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OR

**SOUTHERN BAPTIST**

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# The Commission.

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## IDOLATRY, OPEN AND DISGUISED.

In every human heart, whether rude or refined, whether civilized or savage, there is *really* a yearning, though it may not be distinctly recognized *as such*, after communion with God. Man is spirit as well as matter. And as hungers and thirsts the body for material meat and drink, so hungers and thirsts the soul for the meat and drink which are spiritual. But this yearning, however strong, is always, in the unregenerated heart, exceedingly indefinite and unintelligent. Before the introduction of sin into the world, God was as clearly revealed to the spiritual eye as the sun to the physical. Since then, however, man no more sees the King in His beauty, no more hears the music of His voice; and the harp of a thousand strings, in his bosom, wakes to no strains of heavenly melody, though the Hand divine itself sweep its chords. Hence, unenlightened by revelation, under the stirrings of his own deep desires and irrepressible instincts, man forms of God conceptions more or less accordant with his own personal character, states and circumstances—conceptions, therefore, in all cases erroneous and inadequate. These notions of the Divinity have been as numerous and diverse as the minds and conditions of men. Gods innumerable, and of every conceivable shade of character, have been worshipped. Thus there have been gods of the land, the

sea, the field, the forest; gods of friendship, of revenge, of peace, of war; gods of letters, of arts, of arms; and a countless multitude of other gods.

Some of the most learned, polished, and philosophic of the ancients, bowed the knee to the most insignificant and contemptible of sensible objects. The proud architect of the sky-piercing, time defying pyramid, possessing the light of the earliest civilization, attracting to his feet the votaries of science from all quarters of the world, and in the pride of his heart boasting an acquaintance with the mysteries of earth and of heaven, sunk so low in his conceptions of God, as to pay divine honours to the stupid ox and the disgusting crocodile.

Sublimar and more beautiful, but equally false, were the conceptions of some of the *eastern Magi*. Supposing that God enshrined Himself in the pure element of fire, they offered up their devotions to the sun, and moon, and all the host of heaven.

The *Greeks*, at the same time poetic and philosophical, made, in some respects, a nearer approximation to the true conception of the King Eternal, Immortal, and Invisible. Substituting for the objects of sense, the more refined creations of the imagination, they thronged Olympus with sublime idealities. There sat enthroned Jupiter, king of gods and men, whose smile gave greater beauty to the day, whose frown deepened the shades of night—Neptune,

sovereign of the seas, grasping the trident—Mars, red with the blood of fallen heroes—Apollo, bearing the lyre, and breathing the secrets of future years from its prophetic chords—Venus, radiant in celestial beauty, charming earth and heaven—Minerva, with brow of wisdom and eye of fire, uniting the discordant attributes of the sage with those of the warrior.

Self-righteous and conceited, *the Jew*, while having, perhaps, the proper *theory* of God, *practically* invested Him with all his own narrowness of thought and exclusiveness of feeling. In his conception, the sympathies of the infinite God, whose tender mercies are over all His works, were more contracted than those of many a magnanimous man. He whom the Heaven of heavens could not contain, compressed and confined Himself when visiting our world, with any purpose of love, within the narrow limits of Judea. He was God of the Jew, but not of the Gentile. He lavished His love upon the proud Pharisee, but was all coldness and contempt to the poor Publican.

Men, boasting the proud title of *philosophers*, have, in the very act of extolling God, divested Him of his essential glory. Professing greatly to magnify, they have, in reality, contracted the realm over which He reigns. Sweeping the skies with their mighty telescopes, and gazing upon the wondrous worlds swayed by His power, they have doubted that our planet, so comparatively small and unimportant, ever particularly attracted Jehovah's notice. In their conception, absorbed in greater and more momentous affairs, He would no more deign to bestow His special thought and sympathy upon our diminutive world and its feeble and wretched inhabitants, than man would so stoop and contract himself as to lavish his most earnest thought and tenderest sympathy upon the clod of earth, and the imperceptible animalculæ, which, at every step he takes, he

treads unconsciously beneath his feet. Thus have these men, while, as we have said, professing highly to honour, deeply dishonoured God. They have degraded the conception of the infinite and all-glorious One to the low level of finite and fallen, and miserable man.

Men, too, dishonouring the noble names of *poets*, have entertained, if possible, unworthier conceptions still of the Divinity. The god at whose shrine they pay their devotions, is made of the gossamer and tinsel stuff of which nymphs and nereids are formed. He never approaches the haunts of men, the crowded thoroughfare, or the busy mart. He never cheers by his presence the shop of the vulgar artizan, or the homely dwelling of the "plain, blunt man." He has a holy horror of the practical, the utilitarian; in a word, of all that is not *spirituelle*. He is to be found in the shades of the deep forest, on the summit of the high mountain, in the solitude of the lonely glen, and green fields and fragrant flowers; by flowing fountains, sitting on the clouds, or walking among the stars. Those who desire to meet with him, must go forth at "rosy morn," or "dewy eve," and *commune with Nature!* Or else they must seek him enshrined amid the splendours of marble halls, the dim religious light of grand old cathedrals, the pomp and ceremony of solemn temples.

Even in the very churches of Christ, are those whose notions of God and of his service are exceedingly defective, if not wholly and absolutely false. There is *the man of frames and feelings*, whose whole religion consists of ecstasies, and raptures, and beatific visions—the man who serves God solely for the *spiritual luxury* it gives. Not "the luxury of *doing* good—but the luxury of "*feeling* good." His love of God is a pure abstraction, a species of spiritual platonism, impracticable and absurd. In an easy chair at home, on a softly-cushioned pew at church, he loves his

god. But if by calls to sober, serious thought, and strenuous, self-denying effort, his unproductive raptures be disturbed, forthwith his glowing fancies fade and all his fervours die.

There, too, are those who, while perhaps able to enumerate all the revealed attributes of God—His eternity, omniscience, ubiquity, omnipotence, justice, love, have no realizing spiritual perception of His actual character, His essential being, no strong and clear, and vivid views of His glorious personality. They could draw a *diagram* of God, perhaps; but they could never give a true *solution of the problem* it should illustrate. Their best conception, if it be lawful so to speak, is that of a mere skeleton of the Divinity. A bare theological osteology is the sum and substance of their divinity. It has no living beauty, no guiding wisdom, no saving power. Of that blessed Being who reveals Himself in all the light and loveliness of the world, who speaks in all its voices of harmony and sweetness, and who moves in majesty and might in all the stupendous workings and sublime results of Nature and of grace, they have essentially no better idea than that of the old mythologist, or the modern Pagan. When they think of God, as *a Person*, it is, at best, as of a magnified and highly coloured image of themselves; perhaps an exaggerated angel. And hence, if they call upon God, it is not the only living and true God, but a divinity as much the creature of themselves, as was Woden of the old Saxons.

Others there are who sigh for a god who shall makethem his especial favourites, tolerate all their sins, humour all their caprices and their whims, pet and spoil them as a foolish mother does her weak and sickly child, bless and caress their friends, spurn and curse their foes, receive their homage upon the terms they name rather than upon his own, answer prayer according to their morbid, sinful feeling, rather than ac-

cording to his own unerring wisdom and discriminating love—in a word, a god who shall bring into contribution to their narrow and selfish purposes, all the resources of his wisdom and his power, expend upon their happiness all the riches of his universe, and make himself the mere minister of their lawless ambition, or their unhallowed self-enjoyment.

Thus we see that the worship of many, though bearing the name of true religion, is nothing but *idolatry disguised*. Desiring gods after their own hearts, men fabricate them not always of wood and stone, but often of less substantial material. In all cases, however, the essential error is the same. It is the substitution of something that is not God, for God. *The only corrective of this error is the truth as it is in Jesus.* "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." Let, then, all who desire just conceptions, and a pure worship, of the true God universally to prevail, pray and labour for the promulgation of the gospel in its simplicity, purity and power, and for the copious effusions of the Spirit of Truth, as well in Christian as in heathen lands. T. G. J.

#### THE OBLIGATIONS OF THE CHRISTIAN TO DEVOTE HIMSELF AND ALL THAT HE HAS TO THE SERVICE OF CHRIST.

The following article has a "history" connected with it. The Editor requested a young brother, then a student in a University, to write an article on this, and one on another subject, for the Commission. The request was made with the hope that an attempt at compliance would lead him to a more just appreciation of Christian duty, and probably, to the ministry. A letter accompanying this article states that the consideration of the subject has led to his determining to preach the gospel. We commend the article, and especially the subject, to all our *young* brethren. P.

The great apostle to the Gentiles,

when arrested in his course of persecution by the direct interposition of God, seems to have *self* completely crushed out of him. When he learned that it was Jesus, whom he was persecuting, that had struck him to the earth, there was an entire revulsion in his feelings. He felt that this was indeed the Christ,—the Son of God; and with an humble submission of his will to that of the now acknowledged Saviour, he simply asks, “Lord, what wilt thou have me to do?” How important the lesson here taught,—a lesson which a great many professing Christians seem not to have learned. When we look over the Christian world, and observe the apathy and coldness which prevail in regard to the spread of the gospel in our own and in heathen lands, and contrast these with the zeal with which members of the church engage in worldly business, frequently to the neglect of their religious duties, we are led to conclude either that God does not require his people to devote themselves so wholly to his service *now as in the times of the first church*, or that they are not so ready to give up all for Christ.

Is it true that there is now no work for Christians to do? Has God indeed ceased to work by means? Has the “Great Commission” lost its binding force? Has the parable of the talents no longer any application? Thanks be to God, he still deigns to work by such poor, weak instruments as we are! Still does he honor us by giving us our part to perform in the great work of the salvation of souls. Still does the voice of Jesus sound in our ears, in tones impressive enough, it would seem, to arouse the coldest Christian from his apathy, “Go ye into *all* the world, and preach the gospel to every creature.” Still are we exhorted to work while it is called day, because the night cometh in which no man can work. Why stand ye there idle all the day? There is work for

every man to do. Noble work!—work in which angels would delight to engage; work in which Jesus is our leader and director. Oh! it would seem as if every Christian would be proud to engage in this work.

Since, then, God calls on us no less now than in former times to devote ourselves wholly to his service, we can have no excuse for withholding our hands. The fault is with us, and we should endeavor to clear ourselves of it. When God shall call on us for our talents, *with interest*, there will be no use in saying, “Lord, I knew that thou wast an hard man, reaping where thou hadst not sown.” It will not be admitted as an excuse at the bar of God, that we thought he did not need our poor services. We shall be met by the awful sentence, “Cast him out! He knew his duty, but he did it not.”

Christians having, as it were, been brought to themselves, and being now clothed and in their right mind, can see with far more clearness the relation which exists between them and their Creator. They can feel that God has been a God of mercy to *them*, through all their lives; that he was under no obligation to bring them into the world, or to give them intelligence far above his other creatures; that they are the creatures of his hand, and as such, that they and all they possess belong emphatically to him. Such being the view which religion gives us of our relation to God, it would seem that no Christian could think for a moment of holding back anything from Him who freely gave us all things.

But beside the obligations we are under to give ourselves to God as our Creator and Preserver, there is another which is bound to the heart of every true Christian, and that is our eternal, unspeakable obligation to Jesus our Redeemer. Can there be a Christian

heart so cold as not to beat with quickened pulsations at the name of Jesus? Is there one in the world who has so far forgotten the awful state of bondage to sin and Satan from which Christ delivered him, as not to have his zeal burn with a brighter glow when he thinks on Jesus the REDEEMER? Is there a single soul that has been made to cry out under the burden of his sins, *What must I do?*—and has felt the Spirit of God breathing upon him peace and comfort, and has seen all his impurities and sins washed away by the blood of Jesus, to whom *Bethlehem, the Mount of Olives, Gethsemane, and Calvary*, are not “household words?” If such there be, far different are his feelings from those of the Paul, who rejoiced in his sufferings for Christ’s sake; far different from those of the good men who are now laboring to establish the kingdom of Christ in China, and Burmah, and Africa. These men felt that they owed something to their Saviour. Theirs was no passive Christianity, but a great and active principle, pervading their entire nature, and forcing them to the work of Christ’s kingdom. They were not *lazy Christians*. A lazy Christian! What an anomaly is here! Surely the Lord Jesus made a mistake, when he said, the servant is not above his Lord. It is true Paul did not seem to think he was mistaken, if we may judge from his arduous and painful labors; nor did Peter, nor John, nor any of the disciples of the first church. They all seemed to esteem it a great honor to toil and suffer for Christ.

