

THE COMMISSION.

We are greatly encouraged by the many strong commendations of the COMMISSION, which we have received. We trust that each succeeding number will enhance the pleasure of our readers, and that thousands will hail it as a most welcome Monthly Visitor.

THE HOME AND FOREIGN JOURNAL.

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OR

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The Commission.

Vol. I.

APRIL, 1857.

No. 10.

THE HOLY WAR; ITS NATURE AND MAGNITUDE.

Through long and weary marches, through formidable opposition of hostile nations, and after an entire generation had perished in the wilderness, the tribes of Israel at length reached the borders of the promised land. But freed from the annoyance of the Canaanites during the later section of their journeys, enriched by the increase of herds and flocks, and attracted by the beauty and resources of the country on this side of the Jordan, some of the Hebrews sought exemption from the remaining marches and conflicts of the tribes, and were content to forego their victorious and glorious destiny, and the possession of the land promised to Abraham more than two hundred years before. Whereupon Moses said to the children of Reuben and the children of Gad, "Shall your brethren go to war and shall ye sit here?"

For more than eighteen hundred years the Church has been travelling through the wilderness towards her promised possession—her spiritual inheritance; a regenerated race and renovated earth.

The lines of prophesy seem converging to the point of consummation. The free intercourse of nations has been established by commerce. Formidable barriers have been thrown down, and difficulties overcome. Missions have been established in every quarter of

the globe, and the Scriptures translated into almost all languages of the earth.

Thus guided in their pilgrimage by the pillar of cloud and of fire, and nourished by the manna falling from heaven, and the water from the smitten rock, the spiritual tribes have at length come upon the borders of their possession. The evangelization of the nations seems possible; the conquest of the earth to Christ near!

But while the providence of God summons Israel to pass over Jordan and engage in the last great conflict with the Canaanitish world, some of her families and tribes, attracted by the beauty and resources of their present possessions—their civil and religious liberty, their wealth and social refinement, are content to forego their promised possession, and refuse to follow their brethren in the remaining conflicts necessary to the conquest of the world.

To these Reubenites and Gadites of the Church, the greater Moses appeals in tender rebuke, "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?"

By the transgression of our first parents the moral disposition of the race, towards God, was changed. They have become affected with a moral blindness. They discern not the relations and order of the spiritual world.

nor the beauty of the Divine character and perfections. They grope amid the moral splendors of the spiritual universe, as a blind man amid the beauties of a garden, or landscape, or beneath the order and grandeur of the starry heavens.

They have become alienated from God, as a child from his parent, desiring not to contemplate His character, will, providence and works. They desire not a knowledge of His ways, and exclaim, in impious defiance, "cause the Holy one of Israel to cease from beholding us."

They have even fallen under a moral insensibility, and perversion of nature, compared in its greatness and violence to death. "You hath He quickened who were dead in trespasses and sins."

But in greater accordance with the figure contemplated in this article, mankind are represented as enemies of God. We have contemplated man blazing like Vesuvius with anger, or burning with the intenser fires of malice and revenge. The carnal mind is enmity against God. In all its motions and pursuits it exhibits various antagonism to the Divine character and will. "The evil heart seeketh only rebellion." By selfish and wicked works all have arrayed themselves as enemies of God.

None exhibit a perfect allegiance to heaven. "God looked down from heaven to see if there were any that did good, that did seek after God. They have all gone out of the way. There is none that doeth good, no not one."

In her great spiritual war, the Church contemplates the subjection of the millions of earth individually to Christ. How great the conflict and victory in the subjection of one. Diabolus reigns in the town of Mansoul. The strong man armed, possesses every human soul as his citadel. From each soul selfishness and sin must be banished, and Christ enthroned there over the affections and aims of life. What is the

coercion of the body to the subjection of the soul? And what is the capture of a city, or the subjugation of a petty kingdom, or even a vast empire, compared with the conquest of all the races, nations, tribes, families and individuals of earth?

But the magnitude of the war appears, not merely from its contemplating the soul rather than the body, and all mankind rather a single nation, tribe or class. The moral grandeur of the war to which the Church is summoned will appear further, if we consider the varied forms, and enhanced power of organized depravity.

We wrestle, says the Apostle, not merely against flesh and blood, the comparative weakness of isolated and individual depravity; but we wrestle against associated wickedness, organized depravity. "We wrestle against principalities and powers, against spiritual wickedness in high places, and against the rulers of the darkness of this world." The strength of depravity is enhanced, and its antagonism to the Divine government rendered far more formidable by organization. It entrenches itself in habits; fortifies itself in customs, usages, laws and constitutions. It strengthens itself by interest, tradition and party. It insinuates itself into civil government, and embodies itself in religious institutions. "I looked to the place of judgment—the state—courts—magistracy—and behold iniquity was there; to the place of righteousness—temples—altars—priesthoods and worship—and behold wickedness was enacted or abetted there."

A sinful love of the world, fostered by pursuit, entrenched in habits, and fortified by possessions, is far more difficult to overcome than when existing merely as an isolated bias or passion of man. It develops itself to a principality of worldliness, formidable to the Church, and defying every mere human power for its overthrow. A perverted appetite, as for strong drink, it is dif-

sult to conquer. But when supported by habit and companionship, the usages of society, and the licensed order of intemperance, it develops a principality of wickedness—one of the most formidable evils menacing society.

Consider the *Principality of Paganism*, its stupendous imposture, perversion of religious homage, myriads of votaries, arrayed against the truth, and the highest facilities and safeguards of human virtue and welfare. Consider, also, the *Principality of Mohammedanism*, misguiding the religious aspirations of the world, and by commending false standards of duty and hope, opposing the progress of the Kingdom of God in the earth. Consider the *Principality of Romanism*, by exalting itself in the place of God, and arrogating to itself all Divine authority and powers, while under a regime of worldly ambition and spiritual despotism, obstructing the progress of truth and opposing the spiritual Kingdom of God among men. Consider, also, the *Principality of Infidelity*, sending forth its emissaries among men to blaspheme the name of God, defy His authority, vilify His people, and resist the progress of religion. Observe, also, the *Principality of Worldliness*, with its myriad subjects, splendid court, exhaustless treasures, and brilliant display, decoying men from allegiance to truth, holiness, and God. It makes a fair pretence, and deludes more votaries to their own destruction, than any other principality or power of wickedness.

What an array of hostility against God! Earth is armed in rebellion! Its inhabitants exclaim, "We will not have the holy one of Israel to rule over us." "Let us break His bands asunder and cast away His cords from us."

This universal rebellion has been a conflict of ages. The Church is sent forth to conquer the peace of the world, and attain the universal subjection of men to the reign of heaven. And this holy war must continue till the enmity

of the human heart is slain, the family is reduced to Christian order, civil government becomes a co-ordinate of the Kingdom of Heaven, and Paganism, Papacy, Mohammedanism, and all false religions, shall be subverted and superseded by the reign of Christ and the ritual of the Christian Church.

All rival and opposing rule shall be put down. Thrones of civil and religious despotism shall be subverted. The Koran, Shaster, and other sacred books, superseded by the Bible, and Christian literature. Pagodas and Mosques, and other religious edifices, replaced by Christian chapels and places of prayer. Impostures of false religion shall be superseded by the ministry of Jesus and his Church. The last rod of oppression shall be broken; the last corrupt institution uprooted; the last act of violence committed; the last fraud perpetrated; the last oath or falsehood uttered; the last battle fought; the last war ended. And there shall be nothing to hurt or harm in all God's holy mountain. The name and praise of Christ shall be one through all the earth, and he shall reign as the king. How sublime the conquest, to which all the Church of God are now summoned.

"Hark! 'tis a martial sound!
To arms, ye saints, to arms!
Your foes are gathering round,
And peace has lost its charms.
Prepare the helmet, sword, and shield,
The trumpet calls you to the field.

"An arm of flesh must fail,
In such a war as this;
He only can prevail,
Whose arm immortal is;
'Tis heaven itself the strength must
yield,
And weapons fit for such a field."

W. W. E.

A RARE CHANCE TO MAKE A PROFITABLE INVESTMENT.

That we brought nothing into this world, and can take nothing out, is a truth taught by reason as well as revelation. Every man is convinced that he can carry none of the wealth which a life-time's labor has accumulated into the future world with him, and that if he could, it would not be current there. He is convinced that even while he lives, he holds these treasures by a very uncertain tenure. He knows that banks may break, that houses may be burned, that ships may be wrecked, that agents may prove faithless, and that by many contingencies, which he can neither foresee nor prevent, he may be deprived of these treasures much sooner than he gained them. No wonder, then, that the man of wealth is a man of care; that premature age bends his form and whitens his locks when he sees his revenues annually increasing and finds no means of safely investing them,—and yet more, when he reflects that if he *could* invest them safely, he can neither enjoy them here, nor take them with him into the world into which he must soon be ushered. Is it not a pity, then, that some institution cannot be devised which would receive the rich man's treasure—give him an unquestionable guarantee for its safe-keeping,—pay him reasonable dividends, and convert the deposit into forms of value which he can take with him into a future life, seeing he will need treasure there, even more than he does here? If such an institution could be devised, should we not see men eagerly pressing forward from every part of the world to make investments, and tremulously fearful lest all the stock should be taken, before they arrived? Give me your ear, dear reader, and I will tell you of a truth, there *is* such an institution. It is called the **MISSIONARY ENTERPRISE**. It was devised by a powerful, wise, and gracious Prince, to whom the government of

this world of right belongs. He, foreseeing the difficulties that man would experience, and knowing well the necessities of his nature, came himself in person, and chartered this institution for man's special benefit. He promises, moreover, that all who, from proper motives, make investments in it, shall receive a hundred-fold in this world, and in the world to come life-everlasting.

But is this *true*? Is it not a cunningly devised scheme to get men's money without any prospect of their receiving an equivalent therefor? Is it not too liberal to be believed? Many seem to think so, from the reluctance they manifest to making the experiment. And yet it rests on the unequivocal promise of the Prince himself, whose word none would presume to question. Moreover, there are multitudes of our own fellow citizens whose character for veracity would gain ready credence to their statements on *any other* subject, who have made the experiment, and who will testify that they have proved it true in regard to the present life, and they verily believe that they shall find it true in regard to the life to come.

Not only have many of the rich deemed it prudent to invest their surplus revenues in this institution, but thousands of the honest poor, who have no surplus revenues, are laboring diligently, and practicing every species of self-denial, that they may have a small sum to invest, convinced that the dividends they will receive in this world will more than compensate them for their self-denial, trusting also, that the generous Prince will grant them an inheritance in the world to come, inconceivably rich, and enduring forever.

In order that the advantages of the institution may be brought within the reach of *all*, our gracious Prince has authorized the establishment of branches, or agencies, located at convenient

places. There is one at Richmond, Va., another at Marion, Ala., a third at Nashville, Tenn., a fourth at Charleston, S. C., and others at various places throughout this and all countries which acknowledged his authority.

But how can these agencies convert corruptible gold and silver into imperishable treasures, such as the soul can feed upon in eternity?

This is effected through the power of the Prince alone, and in accordance with a plan which, for beneficence and wisdom, far transcends anything ever devised by other prince, or potentate: He has been graciously pleased to arrange that every act of kindness done, from regard to him, to one of our fellow beings, whom he condescendingly calls brethren, shall be rewarded as an act of personal kindness to himself, not with gold and silver, but with treasures suited to the *soul's* necessities, in comparison with which Ophir's purest gold, or Golconda's richest gems are valueless as the dust we tread beneath our feet.

