

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.

We cannot do without the Journal. Although we need the COMMISSION, we cannot dispense with this little sheet. It meets the wants of thousands who will not take the COMMISSION. We hope those who take the COMMISSION will still continue to take the Journal, and that all will exert themselves to extend its circulation. Why should it not have thirty, instead of fourteen thousand subscribers?

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THE COMMISSION.

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The Commission.

Vol. I.

MAY, 1857.

No. 11.

THE HARVEST AND THE REAPERS.

There is a scene of striking interest, in the history of our Lord, just before his commissioning and sending forth the twelve apostles.

He had been moving, in his public character, for some months among the multitudes of Galilee, mingling with the people at their homes as well as their places of public resort, sympathizing with their various necessities and interests, teaching them and healing them in all sorts of circumstances, whether by the wayside, or along the seashore; in the crowded, busy streets, or in the sacred precincts of the synagogue. Where were the sick and the sorrowing, the ignorant and the outcast, there he was to be found, his voice and hand alike beneficent. Speaking as never man spake, he enlightened the ignorant; doing what never man did, he healed thousands by his gracious touch. By the fame of these things, multitudes were gathered, and those multitudes, we are told, excited his compassion.

He saw them "scattered abroad, as sheep having no shepherd." The similitude was natural and forcible, in that country of flocks and herds. Their desolate, wandering condition, unguided, unguarded, like a flock of poor, lost, neglected sheep, awakened his pity. As he gazed upon the moving masses, swaying to and fro, another comparison was suggested—that of a waving field of grain, ripe for the sickle, ready to be

reaped, and rich in luxurious abundance and extent.

The Harvest—what was it? His view embraced, doubtless, more than the few thousands that then met his eye. It extended, we may presume, to the whole land of Judea, to other lands, and took in the myriads of the lost and wandering in every quarter of the globe,—the plenteous yet perishing harvest of immortal souls which covered that wide field, the world, which he afterwards instructed his disciples to traverse. It included, perhaps, not only those who then lived, but those who have lived since, those who live now, and those who shall live, and among whom this word of the kingdom is to be preached to the end of time.

He turned to his disciples, saying—"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." And then the narrative proceeds, without any break, or interruption, (such as our division into chapters rather unfortunately introduces here,) to describe how he immediately answers the prayer he had just taught, and sends forth the twelve Apostles.

The same direction to pray for more laborers is repeated by him, on another occasion: it was when he was sending forth the seventy.

Thus, at each reinforcement of the number of the laborers, he reminds the disciples, how few there are—how vast

and important the work to be done—how great the need for more workers—how imperative the obligation to pray for, and provide more.

The harvest is unreaped still. It has grown, and ripened. The field has extended and enlarged; yet, over its widening expanse, the harvest waves before us, plenteous and perishing still.—The same Saviour views it now, and with the same compassionate interest. The same exhortation reaches our ears, “Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.”

The duty can only be adequately enforced by the motives which Jesus urged. And there is power enough in this divinely inspired argument, in the facts referred to by this brief “therefore”—to evoke not merely a few scattered missionaries, and some sparse and sparing contributions, but the concentrated means of Christendom, and as many men as could be made available, and thus to pour a perfect army of reapers into the spiritual field, sustained by a spirit of prayer which Jehovah would delight to answer and bless.

“The harvest *truly* is plenteous.”—This is emphatically a just description, in whatever sense we may regard it, or to whatever part of the field we may direct our attention.

The world as known to the Romans was nearly, if not all, visited by the Apostles and their immediate successors; and the standard of Christianity was probably planted in some part of every nation, with which they were acquainted. This was their method of missions. Neither neglecting home work, nor restricting themselves to it, they did not wait till there were no heathen at home, before going abroad; nor linger, battering the barren clods of Judea, while the fertile fields of Asia and Europe lay without either reaper or sower. They scattered the good seed at intervals throughout the desert world, expecting that these precious grains

would bring harvests, the parents of other harvests. Thus the gospel of the kingdom was, literally, preached among all nations. It is a remarkable fact that the boundaries of Christianity received very little enlargement, since the first centuries of Apostolic Missions, down to the period of modern evangelic efforts. Christendom built no new temples, except of stone; extended its empire no where except over the freedom both of body and soul; made no conversions except of blind credulity into persecuting bigotry; while the light on some of her altars became wofully obscured, and on others was wholly extinct.

Since the revival of apostolic principles, time has not yet been given for their full development. The rubbish of the ages of decay had to be removed.

In the meantime the boundaries of the habitable world have been extended. New regions have been discovered, peopled by strange tribes, speaking tongues, and boasting an ancient history, utterly unknown to Roman and Grecian sages. The world is *three times as large* now, as that which they knew. And all over this enlarged extent, we may discern the fields ripe unto the harvest, and inviting the toil of the spiritual reaper.

Let us candidly look at the VASTNESS OF THE FIELD.

Commencing, where, it is said, charity begins, at home—how much is there to be done here—in your own church and congregation—how much need is there of labor among ourselves—yea upon ourselves! We, who are pastors are mourning that so few are ready with us to bear the heat and burden of the day; and others, who, considering the time they have been learning, ought now to be teachers, lament—oh how justly—that they are needy—needing one to teach them the first principles of the oracles of God. In our most favored cities, a large proportion of our fellow citizens are without any reasonable hope beyond the grave. And the efforts

of the few laborers we have, however faithful they may be, barely suffices to keep the progress of the churches from falling behind the general increase of the population, even if they do that. In many of the most favored places, the aggregate of impenitence and impiety grows faster than the churches. We need more laborers in the ministry, and *especially* more laborers for Christ out of the ministry. We need more men, consecrating business talent, conversational talent, pen power, and money power, and above all heart power to the Redeemer. We need more teachers in the Sunday school, more volunteers in colportage, more men of faith and women of prayer, more Christians to teach religion and to live religion. I can see very clearly that *we* need such in our own community. It is so, I am sure, with you also, Christian reader! Is it not so?

And yet we cannot disguise from ourselves the fact, that our own position—which in the view just suggested seems destitute and necessitous, is, in comparison with other parts of our own State, highly favored.

To extend still further our survey, and contemplate not merely the appalling destitution which might be exhibited in any one of our States, we must bring the aggregate of these together. We must estimate the wants of the newer States of our confederacy, the vast, and fertile, and rapidly peopling West, the enormous territories into which a flood of emigration, both from the old world and the new, is pouring; and all these will present a harvest which has been scarcely touched, and in comparison with which, that which we bewail as wasting around us seems but as a gleanings, after the reapers have gone over the field.

It is lamented that we have 4000 Baptist churches in the United States without Pastors. What shall be said of those extensive regions, where there are no Baptist churches, and scarcely any

of any denomination; where grown men and women have seldom, and some never, heard a gospel sermon, and where generations are born in ignorance, live in sin, and die in darkness unalleviated by any saving ray?

Now, were we to retrace this ground, and consider how much of the christianity that prevails is only nominal,—how much formalism lurks in all the churches, how much covert iniquity, how much doctrinal error, how much practical irreligion, and worldliness and superstition, our convictions would certainly be deepened, of the necessity for laborers, and the plenteousness of the harvest. But let us rather pass on.

When we leave our own land, the prospect acquires a deeper shade. We boast of the advantages which religion enjoys in this country, and well we may. We rejoice that the gospel is here left free, unrestricted by governmental tyranny, and untrammelled by State aid. But, if this be a great blessing and advantage—as it undoubtedly is—and if the views we have taken of the destitution of our own country be just—hat inferences must we draw as to the extent and claims of the harvest which calls for reapers abroad—in countries where the church is paralysed by an unnatural marriage to the State, or where it is ground down, and crushed by the oppressive laws of wicked men, and thwarted by the general ignorance and superstition of the populace—the tyranny of the great, and the debased blindness of the masses combining to quench the light of the gospel.

And then the heathen world—oh, the heathen world—we talk of them without thought, and our perceptions, blunted by the frequent repetition, fail to expand to any appreciation of the numbers, or of the ignorance, or of the debasement, or of the viciousness, or of the miseries of heathendom, that dark, gloomy domain, where the Prince of this world still reigns with almost undisputed sway.

The field for exertion includes, in fact, all of the families of man. None are what they ought to be: all are fit objects of faithful labor; the bad to be made good, the good to be made better. Every unevangelized nation, every impenitent individual, every backslidden, and wandering Christian, is to be sought in the spirit of Christ-like love. These are the sheep scattered without a shepherd, for whose destitution the Saviour feels compassion. These constitute that plenteous harvest for which laborers are needed.

Instead of its being difficult, as some would fain talk, to find a field for devout effort, open and promising, demanding immediate entrance upon it, the difficulty is to decide between a multitude of conflicting claims, and to avoid so great a dispersion of the limited agencies at our command, as to make our forces too sparse and scattered for the greatest efficiency.

Without attempting farther to illustrate the vastness of the field to be reaped, let us advance to some practical deductions.

1. There can be NO RECEDING IN THE MISSIONARY WORK. We shall be free neither from blame, nor from shame, if we merely *stand still*—still more blameworthy and shameful would it be to recede. Success involves advance. The blessings vouchsafed to a mission demand its reinforcement. They are God's voice saying "Go forward." If heathen are converted, if churches are established, if the results we pray for, and long for, are witnessed, we must not, we cannot leave these tender upshoots in a pagan soil to wither and die with neglect. We are like an army who have entered a narrow defile in presence of a foe; there is no safe or honorable way out, except to advance.

2. HOME MISSIONS AND FOREIGN MISSIONS CANNOT BE DIVORCED FROM EACH OTHER. The field is one; the work is one; the duty to cultivate it is one; the means by which we must prepare for,

and carry on the work, are identical in both cases. Each is necessary to the other. Home missions would be deficient in breadth, and ardor, if unaccompanied by Foreign missions; and Foreign missions would languish and pine, without being sustained by the vigorous prosecution of the home work.

3. TO ROUSE THE CHURCHES TO THEIR DUTY IS WORTH WHATEVER IT COSTS, for it is necessary to be done. It may require considerable expense in printing and circulating the truth, in secretaries and agents, in unrequited volunteer labors: it may cost the lives of some more of our missionaries to awaken the slumbering thousands of Southern Baptists to their share in the great work of reaping this harvest. But the work must go forward.

B. M., Jr.

ANOTHER REMINISCENCE OF FATHER PECK.

The Baptist Tri-ennial Convention, held in the city of Richmond in the year 1835, was by far the most interesting meeting of the body which the writer had the privilege of attending. The abolition spirit had not then begun to agitate and trouble the Convention. It was pervaded by a widely different spirit—the spirit of Missions, which sought to bring all classes and tribes of men under the benign influence of the gospel. The Rev. Dr. Cox, and the Rev. Mr. Hoby were present as a delegation from the Baptists of England. Many of the fathers of the Convention were there to participate in its proceedings, and to rejoice in its past success and its cheering prospects. The deliberations of the Convention were characterized by undisturbed harmony; and the public addresses were distinguished for their spirit, interest and power. I cannot recall the scenes of that meeting without mingled emotions of pleasure and sadness. It was a bright, joyous and inspiring interview of good and noble

men; but it was the last harmonious meeting of the Convention. Already the spirit of strife had begun to work; and its bitter fruits were seen in the subsequent meetings of the body.