But that was a long time ago, and perhaps Christianity has, like civilization, been marching onward and improving. It certainly seems as if it had been changing its character if we may judge of it by a great many of its professors. “Ah!” says some Christian, who knows he has not worked for the Saviour as he ought, “these men were inspired; they could not help

working.” Yes, they were inspired; and with just the spirit that you and I ought to be inspired by,—a spirit of ardent love to Christ, and of zeal for his cause; a spirit of love for perishing sinners that made them ready, yea, anxious to sacrifice themselves, and all that they had, in the effort to save them; a spirit of gratitude to the Lord who had done so much for them, which caused them to feel under eternal obligations to serve him; a spirit of devotion, of meekness, of prayer, of patience, and affliction; and an ardent desire to see the establishment of Christ’s kingdom on earth. This was a part of their inspiration; and it is a part that we may have from God, if we seek it rightly; it is a part, too, which the church of Christ must have if they ever see the world converted.

We are also under obligations to Jesus as the Giver of all our spiritual comforts. The lives of the very best men have been like an April day; now clouds, now sunshine; now the light of God’s countenance would shine into their hearts and give them great joy, and then their sins would rise like a black cloud between them and God, and plunge them into deep repentance and sorrow. Oh, how thankful should we be, that our Saviour ever does cause the beams of his countenance to break through the thick mists and clouds with which we are continually surrounding ourselves by our sins, to warm and cheer our dull, cold hearts.

These are a few of the obligations we are under to give ourselves and all that we have to Christ. To mention all our obligations is impossible; the Christian can feel them but cannot express them. While, then, our obligations are so numerous, may we all be enabled in the spirit of truth to say,

“Here, Lord, I give myself away—  
’Tis all that I can do.”

H.

## AN APPEAL TO YOUNG CHRISTIANS.

A heaven-appointed work—a noble and extensive enterprise—has been undertaken by the Southern Baptist Convention. They are labouring to bring under the influence of the gospel of Christ the rapidly increasing population of our own country, especially in the newer States of the South and West; to point the “poor Indian” to a happier heaven than that his fancy dimly paints beyond the “cloud-capped hills”—to displace the dogmas of Confucius and the altars of Buddha, by the teachings of Jesus and the worship of Jehovah—to dissipate the darkness of Africa by the benignant rays of the “Sun of Righteousness.” In this noble work they have made a worthy beginning. But the time has come, when, if they will carry out their benevolent designs, they must act with more, far more of energy and self-denial and liberality. Especially does their work among the *heathen* call for an enlargement in the number of missionary labourers. Of those who have gone forth to China and Africa, some have fallen in the field, some have been compelled, by ill health, to return, and the little bands of the “consecrated host,” which remain, are “all too few” for the mighty contest to which they have devoted themselves. Greatly do they need, and most earnestly do they plead for reinforcements. Who among the young Christians of our churches will heed their plea?

Will go to the “land where the beautiful  
light

Is slow creeping o’er hill-top and  
vale,

Where broad is the field and the harvest  
is white,

But the reapers are haggard and pale.”

Who, oh who among you, my young brethren of the South, will fill the thinned and shattered ranks of those who though,

“All wasted and worn of their wearisome toil,  
Still pause not, that brave little band,  
Though soon their low pillows must be  
of the strange soil  
Of that distant and grave-dotted strand.”

Look at the far off West. Behold the red men of the forest uttering their appealing cry. Let your mind’s eye wander o’er the deep to China’s darkened shores, and to Africa’s sable sons, uttering the Macedonian call—pleading for help that the struggling beams of light, which have served to “render darkness visible,” may be kindled into a blaze of gospel day.

What higher boon, what greater privilege would you crave, than to labour for the heathen on heathen shores? None, surely none; for to be an ambassador for Christ is the most noble, the most exalted station to which man can aspire. If it be thought honourable to be an ambassador to an imperial court, is it not far more honourable when God commits to mortal man the dispensation of His glorious gospel—sending him forth in Christ’s stead to beseech a rebellious world to be reconciled to Him?

While it is honourable to be made heralds of the Cross to heathen lands, the high and holy work requires many, very many sacrifices. It is hard, it is soul-trying, to say, “Adieu, adieu! my native shore.” It is a heart-crushing trial to see the land of your birth, the home of your kindred, the sweet resting place of religion,

“Fade o’er the waters blue.”

Then when those dark lands have been reached, much of self-denial, severe trial, and often suffering, await the missionary. A very heavy and awful responsibility rests upon him. But what are these when compared to the sacrifices of your Saviour? He left the bosom of His Father; He came down from the throne of heaven, and He be-



came a man of sorrows and acquainted with grief—left the golden streets of the New Jerusalem and became a way-worn traveller here, with no abiding city—no home or place to rest His weary head! And finally, He, the equal with God, the Father's well-beloved Son, suffered the ignominious death of the cross.

In view of all these things, look into your hearts, and, with prayer and fasting, ask the question, "Is it not my duty to go?" You are not at liberty to seek your own good, but the good of others—to enquire where you can go, or what you can do to make the most money—to acquire the most worldly fame: but the language of your hearts *must* be, (if you please your master,) "Lord what wilt thou have me to do? What can I do to promote thy precious cause? In what part of thy vineyard can I be most successful in thy cause? What sufferings endure? What endearing earthly ties must I cut asunder? To what distant clime must I go? Or, where wilt thou have me preach Christ thy gospel?" On your bended knees ask these questions, "nothing doubting," and God will answer them in His own time and way.

But methinks I hear some of you exclaim, "Lord who is sufficient for these things? Wilt thou not have me excused? For, although I love thy cause, and long to see it prosper—although I daily pray the Lord of the harvest to send more labourers into His harvest; although I want to do something in the great work that is going on, still I feel myself quite inadequate to make 'a workman that needeth not to be ashamed'—a missionary such as is required for the foreign field. I fear I shall injure the cause I wish to promote." Let all remember that their sufficiency is of God. "In the Lord there is righteousness and strength." "As thy day is, so shall thy strength be." Notwithstanding all the natural infirmities and imperfections which

may hang about and molest the servants of the Most High; yet, if they cast all their care on Him, He will give them that wisdom, those graces, and that portion of strength which He knows is necessary to qualify them to do his will.

True, the missionary must wade through great tribulation; yet his toil on earth is accompanied with a joy no other heart can feel. The promise, that God's Word shall not return void, is often verified; and when he sees that the truth, dispensed by him, has become a savor of life to the poor benighted heathen, he feels a joy such as even angels cannot feel over repenting sinners. Then he is willing to toil on till his deliverer call him home; counting it all joy to suffer for Christ's sake—to become the feeble instrument of snatching immortal beings from endless woe.

Then go, my young brethren! Go tell the heathen that you seek a home beyond the skies—that this earth is but the pilgrim path to eternity—the path way-worn by the feet of many thousands of generations, all journeying grave-ward. Tell them that there is here no abiding city—no continuing place—that we are strangers and sojourners, tarrying in the Inn of this world but for a brief day of probation. Go startle the nations of idolatry from their sleep of ages, point the awakened to the Lamb of God, that taketh away the sin of the world, and lead the weary pilgrim to that land of promise where he may rest forever. Go—and thy Lord go with thee!

H—A.

## DECLINE OF THE MISSIONARY SPIRIT.

Is it not wrong to record the charge insinuated in the words above written? Is it not a cruel libel on our churches, so much as to hint the allegation, that there is any decadence in missionary zeal and faith? Is it not a groundless and base suspicion, to entertain, for a

moment, the thought that Christians of our day are showing any signs of recoil from the great work of giving the gospel to the world? We wish it was; we wish we could confidently answer these questions in the affirmative. It would be much less painful to be held up to general odium, as the calumniator of the saints, than to be compelled to admit the conviction that Christ's friends are, secretly or openly, deserting the missionary enterprise to which they have been so solemnly pledged. But we cannot evade the mournful proof which forces us to the conclusion, that languor, doubt and reluctance, are slowly infecting the churches in their relation to the work of missions.

This evidence sometimes meets us in the most unmistakable form. We have even heard members of missionary churches, expressing the opinion, that it is not our duty to make such special and persistent efforts for the conversion of the heathen. We are inclined to believe that some, who were once zealous in their support of Foreign Missions, are now timid, cold and openly sceptical on this subject. We further see the proof of the alleged decay, in the invidious pre-eminence often given to the *Home* work. Domestic Missions are advocated with affectionate earnestness, while Foreign Missions are disparaged or quietly ignored. The practical effect of even ignoring the Foreign work, while the Home field is exalted, must be to impair confidence and interest in the former. We claim to go as far as the farthest, in our devotion to Domestic Missions; we fully recognise the duty of occupying those openings which Providence presents to us nearest to our own homes. We protest, however, against any such statement of the case as may, by implication, inference, or innuendo, cast suspicion or disparagement upon the Foreign work.

We might refer to the *inadequate contributions*, as furnishing still another

proof that this decay is not imaginary. But let this pass.

Assuming the reproachful fact, that there is a decline in the spirit of missions, we naturally look for the causes. It is not necessary to regard a decline of piety as one of them; and we will not go the length of setting it down as such. Beyond a question, *the moderate success* of our exertions to convert the heathen, has been the main cause of the alleged reaction. But little appears, in the shape of arithmetical statement, as the result of the labours expended. In view of this, some hearts have fainted, and asked, "Is this the Lord's work?" Our *heavy disasters, and losses in missionaries*, either by sickness or death, have operated as a serious discouragement. Many have died just as their feet touched Pagan soil, or fallen just as they have fairly entered upon a career full of promise. The *difficulties and dissensions* into which the *Missionary Union* has fallen—its conflicts with the Board, and the conflicts of the Board with the Missionaries—have exerted considerable influence, no doubt, upon the Southern churches, in arousing their fears and abating their ardor.

We are afraid that another circumstance has not been without some effect upon a class of religious minds, in inducing this decay. We refer to the discussions of the question of *Race*, which are vexing our day. The palpable and acknowledged differences in the Races of man, have been elevated into such consequence, as to discourage all efforts to work material changes in some of them. Religion—it is alleged—is determined by Race; and it is coolly pronounced chimerical to undertake to Christianize certain peoples. It is urged that some nations—the Celtic particularly—incline, by the force of a constitutional and inveterate instinct, to the sensuous system of Rome; while others are incapable of anything better than Feticism. Alison—in the main a Christian historian, and animated by a pro-

found respect for the Bible—boldly doubts whether “the race of Shem and Ham can be made, to any considerable extent, to embrace the tenets of a spiritual faith.” This doctrine is most withering to all generous sympathies and enlarged Christian efforts. We do not propose to argue it now. We are sure it is false and unscriptural—that Christ never breathed it—that Paul would have scouted it, and, in fact, did explicitly condemn it. We are sure that the gospel is designed for, and adapted to, man, *as man*. We simply warn Christians against being caught in the meshes of this specious and flattering speculation.

Whatever it may be that serves to account for the declining interest in Foreign Missions, that decay of feeling and faith is without the support of any just reason. The adversities and disappointments attending this enterprise, have been no greater than we might have laid our account with, in advance. They have not been so serious as those which have failed to damp the ardor of thousands of adventurers, engaged in the pursuit of human glory or earthly treasure. The success experienced has been largely more than enough to reward our meagre toils and sacrifices, and full enough to encourage our exertions for the future. Highest of all, God’s word still sounds in our ears its imperative “go forward!” It instructs and charges us to be patient and faithful, and leave results with Him.