Now, friendly reader, thousands and millions of our fellow beings are perishing for the lack of knowledge, and for want of the bread and water of life, in situations where it is not possible for you and me to go in person and administer to their necessities; and it is made the duty of these agencies to depute suitable persons to go, and with the gold and silver we have deposited in their hands, to furnish to these sufferers the bread for which they are perishing,—to dig wells in the desert that the famishing multitude may drink and not die,—to tell them of our gracious Prince, and that he is willing to have mercy on them. Thus our gold and our silver may be converted into treasures which shall endure, not only while the sun shall rule the day and the moon the night, but while the soul itself shall live.

The poor man's dime, or dollar, saved from his meagre earnings by deny-

ing himself some trifling comfort, may be converted into a tract, or a Bible, which may find its way to a heathen land, and be the means of converting a deluded idolater, and of making him a polished gem, fit to deck the diadem of Immanuel. And that same idolater may be the instrument of converting a thousand of his brethren, and of thus adding a thousand stars to the poor man's crown of rejoicing in a future world.

Thus, every act of charity and deed of kindness, every word of comfort and tear of sympathy, are made through the abounding mercy of our gracious Prince, to yield celestial treasures, the value of which he only can estimate who knows the worth of the soul's eternal happiness.

Come, then, you who have influence with your fellows, sympathy for the suffering, or desire for your own happiness, and give your influence to this glorious enterprise, for it is the enterprise whose success involves the only hope of a ruined world. And you who have money, lay it not up to rust and canker; invest it not in uncertain enterprises; treasure it not up to corrupt and curse your children,—but invest it in this heaven-ordained enterprise that it may bless mankind and that you may become "rich toward God, and lay up for yourselves a good foundation against the time to come."

A. M.

THE MISSIONARY SPIRIT.

The truly missionary spirit is *catholic*. A regard for the Divine Glory would make it such. It would thrill with delight to hear a universal symphony of prayer and praise go up to heaven from the teeming millions of the earth's inhabitants. It would know no difference between the song of joy from the African and the American. Or, if it did, it would rather rejoice, that from the gloom and darkness which have so

long obscured the descendants of Ham, the light had burst forth, and that lips untuned to praise, and hearts unused to prayer, could now unite in the humble petition, and join in the glad acclaim to Jehovah.

Such a spirit is not only *catholic*, but *wise*. It does not expect to see mountains removed—without faith. It would not desire the Almighty to alter the plans or the principles of His government to effect any end—even though the end should be the salvation of the earth. As “by the foolishness of preaching” He has ordained that the world shall be saved, it will send preachers to proclaim, abroad and at home, the gospel of peace. If these preachers need support in their ministry, it will support them. If to sustain them call for sacrifices, it will cheerfully make these sacrifices, and deem the making joyous. It neither expects nor desires a special miracle to extend the work of converting and saving the world.

Such a spirit is not *high-minded*. It does not despise the day of small things. It cherishes the early drops as an earnest, and looks for the accomplishment in the plenteous showers. Yet, it is *bold*. If disaster should befall the enterprises in which it is engaged, it would meet it with unquailing heart, and with a steady reliance upon the arm of Jehovah, would conquer disaster, and win a victory from defeat. If, too, to bless the race by sending the gospel to the heathen were the subject of scoffs and jests among the sceptical and unbelieving, it would heed them not—but rather seek to add to its trophies abroad a trophy at home, by turning the scoffer and the jester into the humble and devout advocate of its holy mission.

Need we say, that such a spirit is *charity*. What is low in man, it would raise and support; what is dark, illumine. Having its origin in love, being itself the expansion of love—with a

mission of love for its aim, and a God of love for its patron, it must needs verify the portraiture of the apostle. It suffereth long and is kind, envieth not, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, endureth all things.

To be a *philanthropist*, one must have the missionary spirit. Truly to bless mankind, we must carry them the gospel of peace. All other lights are false; all other blessings trivial. It contains the only balm for the anguished spirit; the only universal panacea to cure the maladies of the soul.

To be a *christian*, one must have the missionary spirit. Christ was the first missionary of his gospel;—sent from a world of light and joy into a world of darkness and woe; sent, too, to wear a crown of thorns, to be spit upon, to be cruelly condemned to a cruel death by the people he came to save; sent, too, to perish in shame between thieves,—yet, he entered upon his mission with a ready mind, though he saw its toils and and its anguish, and its inglorious conclusion. If we are *Christ's*, we shall cherish the desire to bless the race he *died for*—we shall wish that the tidings of salvation may reach every soul he came to save. The efficacy of Christ's atonement, its extent, will be the only limit to the Christian's hope and the Christian's labor. Δ.

HINTS TO CHRISTIANS.

1. THE COMMAND OF CHRIST.

The command of your risen Saviour was, “Go ye into all the world and preach the gospel to every creature.” This command is as binding upon you, to-day, as it was upon the apostles when first it fell from the Saviour's lips. And Paul says, “Yea so have I strived to preach the gospel, not where Christ was named. But as it is

written, "To whom he was not spoken of, they shall see, and they that have not heard, shall understand."

Do I hear you saying, "This does not apply to us; we are not preachers?" True, yet you possess the means of sending forth preachers who may publish salvation to the ends of the earth. Therefore come up to the help of the Lord against the mighty.

2. MONEY IS NEEDED.

Is it possible for us to send the gospel, "to every creature," without money? Can Missionaries take wings and fly over the deep to proclaim the glad tidings of salvation to benighted idolaters? When there, can they live on the air? Have they power to construct magic printing presses, with which to publish the word of God? Can the Scriptures be borne on the wings of the wind to the wigwam of the Indian, the hut of the Hottentot; the glittering Pagoda of the haughty Braman, the golden feet of Ava; the teeming millions of China, or the thousand isles of the ocean? If these things can be done, then draw tight your purse strings, hord your idol, *money*; and bid the gospel wing its way to earth's remotest bounds. If not, obey the command, and send it every where, by those means which every day-life and common sense point out as indispensable.

Send forth missionaries, and give liberally for their support. Throw the zeal, the energy and enthusiasm into missionary enterprises which you apply to temporal things in this progressive age of steamships, railroads, and telegraphs. Give but half as liberally to promote the plans of the Redeemer as to the secular improvements, and soon the kingdoms of this world will become the kingdoms of our Lord and His Christ. "The wilderness and solitary place shall be glad for them; and the desert rejoice and blossom as the rose."

3. THE SECRET OF PROSPERITY.

Do you wish to prosper in temporal things? Give liberally; for "the liberal soul shall be made fat; and he that watereth shall be watered also himself." When you wish a plenteous harvest, you do not drop a seed here and there. Then, if you wish to reap abundantly in the harvest fields of the Lord, and in your own, give with a liberal hand; for the apostle Paul says, "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."

Perhaps you may think when called on to contribute to some benevolent purpose, "I need this amount, I cannot conveniently spare it." Oh! cannot spare it? How poor! Too hard pressed, to give to the Lord! To Him who giveth you all things, who sendeth the rain, the dew and the sunshine for the growth of your fields; who withheld not his only Son for your salvation! Withhold from him the means of proclaiming his salvation to a heathen world!

Do you look upon that which is given to the Lord as lost? Do you think that every dollar you appropriate makes you poorer? If so, how sadly are you mistaken. "The precious seed which is cast into the ground is not lost, though it is buried there for a time; for it will spring up and bear fruit. The sower shall receive it again with increase." And such good returns you may expect when you give freely, liberally, and with an eye single to the glory of God.

4. A GREAT ENCOURAGEMENT.

What encouragement we have to give cheerfully when we hear Paul saying, "God loveth a cheerful giver." How strong the inducement for us to give cheerfully, when it is to secure the love of God.

How highly we prize the love of kindred souls, but the love of God, who "is able to make all grace abound," is

as high above this as the heavens are above the earth.

Then what sacrifice too great to obtain it? what should we not cheerfully give to secure a prize so glorious?

5. NECESSITY OF SYSTEM.

To secure funds commensurate with the vastness and glory of the missionary work, there should be a regular, a continued and systematic course of collections throughout all the churches. We find Paul recommending such a plan in writing to the churches of Asia. "Now, concerning the collection for the saints, as I have given order to the church of Gallatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

Let our pastors, *every one of them*, press home upon each member, and upon the church collectively, some such plan, and the result will be glorious.

Say that each church had its missionary box, and upon the first day of the week, or as often as they assemble for public worship, every member, male and female, old and young, felt it to be a religious duty to add something, even though it be the widow's mite, to the contents of the mission box, who can tell the result? who can look through the long vista of coming ages and count the millions who would thus be brought to a knowledge of the truth, and who otherwise, will go down to endless perdition? What more appropriate, when we assemble in the sanctuary, to feed our souls with heavenly manna, than to remember those who sit in darkness—who perish for the lack of knowledge; and, *then and there*, to cast into the Lord's treasury the means necessary to light their moral gloom, to feed their perishing souls.

Verily, I believe, were this our practice, we would have more frequent outpourings of the Holy Spirit; and fewer dearths and gloomy winter-seasons in our souls. It would have a tendency to

impress our minds with the value of the blessings of the gospel; and keep us ever mindful of our duty to those who are destitute of them. Let us not hoard this priceless treasure, and thus disobey the positive command of our dying Saviour, lest the candlestick of the Lord be removed far from us, and heathenish darkness visit our loved and lovely land.

6. TEACH YOUR CHILDREN.

Teach your children that it is a religious duty to save a part of their own little earnings, and the gifts of friends, in order to cast their youthful offerings into the Lord's Treasury.

While childhood's joys, and youth's gay scenes are glowing around them—when impressions are easily made and always lasting; then bring home to their young and tender minds the importance of consecration to God. Teach them to aid in sending the Bible and the preacher to those little ones, with dark minds, far away. How beautiful and soul-touching it would be, to see every child in your congregations, regularly, casting his mite, separate and apart from yours, into a *children's* missionary box. Yes! let them feel that they are contributing to send the inestimable blessing God has given to them, to the poor little children of heathen lands, who have never seen a Bible, or heard the praises of Jesus sung. O, it would be a pleasing sight! one at which angels would be glad, and Jehovah rejoice.

"In this way, large sums of money might be gathered to aid in giving the gospel to the heathen, and what is of much greater importance, these hundred of thousands of children would be enlisting their sympathies in the mission cause. With their sympathies and efforts, the warm desire of their hearts would go forth for the success of the enterprise, while they would be forming habits that would lead to wonderful results in after life." Train up your

children with such feelings, and such practices, growing with their growth, and strengthening with their strength, and when they are old, they "will not depart from them."

It is systematic and continued effort on the part of Northern Churches and Sunday Schools that runs their contributions up to an amount so far beyond ours. We have wealth, equal, if not not superior to theirs; then let us have their energetic will, and systematic action, and the result will be alike cheering and glorious.

II—a.

THE LORD'S DAY—A NEGLECTED ORDINANCE.

Baptists, as Christians and Christian churches, claim to be guided, in everything pertaining to "faith and practice," by the word of God; and this claim is, in principle, and to a great extent in practice, well founded. The peculiarities which distinguish them, and separate them from all ecclesiastical union with other sects, have their origin in this determination of rigid adherence to the teachings of Scripture. If they immerse, it is not because they are in love with "much water." If they refuse to administer baptism to children, it is not that they feel a less anxious concern for these little ones, than do others. If they refuse to meet at the Lord's table with Christians of other denominations, it is not from want of affection, or of charity. They are constrained to the course they pursue by a conscientious regard to the authority of Christ; often to the grief of their own natural feelings. Baptists will observe no rite, as a Christian ordinance, for which they have not divine authority, nor will they refuse to comply with any ordinance

which approves itself to their judgments, as thus supported.

