of your master, but why should you despond? You hear the reviling of many; fear is on every side, but you need not, shall not fail. It is the cause of Christ. His glory is involved. Press on. The conquest of earth is certain. If He fail not, need you falter; if He is not discouraged, need you despond? T.

RETURN OF BRO. BEAUMONT.

We regret to learn by a letter from brother Beaumont, that he expects to return to this country, his health being so seriously affected that he regards it unwise to continue upon the field. It is known that he went out principally with a view to the preparation of books for the Yoruba people. He is not an ordained minister of the gospel, but it was believed he would be eminently useful if the specific work for which he was sent could have been completed.

A letter, dated December 1, informs us that he had left Ogbomishaw, and was at Lagos, on his way to the United States. We regret that he did not remain longer at his post, giving more time to the process of acclimation.

T.

FACTS ABOUT CHINA.

We subjoin, for the benefit of our readers, the following interesting facts, extracted from an English paper:

"**EXTENT**—The area of the Chinese Empire is about 5,300,000 square miles. China proper is divided into eighteen provinces, and is about sixteen times larger than Great Britain and Ireland.

POPULATION.—Nearly 400,000,000, of which about 53,000 die daily. The people are generally idolators, and much given to the worship of ancestors.

GOVERNMENT.—Pure despotism. Officials are mostly corrupt; and, with rare exceptions, practise great tyranny in their several departments. The present Emperor, Hien-fung came to the throne in 1850.

PRODUCTS.—The chief products are tea and silk. Mines of gold, silver, copper, and other metals abound.—Coals also are found in large quantities.

INVENTIONS.—The Chinese invented the mariner's compass, paper, printing, gunpowder, and many other things which are much valued by most nations.

FREE PORTS.—By the treaty with Great Britain in 1842, the Emperor of China ceded Fuh-chau, Amoy, Ningpo, and Shanghai to the British and other nations.

PROTESTANT MISSIONS.—The first Protestant Missionary to China was Robert Morrison, of the London Missionary Society. He arrived in 1807, and died in 1834. There are now in China nearly 100 missionaries, belonging to eighteen different societies, and two unconnected with any other society."

Much scepticism has existed relative to the evangelization of this great Empire. But can it be believed that China is not comprehended within the range of the commission of our Lord? No; we will still labor and pray for the conversion of her millions. T.

TRADE WITH AFRICA.

We cannot sufficiently express our estimate of the importance of a movement indicated by the following notice:

"A memorial to Congress is in circulation among the merchants of Philadelphia, looking to the development of the industrial and commercial capabilities of Africa. The memorialists call the attention of Congress to the fact that Africa is estimated to contain one hundred and sixty millions of inhabitants, and is possessed of materials for a large trade—that indeed quite a large trade with that country already exists, from which Great Britain, France, and Germany have been gathering rich harvests. "Of the entire trade of Africa," says the memorial, "which is believed to represent annually one hundred millions of dollars, Great Britain enjoys from the *West Coast alone*, full twenty-five millions of dollars, while the American interest form the entire Continent is only a little over three millions of dollars.

Among other things, is proposed the establishment or employment of a line of steam propellers to the West Coast of Africa not to exceed one thousand tons burden each,—to carry the mails and such passengers and freight as may offer, to depart monthly from such port or ports of this country as Congress may direct, and to touch, going and returning, at the prominent stopping places on the African seaboard, as far south as the Equator."

GOOD NEWS FROM CHINA.

Since our last issue, we learn by letters from China, that an interesting case of professed conversion has occurred at Shanghai. The teacher of Mrs. Crawford, for some time past has indicated a special concern for his spiritual welfare, and recently has given cheering evidence of an intelligent acceptance of the gospel. A similar instance is reported in Canton. These are some of the first fruits of that glorious harvest which is surely to be reaped by the laborers we have sent forth. Let the churches feel more deep concern for the breaking forth of the Lord's work in that great Empire, and let them more earnestly pray for this result, and we may confidently expect it. T.

LABORERS NEEDED.

It may seem an inconsistency to be at the same time pleading for increased contributions to sustain the men we have, and for additional laborers. But it is not so. All our missions, to be permanently effective, must be reinforced. The true policy of the Board, and of the churches, is, to secure many who shall run to an fro, sounding out the word of the Lord. Centres of influence in heathen lands should be made strong. The enterprize of preaching the gospel must be pushed on; it ought not to falter, until every creature shall have heard the joyful sound.

Nor is this with respect to the collection of funds, an unwise policy.

The more laborers we have, the more ready will the churches be to sustain them. Have we not scores of associations abundantly able, each to support one, if not more than one missionary? Centres of influence for the conversion of the world, must be created at home, as well as among the heathen. The churches are able, we were *ready* to say, they are *willing*, to sustain all we can secure.

Laborers are needed. Who will go for us? We need intelligent, fearless, humble, untiring men, who will preach the ever blessed gospel to the heathen. We wait for a response. T.

