

C. L. Harbinger

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THE COMMISSION.

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THOUGHTS ON MISSIONS.

THE VALUE OF THE GOSPEL.

The dissemination of the gospel of the Lord Jesus Christ, its proclamation to the nations of the earth, constitutes one of the most important and responsible vocations on earth. To be convinced of this, and to be duly impressed with its great importance, we have need only to reflect that it is proposed thus to accomplish the redemption of man from that fallen, sinful and condemned state in which he is placed; his reinstatement in the favor of God, as a son, and an heir of glory; his resurrection, and introduction into the heavenly mansions of immortal life and happiness. Compared with these, all merely earthly objects dwindle into insignificance! What nobler, or more worthy of the tongues of angels, and of the best faculties, energies and means of man?—Now these are the great objects of missions, and from this fact we would argue their importance and their claims.

Men deem rail-roads, canals, and telegraph lines, the navigation of the rivers, lakes, seas, and oceans of the earth; commerce with the nations, the protection of public interests, and fortification against foreign invasion, matters of greatest importance and most absorbing interest; and they are important. But what are they at last? What are the works of man at best, and when placed in the highest scale of importance? They are but transitory, and destined ultimately to perish, and pass away for-

ever! Decay and destruction are written on them all. But not so with the Gospel, and the objects which it contemplates. "For all flesh is grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached." Such is its durability and its indestructibility, when compared with the glory of man! Vain and trifling are all his works when placed by its side, and unworthy of comparison! Such is its transcendent importance, that for ages before it was heralded by the ministers of the cross, it formed the great and inspiring theme of prophecy, and the burden of angels in their missions to this lower world! It does what human philosophy never has been able to accomplish, and what it never can do. It reveals God to man, and man to himself. It dispels the native darkness of man's mind, and enlightens it with the only true light. It reveals a resurrection from the dead, and an existence beyond the grave, where man is to be a subject of future reward, or punishment. It reveals a heaven of eternal rest and happiness, and a hell of endless misery, despair and punishment! And while its denunciations of the finally impenitent and unbelieving, are of the most awful and appalling character, it offers to the faithful and obedient, such promises as earth can never offer. To such it offers the only real

enjoyment "of the life that now is," and the promise "of that which is to come;" a happiness interminable and unalloyed; the only real bliss, and worth contending for:

"A perpetuity of bliss, is bliss."

The world offers its perishable riches, but the gospel offers

"Riches above what earth can grant,
And lasting as the mind."

The world offers its corruptible and evanescent inheritance, but the gospel offers "an inheritance incorruptible, undefiled, and that fadeth not away." Such is the contrast! Is not the gospel then "worthy of all acceptation?" And is not its dissemination worthy of the employment of our noblest powers, and the devotion and consecration of our time, means and talents? Most unquestionably and assuredly. And it is to confer these blessings that we are called by the cause of missions; and to this they owe their great importance.

We are in possession of the Bible and the Christian religion, of the ordinances of the word of God, and the heathen are not. We are enjoying these rich blessings, and they are perishing for this lack of them? Is it not our duty to impart to them as far as we can? Is it not a duty we owe to God, as his servants and stewards; to ourselves, in view of our duties and responsibilities; and to the heathen as our fellow beings, and as equally needing the blessings of the Gospel? Of this there can be no question.

ALL MEN OUGHT TO HAVE THE GOSPEL.

But we have another general argument to offer in favor of the cause of missions. It is that every human being of every nation ought to hear the gospel. To be convinced of this, we have but to advert to the last commission of our Saviour to his apostles. Let us hear how that reads: "All power is given unto me in heaven and in earth. Go ye therefore and *teach all nations*, bap-

tizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Matt. xviii. 18-20.)

"Go ye into *ALL the world*, and *preach the GOSPEL to EVERY creature*. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. (Mark xvi. 15-16.) "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke xxiv. 46-47.) "As my Father hath sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (John xx. 21-23.) We have quoted from each gospel, that the reader may have the last Commission of our Saviour fully before his mind. It is of the greatest importance, as it contains the last personal message of Christ on earth to his apostles, in their collective capacity; and as it embraces that authority and those instructions in reference to the conversion of the world, under which they were to act, and by which they were to be guided in their labors; and not only they, but all future preachers and ministers of the Christian religion, down to the end of the dispensation; and the promise of Christ to be with them to the "end of the world." Now it is obvious, that it includes *every nation and every individual*, from the time it was given, to the end. Not a nation, and not an individual, is excepted.

"None are excluded thence but those,
Who do themselves exclude."

If any are lost, it is not the fault of God, who has made ample provision for all, and commanded the gospel and the terms of pardon and acceptance which it contains, to be proclaimed to *every*

human being, for his acceptance or rejection. Hence *ALL the world* are *interested* in it, and should have it proclaimed therein.

Accordingly the apostles and first Christian ministers—the first missionaries and heralds of the cross—fully carried out this commission, wherever they went. “And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” Great then was the demand for it. The millions of the earth were lying in heathen darkness, “in the valley and shadow of death;” and “darkness, gross darkness, had covered the land,” every where! The cry for salvation was constantly rising up and ringing in their ears. The apostles listened to this cry. They heeded it; and to meet its wants and to hush its voice, they spared no pains, they used every means, and exerted every energy. They considered no toils too severe, no labor too arduous, no sacrifices too great to be made! They were willing to peril all, to suffer all, and to endure every thing! They went day and night, through heat and cold, hunger and nakedness. Theirs was the most unflinching energy, and the most undaunted bravery! Nothing that could be accomplished was too great to be undertaken. And finally, a life of unparalleled privation and suffering, was crowned by a death of martyrdom! And all for the salvation of man! What sublime and illustrious examples have they left for us!

“Lord, may we ever keep in view,
The *patteras* thou hast given.”

Shall we not imitate their example in carrying out the Commission, as far as it devolves upon us? There is the same call for our exertions *now*, as for theirs *then*. The same cry is now going up from the millions in heathen, Mahometan, Jewish, and papal darkness! And shall it not be responded to with the

same alacrity, zeal, devotion, and self sacrifice?

THE HEATHEN LOST WITHOUT THE GOSPEL.

But not only is there the *obligation* laid upon us, by the command of the Lord Jesus Christ, seconded by all the various motives and feelings connected with it, but there is also the startling fact, that *the heathen are lost without the gospel!* In the same connexion in which our Saviour commanded his apostles to “Go into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved;” he adds the penalty of its rejection and of the refusal of the terms of pardon and salvation embraced in it—“he that believeth not shall be damned!” According to this all who disbelieve the gospel, are in a state of condemnation before God, and, unless they believe must be finally and eternally lost!—“He that believeth on him is not condemned: but he that believeth not is condemned already:”—that is, the unbeliever stands in a state of condemnation—“because he hath not believed in the name of the only begotten son of God.” Such were the words of the Lord Jesus Christ, while on earth, in reference to those who did not believe on him, and such too, is, in accordance with them, his language in the commission. Now in order for the heathen to believe and be saved, and escape the condemnation and punishment which must otherwise be their doom, the gospel must be sent to them. Without it, it is impossible for them to have faith in Christ; for “faith comes by hearing, and hearing by the word of God.” It is declared that, “whosoever shall call upon the name of the Lord, shall be saved.” But before they can do this, they must hear and believe. Hence adds the apostle: “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach

except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." That this will apply to the heathen, is as evident as that the language of the Bible any where else will. Hence, without the gospel they cannot be saved, and must be lost! And not only are they embraced in the Commission, in the expressions, "all nations," and "every creature," and "whosoever;" but the apostle Peter included them on the day of Pentecost, when he opened the door of faith to the Jews, and said—"the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call:" and again, at the house of Cornelius, when he opened the door of faith to the Gentiles, to the heathen themselves: "God is no respecter of persons, but in every nation he that fears God and works righteousness, is accepted with him." God respects the *character*, and not the persons of men.

We are at no loss for testimony from the Bible to show that the gospel contemplates the salvation of the heathen. We have it in great abundance in both the old and New Testaments. We hear God saying, under the Jewish dispensation, in reference to the salvation of the heathen: "Look unto me all ye ends of the earth, and be ye saved, for I am God and there is none else;" And again, by the Psalmist, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But in order for their salvation, as we have shown, the gospel must be sent to them; and we have shown that this mission is contemplated in it.

WHO SHALL GIVE IT TO THEM?

But where was this obligation rest, and upon whom have missions their first claims? In reference to this, we have the language of the Bible at the close of the canon of revelation, in harmony with the universality of the Com-

mission: "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." The spirit, speaking through the apostle, and now through the Bible, uses the language of invitation; and the Bride, "the Lamb's wife," the Church, is to use the same language. The obligation, then, rests primarily on the church. But how is she to fulfil it? By *sending missionaries to the heathen*. Upon the church devolves the great duty of the conversion of the world, and she is to do it, by her missionaries. The church is a body—"the body of Christ." She must act through her appropriate organs or officers, just as the human body must act through its different organs. And as it is to her *ministers* that is committed the *preaching* of the gospel, the first obligation rests upon *them*. They are charged particularly with the execution of the Commission, to "teach all nations," and "preach the gospel to every creature." Hence the claims of missions upon them. They are to see that the gospel is sent to the heathen, and go and carry it themselves, if necessary. They are to aid in selecting suitable men, such as are willing to go, in enabling them to make the necessary preparations, and in procuring the requisite means to carry them to their destination, and to support them in their work. They must raise funds sufficient for this purpose, and meet all demands which the cause may in every way, make upon their labors. The missionary must be sustained in preaching the gospel, and in translating and circulating the word of God wherever he is sent, and the means supplied, so that he may have no occasion to stop, or slacken in his labors. Hence ministers are to do all they can, in every way, to encourage missions.

On young men, especially, the missionary cause has claims for personal labor. The old, though perhaps better

qualified, as far as knowledge, experience, prudence and management are concerned, possess in many respects less advantages than the young. They have generally a much shorter time to remain on the stage of existence; and are not fitted like the young, to bear a change of climate, and to sustain the privations and hardships of a missionary life. The apostles generally selected young men as evangelists to perform such labors for them; as Paul in the cases of Timothy and Titus. The words of John, in his first epistle, are applicable here: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." These reasons apply to missions, in the case of young men engaging in them. They possess the zeal, energy, and powers of endurance so necessary to encountering the hardships and privations, the toils and obstacles incident to the life of the missionary. There is much more to be hoped for from them then, than when becoming missionaries at later periods of life. Besides, young men can generally more easily engage in enterprises of this character, as they are less encumbered with families and less entangled in the business and affairs of the world. It requires a long time to become acquainted with a foreign people, their manners and customs, and to acquire their language; and all this must be done in order to extensive usefulness. Hence the claims of missions on young men, who have more time for all this, and longer lives before them to devote to missionary duties.