The duty of observing the Lord's day is generally,—the exceptions which we have known are so few, that we might say, universally,—admitted by Baptists, and there is, everywhere, more or less of what is regarded as a religious hallowing of the day. But what authority have we for this observance?

Let it be remembered that the New Testament contains no command for the sanctification of the Lord's day. There are frequent references to the *Sabbath*, as commanded under the former dispensations. But there is no specific command to Christians to observe the Sabbath, or rest of the seventh day. We know it is urged that the Sabbatic institute was first given at the creation; that it rests upon moral considerations; that, being enjoined in the Decalogue, it is a part of the moral law,—and, that the spirit of the command was the consecration of one-seventh portion of time as a Sabbath, which is met under the Christian dispensation by the observance of the first, instead of the seventh day. So that the authority for the observance of the Lord's day, is found in the Sabbatic law. Let us review these propositions.

1st. It is contended that the Sabbatic institute was given at the creation, and as such, is of universal and perpetual obligation. The premise in this statement, it is sufficient to say, cannot be proved. The narrative in Genesis contains no command to the observance of a Sabbath. The statement that God rested on the seventh day, and sanctified it, is consistent with the idea of such a command, and renders it probable that Adam, even in Paradise, was required to rest from his labors on that day. This view of the case receives confirmation, from the fact, that when the Sabbath was enjoined at Sinai, it was mentioned rather as an existing

institution, enforced with renewed solemnity, than as then for the first time established; and further, that its observance is everywhere urged by the fact that it commemorated God's rest from creation. Probable, however, as these views are, their truth is by no means certain. God *might* have chosen some other method, than that of commanding Adam to rest upon the seventh day, to hallow it. And, we confess, that to us the idea of toilsome labor rendering rest a necessity one day out of seven, for either physical or spiritual purposes, seems inadmissible, and equally so, that one day more than another was consecrated to communion with God. And it does not so well harmonise with the supposition, that to Adam was but *one* positive command, which we think is naturally conceived from the statements regarding the eating of the tree of the knowledge of good and evil. Still, the day *may* have been observed for its commemorative significance, and it *may* also, have subserved the purposes of a more formal worship than that which sanctified other days.

As to the fact that Moses seems to have found the Sabbath existing as a recognized institution, this would have been the case, although it had been brought into use in any previous period,—say even, after the days of Noah.

But supposing the premise to be granted, the conclusion fails; for, if the Sabbath was instituted at the creation, *it was a part of that system of law* which God, as a *Sovereign* established, and which entire system is superseded by the mediatorial reign of Christ. The world is no longer under the government of the Creator, but of the Mediator. Duties, moral in their nature, are common to both systems, but those depending upon institution are peculiar. That this is generally true, will be admitted. We can see no reason for an exception in the case of the Sabbath.

2d. But it is said, the Sabbath is a

moral institution, and thus the obligation to its observance is universal. To show the fallacy of this, we need only define the difference between moral and positive law. Moral law is that which relates to duties growing out of our relations. Positive law, or the law of Positive Institutes, is that which enjoins what, independently of the command, would not be our duty. Now, does the obligation to observe a day of rest at stated intervals of seven days, arise from the nature of things? Why not once in six, or once in eight days? Whatever may have been the case before the fall, it is now evidently a moral duty to rest with sufficient frequency, and for sufficient periods, for the purposes of health, bodily and mental. So it is a moral duty to *eat* for the preservation of health and strength. But does it result from the nature of things that I must eat, twice a day, or three times a day?—and at the same hours of each day? Or, if *my* constitution should enforce certain exactly recurring periods upon *me*, does it follow that *every man* must observe *the same*? *Sleep* is indispensable to man, and night is nature's season for repose. But does it follow that I, and all men, must devote the whole night, and every night to sleep? What then, if man and other animals are the healthier for a day of rest, and that it be a moral duty to observe such seasons, does this prove that one day in seven must be universally, and uniformly devoted to this purpose? Similar remarks may be made regarding the necessity of a Sabbath for religious purposes. How frequent shall be its occurrence, and what day shall be observed, are not so taught in our moral constitution, or in the relation of our moral to our physical nature, as to give to the observance of any day the force of a moral law.

The Sabbath is therefore a positive institute, because from nature we could not infer such an institute; and also

because the law which creates it, specifies a certain day—the seventh as sacred time.

3d. Nor does it invalidate this conclusion, that the Sabbath is enjoined in the Decalogue. We do not object to the title, moral law, as applied to distinguish the Decalogue from the ritual law of the Jews. The duties enjoined in the ten commandments are, with this exception, of a moral nature. But the fact that the command to observe the Lord's day is placed in arrangement with these, no more changes its nature, than that certain moral duties are enjoined in connection with the ceremonial institutes removes them from the category of moral duties. Every one knows that in the word of God there is no systematic arrangement of laws into the moral and the ceremonial.

4th. As to the spirit of the command being the consecration of one-seventh portion of time to the worship of God, it is gratuitous assumption. How do we learn that one-seventh is the proportion of time designed? Manifestly because, and *only because*, the command specifies the seventh day. Suppose it had been the first day, where would have been the indication of the proportion of time? Not, certainly, in the command, but, if at all, in some previously existing arrangement to which the command referred.

The only way in which the spirit of any positive institute can be expressed, is by the thing commanded. We may never desert the literal for the sake of the spiritual, for, by the literal *only*, can the spiritual be secured. Moreover, the command being to observe the *seventh* day, the observance of *no other* day would fulfill it. The law is specific as to the day. And a command to do a certain thing, can never be met by doing something else.

From these considerations, we conclude that the law establishing the Sabbath, whether at the creation, or at

Sinai, is not that which enforces the observance of the Lord's day. It has been stated already, that the New Testament contains no command for the sanctification of the Lord's day. Upon what basis does the duty of observing it rest?

It is generally conceded that apostolic example, (or the example of the churches under the guidance of the apostles,) is as authoritative in matters of practice, as are the precepts which they enjoin. If either precepts or examples are of a merely local or temporary character, then the obligation to observe them ceased with the occasion. But if they are of general application and such as belong to all times, they are perpetually binding. In every instance, we are compelled to decide this question of local and temporary, or general and perpetual obligation, by the nature and circumstances of the case.

Now, we find the first Christians assembling on the *first* day of the week; and their coming together is mentioned in such language as to imply that it was a *regular* custom. The history of the churches, as recorded in Acts, and allusions in the Epistles, lead to the conviction that this custom was not confined any one church or district, but obtained in all the churches. At the time when John wrote the Revelations, there was a day which, for some reason, had received the appellation, "The Lord's day," and this name was so associated in the minds of his brethren with that day, that, in order to inform them of the period of the week when he was "in the spirit," he had only to say it was "the Lord's day." As no other day than the first day of the week is so mentioned as to lead to the conclusion that it was, in any way, peculiarly appropriated by Christians, we can but conclude that this "Lord's day" was the day on which the disciples "came together"—the first day of the week.

Thus, we have the example of the apostles and first churches for the observance of the Lord's day, as a general custom. But we know that the apostles were careful to guard Christians against the observance "of days" not commanded by Christ. We cannot, then, suppose that they would have countenanced, much less participated in, the observance of the Lord's day as sacred time, unless, by the direction of either Christ himself, or the Holy Spirit.

Yielding, then, to the conviction that this day was hallowed by Divine direction, we can see, in this arrangement, a beautiful, and most impressive significance. On "the first day of the week" Jesus arose from the dead. By the consecration of that day to the special purposes of Christian worship, there was a weekly commemoration of this fact of the Christian system. The Lord's Supper symbolizes the crucifixion of Jesus, implying, of course, his resurrection; the Lord's day commemorates his resurrection, inferring, by necessary implication, his crucifixion; baptism brings these two facts before the mind in one impressive rite, setting forth a burial and resurrection, and at the same time, as Paul tells us, leading us to look forward "till he come the second time without sin unto salvation." Thus we have the gospel in visible and impressive symbols, each one of which is necessary to distinctness of exhibition of the several parts, and the completeness of the whole.

Here we may, in passing, note another argument for regarding the Lord's day as an institute of the gospel economy, and not a *substitute* for the Jewish Sabbath. The Sabbath commemorated the creation of the world by Jehovah; the Lord's day commemorates the redemption of the world by Christ. Now, in what sense can a memorial of one event, be substituted by that of a different event? Could the fourth day of July be substituted by the twenty-

second of February? The Sabbath told us nothing of redemption; the Lord's day says nothing respecting creation. Each has its own object. And now, since the consummation of the work of redemption, the memorial of the creation is *displaced* by that of the new creation by Jesus Christ.

To meet, what to some minds may seem a want of *certainly* as to the obligation of the Lord's day, because it is not explicitly commanded, we refer to the parallel in the institution of the Sabbath. There is no command to observe the Sabbath on record before the giving of the law at Sinai, and yet it is morally certain that it was previously hallowed, as the Sabbath of Jehovah. Whatever reason may be assigned for this silence, in either case, the fact that it obtains in both, involves one of the following conclusions:

1st. That the absence of a command does not invalidate the obligation to observe the Lord's day: Or, 2d, that there is no scriptural authority for a Sabbath.

The law given at Sinai was the *law of the Jews*. No part of that law, not even its moral statutes, is binding upon any other people, *because of having been then given*. As, however, the absence of a command, in the former case, does not invalidate, or weaken our conviction of the Sabbatic institute, so neither is the Lord's day the less to be regarded for a similar cause. And this conclusion gains strength from the fact that nearly all that relates to *church polity* is to be inferred upon the same principles as the obligation of the Lord's day. There is no *perceptive* form of church government taught in the New Testament. Facts in the history of the organization and management of churches are narrated. Some of these facts we regard as of local bearing, others as teaching general principles. When we can produce a fact of the latter class for any practice, we claim to have a "thus saith the Lord" for that practice.

Having exhibited the authority for the sanctification of the Lord's day—the example of the Apostles, and first churches under their guidance, we now inquire, "If this example is obligatory as to the *day*, is it not also, as to the *manner* of its observance? We refer not, of course, to what may have been incidental, or accidental. But to what seems to be *essential* in the case. The fact upon which the argument for the observance of the day rests, is the regular and habitual meeting of the disciples, as such, on that day. Here then is indicated what is meant by manner. The habitual assembling of disciples, as such. Apart from such regular habit of assembling there is nothing to mark the day; and if we leave out the idea that the disciples came together as christians, for joint worship, there is no *religious* appropriation of it. Thus we think it clear that to observe the Lord's day, according to the nature and design of the institution, and the example of the first christians, there must be a coming together of disciples, *as such*, (that is as christian churches, for this the associated relation of disciples,) *every* Lord's day.