CHINA MUST HAVE THE GOSPEL.

"I firmly believe, that were the churches to send one hundred able men to this field, they would all find ample room for their labors, long before they could be prepared to speak accurately the language."

This is the language of Mr. Vrooman, now laboring in Canton. He had been in the interior, where he distributed about eleven thousand books. He says:

"We saw many places which would be inviting as a residence, and from the uniformly friendly disposition of the people, we have little reason to doubt the favorable reception of a judicious missionary who should come to reside among them. I can see no difficulty in spreading the gospel here, excepting the want of men, to pray, to preach, and to practice."

It will not be long before the openings will be many fold increased. The English government in bombarding the city of Canton, are demanding free accession of foreigners to the entire district, and, in all probability, the next mail will bring to us tidings of the accessibility of this large and populous portion of the Empire. We believe, too, if we are faithful to our trust in sending the right men in sufficient numbers, the time is not distant, when a great religious movement,

turning the people from the worship of idols, will be effected. The Lord hasten it in his time. T.

Other Missions.

BAPTIST MISSIONARY UNION.—Rev. J. G. Oricken, of Germany, who is a missionary of the Union, thus refers to his work—

"Our work is extending, and with it our influence on the millions of my nation. O, how much has been already achieved. We have about *seventy* churches, with *six thousand* members; real members, not paper members whose names are enrolled in the church books, merely, but of whose existence nobody knows anything. Our preaching stations now exceed *five hundred* in number, and if our American brethren knew how to estimate the blessings we send them annually, (in 1855 we sent three hundred and ninety dear Christians from our churches,) they would not compel me to leave my home, my Church, and my missionary work, for a begging tour to the churches in England at the present moment."

KAREN LIBERALITY.—An instance is related of Karen liberality, worthy to be classed with those in the earlier pages of this number. "You will rejoice with us," says the missionary, "that the Karens are so able and willing to help themselves, and also that God has blessed them with rulers who care for their interests. My heart was touched last evening by a Karen young man, who lives here in town and whose earnings are twenty rupees per month, (with a family support,) handing me twenty rupees entirely unsolicited."

BOARD OF COMMISSIONERS OF FOREIGN MISSIONS.—This body made up principally of the congregational churches of New England, thus reasons, in urging that \$350,000 be raised, for 1857 for the foreign field—

The cost of sustaining the missionaries through the year 1857 will be \$150,000; the native preachers and helpers, \$30,000; the seminaries and boarding schools, \$30,000; the common schools, \$20,000; the press, \$15,000. There are other departments, but these will suffice. The sum total of the expenses of the year, is \$350,000—to say nothing of the deficiencies of the last three

years. The cost of the missions, maintained in their present integrity, will be that amount in the year 1857. The present rate of receipts for the year gives promise of but little more than three hundred thousand dollars.

Such were the facts. What then were the Board or the Prudential Committee to do? Only one of two things.

1. They could cut down the expenditures for 1857 some thirty or forty thousand dollars. But where begin? By recalling missionaries? By dismissing native preachers? By breaking up congregations? By suspending preaching tours? These things are vital to the enterprise. Should it be by stopping supplies for the schools? Such a reduction as the one suggested, would destroy every common school in the missions. Is this the alternative which the Committee ought to take? How do we know that the requisite funds may not yet be obtained? And this brings to view the other alternative.

This \$350,000 will be raised by a body numbering about one-half of the Baptists of the South. Our contributions will not probably exceed \$30,000. "Comparisons are odious," but if just they may sometimes be profitable.

T.

SAILING OF MISSIONARIES.

On the 5th of January, the following missionary laborers sailed from Boston in the *Henry Hill*, Captain Watson, for Smyrna. Rev. Crosby H. Wheeler, and Mrs. Susan A. Wheeler, of Warren, Me.; Rev. George H. White, of Indianapolis, Indiana, and Mrs. Joanna F. White, of Chester, Vt.; Rev. Charles F. Morse, of Salem, Vt., and Mrs. Eliza D. Morse, of West Boylston, Mass.; Rev. Jackson Coffing, of Mount Vernon, Ohio, and Mrs. Josephine Coffing, of Dresden, Ohio; Rev. Oliver Westcott Winchester, of Madrid, N. Y.; and Mrs. Janette S. Winchester, of Shoreham, Vt.

They are all to join the missions to the Armenians; Messrs. Wheeler, Morse and Winchester expecting to be connected with what is now the North Armenian, and Messrs. Coffing and White with the South Armenian.

BOOK NOTICES.

THE LADIES PULPIT OFFERING. By *William Cecil Duncan*. Pastor of the "Coliseum Place Baptist Church," and author of the "Life, Character and Acts of John the Baptist," and the "Story of the early Baptists." New Orleans: L. Alexander Duncan & Co. New York: Sheldon, Lamport & Co., 1856.