Prominent among the godly men who took part in the services in the Convention, was father John Peck, of Cazenovia. In one of his public addresses, he told, with thrilling effect, a story which I will record with as much precision as I can, after the lapse of more than twenty years.

The Baptists had a mission among the Indians of Western New York. It was, I think, for the benefit of the Oneida tribe. The mission conducted a large female boarding school. It was deemed important to teach the Indian girls the English language; and in order to promote this object they were strictly forbidden to converse in their native tongue. The missionaries labored for a considerable time without any success in winning the Indians to the service of Christ. One day a pupil came to the teachers saying that she had heard the girls in a thicket, near the school-room, talking to one-another in Indian. As this was a violation of the rule of the Institution, the teachers deemed it proper to inquire into the matter. The Indian girls were called up, and arranged around the room. The charge that some of them had been talking in the Indian language in the thicket was distinctly stated. The girls implicated in the offence were greatly abashed and cast down. At length one of the girls burst into tears, and said, "Teacher, we are great sinners—we went down into the thicket to pray—we could not pray in English—and we thought we might pray in Indian." This was the first indication of religious feeling in the school. The teacher wept responsive to the penitent Indian girls, and said, "My dear children, you may pray in any language you please." A great revival ensued. The number of converts I do not remember, but it was

large. This story, told in the peculiarly solemn and tender manner of Elder Peck, caused many hearts to heave with emotion, and many eyes to overflow with tears.

This story suggests a pleasing thought. God understands all languages. It would be sad and distressing if he did not. He requires that all men should pray; but He does not prescribe the tongue in which they shall make known to Him their wants. Prayer, if believing, sincere and earnest, is equally acceptable to Him, whether offered in the most barbarous or most polished language. He understands the most broken speech. To Him the most confused thoughts are plain. The softest and most indistinct utterances of holy desire, He clearly hears and understands. The sighs, groans and sobs of true penitence have a meaning in His ear. The prayers of the sin-hardened Indian girls, offered in their rude native tongue, were dearer to Him than the most elegant liturgical prayers, in English, Latin or Greek, uttered, in solemn tones, by unfeeling hearts.

"Vainly we offer each ample oblation;
Vainly with gifts would His favor procure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."
J. B. J.

CIVILIZATION THE IMMEDIATE FRUIT OF CHRISTIANITY; AS SEEN IN CHRISTIAN MISSIONS.

An important principle is prominently presented in Bowen's Central Africa; a principle which has its counterpart in that which lies at the foundation of the discussions as to modes of prosecuting Christian Missions, now agitating the two great Missionary organizations of the Northern States.

In the earliest history of the Burman Mission, the first Foreign Mission of the Baptists of this country, some difference of opinion appeared between Judson and his successively arriving

Missionary associates, as to the *proportion of time* that should be given to the primary work of preaching, and to the secondary work of translating, preparing books, and teaching the people, especially the young, in schools. All seemed agreed that preaching was the first duty; since it is that which is the appointed means to lead men to conversion. Yet the other labor, that of education, must immediately follow; since the duty of searching the Scriptures is binding on all disciples of Christ, and essential to Christian growth in grace and knowledge; a duty which cannot be performed without education. From that time the question, as to the proportionate time which should be given to these two departments of Missionary work, has occupied the thoughts of the friends of Missions, both in England and Scotland, and among different denominations of Christians in America.

The important principle brought out by Bro. Bowen, in giving his reasons for leaving the barbarous tribes on the coast of Africa and penetrating to the more civilized tribes of the interior, is a somewhat new and very important one; and has an important bearing on the controversy now existing between the Missionaries of the American Board of Commissioners for Foreign Missions, and the American Baptist Missionary Union, and their brethren at home. Bro. Bowen argued that the more advanced in civilization a people were, the greater would be their felt want of true religion revealed from heaven, and the better prepared their minds for receiving it. Hence he felt *bound* to go *first* to the most enlightened portions of Africa.

There can be little doubt that the apostles of Christ, and his early ministers, pursued this course. It is true that Peter seems to have gone East to Babylon; Paul spent three years in Arabia, and the baptised Ethiopian went into some portion of Central

Africa, bearing the gospel. But if success followed these efforts they were not deemed worthy of record in the inspired narratives. The labors of Paul among the intelligent Greeks and Romans are those specially preserved for our instruction. The Epistles even, which are given as our inspired guide, are addressed chiefly to the churches gathered in the cities which were the home of the most advanced in mental culture at that day. This clearly indicates that the gospel, while it is for all men, shows its power most in a people whose minds have exhausted all worldly knowledge and schemes of improvement, and who have a hungering and thirsting after a righteousness beyond that of human thought and effort.

This is a subject of the greatest importance to be practically considered in directing our energies in the Missionary work. Connected with it is the consideration of the question, how far should Missionaries spend their time and efforts, in schools and the preparation of books, to give to converted heathen an added culture and a better preparation to retain and advance gospel truth. Should any one who has had the leisure to follow up the discussions on this subject, and who has a facility in digesting results arrived at, give a series of articles on this latter topic, it could hardly fail to be of great practical service.

G. W. S.

OBJECTIONS TO MISSIONS.

There are too many painful separations between parents and children.

There are parents who will say, I cannot give up my child to labor for God in a heathen land, and there are children who say, we can not leave our parents; as if God had authorized either to refuse to make the sacrifice.

Christian parent—you say, you cannot give up your child. Christian child—you say, you cannot give up your parent. Well, cling to each other,

but remember, God can in judgment take the parent from the child, or the child from the parent. *Death* can make a separation, a solemn separation between you.

Parent, you say you love your child—let me ask, do you love your child more than *God loved his son*? No. Yet God gave up that son to come on a mission of love to our ruined race.

Child—you say you love your parent—let me ask, do you love your parent more than *Christ loved his Father*? No. Yet Christ left his Father and came down into our world, to show us the way to heaven.

O Christian parent—if *God* could give up a child for you, can you not give up a child for God?

O Christian child—if *Christ* could leave his Father for you, can you not leave your parent for Christ?

Whenever you think of your affection for each other, remember God's love to his Son and Christ's love to his Father.

But some will ask, if any young persons desire to become missionaries, and their parents are opposed to it, what must they do? We reply, they must not confer with flesh and blood, but do what they feel to be duty in the sight of God. No parent has the right to hinder a child from being useful, in the cause of his Divine Master, and no child has the right to plead a parent's wishes as a reason for not being useful.

We are asked further, are not children commanded to obey their parents? We reply: yes, and subjects too are commanded to obey their rulers, yet Daniel refused to obey an earthly king. Was *Daniel* wrong? By no means. Why was he not wrong? Because what his king *on earth* commanded, was opposed to what his king *in heaven* commanded. No subject is commanded to obey his king, when the commandments of that king are opposed to the commandments of the "*King of Kings*," and no child is commanded to obey a parent, when the commands of that pa-

rent are opposed to the orders of his "*Father in heaven*." In matters pertaining to the kingdom of God, we are to know no one after the flesh, but obey God rather than man.

Some parents will sometimes say, that they love their children too much to give them up for the work of missions, and some children will say, that they love their parents too much to leave them.

By remarks like these, there is an insinuation that those parents who give up their children, and those children who give up their parents, have not for each other proper affection. Now, we ask, does the history of missionaries, *generally*, prove that their parents love *them* less, or that they love their *parents* less than others?

Parents of missionaries, *before* giving up their children, have proved themselves to be among the kindest of parents; and missionaries, before leaving their parents, have proved themselves to be among the most dutiful of children.

It is ungenerous for those *parents*, who will not make a sacrifice for Christ, to say that others who make the sacrifice, do not love their *children* aright.—It is ungenerous for those *children* who will not make a sacrifice for Christ, to say that others, who make the sacrifice, do not love their *parents* aright.

Christian parent—christian child—remember that it is not because they love each other less, but because they love the cause of God more.

When the missionary has bidden adieu to the country that gave him birth, and when the parent has given him up to his work, they have not parted with the social feelings of their nature. Their hearts are still the seat of emotions of the most tender kind.

Whatever may be said about the separation between parents and children, we should remember that the Redeemer has said: "He that loveth father or mother more than me, is not worthy of

me, and he that loveth son or daughter, more than me, is not worthy of me."

B. W. W.

Blackville, South Carolina.

A QUERY.

A young East Indian was once warned "to flee from the wrath to come," and told that by every moment's delay, he was risking his eternal well-being. "Then why," said he carelessly, "if we are exposed to so fearful a fate, and you and your ancestors knew it all the time, and had the remedy in your hands, why have you suffered so many generations to perish, before taking a single step towards our rescue. How could you see us go down to eternal burnings, and neither tell us our danger, nor help us to fly. How can you believe what your sacred books say, that Jesus died *for all*, and yet never tell us of his love, nor invite us to partake its benefits.—No, no! it *cannot be true*, or you would not have been thus inconsistent." And he turned away, utterly faithless of what the missionary had told him, and proof against the most solemn warnings, *because of the indifference that christians had shown for the last command of their Lord.*

Fellow christian of this favored age, this happiest land on which the sun ever shines, should that poor idolater perish at last, at whose hands will his blood be required? Are *we* guiltless of the death of that precious soul? We profess to believe that the heathen are perishing, that in the gospel is found the only remedy. Do our *lives*, our *prayers*, our *contributions* verify what we say? Might not tens of millions of dying heathen say to us, to-day, "It cannot be true that we are hasting to eternal death, or you would not sit with folded arms and lend no helping hand to snatch us from the yawning abyss that is threatening every moment to engulf us. You do not believe that Jesus *meant* as well as said, "Go into all the

world and preach the gospel to every creature," or you *could* not prefer your own worldly ease to obedience to the last solemn command of One who died to save you—and the soul cannot be worth so much, or you would make some small sacrifice to save it from everlasting destruction."

Dear friends, these are very solemn thoughts; would to God they might be sounded day and night in our ears and in our hearts, and awaken in our lives answering deeds of earnest, systematic, whole-souled effort for the spread of the gospel throughout our earth. That thus avarice, the bane of the church, and covetousness, which the word of God declares to be idolatry, and sloth, and pride, and love of ease, and desire of worldly honors and applause, might be swept as with the besom of destruction from the church of Jesus Christ! Then would his glorious name, now so dishonored and despised, become the watchword on the walls of Zion, and his disciples exemplifying the religion they profess, by their holy lives, there would be daily added unto the church of such as shall be saved; every breeze would come to us freighted with the glad tidings of the heathen turning from their idols, and each letter from our far-off missionaries be but continued songs of rejoicing and praise for the wonders wrought by their instrumentality.

F. G. R. D.

Charlottesville, Va., March 1857.

A REMARKABLE BAPTISMAL SCENE.

We extract the statement below from a biographical sketch of the Rev. Thos. Baldwin, D. D., by Rev. Daniel Cheesman.