But, it may be asked, did not the disciples, when they assembled on the Lord's day, come "together to break bread?" And if the example of coming together requires the weekly assembling of churches, does it not equally enforce weekly communion? This question will be asked for two distinct purposes. Some, assuming that *weekly* communion is not enjoined, wish thereby to set aside the argument, upon the ground that it proves too much and therefore proves nothing. Others, admitting the conclusiveness of the argument for *weekly* meetings, would use it to prove the obligation of *weekly* communion. We reply to both. 1st. The cases are not parallel. We have in the case of the Lord's supper, 1st the facts of its institution, 2nd the command to observe it. It was not instituted on the

first day of the week, nor is there any thing, occurring at the time, to indicate that *that* was the day on which it was to be observed. 2nd. The command, "Do this in remembrance of me," has no relation to any specified periods, at which it was to be done. We should therefore infer that there was no law of periodic recurrence. This conclusion is strengthened by the language of Paul "as often as" ye do it, in relation to the supper: as if he should say, *whenever*, without regard to any regular intervals. We admit that his language is not inconsistent with the supposition of stated periods, but it seems rather to indicate that the institution might be observed at any time. 2nd. Again, there is nothing in the nature of the institution to confine it to any particular day. As a memorial of the Crucifixion of Christ, if any day is to be preferred it would be that of his Crucifixion, not that of his resurrection. But in this case the symbol is not found at *all* in the time, but the *breaking* of the bread and the *pouring out* of the wine. As "a joint participation" of the body and the blood of Christ, thus setting forth that fellowship of Christians which is with each other, and their Lord, it is appropriate to any occasion on which they assemble as members of one body, or church. On the contrary such is the nature, and the symbolic import of the Lord's day as to *require* its regular observance. The *day* must return *once in seven days*, and to be hallowed *must be regularly observed*, and it is by this regular observance of it, not as the *fourteenth*, or the *twenty-eighth* day, but as the *first* day, that it is made commemorative of the resurrection of Christ.

3rd. While, as we believe was the case, the first christians may have communed every Lord's day, yet the communion was not confined to that day. Acts ii. 42, 46. The "breaking of bread" in each of these verses must be understood to refer to the same thing, and be construed as parallel with that,

Acts xx. 7, all referring to a participation of the Lord's supper. Now while it is admitted that the language in Ch. xx. represents this as the *object* for which the disciples came together, it will be seen that in the 46 v. of ii. ch., the construction favors a daily communion. If we reflect that communion was a prominent part of christian worship, and that, in all probability the first christians usually communed when they met together as a church, we can very easily account for the expression, "when the disciples came together to break bread" without supposing that they regarded this as an *essential* part of the worship of every Lord's day.

We make no objection to *weekly* communion. Under certain conditions of the brotherhood, and with right views of the nature of the ordinance, we think it would be desirable. But when it is attempted to enforce it as a law of christianity we cannot assent.

To sum up what has been established. The Lord's day is a Christian ordinance which is to be regularly observed by the assembling of christians, on that day, as churches of Christ, for his worship.

Meeting once or twice a month, though it be on Lord's day, is not such a hallowing of the day. All those churches, therefore that meet only once in two, or four weeks, are chargeable with neglecting the ordinance of the Lord's day. No wonder that they do not prosper. No wonder that the membership make such small advances in knowledge and piety. No church, or individual, can neglect Christ's ordinances, without injury.

Our town churches, and to some extent village and country churches, have meetings every Lord's day. But they do not *meet as churches*. The members, scattered promiscuously among the congregation, come to *hear a sermon* and that is all. There is no uniting together as brethren for mutual edification and comfort and exhortation. There is no

opportunity for the Pastor to instruct them *as church members*. They have no other part in the services than any other persons may have. And hence the pastoral office, as to the instruction and oversight of the flock; and the church relation, as one of mutual dependence and watch-care, are nearly nullities. What, now, is sought in a pastor? Good governmental powers? One that rules his own house well? Aptness to teach? That through knowledge and readiness in the application of God's truth which capacitate him to "give to every one a portion in due season" and thus commend himself to every man's conscience in the sight of God? Or, that he shall be an eloquent declaimer? A popular preacher? P.

AN APPEAL FOR MISSIONARIES.

Although it is more than eighteen hundred years since the commission was given, it is not yet ten years since the first missionaries were sent forth to Central Africa. The Mahometans had been there for centuries, and whole nations had received the religion of the false prophet, but the Christian stood aloof, and the name of Christ was, and yet is, unknown to the millions of Sudan. But now, at last, the Christians of England and America have been aroused from their long indifference, and there can be no doubt, that every part of Central Africa will soon hear the gospel. So far as the Baptists of the Southern States are concerned, we have made a good beginning. The first attempt to establish missions in Central Africa, and the first exploration of interior countries for this purpose, was committed to us by the Head of the church. Our first station was founded in October, 1853, at Ijaye, which is about one hundred and twenty miles from Lagos, on the sea coast; if we travel by land, or one hundred and fifty miles if we ascend the Ogun river, to Abeokuta. In 1855, we planted a second station, at Lagos, and a third at

Ogbomishaw, which is fifty miles further interior than Ijaye. The four missionaries, already in the country, have just been reinforced by three others. Another and still larger reinforcement is needed immediately. Not only private individuals, but the governors of cities and provinces, and the kings of countries, have repeatedly asked for missionaries to come and live with them; and we have been obliged to inform them that our force is not yet sufficient to grant their request. When the people are crying, come, and Christ in his word, is saying go, we must not and dare not refuse.

About three months ago, speaking of these things in a public address, I said "we *must* have more missionaries!" After the address, a brother remarked: "You say we must have more missionaries! but what if God has not called them!" I replied, "God never does half-handed work. The desire of the people to hear the gospel is not an accident; this is the hand of the Lord. If God has stirred up the people of Africa to desire missionaries, he has doubtless provided the men who will go and preach to them. When the time had come for Israel to crown a king, he was not to be found; but the old prophet declared, "He hath hid himself among the stuff," and there they found him. Many a valuable missionary is hid among the "stuff," but God will draw him out. We shall yet see that some who now are laying plans for earthly greatness, will spend their days as humble and successful missionaries. "Seekest thou great things for thyself? Seek them not." (Jer. xlv. 5.) The time has come to do great things for God; and if he has touched *your* heart, saying "Son, go work to-day in my vineyard," beware how you refuse him who speaketh from heaven. What will it matter a hundred years from to-day, whether you have risen to distinction among your countrymen or not? for then you and they will all be dead—

some in heaven and some in hell, and your ambition will have departed like the dew of the morning. And what would you answer, in the day of judgment, if Christ should ask you, "Why did you stifle your convictions and refuse to preach the gospel?" How small the greatness will then appear to your spirit.

I am far from saying that it is the duty of every Christian to go forth as a missionary. Neither is it the duty of every missionary to preach in Central Africa. On this point, as on all others, men should exercise sound discretion. If a man desires to be a missionary, and finds the way open before him, let him go. If his heart glows with love to God and to man, and he cannot become a missionary, let him induce others to go, and let him contribute liberally of his substance to the support of missions.

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In the preceding pages, I have repeatedly noticed the interesting fact, that the people of Sudan are more civilized, and every way superior to those on the western coast. Dr. Livingstone, who has just returned to England, from a long exploring tour, reports that the same is true on the south of the equator, and that the barbarous tribes will not permit their more civilized neighbors to visit the coast to traffic with Europeans. The heavily wooded countries of Western Africa, moreover, are far more unhealthy, than the open and elevated plains of the interior. These circumstances have materially modified our plan of missionary operations. We propose to run a line of stations from Lagos on the coast, directly to the remote interior, and there to spread abroad our operations on all sides, in a healthy country among semi-civilized people, just as a miner runs his shaft directly down to the material for which he is seeking, and then extends his explorations on every side of the mine. It is most convenient to locate our stations

at distances of fifty or sixty miles apart, so that missionaries' supplies, and our mails, may conveniently proceed from one to another. The physical characteristics of Sudan as distinguished from Guinea, or the low country, begin a short distance below Abbeokuta, but are not fully developed till we reach a point a few miles north of Awyaw. Our line of stations when completed, will probably include Lagos, Abbeokuta, Ijaye, Awyaw, and Ogbomishaw. Hence we may properly spread abroad to Iwo, Idoko, Offa, Ishakki, Igboho, Ikishi, Kaiama, &c. But still we propose to push forward to Sokoto and Kano. We have no doubts as to the willingness of the people to receive us. Nothing is wanting but men and money, and both of these God has given to our churches in abundance.

* * * * *

Having thus urged the command of the Saviour to go and preach, and having shown what we are attempting to do for Central Africa, I proceed to say that *love to the souls of men*, is another consideration which should induce our brethren to come over and help us. I will not insist on the pleasure with which every generous hearted man contemplates the conversion of barbarous tribes into civilized and Christian nations. I will not enlarge on the millions of substantial wealth with which Africa will annually repay her civilizers; but I will look forward to the final home of the sanctified, into which no sin, and consequently no unpardoned sinner, can enter. The heathens and the Mahometans of Africa, like the sinners of America, have no hope of heaven, and still more they have no means of attaining that faith which purifies the heart. (Acts xv. 9.) "Faith cometh by hearing, and hearing by the word of God," which they have never heard. No Christian can fail to rejoice when he hears that the heathens are being converted. No Christian would declare

himself unwilling to do every thing in his power to send the gospel into all the benighted regions of the earth. But my present remarks are addressed principally to the man who feels an impulse of conscience to preach the gospel in Central Africa, and yet stifles his convictions in consequence of some selfish consideration. It is very unlike the spirit of a Christian, to prefer our own bodily and earthly good to the spiritual and eternal good of our fellow men. Jesus Christ was a missionary, for the Father sent him to preach and to establish the gospel on earth. Though richer than the richest, and greater than the greatest, he became poor for our sakes, and submitted to death among felons on the cross, that we might hear the gospel. The servant is not above his master, nor the disciple above his Lord. None of us are too rich, or too honorable, or too wise, to be missionaries, and woe to that man who scorns the missionary work in consequence of exalted opinions of himself. Or, if attachment to worldly comfort and ease deters us, how easily God can turn our sweetest pleasures into gall, and strip us of our idols. After all, the sacrifice of becoming a missionary is next to nothing, if the heart is full of love. There are comforts and peace and joy in Central Africa, also; and I can testify that the greatest sacrifice I have made in this work, was leaving my field of labor for a short period when I departed for America. More than all this, the happiness attendant on the missionary work is an overflowing compensation for all its toils and troubles. The man who is hesitating over his duty to-day, may yet be the happy instrument of conversion to persons in Sudan, whose heads are already hoary with age, and who have approached thus near to the grave without hearing of a Saviour. He may meet with men in the judgment who will rise up and call him blessed, declaring in the face of an assembled

world, "If you had consulted your own ease by remaining at home, we had never heard of Jesus our Redeemer." **

The Bible teaches that the heathen are lost. "They that have sinned without the law shall also perish without the law."—(Rom, ii: 12.) Paul declares that the Ephesians, before their conversion through faith "were children of wrath."—(Eph. ii: 3.) In short, if the heathens of Africa are saved without the gospel we might be saved in the same manner; and hence it would follow that men are not "saved through faith"—(Eph ii: 8,) and that the gospel is not the power of God unto salvation. I will not pretend to say what will be the final destiny of a virtuous heathen. Some heathens are practically better than others: but if any of them are pure and good I have not seen them in Africa. It is affirmed that Socrates, the most admired of the ancient heathens, was guilty of crimes which it would be a shame to mention. The Saviour declares that "he that believeth not shall be damned;" and the Spirit of Christ which dwells in the heart of Christians will not permit them to rest supinely in the expectation that the heathen will be saved without faith.

Bowen's Central Africa.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

TRIP TO THE GREAT LAKE AND THE MOUNTAINS.

October 28th, 1856. Bro. Crawford and I having purposed a colporteur and preaching tour as far as the Great Lake, Mrs. Cabaniss concluded to go with us, thinking a change of scenery and mountain air would be beneficial. With my family in one boat and Bro. Crawford and teacher in another, we started to day; but in consequence of contrary wind and tide, did not go far.

October 29th. Our boats started with

the tide last night, and this morning we found ourselves about twenty-five miles from Shanghai. In the afternoon, we met with a number of literary Mandarins, going to Soong-Kong to hold the Fall examinations. From their style of travelling, they doubtless wish to magnify their office. Each Mandarin, with his train of attendants, occupied a three-deck junk, nearly as large as a Mississippi steamer. These were decorated with a profusion of flags, and all the paraphernalia requisite to make the people gaze. The people, at a little village near by, were beating gongs and firing crackers in honor of these illustrious persons as they passed.