J. R. K.

#### BOWEN’S CENTRAL AFRICA.\*

When it was announced, some months since, that Mr. Bowen had a work on Africa in press, the anticipations of the public were very greatly excited. From his known character as a zealous mis-

sionary, and a bold and persevering explorer, much reliable information, with reference to a country but little known, was expected. In this respect, at least, the expectations of the public have been fully satisfied. Mr. Bowen has given us a most valuable book, and one highly characteristic of its author, who seems to have but one purpose in life, and that purpose the advancement of his race. That many will be disappointed in this work, we do not doubt. Men seek exciting accounts of personal adventures and wonderful escapes, in books of travel, and especially in those on Africa. Such adventures our author doubtless met with, in his long residence in a wild and barbarous country; but, with a modesty seldom seen in travellers, he has passed them over in silence, or with but a passing notice. But, while this absence of exciting narrative will make the book less acceptable to, probably, the larger class of readers, the philanthropist and the friend of missions will here find all that they could desire. Its earnest spirit, and the truly important facts which it brings to light, are destined to exert a powerful and permanent influence upon our whole country, and will, no doubt, hasten the regeneration of that land to which Mr. Bowen has devoted his life.

On the 22nd of February 1849, Mr. Bowen was appointed by the Foreign Mission Board of the Southern Baptist Convention, a missionary to Central Africa. This was a new field, and the mission was, for the present, scarcely more than an experiment. As is the case with all good works, there were many who wished it well, but they scarcely dared to hope for its success. It was difficult for Mr. Bowen to find any one to accompany him, and it did not seem prudent that he should go alone. He travelled through several of the Southern States; but, while the people listened with interest; they yet doubted; and no one would volunteer to go. At length, Mr. Hervey Goodale, who

\* “Adventures and Missionary Labors in several countries in the interior of Africa, from 1849 to 1856. By T. J. Bowen. Charleston: Southern Baptist Publication Society. 1857.”

had been appointed a missionary to China, was transferred to the African Mission, and the two missionaries arrived at Monrovia, the capital of Liberia, on the 8th of February, 1850.

Owing to the near approach of the rainy season, which in this part of Africa begins in March, they were detained for some time at Monrovia. It afterwards appeared that this delay was unnecessary, as the rains are very rarely so severe as to prevent travelling. Finding himself in a strange land, Mr. Bowen was a close observer of every thing around him. He devotes about fifty pages of his book to his observations in Liberia; and the conclusions which he draws from them are of the most encouraging nature. He considers the entire success of the colony as beyond all doubt; and looks forward to the day when there will be, on the Western coast of Africa, a great negro republic, formed after the model of our own. Already the influence of the colonists upon the surrounding barbarians is very perceptible. Many of them have placed themselves under the protection of the strong and just government of Liberia, while all are gradually conforming to the customs of civilized life. Mr. Bowen gives a striking example of this change in the case of the Kroomen, one of the most important tribes of Liberia. When he first entered the country, he found them almost entirely naked, and completely given up to ignorance and idolatry. If one of their number threw away his idols, or learned to read, he was immediately put to death by the tribe. When he returned from the interior he found many of them well dressed; one was a popular Methodist preacher, and another was an officer of government. Mr. Bowen remarks: "An elderly Krooman repeated these, and similar facts to me, with evident pleasure, and said, 'Time past Kroo man was fool; now he eye open a little; only book we want now; we be smart man.'" The friends of Af-

rican Colonization cannot fail to be deeply interested in this portion of the work; as it furnishes the strongest proof of the wisdom and success of their enterprise.

Mr. Bowen did not remain idle at Monrovia. Accompanied by Mr. Goodale, he visited several towns of the Gohlah country, the most important of which were Vonswaw and Sama. At the former, with the aid of an interpreter, he preached for the first time to the heathen. There was but one woman present; the rest of his hearers were half-naked men, seated upon the ground with their weapons in their hands. At Sama, Mr. Goodale opened a school, and proposed to establish a station, with a fair prospect of success; but he was taken with the fever, and, in a short time, died. Thus, at the very beginning of his labors, Mr. Bowen was left alone in a barbarous country; and had he been less interested in his work, he would, no doubt, have returned, sad and disheartened. Sad enough he was, but he felt nothing like discouragement. He had determined to see what prospect there was of a mission to Central Africa, and he could not return until he had accomplished that object. Bohoo, or Igbohoo, a large town in the northern part of Yoruba had been proposed as a suitable place for his first location, and all his plans were arranged with reference to reaching that place, or of proving, by actual experiment, the impracticability of doing so.

After various inquiries, he was convinced that it would be impossible, owing to the unsettled state of the country, to reach Bohoo at that time. He now reluctantly determined to visit Abbeokuta, hoping there to find some means of carrying out his original plan. In this, however, he was disappointed.

Abbeokuta is the capital of the Egba Kingdom. The Egbas were once a very powerful tribe. They now number about one hundred thousand people, of whom sixty thousand reside in the

capital. The remains of ruined villages in the Egba country furnish ample proofs of the wars which have wasted the tribe. There is no sadder concomitant of barbarism than the exterminating wars, which barbarians wage upon each other. In such wars two hundred thousand Egbas perished, and it is no unusual thing for whole tribes to be entirely destroyed. The slave trade, which some now blindly wish to revive, was once a great incentive to war on the African coast, as it furnished the victorious party a market for their captives. Mr. Bowen thus shows the consequences of that disgraceful traffic:—

“I have counted the sites of eighteen desolated towns, within a distance of sixty miles between Badagry and Abbeokuta—the legitimate result of the slave trade. The whole Yoruba country is full of depopulated towns, some of which were larger than Abbeokuta is at present. The whole number of people thus destroyed in this section of the country, within the last fifty years, cannot be less than five hundred thousand.” And the people here destroyed were the most civilized and peaceable tribes in the country.

As destructive as the slave trade has been to the African tribes, some of them wish for its restoration. Among these, are the Dahomies, a large tribe west of Yoruba. While Mr. Bowen was at Abbeokuta, these people attacked the Egbas, mainly because of their hostility to the slave trade. The battle then fought would have been considered great in any age or country, and its importance was increased by the interests at stake, for, had the Dahomies been victorious, the slave trade would have been again established. The Dahomies numbered ten thousand men and six thousand Amazons—perfect thunderbolts in war. The Egbas were fifteen thousand strong, and both parties were armed with muskets. The battle lasted through the whole day, and the parties rested on their arms. But, the Dahomies,

unwilling to renew the contest in the morning, retreated, leaving two thousand dead upon the field. Mr. Bowen was not a disinterested spectator, and had any one else recorded the history of that day, it would, doubtless, appear that his presence contributed much to the victory.

Eighteen months passed away before Mr. Bowen could finally leave Abbeokuta. It was with great reluctance that he remained so long at this place, and he made several ineffectual efforts to locate at Iketu, a town three days journey west of Abbeokuta. In these attempts he met with several adventures, some of a pleasant, others of an unpleasant nature. The King of the place was anxious for him to live in his town, but the nobles were very much opposed to it. This opposition arose from a superstitious fear, and from no ill-will to Mr. Bowen himself. It so happened that all the towns, through which Lander had passed some years before, were destroyed; and the simple natives imagined that ruin and desolation always follow in the footsteps of the white man. Some of the chiefs seemed determined that this superstition should be verified in the case of Mr. Bowen. In looking at the town he happened to stand near a house in the suburbs; that night the house was burned. He was called to the presence of the king, and the next day the palace was in ashes. Kings in Africa are not autocrats, and His Majesty was compelled, at last, to yield to his nobles. Mr. Bowen returned to Abbeokuta, and as he left, he heard the firing of guns and the beating of drums. The people were rejoicing at his departure.

In the latter part of 1852, after he had been two years in the country, he was permitted to go into the interior. According to the custom of the country he sent messengers to the king of Isehin, telling him that he intended to visit his city, and asking permission to do so. The king, acting by the advice

of his Mahometan counsellors, refused to receive him. This disappointment was somewhat softened by the kindness of Bioku, the chief of Bi-olurrun-pellu, a village of about two thousand inhabitants, and not half so barbarous as its name seems to indicate. The good old chief was greatly excited when he heard of the indignity, which had been offered the missionary, and said to the messengers: "Go tell the white man that if no one else will receive him, I will. My town is small, but I have plenty of hogs, and cows, and sheep, and am at peace with all my neighbors. He may stay here as long as he chooses." Mr. Bowen accepted Bioku's invitation and remained some time in his little town, preaching the gospel. Some of the people turned from their idols, and among them several of the chief's sons. Here "Oyindala, a middle-aged negro woman" professed faith in Jesus as the Saviour, destroyed her idols and requested baptism. She was, we believe, the first Yoruba convert. Mr. Bowen, however, refused to baptize her, because he was so soon to leave the place, and would not have an opportunity to teach her after baptism. Reflection has convinced him that he acted wrong, and he now thinks, had he baptized her, and commenced a station, the mission would have been at once established; for under such circumstances he could not have failed to receive the necessary supplies and reinforcements from home. Here, also, he preached to many Mahometan traders from the interior; and so eager were these people to learn, that they would sometimes permit their caravans to leave them for several days.

Mr. Bowen soon found a chief in the far interior, who was willing to receive him; but the news of his intended journey having been spread far and wide, a new difficulty presented itself. The chiefs on the way wished to see him, and were unwilling for him to pass by them. The king of

Yoruba also sent messengers to him, requesting him to visit Awyaw, his capital. The messengers from the king came three times, and their chief said, "If you were willing to go, we would take you through the air rather than leave you behind." Mr. Bowen had given his promise, however, and would not violate it. Owing to the *constraining* kindness of some of the chiefs, he did not visit the town he intended; but he, nevertheless, visited several of the most important cities of Yoruba, and found the people everywhere kind and willing to receive him. The chief of Ijaye, a place well known to our readers, invited him to locate in his city, and gave him a piece of ground to build upon.

The object of his mission was now accomplished. He had found that Central Africa was open to the reception of the gospel. Leaving his goods—two nearly empty boxes—in charge of the chief, he returned home to America for money and assistants.

In August, 1853, he returned to Africa, with his wife, and Messrs. Dennard and Lacy, and their wives. The prospects of the mission were now bright; but they were soon darkened. In a very few months Mrs. Dennard died; and in a short time afterwards they buried Mr. Dennard. But the end was not yet. Mr. Lacy's eyes were so much affected by the climate, that he was compelled to return to avoid total blindness. Our readers will remember what sadness these events caused among the friends of the African mission. Even at this day, we cannot think of the early death of the lamented Dennard without feelings of the deepest sorrow. Mr. Bowen and his wife were now alone, but they had brave hearts. He went boldly to work at Ijaye, built his house and chapel, and preached the gospel to the people, some of whom "heard him gladly."

Illorin, a large Mahometan city in the north west of Yoruba, was the last place which Mr. Bowen visited. Here he preached several times in the presence of the king, who was much pleased with his doctrine, but was unwilling for him to settle in his city as a preacher. "My people," said he, "are Mahometans, and your preaching will spoil their religion." These people, however, have not that bigotry which seems to be a characteristic of their religion. One of their priests,—a venerable old man,—was reported to have said, "It is not the Mahometan or the heathen who will be saved, but the man who serves God in his heart." From the eagerness of Mahometans to hear the gospel, and from their mild spirit, we may hope that even their cities will shortly be opened to the reception of missionaries.

We began with the intention of giving a brief outline of Mr. Bowen's travels. This we have done; but half of his work, and to us the most interesting part, we have not noticed. We commend to the friends of African civilization, especially, the chapters on the geography, climate, religion, government, and the means of regenerating Africa.