This volume contains thirteen discourses, preached by the author in the discharge of his pastoral duties to the Coliseum Place Baptist Church, New Orleans. The author says in his Preface, "This volume owes its origin to the wish of some of the ladies of my congregation. They desired that certain Pulpit Discourses with which they were specially pleased should be put into a form suitable for general circulation." Hence the volume before us. It is, doubtless, always gratifying to a minister to receive such manifestations of a high appreciation of his pulpit labors, but it is not always best to comply with the requests of friends, for the publication of what we have written. Others are likely to judge us more severely than attached hearers. And in the case before us, we hardly think that the Sermons of brother Duncan will be as highly esteemed by the public as by the ladies of the Coliseum Place. He has, nevertheless, made a very readable book: one full of valuable suggestions and pious feeling. As sermons, the discourses are, it strikes us, defective in plan, and far too imaginative in their details.

We do not believe that the "Pulpit" permits the indulgence of fictitious narrative for the sake of a "graphic style." We like the discourses much better for the *fireside* than we should relish them in the sanctuary. We met, in reading these discourses, with some passages of great beauty and power. Some of these we may hereafter insert in the Commission. We hope the book will sell.

REPRESENTATIVE WOMEN: FROM EVE THE WIFE OF THE FIRST, TO MARY, THE MOTHER OF THE SECOND ADAM. By *George C. Baldwin, D. D.* New York: Sheldon, Blakeman & Co., Gould & Lincoln. 1856.

A good book, in which much valua-

ble, practical instruction, and a general outline of Scripture history are presented in a pleasant and smoothly flowing style. The ladies, especially, ought to patronize it.

THE DEALINGS OF GOD, MAN AND THE DEVIL; as exemplified in the life, experience and travels of LORENZO Dow, in a period of half a century. Together with his *Polemic and Miscellaneous Writings* complete. To which is added, **THE VICISSITUDES OF LIFE** by PEGGY Dow. With an **INTRODUCTORY ESSAY** by the Rev. JOHN DOWLING, D. D., of New York, author of *The History of Romanism, &c.*, New York: Sheldon, Lampport & Blakeman. 1856.

We read when quite a boy, the history of "Lorenzo" Dow and Peggy his wife," with all the zest which a childish love for the marvellous was calculated to inspire in the details of the life of a most remarkable man whose adventures, real and imaginary, were far removed from the ordinary routine of the common plodders along life's journey. Dow was then living and we have a vivid recollection of several anecdotes related in our hearing by persons who had seen him.

One impression, child as we were, we distinctly remember as produced by the narrative; that it would be difficult to decide whether Dow was a knave, or a monomaniac; and we came to the conclusion that he was somewhat of both. To this opinion we still incline. His life, however, forms a strange, and unique chapter in the history of his times, and, as remarked by Dr. Dowling in his introductory Essay, "belongs the history of the race." The volume before us deserves for this reason, to be read.

THE MARBLE WORKER'S MANUAL. Designed for the use of Marble Workers, Builders, and owners of houses. Containing Practical information respecting marble in general; their cutting, working, and polishing; veneering of marble; painting upon and coloring marble; mosaics; composition and use of artificial marble, stuccos, cements; receipts, secrets, &c., &c. Translated from the French, by M. L. Boothe. With an appendix concerning American marbles. New York. Sheldon, Blakeman & Co. 1856.

THE ENGLISH BIBLE. *History of the Translation of the Holy Scriptures into the English Tongue.* With specimens of the Old English Versions. By Mrs. H. C. Conant. Author of *Translations of Neander's Practical Commentaries.* New York: Sheldon, Blakeman & Co. Nashville: Graves, Marks & Rutland. 1856.

This is a timely contribution to Biblical History. At no former period, at least since the publication of the common version of the English Bible, has the Translation of the Scriptures been the subject of so much inquiry and effort, as are now devoted to this object. Especially is the public mind aroused to the enterprize of giving a more correct rendering into English, of the Sacred Word. The American Bible Union, while it has done much to intensify and render practical the desire for a revision of the English Scriptures, did not originate, but was brought into being by this desire.

Mrs. Conant's work we have not been able to peruse thoroughly, but from such examination as we have given we should pronounce it worthy of her high reputation, and exceedingly valuable as a Manual upon the History of the English Bible.

THE JUDSON OFFERING. Intended as a token of Christian sympathy with the living, and a memento of Christian affection from the dead. Edited by John Dawling, D. D. Author of "History of Romanism, &c." New York: Sheldon Lampport & Blakeman.

The Judson Offering has been before the public for some years, and they have pronounced emphatically in its favor by the number of copies purchased. The edition on our table was printed in 1855, and was the "seventeenth thousand." Doubtless many more have been sold since then; and we trust it will continue to be sought after, as it is well suited to excite and to keep alive the spirit of missions.

We have received the above work, from the publishers, Sheldon, Blakeman & Co., per Wortham & Cotterell of this city, of whom they can be procured.