CHINESE ALL-SOULS'-DAY.

It being all-souls'-day with the Chinese, we landed and preached to a number of people assembled at the ferry. In a short time a procession came out from the village, carrying an idol in a sedan, preceded by music and any quantity of gilt paper. In the rear came men, women and children, with false chains, collars and handcuffs—thus confessing themselves criminals. Some of the persons were masked with most hideous caps and faces, so as to represent the idol's officers of justice. One we noticed in particular, wore an odd-shaped paper hat, two or three feet high. We were informed he personated the devil's sheriff. As the procession approached us his curiosity induced him to remove his mask, in order to get a good look at the foreigners. As he was pitted with the small-pox, and had by no means an attractive countenance, one of us told him he could dispense with his grotesque mask, since his face would sufficiently indicate his office. This produced a roar of laughter, in which he joined as heartily as the rest.

The gilt paper, mentioned above, is given by the liberal and kind-hearted, for the benefit of the poor souls who have had no children to make offerings at their graves, or who have had no burial, and whose disconsolate ghosts

are wandering about without a resting place. On this day the gilt paper, thus contributed, is carried out to a certain place and burnt, in order that its essence may go into the other world, and there be transmuted into money for the use of the deceased. The chains, collars, and handcuffs, are put on to give the idol proof that they are willing to confess their guilt, and walk as criminals to the public execution ground; where, however, the kind-hearted god forgives them all. They then throw their manacles and collars upon the heap of gilt paper, and make a bonfire; after which they return home, rejoicing that they have paid off a long score—all at once.

FISHING CORMORANTS.

Soon after we left this place we came up with a fisherman and his cormorants. I had seen cormorants before, but never saw them engaged in fishing. I, therefore, requested him to row his boat along with us and put his fows out to fishing. He had a dozen on board, and threw them all out, except one tired old fellow, who grumbled so seriously he excused him. They remained floating about until the fisherman commenced knocking the water with his bamboo and urging them on with his voice; they then dived with great rapidity. As the water was very clear, we could see them distinctly. It was really exciting to see them beneath, hunting and chasing in every direction—with almost the speed of an arrow—till they overtook some unlucky fish and rose to the surface with it; the fisherman, the meanwhile, urging them on with all the zeal and noise of a huntsman following his hounds. It reminded me very much of some chases which I had witnessed in my younger days in Old Virginia. I gave him about three cents worth of cash for his trouble, and he considered himself amply compensated.

KWUNG SANG.

October 30th. We cast anchor last

night some miles from Kwung Sang, a walled town, at the foot of a solitary hill, on which stands a pagoda and temple. This morning we passed the town; but did not stop, as it had been visited by missionaries, and we wished to go further on. We very soon turned off from the main channel leading to Su-chau, and found the country very low—every now and then a small lake, and canals in every direction. About night we stopped at a small hamlet, where we preached to the people and gave them some books.

LING FRUIT—DISTRIBUTION OF TRACTS.

November 1st. A charming day. Saw many patches of the *ling* growing in the canal, and women floating about in large tubs, gathering the fruit. This fruit takes root in the ground, grows up to the top of the water, where it spreads out, and looks like potatoe vines. The fruit is attached to the vines at the surface of the water. It is contained in a tough hull, and when boiled, tastes very much like the chesnut. The Chinese raise large quantities of it, as it meets with a ready sale among them. About 8 o'clock, crossed the Grand Canal ten miles South of Su-chau, the capital of Kiang-Su province, and the Athens of China. It being considered a place of so much importance, the Mandarins have, thus far, objected to foreigners going there, and have sent back several who have gone. We were now in full view of the mountains, and felt revived by the sight. Passed through a village where we distributed books. After dinner, passed through several villages, where the people, as usual, gathered in crowds to see us. Our little son, however, was the lion; and what surprised them most of all was, "the little barbarian," as they termed him, could speak Chinese just as they did. The women would go into raptures at the very sight of him. To such persons as we thought could read, we gave books.

THE GREAT LAKE, ISLANDS AND MOUNTAINS—OLD ACQUAINTANCES.

November 2nd. Last night we stopped at a hamlet on an island, six miles from Toong-ding-sau. This Toong-ding-sau is one of the highest mountains in the lake; has a cave in it, a temple on the top, and there are many others about the island. The Great Lake is one hundred miles long, and twenty broad in some places. It is, in many parts, studded with small mountain islands. At other places it spreads out into wide marshes, much of which the industrious Chinese have redeemed by means of dikes. Consequently the lake is much smaller than it was years ago. About ten o'clock this morning, we reached Toong-ding-sau, at the foot of which stands a village of some ten thousand inhabitants. At Shanghai I had made the acquaintance of a gentleman residing in this village, who urged me to call on him if I ever came here. Thinking he was the only person in the place who would know me, as soon as we cast anchor, I sent a man to inform him of my arrival. Shortly after, I went ashore and the first man who met me addressed me familiarly by name, and seemed glad to see me. A few minutes more, and two others walked up and addressed me in the same familiar style. Another came up and called me Dr. Medhurst; but he was immediately corrected by the bystanders, who called out the name of my chapel at Shanghai, saying that they had frequently heard me preach there. On enquiring, I learned that their company of soldiers had been stationed near my chapel to guard the North Gate, after Shanghai had been re-taken by the imperialists. But recently they had been sent to the Great Lake to guard that pass, in the event the insurgents should attempt to come down that way.

Instead of being a stranger, as I supposed, I was frequently greeted by name as I passed along the streets. I found there were many wealthy families here,

the heads of which were interested in mercantile houses at Shanghai, and Szechau. To find I was so well known as a preacher, upwards of a hundred miles from Shanghai, was truly gratifying and encouraging, as it showed that notwithstanding we may think our efforts are very circumscribed, yet, if we continue daily to sow the seeds of divine truth, they may scatter much wider than we anticipate.

Mr. Crawford and Wong Seen Sang took some books and went out to distribute them, while I remained at the boat with my family. After dinner we concluded to go up to the temple on the top of the mountain. I engaged a pair of sedan-bearers to take Mrs. Cabaniss. Mr. Crawford, myself and Wong, started a-foot. Wong gave out by the time we were half way up. Mr. Crawford did not hold out much longer. Though it was a steep and tiresome road, I went to the top with Mrs. C., and sent the sedan back after Mr. Crawford. Arrived at the summit, we considered ourselves well compensated for the toil of coming up. The scenery was enchanting. To the West, as far as the eye could reach, was a vast lake, dotted with islands, mountains, and the busy crafts of the Chinese. To the North was a long range of mountains. On the East was the meadow and island, through which we had passed in the morning, with the lake extending indefinitely beyond. At our feet lay the crescent village, several miles along the base of the mountain. Rice fields and vegetable gardens, fenced with thickly set mulberry trees, made a beautiful landscape beyond. All—all was soul-inspiring—as from the hands of the Creator, till we took a more minute view of the things near by. Here, where we stood, was a temple filled with false gods. Casting our eyes all around the mountain, we discovered that every valley and every romantic nook, were desecrated by these monuments of man's stupidity and idolatry.

PREACHING—BOOK DISTRIBUTION.

November 3rd. After breakfast I went to the West end of the town with a satchell full of books, while Mr. Crawford and Wong went to the other end. I soon gathered a respectable audience, to whom I preached and distributed books. Passing on, I had several other talks with the people before I got through with my books. Although we left Mrs. Cabaniss and the children at the boat, she felt perfectly secure, and was not disturbed during our absence. After dinner, finding a number of women had gathered on the bank to see Mrs. Cabaniss, we stood on our boat and explained to them the object of our visit, the plan of salvation, and the importance of giving heed to God's commands. In the afternoon we went out again, preaching and distributing the Word as we found an opportunity. During the day, Bro. Crawford and I preached five times each, and distributed books all over the town.

FOOD FOR AN EPICURE—A NUNERY.

November 4th. To-day we bade adieu to this beautiful island, invoking the blessing of God upon our labors for the salvation of the people. We crossed over to the South side of the lake and entered a small canal, where we stopped to take dinner. We had a canvas-back duck, which I had bought at the island for twelve and a half cents, and fish for a mere trifle. Grand place, that island, for an epicure! He could get eels, water-snakes, water-snails, fresh water crabs, fresh water fish of every kind, snipe and ducks of varied hue—with other like delicacies, at a cheap rate.

After dinner we went out to some houses on the bank and commenced preaching to the people, who had never heard the gospel nor seen a foreigner before. The news spread rapidly, and in a short time we had a hundred or more persons gathered around us. After preaching to them a long time, we

gave books to such as could read. It is a beautiful country, thickly set with the mulberry tree. The houses were better, and everything was neater about them than we had previously seen among the farmers. In the Spring they feed the silk worms with the tender leaves of the mulberry. In the Fall the old leaves are all carefully gathered and dried, as fodder for their sheep in the winter.

Leaving this place we passed through two beautiful little lakes, and at the end of the latter cast anchor at the wharf of a large Buddhist nunnery. The nuns were, of course, flurried by the appearance of such strange looking visitors for the first time at their doors. Their curiosity, however, soon gained the ascendancy, and they, with others, crowded around in sufficient numbers for a congregation, to whom Mr. Crawford preached. I walked out with Mrs. Cabaniss a short distance into the country. At the first sight of us, some of the women were so alarmed they ran into their houses and shut the doors. One old woman, who was out in the yard eating her supper and did not see us till near by, was so alarmed she commenced whining like a child.

CANTON—CHINA.

Extract of a Letter from Rev. C. W. Gaillard.

It will be seen from this letter that our mission at Canton is suspended by the disturbances there. O, will not Christians unite earnestly to pray that God will overrule all these commotions to the "furtherance of the gospel!"

MACAO, CHINA, Dec. 13th, 1856.

DEAR BROTHER:—Yours of August 29th reached us Dec. 2nd, finding us absent from our field of labor, and in a field where it is not certain how much active labor we will be permitted to perform. Macao is Roman Catholic, and may forbid our performing missionary work here. But this we do not yet know, as we have made no efforts except distributing some few books and

talking to some men in their shops, There is also a great difference in the dialect spoken here, which is an obstacle to one not well versed in the language.

I suppose that Brother Graves, in last month's report, gave you an account of the English war. The English have done but little since that time, except to take and demolish some forts between this and Canton. But I am sorry to say that the American Navy has been forced into active measures for self-defence. Captain Foot, of the American Navy, while on his way from Whampoa to Canton, to withdraw the American soldiers, and notify all Americans to leave Canton, was fired on from two forts, and had to retreat, as he was in a small boat with not more than eight or ten sailors, one missionary, W. A. Macy, and a merchant, Dr. Sturges, formerly Consul at Canton. Supposing that they were fired on by mistake, Mr. Sturges stood up and unfurled the flag so that it could be seen that they were Americans. But this did no good, and they had to return to Whampoa, where the ships of war were at anchor. The next day (Sunday,) two of our ships went up and returned the fire on the two forts which had fired on Captain Foot. Monday, Commodore Armstrong wrote to the Governor of Canton to know why the American flag had been fired on. The Governor replied, "that it was not done by his orders. But that he had requested the American Consul to take all Americans from Canton till the war should close, and if Americans would keep out of the way, they would not be fired at." This reply, of course, was not satisfactory, and the Commodore took the two forts and demolished them, three others which were within a few hundred yards, fired on the ships. One report, a few days since, said, that the Americans were not yet satisfied, and would demand further satisfaction. But this they cannot well do now, as the Eng-

lish are engaged, unless they become allies of the English, which I hope they will not. Another report says that the American difficulty will be settled in a few weeks; that the Governor has said, if the Commodore will send him an American flag, that it shall not be fired on in future. I hope that this report may be true.