"The second Lord's day after I was ordained, I was called to baptize a female friend. When we came up out of the water, Mrs. S. M. of Enfield, being present, said, 'See here is water; what doth hinder that I should be bapti-

zed?' I replied, 'If thou believest with all thine heart thou mayest.' She immediately answered, 'I believe that Jesus is the Christ, the Son of God.' The members of the church being chiefly present, collected together, and she gave a satisfactory account of a work of grace upon her heart. And we went both down into the water, and I baptized her. As we ascended the bank of the river, a young man observed, that he could not go away without offering himself as a candidate for baptism.—The church consented to hear the reason of his hope. His relation proving satisfactory, he also was baptized; and as we were about to leave the water, another female offered herself, but her relation not being satisfactory, and she being a stranger, her baptism was deferred to a further opportunity."

THE LORD'S DAY.

In the last number of the Commission, we attempted to exhibit the authority for the sanctification of the Lord's day, and to show that, to its *proper* observance, it is necessary that the Churches, as such, shall meet together every Lord's day for religious services. We propose, in this article, to present for consideration some of the advantages of such a sanctification of the day.

1. It is indispensable to the cultivation of that Christian fellowship which Church members should feel towards each other.

Christian fellowship depends upon acquaintance. We must know one before we can love him as a brother. It is true that we may, in some cases, come to entertain a very high regard and tender affection for individuals of whom we have no personal knowledge. From the reports of those who do know them, we may learn that they are exemplary Christians. Our confidence may be given, and our love fixed upon them. But in such instances even, a personal acquaintance, the free inter-

change of thought and feeling upon religious subjects, and co-operation in the performance of Christian duty, would greatly strengthen and intensify our attachments. Where men live in the same community, however, they are less likely to arrive at a knowledge of each other's characters through such sources of information than when they live apart. Under such circumstances we know but little of our brethren except from personal association. Persons thus situated are likely, too, to be thrown into business relations, which, developing, as they do, the most unlovely traits of character, bringing into active exercise the *selfish* feelings of human nature, and, not unfrequently placing men in positions where their interests appear antagonistic, are likely to produce indifference, if not positive alienation. The least that can be expected to result from such associations is that members of the Church shall come to regard each other merely as *men*—not as *brethren*. It is, alas, but too true that religious principle has so little influence with the majority of Church members, as not to be very manifest in their ordinary business transactions. The intercourse of such as are in habits of social intimacy, while it may strengthen friendship, is not likely to add very much to the *religious* affection. It is well known, that even in religious families, there is very little of religious conversation, still less of devotional service at social gatherings, whether large or small. Besides, the habits of society preclude this kind of intercourse between those members of a Church who occupy different grades in society. They never visit each other as friends—and they often could not, with any propriety. Such intercourse would not be pleasant, or profitable. There are different degrees of refinement, and diversities of tastes and pursuits that unfit the different classes of society for meeting as equals in the ordinary associations of life.

It thus comes to pass, that, in the majority of Churches, the members know but little of each other, and not unfrequently, what they do know is rather calculated to chill their religious affection, or positively to alienate them, than to cause them to love as brethren. Now, how can this evil be remedied. Manifestly, it can only be done by their *meeting together frequently as brethren*. When thus assembled they are all equals. The rich and the poor, the bond and the free, the young and the aged stand upon the same level. These distinctions enter not into the relation. *They are all one in Christ*. But to enable them to become acquainted with each other, they must meet frequently. They must come together too, without the restraints imposed by other relations, and the overshadowing influence of those who are not of them. Let the largest of our city Churches appropriate a suitable portion of each Lord's day to such a meeting of the members for mutual edification, and the cultivation of mutual acquaintance, and let them persevere, with a right spirit and proper exertion, to induce the members to attend and profit by these sacred assemblings; they soon would find themselves knit together in heart as they have never been, and as, without some such process, they never will be.

2. Such a sanctification of the Lord's day is indispensable to the fulfilment by a Church, of the design of its organization as a society for the mutual edification and comfort of the brotherhood.

That such is one design of the Church relation, no one can doubt who has paid any attention to the teaching of God's word upon the subject. We cannot pause to quote texts. We take it for granted that it will be admitted. But, to what extent is this result attained under present circumstances? We need not press this question regarding Churches which meet but once or twice a month. It is perfectly obvious

that these can exert such an influence to a very limited extent only. How is it with those that meet every Sabbath? There are some few in which a number of the members spend an hour, or two, Lord's day morning in Bible classes. The members of each of these classes may, and doubtless do, aid each other in acquiring a knowledge of the word of God. But, do they *feel that this is the effect of Church relation*? Would they not quite as willingly admit *one not a Christian* to the full participation of the privileges of the Bible class as *one of their brethren*? And again, how much is done by these classes to cultivate the *devotional* feelings, and to elicit, and bring into practical use, the capacities of the members of the Church? Something is gained by this arrangement in making the members acquainted with each other. But the acquaintance is not general. It is limited, to a considerable extent, to members of the same class. We would not be thought to *undervalue* the Bible class. We deem it a most useful agency. *But it can never take the place of the Church meeting for the purposes of mutual edification*. What shall we say of those Churches where there are no Bible classes, and of the other Sabbath services where there are? The members of the Church take their seats in the house of God. They listen to a sermon, and other exercises of the occasion. They are *mere recipients*. They confer no benefits upon others, they receive none, except from the preacher. How then can they *make increase of the body unto the edifying of itself in love*?

But let us suppose that a Church, as such, came together every Lord's day: that they met as brethren, for free Christian intercourse, and mutual exhortation of prayer: that they told their sorrows and their joys, that they, together, studied the word, and engaged in the worship of God, who does not see that their mutual influence would be most beneficial, and their hearts

would glow with love one for another? Our communion seasons may serve as an illustration. True, they are generally very *formal* meetings. The brethren are, still, mere recipients of the minister. But they meet as brethren. And what Christian but has felt his bosom swell with a stronger affection for his fellow members because he has thus met them? Take a better illustration,—the social prayer meeting: not that stiff, lifeless thing which is sometimes called a prayer meeting, where every one seems afraid to breathe, where a few verses are sung and a few prayers are made, as if all life were nearly extinct; but the social prayer meeting, where brethren meet to converse, and sing, and exhort, and pray, because they love to do it. Did you ever attend such a meeting? Then are you prepared to appreciate, in some degree, the importance of the influence for which we plead.

3. By no other means shall we ever bring the great body of the Church members to efficient Christian activity. The complaint every where is, "A few of us have to do all that is done." A fact so universal must originate in some cause of equal prevalence. To what is it to be attributed? Not to the absence of religious principle surely, or else our Churches are most awfully corrupt: a mass of living death. But no one believes that all who take no active part in the efforts of the Churches are hypocrites, or self-deceived. They are, a large proportion of them, sincere Christians. Not to the want of fidelity and thoroughness in the instructions of the pulpit. There is, doubtless, in many cases, a lamentable deficiency here. But the evil of which we speak, while it may be less extensive under such circumstances, still prevails where the pulpit is able and faithful. Not to the inveteracy of depravity, and the power of worldly associations. For, in every true Christian, the power of depravity has been broken; and instances are not

wanting where those, whose worldly associations are most unfavorable, are among the most active and useful Christians. Not to the want of power in the motives to Christian activity to stir the utmost depths of the heart. These are omnipotent by the grace of God. Not to any thing in the nature of the relation that renders the Church unfavorable to the development of individual activity. On the contrary, this relation demands the earnest, personal labor of each member, and was instituted for the very purpose of securing it. Where then shall we find a cause so prevalent, and of sufficient power to account for this lamented inefficiency and negligence of our brethren? Permit us to ask another question just here. In every Church, are not those the most active and liberal who associate most frequently and freely *as brethren*? How is it in other societies. Do not these find it necessary to require frequent meetings in order to efficiency? Has ever a Division of the Sons of Temperance flourished, whose members were not punctual in attendance at the Division Rooms? Has one ever declined in which neglect in this particular was not the first step in the downward path?

To secure activity they must have something to do, and they must realize that no one else can do it for them. But how will you make the Church member feel that he, as such, has any thing to do, so long as you throw the relation itself into the back ground, and bring it forward only for what is usually called "Church business"—to hear the register called, to expel, if need be, disorderly members, once a year, or once in ten years to vote to appoint a committee to secure a pastor? One is very apt to feel that these things can be done as well without him as with him. But let us suppose that the Church convened every Lord's day, that the meeting was one of free Christian confidence and mutual aid, that brethren

come together to seek and to give spiritual instruction and comfort, and to unite in contributions, prayers and efforts for the advancement of the cause of Christ. The whole aspect of the case would then be changed. As a general fact, every one would feel that he had something to do at such a meeting: good to be either received or imparted, which would fail if he were not there. And then too, the additional motive of *love to the meeting* would tend to draw all together. It would be such a feast to their souls that they would not, willingly, be deprived of it.

Such a hallowing of the Lord's day would be a great means of preventing Christians from falling into sin, and thus take away occasions for Church censure; and it would also greatly facilitate the discipline of the Church, when it became necessary to enforce it.

If what has been advanced in the preceding sections of this article be true, there needs nothing more to prove the first part of this proposition. Whatsoever tends to strengthen the piety of the Christian is a preservative from sin. But the aspect of the subject to which we wish now to draw attention is, *the effect of frequent and intimate intercourse in making one cautious not to offend—or where offence is committed, ready to atone.* In the family circle how potent is this influence. How many children are saved from ruin by the thought, that what they are tempted to do would offend a father, would pain the heart of a loved mother. And how often are feelings excited and words said, which, if the parties saw each other occasionally only, would result in alienation, perhaps open feud, but which only ripple for a moment the surface of domestic life. Persons who are frequently and intimately associated cannot be indifferent to the feelings and wishes of each other. Nor can they be otherwise than anxious for

the removal of any causes of unpleasantness which may arise.

By cultivating a *love for the Church*, such association would dispose the members to regard her character, her interests, and the sacredness of her fellowship. Thus, whenever it became necessary for the purity of the body to exclude an unworthy member, there would be the presence of a strong personal feeling to counteract the desire to sustain a relative, or friend—a cause of no little perplexity, and not a few heart-burnings in the discipline of the Church. Moreover, by such habitual association, the character of the members would be better understood, and there would be less liability to diversity of opinion, or doubt, as to the course proper to be pursued in any case.

5. The practice of meeting every Lord's day, would remove the principal difficulty, in our country and village Churches of keeping up Sabbath schools.

Now, two obstacles, in many cases inseparable, present themselves. 1st. The want of teachers. 2nd. The irregularity of attendance of both teachers and scholars, principally the former. Both these obstacles result from the common habit of going to different places of meeting on Lord's day. Preaching is had, probably, but once a month at any one Church. There are, however, others near enough to be attended. The congregations, Church members and all, go to several of these, as proximity or other circumstances incline them. When you ask a gentleman or lady to take a class in the Sabbath School, they feel a repugnance to doing so, *because they must surrender the liberty of going to meeting.* You may reason and expostulate, but you have against you the habits of the whole community, and especially the *example of the older and most influential Church members.* The children and youth are subject to the same influence. *They feel that it is hard for them to be required to go to the same place every*

Lord's day, when no body but a few teachers do so. They want to go with father and mother, and the young gentlemen and ladies to this, or the other Church.

Now the very fact that their parents meet, at their own place of worship every Lord's day, would remove this difficulty. If they thus met as Christians to worship God, they would of course have no unwillingness, from the source now referred to, to engage in teaching. Moreover, this habit of coming together every Lord's day, would induce the bringing of their families with them. Thus the habits of the young would be favorable to the success of the Sabbath School.