In reading Mr. Bowen's book, we are struck with the vast missionary field which his explorations have brought to our knowledge. Some of the cities of Yoruba which he visited, have nearly a hundred thousand inhabitants. These people are intelligent and enterprising. Far removed from absolute barbarism, and capable of a high state of cultivation, they readily understand and receive the truths of Christianity. But our knowledge of the country is not confined to the places actually visited. Reports, so circumstantial as to preclude the probability of their being false, speak of tribes in the far interior, larger and more civilized than any which have

yet been seen; and Illorin and Abbe-okuta are but second-class towns, when compared with some of which the natives speak. Mr. Bowen's plea for missionaries to Africa is, therefore, no ordinary one. He is no visionary enthusiast. His representations of the wants and prospects of Africa are those of a man of strong practical sense; and his hopes for that wretched country are those of a Christian who is neither ashamed nor afraid to have faith in God.

Mr. Bowen's account of the commercial resources of Africa, has already excited attention in Congress; and his suggestions of the practicability of navigating the Niger with steamboats will, no doubt, have great influence in inducing our government to undertake the exploration of that interesting river. Should such an expedition be undertaken, his name will at once be associated with one of the most praiseworthy acts of our government. And should it be successful, he will necessarily take rank among the noblest of the world's benefactors. But Mr. Bowen's character does not rest upon any doubtful contingency. His direct labors in the cause of religion and humanity, and his indirect advancement of human knowledge, have not only endeared him to his own denomination of Christians, but have given him a name which all his countrymen will delight to honor.

J. C. L.

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#### A CHINAMAN'S OPINION OF FOREIGNERS.

The "North China Herald" furnishes the subjoined translations of articles written by the Chinese, in their own language, and posted upon the walls where they might be seen by the English and Americans living in Shanghai. The one is addressed to Foreigners, and the other to the Native assistants in the employment of Missionaries and others. They are sufficiently fierce, and show

that we are not rising in the estimation of the Celestials.

Although the evils attributed to Foreigners are doubtless greatly exaggerated, yet if, as the writer of these papers affirms, we defraud the Chinese of their money, or wilfully outrage their feelings, then in a far wider sense than he imagines, our "sin is *not* light." We materially injure the interests of commerce, retard that unfettered international intercourse we all so ardently desire, and prejudice the minds of the people against the Gospel—the only thing that can bless them as men, and raise them as a nation.

### I.

How ridiculous it is for Barbarians to come to Shanghai, thinking by preaching to gain the hearts of the people! For us to deem this a good deed is, alas! too late. Twenty years previously, they might have preached with more chance of success. But in the first place, Opium, the originating cause of the evil, has ruined the minds of the people; and then, having deliberated with no good heart, soldiers came out and without any reason brought desolating sorrow upon the place, reduced the city and suburbs, and slew ten thousand people. Their hearts penurious, their counsels short-sighted, formerly they erred. Now they circulate tracts; but their doctrine is not good. The people in their hearts hate them—aye, detest them to the very back-bone. They should speedily assemble, and destroy these apes. As far as I can see, truly there is no good thing about them. They would purchase what kind of reputation? In their heart they wish the people to praise them. Though they have a treaty of commerce, and say they wish to do business peaceably, yet this is only the profession of their lips, their hearts are false; the treaty is no security for their good conduct. Besides this, the imaginations of their hearts are like snakes full of poison. They deprive the people of their dollars, in some cases of hundreds, in others of thousands, and tens of thou-

sands: nor do they pay their heavy debts. Under these circumstances what can be said? At length the doctrine of Jesus Christ must be laid aside. You foreigners cast an envious eye upon China, wish to take it by force, and consider it your own property. You destroy tombs, and clear away graves; your sin, therefore, is not light. All these things are sins against Heaven. How could good-hearted and superior men do these things? It is altogether inconsistent for you foreigners to preach the way to heaven. How can such conduct delude the minds of men? Investigate to the uttermost the conduct of Chinamen, and you will find it different. Your manner of acting is like the brutes. Unable to remedy your own faults, you proclaim yourselves virtuous! Your sins are so numerous, that it would be impossible to punish even one in every ten thousand. How many improper things of a licentious nature are you guilty of? Yourselves sinful, you pretend to correct other men! If you would discourse concerning sin, tell of your own misdeeds, which are pre-eminent. Though every one of you were cut in twain, the punishment would be too light. Hypocritically proclaiming a foreign doctrine, you come as devils to *turn every thing up-side down*. Corrupting the people to the very core, and praising yourselves as virtuous, you esteem a good deed.

At present you erect many houses, without any respect for propriety,—the low man must have as grand a house as the highest. You are proud, licentious, shameless, openly and forcibly doing things of the worst description. You provoke to anger wise men in distant parts, whose rank in the civil service, whose scientific attainment, and military tactics are of the highest order. These men are coming, majestic in their appearance, full of zeal, and will in no time bury you foreigners in one hole. Having thrown away thousands and tens of thousands in erecting houses,



your funds being exhausted, miseries will come upon you. You need not remain here courting troubles and calamity. While you may, return to your native lands, and escape the coming woe. By your residence here you have already obtained many blessings, you ought therefore to return. Having had your wishes fully gratified, you ought to walk at once. But those who have recently arrived look into the mirror of their predecessors, and follow their example: every thing has a beginning, but some things have no end! Do not imagine that your *prestige* will always protect you. Even the walls of a strong city, if always relied on, will certainly decay. Having related the long and the short of it, you ought to hear. With the deepest earnestness, *as if from the feeling heart of a woman*, I have spoken words of the purest sincerity. Cast away from you every one of your evil practices; come to a stop, repent, renovate yourselves, and day after day still more renovate yourselves.

The Central Flowery Kingdom is the land of sages and holy men; therefore we will not punish you so severely as you deserve,—we do not wish to contend and quarrel with you. You ought to know you are thus favoured, and thank us for it.

Do not say the middle kingdom has neither men nor resources. The Flowery land has abundance. At present our warriors, who are refreshing themselves on their hills and forests, are about to come upon you. Because you see no soldiers before your eyes, do not say we have none. Your strength and fierceness I estimate at a very low rate. The superior man is gentle, and yet performs great deeds: he is unwilling to learn the manners of the fierce man. You, presenting a ferocious front towards this country, have long acted the part of an enemy. I call on you to try your power, and then we shall see who is the braver. I now exhort you not to

trust in your own self-conceit—but quickly to return home. This is honest advice. If you continue to delude yourselves, and no one to bethink himself, having come to this land, there will be no escape. Your garments will be stained with your blood. Please yourselves, but though you think you are intelligent you may be deceived. Calamities will come upon you like a whirlwind. Wolves will come first, tigers will follow. Fire and water will be used everywhere. The passes will be thoroughly stopped up,—though you take rhubarb there will be no relief, you must die of constipation. I have repeatedly told you of these things. My words are urgent. Whether you hear or not, it matters not. You may please yourselves. Things in general are ominous. This paper is an omen come to warn you. When our soldiers meet this Jesus, he will cut a poor figure. It is not to your credit to live here.

## II.

On the Lord of Heaven's holy-day, foreigners, dwelling in our Central Flowery land, preach barbarian doctrine, and instruct the people with a view to their conversion. These men are altogether wanting in reverence for their gods; devoid of faith, of intelligence and of charity. But they devise a Jesus to deceive whom?

Educated men, agriculturists, artisans and merchants, have followed their respective occupations from ancient times to the present without any interruption. Let every man and woman, therefore, with unwearied diligence, shunning laziness, discharge their duties, and listen not to corrupt discourse, and permit not a bad heart to grow up. If you desire to act the upright man, it is necessary that you study the ancients, rectify your heart, be sincere in your intentions, and cultivate personal virtue. At the present day let each rest content with his lot, attend to his busi-

ness and avoid reverencing Jesus, and then you will do. If you wish to know what kind of creature Jesus is: he is merely an animal of the monkey tribe, which jumps about on the shores of the lakes and rivers. There is no proof that he is God. We therefore look upon the sayings and doings of foreigners as a play invented to amuse us.

Whilst I now give my views of the Christian religion, you must not laugh, but attend to the matter.

Alas! men of learning of the Central Flowery Kingdom, in company with these Barbarians, foster a heart altogether corrupt. They ridicule our sages, insult our holy men so that their sin is not trivial: they cherish a heresy and so injure ten thousand people. They stuff their minds by the constant reading of poetry and prose, but their learning is worse than useless: it stinks like withered grass. They abandon their nationality, and compose crafty discourse: they are covetous men, and to fill their mouths and their bellies make a false profession. In their minds there are no virtuous propensities. Hence they injure the people. Before our very eyes they declare the doctrines of Jesus. But those who listen are few. Why is this? Because, even admitting that the statements of their books agree, their way of doctrine has no verifications connected with it. The common people are in the full possession of their five senses, and therefore must distinguish stinks and perfumes when these are placed before their noses. Consequently, when the ancient holy men preached, friends came from far distant places to hear their discourses; but now, though these men are in close contiguity with the Chinese, they will not enter their doors.

I now question the doctrines of these books: whosoever composed them, let him give me his attention. Though you have exerted your mind to the

utmost, of what advantage is it? A corrupt religion can never surpass our orthodox doctrines: already your sin is like the heaven in its height. The Invisible world on its book has decreed for punishment, that you be cut through the waist. Ere long fearful calamity will come upon you. He who has discernment to perceive that misery is in store, is a hero. Things past and future rise up before my mind, and therefore I write this warning to save you from destruction. I, as it were, push out a boat to rescue drowning men. To-day you ought to make haste and return to the old ways, lest calamity overtake you. If you persist in remaining, though you flee to the Temples and embrace Buddha, your safety will be precarious. At the present time Confucius stands in the presence of Yuh Ti, and delivers to him memorials of the state of affairs. Yuh Ti, having read them, is filled with profound indignation and hatred. Seeing foreigners abounding, destitute of intelligence, fit for any imaginable thing, and wild in the extreme, he quickly ordered fire from heaven to destroy their literature. Do not say these statements are only false pretences. *Already the bookstore is burned to the ground.* Consider, this occurred that all you men might get a clear understanding of these things, and collectively and individually repent. Just now it is possible for your return to the ancient way, with your money and your life, and so enjoy a good old age. Although in the possession of your money, if you are deprived of your life, what then? When your sins, great as mountains, have covered you, your escape will be impossible.

I have thus warned you sufficiently. You ought to think seriously whether you ought to return or not. If really my words are truly correct, by thus throwing away your property, your happiness will be boundless.

## Our Missions.

### SHANGHAI MISSION—CHINA.

*Letter from Rev. A. B. Cabaniss.*

SHANGHAI, March 6th, 1857.

Dear Bro. Taylor:—Another month has passed, and it devolves upon me to write the mission letter. Though I have no news, in the way of conversions to give you; and nothing particularly interesting in our congregations at present; yet, I am happy to inform you, that the prospects, for the spread of the truth in China, were never brighter than at present.

This may appear strange to some, when they think of the revolution in the interior, and the second war which has just broken out at Canton, between the English and Chinese. They may say "what prospect is there for truth, amid such troubles and confusion?" Such persons have paid but little attention to God's providential dealings with the wicked nations of the earth. Let them read carefully the history of the introduction of christianity among the different heathen nations from the times of the apostles, down to the present day, and they will see, that more, has often, unintentionally been done, by the heathen, for the spread of truth in their midst than all the intentional efforts of the christians accomplished; and that christians themselves have frequently done more incidentally, than directly, for the spread of the gospel.

At one time they will see old and firmly rooted heathen customs broken up by a civil war, and the way opened for something better—just when Christians were struggling against these customs and trying to teach the people their absurdity; but in vain. At another time they will see a fierce persecution of the Christians scattering them everywhere preaching the word, where they had no intention of going; but where they find they are more suc-

cessful than they had ever imagined they could be. Now, they will see a barbarous people taking christian captives home for slaves; but God intending them to be their religious teachers—then they will see wicked men going to a barbarian land—instigating the chiefs to savage warfare, by buying the captives of the conquerors—and taking them to christian lands to sell as slaves; but God intending they shall there receive the gospel and some of them carry it back to enlighten and bless their own native land.