But there is not much prospect at present of a speedy settlement of the English difficulty. The Admiral has so few soldiers here, that he cannot do more than hold the forts he has taken, and guard the foreign factories. And if the Chinese should come out to bold fighting, the Admiral would have to retreat. He wrote home by last mail for instructions, and also for more men, and will perhaps get an answer in February. The Admiral now demands that all English officers shall be allowed to enter Canton city, as they do at the other ports, and that, when on business, they shall be permitted to see the Governor, and if the Governor has business with them, that he shall come out and see them. The Governor replies that neither he nor the citizens of Canton are willing to grant this demand; while the Admiral says that he will have it. And so the matter stands.

AFRICA.

Letter from Rev. R. W. Priest.

BARK HERMITAGE, Coast Africa, }
Dec. 28th, 1856. }

Dear Brother Poindexter,—I wish to pass a few moments of this Lord's day in writing to you. But, I am sorry that I have nothing of greater interest to communicate. I started a letter to brother Taylor, the 7th instant, in which I spoke of a war at Lagos. 'Tis all pretty well settled now we hear. Yesterday evening, just before we left Quitta, an officer of an English man-of-war came on board our Bark. He said that two merchants had been ordered to quit the town for alarming the authorities.

The merchants had been out to some neighboring mart; and, returning in their canoes after night, one of them discharged his rifle, which the authorities hearing, thought it their returning enemies.

APPEARANCE OF THE COAST—NATIVES. COMMERCE.

We were at Cape Palmas the 30th of November, after a long voyage of seventy-one days. And, now, one hundred and one days have been numbered with departed time since we came aboard at New York. One whole month we have been coasting. All along from Cape Palmas to Accra, (some 700 miles,) the country is beautifully broken; but from Accra to Little Passo, some 100 miles, looks low and marshy; but, I am told, it is sand all the way. The country, in the broken part, has a great deal of high timber, as well as shrubbery. The high trees resemble our pines and cedars. In the low, sandy part, the country is covered with quite thick shrubbery, with here and there a cluster of cocoa-nut trees.

The natives all the way down thus far, exhibit but very little difference either in dress or sense. And, in justice to the Africans, they have *sense* enough, if it were only directed in the right way. Our supercargo took on board thirteen Kroo-men to work for him, I can hardly say *hired*, at *three* dollars a month, and pays them off in powder, tobacco, rum, &c. But, brother Poindexter, if I could only have these thirteen Kroo-men to teach, I should be content, for it would be difficult to get as many young, illiterate men in the States who would surpass these Africans in natural sense.

Since I commenced writing, we have anchored off Little Passo. This town seems to be a native town; for I see but one European house. The owners of the vessels trading here certainly make a great deal on their exports. For this Bark will soon be emptied, if the trade

holds thus well. The tobacco leaf is sold for twenty five cents a pound; coarse gun-powder at twenty cents, I think; rum at one dollar per gallon, &c. At Elmina they receive in pay for these things, gold and ivory; at Cape Coast and Accra, silver coin; at Jilla Copper, near to Quitta, Palm-oil, principally.

Dutch Schools at Elmina—Preaching at Cape Coast.

Brother Cason and myself, with our wives, went ashore at Elmina. We visited the Dutch Fort, and the Dutch school; into both we were politely received. The teacher was examining his classes in Arithmetic; on the black-boards I saw astronomical figures. The children sang the 103rd Psalm, and one other for our entertainment. The teacher told me they had no preacher at that time, but he conducted services. I had thought that these English, Dutch, Portuguese, &c., forts and towns were filled up with inhabitants from these several nations; but I saw only two white men at Elmina; and but two at Cape Coast, an English Fort. At Cape Coast, brother and sister C., with myself, went ashore, and attended preaching at the Wesleyan Methodist chapel. I never can tell what were my feelings, as I entered the spacious and well furnished house of the Lord, while the sweet strains of Zion's songs fell upon my ravished ear. We have not been ashore since we left Cape Coast.

The supercargo told Bro. C. yesterday, that he would try to get to Lagos in twenty days; which is something near one hundred miles. We have been very much disappointed about the time of our getting there. We touched at Cape Palmas which is some six hundred miles above Elmina. Brethren Taylor and Smith, both understood that we would come direct to Elmina. Thermometer 85°.

Unpleasant delays—Tornado—New Year's Day.

Dec. 31st. Off Ajùé, (pronounced, Ah-

guay.) Yesterday we came down to this place, which is but 4 or 5 miles from Little Passo. The vessel rolls very much here, from having anchored so near the beach, being not more than a mile off. Generally we anchor some 2 or 3 miles off.

If I were now in America and coming to Africa, I would never start on a trading vessel; provided I could do otherwise. I had much rather take off two hundred dollars from my first year's salary and come by England. For I would thus gain at the least two months; and, to say nothing of the time and anxiety, my wages would be nearly the same. O, you know nothing of this horrible suspense. Fifteen long weeks since we came on board; and, yet, I have not the remotest idea but that we will be here for several weeks longer. I care for nothing but the *time*. Every day I lose is lost forever. You may ask why we do not read and improve the time on the ship. As for myself, I can not read to any great advantage. I have headache to-day. Thermometer 84°. Last night, at 8 o'clock, the Thermometer stood at 88°.

Jan. 4th, 1857. Sabbath. New-Year night we had a tornado with a hard rain; the thunder, lightning and wind soon passed, but the rain continued all night. Yesterday morning the Thermometer, in the cabin, stood at 69°, on deck it fell to 67°. Last night, at 8 o'clock it stood at 83°, and this morning again at 69° in the cabin. 'Tis now (4 o'clock, P. M.) standing at 82°. Such sudden changes can not be advantageous to health. There are three other vessels here. New year's day they had out every flag and signal; we, too, had some out. But early this morning our second mate, who by the way is a lover of the Sabbath, had the "American Jack" waving from the head of the bowsprit, (the American Jack is a blue flag filled with stars); the owner's private signal at the head of the foremast; the name of our vessel, (Hermitage), and

of the President at the head of the mainmast; the Captain's private signal at the head of the mizzenmast, and the American colors waving far back over the stern from the end of the spanker-gaff.

Arrival at Lagos.

"*The eighth of January.*" We have heard that the *Utah*, on which we came so near sailing, leaked so much she had to "put back to New York" to be calked. She put to sea soon again. The *H. N. Gambrille*, schooner, encountered a heavy gale of three days; and had jib-boom, flying-jib and topsail-jib carried away; and also the bulwarks, fore and aft, on the larboard side. The mainmast too was "sprung," so that she had to haul in at Sierra Leone and be repaired. We had given her up as lost. But last Monday night, when all below were asleep except myself and Mrs. P., at half past eleven o'clock, we heard the "watch above" cry out, at the head of the gangway, to the first mate, "Mr. Powe, Mr. Powe! a schooner has run into the Portuguese brig." I ran out on deck; the schooner and brig were together. Nothing hurt, only schooner lost one of her yards. She was not long in warring round, then headed direct for us. 'Twas a beautiful sight; every sail was full and the bright moonlight caused the masts to loom up with enchanting grandeur. The mate said, "be still, let us see what she'll say." Soon the Captain of schooner hailed us with "Bark, ahoy!" Mate answered, "Hullo!" Capt. "What bark is that?" Mate, "Hermitage." Capt. "Ay, ay, sir." Mate, "What schooner is that?" Capt. "*H. N. Gambrille.*" Here you can better imagine our feelings, than I can write them. Mrs. Priest stood in silence looking out at the little stern window till she heard the name *H. N. Gambrille*, when, with a joyous heart, she "sung out" to sisters T. and C., "Wake up girls, the Gambrille has come!" Our hearts were glad; for the schooner was to carry us direct to Lagos. So Tuesday our cargo was put

aboard the schooner; and yesterday at 2 o'clock, P. M., we weighed anchor and set sail for Lagos. In the time of 112 days we learned to love not only the officers and "men," but also the Hermitage as a faithful friend. But, yesterday, after a long and pleasant voyage with those kind hearted sons of the ocean, we parted to meet no more in the dangers and toils of earth!

We are now some forty miles above Lagos; 'tis 2 o'clock, P. M., and the seabreeze has begun to blow enough to carry us four knots. No unfavorable luck, and we will get there this evening. Just 112 days ago, now we were in the stage going to the Hermitage—2 o'clock, but with you *now* it is about 7 o'clock, A. M.? We are all in good health.

We were nearer than we thought. We are now (four o'clock) in the anchorage, off Lagos. Eleven other vessels here. Mail steamer here. When we let go the anchors, we'll go on the mail. Capt. orders, "Clear away the anchor?" Mrs. Priest sends special love to you and brother Taylor. May the Lord bless you, my dear brother.

Farewell,

R. W. PRIEST.

Extracts of a Letter from Rev. A. D. Phillips.

LJAYE, Dec. 17th 1856.

Rev. Jas. B. Taylor:

DEAR BROTHER:—The time for writing, and the close of the quarter which ends the year '56, find me in the enjoyment of health. Twice this month I have felt some symptoms of fever: with that exception, I do not know when I felt any sickness at all. And while it is the will of Providence for me to enjoy such good health, I endeavor to devote all of my energies, both of body and mind, to my master's cause.

I have endeavored to leave no effort untried to ascertain what is the extent of the gospel influence here, also the nature of that influence, and the

depth of it. And I can illustrate to you in few words the effect of the gospel; at least in certain cases. And I believe in many. It is just about as it was in Ga. when there was a tale of passing what was called the "Maine Liquor Law." Men then got drunk, and made fools and beasts of themselves for "spite." So I have imagined that some of the people here have made more noise and show about their Orishas and other worship than they ever did before. We may *think* and talk about the people throwing away their Orishas "*en masse*," but we have not much hope that it will be done soon. There are men in this place who once came to see us frequently, and, I believe, were glad to hear the gospel. But now they are seldom ever seen. Some even went so far as to take off some of their so-called medicine, but it has all been resumed, except in a very few cases. A few days since a man requested me to cut down the charms which the Mahomedans hung about his doors. *I cut them down.*

I thought when that man struck Mr. Mann, the Church Missionary here, that it would bring things to something of a crisis; and I did all I could to effect this result. Well, I suppose, to some extent, it was done. But what was the nature of the crisis? I believe that Arie showed himself decidedly in favour of the Shango men, but I believe, and not without reason, that, at the same time, he gave secret orders for the people not to go about the white-man again.

There seems to be getting up a rivalry between the towns in Yoruba, to see who can have a whiteman. And in one instance it has been clearly proven that it was not *teachers* they wanted. For when Mr. Mann went to Isari, and the chief found he was not going to *trade*, he got mad and threatened to cut off his interpreter's head, and said he did not care whether he came or not. The teacher has been left there now for

months, and has *no children at all*, no *not one*. The teacher has been in Awyaw ever since I have been here, and he told me a few days ago that he had no one at all to teach. I, in some measure, excuse such cases, however, as the Osbo—whiteman—is not there himself.

There are some, and among them men of influence, who would be glad for the gospel to prevail. But they have not the courage to raise their heads. For such men to throw off the much cherished ways of their fathers, would be sufficient provocation for some one to fabricate an accusation against them, or some one in their compound, and Arie would cut off the head of the accused. Then every person in that compound, with all they possessed, would be Arie's, except their clothing. The houses would entirely be broken up, and the people would be the slaves of the chief.