Another influence that operates against the Sabbath School is the indifference manifested by the majority of Church members. It discourages both teachers and pupils, and causes a general depreciation of the institution. But if the Churches met every Lord's day, each at its own place of worship, the countenance of the whole Church would be secured. Every pious and intelligent member would soon become deeply interested for the school:—yea, the whole Church would become a part of one general Sabbath School. Either as teachers or as learners, all would be engaged. New life would be imparted to the work of religious instruction. The hearts of Christians would be refreshed. They would grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The Lord's day to them would be a sacred festival, and the "meeting house" a consecrated spot.

We might enumerate many other advantages to result from copying the example of the Apostolic Churches in this matter, but our space will allow of the introduction of only one more.

6. It would tend to furnish an adequate supply of ministers. Whatever deepens the piety, and increases the sense of personal responsibility of the

members of our Churches, must tend to this result. Such, we have seen, would be the effects of a proper hallowing of the Lord's day. But the point we now make, has respect to the influence of such meetings in calling into exercise the *gifts* of the members. Instruction, exhortation, prayer and other services would be indispensable to, and a necessary consequence of this practice. Thus there would be afforded the very kind of opportunities which are needed to develop the capacities of the younger members, and there would also be strong inducements to the older members, and especially to the pastor, to endeavor to cause them to make use of these opportunities. It would be to them a relief, and also a great satisfaction, to have these young brethren take off their hands, a part of the services. The meetings would recur often enough to bring forward quite a number, without giving to any one a prominence too great, or risking the beneficial effects altogether upon the efforts of the inexperienced.

We think it cannot be doubted, that in this way many would be led to preach, who as things now stand, would never think of it: and as little, that the effect of such a training in the Churches, upon the ministerial character of all who entered upon this holy calling would be most beneficial.

P.

ON THE MEANS OF REGENERATING AFRICA.

The barbarous negro of Africa, and the enlightened white man of America, are endowed with a common human nature. Although in different degrees of development, they both have the same good and evil propensities, the same hopes and fears, the same instinctive religious yearnings, and the same capabilities. It follows then that the gospel is adapted to both. The veriest savage on earth is not too unhuman to

be capable of conversion. If *a priori* reasoning on this point were not sufficient to convince us, the fact is manifest in the success of missionaries among the Hottentots. No Christian will deny that men may be converted without civilization, or that whole communities of barbarians might become at least nominally Christian, like the civilized nations of Europe and America.

But our designs and hopes in regard to Africa are not simply to bring as many individuals as possible to the knowledge of Christ. We desire to establish the gospel in the hearts and minds and social life of the people, so that truth and righteousness may remain and flourish among them without the instrumentality of foreign missionaries. This cannot be done without civilization. To establish the gospel among any people, they must have Bibles, and therefore must have the art to make them or the money to buy them. They must read the Bible, and this implies instruction. They must have competent native pastors, and this implies several things which cannot exist without a degree of civilization.

Suppose now that all the people of Africa were converted to-day, and left to-morrow to perpetuate their Christianity without foreign assistance. In a few generations they would sink to a level with the Christians of Abyssinia, as unconverted, as superstitious, and as vicious as the very heathen themselves. The great Roman apostasy was only the natural result of that superstition and that ignorance of the Bible, which were inevitably connected with the social state of the people in the first ages of Christianity. While it is the glory of the gospel that the weakest reasonable creature can perceive its essential truths sufficiently to be sanctified and saved, it is nevertheless true that the gospel cannot be divorced from the written word, as it must be among illiterate barbarians. To diffuse a good

degree of mental culture among the people, though a secondary object, is really and necessarily one part of the missionary work in Africa; and he that expects to evangelize the country without civilization, will find like Xavier in the East, and the Jesuits in South America, and the priests in Congo, that his labors will end in disappointment. It has indeed an appearance of simple, energetic faith, to affirm that the gospel alone is sufficient to evangelize the barbarous nations. So it had an appearance of great piety when the Cynic saints of antiquity abjured society in order to spend their days in desert ravines, or mountain caves, or on the tops of pillars. But the experience and the sober sense of mankind, will always decide that true faith and true piety are inseparable from a due regard both to the body and the soul, and to the mental as well as the moral nature of man. The gospel was never intended to feed and clothe us; or to instruct us in reading, writing and printing; or in grammar, history, geography, and other things necessary to a correct understanding of the Bible. Yet without food and clothing, and several branches of secular knowledge, the Bible and the gospel cannot exist in any country.

It is not the fact that the gospel exists, nor yet the mere preaching of the gospel that converts the soul. In the parable of the sower, the good-ground hearer, the only one who is saved, is "he that heareth the word and understandeth it." Now, in all countries, if the influence of false religion, if mental pride or mental barbarism, or anything else, should seal up a man's heart and prevent his understanding the gospel, that man will be lost. One of the great reasons why the gospel has so little effect in barbarous countries, is found in the fact that the barbarism of the people seals up their hearts and prevents their understanding the necessity and fitness of Christ

as the only sacrifice, and the only mediator by whom they must be saved. The savage may be converted if he can be brought to understand these truths. Yet we have always found that, comparatively, very few can be brought to understand the gospel, and the conversion of these partakers of the general imbecility of their barbarous souls. The duty of preparing the hearts of individuals, and of course of communities, as a discreet farmer prepares his soil by the removal of stones and thorns, is taught in the parable of the sower just mentioned. The preaching of the word is one, and a chief, means of preparing the heart; but every bodily and mental advantage which enables a man to understand the gospel, is an auxiliary. Since God is pleased to work by consistent means, it is doubtless owing in part to natural causes, that some whole families in our own country are religious, from generation to generation, while not a single member of other families has ever been known to be a Christian. In like manner it is owing in part to natural causes, that Christianity flourishes wherever it is planted in its purity, in civilized countries, while it either degenerates into contemptible superstition or becomes extinct among barbarous tribes.

We may learn a great practical lesson, by observing God's own method of proceeding. All his providences from Adam until now, have been ordered not only to secure the salvation of individual souls, but to prepare the minds of men for the establishment and perpetuation of the pure gospel throughout the earth. It was not without a cause deeply laid in the nature of things, that the coming of Christ was delayed for four or five thousand years. This delay was necessary to the establishment of the gospel, unless God should choose to dissolve the connection which he had established between the human intellect and affections, and the means which he had or-

dained to impress and govern the human race. To state the whole matter briefly, the promises of a Saviour to Adam and to Abraham; the patriarchal doctrines of sacrifices and mediation; the doctrines and rites of the Mosaic dispensation; the varied fortunes of the Israelites and Jews; the wide diffusion of the Greek language by the mad adventures of Alexander; the wars and conquests of Rome, and in short, the history of the whole world, were only one harmonious scheme of divine providence moving irresistibly forward to make ready a people prepared for the Lord Jesus, when at last in the fulness of times he should make his appearance on earth. The preaching of John was a necessary precedent to the ministry of Christ, and his ministry laid the foundation of the great success which attended the preaching of the Apostles. But the work of preparation, consistently with the laws of the human mind, was not yet accomplished. Without abandoning the plan of divine government over man, the gospel could not yet eradicate superstition and establish itself in its purity over the earth. The great Apostacy, the long conflict between the true Church and anti-Christ; the revival of letters and science; the great but still defective reformation of the sixteenth century; the extension of geographical knowledge; the American revolution; the recent going forth of the missionary spirit, and the labors which we are now performing, are all indispensable links in that chain of providence which is to fill the whole earth with the knowledge of God. Observe, then, that in every step of these providences, the Almighty and All-wise himself, has proceeded in exact accordance with the whole nature of man, and let us learn that we, too, must proceed in the same manner, if we desire to be good ministers of Jesus Christ. Evangelization is our great first object, because the soul is

more than the body; but evangelization involves civilization, both as cause and effect, because the body, the intellect, and the affections of man, are so inseparably united, as to act and react upon each other, both for good and for evil.

* * * * *

What then shall Christians of this favored age attempt to do for Africa? The same that we are now attempting. Give the people missionaries, give them the power to perpetuate the gospel amongst them—or in one word, civilization. It is not wise, however, to commit the too common mistake of supposing that our form of civilization is the exemplar for the whole earth. It is not the best form for ourselves, and is not adapted to Africa at all. The climate and the moral and mental constitution of the people, are unanimous in demanding an African civilization for Africa; such as that which the people of the interior have already originated, and which only needs to be developed on its own basis, in conjunction with pure Christianity. Too many persons seem to regard the English language as a sort of second gospel to mankind; and in some parts of Africa they have absolutely cursed the people by means of English schools. Too many appear to think that African civilization ought to leap into full grown existence, as if by miracle, and they are not willing for the negroes to grow up into civilization, as well as other people have done, by the natural and slow development of civilizing forces. Hence, they either deny that the present gradual progress of the Africans will ever elevate them to the estate of civilized men, or else they become careless in their labors for Africa, because they shall not live to see the final result. To be the true friends of Africa, we must agree to labor patiently, and almost unrequited. Every attempt to force our full grown civilization upon barbarians, serves only to stupify and

paralyze them by exhibitions of skill which they can neither understand nor imitate. By this means they are not stimulated to action, but become discouraged. The wise instructor of Africa is content to begin with the elements of knowledge, both religious and secular; and he continues his course by attempting a diffusion of such principles of Christianity, science, art, and social improvement as the people can appreciate and reduce to practice.

The missionary work, and the only duty of missionaries, as such, is the preaching of the gospel, and the planting and training of churches. The duties of this single calling are sufficient to fill the hands of any laborer. After all, the missionary is a man, no less than a minister; and, as a man, he cannot avoid feeling an interest in everything pertaining to the physical, mental, or moral improvement of mankind. He must not be a school-master for the heathen, but if he is wise, he will do all that he consistently can for the promotion of such schools as are adapted to the condition and wants of the people. He cannot instruct them in the arts of the blacksmith, the carpenter, the mason, &c., but he will desire them to have that degree of instruction in every art which is necessary to their present improvement. He may not turn merchant among them, but he will rejoice at the extension of commerce, as one of the great means of civilization. In like manner, missionary societies cannot become the patrons and supporters of anything which is not directly a part of the missionaries' work; but, if need be, they may render any kind of assistance to school-teachers, mechanics, and traders, which may be consistent with the design for which missionary societies were created.—*Bowen's Central Africa.*



Our Missions.

CANTON—CHINA.

Letter of Rev. C. W. Gaillard.

MACAO, January 13, 1857.

REV. J. B. TAYLOR:

Dear Brother,—Bro. Graves wrote you by an extra mail, the 29th of December, and I sent my report as Treasurer, by the same mail. I inclose by this mail a duplicate report. I suppose that brother Graves told you the factories at Canton were all burned, except one house, and that our Lun-Heng Ki Chapel is also burned.