But it is not on ministers alone, that missions have claims; but on *all* Christians. Every Christian is bound to God and to his fellow-men, to do all he can, to advance the cause of Christ. Every Christian is a *steward* of God. What he has in possession is not his own. It belongs to the Lord, and he is bound to use it, or as much as may be necessary, in the advancement of His cause.—

Hence it is the duty of all Christians to aid, by their contributions in raising up, educating, and preparing missionaries; in sending them out into their fields of labor, and sustaining them while there. If any do not, where they have the ability, they prove unfaithful to their duty; and, "it is required in stewards, that a man be found faithful."

Every Christian will do this, if he has within him the *Spirit of Christ*; for the *spirit of missions*, and the *Spirit of Christ* are identical in character. The Spirit of Christ was a spirit of devotion to his Father and to the work that he sent him to accomplish. It was a spirit of self-sacrifice, of love for man, of universal benevolence, of doing the greatest good to all men. It was not confined to country, kindred, or nation,—in sympathy, or exertion,—but embraced all nations, tribes, kindreds, tongues, and people of the earth. He was not only always ready to do every thing which His cause required to be done, but to make every sacrifice which it called upon Him to make, even to the sacrifice of his own life! We are called upon to take Him for our example, to follow in His footsteps, and to conform our lives to His. The missionary spirit will lead us to do this. It prompts a man to do all he can for the advancement of the cause of Christ, both at home and abroad.

ENCOURAGING SUCCESS.

What *missions have accomplished*; and that too under the adverse and disadvantageous circumstances by which they have been frequently surrounded, should encourage us to more earnest efforts. We see what they achieved under the ministry of the apostles, and first christian preachers; notwithstanding the character of the opposition through which they had to pass. With what undaunted energy, and untiring zeal and perseverance did they stem the current of opposition, and cause christianity to triumph over the corruptions and idolatries of the nations! And we

see too, what has been accomplished in modern times, in our own day, and what is now being done for the conversion of the world. In almost every nation the light of the gospel is shining with more or less brilliancy, and irradiating the darkness of heathen ignorance. And of its progress there is a constant and steady increase, as shown by the missionary statistics of different periods. The *pioneers* have gone before, as Carey and Judson, and others, and have marked and cleared out the way, and now we can enter upon their labors. "Other men labored, and we are entered into their labors." Still the harvest is plentiful, and will be so for many years to come; but it is becoming more and more promising and the prospects more and more encouraging. As the gospel becomes more widely diffused, its influence must continue to extend, and its converts to multiply in an increasing ratio. And as a small piece of leaven hid in a large measure of meal, soon leaveneth the whole mass, so must the influence of the gospel continued to be diffused until the nations become leavened by it, and christianity shall obtain a universal triumph. It is by *missions* that this must be accomplished.

J. R. II.

O TALK TO ME OF JESUS.

Such was the dying exclamation of a beloved christian friend, who, after months of painful, weary waiting, was just ready to leave all the sufferings of earth for the joys of heaven—"O talk to me of Jesus!" And such, too we imagine, was the earnest desire of the wrapt spirit amid the sweet society of heaven. True, the golden gates and pearl-paved streets and the glittering throne of the New Jerusalem are glorious, but they cannot detain the thoughts of the new-comer to that happy city. Jesus, the last in the dying agony, Jesus, the first in the heavenly glory, is the object of the heart. "O talk to

me of Jesus! Lead me to his throne. Let me cast my adoring soul at his foot stool, and shout with the joy of heaven, "'Worthy is the Lamb that was slain and hath redeemed me with his precious blood!'"

How full of the *christian* heart is that old, familiar hymn,

"Jesus I love thy charming name,
'Tis music to my ear—"

Jesus is the Alpha and Omega, the beginning and the ending of the gospel, the foundation of the christian's hope, the fulness of his joy. From the first emotions of christian life, through all the progress of the christian's pilgrimage, unto death and in the dying hour, Jesus is the hope, the strength, the comfort and joy of the child of God; and in heaven, eternity will be all too short to give utterance to the fulness of his love and adoration.

What were the gospel without, "the mediator between God and man, the *man* Christ Jesus?" What without Him who "in the beginning was with God, and *was* God?" What, without the "blood of his cross," "the blood of the everlasting covenant?" Yet there are those who call themselves christians, who have no love for the Jesus of the Gospel. To them our Saviour is a mere man, and Calvary a simple scene of exemplary suffering! Not such the Saviour whom the penitent sinner, feeling his guilt and condemnation, needs to bring peace and pardon to his heart, not such, the earnest christian relies upon as his everlasting friend—No—no. It was not such a Saviour to whom our friend looked, as in death, exclaiming, "O talk to me of Jesus?"

But what a mournful thought that so many millions of our fellow-men know nothing of Jesus. O will not those who love the Saviour, send to them his precious word, that they, too, in dying may say, "O talk to me of Jesus."

P.

NOTE.—The author knows he is not a poet; still he sometimes prefers measure. The *sentiments* are such as *fill his heart*, and may have somewhat of the same effect on others. Written originally without the thought of publication, he is not sure but that they may do good, and, therefore, sends them along.

A LAMENT.

BY E. B. TEAGUE.

If aught there be, accepted in thy sight,
 Within this heart, 'tis thy bestowment God
 Of love; Spirit Divine, the work is thine;—
 Through blood and righteousness of Jesus Christ.
 And to thy name, and thine alone, shall be
 The glory given, of this adoring heart.

And in my heart, there is a sigh, a grief
 Of years, pent up, but heaving like the sea;
 A lamentation for the loss of those that heard
 Of Jesus never; nor could know the way
 Of life; as well as for rejectors blind,
 In lands that blessed with presence of tear-marked
 Ambassador, will none of his reproof.

O God! who did'st permit thy ancient seer
 To plead with thee for hardened Israel;
 Who stayed'st thy burning anger even, at cry
 Of patriarch, deep distressed with pity for
 Thy chosen people that so oft provoked;
 (For all that pity was thy gracious gift;)
 Wilt thou not hear, wilt thou not see, deep in
 The heart of poorer servant far, like fear
 Of thee, and pity for a dying world!
 And seeing stay thy justice and thy wrath again?
 Lord, why shall not the glory of thy grace
 Again appear, and make thy throne of love
 Resplendent with thy unbought mercy given
 Us sinners, miserable without thy smile!

Thy justice would the deed approve of death,—
 Of universal ruin,—wasting and wide-spread
 As man presuming on connivance.
 But less is mercy than destruction thy
 Prerogative? thy sole illustrious work?
 Nor man, nor angel can forgive, nor grant
 To sinners peace with God, provoked
 By natures rational to serve, but prone
 To works of guilt. Why should thy love begun
 From everlasting, give thy Son, and not
 Redeem the sinner friend to whom He came?
 Or may there be a crown upon His head,
 Which shall not be well-pleasing in thy sight?

But not in "one lone" heart such prayer
 Abides ; but in the hearts of thousands, Lord,
 There dwells the daily supplication, taught
 By thine own word, to lift up holy hand,
 And without wrath and doubting call
 Upon thy name for every tribe.
 Nay, two or three, shall find their prayer
 Fulfilled, in "sparkling showers of grace."
 O Lord, how long ! shall be the term of sins
 From sire to son descending ? Nations charged
 For sins of former generations and
 Their own ? O Lord, thou knowest and thou alone.
 Before thine eyes, poor Judah lives again,
 And full supplies of Gentile mercy knows.
 His harp so long on willow tuneless hung,
 Sheds forth a strain more chastened and full-fraught
 with love.

Methinks the time shall not for long delay ;
 When thou shalt show thy mercy to our sins,
 And our iniquities forgive, in honor of
 Thy Son ; and prone upon their face shall fall,
 A world redeemed from sin and death
 And woe ! We know not how to pray, nor call
 Upon the Lord. Let us not move thy wrath,
 By speeches vain, and to thy will unreconciled.
 Yet, Lord, can it be wrong even in thy sight,
 To sigh a spirit lost ? A soul consigned
 To death ? To dark despair retrieveless and
 Forlorn, whilst thou shalt sit upon thy throne !

Upon our mouths our hands we place, and both
 Down in the dust, nor worms of earth, presume
 To raise a thought against the only monarch's will.

Forever blessed be that NAME that doth
 Allow a sinner, saved by grace, to call
 Upon the Lord at all ; to cherish, dear, "beyond
 Compare," the pitying sympathy for men,
 In darkness and in fetters iron bound !
 Nor health, nor friends, nor earthly bliss,
 So sweet, as privilege, blood-bought, to cry
 To THEE for fellows of our flesh and blood ;
 To love, to labor, and to die, for those
 Who perish, e'en, incorrigible. Then sleep
 With Him who wept o'er lost Jerusalem.
 The tears are bottled all, with His who died,
 And loving deepest, cried, forgetful of
 His own dread fate, Forgive them ! Father great,
 Forgive ! forget ! they know not what they do.

CHURCH MUSIC.

The following extract from a Review by Dr. Jeter, of Dr. Wayland's "Principles and Practices of Baptist Churches," published in the April number of the Christian Review, we give as presenting correct views of an important subject.

P.

The views of Dr. Wayland on *church music*, we do most heartily endorse. We have long been of the opinion, that our popular church psalmody has utterly failed to excite a devotional spirit. It is pleasing to the ear, but artificial, affected and powerless. In country and village churches we have seen large assemblies melted into tears by the earnest singing of familiar hymns to simple, plaintive tunes; but we have yet to see the first tear shed, and the first devotional excitement, under the influence of an artistic choir, aided by the solemn tones of a high sounding organ. During the finest performances of this kind we have seen amateurs of music listen and smile, and the mass of the congregation unconcerned and listless. We rejoice, that a better and more religious taste in reference to Christian psalmody is beginning to prevail in the churches. The leaders of this branch of divine worship admit the desirableness of returning to more simple, spiritual, and devotional church music, in which the whole congregation may readily unite.

On the subject of *instrumental music* in Christian worship, Dr. Wayland touches lightly and cautiously. He does "not deny that something of this sort may be useful to harmonize the voices of a congregation." But is it necessary for this purpose? Does not earnest congregational singing prevent or drown slight discords in voices? Is not the music of our lecture rooms conducted profitably without any such harmonizing instrumentality? The Doctor, however, appears to object to instrumental church music because of its expense. "The organ requires an organist. The organist requires a leader and several other professional singers

to constitute an appropriate choir. This involves a heavy expense." p. 151. We fully agree with the respected author in the opinion that instrumental church music is objectionable on account of its cost. In view of the many and pressing demands for money to support our educational and missionary schemes, this single consideration should banish it from our houses of worship.