I must say that the influence exerted here is extending itself over the town; and with good, industrious and persevering men, in a little while the influence might become considerable. But set it down, that it will be many years before this will become a christian land. And I want the Churches to know it, that their energies may be doubled. *Two or three men are not going to conquer the whole of Yoruba in a week, NO NOT A LITTLE OF IT.*

Abbeokuta must now say a little about Abbeokuta. That field promises a more ready harvest than any other in this country. The people begged me to stay, and if I could not stay then, to be sure and come soon. They have seen much of white men's ways, and they are not afraid of them, but like to live near them; and they show a great disposition to learn and have their children learn. I had the promise of many children when I go down. And many of the Church-people are beginning to read, and they want to be *baptized*. But I do not count on anything from them,

neither do I care to build on another man's foundation. The little idea that many received of civilization in Sierre Leone, and then mixing with the heathen, have had some influence, at least to tame them a little. About now they are expecting another attack from the Dahomies upon Abbeokuta: and the Dahomies are pretty well prepared, having the Ashantees, a very warlike tribe, with others, for their allies.

Stir up the Rehoboth Association. Tell the brethren that in a very short time we will have a house ready there for the reception of whoever they see fit to send. It is in a beautiful place; four rooms and a kitchen.

QUARTERLY REPORT.

Now is the time for me to report for this quarter, which ends the year '56. I therefore subjoin the following:

At least one month of the term was rainy season, and very disagreeable weather, which prevented much outdoor labor. Then my interpreter has been down with the "guinea-worm" for about six weeks. So my preaching has been hindered. I have regular Sabbath School exercises twice each Sabbath, and two services in the chapel besides. I have an inquiry meeting every Saturday, at 4 P. M. During this quarter I have been obliged to make a short trip of one day, to have some loads released. Was also gone to Abbeokuta eleven days, to see about building there.

When all is well, I visit the houses and preach in them from 8 to 10 A. M., then study Yoruba until 1 P. M. At 4 P. M. I go to preach in the streets and in the market, and return at 6 P. M. I cannot say how many houses I have preached in, for I never took notice. I have preached ninety-four times. The year is now nearly gone, and if I cannot say it has been the happiest of my life, I can say it has been the busiest. In the midst of this fatal climate, God has graciously pre-

served my life, and given me good health. And when I look back and see the ways through which the Lord has led me, I wonder too that I am not numbered with the pale nations of the dead. Pray for me, that the coming year may be as propitious, and more usefully spent.

Yours, affectionately, &c.,

A. D. PHILIPS.

MONROVIA.

Letter from Rev. J. H. Cheeseman.

MONROVIA, Jan. 15th, 1857.

REV. J. B. TAYLOR, *Richmond, Va.*

Dear Brother.—Your favor under date of Sept. 2d, came to hand last month, (Dec. 5th.) I was astonished to hear that you had only received one letter from me during the year, as I had written several others. I cannot account for such miscarriages, and hope that I shall not be regarded as being indifferent to your most urgent request for monthly communications. I now take the liberty to write you by the English mail steamer, and hope you will pardon me for so doing, as the postage on letters via England is very high.

The Liberia Baptist Convention held its session with the Baptist church in Edina, on the 2d Thursday in December last; and was the most interesting meeting we have had for several years. The statistical tables show eighty-six baptized during the year. The churches appear to be in a healthy state. I am happy to say that the subject of missions is becoming a matter of consideration and it is hoped that the Domestic Missionary Society of the L. B. A. will in a few years serve as an auxiliary to the S. B. C., in extending the work of missions on the Coast. Our schools in Bassa are progressing finely, and the young men employed as teachers appear deeply interested in their work. From young Roberts and Neyle much is expected, as they are studious and

industrious, and promise to be truly useful to the church and mission.

I hope you will send out as soon as practicable a supply of books for our schools, as they are much wanted. I forwarded to you a list of such books as are wanted, and hope they will be (if possible) supplied.

The natives in Bassa county are attentive to the preaching of the word of God, but such are the effects of early habits, we may not expect much to be accomplished immediately; however, the work is the Lord's, and he will accomplish it.

As there are several American vessels on the coast, which will be leaving for the U. S. in a few months, you may expect to hear from me soon.

Yours very truly,

J. H. CHEESEMAN.

The Commission.

RICHMOND, APRIL, 1857.

THE BIENNIAL CONVENTION.

The meeting of this body, to convene in Louisville, Ky., on the 8th of May, will be one of no little importance. Since the last meeting events have transpired which should encourage the Baptists of the South to increased energy and liberality in their efforts for the conversion of the world. The different departments of labor have been pressed forward, considerably in advance of the position they then occupied. The Bible Board, under the management of its excellent Secretary, brother Dayton, has, we learn, succeeded in raising a larger amount of funds than ever before—an amount which, however inadequate to the great work in which it is engaged, has enabled it, besides appropriating some \$1200 to Bible distribution in foreign lands, to enter upon the work of supplying the destitution at home with some degree of efficiency. The Domestic Mission Board,

through the efficient and energetic exertions of its late Secretary, and those of his successor, will be able to report the Indian Mission, committed to its care at the last session encumbered with heavy debts, and indeed, almost broken down, as free from debt and moving on with increased vigor, while the *Domestic* department of its labors is being prosecuted with enlarged and successful enterprise. The Board of Foreign Missions has added another mission to the field of its operations—that at Sierra Leone,—has increased considerably the number of its missionaries in Central Africa, and sent one missionary to China. It has also caused to be erected at Monrovia buildings for a high school, which, with a male and female department, under the superintendence of brother John Day, is now in successful operation. The work of the Lord is progressing at each of the missions of this Board, except Canton, from which our brethren are driven, temporarily we trust, by war.

Thus, in all the interest of the Convention, there are indications of the Divine blessing. God seems to have accepted our labors. But these very successes have revealed still more clearly, if possible, the necessity for increased effort. Every Bible colporteur who is sent out brings to light facts, startling and solemn, regarding the destitution of the Word of God, and the ignorance of the people in all that concerns salvation, that urge the sending forth another. Every missionary sustained by the Domestic Board, but serves as an encouragement to other destitute places to plead their wants, so that the demand, so far from being lessened, increases with the supply. The position of our Indian Missions is such as to render a great extension of labor both a necessity, and a most hopeful enterprize. Our Foreign Missions are calling loudly for reinforcements, and for larger appropriations for general purposes. A wail, like the dirge of a

departing nation, comes to us from China, as generations of that idolatrous people are passing, unblest, away. The attempts of our brethren show the practicability and safety of entering, for some hundreds of miles, into the interior of China with the gospel. The trophies of the grace of God which our missionaries report, show that the Chinese are not impervious to the gospel. Liberia, an oasis in the desert, needs our enlarged liberality to train her sons and daughters in the knowledge of the gospel. From thence, too, we can send out, among the intermingled and surrounding heathen, streams of salvation, to irrigate and bless the land for hundreds of miles from the coast. Central Africa stands, waving in all the luxuriance of a tropical clime, as a harvest-field which we are called upon to reap for the Lord.

What shall be the effect of the meeting in Louisville upon these several interests? It is self-evident that we must either advance, or decline from our present position. There is no standing still in this world. All human affairs are, like the tides, in constant motion. But not so regular as they, are the ebbings and flowings of moral enterprizes. There is a strong counter current opposing every advance of virtue and religion; and unless the resistant power of hallowed effort be sufficient to overcome this current, all is swept down by it into the deep of a common degradation. The greater this resistant force, the more powerful becomes the counter-current thus impeded in its progress. Every effort, therefore, demands an additional exertion. And thus it must continue, until by the grace of God, the waters of desolation are dried up. We cannot stand where we are. All our agencies must be strengthened, all our enterprizes enlarged, or we must see ourselves forced from the vantage-ground which we have secured. Will the brethren who are to meet allow this consideration to fix their attention?

Will they, while rejoicing in the past, and enjoying the present, remember that the *future demands more men, more money, more prayer*, and will they determine, that, by the help of the Lord, these demands shall be met?

Let us suppose that the Convention should adjourn with no increased impulse to the cause of human salvation. Who can estimate the paralyzing consequences upon the *Boards*, the *Churches*, the *Missionaries*? How would our Boards feel, if at their meeting next succeeding the Convention, those of their number who were present should state, "There was general apathy and indifference at the Convention. Those present seemed to take but little interest in our work, and to feel little concern whether it progressed or not?" How would the Churches be affected should their delegates report, "The Convention was pleasant enough. No bickering—fine social feeling and pleasant intercourse, but as for the missions, nobody, except a few of those immediately charged with them, seemed to care anything about them?" What would be the effect of such reports upon the hearts of our toil-worn missionaries at home and abroad? And let it be remembered, there is a more accurate and influential *reporter* than any who write for a newspaper, or address a constituency. There will be, connected with the battery in Louisville, a cordon of magnetic wires connecting it with every Church, nay, with every heart of our extended Zion. Reporters may say what they please, but *by an unseen, all-pervading sympathy, Christian hearts will feel the spirit of that meeting.*

And what if that spirit should be one of earnest consecration, and enlarged and liberal benevolence? O, who can calculate its effect in inspiring the Churches for renewed and more effective labor, encouraging the hearts of the Boards and the missionaries, and drawing down the blessing of heaven upon our work! Truly, "the wilder-

ness and solitary place" would "be glad" for its influence, and many a "desert rejoice and blossom as the rose." Not only would our missionary work feel its invigorating and expanding influence. All religious enterprise would feel it. Our pastors would be inspired by it. Our Churches would catch it. Revivals, pure revivals, might be expected to visit every part of our Zion; and when, in the year 1859, those who survive should meet in another Convention, the voice of thanksgiving and the song of praise would be heard, for the mercies of the Lord; while from heaven, those who had left the toils of earth would look down, in joyous sympathy with the worshippers below.

O, let prayer be made for the Convention!
P.

CANTON.

We learn from the papers that the English have evacuated the forts taken by them at Canton, except fort Folly. Great anxiety prevails at Hong Kong. An attempt has been made, it is thought, to poison *all* the foreigners. Some have been poisoned. General anxiety pervades the foreign communities in China. The imperialists have concluded a truce for two years with the (Canton, we presume,) rebels, and the latter have united to oppose the English. The letter from brother Gaillard is deeply interesting.

P.

THE ORIGINAL ARTICLES

Of the present number, will repay perusal. The Holy War, from the pen of W. W. E., describes a struggle in which every man is engaged, directly or indirectly. There is, there can be, no neutrality in this contest. Ultimate victory is not doubtful. Christ and his cause must triumph. Upon which side, reader, are you enlisted? Under whose banner do you fight?—Ours is a money-loving age. *To make and to keep*, these

are the objects of our business people. Well, our brother, A. M., offers to them a most profitable and perfectly safe chance. Who will invest in this great scheme? A. M., as our readers will perceive, is a new correspondent. We know that they will unite with us in the hope that he shall neither be a transient nor infrequent one.—What a lovely spirit is that which prompts to and sustains the missionary enterprise. We are glad that our pages have caught and retain some of its features in the communication of A. O that we could transfer to them its full and perfect beauty as it was manifested in the “Son of Man,” or even its less perfect copy as exhibited in the apostle Paul.—Christians may find some “broad hints” in this number, which they would do well to regard.—We should be glad to secure an attentive perusal of the article on the Lord’s Day. The subject is one of great practical importance. P.

OUR MISSIONS.