The day that the factories were burned, the English Admiral told the foreigners that they should be paid for all that they lost by the fire. Very few of the houses in the factories are owned by foreigners. But they have been repaired and rebuilt by them at a great expense. One man has spent ten thousand dollars in this way. And this I suppose is the title we have on Lun-Heng Ki Chapel. I hear that the factory wall is to be extended so as to include the street on which our chapel stands, so that we will lose all unless we can recover what was paid to the Northern Board for it. And, if you wish us to present a bill for damages, please send us the papers. The American difficulty with China, is only temporarily settled, as I learn from a letter written by Dr. Parker, to America, in which he says that the Chinese government has not yet given satisfaction, and has no disposition to do so, and that our government has not a sufficient force here to compel the Chinese to abide by the treaty. From this letter it is supposed that Dr. Parker has written home for more troops. * * *

The English are not doing any thing except to defend themselves before Canton city, and throw a few shells into the city occasionally. This is all that they can do with the present force.—

They are expecting more force in a few weeks. But it will be more than a month before they will have a force sufficient to advance. The people of Hong Kong, both native and foreign, are feeling very uneasy, as the Chinese are determined to destroy that place if they can. Macao is still quiet, though some expect a disturbance. The governor of Canton has issued an edict, commanding all Chinese in the employ of foreigners to leave their employers, both in Hong Kong and Macao. Many in Hong Kong, and some in Macao, have obeyed the edict. The governor of Macao has remonstrated against the edict as relating to servants in Macao; and report says that it has since been modified. Another edict has been issued, forbidding provisions being brought to Macao or Hong Kong; and we are beginning to feel the effects of this in the price of provisions.

One of the river steamers was taken, a few days since, by the passengers, who were Chinese soldiers in disguise. They killed the captain and most of the crew, and burned the steamer. There is no prospect, so far as we can see, of a speedy termination of the war. We are trying to rent a chapel here, but have not secured one yet. We have not been, however, altogether idle. We have distributed some books in the shops, and I have frequently sat on the road-side with a bundle of books, and given to those who pass by, talking to all who had time to hear. I hope we may do some good here while we remain; and the souls of these people are worth as much as those in Canton.—There are many thousands of Chinese in Macao.

ANNUAL REPORT FOR 1856.

We had regular preaching in our chapel eight times a week till the 23rd of October, at which time the war began, and preaching ceased. Our congregations varied from 50 to 150.

BOOK DISTRIBUTION.

We distributed up to October 23rd of

whole Testaments, 391 copies, of Luke, John, Acts and Romans, in single copies, 7,880. Total of Scriptures distributed 8,271 copies—534,160 pages. Of Tracts, we have distributed up to Oct. 23rd, 56,760 copies—731,820 pages. Total of Scriptures and Tracts, 65,031 copies—1,265,980 pages. These have been widely circulated: our chapel being on a street where thousands of people pass every day, many of whom come from the country, a distance of 3 or 400 miles. We have visited many of the towns around Canton, distant from three to twenty miles, given them books, and told them of the Saviour of the world. We have supplied several ships of emigrants to South America and other places.

We have been twice into the interior and given books to many thousands who had not before heard the words of eternal life. In all of these towns, the common people heard us gladly, and received our books thankfully. Twice we were in the presence of high officers, who treated us with much respect.—Twice we came in contact with some under officials, who at first manifested a disposition to insult us. But we met with far better treatment than we had any reason to expect, or any idea of receiving when we started out. And we have great cause to thank God, that he directed our steps to so many thousands who had never heard of the gospel, and may never again see the living teacher. But they love the word of God, and we hope that at least some of them will receive the Spirit of God, and that they may, at the last day, be found among the saved.

I hope that the political strifes at home, and the more inviting field of Africa, will not cause China to be forgotten. I hope to hear before long that another young man has been appointed to Canton. If we can not see ten coming at a time, we will be glad to see them coming one at a time. I hope you

continue to remember China at the throne of grace. Pray for us.

Yours in Christ,
C. W. GAILLARD.

SHANGHAI.

Journal of Rev. A. B. Cubaniss.

NA-ZING.

Nov. 5.—Came this morning to Na-Zing on the grand canal. This is a village of forty or fifty thousand inhabitants, and seems to have a brisk trade. Most of the persons we conversed with here, had never seen a foreigner before. We went out morning and evening and distributed a large number of books. As the crowds were so large, and the people so anxious to get a good look at the foreigners, we could not get their attention when we attempted to preach. We had, therefore, to content ourselves with the distribution of books. Passing a physician's office, he would have us walk in and sit awhile. In conversing with him, I learned he had been to Shanghai, and had heard the gospel. In the afternoon, I met with a man on the street who wished to know where my boat was, so that he could call on me. When I returned, I found him waiting on the bank. He proved to be a literary man, who had never seen foreigners before; but had gotten hold of some of their books, with which he was so well pleased he desired to obtain more. After a long conversation about our doctrine, &c., we gave him a good supply of books. Late in the afternoon we came out into the grand canal and steered towards the mountains. About night we drew up at a village where we preached to the people.

I should have mentioned, that as soon as we crossed the lake, we entered Cheh-Kiang province. A province corresponding to one of our States in America.

Grand Canal and Chinese Commerce.

November 6th.—We found the grand canal as wide as an ordinary navigable

river, and sufficiently deep to be navigated by ordinary sized steam-boats. We were constantly meeting immense rafts of timber and bamboo, as well as junks without number, sailing along with a plenty of sea room. I do not believe there is any country on the globe which has such an internal commerce as China, nor such water facilities for carrying it on. Their canals intersect this immense plain nearly as thickly as roads in America. After seeing their grand canal, I should be ashamed to tell the Chinese that we call the *ditch* which runs from Albany to Buffalo in New York a *grand canal*.

The more we see and learn of the interior of the country, the better we are convinced that the estimates which have been given of the population of China have not been exaggerated. It is like an immense beehive which has never swarmed, but has kept its annual brood in the same old stand till they are treading on, and passing over each other. In such a country you are at no loss for people to preach to. Go where you will, and you will soon have a crowd around you. Our custom has been, to get out and walk occasionally on the bank, with some tracts in our hands, till we came to a village, where we would talk to the people. This morning we entered a village, the inhabitants of which informed us they had never seen a foreigner before. We preached to them a strange doctrine of course. I was surprised to find here a Buddhist priest who was a practising physician. About Shanghai they never engage in anything but what pertains to their priestly office for a support. I learn, however, they sometimes depart from that custom in this Province. I complimented him, by saying, I was glad to find he was engaged in some useful and honest employment for a support, and gave him a testament with the request that he would read it carefully.

About 12 o'clock, came to another

village, where we preached and distributed books.

Preach and distribute books in a large walled town.

In the afternoon reached the military guard-house near to *Hu-Chau*. Being hailed by the guard, our boatmen replied they had foreign preachers of Jesus' doctrine on board. "All right—pass on—they have been here before," was the reply; alluding to other missionaries, who had been here. We were glad to find "foreign preacher of Jesus' doctrine" such a good passport, and as soon as we came near one of the gates, taking a good supply of books, we left Mrs. Cabaniss on the boat, and started into the town. While distributing our books, the boys would sometimes crowd up with too much noise. I would then look sternly at them, saying, "You must be barbarians—you surely cannot be Chinese! since Chinese understand the rules of politeness." At this they would quiet down as if they were somewhat ashamed. By this means I governed them much more easily than a rowdy set of boys could be governed in the United States. "Strange people indeed!" thought I, "who will not change color at being called, or even proved liar, yet cannot bear to be told you do not understand the rules of politeness."

Returning to our boat, we moved round to the south gate where we anchored for the night. We saw a number of the Emperor's large grain junks lying along the canal and rapidly going to decay. One half of the taxes from this plain is yearly paid in rice, which was formerly carried to Peking, in these junks, by the grand canal. Ever since the Insurgents took possession of the town, where the canal crosses the Yangtze Kiang river, these junks have been useless.

November 7th.—This morning before breakfast, I walked in at the south gate and my attention was soon arrested by

the number and size of the monumental arches which spanned the street. In the distance of a few hundred yards I counted nineteen, all richly carved according to Chinese ideas. These monuments are generally erected to the memory of "chaste widows" who refuse to marry a second time, and by devotion to their children bring up a useful and respectable family. Whether it is because such cases are so rare, that the Chinese think they deserve a monument, I have not learned.

As we found this part of the city intersected with canals, we concluded to go inside with our boats. Passing under the wall at the water-gate, we were hailed by the guard, and gave the same answer as at the first guard-house.—They replied, "go on, go on,—been here before." We found here a sort of Venice, where canals take the place of streets, with much convenience to this aquatic people.

Drawing up to the side-walk, we landed with a good supply of books. Finding the crowd uncomfortably dense, we separated for convenience. Mr. Crawford and Wong going into the city temple to preach, while I went off to distribute books. I passed several bookstores and left a number of volumes at each, requesting the proprietors to distribute them among their friends. In my peregrinations I saw a man in a house weaving. I stepped in, and discovered he was weaving beautiful silk, with a rough, old hand-loom, somewhat similar to those used by our great grand mothers for weaving cotton in "the olden time." Passing down a canal street, I was requested by a silk merchant to walk into his store. In a few minutes a large crowd assembled at the door to whom I endeavored to explain the plan of salvation. After I was done preaching the merchant insisted that I should go back into his private dwelling. He carried me into a large sitting-room, the appearance of which indicated a man of wealth. In a few moments his rela-

tions and neighbors, male and female, crowded in to see the stranger. I exhausted my stock of books among them, and left. Returning to my boat, I found a crowd assembled on the side walk to get a look at Mrs. Cabaniss and the children. At the sight of our little son they would call out to others to come and see what a funny little devil he was. I would sometimes tell them they had made a mistake—that we were not "foreign devils," but Americans.—"Oh! you are Americans are you?" they would reply, with evident surprise, and then say to others who came up, "these are not foreign devils; but Americans."

Taking a second supply of books, I went to another part of the town and distributed them.

This city contains one hundred and fifty, or two hundred thousand inhabitants.

In the afternoon, we came out of the city, with the intention of going up to the Pagoda on one of the highest peaks of the mountain near by; but we soon discovered it would be too late to ascend before night. The view from thence, is doubtless magnificent; but we could not afford to stay another day for the purpose of enjoying such a treat; as we wished to spend the Sabbath with a church member, near Hang Chau Bay. We therefore steered south in a broad canal and soon passed through a small lake, after which we stopped for the night.

November 8th.—This morning we passed a large village, the principal trade of which seemed to be *water snails*. These snails are very small and appear to propagate in the lakes and canals of China, just as oysters grow in our bays and rivers. They are as great a delicacy with the Chinese as oysters are with us. They cook them in the shell, and then suck them out as they eat, swallowing them down with many approving smacks of the lips.

After breakfast, came to another vil-

lage where the people had never seen a foreigner. They appeared to be more stupid than at any other place to which we had been. We enquired in vain for a literary man. The country here seems to have been once entirely covered with water; but has been partially reclaimed by fishing up the mud, and making embankments in every direction. Upon these the people dwell and cultivate their little crops; but depend mostly upon the water for a living. In it they cultivate the *ling* vegetable, or fruit, also large crops of snails, raise flocks of ducks and catch fish and crabs. If the Chinese owned the Dismal Swamp in North Carolina, they would not consider it a useless estate by any means.

To-day we have been passing spurs of the mountain, and have had a good view of the range in the distance, occasionally capped with a lofty Pagoda, which told that Buddhism held its sway there.

Tobacco and Smokers.