At the risk of being deemed presumptuous, we must, however, take higher ground than that occupied by the author of the Notes. We maintain *that instrumental worship is not allowable in Christian worship*. The reasons for this position shall be furnished briefly, candidly, and, we trust, modestly.

Instrumental music was, by divine appointment, introduced into the temple service.—2 Chron. xxix: 25. We cannot, however, from this fact legitimately infer the lawfulness of employing it in Christian worship. The genius of Judaism and the genius of Christianity are widely different. Judaism was distinguished by its pompous ceremonies. All its ritual was designed and adapted to impress the senses and the imagination. Its magnificent temple, glittering with gold and gems; its mitred priests, with urim and thummim, and gorgeous vestments; its altars, smoking with daily sacrifices; its great orchestra, filled with Levites, playing "with cymbals, with psalteries, and with harps;" and its Shekinah, the symbol of Jehovah's presence, marked a prophetic economy, adapted to the infancy of the world, and destined, in due time, to be succeeded by a spiritual dispensation. Christianity appeals, not to the senses and the imagination, but to the understanding, the heart, and conscience. It demands a spiritual worship, and its rites are eminently simple. The services, suited to the Jewish, are unsuited to the Christian dispensation. Dancing was probably a part of the temple service; but who would infer

from this fact the propriety of introducing the dance into Christian worship. *Ps.* cxlix. 3, and *cl.* 4.

Christ, who founded the churches, instituted the forms of their worship. These were wisely and graciously adapted to promote the knowledge, piety, and usefulness of the saints. It is incredible, that anything was omitted which could have rendered their worship more profitable to themselves, or more acceptable to God. No man or set of men can reasonably hope to improve the modes of worship, instituted by Christ in the primitive churches. Among the prescribed acts of their worship was singing; and the manner of its performance was clearly pointed out, and was in perfect harmony with the spirituality of the new dispensation: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Referring to the worship of the primitive churches, Augusti, quoted by Coleman, *Primitive Church*, p. 370, says:

"Sacred music must at this time have consisted only of a few simple airs, which could be easily learned, and which, by frequent repetition, became familiar to all. An ornamental and complicated style of music would have been alike incompatible with the circumstances of these Christian worshippers, and uncongenial with the simplicity of their primitive forms."

Of instrumental music in Christian worship, we find not the slightest trace in the New Testament. It will not, we presume, be contended by its most zealous advocates that it was adopted in any of the Apostolic churches. It may be insisted, however, that their circumstances were unfavorable to its introduction. But why so? They might have found it inconvenient or impracticable to procure such large and costly organs, as now send their high sounding tones through our spacious, metropolitan houses of worship; but the

Jews had among them a variety of musical instruments, suited to their tastes, and coming within the means of the poor; and some of these instruments were used in the temple of worship, as well as the organ. Now, if instrumental music was adapted to the genius of the new dispensation, and suited to kindle the flame of devotion and promote piety, it is strange that Christ and his Apostles failed to give it a place among the appointed means of Christian edification.

Instrumental music, as a part of religious worship, was unknown to the churches in the period of their greatest purity and success. In the days of Constantine, according to the testimony of Coleman in his *Primitive Church*, it had not been introduced among them. Christian psalmody had retained its primitive simplicity. Congregations united in singing psalms, familiar and solemn hymns, "making melody in their hearts to the Lord." From the period of Constantine, the churches, elevated and secularized by prosperity, began to depart from "the simplicity of their primitive forms." First, choirs were appointed to lead, and next to perform the singing of the churches; then followed, sometime in the fourth century, instrumental music; and, finally, church music became a mere theatrical exhibition. Neander, quoted by Coleman, says:

"We have it to regret, that both in the Eastern and Western church, their sacred music had already assumed an artificial and theatrical character, and was so far removed from its original simplicity, that even in the fourth century, the Abbot Pambo of Egypt complained that heathen melodies had been introduced into their church psalmody."

Organs, now deemed in many places essential to the solemnity and respectability of Christian worship, were introduced into churches, in the eighth and ninth century, from the theatres; and served to complete the desecration of

church music to purposes of taste and amusement.

The use of instrumental church music sanctions a principle, which opens wide the door to every innovation which fancy or superstition may seek to introduce into Christian worship. The principle is this—that religious worship is to be regulated, not by the authority of Christ and his Apostles, but by the taste, policy or caprice of the worshippers. The surplice, the mitre, the crosier, the lighted tapers, the incense, the ringing of bells, the gilded cross, consecrated images, and we know not what pious absurdities, as well as instrumental music, may find ample protection under the folds of this expansive principle. We protest against the adoption of a principle, so latitudinous in its character, and so mischievous in its tendency.

If we are not greatly deceived, the tendency of instrumental church music is to secularize devotion, and to change singing from a duty to be performed, into an exhibition to be witnessed, by the congregation. In times of deep and pervasive religious feeling, instrumental music is either suspended, or felt to be an encumbrance. Who would wish to hear the tones of the organ, when sinners are anxiously inquiring for the way of salvation? Who, on such an occasion, would not feel that instrumental music is uncongenial and intrusive? That churches using it have retained a good degree of spirituality and efficiency no more proves its lawfulness, than does the healthfulness of some who habitually use intoxicating drink prove its desirableness, as a beverage. They flourish, not by its use, but in spite of its pernicious influence. The opponents of instrumental church music may safely challenge a comparison of the spirit and the efficiency of the churches which reject, with those of the churches which adopt it. It will appear, if we mistake not, that, as a general thing, the most worldly, fash-

ionable and inefficient churches have supported instrumental music in their worship; while churches of apostolic piety and simplicity have rejected it.

Our Missions.

CHINA—SHANGHAI.

Journal of Rev. A. B. Cabaniss.

In the *Home and Foreign Journal*, for October, will be found the first part of the *Journal*, the continuation of which follows:

“June 2d.—This morning disciple Polk came in with the man, Van, mentioned 31st ult. He says he was convicted by a sermon from Brother Crawford, about twenty days ago, in which he spoke of Christ’s casting out the devils and their going into a herd of swine.”

HOW VAN GOT INTO THE DIFFICULTY.

This afternoon Brother Crawford met with Van at his chapel, and learned from him that he was in great trouble after he left us this morning, and finally concluded to tell his officer of it. He said to him, I have become a believer in this Jesus’ doctrine, and must obey it,—and as I cannot serve two masters, I think I shall be conscientiously compelled to leave your service.”

The mandarin immediately replied:

“Why did you first have anything to do with these foreigners, and get yourself into such a difficulty as this?”

Van then gave him his experience, and showed so plainly how he got into the “difficulty” by being convicted of his sins, many of them committed in the mandarin’s service, that his officer had but little more to say to him.

June 3d.—Held our prayer meeting with our native members this afternoon. Disciple Wong led the meeting, and made some remarks expressive of his gratitude for the awakening which has taken place among his countrymen. He was particularly surprised and delighted at the boldness and strong faith of the publican, Van, and then gave us more particulars of Van’s

conversation with his officer yesterday. When the officer told him to take care and not be deceived by foreigners, he replied:

"I have been from youth till I am forty years old, in the service of mandarin's, and therefore have become well acquainted with every kind of deception and trickery. I, therefore, have no fears on that score."

"But what will you do for a living if you leave me?"

"I will return home and go to farming."

"You can make but very little at that; but with me you can make money rapidly."

"Yes, I know I can; but then I have always spent it just as rapidly as I got it, in smoking and riotous living; and now I am forty years old and not as well off as the farmers who have remained at home, making money slowly."

"If you wish to be a good man why not remain with me and do the good man without embracing this foreign religion?"

To this Van replied, "How could I be an upright man and remain in your service? You know when you send me out to collect the taxes, and wish the people to add on something to the amount due, if they refuse, I have to threaten and scare it out of them. Now, do you believe this way of making a living could be strictly called fair and upright?"

The hardened old publican could only say, "You can do as you please; but I pity your ancestors"—alluding to his giving up ancestral worship.

Now, I ask my brethren in America, what but the grace of God could make this wicked publican give up his unlawful gains, and inspire him with sufficient boldness to tell not only his associates of their living by injustice, but even the mandarin in authority over him?

Wong Seen Sang, in relating it,

seemed to think it was morally sublime, and all who know anything of the state of Chinese society will agree with him.

Van's former associates tell him he is deranged; but he replies, "I have been deranged all my life, and have just now been restored to my right mind."

June 7th, 1857.—After we had partaken of the communion this Sabbath morning, the two Chinese men, Yih and Lee, came before the Church as candidates for baptism, and were received.

MORE CONVERSIONS.

June 8th.—More good news. About 1 o'clock to-day, brethren Yates, Crawford and myself, had a conversation with a man, who gave a most interesting account of his religious exercises—stating that he had once been a budhist, and then a tauist; but these failed to satisfy him. Two years ago he heard the gospel, received books, and had since been trying to become a Christian—and a few days ago came to Shanghai to get some one to teach him the way of the Lord. He had been to Brother Crawford's chapel yesterday—been taught the way of the Lord more perfectly, and last night was most happily converted.

We were all delighted with his history of himself, and especially his bright conversion. His name is Shu. The publican, Van, came in to converse awhile with me to-day, and gave a history of himself from his youth up. It was really interesting to see how he recognized the hand of God in directing him in ways he knew not, and, finally, bringing him to Shanghai in order that he might hear the gospel and be saved.

ANOTHER CONVERT.

A tailor named Zung, who has worked for Brother Yates and my family, told me to-day that he wished to join the Church. He has been interested on the subject of religion for

some time, and now seems to be truly converted.

June 9th.—Learning through the papers and letters from home, that many of our brethren in America are becoming skeptical about the success of the gospel in China, our mission devoted this day to fasting and prayer—beseeching the Lord to increase the faith of our brethren and cause them to believe that in due season they shall reap if they faint not. Though humbled on account of the want of faith in the Churches at home, we joyfully return thanks to God for what he is now doing in our midst, and pray that the good work may go on.

RELATING EXPERIENCES—A HYPOCRITE.

June 11th.—At our Chinese prayer-meeting this afternoon, the tailor Zung, and the man Shu, gave us an account of their religious exercises.

Zung gave us very satisfactory evidence that he was a converted man; but Shu, though perfectly clear on the plan of salvation and even eloquent on the beauties of our holy religion; yet, in going over what he told us so interestingly the 8th inst., this time rather overdid the thing, and caused us to suspect there was something not right about him. We therefore told him we would let him know hereafter whether we would baptize him or not.

June 12th.—We learned to-day that the man Shu is a base hypocrite, having formerly deceived the London mission, who took him into their Church, and finally licensed him to preach; but afterwards discovered he was a vile hypocrite, and turned him out. Such things sometimes happen in America. It is therefore not strange we should meet with similar cases among the heathen.