The journal of brother Cabaniss, a part of which we give in this number, is deeply interesting, as developing the extensive influence of the gospel in China. *What is seen at the mission stations alone* gives but a faint idea of the extent of the work which has been accomplished towards the Christianization of the millions of that land.

We rejoice that our brethren and sisters, who sailed in the *Hermitage*, had arrived safe at Lagos, as stated in the letter of brother Priest. They had a long and fatiguing passage. Let us, while we thank God for thus safely conducting them across the ocean, unite in earnest prayer that they may long be spared to labor for the conversion of Africa, and that they may be very useful.

We invite attention to the letter and report of brother Philips. There are those who have thought that our missionaries are mere visionaries, or at

least, too sanguine and enthusiastic to be reliable in statements regarding the people in Central Africa, and the prospect of evangelizing them. Others have seemed to expect that, all at once, large and enlightened Christian churches were to spring into being there. It will be seen that while our brother is hopeful, he, nevertheless, sees the obstacles to be overcome, and expects that *much time* and *many men* will be needed for the work. The letter of brother Cheesman contains some interesting details from Liberia. P.

AN APPEAL FOR MISSIONARIES.

We urge especial attention to the extract, in another part of this number, from the work of brother Bowen, under this heading. We trust that *all* who read it will “pray the Lord of the harvest, that he will send forth laborers into his harvest.” We hope our young brethren will prayerfully inquire, “Is it not my duty to go?” We request those who know of any, who, in their judgment, would be suitable for the work, to ask them to read the extract, and to urge the appeal upon their consciences. P.

Other Missions.

RECENT INTELLIGENCE.

PRESBYTERIAN MISSION.

The annual meeting of the Lodiana mission was held at Dehra, and is spoken of by one of the brethren as “a delightful annual meeting,” at which “many important matters were discussed and settled.” Mr. Loewenthal says, “the meeting has been most harmonious, pleasant, and highly active. The mission have sent me to Peshawer, with a view of penetrating, as soon as ever, and in whatever way possible, into closed-up Afghanistan. I go with great diffidence, and tremblingly hope for the manifest aid of the Lord.”

SIAM.—A letter from the Rev. S. R. House, M. D., of October 6, mentions the usual health and missionary engagements of the brethren at that date. A new school bungalow had been occupied for some weeks, and forty-seven pupils are reported as under daily instruction.

CHINA.—After mentioning the disaster at Canton, the summary continues: From the missions at the north, we have also discouraging news, though of a different kind, the failure of health and probable return of several members of the missions at Shanghai and Ningpo to this country. It was expected that Mr. Wight, Dr. and Mrs. McCartee, and Mrs. Nevius would soon embark on their voyage home.

The discouragements in the missions to China fall upon the church, perhaps to rebuke her past lukewarmness, and at any rate to call forth her prayers. In the end it will appear, we trust, that God's purpose in them is a gracious one to the poor Chinese. May the people of God be led to feel a deeper concern for their salvation!

AFRICA.—Letters from Liberia to the 7th of December have been received. No change is reported in the affairs of the station at Monrovia. At Sinou, the church was under roof, and would be finished, it was hoped, in the spring. In November, five persons were admitted to the communion of the church at this place, under the charge of Mr. Priest.—*Foreign Missionary*.

BOOK NOTICES.

"FATHER CLARK," OR, THE PIONEER PREACHER. Sketches and Incidents of Rev. John Clark, by an Old Pioneer. New York: Sheldon, Lamport & Blakeman.

This is the first of a series of sketches of the Pioneers in the "great west." We have seen no other volume of the series, but if they all equal this in

stirring incident and graphic delineation of frontier life, they constitute a treasure indeed. We give the following extracts from the Introduction:

"The author of this work, as the commencement of a series of PIONEER WORKS, has chosen for a theme a man of singularly benevolent and philanthropic feelings: peculiarly amiable in manners and social intercourse; * * and the first preacher of the gospel who ventured to carry the 'glad tidings' into the Spanish country on the western side of the GREAT RIVER. * * While seriously disposed persons of every age and station may derive pleasure and profit in contemplating the moral portraiture given, *it is to the young reader, more especially, the author dedicates the memoir of FATHER CLARK.*"

SURGEON'S SERMONS—2d Series. Sheldon, Blakeman & Co.: New York.

We learn from a note in this volume, that the enterprising publishers have effected an arrangement with the author, for the publication of his sermons in this country. The reading public will thank them for this; and it is to be hoped that other publishers will respect the wish of Mr. Spurgeon, that the publication shall be confined to them. It is needless for us to commend this volume. *It will be read*, and will be its own best recommendation. We may, however, express our peculiar satisfaction with the sermon upon "the olden time" doctrine of election,—a doctrine too much neglected in this day of "negative theology," and we fear, to a considerable extent, *negative religion*. Spurgeon is a preacher. It is not so much the talent and eloquence which his sermons display, though in these respects they are of rare excellence, as the simple, earnest, heart-pleading of the preacher, laboring for the salvation of his hearers which we admire. Oh that in this respect, there were thousands of Spurgeons, more than there are. This volume is enriched by a miniature of the author, which, we presume, is a better likeness than that in the former.

These works are from the Publishers, to whose kindness we are indebted for many valuable books. They may be had of Wortham & Cotterell, of this city. P.

THEODOSIA ERNEST: Vol. II; *Or, Ten Days in Search of the Church*: Nashville, Tenn. South-western Baptist Publishing House: Graves, Marks & Rutland. New York: Sheldon, Blakeman & Co.

We have just received, from the author we suppose, a copy of the second volume of *Theodosia*, for which we tender our thanks. When we have had time to read it, we shall speak of its merits. Meantime, we think the character of Vol. I, and what we know of the author, justify us in saying, buy the book. P.

INAUGURAL ADDRESS of Rev. J. G. Binney, D. D., as President of the Columbia College, D. C.

Though somewhat late in its appearance,—nearly two years having elapsed since its delivery,—this address is not one of those which will lose its value by keeping, or which can be lightly cast amid the pile of ephemeral trash that loads our table, or rather the floor underneath.

It is full of vigorous, earnest thought. It is a plea for a course of "Liberal Education," as distinguished from a "Special Education," implying a more contracted range of studies, adapted to the supposed peculiarities of individual character, aims, and pursuits. It argues that the various faculties of man's mind need proportional and harmonious development; that a strictly professional education,—which is by no means undervalued,—should be *built upon this*, not substituted for it; that in each of the four (*not three*) liberal professions, a liberal training is more and more demanded; that the Lawyer, the Doctor, the Preacher, and the Teacher, will not only be benefited by such a course, but actually *need* it.

Whether this point be overstated or not, we leave our readers to judge. It is proper to add, however, that the author does not consider a collegiate education as synonymous with a liberal education, or, that a liberal education cannot be obtained elsewhere than in a college; but that "college life is, unquestionably, the best condition in which to obtain a liberal education."

M.

RESTRICTED COMMUNION, by Rev. J. B. Taylor, D. D. *Southern Baptist Publication Society, Charleston, S. C.*
This little work, having passed through

several editions, is now revised, enlarged, and improved, so as to make a very neat and useful volume for general circulation. Its kind and christian temper, its calm and forceful argument, its candor and simplicity make it the most suitable little book we know of, to be placed in the hands of persons inquiring on the subject of communion: while the cheapness brings it within the reach of all, and enables those who desire it, to keep a supply on hand to give away.

As the author of the book is absent from Richmond, we take advantage of the fact to gain admittance to these columns for the purpose of giving merited commendation to his work. For sale by Wortham & Cotterell. B. M., Jr.

BOWEN'S CENTRAL AFRICA. *Southern Baptist Publication Society.* Smith & Whilden, Dep. Agt's, 229, King street, Charleston, S. C., have just published a large edition of the *Adventures and Missionary Labors in several countries in the Interior of Africa, 1849 to 1856.* By Rev. T. J. Bowen.

READ THE OPINIONS OF THE PRESS.

From the National Intelligencer
March 20.

"The eagerly expected work of Mr. Bowen, forms one of a class in our day. Dr. Kane's Expedition to the Polar Regions is not more marked with the impress of our age, than this of Mr. Bowen. * * Pages might be filled with extracts from this rich sketch-book of several years' original research in the rarest of the world's fields for new investigation. So peculiar is that characteristic of a true explorer just alluded to, that the most thorough student of African colonization in Liberia is struck with the entirely new yet perfectly simple and truthful views of things seen there, and of principles legitimately drawn from observation; and the leader in the colonization enterprise has been heard to say, 'this book is the best ever written on African colonization because it presents the subject *indirectly*.'"

From the Commission, March, 1857.

It is written in that lucid, easily-gliding, and graphic style which marks all the writings of the author. The energy of a deep, quiet, but powerful enthusiasm, nerves the whole volume."

From the Western Watchman, March 12.

"This is a work of rare interest. * * The author penetrated far into Africa, and has thrown much light on questions hitherto dark, respecting the inhabitants of Central Africa, the sources of the Niger, &c."

From the Christian Index.

"The work on Central Africa, by the Rev. T. J. Bowen, we regard as a book of rare value, and do most cheerfully and conscientiously commend it to the prompt and liberal patronage of the churches, and the friends of missions generally."

Space will allow us to make extracts from but a few of the many favorable notice of this truly interesting work.

Single copies will be mailed free of postage to those ordering the Book Direct of the Society, on the receipt of \$1. Address,

SMITH & WHILDEN,
229 King st., Charleston, S. C.

MISCELLANY.

THE WITNESS OF THE SPIRIT.

The testimony of the Spirit is immediate, by his secret influence upon the heart, quieting and calming all distrust and diffidence concerning its condition, by its own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart and this in such a way that, though the spirit of man is calmed by it, yet it cannot tell how it comes to pass.—*Simon Ford.*

ARE YOU AMONG THE NUMBER.—A missionary lay on his death-bed.—There was no crowd of weeping friend's around,—no one save his lone and anxious wife, and not a sound, save the groans of the dying man. Suddenly his groans grew deeper and louder. His watcher bent over him and gently stroked his burning forehead with her cool hand, hoping to soothe his distress. "I see," said he, his eyes still closed to all earthly things—"I see,—he repeated. "What do you see," she inquired? "I see multitudes of poor miserable men thronging the road to hell,—and they care not for it!"

THE WORK OF LIFE.—How few stop to inquire, what is my work? What is required at my hands before I die?—What did my Creator design that I should accomplish in my passage from the cradle to the grave? How much of it have I performed, and how has it been done?

WE ALL MIGHT DO GOOD.

We all might do good
When we often do ill;
There is always the way
If we have but the will;
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways—
In forbearing to flatter,
Yet yielding due praise;
In spurning ill-humor
Reproving wrong done,
And treating but kindly
Each heart we have won.

We all might do good,
Whether lowly or great,
For the deed is not gauged
By the purse or estate,
If it be but a cup
Of cold water that's given
Like the widow's two mites,
It is something for heaven.

CHINA.—The latest intelligence from China is to the effect that the Governor of Canton continued obdurate. The British had taken and destroyed the French Folly fort. The Chinese had set fire to the factories and all the houses were destroyed. The Oriental, Asia, and Mercantile Banks have been burned. It was reported that the shelling of Canton had commenced just before the departure of the mail.

POWER OF A SOFT ANSWER.—If wrath be risen like a threatening cloud, pregnant with storms and thunder, a soft answer will disperse it and turn it away. When men are provoked, speak gently to them, and give them good words, and they will be pacified, as the Ephraimites were by Gideon's mildness, Judges 8: 1-3; whereas, upon a like occasion, by Jephthah's roughness they were exasperated, and the consequences were bad. Judges 13: 1-3.—*Mathew Henry.*