Saw tobacco growing for the first time in China. It has been said that the Chinese are strongly opposed to the introduction of any new custom among them, and that they cling to the old with the blindness of a Jew. Facts, however, prove the contrary. That they are not partial to the introduction of any thing good by foreigners, I readily admit. But no nation has been more ready and apt to adopt our foibles and vices than the Chinese. But a few years ago opium was introduced, and now it is smoked in every province, and even raised in many places. The Mandarins and literary men are frequently the most inveterate smokers. Tobacco is said to have been introduced by the Tartars not many centuries ago. Now, there is scarcely a man, woman or boy in the Empire that does not smoke.—They may be called a nation of smokers. By the way, they call tobacco *smoke*, and have no other name for it. Visit a Chinaman, and the first thing offered

you is a cup of tea, after which a pipe is brought, and the host with genuine Chinese politeness says, "Please take the smoke funnel and eat smoke." They do come very near eating it in fact, as they draw it into the lungs and exhale it through the nose. Their tobacco is, of course, much weaker than American tobacco. Snuff taking is not so common. They never "dip" nor "chew" the weed; being content to leave such customs to "outside barbarians," who may have a fondness for such filthy habits. To show how thoroughly they have adopted the use of tobacco, they raise at home nearly all that is used by 300,000,000 of smokers. It is grown, I believe, in nearly every province, more or less. So there will be no chance to introduce American tobacco in this market, where it can be cultivated so cheaply. Our cotton and cheap woolen cloths are being rapidly introduced; because the use of machinery in their manufacture enables us to compete with Chinese manual labor.

In the afternoon we came into the Grand Canal at a village called Tong-See,—a place of considerable trade. A few minutes after we stopped the wharf was densely crowded with gazing spectators, to whom Mr. Crawford preached, while I and Wong went out to distribute books. At this place is an elliptical stone bridge with seven arches, and superior to any stone bridge I have ever seen before. I do not wonder that early travellers in China spoke highly of the bridges and canals; it would have been unjust to do otherwise.

Chinese Idea of Happiness.

We now found ourselves in twenty miles of Hang-Chau—a city which, in the estimation of the Chinese, is nearly equal to their far-famed Su-Chau. In fact, they have a poetical proverb which, translated into prose, reads thus: "Above, there is Heaven; below, there is Hang-Chau and Su-Chau," which fully expresses the sensual idea they

have of happiness. These two cities excel in riches and all that pampers the lust and pride of man. They, therefore, think them comparable to heaven. It is this deification of earthly, sensual enjoyment, that makes the Chinaman so callous and indifferent to all things spiritual. As M. Huc forcibly expresses it, "The Chinese is so completely absorbed in temporal interests, in the things that fall under his senses, that his whole life is only materialism put in action."

Going a few miles from Tong-Sec, we cast anchor for the night.

Theaters—Deified Men.

November 9th.—Followed the Grand Canal this morning till ten o'clock, and then turned off in a tortuous route for *Loo-dzoong-lee*, where our church member resides. Tobacco crops were now constantly seen. Tallow trees were also abundant. From the berry of this tree the Chinese extract tallow for making candles. The tree is not unlike the sassafras, and the berries are very similar to sassafras berries. The camphor tree also grows to great size here. In the afternoon we came to a village where they were having a theatrical performance on board a travelling theatre, that is, a large junk, upon the deck of which the actors perform, while the spectators stand or sit on shore. This is a very convenient arrangement for the actors, as the junk serves the purpose of both house and carriage, as well as theatre. The people are very fond of these performances, and nearly every city temple has a theatre attached to it, where performances can be given in honor of the gods. Rather strange compliment we should say; but Chinese do not look through our spectacles. They cannot see why a god may not be as much delighted with a theatrical performance as men are. In fact, since all their deities were formerly men, and fond of such amusements, they have no

reason to believe their tastes have materially altered since their deification.

G. E. San.

Leaving this place after distributing some books, we reached *Loo-dzoong-lee* just before night. As soon as I landed, the boys, who crowded around, greeted me familiarly by name, and seemed to remember well my former visit, and what I said about idols being useless wood and mud.

Found our brother, G. E. San, in his school-room. At night, G. E. San, with his literary friend, called to see us at our boat. During my former visit I gave this man a number of religious books. He now informed me that he read them through with much satisfaction. After a long conversation on the subject of religion, we sung and prayed with them, and they left for the night.

Heathen Temple used as a Chapel.

November 10th.—This morning Wong Seen Sang and I preached at the Temple to a very good congregation. In the afternoon, Mr. Crawford preached at the same place. We then gave notice that we would light up the Temple, and have services again at night, at which the people seemed pleased. While preaching we stood by the Altar of Incense, in front of the large idol. The priests stood among the audience, gazing about as if it was our church and they were merely visitors who had come in to hear what we had to say. These temples do not belong to the priests; but being built by subscription among the people, are considered public property. Travellers who have nowhere else to go, can always stop in them. The land, upon which they are built, is registered in the name of the Emperor, and is free from taxation.

This afternoon a woman, living near where our boat lay, invited Mrs. Cabaniss to her house. She went, and a crowd of the neighbors soon assembled to see her. Several women called to

see Mrs. Cabaniss at our boat. At night we had services in the Temple according to appointment. As we wished to let the people see our manner of worshipping God, we sung a hymn and prayed, after which I preached to the most attentive and apparently interested audience I have had since I started from Shanghai; I therefore felt my soul encouraged and spoke on with much earnestness, exhorting them to give heed to the things which they had heard. As I was about to close Wong stepped up and said he wished to make a few remarks before we closed. He then gave an account of his first hearing the gospel—his dislike to it—then his conviction, and finally his conversion. It was the happiest effort we ever heard him make. The audience seemed deeply interested in everything he said. When we can have warm-hearted and zealous native preachers, inspired by the love of God, to go about and exhort their countrymen to repentance, then we may expect to see the truth flourish in this land.

We had private conversation with a number of persons during the day, and from all we could see and learn, we felt that a good impression had been made both by this and the former visit to this village. I can but hope that the gospel is to be embraced by some here, at least. It is about one hundred miles from here to Shanghai.

November 11th.—Started early this morning and reached Hah Zah by breakfast time. This village lies between two hills, on one of which is a lofty Pagoda, and on the other a number of temples.

Just at night we got to *Ka-Shung*, a walled town, which has frequently been visited by missionaries.

November 12th.—To-day passed *Ka-Zé*, another walled town, at the head of tide-water. Came to a village just as we met the tide. Here we preached; but our stock of books was exhausted.

Novem'r 13th.—Our boatmen started with the tide last night, and this morning we found ourselves in the Wong-Poo river, which we descended to Ming-Hong, where we again met the tide. We landed and went to the Temple, where brother Crawford preached.

November 14th.—Reached Shanghai to breakfast this morning, having taken a circuit of three hundred miles travel into the interior with my whole family, and met with no obstruction or difficulty on the route. The particulars of this trip I have recorded to be sent to the Commission, hoping its readers may thus get a little addition to their information about this country, the manners of the people, and the work the missionaries have opening before them.

Letter of Rev. M. T. Yates.

REV. J. B. TAYLOR:

SHANGHAI, Dec. 31, 1856.

VERY DEAR BROTHER:—Your note to this Mission, dated New York, Aug. 29, 1856, was received by last mail. You desire "each one of us, at the close of the year, to give an expression of views as to past results, present condition, and prospects of our Mission at Shanghai."

PAST RESULTS.

Would that I were able to report such results as would both encourage and rouse the churches: but duty requires me to speak the language of history, rather than that of fancy, or enthusiasm.

We commenced operations in the city of Shanghai, the 12th of September, 1847, (the date of my arrival.) Rev. Mr. Tobey joined me towards the close of the month, and Rev. Mr. Shuck during the month of October. The first few years were devoted mainly to the acquisition of the language of this people,—a task, the magnitude of which, no one who has not undertaken it can appreciate. Our attainments in this department, as well as in general

knowledge of the Chinese character, &c., may be put down as respectable.

We have secured positions, and erected three dwelling houses, (two of which are at the North gate, just without the city wall, the other a little distance from the city, within the bounds of the foreign community,) and two chapels, or houses of worship. One of the latter having an auditory of 60 by 40 feet, is within the walls, and in the most thronged part of the city. It is called "Sung-Way-Dong," the other with an auditory 19½ by 35 feet, together with a school room 24 by 14½, is near the North gate Mission premises, and is called "Kiaw-IIwo-Dong," Hall for imparting *religious instruction*. In addition to these *permanent* places, (which, including the Mission dwellings, may be set down as worth to the Board \$20,000,) we have in our connection two rented places. In connection with Mr. and Mrs. Cabaniss' school rooms, there is a preaching place in which Brother Cabaniss holds stated services. Likewise in Mr. and Mrs. Crawford's school rooms, there is a preaching place in which Brother Crawford holds stated services.

I shall not attempt to give you an idea of the amount of labor, in the way of preaching, and teaching, that has been performed in these chapels, preaching places and school rooms. We manage to keep a daily service during the week, and twice on the Sabbath, at "Sung-Way-Dong," (our great central point of influence upon the multitude,) and at least once on the Sabbath at each of the other three places, and about twice during the week. These several services, together with the superintendence of our schools, may be regarded as the regular labors. We preach, I suppose, on an average, to about two thousand persons per week, with what results eternity alone will reveal. It would be as unfair to estimate the result of our labors, by our present membership, as

to estimate a crop by the first ripening ears.

We have received in all, by baptism, nine members, one of whom is *no more*,—three, (the first three,) have been excluded. At present we have five native members, two males and three females, in full fellowship. These appear to be true lovers of the Saviour, and greatly encourage our hearts. The undeveloped results of our efforts are beyond our computation. It cannot be denied, that the great mass of the people in this region have not only heard the gospel till they know many of its important truths, but many have been brought, more or less, under its influence. Many have been made to feel that their objects of worship are false Gods; while others admit that "the religion of Christ is true, but they have no heart to attend to its demands now; besides, there are many difficulties in the way of the Chinese embracing Christianity." I propose by next mail to notice some of these difficulties.

PRESENT POSITION.

The present position of our Mission has been somewhat anticipated by the foregoing remarks. As it will appear, we are comfortably housed, and have four places of worship, than some of which none are more commodious, or more eligibly situated. We are all able to preach, and our preaching services are well attended. Our day schools, six in number, are well attended. We shall, however, have to wait some years before we can hope to see much result from this experiment in schools. Indeed, owing to the deranged state of the currency of this place, in consequence of which, the value of the dollar, in native coin, has depreciated about a third, we are on the eve of disbanding two or three of our schools. And it is not at all improbable that we shall be under the necessity of retrenching in other quarters.

The present position of the currency

at this port is likely to cause, both the Board and ourselves *personally*, no little embarrassment. And as the present is the beginning of trouble, it may not be inappropriate to give you some idea as to the working of a foreign coin in China, or rather at Shanghai. Our allowance, as well as the appropriation for our Mission work, is made in dollars. These dollars, when used by us among the natives, have to go for what they are worth in *native brass cash—the coin of China*. Hitherto, the rate of the dollar has, generally, been so nearly uniform, that it has been comparatively an easy matter to form an estimate of what we should want in dollars to meet our yearly expenses. During the past two months, quite a change has come over the minds of this strange people. They have, for some inexplicable reason, suddenly lost confidence in the old Spanish dollar, (which for three years has had a fictitious value of some 30 per cent above its real value in silver,) so that its present value, in native coin, is about one third less than it was a few months ago. Subjoined you will see the *averaged* value of the dollar for nine consecutive years.