TWO MORE CONVERTS.

Disciple Wong came in this morning beaming with joy, stating that his wife has at last given her heart to God, and

found peace by trusting in Christ. He says the school teacher, Zau, mentioned May the 31st is now indulging the hope that his sins is pardoned, though he has doubts and fears.

Our Brother Tseu-Tsieu-Dau has been very sick for the last three or four days at his brother's house in the city. Called with Dr. Burton to see him this afternoon, and found him in a miserable hot room with a high fever, and four or five opium smokers to annoy him at night with their pipes. Finding that his brother had no other room for him, I told him he was welcome to a room at my house if he thought proper to go. He gladly accepted the offer and we soon brought him down and put him on a bed to be carried out. His brother's first wife came in as soon as we got him down, and gave him a severe lecture for wishing to leave his brother's house and go off among foreigners, where everything was so different—she had no doubt it would kill him. Dr. Burton, however, was of just the opposite opinion, thinking if he remained in that miserable place it would certainly kill him. We left it to his own choice and he came to my house.

THREE PERSONS BAPTIZED.

Our pastor, Brother Yates, being sick to-day, I baptized the old man Yih, the young man Lee, and the tailor Zung. There are three other converts whom we expect to baptize shortly, and four or five who are anxiously enquiring the way of life.

June 15th.—Our Brother Tseu-Tsieu-Dau was out of his head yesterday and last night. We pray that he may be restored to health and live to win many of his countrymen to Christ.

The man Van, formerly mentioned, continues firm in the faith—is to leave his office to-day and take up his abode at Dr. Burton's till he is cured of his propensity for opium.

The following letter contains a continuance of good news from China:

SHANGHAI, June 26th, 1857.

REV. J. B. TAYLOR:

Dear Brother.—Two weeks ago I forwarded my Journal to brother Poin-dexter, which gave an account of the continuance of the revival in our midst. I now have to inform you of another conversion; brother Yates' cook gives us very good evidence that he has passed from death unto life. A man in my employ seems to be near the kingdom, if not already converted. There are others, who are still interested about their soul's salvation, and we trust will be converted. Notwithstanding the doubts of some at home, the Lord has given us good evidence, my brother, that *even Chinese* are susceptible of an old-fashioned Holy Ghost conversion. I know *you* have never doubted this, and it has frequently been cheering to me in reading your letters, to see your unwavering confidence in the power of the gospel to surmount all the difficulties which present themselves in China. Like ourselves, you have ever believed, that in due season we should reap, if we fainted not. Oh, that all our brethren at home would *believe* the promises of God, and aid the mission cause upon principle; *i. e.* give the gospel to all the world, *because God commands it*,—and believe it will ultimately triumph, *because God has said it*.

The publican, Van, mentioned in my previous communication, is now at Dr. Burton's and nearly cured of his propensity for opium. He is a man of ardent temperament and strong mind. We think he will make an active member, go where he may. Tseu-Tsieu-Dau, who was mentioned as being at my house very sick, is now gradually recovering. While at his lowest, and even when delirious, he was talking about preaching. We have not yet told him anything about his preaching,

but merely asked him to talk at our meetings,—telling him it was the duty of every Christian to advocate God's cause, when and wherever he could with propriety. He certainly has speaking abilities of no low order; but we wish to notice his conduct and see whether his heart seems to be wholly bent on preaching.

We are now preparing the baptistry, and making two dressing rooms on each side of it, where the candidates can change their clothes. There are four candidates who will shortly be baptized.

Bro. M. T. Yates, who has now been in the East ten years, will start for America in a short time to recruit his exhausted system. He has no particular disease, but is merely worn down by the climate,—and will doubtless recruit by a sea-voyage and short stay at home. He ought to have returned last year, but kept hoping to get better without leaving China. Such hopes have generally proved groundless in the case of every missionary who has remained here indulging them. Even in a pecuniary view, it is much cheaper for a missionary, who has learned the language, to go home and recruit his health—return and enter with renewed strength and zeal on his work, than to wait till he is beyond permanent cure. The Board then, have to send out an untried man, at considerable expense, to fill his place. They then have to support this man for three years before he is able to do much in the way of preaching,—as it takes that long to learn the language and get acquainted with the manners and customs of the people.

Bro. Yates speaks the language like a Chinaman; and when he returns, we think he will be able to undergo at least another ten years campaign against the powers of darkness in this benighted land. When he comes, he says you must not expect him to exhaust himself going about begging

money, as he shall make a higher demand. He will ask for Christian soldiers to assist in carrying on the war; and leave it with the churches whether they will support them or not. The English are sending out men and money without stint, to *kill the Chinese* unless they come to terms of peace with them. Shall not the people of God show as much zeal to *make them alive*?

Faternally yours,

A. B. CABANISS.

P. S.

ANOTHER CONVERT.

June 27th.—A woman, who has been in Mrs. Crawford's employ as teacher, and has been anxiously inquiring the way of life for two months past, is now a happy convert.

Sabbath, June 28th.—We had a delightful meeting at our chapel to-day. After preaching, four persons came forward as candidates for baptism, and after a most satisfactory examination, were unanimously received. One other, who would have joined, was prevented by ill health from being present.

Happy are we to say that we are really *enjoying a revival at Shanghai*.

June 29th.—Mrs. Crawford has decided to go home with brother Yates' family. She has been in ill health for some time, and Dr. Burton thinks she would not get well in this climate.

Letter from Mrs. Cabaniss.

The following, dated May 14th, gives some particulars of Tseu's conversion not before stated. The letter will be read with interest.

Dear Bro. Poindexter.—You most probably recollect, in some of Mr. Cabaniss' former communications, allusions were made to Tseu-Tsieu-Dau, a man we met at our little chapel nearly two years ago; who introduced himself to our notice by requesting Mr. C. to pray for the city people, saying they were dying of cholera, and relying on their

wooden gods which could do them no good. This quite surprised us, and induced special inquiry about his own belief. Mr. C. commenced by saying, "Why don't *you* pray for the people?"

"I do," he gravely replied.

"Are you a member of any church?"

"No; but I have observed the Washing Ceremony," (Pedo-baptist translation.)

"How did you observe it?"

"Once when it was raining, I went out, looked towards heaven, and let the rain fall on me."

"But that was not Scriptural."

"What was I to do? I was off at a distant place, and had no one to perform the ordinance for me."

On further conversation, we learned he had heard the gospel eight years before,—had cast away his idols, been studying the Scripture, and trying to serve the true God.

Very soon after this conversation, the Mandarin, for whom he was acting secretary, left Shanghai, and we heard nothing of Tseu for months. We however cherished for him an abiding interest,—and last fall when we made an excursion to the interior, our first aim was to see him, (as he had invited Mr. Cabaniss to call on him, if he ever visited Doong-Ding-Sau.) After travelling three days we reached his village, and were not a little disappointed to find he was not at home. We remained at the place two days, and before leaving, sent several books to his house for him,—hoping to hear of him again. Several more months elapsed without any news from Tseu. But early in March, we were made glad by a letter expressing his regret at not seeing us, and his intention of coming to Shanghai to be baptized; adding he thought his wife was a Christian, and he wished her to come and be baptized too. This was more, much more than we had anticipated,—not having heard of her being specially interested about her soul's sal-

vation. As Mr. C. was just then thinking of another trip, he again made Doong-Ding-Sau his first aim, found Tseu at home, and was surprised and delighted at his Christian conversation, and the unhesitating manner in which he confessed himself a follower of Christ, in the presence of his idolatrous companions. Tseu came alone, (his wife not being very well,) two weeks ago,—was baptized, and is now a happy, active Christian, destined, we very sanguinely hope, to point many of his benighted countrymen to the Lamb of God.

The day before Tseu was received into our church, he came in to talk with Mr. Cabaniss, and when dinner was announced, was requested to take a seat at the table. Though something entirely new, *for him to sit at the same table with a lady*, he did not decline,—but most probably felt a little “out of place.” Mr. C. then told him that some of our customs were different from the Chinese, that with us, ladies and gentlemen sit at the same table, and in the same parlour, and conversed freely with each other. This was sufficient license for me, and I talked at pleasure, leaving approval or disapproval at his own choice. I asked him about his wife, his children, his parents, &c. He soon became quite free and communicative; told me his wife did not have very clear ideas about joining the church and being baptized. “But,” said he, “I will take her down a month hence.” I approved his plan, told him we would be glad to see her, that she would learn much about the ordinances of the church, that we would take pleasure in giving her instruction, &c. He finally became so deeply interested in talking about her, he concluded not to wait so long, but to get a boat here and send for her immediately. We are expecting to see her every day, and hope we may find her as decided a Christian as her husband. He tells us she was much wedded to idolatry, and

it was a long, long time before he could by any of his arguments convince her of her error. On one occasion, when she went to the Temple to worship, she discovered the rats had made a nest in the clothes of the God. He then told her, “if her idol could not prevent the rats from cutting his own clothes, and making nests on him, how could she expect him to protect her?” At another time, she saw one of the wooden gods was nearly destroyed by worms. This he used as an argument to convince her the *people* had more power than the *gods* they worshiped, saying, “*we can protect our bodies from such intruders; but your gods have no power even against the worms.*”

AFRICA—LIBERIA—MONROVIA— SIERRA LEONE.

Letter of Rev. J. J. Brown.

FREETOWN, May 27th, 1857.

REV. JAMES B. TAYLOR:

Dear Sir—I now write to inform you why I have been so long silent. It was on account of what had taken place in the mission, at Waterloo, with Mr. Thomson. He has transgressed and turned from the faith of Christ. In consequence of which the cause of God has suffered much. I reported the case to brother Day, at Monrovia, but he at the time was ill and could do nothing. But it pleased our heavenly Father to raise him from his bed of sickness, so as to visit us and to put things in order again.

Brother George Weeks, a preacher from the church in Freetown, is appointed for the mission station, and I have to visit them when it is necessary so to do. The people were much disheartened at the downfall of Mr. Thomson. But as Providence would work it, brother Richmon, who lives amongst them, endeavored to keep them together. But now I can say that they greatly rejoice at the appointment of brother Weeks. I believe that he will do

great good amongst them, through the blessings of the Almighty Father.

There is a great field open before us in this part of the vineyard, but labourers are wanting. There are some candidates at Waterloo to be baptized. I expect to go up soon to baptize them.

The Lord has smiled upon the churches at Freetown once more. We have had a little revival. In December I baptized seventeen, and January, nine—total, 26—and now we have some to baptize in a few weeks.

I trust that you will ever pray for poor Africa—for her perishing sons and daughters. I hope that I will be able to write to you oftener.

LAGOS.