Again they will see an East India Company, driving Judson from their shores and apparently blasting all his missionary prospects; but God intending that their persecution shall make him an apostle to Burmah, and when he meets with difficulties from the officials of the land, and is liable at any time to be driven away, by the whim, or caprice of the Ruler,—that this same company shall unintentionally become his servant, to remove the obstacles in the way and give him a safe dwelling in the land; and at a later date, when this company is tired of conquest and do not wish to add more to their already too large territory, that they shall be forced against their will, again, to become pioneers in opening the remainder of the country for the missionaries, who have gone in, and are meeting with wonderful success.

Coming still farther East they will see this same company, trying to prevent the introduction of the gospel into China, by refusing to let Dr. Morrison take passage in one of their ships, lest his preaching might interfere with their trade with the natives; but God intending that *this very trade* should produce a difficulty between them and the Chinese, which would cause the English to take up arms and undesignedly open five ports for missionaries, just at a time when they had acquired the language—compiled dictionaries—translated the Scriptures—and were

praying that they might gain access to the people. And while the missionaries are anxiously looking for a blessing on their labors at these five ports, they distribute tracts with the design of awakening the heathen and causing them to repent of their sins; but God intends that one of these shall fall into the hands of a man in the interior and cause a revolution, which shall do more to break down idolatry—and the long cherished prejudices of the Chinese, than missionaries, in the ordinary way, could accomplish in half a century.\* And when these revolutionary chiefs, intoxicated with their rapid success, assume blasphemous titles, God intends that jealousies shall spring up among them, which shall cause the most obnoxious to be cut off, and leave the main power in the hands of one—noted for his kindness of heart and sympathy for the people.

Last though not least when the old Government still maintains its hostility to foreigners; and its civil dissensions does not break down all the barriers which the prejudice of centuries has been erecting, a trifling difficulty again originated at Canton between the English and native authorities. The Admiral very reasonably demands that hereafter the treaty stipulation, of access to the city, shall be complied with, at least so far as to allow the Consuls to have personal interviews with the native authorities, when business demands. The

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\* Wherever this party holds sway in the interior, a knowledge of the *true God* is disseminated and idolatry is outwardly (at least) abolished. *The old order of things is broken up*—just what every missionary feels is necessary for this people, who are blindly wedded to ancient customs.

† The Eastern King—who now holds the military authority. All the Chinese, with whom we meet, from the region governed by the revolutionists, praise him.

Governor of Canton Province refuses, and time and again adds injury to insult, thinking it beneath his dignity to yield to the demands of the “Barbarians;” but God intends that his perverse and insulting course shall fully arouse the English, without designing it, again to become pioneers in opening the way for the spread of truth in this land. They are now preparing for the work before them; and all who know anything of their antecedents, and the present provoking attitude of the Chinese, can see that they will not stop till they have opened a *highway* here, and fully humbled the absurd pride of the rulers and *literate*, who are the originators of most of the foolish prejudices of the people. With these lights before us, am I not right in saying that the prospects for the spread of truth in China were never brighter than at present, and should we not rejoice that God brings good out of evil—harmony out of discord, and makes even the wrath of man to praise him, that he not only causes his people to labor, but also makes wicked men hewers of wood, and drawers of water, in establishing his kingdom on the earth.

Truly yours in Christ,

A. B. CABANISS.

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### YORUBAN MISSION.

*Letter from Rev. T. J. Bowen.*

We regret that our Brother Bowen was unable to be at the Convention, but rejoice that his health is so far restored as to make it proper to repair to the North for the publication of his grammar and lexicon.† We publish the subjoined letter as our readers will be happy to learn these facts.

GREENSBORO, GA., }  
April 28, 1857. }

*Rev. J. B. Taylor.*

DEAR BRO:—As I am still afflicted with ague and debility, several of the brethren whom I met at Augusta concluded that I ought not to visit Louisville. I regret this on several accounts, but particularly on account of the Missionary Conference of which we were

speaking when you were in Greensboro. We need a large reinforcement of missionaries, and how shall we get them? We need a great increase of wisdom to direct us in our labors among the heathen. How shall we approach them so as to make them see and feel that we have no motives and no desires but their welfare? How shall we speak and act so as to enlighten their minds with divine truth, and arouse their hearts to seek and to serve Christ, as their only Master, and their only hope of salvation? I was in hopes that a consultation with wise and good brethren would call forth suggestions, which I might find very useful in my future labors. I have often thought in Africa that we are too far above the people, both socially and mentally, to take a proper hold on their hearts and their minds. *A few stations and many itinerants; a very little display of worldly consequence, and a very great display of humility, love and zeal*, are probably the best practical maxims for that country; but how shall we reduce these maxims to practice? Where shall we get the men? Who will be our itinerants? and who will agree to appear among the people, as nearly as possible as one of the people, only as holiness, love and zeal shall make them different? I would sincerely thank any brother for advice on these points, and so, I trust, would any of our missionaries in Africa.

The Yoruba grammar is now so nearly completed that I need not write any more till I go on to New York. It ought to be printed and sent out by Bro. Reid, and I am now waiting for instructions from the Board to proceed to New York and print it. In the meantime I am resting, and moving about among my friends to improve my health. For the first time in seven years I feel at ease and at leisure. Publishing the Grammar will be no tax on my strength.

With the help of my wife, who is well qualified to assist me, the Dictionary also might be published this sum-

mer, I think, without retarding my recovery and return to Africa. But to do it leisurely, it would require two and a half or three months.

### LIBERIAN MISSION.

*Extract of a letter from Rev. John Day.*

REV. A. M. POINDEXTER:

*Dear Sir*—I received your very kind letter of February 28th, and very much appreciate your remarks in reference to the right direction of young converts. But notice particularly your remarks on the revival, "The news of the revival was very cheering to us. If we can continue to have such gracious seasons, we may hope to excite a much stronger interest in the mission in this country than is felt at present."

I am much more interested now in the mission than I was in the midst of the revival. The consciences of our people being easily satisfied, there was too little done. Things went back. Brother Thomas' quick eye discerned it, and requested me to throw my influence into the mission. I sternly demand the performance of duty; and act as superintendent. An impulse has been given quite astonishing.

The missionaries now seem to delight in their work, and the schools are truly interesting. And now as the means are being used I am interested; because I look for a blessing, and although we may not report a revival soon, the seeds are being sown and watered, and God will grant the increase.

I said in my letter to brother Taylor that our influence is being felt in this country. I wrote a circular to our teachers, and it is producing a good effect on other schools. A circular to our missionaries has its effect on others.

The school edifice is being looked to with much interest and high expectation. I failed in my calculation of its cost. It will require more than I expected. It will be a pretty little house.

Other missions are just beginning to realise the benefit of their high schools.

The Episcopalians are pouring out floods of teachers. The Methodists are sending them forth; and a Presbyterian school, just before my door, will send out a dozen young men soon.

### NEW VIRGINIA.

*Extracts from Rev. J. T. Richardson.*

REV. JAMES B. TAYLOR:

*Very Dear Brother*—I am laboring in this interesting field in the following way: I have been requested by brother Day to give three visits during the week to the heathen. I go accordingly, with the blessed gospel of Christ, from town to town, in this vicinity, endeavoring to proclaim the news of life and salvation through Jesus Christ, the Lord, in such a simple and plain manner as is best calculated to bring them to the knowledge of the truth. I am happy in the contemplation of the glorious effect the gospel is destined to have upon the teeming millions of Africa's lost sons and daughters at no distant period. They are becoming more and more inclined to believe the gospel, and to acknowledge it to be the power of God unto salvation, to every one that believeth, even themselves as well as others. I am more than pleased at what is being done for this people, and can truthfully say, that your mission is doing a great work in this region of darkness. What it has done, and is still doing, is so encouraging to us Baptists, that we can only say, with thankful hearts, "The Lord's name is to be praised!" We could not have been made to believe that in so short a time the Baptists would be in Liberia what they are to day. When we cast our minds back to 1847, the commencement of your missions, and view the then condition of the poor Baptists—few in numbers, dejected in spirits—generally unknown, or known only to be scoffed at, and compare with this their present condition of prosperity and prospective usefulness, we can but exclaim, "It is

the Lord's doings and is marvelous in our eyes.'

I hope you will not regard me as speaking boastingly; but I mean to say, that the Baptists, as a denomination, stand well in Liberia, and their course is onward and upward. I am pleased to see our little churches in so healthy a condition as they are at present, sending forth, as they do, a healthful influence throughout Liberia—yes, Africa. No period in the history of your mission, in Liberia, has been so cheered with sanguine hopes of great success as the present. I verily believe that Africa will be raised up to stand upon a level with the civilized and Christianized parts of the world, and shine forth with such brilliancy that she will be an astonishment to all her friends as well as her foes.

Again, it affords me no little pleasure to state that your missionaries are doing all that lies in their power to carry on, to a higher degree of perfection, the well-begun work in these ends of the world. Brother Day is doing more than he should in his present feeble state of health. His heart seems to burn more than ever with a missionary zeal—with love to God, his church, to the heathen. I firmly believe that when he shall have finished the work committed to his hands by his Lord and master, he will go up to receive the reward promised to all the faithful in the kingdom of glory.

Dear brother Taylor, it would be pleasing to you to see the movements of the teachers and pupils at the different points upon this river. At the hour of 9 o'clock, A. M., were you here, you would see them making toward the school with all reasonable speed—that being the hour to open the school. To be fifteen minutes after the time, is what cannot be allowed. Instructions to this effect having been delivered to each teacher by brother John Day—he making each missionary responsible for the faithful performance of the duties

of the teachers at their respective stations.

Begging an interest in your prayers for us in Africa, with due regard for your health, I am yours, dear brother, in the common faith,

JOHN T. RICHARDSON.

## The Commission.

RICHMOND, JUNE, 1857.

### WHERE ARE THE MEN?

This question we are continually called upon to reiterate. The men who, for Christ's sake, will be ready to labour and suffer in proclaiming His gospel to the heathen, are urgently needed. The Macedonian call is heard from China, from the coast of Africa, and from its interior cities, "Come over and help us." But how few heed that call. In view of the necessities of the world, we are compelled to press the call. Would that we could make it ring in the ears, and sink down into the hearts of God's people, with resistless power, until, on every hand, should be heard the response of faithful ones, "Here are we, send us."

Where are the men? Are they not among us? Have not our churches many, who, if properly instructed in their duty, would gladly go far hence among the heathen? We believe they have. And should not the churches consider their responsibilities in this thing? Were they engaged in prayer for the multiplication of laborers, God would answer by calling out from their midst the men he would approve, and thrusting them out into the vineyard. If the churches are to be the light of the world, how solicitous, how diligent, how persevering should they be in their endeavors to diffuse that light. They should be restless unless some direct influence was going forth from their own midst for the conversion of the world. Were this spirit prevalent, God would

show them how great things they should do and suffer for Him, and give them the most assured tokens of His readiness to bless their labours, and to bless them.

Why, then, are the men not ready to meet the demand of the age? Manifestly because the spirit of which we have spoken does not prevail. A worldly spirit has the ascendancy—selfishness controls the heart. The churches are not willing to subject their sons to the sacrifice and peril connected with the mission work. And yet, men in large numbers are found, willing to go among the heathen in quest of filthy lucre. How affecting the statement of one of our missionaries, that all along the coast of Africa, white Europeans, in large numbers, were engaged in traffic. They were willing to risk health and life, to sacrifice the comforts of home, and all the advantages of civilized life, that they might carry out their worldly schemes. Shall the children of this world be wiser, more self-denying, and energetic in their generation, than the children of light? Will not the heroism, the holy fervor of Paul, appear anew among our young men, impelling them to go, even where worldly devotees cannot venture?