The rate of the dollar to-day is 1180. About one half of the dollars in the market are rejected; and about half of those received will pass for only about 80 cents. Thus you see the reign of the old Spanish dollar at Shanghai is at an end.

BRASS CASH.

1848	\$1 =	1450
1849	"	1503
1850	"	1491
1851	"	1450
1852	"	1468
1853	"	1527
1854	"	1798
1855	"	1789
1856	"	1660

 9114136

1570 average
of the whole.

As fast as, from some imaginary defect, they fall, in value, below their weight in silver, they are converted into ingots, or bar silver—the only form in which silver is used as a currency: and in this region it is used in this form only in large transactions. Meanwhile, the people are beginning to have more confidence in the Mexican dollar. It passes now much more readily than the old Spanish dollar; but only for about 50 cents, (equal 930 cash,) the best Spanish dollar being considered the standard. From these facts, you can readily see how our operations, all in small payments, will be affected by this crisis. It, however, has had the effect to bring down exchange on England.

FUTURE PROSPECTS.

What are our prospects of success in the future? This depends very much upon the state of mind within which the work in which we are engaged, and the difficulties with which we have to contend, are viewed. The man of little faith, who has taken no pains to inform himself in regard to the nature of the work, and who is easily discouraged by many and great difficulties, would see but little to encourage him in the great struggle in which we are engaged. The man who, relying on the sure word of prophecy, views our work through the telescope of the promises relating thereto, would see much to encourage him in our present position at Shanghai. In the word of God, nothing is more clearly indicated than the universal reign of Christ. "In him all nations shall be blessed." "The heathen shall be given to him for an inheritance. "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." "The mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow into it." Christ, having opened the way, and appointed the means of accomplishing these glorious ends, ere he left his abode of suffering, delivered to his

Church the injunction, memorable for being his last command, "*Go ye into all the world and preach the gospel to every creature*"—and, as it would seem, in order to encourage those who would shrink from such an undertaking, he uttered that precious promise, "*And, lo, I am with you alway, even unto the end of the world.*"

In obedience to this command, some of us, more than ten years ago, left our homes for the ends of the earth. We have ascended the Hill, Difficulty,—(the language,) and taken our positions among the people. From these positions, we have, for years, been publishing the word of reconciliation to tens of thousands every year. The New Testament has been published in the language of this people, and, with hundreds of thousands of pages of religious tracts, have been distributed and sent forth through this, and into the central provinces of this vast Empire. The message of Salvation, through a crucified Saviour, is listened to with attention. Some have boldly embraced Christianity. Others, who seem to be convinced of its truth, but are not wishing to meet the consequences of a change, have said, "go thy way for this time."

We consider that, under the circumstances, much has been accomplished, quite enough to serve as a pledge of ultimate triumph, if the work is prosecuted with vigor and in faith.

And yet the opinion prevails in certain quarters, that our Mission has been "peculiarly unsuccessful;" and inefficiency on our part is intimated as the reason. *Most gladly would we welcome to this field more efficient men.* In justice to the supporters of Missions, we must say that we believe they do not entertain the views and feelings, intimated above, towards their fellow laborers abroad. It is greatly to be lamented, that in a work of such vital importance, some, who did run well for a while, have, Demas like, turned back,

others have fallen into the "slough of despond," while others, it would seem, are securely lodged in the "castle of Giant Despair." Let those who are disposed to charge us with inefficiency, or yield to feelings of despondency because a great number of conversions has not been reported, look to the prophecies, the commands, and the promises of God's word, in relation to the evangelization of the world, as a source of encouragement as well as a motive to action. The command is to "go." No encouragement is held out to those who halt by the way; but we are assured that we "shall reap if we faint not." Hence, though we could not report a single case of conversion, we are not without encouragement, in the word of God, for persevering effort in this great work. We have done the best we could. We have laid the foundation of a mighty superstructure; and this is no mean part of any work of importance.

YORUBA—AFRICA.

Extract of Letter from Rev. A. D.

Phillips. Pleasing tidings.

IJAYE, Jan. 15th, 1857.

On the first Lord's day I baptized a native man, on the second Sabbath a native woman, and could I be here next Lord's day, I would probably baptize another native woman. All of these are interesting cases; all applied for baptism at one time. The man had been at Badagary, and from there to Abbeokuta, and had not had any orisha for many years, and thought he was doing well. But in attempting to tell me his feelings now, just before being baptized, he was quite overcome with tears,—said he thought he was doing right before, but now he had fast hold on Jesus Christ. I never saw a happier person on being baptized. I baptise one at a time, to let the others see and have time to reflect, and be well fixed in their minds. I also deliver a charge to each one in the presence of

the others. I let the one now waiting remain a little while; was not altogether so well pleased with her as the others, though she gave me her orisha first. I feel greatly encouraged. The signs are rather dark, but I know that "God can work and none can hinder." I am compelled to go to Abbeokuta, and regret having to leave these "little ones," for they are very dear to me. But I leave them in the hands of God; and I hope soon to return and resume my pleasing charge. If I have time, I will write more when I reach Abbeokuta.

ABBEOKUTA.

Letter from Rev. A. D. Phillips.

ABBEOKUTA, Jan. 21st, 1857.

Dear Bro. Taylor.—I arrived here the 17th inst., and have been very busily engaged trying to assist the brethren in getting from the river. They reached the landing place on the 19th inst., and came here on the 20th. I am aiming to get carriers, and want to leave here for Ijaye to-morrow. The brethren and sisters are all well.

Bro. Clark reached Ijaye the day I left, and is now there in waiting for us. He has been sick in Ogbomishaw, and writes me from Ijaye, "I hope my health is improving." I hope he will soon recover.

I am so much hurried, I have time to write no more. Pray for our brethren just arrived, for this is a critical time with them. You can never imagine how glad I was to see them, they are a lovely set of brethren and sisters.

Yours, affectionately,

A. D. PHILLIPS.

LAGOS.

Letter from Rev. J. H. Cason.

LAGOS, Jan. 13th, 1857.

Dear Bro. Taylor.—It is with no little pleasure we announce our safe

arrival in Lagos. We were happy to go ashore, after a voyage of 115 days, or nearly four months. We received your letters on the 11th, which gave us much pleasure. Our voyage has been long, but not monotonous. I enjoyed the scenery very much. We had every variety of weather, and saw the ocean in almost every condition: at one time calm and not a sail filled, when the heat was almost insufferable, —again a strong breeze would fill every sail, and tighten every rope; then the heat and calms were forgotten, and all were happy as around a western fireside. Sometimes storms would arise, and make us feel that God only was able to protect his creatures. Squall after squall struck us off the Cape De Verd Islands, where we were becalmed three weeks. When we reached Cape Palmas, we were quite anxious to go on to Lagos, but could not, since the vessel was employed in trading on the coast. The ship was seventy-one days in reaching land, —Cape Palmas.

On the 1st of December, we sailed for Elmira, where we remained several days. We petitioned the Supercargo to send us on, but he declined until he should sell out the cargo. He said he expected to meet a small schooner, on which we could go; but this vessel was wrecked in a storm, and did not reach us until the 6th of January. Tired out with the noise and confusion of trade, we took the schooner on the 7th at Agway, (Ogway,) and reached Lagos on the 8th. Our accommodations there were inferior as far as room was concerned. The Captain treated us kindly, and gave his berth to the ladies. There were eleven vessels at Lagos,—three men-of-war, the mail steamer, one Portuguese, two French, three Hamburg vessels, and an Englishman. I was surprised to see the great number of vessels here, and to find trade so brisk. American vessels bring rum, tobacco, powder, and cloth. These ar-

ticles are in demand at very exorbitant prices.

Bacon hams are worth 40 cents per pound. Sugar, molasses, coffee, flour, butter, and almost everything is in demand. The English can undersell our vessels in dry goods, hardware, &c. I obtained very good cotton cloth for pants in Elmira at 15 cents. The people on the coast are beginning to learn the value of money, and the price of goods, and are beginning to want clothes, furniture, and all the luxuries of the old countries. As soon as a man gets rich, he builds a good house, and tries to live like Europeans. They (the rich) generally speak English, and many of the poorer classes speak so as to be understood. The rich men, who have been engaged in commerce, are as polite and obliging as men in the States. We see some high-toned gentlemen, whose moral character and reputation are unimpeachable. On the other hand, many—yes, the masses, are low, ignorant and superstitious. But notwithstanding this, they can and will be elevated, for they feel inferior to the white man, and are very ready to adopt his habits, dress, fashions, &c.

They know many of the missionaries, and speak of them as good men,—as friends to the black man; and can tell the fundamental doctrines they taught. Rum is the curse of the negro here, and our American and other merchants administer it to them. I have seen a gallon of inferior rum sold for \$1, and then the vender tried to cheat them out of half by using a half gallon measure, and calling it a gallon. Could you expect these negroes to have a good name and be honest, when they trade with men who love money, and will have it even by fraud? The trade is not confined to any place on the coast. There is plenty of palm oil, and ivory here, and plenty of very rich gold dust and solid gold, on the gold coast. Elmira, Cape Coast, and Akra, are the principal gold markets;

and this gold is the circulating medium. It would surprise you to see the loads of ivory the native merchants collect.

Bro. Taylor, instead of giving an account of our voyage, I have turned to the country. The Captain and officers of the *Hermitage* treated us kindly, and were our friends. It was very hard to part with them; it seemed like leaving home the second time. Notwithstanding our detention and long voyage, we all agreed well, and parted with nothing unpleasant on our minds. For this we should be thankful. When we reached Lagos, the steamer was ready for London,—sent our letters aboard, and sent notice to brother Harden,—heard from him on the 8th, but not direct. The 10th being the Sabbath, we heard nothing until the 11th, at which time we sent some of our goods ashore. On the 12th he wrote for us to come, which we did. The surf, though pretty bad, became as gentle as a river, while we were crossing. This was enough to make us thankful, since we are told fifty persons have lost their lives there in the last year.

We found brother Harden well, who received us with open arms and heart. He is well situated here, and can do great good. His chapel is nearly finished, and his opportunities for doing good are developing themselves. He is prompt to attend to business, and well calculated to manage the affairs of his position, as far as we can see. And more, he is a warm-hearted Christian. He has a well-selected lot, and a good house situated near the river. His house is square, with a hall of six feet through, and four comfortable rooms, one of which is a store-room. He takes a pleasure in making his company pleasant. Some of our goods have been started to Abbeokuta; the remainder will go to-morrow, the 14th. We are in good health, and I hope somewhat prepared for the climate,—having been so long on the coast. We

find people who advise us not to take medicine until we are sick; others say, take some quinine every night, until reaching Ijaye. A doctor from an English man-of-war, who has been in practice for a long time here, says Dr. Ford's little book is the best thing he ever saw on the subject, and advised us to follow him attentively. We will try to keep the instruction given us on that point, though we find strong opponents.