Letter from Joseph M. Harden.

LAGOS, May 8th, 1857.

REV. A. M. POINDEXTER:

My Dear Brother—Your very kind favor, dated January 27th, came safe to hand a few days ago. I thank you kindly for the interest which you have manifested in my behalf.

Your views with regard to the importance of laboring for the *conversion of individuals*, are certainly correct. It was a conviction of this that caused me to leave off preaching in the streets, and to go from house to house, telling the simple story of the cross. I believe that my efforts will be more successful than when I confined myself to preaching in the streets altogether. I have not been able to go out and preach for the last three days; but one day this week I went to the house of one of the priests of the devil. I commenced my conversation by showing him a folding umbrella, which you know does not appear different from any other umbrella when open. I asked him if that umbrella appeared different from any other which he had seen before? He said he did not see any difference. I then folded the umbrella and showed it to him. He was astonished beyond measure. I took advantage of his as-

tonishment to convince him that just as he was in darkness with regard to the umbrella, so he was with regard to God and his soul. I told him that he worshipped, he knew not what; for he had a great many idols in his house. I explained to him, also, that he could not understand the umbrella until I had unfolded and folded it for him, so he could not understand anything about God, until God the Spirit should illuminate his heart. I then preached to him a considerable time, warning him to turn away from his idols.

He voluntarily told me that he had served Mahomet for nine years, and gained nothing but trouble and affliction. He was told by some of the heathen priests, that the cause of his trouble was, that he did not serve the gods of his forefathers. Hearing this, he left off worshipping Mahomet, and turned to the worship of idols; the priests recommending first one god and then another, until he spent all that he could earn, and finally put himself in pawn to get money to worship the devil. (It would make your heart bleed to hear the man tell his mournful story.) He said that for all the expense he has undergone, he has gained nothing but sickness and death in his family, loss in trade, and every other trouble which this world can inflict.

He said, further, that he knows his idols can do him no good, and that he would come to church, but should he get sick afterwards, the people would say it was because he went and "took boak" from the white man. He, however, promised to send his children to school to me. I endeavored to show him that we did not pretend that our religion would save any one from affliction and temporal death; but that our religion is to give us peace of mind in this world, and teach us how we may be happy in the world to come. He thanked me kindly, and poured out a number of curses upon his idols, though I believe they are yet in his possession.

And, indeed, it is hard for a heathen to turn away from his idols. I do assure you, my dear brother, that these poor people have greater difficulties to overcome, in turning to Christ, than civilized people have.

I was preaching in the street about six or eight months ago, at which time I took a half crown from my pocket and showed it to the people, telling them that I would not give that half crown for all the idols in Lagos. I had entirely forgotten the circumstance; but a few days ago I was preaching again, at a house in this place, when a man came up whom I had several times seen in our chapel. He began to help me to talk to the people, telling them that what I said was perfectly true, that he had once been doing as they were doing, but having heard me preach, and having been present when I took the half crown from my pocket and said that I would not give it for all the idols in Lagos; from that time he began to go to the house of God, and has been going there ever since. Truly, God moves in a mysterious way. I pray God that the man may be truly converted. My congregations at the chapel are, to me, encouraging for a wicked place like this, being from ten to thirty persons every Sunday. I preach plain and simple truth to them, without any polish; and could I but preach in their own language, without an interpreter, I think I should be able to succeed better. But the work is the Lord's and he will accomplish it in his own good time.

I am, my dear brother,
Yours truly in Christ,
JOSEPH M. HARDEN.

*Extract of a letter from Rev. R. W.
Priest.*

IJAYE, Yoruba, Africa, }
April 9th, 1857. }

Dear Bro. Taylor. —I rejoice that the good Lord is still blessing us with

health, and the usual strength of body and mind. Yet, notwithstanding all the blessings we are permitted to enjoy, it is with commingled emotions of joy and regret that I write you this letter. My heart is filled with joy and gratitude, when I think of the goodness of the Lord to such unworthy creatures as we are. Here I have the pleasure of going from house to house every day to preach *Christ* to benighted heathen. I have the privilege of weeping with those who weep, —of rejoicing with those who rejoice, and of praying with and for the *persecuted in Christ*. One of the native converts was whipped by her husband's mother for coming here. Still, she came the next day (yesterday) to our prayer-meeting. When we gave her our hands as a token that we would constantly pray for her, I felt that I was living in *another age*. When *Opheka*, who had been beaten for serving Christ, gave her hand to the persecuted sister, her words of exhortation and consolation were enough to melt the hardest heart to tears. I wept; but these were tears of joy. I never before could so fully comprehend the expression of the apostle when he says: "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for Christ's name." Oh, brother Taylor, we have much which should make us rejoice.

But, on the other hand, I have much which causes sorrow and deep regret. It is very painful to witness the horrors of heathenism. I had never been so overwhelmed as I was yesterday. I saw two women carrying their gods about, begging. Each of them had a large snake about her neck,—these were the poor women's gods! The snakes were about five feet long, and as large as a rattlesnake of that length. I asked if they were not afraid the snakes would bite them. One showed me where hers had bitten her. Oh

how horribly dark must be the minds of such people. I confess I first felt like scolding them; but that would have done no good. So, I talked kindly, and told them that was by far the worst thing I had seen in Africa,—notwithstanding I had just left a Compound where there was a human skull upon the altar of the idol.

This morning I called at the entrance of a compound, where the Bahle was worshipping *Orisha*. He threw his mantle over the idols, and ran into a room; but soon came out, quite naked. After talking to him he showed me his idols,—one of which was his *brother*! I told him to ask *Orisha* some questions, and tell me his answer. "Well," said he, "I will ask if the white man has come to salute me this morning." He took a small piece of broken glass and the bone of a pig, or chicken, and handed them to a boy. After making some marks in the dust, and conjuring awhile with some palm seed, he said to the boy, "If the white man has come to see me, give me what is in your left hand." The boy did it, of course. He then opened his mouth and eyes, as if in great surprise, and said in a low voice, "*Orisha* says you have come." I said, "It was that boy, for you told him to give the left hand if I had come." He looked a little confused, and said, "*o-tone*," (it is true.)

Extract of a letter from Rev. W. H. Clarke.

OGBOMISHAW.

Dear Bro. Taylor.—I take my pen to-night to converse with you, as I love to do, in a free, unconstrained manner. I have no particular object in writing, farther than to make use of this my only opportunity for the coming mail. But it is such a pleasure to renew our monthly acquaintance, that I cannot forbear while the moments are passing to give you another kind salutation.

I am just in this evening from a trip, or, if you please, a twelve miles ride into the country, where our sowing business is carried on. My ride was over hill and plain, with the beautiful rolling country stretching far away on every hand, with unnumbered farms preparing for the season. The dry season is rapidly drawing to a close. The streams have ceased to run; and the grass, green and flourishing but a short time since, has been parched under the scorching rays of a vertical sun. Yet nature, here ever lively, has no little to cheer and enliven, though her carpet of green is much soiled and dusted by heat and dryness. In this region the palm has yielded to the less neat but more shady and refreshing *African oak*. This tree gives a most interesting view to a native farm, and so renews the recollection of my youthful days, that I can almost see, in imagination, the weary ploughman and his faithful companion resting beneath its shady and wide-spreading boughs. As I passed along, I could but notice a beautiful level, with fine inclinations on either side, as if nature had marked that spot for some happy farmer's family. So continually am I reminded of my own favoured Georgia,—blessed and happy, because her God is the Lord. What a difference, what a vast difference between a heathen and a Christian land! Why are these beauties, why are these glowing prospects, why this vast scope of nature's profuse gifts, like light to the blind or music to the deaf? To us there is but one answer, and that is fraught with an argument for the universal proclamation of the gospel, potent as the living fact of the utter depravity of the natives, and their consequent inability to appreciate the unnumbered blessings of a munificent Providence. That answer is, they are without God in the world revealed in Christ.

See in the way, pressing on, to their homes, the young and the old, the

strong and the weak,—even the decrepid,—men, women, and children, weary under the weight of their loads, intent on some worldly good, and with scarce a thought higher than the ground on which they tread. I see a little child, poor, naked creature. A salutation for your return, the little thing whispers out. Thought I, as my eye met her countenance, that child has an immortal soul. Dark though her skin, vague though her eye may be, there lives in that breast an immortal soul worth more than ten thousand worlds, and destined to the darkness of eternal despair, or to shine in the firmament of God forever and ever, brighter than a thousand suns. Ah! think, then, of the difference between a heathen and a Christian land. Here we look in vain for the appliances and comforts of civilized life. We fail to see the splendid achievements of philanthropy; we see no orphan schools, no friend of the tattered and torn,—none to smooth the hard-worn pillow of decrepitude; no hospitals, no institutions of noble endowment to aid the necessitous; we see nothing of the glorious triumphs of Christian charity, no Bibles, no Tract Societies, no Sabbath schools; we have no church-bell, nor the sound of praise and prayer divine. The sad tale is told,—they are without God in the world, revealed in Christ.

I feel oppressed. The vast difference! —the weight that rests upon us! Who made us to differ? I let this curtain drop. Lord have mercy on us, for we are our brother's keeper.

Letter from Rev. W. H. Clark.

VISIT TO ILORIN.

Ogbomishaw, April 14th, 1857.

DEAR BROTHER TAYLOR:—As I have the passing opportunity, I will notify you that I have just returned from Ilorin, after a sojourn of seven anxious days. Bros. Philips, Trimble and wife,

and myself, left this place on the 2nd inst., to spend a few days in that city. The morning proved to be very inclement—copious showers descended, attending us until mid-day. Notwithstanding our delays, we reached the village towns of Ilorin as the sun was setting. Beautiful was the view of towns and country, as they united to give charm to the surrounding scene. We had just traveled for miles over a high and delightful country, and were about folding our arms to sleep, in the suburbs of one of the largest cities in Central Africa. All in high spirits, we took our frugal repast, and slept soundly till morning. By sun-rise we were on our march, and in an hour afterwards, from an elevated point, we gazed with pleasure, on one of the finest views it has ever been our happiness to behold. From the Southern to the Western point, a distance little short of five miles, and forming a beautiful semi-circle, we had spread out before us an intermingling of green trees and house-tops, presenting such a scene as would certainly captivate the mind of any beholder.