Another form of selfishness too extensively prevails among our churches, preventing their approved men from going out into the heathen world. The claims of the home field are considered not only paramount, but exclusive. We cannot spare our young men. At least our best men must not be given up. We need, and must keep them at home. This is the specious plea continually urged, and its potency is felt. The genial, world-wide benevolence of the gospel is chilled and narrowed down, and many a heart that would palpitate with Christ-like compassion for the cast off and degraded heathen, is withered and deadened. Nothing is felt and done for the heathen abroad and nothing for the heathen at home.

But let us not be disheartened. The question must still be pressed, where are the men? We must still plead in the name of the Master, for volunteers in this service; nor shall we plead in vain. A few are awakening from their lethargy. Some are praying the Lord of the harvest for an increase of labourers. This spirit will increase. God will pour out this spirit, even the spirit of grace and supplication, upon His churches, and He will glorify His own great name in giving His gospel to the world. Amen—even so let it be! T.

### SOUTHERN BAPTIST CONVENTION.

This body of Southern Baptists has just closed their Biennial meeting in the city of Louisville, Ky. The occasion was one of lively interest. About two hundred ministers were present, with a large number of private brethren from different parts of the South. A large portion of these were delegates to the Convention. What seemed to render this specially interesting was the spirit of prayer and brotherly kindness which seemed to prevail. The session was opened by devotional exercises, when a few pointed, practical addresses were delivered. The hearts of all were affected, and all were ready to say, "it is good to be here."

It was gratifying to perceive the oneness of sentiment which seemed to pervade the Convention, as to the great object for which God's people had been brought together. They were intent only on the spread of evangelic truth, by the written and preached word, at home and abroad. Evening meetings were held of a more public character with reference to the Foreign Mission cause, the Domestic Mission interests and the spread of the Bible. All the discussions were conducted in a fraternal spirit, almost unbroken harmony characterizing the meeting up to its close.

The report of the Foreign Mission

Board was full of interest. Perhaps at no previous period of our history have so many cheering indications been realized, and could the churches but feel the pressure of scriptural motives, and be urged to the right performance of their duty, a glorious future would await us. We trust it may be so. The following abstract of the Report of the Board will interest our readers:

The Foreign Mission Board of the Southern Baptist Church presented their annual report on Saturday, through Rev. James B. Taylor, one of their corresponding secretaries. From this document it appears that the most encouraging progress is being made at their various stations, and that the prospects of success are peculiarly hopeful. The following abstract presents a view of their operations:

#### TREASURY.

Balance in the treasury at the beginning of the fiscal year \$4,530 25—receipts \$31,932 29—making a total of \$36,462 62. Expenditures \$33,250 89. Balance on hand \$3,211 73.

#### AGENCY WORK.

Much agency work has been performed by the corresponding secretaries.—Beside these, a few efficient agents are employed in different States.

#### PERIODICALS.

The Home and Foreign Journal, a monthly sheet, has an issue of 14,500. Beside this, the Board have commenced a magazine, entitled *The Commission*, which is securing increased favor. The endeavor to enlarge the circulation of both these periodicals is urged upon the churches of the South.

#### CORRESPONDING SECRETARIES.

The Board, having reference to enlargement in its plans, had appointed additional secretaries, and, in their report, express confidence in the wisdom of the arrangement. They urge its continuance.

#### MISSIONS OF THE BOARD.—CHINA—SHANGHAI MISSION.

Four missionaries and their wives are located in the city of Shanghai. They are employed with diligence in their work. In no former year has so much of effective influence been put forth,



and never before has the prospect been so encouraging. There are five day schools, with an attendance of 100, one half of whom are girls. There are four regular preaching places in their city. In these the missionaries have maintained eighteen regular preaching places, with an aggregate weekly attendance of 2,500 souls. Besides, numerous journeys have been made in the interior, and the gospel proclaimed to listening multitudes. Five have been added to the church.

#### CANTON MISSION.

The work in this city is conducted by two missionaries, one of whom is unmarried. A temporary interruption is at present suffered by the war between the Chinese and English, but the most cheering indications of success are enjoyed. A reinforcement at this point is demanded.

#### AFRICA—LIBERIAN MISSION.

This mission extends from Grand Cape Mount on the North to Cape Palmas on the south, a distance of four or five hundred miles. At different points on the coast, and along the St. Paul's and St. John's rivers, numerous stations have been established, and these are all occupied by colored men. At the different positions are flourishing schools containing about 500 scholars. The tribes in the immediate vicinity of the missions are receiving instructions, and many are obeying the Gospel call.—About 160 have been baptized since the last meeting of the Convention. At one baptism on the St. Paul's river, when 25 were buried with Christ in this ordinance, there was a representation from 5 or 6 different tribes. From the commencement of the mission in 1846, about *one thousand* have been baptized and united to the churches. The demand for new stations and more missionaries is loud and urgent.

#### SIERRA LEONE MISSION.

This mission, at the English colony on the coast, is of recent origin. During the last year twenty-nine had been baptized. Here important positions are to be found, as thousands of recaptured slaves are accessible, and if brought under the power of the Gospel they may become the preachers and teachers of their own tribes all along the coast and the interior.

#### YORUBAN MISSION.

This mission extends from Lagos, in the Bight of Benin, a city of 10,000 inhabitants, nearly to the city of Illorin, about 200 miles in the interior. The four cities of Lagos, Abbeokuta, Ijaye, and Ogbomishaw, each containing a population of from 10,000 to 100,000 are at present occupied by eleven missionaries and their assistants. These are engaged in preaching and teaching. Much valuable itinerant labor has been performed by the missionaries as they have passed from village and town and city, on their numerous preaching excursions. A deep interest has been excited among the people. Seven have been baptized. The Board are organizing for a large reinforcement of this mission.

#### RECAPITULATION.

It will be seen that the Board have five missions, twenty-four stations, fifty-seven missionaries and assistant missionaries, twenty-two day schools, with about 600 scholars, a number of Sunday schools, with a good attendance of scholars. Baptized since the last Convention, 200 or more.

The Foreign Mission Board is located in the city of Richmond, Va. It is aiming at a judicious expansion of its plans, and the 500,000 Baptists of the South are expected to rally around them in their labors, which are, as yet, just begun.

We have not received, or seen an abstract of the Report of the Board of Domestic Missions. It was our pleasure to hear it read, and we may say that never before have we listened to such a document with more interest. God has prospered the Board at Marion. Their receipts for the supply of destitution in our country and for the Indian Mission were about \$40,000, nearly \$10,000 more than was secured by the Foreign Board. We sincerely rejoice in this success. It is pleasing also to know that in the results of their work, the Board have been favored. Many churches resuscitated by their means are rejoicing in a renewal of their devotion to Christ, and many sinners believing in Jesus and baptized into his death, are now looking gratefully to the

Board as the instruments of their conversion.

In California, and among the Indians, as well as the various portions of the Southern country their 110 missions have faithfully labored, in 300 different stations. They have travelled 70,000 miles and preached 8,000 discourses, held 3000 meetings for conference and prayer, and have baptized about 1500 persons.

By the report of the Bible Board, the following result appears as published in one of our exchanges:—

Rev. A. C. Dayton, Corresponding Secretary, read the Report of the Bible Board. They have combined the circulation of religious publications with that of the Bible. The Board have aimed to secure all the State Societies as auxiliaries, and to work through them. During the past two years Alabama has raised and expended \$15,500—has supported ten colporteurs, and will raise in future \$20,000 per annum. North Carolina has contributed \$3,000, Virginia \$4,500, South Carolina \$1,400, Georgia \$4,300. Tennessee is not immediately auxiliary, but has donated \$500, and is interested and encouraged in the work. Maryland and Florida have done but little. Besides the State Societies, local organizations, as School and Church Societies, have generously contributed directly to the Board. But the plan of having State Societies auxiliary, has been efficient in doubling the funds received and work done, and the Board urge the desirableness of its universal adoption.

We much mistake if the results of the Convention do not favorably tell on the interests of our different Boards. It is ours with new vigor to engage in the work before us. The coming year, we trust will bring with it, still more manifest tokens of the Divine blessing, and thus all hearts be made to rejoice.

T.

### SOUTHERN THEOLOGICAL SCHOOL.

In compliance with a call of a meeting held in Augusta, Ga., in May 1856, a large number of the friends of Theo-

logical education assembled in Louisville, during the recent meeting of the Southern Baptist Convention. A report was read from a committee appointed by the Augusta meeting, in connection with several documents. Among others, was one containing an offer made by the South Carolina Baptist State Convention, to raise \$100,000 for the establishment of a Theological Seminary of a central character, on condition that it be located in the town of Greenville, and on the further condition that the other Southern and Southwestern States raise an additional \$100,000. The whole subject was referred to a committee. The committee subsequently reported the following through their Secretary.

"The committee to whom was referred the report of the committee appointed at Augusta, Ga., and any other documents which might present offers for the location of a common Theological Seminary for the South, begs leave respectfully to report—

That they have not deemed that the question, whether the denomination feels the necessity of providing a Theological Institution of a high order is any longer an open one. It seems settled by the extensive prevalence of an earnest desire to afford the best means of culture to our rising ministry. It is felt that this has not heretofore been done, and that hence has risen the dissatisfaction with our Institutions which has led many of our young ministers to seek the advantages offered in schools of other denominations. And our duty is realized to be to provide it ourselves. Whatever may be the opinions of a few scattered among us, these are doubtless the sentiments and convictions of duty of the Baptists of Southern States.

These facts have caused your committee to proceed at once to the consideration of the practicability of making such provisions as shall secure this end. As to the attainment of it through the existing Institutions, it is doubtless true that without any additional efforts on our part, any one of them may be able to furnish it, after years of protracted labor, with, however, little if any good result meantime, compared with its cost.

But we have, providentially, no need

to wait so long a period. The offer which has been made by the South Carolina Baptist State Convention, which is the only one distinctly before us, presents to us a sufficiently central position, easily accessible, upon such a pecuniary basis as renders success almost certain, and with a prospect of so immediate a completion of the amount offered as a bonus, as will enable us within a year to commence operations, the whole risk being borne by that State.

Your committee might have recommended a cordial acceptance of their offer upon its terms. But they believe that their brethren of that State will appreciate the anxiety to go immediately to work, which leads us to suggest other conditions.

Your committee would therefore present for the adoption of this meeting, the following preamble and resolutions:

*Whereas*, It is necessary that we should provide the best instruction for our ministry; and

*Whereas*, We have an offer from the Convention of the Baptist denomination in the State of South Carolina, to raise \$100,000 for the endowment of a Theological Institution of high order at Greenville, S. C., provided \$100,000 be additionally raised, the endowment to be so fixed at Greenville, that if such an institution be not kept up there, the funds shall revert to the Board of Trustees of the Furman University for Theological purposes in South Carolina.

*Resolved*, That we cordially accept the generous offer of our brethren of S. C., upon the following conditions:

1. That the sum of one hundred thousand dollars shall be raised in that State by the 1st of May, 1858, ready to be placed in the hands of the Trustees then to be appointed over this Institution.

2. That the said trustees be permitted, during three years from that time, to devote the interest of the sum to the support of three Professors, to the purchase of books not exceeding three hundred dollars annually, and to the payment of a proper agency in the other States to secure the one hundred thousand dollars, which is to be raised otherwise than by South Carolina.

3. That if it be found practicable, to secure recitation and lecture rooms free of rent during these three years, and so long thereafter as may be necessary for the erection of our buildings.

4. That these concessions on their part shall be limited to three years, at which time, if the remaining \$100,000 has not been made up, and this enterprise must be abandoned, that portion of the endowment given by the State of South Carolina, shall revert to the Furman University for Theological purposes, and the contributions collected by our agent to the respective donors.