I think all our goods are landed safely, and in good order. This will be ascertained this evening.

January 4th.—Our plunder is landed in good order. We start for the interior this morning. We are well and anxious to start. Bro. Harden's house seems like home. The King sent his staff to congratulate us, and extend the right hand to us. He sent for us, but brother Harden said he had no time, as we were getting ready to start to the interior. I intended to write a letter for the Journal last night, but company came in. We will write when we get home.

Yours,

J. H. CASON.

ABBEOKUTA.

Letter from Rev. S. Y. Trimble.

ABBEOKUTA, Africa, }
Jan. 21st, 1857. }

Dear Bro. Taylor.—I can say with a thankful heart, that we are here in reasonable health. We landed in Lagos on the morning of the 12th inst., started to this place on the 15th, and landed on the 19th. We came in canoes, and found it very pleasant, except the confinement. We have all our things thus far in safety. Brethren Harden and Showanda are good agents.

Bro. Taylor, we cannot express our feelings on landing in Lagos, and in mingling among these heathen people. The most of them received us very cordially. We feel resigned to the providence of God; but we feel desirous,

if it be his will, to live long among these people, and hold up Christ as the only way of salvation. I received your kind letter sent to Lagos. Pray for us all, that we may honor God in all we say and do.

Your brother,

S. Y. TRIMBLE.

MONROVIA—LIBERIA.

Extract of a Letter from Rev. Jno. Day.

The whole school at what we called Day's Hope, is quite interesting. There are now fewer boarders than I expected. The young preacher, brother Richardson, proselyted from Methodism, proved bad material, or got out of the church. The young preacher from Sierra Leone has not yet come. The Congo preacher whom we supported last year, is so dull and stupid, that it seems like throwing away money to support him. I have arranged for a few more colonists, and as soon as the farm will help support them, I intend to take in 15 or 20 natives whose heads indicate a soul; and try to take them through a full course. I have seen several well educated natives who were quite gentlemanly, and of a truly missionary spirit. They were educated in England.

The boarders now are Mr. Burk, Mr. Wilson, Mr. Stansbury (Preachers) T. J. Day, W. H. Mathews, Robert Hern- don, James Lewis, John W. Bassa, besides a young woman whom we are qualifying to take charge of the female school. She does not board with me, but is poor, and I am waiting to see her need, and help her. She is an extraordinary girl. She works out her sums in algebra as readily, and gets as high a mark, in all her studies as any in the class. We are trying to bring Thomas forward as teacher of the male department. He, Mr. Blyden, thinks has an excellent mind. Mr. Burke is only calculating on the advantages of this year. I expect Miss Stewart to take charge next year of the girls, and Thomas can

continue to bring the rest along who are more than a year behind him, and take lessons of Mr. Blyden who lives close by the seminary. Thus we shall have Baptist teachers in our seminary, a very desirable thing. I was near the point of death when the books arrived, but rejoiced to see them. We have now the means of knowing much, but still we need some more theological books, but the board has been so very liberal that I will not now name them. I should be very glad of a good work on church polity and a little book very well gotten up, called Bible Companion. I won't name any more.

The Mission. There are a few up at Louisiana to baptize, and if reports are correct, things up the river are quite prosperous although quiet. At Monrovia, we are putting out as many as others take in. We take in some too. I can't say we have a cold time, but we have a sober time. Serious attention, without much holiness or sin, is all we can now speak of.

Mr. Cheeseman tells me things work finely in Bassa. What I see is quite encouraging.

The Commission.

RICHMOND, MAY, 1857.

OUR MISSIONS.

We continue in this number the interesting Journal of brother Cabaniss. We can but believe that the facts therein recorded, of the accessibility of the Chinese to the instructions of the Missionary, in sections remote from the mission stations, together with those of similar character reported by others, are indicative of a degree of progress in the mission work in China, far beyond what has been generally supposed to have been made. We trust our readers will ponder well these disclosures.

The letter of brother Yates is full of encouragement to those whose hearts have been waiting for the manifestations of God's power in China. Much has been done. Foundation work has been laid, upon which, by persevering, faithful effort, a glorious superstructure may be reared. O let Christians believe and pray—and pray and labor! The Chinese are to be converted. The regeneration of China will be a magnificent triumph of the gospel. It will be achieved. Be it ours to hasten its coming.

Our Canton Missionaries, as will be seen by the report of brother Gaillard, have done a good work during the year, up to the time of their being forced from Canton. Who can believe that the tens of thousands of pages of the Word of God, and tracts which they have distributed will be lost? Who can think that their faithful labors in preaching the gospel to the Chinese will be “as water spilt upon the ground which cannot be gathered”?

Our Brethren, it will be seen, are not idle at Macao. They are availing themselves of every opportunity to instruct the Chinese there in the knowledge of the gospel. God, we doubt not, will accept and grant success to such zealous laborers.

The two letters from brother Phillips are full of interest. Two more baptised into the fellowship of the gospel, and others waiting to follow Christ in his ordinance. Will not all hearts rejoice in these accessions, and continue their pleadings before the throne on behalf of Yoruba.

Thanks ought to be specially offered on behalf of our beloved missionary band, who, after a perilous voyage, reached their destination. All will read the letters of Mr. and Mrs. Trimble, and Mr. Cason, with pleasure.

By the letter from brother Day, it will be seen he has been quite ill. God, we hope, will spare him yet many years.

THEODOSIA ERNEST.—VOL. II.

In noticing this work in our last issue, we promised when we had read it to express our opinion of its value. This promise we now proceed to redeem. The subject of the book is one of great importance: much greater than is generally supposed; *the distinguishing characteristics of a Christian church*. The opinion is quite common that the form of church organizations is a matter of minor concern: that, provided any community, claiming to be a Christian church, holds what are called the Evangelical doctrines, it possesses all that is essential to this claim; and while it may not have the *very best* form of government, it is notwithstanding entitled to be regarded as a church of Christ. There is *one great ideal*, of which all evangelical denominations are a part—one giant tree, the body of which no one can find, of which these are the branches. Against this theory, in all its phases, the author of Theodosia takes decided ground. He undertakes to show that a church of Christ is a local body of professed believers who have been immersed after a profession of faith in Christ, and are associated with each other, under the sole authority of Jesus Christ, as a “congregation of faithful” Christians.

In reaching this conclusion the New Testament is carefully examined for the marks of the church of Christ, as therein given; these having been ascertained, they are applied to the Roman Catholic, Episcopal, Methodist, Presbyterian, Congregational and other, so called, Christian churches. Having shown that neither of these can abide the tests of Scripture, these tests are then applied to Baptist churches, and are found to indicate them as the true churches of Christ.

The argument is ingeniously, candidly and forcibly conducted. The premises, with slight exception, are such as, it would seem, the candid reader of the New Testament could not

controvert, and the conclusions are logically drawn from the premises. We have indicated that there might be some exceptions against the author's premises. The remark relates to the distinction attempted to be established between the use of the phrases, “kingdom of heaven,” and “kingdom of God,” as relating to the Messianic Dispensation, and that of the term “church.” We submit to the author, that “a kingdom” is an organized community, as much as a “congregation,” and that, in the sense in which it exists as a power among men, the kingdom of Messiah demands visibility as much as a church of Messiah. We are not altogether sure that the author has *hit* the precise meaning of the term *church*, in such passages as “Christ loved the church,” &c. That he has part of the truth, we believe. The term which designates the *executive organization* is used for that which these organizations, *considered as an institution*, represent,—the Messianic Dispensation, the name of a part being, metonymically, put for the whole. Such we should think the true interpretation. But these blemishes, if indeed they be such, do not affect the force of the author's argument against the notions that the church of Christ is a great visible hierarchy, and that it is an invisible community composed of all the saved.

We hear much about *the question of the age*. In our opinion the question of the age is *the true principles of church building*. We believe that the motley something, called the church of Christ, composed of all those who in any form profess Christianity, is utterly impotent to the conversion of the world. Something it has done, or rather, some of those who are regarded as constituent parts of it have done something for the salvation of men. But alas, how little has been effected! NO ONE NATION UNDER HEAVEN IS CONTROLLED BY THE PRINCIPLES OF THE GOSPEL OF CHRIST. Individual Christians there are; thank

God, many hundreds of thousands of them. Christianity has, to some extent, moulded the political institutions of portions of Europe and America. The social life of Protestant nations—and to some extent of all where Christianity has in any form prevailed, has been elevated and refined by the reflex influence of the gospel. But, it is true, nevertheless, that no nation is yet, in any proper sense, subject to the gospel. Why is this? We believe it is attributable, to a very great extent, to the great apostasy which resulted in the formation of the Roman and Greek churches, and the evils of which have been spread and perpetuated, in Protestant Christendom, by retaining the forms of a false Christianity.

We sometimes hear it said that forms are of little moment—non essentials. What is that, we ask, which *distinguishes* the Christian from preceding dispensations? Men, in every age, have been required to repent, and to exercise faith in order to salvation. The great doctrines of atonement and regeneration, though less plainly taught, were apprehended with sufficient clearness, under the old economy, for the Saints to rely upon the one and to be conformed to the other. As a *spiritual* thing, religion is, and must be, *always* the same. Where then is the difference? Pseudo-baptism tells us that there is no difference, except in fuller instruction and greater privileges. Christianity is Judaism revamped. This is its voice everywhere, whether in Roman apostacy, or the evangelical Presbyterian, or Congregational denomination. And this perversion has shorn the gospel of the power which it was designed to have as a *spiritual economy, associating men upon the principle of piety, as the subjects of Jesus Christ.*

We commend the volume before us as a valuable contribution in aid of the *work of the age*, the defining the true principles of church building.

As a work of fiction, it is less interest-

ing than the first volume. As an argument, more able. P.

CENTRAL AFRICA.

We give another extract from the invaluable work of brother Bowen. We wish you, dear reader, to "meditate and inwardly digest" what he has written. If you have not the book, be sure and send for it forthwith. We shall publish, it may be, a few more extracts, with the three-fold purpose of enriching our pages, of fixing attention on particular portions, and of so whetting the appetites of our readers that they cannot rest until they have the whole. Many of the most interesting parts we cannot extract. Send one dollar to Smith & Whilden, Charleston, S. C., and let them mail the book to you. P.

BOOK NOTICES.

ARCTIC ADVENTURES, from the earliest date to the last expeditions in search of Sir John Franklin, are graphically presented to us in a compendious form, published by the well known firm of Phillips & Sampson.

The thrilling narrative of Dr. Kane excites a general desire to know more of the previous voyages. Few, however, have the time, few the patience, fewer still the opportunity to trace the original narratives, one by one, of these hardy adventurers. But here, in a brief and handsome volume, amply illustrated by pictures and maps, we have the most interesting points, selected and arranged for our gratification, by the skilful hand of EPES SARGENT. The work may be found at Jas. Woodhouse's, Richmond.

PRESCOTT'S ROBERTSON'S CHARLES V., in three vols., 8vo., from the same publishers, has also reached our table through Messrs. Woodhouse & Co.

The work itself was Robertson's best. Prescott, the greatest living historian in America, if not in the world, has added (besides most valuable notes and observations) a charming series of original chapters on the last years of the royal exile, during his voluntary withdrawal from the throne and the world. B. M., Jr.