At seven o'clock, A. M., we reached the entrance gate, or custom-house, where the tribute is received from traders. What first attracted our attention was the substantial town wall, about twenty feet in height from the bottom of the ditch. Half an hour's ride brought us to the stranger's home, of which Nasama is our very attentive host. We were readily received, as word had already been sent, giving information of our intended visit. Sister Trimble was soon embraced by a kind-hearted woman, and in a little while we felt ourselves at home. This was the 3rd inst. We here took up our abode, and waited patiently three days, in a close room, pressed by crowds and visitors. Many of the latter would not have paid more fashionable calls, had they enjoyed the facilities of one of your fashionable cities. On the fourth

day, we were called before the second in office to the king, *Dongari*, and spent a quarter of an hour very pleasantly, hoping every moment to start for the king's palace. But we were doomed to disappointment, as *he* well knew would be the case. It was getting late, and we were hurried off under the pretence that it was necessary to receive the king's messenger at *our* home. He soon came, with a large sheep and four loads of yams. This was our present. To make short my story, here we staid for eleven days, in anxious suspense, continually hoping,—Well, to-day, certainly, we shall have a hearing. But who can understand the artful tricks of an African court, and the shameful duplicity of one of their trained tricksters! As often as we pressed for an audience, just so often would we get a set-off. Be patient, the king is buying horses, or repairing his burnt house, or sick, &c. All this time, until the day of departure, we were closely confined, and not allowed to go a hundred yards from our apartments, but under the surveillance—watch-care, if you please—of our host, the prison-keeper.

Notwithstanding these restrictions, I saw most of the town, but not until our determination was strongly manifested. One point, a mountain, commanding a full view of the whole town, we were very anxious to visit, but always met with the insurmountable objection, that we could not go until we had seen the king. And the fact was, the king, under the influence of our enemies, determined not to be seen.

Bro. Philips and myself intended going three days farther, to the Niger, but here we met with the same objection as in the former instance. Do you see the result of our eleven days patient sitting? No, you do not see it—nor can any of us see it. By our conduct we tried to show we were not what our enemies represented us to be. We have taken another step towards this

important place. The battle is to be fought: They are now fighting it; and far better to settle the mooted question before we take up our abode in their town. According to the representation of our host, all is peace. With the exception of our confinement, the sojourn was very pleasant, and, we hope, has had a good effect on our health.

In much haste,

I am yours, as ever,

Soon again. W. H. CLARK.

Letter from Mrs. Trimble.

OGBOMISHAW, Central Africa, }

May 28th, 1857. }

MY DEAR BRO. POINDEXTER:

As I had not an opportunity of complying with your kind request before sending off the last mail, I will now endeavor to do so. The circumstances at present are quite unfavorable to the discharging of this duty properly, but I am sure you are ready to make every necessary allowance, so I will write a short letter.

We are having very damp weather now, which causes us to feel dull and inactive, and the sudden changes of late have given nearly all of us cold, while Mr. Trimble's has resulted in fever. I think he sat where the wind blew on him last Sabbath, when preaching, and before tea he was in bed with considerable fever; since then he has had very high fevers, besides suffering very much from flatulence, (almost invariably suffers with this when he has fever,) but as his system is now under the influence of quinine, I hope the fever is subsided. I do not doubt but that through the unbounded goodness of God, he will soon be restored to health. I am still being blessed with reasonable health. Occasionally I have a very acute pain in the head, which is the effect of cold; this, you may be assured, incapacitates me for writing, or doing anything else, long at a time. Bro. Clark has, since the last mail, suffered very much with

his hand, but it is now nearly well. I think likely he can write soon.

Bro. Poindexter, I feel that I am as yet doing but little, but hope that our interruptions from sickness may be less frequent hereafter, so that we can apply ourselves to the study of the language. We are learning to pronounce, by reading out prayers in Yoruba, while Bro. Clark translates; and before Mr. T. was taken sick, we translated a little every day. Bro. C. is so kind as to give us some instructions and also hear us read. I have great anxiety to talk to this people in their native tongue, but yet am assured it will be some time before I will enjoy this privilege. Were we in America, with the advantages for acquiring the language that we have here, most any of us could soon learn it, but we have the debilitating effects of the climate to contend with here. It seems almost impossible (as yet) with me to concentrate my mind on any one thing long at a time, without afterwards feeling the effects of it on my system. I therefore rarely ever do it. By the assistance of God I intend trying to preserve my health, that I may be the better prepared for future usefulness. I am persuaded that God has a great and glorious work for his children in this *Dark Land*, and my daily prayer is, that as unworthy as I am, He may make me a useful laborer in this part of the vineyard. My dear brother, will you unite with me in asking God thus to favor me? When we think of the vast multitude around whose hearts are, as it were, embedded in stone, we can but say as did the disciples, in reference to the *loaves and fishes*, what will this little be amongst so many? But how encouraging to our hearts to look away from our sinful selves to the cross of Christ, through which we can claim strength from our heavenly Father. Yes, it was in the strength of God we came to this land; in His strength we live here, and if we are made the honored instruments of in-

fluencing any of this people to forsake their idols and serve the true and living God, it must be through the strength of God. The Lord has promised and will perform. May He give us more faith. *We want faith as convincing as sight itself.*

June 10th.—You see your short letter had to be laid aside awhile, and you may easily guess for what, as I have told you how I am suffering with a pain in my head. I was confined to the bed only a day or two, but am not yet well; my head is not yet relieved, but I hope that my daily ride and walk may soon cure that. Our repeated attacks of fever are quite enfeebling, and calculated to cause a depression of spirits, but with humble gratitude to God, we can say we do not feel discouraged, nor do we regret that we have given ourselves to this work. Nay, we feel honored in enduring affliction for the cause of our Saviour, and believe that His grace will be sufficient for our day and trial. He has promised and we dare not doubt His precious promises. Oh! that we may prove faithful servants of the cross. Our afflictions have been light, compared with the unbounded goodness of God, of which we have been abundant sharers. His loving kindness, oh! how great.

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Letter from Rev. John Day.

Monrovia, Liberia, May 20, '57.

REV. JAMES B. TAYLOR:

My Dear Sir—I received yours of January 27th, while in Sierra Leone, and feel very thankful even that there is a prospect of completing our buildings. Both houses are now being used, but the piazza is so needed, that I shall venture to have it put on and draw when I can for the pay.

The school is flourishing finely, and is likely to be of more general benefit than I expected. My friends in Sierra Leone talk of sending their children to my care, instead of sending them to

England. There the cost is \$500 a year: Here I can board for \$100, and as they are rich they may pay \$25 tuition, which will lesson expenses soon.

I have agreed to take a few of the Baptist youth who are poor. Indeed the Baptists of Sierra Leone are poor, and it was through God's providence and mercy that you established a mission there. They could not much longer have held out.

I have the pleasure to inform you that my health has much improved by my trip to Sierra Leone. I was so weak when I went on board, that I could scarcely speak so as to be heard by the steward across the table. Sunday 19th, and Sunday following I preached twice, but the second effort was too much. I staid in Sierra Leone three and a half weeks, and preached seven times, and continued to mend.

I am now just as likely to live a few years as I have been, although the doctors say I die the next attack. They have so often said I was dying, and I have lived to see so many of them die, that I quiet all apprehensions on that subject, and go on in the work of the Heavenly Father.


Now may the blessed Saviour ever keep us near his side, and guide us safely through the valley and shadow of death, prays

Yours, Truly,

JOHN DAY.

The Commission.

RICHMOND, OCTOBER, 1857.

 We have to apologise to the readers of the Commission for some mistakes in the last number. Especially would we refer to the notice of a communication from T., which was promised when the notice was written, but failed to come to hand. Our excuse for these errors is, that neither of the Sec-

retaries was at home when the number went to press. We were absent on other official duties which could not be postponed. P.

THE NEWS

From our Shanghai Mission is of exceedingly interesting character, and calls upon us for devout thanksgiving to the God of all grace, that he has vouchsafed such a blessing to our labors. Our brethren at Shanghai have labored on, through years of discouragement, with unwavering faith. They have seen the heathen apparently unimpressible by divine truth, listen to its proclamation and then turn away to the worship of his idols, and the pursuit of his polluting avocations. They have known that their brethren in America were discouraged and almost hopeless, save a few, who, through all the clouds, looked to a brighter day as coming. But amidst all these discouragements they have ever been hopeful. They relied upon the promises of God, they saw that the difficulties which hindered the success of the Gospel, as preached by them, except in so far as they were common to depraved human nature, could be overcome by earnest perseverance, and they trusted that the day to favor China, "yea, the set time," would come, when Jehovah would come to their aid, and work a work which should cause both the ears of those that heard to tingle. O, what joy fills the hearts of these faithful servants in witnessing the manifestations of the power of God unto salvation in this precious revival! Yet is not that joy unmingled with sadness.

BROTHER YATES,

The long-tried, faithful, and beloved co-laborer, must leave the other brethren to prosecute their labors at this interesting crisis, without the aid of his presence and co-operation. For some years he has been in a feeble state.

Reluctant to leave, he has, from time to time, delayed his return to this country until it has, in the judgment of the mission, become a matter of necessity. We can well imagine that it is with extreme reluctance he consents to such a step, at such a time as this: Brother Yates is not supposed to be the subject of any organic disease, but laboring under a general derangement of the system, and consequent debility, which it is hoped will be removed by a voyage and short stay in this country, so that with renewed vigour, he will be able to return to his labors in China. For this let us all unite in earnest prayer.

MRS. CRAWFORD,

Who has been in bad health for some eighteen months or more, will accompany brother Yates and his family. Brother Crawford, on account of the urgent demands of the Mission for his assistance now, will remain at Shanghai, hoping that his wife will be restored, and return with brother Yates. We commend them to the sympathies and prayers of our brethren and sisters.

P.

MORE MISSIONARIES FOR CHINA.

Yes, we need, very much need, a reinforcement of our missionary band in China. Brother Yates, as already stated, is probably on his way to this country. We have, therefore, only three brethren at Shanghai—Cabaniss, Burton and Crawford. We have been, from time to time, urging the claims of this mission upon the attention of our brethren, in view of the almost certainty of such a reduction of the number of missionaries, and also, the probability of a speedy opening for enlarged operations. But our appeals, alas! have thus far been unheeded. Now, when God is blessing the efforts of the missionaries to the conversion of souls, when greatly increased demands are

made upon them for exertion, and while the prospect that soon China will be opened for a large expansion of our stations is becoming more and more probable, some of our missionaries must leave the field, with no indication that others are ready to go out. *We need more Missionaries for China.* Who will go? Have all our brethren prayerfully considered our appeals, and conscientiously decided that it is not their duty to go? We cannot think so. To us it seems evident that God has designated China as a part of the field which Southern Baptists are to occupy for Christ. We cannot believe that, when our brethren, prayerfully surveying the claims of the heathen world, after the formation of the Southern Baptist Convention, selected China as the *first* object of their missionary efforts, they were so far misguided, that it is not *even one of the points* claiming the sympathies and labors of our churches. Surely they were not left to make so sad a mistake as this, and under that mistake to appropriate a large proportion of their funds and missionaries to the work of the Lord in China. Surely, when before our separation from our Northern brethren, Shuck and others felt themselves impelled, as by a divine call, to go to the millions of that dark land, and when, subsequently, Pearey and Yates, and Cabaniss, and their co-laborers came to the same conclusion, they were not under the guidance of a false conviction. Surely the *success* which has attended our efforts in China, (though less than many may have anticipated, yet still great,) and, especially, the blessing now resting upon the Shanghai Mission, do not indicate divine disapprobation of our endeavors for the salvation of the Chinese. China is to be Christianized. Over her vast domain righteousness is to cover the earth as the waters do the sea. From her countless millions is to be brought to Jesus the pure oblation of hearts swelling with his love. Where is our

faith in the predictions of Jehovah? Where our confidence in the promises of God, and the power of the Gospel? Where that wisdom which should make us apt to discern the signs of the times, and zealous to improve the openings of divine Providence, in accelerating the progress of salvation?