*Resolved*, further, That for the purpose of organizing this Institution, a Convention of the friends of Theological education be convened at Greenville, S. C., the Friday before the first Sabbath in May, 1858, to which all the constituent bodies of this Convention are earnestly solicited to send delegates; which Convention shall be called by the President of this Convention, as soon as he shall be notified of the acceptance by South Carolina of these conditions.

*Resolved*, That a committee of five be appointed at this meeting to prepare a plan of organization to be then and there submitted.

*Resolved*, That a committee of five be appointed to nominate persons suited for the professorships to be at that time filled.

*Resolved*, That a committee of five be appointed to prepare an address to Southern Baptists, setting forth at large such matters as will enable them to see clearly the merits of this movement, urging all to harmony and co-operation in the enterprise.

*Resolved*, That a committee of five be appointed to secure from the next Legislature of the State of South Carolina an appropriate charter.

*Resolved*, That a committee of five be appointed to prepare a suitable plan of agency, and nominate a suitable agent or agents."

This report having undergone a thorough investigation was unanimously adopted, and the following committees were appointed:

*On Plan of Organization.*—J. P. Boyce, J. A. Broadus, B. Manly, Jr., E. T. Winkler, William Williams.

*Committee to Nominate Professors.*—A. M. Poindexter, R. D. Campbell, H. Talbird, J. H. Eaton.

On motion, Dr. Manly was made chairman of this Committee.

*Committee on Agencies.*—Jas. B. Taylor, R. Furman, W. Carey Crane, A. G. McCraw.

*To Procure Charter.*—J. P. Boyce, B. C. Pressley, James Tupper, C. J. Elford.

On motion, the President was made chairman of this committee.

*Committee to prepare an Address to the Southern Baptists.*—J. B. Jeter, R. B. C. Howell, S. Landrum, S. Henderson, W. C. Buck.

*Committee to lay the subject before the State Conventions and other bodies of Baptists in the South.*—J. W. M. Williams, J. L. Burrows, J. L. Prichard, I. L. Brooks, I. H. Devotie, A. C. Dayton, Wm. Crowell, D. R. Campbell, J. T. Tichenor, J. H. Tucker, W. C. Crane, A. L. Hay.

The singular unanimity with which this subject was disposed of, becomes an occasion of special gratitude to God. We may hope that in this important measure, all will be guided by the wisdom which cometh from above. Although the proposed institution may differ, and most probably will differ, in many respects, from all existing theological schools, we trust that the condition and exigency of the denomination will be sacredly regarded. T.

### CHINESE POPULATION AND HABIT.

The following interesting statements are extracted from an article in the Journal of the Statistical Society, by Sir John Bowring. They relate to a people with which God designs to make us more familiar.

#### THE FISHING POPULATION.

The multitudes of persons who live by the fisheries in China, afford evidence not only that the land is cultivated to the greatest possible extent, but that it is insufficient to supply the necessities of the overflowing population; for agriculture is held in high honor in China, and the husbandman stands next in rank to the sage or literary man in the social hierarchy. It has been supposed that nearly a tenth of the population derive their means of support from the fisheries. Hundreds and thousands of boats crowd the whole coast of China—sometimes acting in communities, sometimes independent and isolated. There is no species of craft by which a fish

can be inveigled which is not practised with success in China—every variety of net, from the vast seines, embracing miles, to the small hand file, in the care of a child. Fishing by night and fishing by day,—fishing in moonlight, by torchlight, and in utter darkness,—fishing in boats of all sizes,—fishing by those who are stationary on the rock by the seaside, and by those who are absent for weeks on the wildest of seas,—fishing by cormorants,—fishing by divers,—fishing with lines, with baskets, by every imaginable decoy and device. There is no river which is not staked to assist the fisherman in his craft. There is no lake, no pond, which is not crowded with fish. A piece of water is nearly as valuable as a field of fertile land. At daybreak every city is crowded with sellers of live fish, who carry their commodity in buckets of water, saving all they do not sell to be returned to the pond or kept for another day's service. And the lakes and ponds of China not only supply large provisions of fish—they produce considerable quantities of edible roots and seeds, which are largely consumed by the people. Among these the esculent arum, the water chestnut (*scirpus tuberosus*), and the lotus (*nelumbium*), are the most remarkable.

#### THE WATER POPULATION.

The enormous river population of China, who live only in boats, who were born and educated, who marry, rear their families, and die—who, in a word, begin and end their existence on the water, and never have a dream of any shelter other than the roof, and who seldom tread except on the deck or board of their sampans—shows to what an extent the land is crowded, and how inadequate it is to maintain the cumberers of the soil. In the city of Canton alone it is estimated that 300,000 persons dwell upon the surface of the river; the boats, sometimes twenty or thirty deep, cover some miles, and have their wants supplied by ambulatory salesmen, who wend their way through every accessible passage. Of this vast population, some dwell in decorated river boats used for every purpose of license and festivity—for theatres—for concerts—for feasts—for gambling—for lust—for solitary and social recreations; some craft are employed in conveying goods, and passengers, and in a state of constant activity; others are moored, and their owners engaged as servants or la-

borers on shore. Indeed, their pursuits are nearly as various as those of the land population. The immense variety of boats which are found in Chinese waters has never been adequately described. Some are of enormous size, and are used as magazines for salt or rice—others have all domestic accommodations, and are employed for the transfer of whole families, with all their domestic attendants and accommodations, from one place to another—some called centipedes, from their being supposed to have 100 rowers, convey with extraordinary rapidity the more valuable cargoes from the inter-warehouses to the foreign shipping in the ports—all these, from the huge and cumbrous junks, which remind one of Noah's ark, and which represent the rude and coarse constructions of the remotest ages, to the fragile planks upon which a solitary leper hangs upon the outskirts of society—boats of every form and applied to every purpose—exhibit an incalculable amount of population, which may be called amphibious, if not aquatic. Not only are land and water crowded with Chinese, but many dwell on artificial islands which float upon the lakes—lands with gardens and houses raised upon the rafters which the occupiers have bound together, and on which they cultivate what is needful for the supply of life's daily wants. They have their poultry and their vegetables for use, their flowers and their scrolls for ornaments, their household gods for protection and worship.

#### THE CHINESE AS AGRICULTURISTS.

In all parts of China to which we have access, we find not only that every foot of ground is cultivated which is capable of producing anything, but that, from the value of land and the surplus of labor, cultivation is rather that of gardeners than of husbandmen. The sides of the hills, in their natural declivity often unavailable, are, by a succession of artificial terraces, turned to a profitable account. Every little bit of soil, though it be only a few feet in length and breadth, is turned to account; and not only is the surface of the land thus cared for, but every device is employed for the gathering together of every article that can serve for manure. Scavengers are constantly cleaning the streets of the stercoraceous filth; the cloacæ are framed by

speculators in human ordures; the most populous place is often made offensive by the means taken to prevent the precious deposits from being lost. The fields in China have almost always earthenware vessels for the reception of the contributions of the peasant or the traveller. You cannot enter any of their great cities without meeting multitudes of men, women, and children conveying liquid manure into the fields and gardens around. The stimulants to production are applied with most untiring industry. In this colony of Hong Kong, I scarcely ever ride out without finding some little bit of ground either newly cultivated or cleaning for cultivation.

#### OMNIVOROUSNESS.

The Chinese, again, have no prejudice whatever as regards food; they eat anything and everything from which they can derive nutrition. Dogs, especially puppies, are habitually sold for food; and I have seen in the butchers' shops, large dogs skinned and hanging with their viscera by the side of pigs and goats. Even to rats and mice the Chinese have no objection—neither to the flesh of monkeys and snakes; the sea sing is an aristocratic and costly delicacy which is never wanting, any more than the edible birds' nests, at a feast where honor is intended to be done to the guests. Unhatched ducks and chickens are a favorite dish. Nor do early stages of putrefaction create any disgust; rotten eggs are not condemned to perdition; fish is the more acceptable when it has a strong fragrance and flavor, to give more gusto to the rice. As the food the Chinese eat is for the most part hard, coarse, and of little cost, so their beverages are singularly economical. Drunkenness is a rare vice in China, and fermented spirits or strong drinks are seldom used. Tea may be said to be the national, the universal beverage, and though that employed by the multitude does not cost more than from 3d. to 6d. per lb., an infusion of less costly leaves is commonly employed, especially in localities remote from tea districts. Both in eating and drinking the Chinese are temperate, and are satisfied with two daily meals—"the morning rice" at about ten A. M., and "the evening rice" at five P. M. The only repugnance I have observed in China,

is to the use of milk—an extraordinary prejudice; especially considering the Tartar influence which has been long dominant in the land; but I never saw or heard of butter, cream, milk, or whey being introduced at any Chinese table.

#### MATRIMONIAL PECULIARITIES.

The marriage of children is one of the great concerns of families. Scarcely is a child born in the higher ranks of life, ere the question of its future espousal becomes a frequent topic of discussion. There is a large body of professional match-makers, whose business it is to put the preliminary arrangements in train, to settle questions of dowry, to accommodate differences, to report on the pros and cons of suggested alliances. There being no hereditary honors in China—except those which reckon upwards from the distinguished son to the father, the grandfather, and the whole line of ancestry, which may be ennobled by the literary or martial genius of a descendant—the distinction of caste, are unknown, and a successful student even of the lowest origin would be deemed a fit match for the most opulent and distinguished female in the community. The severe laws which prohibit marriages within certain degrees of affinity, (they do not, however, interdict it with a deceased wife's sister,) tend to make marriages more prolific, and to produce a healthier race of children. So strong is the objection to the marriage of blood relations, that a man or woman of the same Sing or family name cannot lawfully wed.

#### CANTON MISSION—CHINA.

The interruption of our work at Canton, we have reason to believe, may be overruled for good. Our missionaries were compelled, with all the foreign population, to leave the city, in consequence of the fearful collision between the Chinese and English. They are now in Macao, where in safety they are permitted to prosecute their missionary labours. Meanwhile the English forces are gathering to compel a peace, and though some months may elapse ere it shall be effected, no doubt

exists that a wider scope for commercial enterprise will be demanded; and whenever the channels of trade are opened, an increased opportunity of preaching the gospel will exist.—Thus we may hope that when our brethren resume their work in Canton, they may unrestrictedly pass far into the interior, preaching the gospel of Christ. We beg, on behalf of our Canton mission, the prayers of the churches. T.

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#### THE COMMISSION.

This number closes the first volume of the Commission. It has met with much favor among all its readers. Shall not the list of subscribers be trebled? Who will help us to secure this result? If every reader will look around and secure five or more additional names, and send them *at once*, with the money, would it be an unreasonable work? We think not.

Brethren, we earnestly commend this periodical to you. The regards of the churches, on its behalf are solicited. The pastors are hereby requested to act as agents, securing their own copy gratis, by sending on five dollars, with the same number of names.

T.

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#### Other Missions.

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##### A CHURCH IN EARNEST ON THE SUBJECT OF MISSIONS.

A farewell missionary meeting of great interest was held in the Presbyterian Church at Huntington, Long Island, on Sabbath evening, the 12th April, in connection with the departure of a company of five missionary labourers, from that single church, to take charge of the mission that is about to be re-opened, under the direction of the Presbyterian Board of Foreign Missions, for the Omaha Indians. At the head

of this little company, stands one of the ruling elders of the church, who has borne that office for more than twenty years, and who is greatly beloved by the whole church. He leaves a comfortable home, a large and profitable medical practice, and very many endeared friends, to spend the remainder of his days in labours among the poor Indians; and this he does because the love of Christ constrains him. The other members of this little band are of like circumstances, and spirit. There were at the same meeting, and belonging to the same missionary company, three other individuals from the Central Presbyterian Church, in Brooklyn, one of whom is an elder of that church, so that we might have headed our article "Two churches in earnest on the subject of missions."

Several circumstances conspired to give more than ordinary interest to this meeting. The different members of this missionary company were related, in some way or other, to almost every family in the congregation; and it is not surprising therefore that the meeting should have been large, or that the feeling of interest was general.

It was heightened also by a work of grace that had been in progress in this church for some months past, and had been going on in immediate connection with this missionary movement. Two Sabbaths previous, as many as fourteen persons were received to the communion of the church on a profession of their faith, and as many more were anxiously inquiring what they must do to be saved—and it has become a common thing for all who are brought to the knowledge of the Saviour, to make it their first inquiry, whether it is not their duty to become foreign missionaries.

But the fact which gives special interest to the subject is, that a single church should furnish, at one time, so many missionary labourers, and they should be headed by a layman, who

has so deep a sense of the obligations of the missionary work, and is willing to make such great personal sacrifices to carry it on. Now why might not similar companies rise up in all our churches, and go forth to make known the unsearchable riches of Christ? Who can compute the amount or the value of the blessings that would be secured to the world or to the church, if such a movement should become general? And why should it not? Is there anything preposterous, absurd, or extravagant in the expectation, that such will, and must be the case before the world is subjugated to Christ? Why might not every church in our connection furnish as many missionary labourers, and the means, at the same time, to support them? Would this more than meet the wants of the world, or the requisition of the blessed Saviour—to go into all the world and preach the gospel to every creature? Is there any danger that the standard of piety in the churches would, thereby, be lowered, or her resources be exhausted?—*Presbyterian Herald and Foreign Recorder.*

#### EXPLORATION OF CENTRAL AFRICA.

We are most thankful, says the English Church Missionary Herald, to the great Giver of all good to have it in our power to announce a further step, the ultimate effect of which, if only a blessing from on high be vouchsafed, it is impossible to over-estimate. A final arrangement has been made with her Majesty's Government, by McGregor Laird, Esq., the spirited philanthropist to whose exertions and prudence we owe, under God, the Niger expedition of 1854, and its successful issue, for carrying on the exploration of the interior, *via* the Niger and its tributaries, for five consecutive years.

Mr. Laird was desirous to have had two steamers employed, and a contract

for seven years; but the Government being unwilling, he contracted for one steamer, and for a term of five years, principally to save the next season, satisfied that much may be done in five years.

Mr. Laird, however, intends to send out a second steamer on his own account, only to be used by the Government officers in case of accident to the exploring one.

The keel of the steamer has been laid, and it is hoped that she will sail in April, and enter the river in June. Dr. Baikie, who conducted the expedition of 1854, will, it is hoped, have the command of the present.

To encourage the return of natives to their country, there is a clause in the contract limiting the charge for deck passengers of the negro race, from Fernando Po to the Confluence, to ten dollars; and thus we have a security that that rate cannot be exceeded.

Mr. Laird also intends to despatch a small schooner to the mouth of the river, laden with fuel and stores, to tow her up to Confluence, and leave her there permanently, as a depot and a base of trading operations. The steamer will also be employed in keeping up the communication between the Confluence and Fernando Po and mail packets. This steamer cannot be got ready to accompany the first in June; but Mr. Laird hopes that she will be at Fernando Po in November, so that, if the steamer from the river has not then made her appearance, she can go up after her.

Though the Government have only contracted for one ascent per annum, practically there will be several as far as the Confluence; so that any parties of negro blood may, at a trifling expense, visit Central Africa three or four times a year at least.

We have five years to try a great experiment, and Mr. Laird expresses his trust that means may be found in that

interval to throw into Central Africa five thousand free negroes, able to read and write English.

"I thank God," writes Mr. Laird, "that I have lived to see the commencement of this great work, and to have a hand in carrying it out."

**SANDWICH ISLANDS.**—Mr. Bond, of Kohala, writes, Jan. 6, sending for the 'Morning Star' "fifty dollars from our Sabbath school, and twenty dollars from our domestic Sabbath school;" and one hundred dollars as his own donation towards paying off the debt of the Board. He writes: "Last Sabbath was our season for observing the communion. The Sabbath was a day of much interest. Our house was crowded with the members of the church, yet all was still and serious. Thirty-one were received from the world to our fellowship, most of whom appeared to me more than usually hopeful. These were selected from more than a hundred inquirers, whose names have been on my list for many months."

**CANTON.**—Mr. Vrooman, in a letter dated December 9, expresses the confident expectation that the existing difficulties in China, with the rebels as well as with the English and Americans, are to be overruled for the furtherance of the missionary work.

**FUH-CHAU.**—Mr. Doolittle writes, October 15, 1856, that the number of pupils in his school is twenty-three day scholars and fifteen boarders.

"You will be glad to hear, that several of the elder pupils, who have been members of the school the longest, express a personal interest in the truths they learn. Five of them, from sixteen to twenty-two years of age, say they desire to be the disciples of Jesus. They are known to be in the practice of praying with their room-mates, and some of them, I have ascertained, retire in the evening to a certain place for private prayer."



## MISCELLANY.

**THE COLLEGE PIG.**—Going to a kind brother's house, whose doors are always open to the wearied shepherd of the flock, we saw a large number of buzzards perched on the trees near his house; and judging them to be ominous of some calamity, we enquired the cause of little Abel, (a well-wisher to every good cause,) with a very solemn air he answered, "Oh, sir, Uncle G. has lost thirteen hogs. They died in two days of taking sick, but sir, I am glad our College pig ain't dead yet." "Your College pig! why surely you don't send pigs to College?" "No sir, but Aunt said one day to Uncle, if he would let her have a little pig, she would stop it to itself, and make it worth two or three dollars by the next collection for the young preachers [Beneficiaries] at College." The next morning I felt desirous of seeing the little tithe grunter, whose grunting noise has echoed in my ears ever since, with some such diction as this: If every Baptist in N. C. would appropriate such a trifle yearly to the cause of Him who became poor for theirsakes that they might be made rich, there would be no room to distress the few liberal souls amongst us by telling us, we fear the Board of the Convention must of necessity reduce the numbers of the Beneficiaries notwithstanding the need of laborers is so distressingly great. The little fellow when first put into his parlour preparatory to College service, was considered worth fifty cents: when I saw the honored quadruped I thought any tavern keeper would give three dollars. Another suggestion, the little fellow forces on our reflection. How many lose such a little animal every year, or its worth in other property, and at the end of the year scare feel the loss, who by devoting a like little amount would feel a great gain, feasting the soul with the consolation,—I have not lived through the year entirely for myself.—*Biblical Recorder.*

**WHAT CHILDREN CAN DO.**—A New Zealand chief thus wrote to the children in England. "I want you all to care more about missions than you have done. Every little boy and every little girl in an English school are taught these words, "Thy kingdom come, Thy will be done on earth as it is done in

heaven." Now, let every one of you who reads this letter ask, Am I doing all I can to bring Christ's kingdom nearer? Can I not do something yet. Try. Begin by praying more earnestly for missions, and then you will very soon find something which you can do. Yes; and some of you will find that you *must* become missionaries yourselves. That will be a glad ending, or, ing—an ending that will never end—rather a glad going-on; for the end will be when all, standing before the throne, shall join in one song of praise—"Hallelujah! the Lord God omnipotent reigneth! The kingdoms of this world have become the kingdoms of our Lord and of His Christ."—*Miss. Juv. Instructor.*

**"PRAY WITHOUT CEASING."**—Christian, pray. You have a power with God. You can call down the blessings of heaven. You are commanded to use this power. Pray without ceasing. But for what? For yourself—for those around you—for all.

**Pray for the child.** When you meet him at his sports, at home, abroad. Wherever you meet him, let a prayer rise to heaven in his behalf. Pray that he may be a child of God, that he may be guarded from temptation, that he may become a blessing to himself, and the world. Pray for him. It will cost you nothing. It may be the means of his salvation.

**Pray for the man.** Pray, that amid the cares of life, he may not forget to care for his soul. Pray for him. You may never meet him again in this world, but your prayer may save him from ruin.

**Pray for the aged.**—When you see the whitened locks, the bent form, the trembling hand, the tottering step, wherever it may be, breathe a prayer in behalf of that old man. Pray that God may be his support, that his few remaining days may be well spent, that his journey to another world may be an easy one. Pray for him. He may soon become a ministering spirit to watch around your path.

**Pray for all.** For the sad, and the joyous—for the beggar, and the man of wealth—for the sick, and the well—for friend, and foe.

Christian, pray. You are the almoner of God's blessings. Give as you have received; and the more you give,

the more you will have. Pray without ceasing.—*American Messenger.* W.

"I HAVE THOUGHT OF IT."—So said a young lady who had been reminded by a pious mother of a neglected duty. "Ah, but thinking of it does not do it," said her mother. "True," answered the daughter, "I have found that it does not," and as soon as the opportunity occurred, the neglected duty was performed.

"I have thought of it." Ah, how many stop there, in the holy purpose of doing good!

A church member sees a brother go astray: "Have you conversed with your erring brother?" "No; I have thought of it."

"Do you know the state of mind of that young neighbor, who is so constant at the prayer meeting? Have you had any serious conversation with him?"

"No. I have thought of it," is the chilling reply.

No doubt that erring brother has thought of reforming, and that impenitent neighbor has thought of repenting; but of what avail will it be, if their actions do not correspond?

**THE CHURCH THE CONSERVATOR OF SOCIETY.**—She is the light of the world; the salt of the earth. Out of Zion the perfection of beauty, God shineth upon the world. The law goes forth from Jerusalem. To Mount Zion shall all nations be attracted in spiritual affinities, order and harmony. Hence when the church is impure and betrays her trust, the highest hopes of the world are wrecked.

"When nations are to perish in their sins,

'Tis in the church the leprosy begins." W. W. E.

**PRAYER.**—Devotion is the sole asylum of human frailty, and the sole support of heavenly perfection; it is the golden chain of union between heaven and earth. He that has never prayed, can never conceive; and he that has prayed as he ought, can never forget how much is to be gained by prayer.—*Dr. Young.*

**CHRISTIAN LIBERALITY.**—A gentleman who resided at Nyack, on the Hudson, has left, by his will, the sum of \$20,000 to the Five Points House of Industry, and \$5,000 for the personal ben-

efit of Mr. Pease. He had previously made various donations to the institutions, one of which amounted to \$2,000.

**IF THESE SHALL FALL AWAY.**—Fall away!—What a thought!! And is it possible that a minister of Jesus Christ may after having preached to others, be a cast away? It may be so!! Others have fallen!! But "how can one bear the piercing thought?" When we know that to do it we must disobey our Heavenly Father;—crucify afresh our precious Saviour; and grieve the Holy Spirit the Comforter. When we know that angels which "encamp round about us," and "minister unto us," and "the spirits of the just made perfect," now with Jesus the Mediator; and our brethren in the ministry especially, the ones who baptized us, and those who ordained us, as also all those with whom we have labored in revivals, and mingled in social circles; together with the churches that have known and sustained us as their pastors, and all the pious everywhere with whom we have taken sweet counsel, as we have gone to the house of God in company; some of whom have been converted under our labors, and baptized with our hands, will be grievously afflicted by it. It will pierce their heart through and through, should they ever hear that we have fallen away. And yet we may fall, our deacons may fall, our brethren and sisters may fall; therefore, "*Let him that thinketh he standeth take heed lest he fall.*"

**THE WRONG SIDE OF HEAVEN.**—A little Swedish girl recently, walking with her father under the starry sky, seemed to be intently meditating on the glories of heaven. At last, looking up to the sky, she said, "Father, if the wrong side of heaven is so beautiful, what will the right side be?"

**ARRIVAL OF MR. HARRIS.**—Mr. Harris, of the Shwaygyeen mission, arrived in Boston on Saturday evening, March 21, in the ship Oliver Putnam, having had a pleasant passage of one hundred and eleven days from Calcutta.—*Macedonian.*

If ignorance were the sole cause of error and wickedness, then in Christian countries all men would soon be sound in the faith, and be righteous in all their ways.