No, we cannot think that our brethren have given to the claims of China, as a missionary field, the prayerful consideration which they deserve. We can but believe that there are those amongst us whose duty it is to give themselves to the work of the Lord in China. We therefore press the inquiry, "who will go? Why, dear brother, should not you go? Will it demand great self-denial? But, should not the christian deny himself? Will it involve great sacrifices? But, can you not make them for Christ's sake? Are there fields, needing culture, and promising a rich return, all around you? If you should leave them all, would not the gospel seed be sown broad-cast over them? But, who shall carry the message of divine love to the poor ignorant China-man? Think of it. Three hundred and fifty, or four hundred millions of ignorant heathen, hastening to eternity, and only a few, O how few, almost exhausted laborers to point them to the Saviour?

"Shall we, whose souls are lighted
By wisdom from on high,
Shall we to men benighted
The Lamp of Life deny?"

We estimate the population of this country at about twenty-five millions. There are not less than some six or seven thousand Baptist ministers in the United States. How many too, of other denominations! And yet we speak, and rightly speak, of the destitution of our country. But Oh! what shall become of the four hundred millions of China with less than a hundred christian missionaries of all denominations! We need more ministers at home. But has it never occurred to you that the

surest way to increase christian efficiency is to enlarge the scope of its sympathies? That the most ready means of augmenting our own resources is to impart freely to others? It is true in this regard, as in relation to money, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."—"He that watereth shall be watered also, himself." It would be pleasant, and profitable to peruse this thought in the ample illustration of its truth furnished by the history of christianity.—This our limits forbid. Illustrations will suggest themselves to every reflecting christian. The periods of the most vigorous and self-denying missionary effort, have been those of greatest spirituality and prosperity of the churches of Christ every where?

Take care, dear brother. How know you, but that your refusal to encounter the toils and sufferings of a foreign missionary, under the idea of cultivating some home field, is hindering some one, who in that field would be far more useful than you can be, from entering into it? How do you know but that the small measure of Christian enjoyment, of which you are conscious, comes from a failure faithfully to meet the question, "What is my duty?" With a firm determination to do your duty, at whatever cost?

WE NEED MORE MISSIONARIES FOR CHINA. WILL YOU GO? P.

AN INCREASE OF PATRONAGE.

We have received, during the year a number of new subscribers to the Commission. Some, however, who subscribed for it at first have ordered discontinuances. This was to be expected. We are pleased to be able to state that the number of such is small. But the Commission is yet far below the circulation which it ought to have. Our people need information regarding our missionary operations. We can never secure a steady, prayerful and liberal

co-operation in any enterprise in the absence of such a knowledge of the facts of the case, as will cause our brethren to appreciate the effort. It was the conviction that there was great lack of information among our churches, regarding our Foreign missions, that impelled to the publication of the Commission. Without a single dissident, all, of whom we have heard, have expressed warm approbation of the manner in which it has been conducted.—Not a few have placed the work, as in their estimation, taking rank along with the very first class periodicals. We do not wish to conceal that we are highly gratified by such expressions of approval. But there is another way of giving utterance to these sentiments which we should prize much more highly. It is *by long lists of paying subscribers*. If the Commission is what it has been pronounced to be, there are thousands of our brethren who are not its patrons, who ought to read it. Every one of those who think it a valuable publication could induce some one or more of these to take it. The subscribers thus obtained could secure others. Thus the usefulness of our labors would be increased, and there would, too, be an increased motive to exert ourselves to render the work still more worthy of patronage. Reader, will you thus encourage us? Now do send at least one more subscriber to the Commission.

P.

Other Missions.

WEST AFRICA.

The Rev. Beverly Wilson, a Methodist missionary, stationed of late at Sinou, but now at Monrovia, in attendance upon the Annual Conference, brings from thence cheering intelligence as to the desire of the interior tribes to have education and the Christian religion established among them. There is a wonderful movement, he re-

marks, in this direction. All along, interior from the coast, for scores of miles, the heathen seem agitated with desire. Messengers are flocking to the Christian settlements, specially commissioned by kings and head men, begging for teachers and missionaries to be sent immediately to them. Their petitions are reiterated and importunate, admitting of no denial. Again and again they came to him, with the injunction not to return until they should succeed in their embassy; and in one at least touching instance, when the messenger had been sent back with painful declarations of his inability to gratify them, in a few days he was returned with positive injunctions not to come home, but to sit down at Mr. Wilson's until he should obtain from him a teacher or a missionary.

It would appear that this desire has long existed among the interior tribes back, especially from Sinou; but until the recent war and subsequent treaty of peace established with the Blue Barra and associated tribes, by the Liberian Republic, they were unable, through the jealousy and hostility of the latter tribes, to come down to the coast and prefer their petition. But since the peace their communication is unimpeded, and their first salutation as they meet us is the cry of Macedonia, "Come over and help us."

THE WORK IN AFRICA.

Rev. A. Bushnell, of the Gaboon Mission, said at a late meeting: "Fifteen societies have a hundred stations and a hundred and fifty missionaries. In connection with them have been 14,900 members, and 12,000 children are gathered into schools."

KAREN MISSION.

Dr. Mason writes as follows:

Like the prophet in his vision I feel overwhelmed with the scenes that are passing before my eyes. Three days

ago the first meeting of the Bghai Association was held in this place. I was called to the chair, and as I looked from the crest of the hill on which it assembled, on two thousand of the wildest Karens the jungles can boast, I seemed to be seated in an assembly of all nations. There were men robed in silks in the Burmese costume; others with the blue pants and padded jackets which distinguish Shans; and a few were buttoned up in the cast-off red coats of English soldiers. Among the ladies there was a sufficient variety of silk handkerchiefs, white cottons, and diversified calicoes, to supply a small retail dry goods store. But the larger number were in their native dresses. The Pakus were known by the horizontal stripes on their tunics. One Bghai tribe was easily recognized by the tunic being marked with perpendicular red stripes, and the other by their short pants reaching half way down the thigh. Many of those from the distant mountains had their swords by their sides, and not a few might be seen in the distant margin of the congregation, listening as they leaned on their spears.

Forty-five stations were represented, each of which has its teacher, and all, with a few exceptions, are natives of Toungoo, raised up from among themselves. At twenty-four of the stations the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. Three hundred and sixteen persons have been baptized during the year, making the present number of church members in good standing—among the Bghais alone—one thousand two hundred and sixteen. The aggregate of the pupils reported in school is six hundred and eighty-eight.

In the Paku and Mauniepgah regions there are just fifty stations, as reported to me by Pwaipau, with a list of their names. Thus there are ninety-five schools, and as many school teachers

and preachers to the extent of their knowledge, in Eastern Toungoo, all, with the exception of about ten, natives of the province, and converted within the last three years.

SOUTH AFRICA.

In the last annual report of the London Missionary Society, it is stated that among the natives north of Orange river, there are five principal stations, Griqua Town, Kuruman, Pares, Lekatlong, and Philippolis. In connection with these stations are about thirty out-stations, at each of which divine services are held on the Sabbath. The aggregate attendance is estimated at 2000 souls, occasional hearers about as many more. At the station at Philippolis the attendance varies from five or six hundred to seven or eight, and sometimes nine hundred hearers. On the sacramental Sabbaths, which occur at this station monthly, there may be seen frequently forty or fifty, or even sixty wagons arriving on the Saturday preceding, all well laden with people coming to church. The aggregate of church members at all the stations is about 1,500. The liberality of the people is remarkable. In the year 1856 the church and people of Philippolis collected not less than \$1,500; sufficient to pay the salaries of their minister and school-master, and leaving money for the building of a school-master's house, church repairs, &c. At Griqua Town, where the people are poorer, the contributions amounted to \$845.

SOUTHERN INDIA.

The Madura mission of the American Board embraces twenty-three native churches, regularly organized, which meet stately for religious worship. Only two native pastors have been ordained in connection with these churches. Six of the churches were formed in 1855, and as many more in

1856. There is material enough for as many more distinct organizations; the difficulty is to obtain suitable persons to fill the pastoral relation. The aggregate number of members in good standing is 804. Received the past year 171. Members are admitted with caution, after having been under special instruction, and only on giving evidence of a change of heart. There are 127 congregations, embracing 5,349 hearers. The proportion of church members to the congregations was in 1853 as one to thirteen; in 1855, as one to ten; at the close of 1856, nearly as one to seven.

CHINA.

The London Missionary Society reports that at Amoy, "many men, women, and young persons listen with interest to the truth as it is in Jesus." The members of the church number 161. Eleven were received into the church in November, and eighteen in the preceding June. The American mission church at Amoy numbers 124 members, and another at an out-station, 31. The English Presbyterian Board has also a church of 47 members. "Thus, connected with the mission station, which includes the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present *three hundred and sixty-three Chinese Christians*. So mightily has the word of God grown and prevailed."

SWEDEN—BAPTIST MISSION.

During the year 1856, forty-three believers were baptized in Stockholm, the capital of Sweden; forty-eight at Elfdalen; one hundred at Sundsvall; in all, four hundred and ninety-two persons were baptised in Sweden the past year.

LONDON MISSIONARY SOCIETY.

"CENTRAL SOUTH AFRICA.—The representations of Dr. Livingston, concern-

ing the inviting fields for mission labor in Central Africa, awakened a great sensation in the minds of the friends of the London Missionary Society; so great, indeed, that the society resolved, though unable with their current means to occupy *any* new fields, that they would offer a special opportunity for contributions to this particular region; and singularly enough—providentially, without doubt, from the first announcement of their purpose, an unknown friend, from a deep conviction of its importance, generously commenced the fund by a donation of two thousand five hundred dollars; a second friend, not aware of the offering of the first, did also, from a conviction of duty, send two thousand five hundred dollars; and a third sent one thousand dollars. The fund shortly ran up to nearly or quite sixteen thousand dollars."

METHODIST MISSIONS.

CHINA.

Dr. Wentworth thus writes with reference to China:

"It appears not a little singular to me, that out of the TEN or ELEVEN THOUSAND traveling and local preachers of the Methodist Episcopal Church, not one suitable man can be found willing to come to China! I wish there were any mode, besides actual inspection, of dispelling the thick ignorance and direful apathy that prevail in reference to this extensive and interesting field. Because converts from a foul heathenism to the purest form of Christianity, are not at once forthcoming, in a community where, fifteen years ago, a white face had never been seen, and where the difficult barriers to communication are not yet broken down, the heads of the Church flag, ministers of the Gospel call to halt, and young men, the forlorn hope of the cause, retire to other fields in despair. Could the two extremes, the work as it existed ten years ago, and as it exists now, be

brought before the mind of the Church, there is not a man in it with perceptions so dull as not to perceive that the cause in 1857 is almost infinitely in advance of what it was in 1847. It has progressed astonishingly before my own eyes. How slow we are to remember, that every dispensation and every great reformation has, in God's order, its preparatory stage. How tedious the preparatory stages of the coming of Christ himself."

THE RELIGIOUS AWAKENING IN SWEDEN.

A few years since, Fredric Neilson, who went out as a sailor missionary, laboured at Gottenburg, and a Baptist church was formed. Persecution soon arose, and the missionary was banished. The influence of the truths he had preached, however, could not be banished. An educated and talented man, (Rev. Andreas Wiberg,) who had preached for eight years in the Lutheran church, was led by them, first to the Cross, and then to examine the subject of baptism. The writings of Carson, Hinton, and Pengilly, published by the American Baptist Publication Society, were earnestly read. He was convinced, and desired to be baptized; but there was no Baptist minister then in Sweden or Norway. This was in 1853. He sailed for America. On his way the vessel was detained two days at Copenhagen, Denmark, where he met Bro. Neilson, who baptized him at mid night in the Baltic Sea.

After reaching New York, he became for a time a colporteur of the American Baptist Publication Society, labouring among the sailors and emigrants of that city. Then he prepared his work on "Christian Baptism," which the Society stereotyped in the Swedish, and which has been so blessed of God. Feeling a deep interest in the religious condition of his native land, he applied to the Publication Society,

which commissioned him as superintendent of colportage in Sweden. The Society was led to this step by the significant fact, that while the laws of Sweden positively forbid, under heavy penalties, all preaching except by the clergy of the State church, they give entire freedom to the press. You cannot, under the sanction of law, preach the truth, but you may print and circulate it as much as you like. Colporteurs may, without molestation, go from house to house, and from village to village, distributing books and tracts, and speaking to small companies in private houses on the subject of religion. Some of our brethren dare to speak publicly, but it is always at the risk of imprisonment.

Mr. Wiberg arrived in Stockholm, Nov. 7th, 1855, just twenty months since. Upon his recommendation, four other colporteurs were appointed about the 1st of January, 1856.

These were the beginnings of the work in Sweden. Since then, twenty-one Baptist churches have been organized, twenty-four ministers ordained, and about one thousand hopeful converts have been baptized.—*Young Reaper, Extra.*

MORAVIAN MISSIONS.

THE UNITED BRETHREN IN CHRIST have collected and expended, during their last *four* conference or ecclesiastical years, over \$180,000, making an average for each member of the church of about thirty cents. They have a prosperous printing concern. The trustees report:

Receipts in four years,	\$183,183 29
Expenditures in four years,	180,377 52
Balance in treasury,	2,805 77

Inventory of the Establishment.

Assets,	\$90,272 56
Liabilities,	53,115 86
Assets over liabilities,	37,156 85

The Religious Telescope has now a circulation of 11,443 copies weekly, be-

ing an increase of 5,467 copies in the last four years. With the present subscription list, the profit per annum of publishing the Telescope will be \$5,435. In view of these figures, the report suggests the propriety of enlarging the paper. The Unity Magazine has now a subscription list of 1,409 copies. The gain per annum of publishing it is only \$44 65. The Children's Friend has 9,500 subscribers, and the yearly gain of publishing is \$52. The Fröhliche Botshafter has a circulation of 1,838 copies weekly, and fails to sustain itself by \$536 90 yearly.

SANDWICH ISLANDS.

Read this,—the missionary said it: "There is a zealous missionary spirit among the missionary children at the Sandwich Islands. They give \$600 or \$700 yearly for missionary purposes, and one hundred and twenty-five of them contributed \$125 out of their poverty for the 'Morning Star.' If the children of this country were to give in the same measure, it would be enough to sustain the Board for many years."

The poverty of the people in the Sandwich Islands is very great, yet is their liberality remarkable. Their contributions for all religious purposes the last year were \$18,431. The government expended for the cause of education \$43,000.

MISCELLANY.

AN IMPORTANT CONCESSION.—The following extract is from the South African Commercial Advertiser, a paper published at Cape Town. It forms a part of an article which discusses the arrangements for the new British colony at Natal:

"Government and the public here, as well as at home, are happily agreed on the first grand fundamental principle of civilization, viz: that religion is the vital principle of all that deserves that name. On this point, *Merivale*,

Professor of Political Economy in the University of Oxford, may be regarded as speaking in the name of the present age, at least in the British Empire, when he says that, 'History has no example to offer us of any successful attempt, however slight, to introduce civilization among savage tribes in Colonies, or in their vicinity, except through the agency of religious missionaries. This is no question of a balance of advantages, no matter of comparison between opposite systems; I repeat, that no instance can be shown of the reclaiming of savages by any other influence than that of religion.'

INFLUENCE OF MISSIONS.—Under the influence of the Wesleyan missionaries at Fejee, heathenism is said to be rapidly breaking up. The last year was a very eventful one. Thousands more than can be supplied with teachers are anxious to be instructed in Christianity. The attendants on public worship are estimated at thirty thousand,—being more than three times what they were the preceding year.

ATTACHMENT OF JEWS TO MISSIONARIES.—On leaving India, I received very marked attention from the Jews, for the kindness I had shown them. When I went to Rewadana, about thirty miles from Bombay, to bid some of them farewell, I could scarcely get away from them. On the day before I was to leave, they said they would sit up all night to be ready to conduct me to the boat in the morning; and, in order to relieve them, I was obliged to rise in the night and take my departure.—*Dr. Wilson*.

MUCH FRUIT FROM LITTLE SEED.—A thoughtless young man, on one occasion, heard from an aged Christian lady the expressions, "O that my time was come," "I am so anxious to be in heaven." There was no affectation in such language from her. It welled up from a heart full of love to One not seen, and panting for the realization of long-cherished hopes. It was an arrow to the young man's soul. Dreams of ambition were dissipated, and his life devoted to a heavenly Master. He is now an elder in a Presbyterian church, wears the ermine in a Southern State, and wields the influence of his high position for pure religion. The good woman has for years been among the glorified.

J. O. L.

AN EXTRAORDINARY NEGRESS.—John H. Fuller, of Bolivar, in Tennessee, has a negro woman, as he writes to the Memphis Appeal, supposed to be ninety-three years of age, who has never had a tooth in her head until August last. She has now a fine full set. She is hale and vigorous, and can pick one hundred pounds of cotton per day.

PRESCOTT THE HISTORIAN.—The grandfather of William H. Prescott, the historian, commanded the American forces at Bunker Hill, while the grandfather of his wife commanded a British ship of war which bombarded the American works in the same action. The historian has the swords of each at his residence in Boston. Mr. Prescott ought to be able to write an impartial account of the Revolutionary struggle, bound as he is by precisely the same ancestral ties to both parties.

UNNECESSARY BURDEN.—If you take your own cares upon yourself, you load yourself with an unnecessary burden. The Mighty One awaits to help you.

THE JOY OF DOING GOOD.

Yes, there's a joy in doing good,
The selfish never knew,
A draught so deep, so rich and pure,
It sets the heart aglow;
A draught so exquisitely rare
It thrills the soul with bliss,
And lifts it to a heav'nlier world,
Or makes a heav'n of this.

CONTENTMENT.—Agar said, "Give me neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they gall and pinch us; if too large they will cause us to stumble and to trip. But wealth, after all, is a relative thing, since he that hath little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have: A tub was large enough for Diogenes, but a world was too little for Alexander.

LOVE OF TREES.—A friend of Grat-tan's, the distinguished Irish lawyer, recommended him to cut down a favorite tree, that obstructed the view from the house. "Why, so?" asked Grat-tan. "Because it stands in the way of the house." "You mistake," was Grat-tan's reply, "it is the house that stands in the way; and if either must come down, let it be the house."

BY-AND-BY.—The following verse contains a moral which it would be well for all of us to inscribe upon our phylacteries:

There is a thief that walks the world,
In the quick noon day and starless
dark,
Protean like, now ringed and curled,
Ragged anon, and grim and stark,
And he plies his trade with a ceaseless
skill,
Defiantly, warily, working ill.
But I throw the charm
Will keep you from harm,
If scored in your memory ever;
Who walks in the street of *By-and-by*,
will
Stop in the house of *Never*.

HOW TO HAVE THE MILK OF THE WORD PURE.—An Irish priest told a man who had a Bible in his possession that "He had no business with the Bible; for St. Peter said, it was not the Word, but the milk of the Word he ought to have;" and he confirmed his assertion by 1 Pet. 2; 2—"As newborn babes desire the sincere milk of the Word." "I know that well, please your Reverence," replied the poor man, "but for fear the milk should be adulterated, I like to keep the cow that gives it, with me in the house."

GOOD RULES FOR ALL.—Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tatling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. This is the road in which to become respectable. Walk in it.—Never be ashamed of honest labor. Pride is a curse—a hateful vice. Never act the hypocrite. Keep good company. Speak the truth at all times. Never be discouraged, but persevere, and mountains will become mole hills.

The Directors of the London Missionary Society are taking measures to commence missionary operations in the regions in Central Africa explored by Dr. Livingston. They propose to form two principal stations, one under the charge of Dr. Livingston, the other, of the venerable Mr. Moffatt.

Do all the good you can in the world.

GENTLEMANLY CONDUCT.—Self-respect is the safest preventive against quarrelling. The man who is sure of his position is the slowest to suspect another of any design to question it; and hence the art of avoiding altercation has generally been deemed one of the peculiar characteristics of the gentleman.

Few men can have mingled even in the slightest degree, in society, without noticing that one prominent feature in the character of a *parvenu*, is his proneness to take offence. His ankles are sharper, his corns more tender than those of other people. There is really no knowing where to be safe with him. The best plan, of course, is to leave such men alone. We should do our best to avoid infringing on their ramified irritability.

In Calcutta forty native presses are constantly employed in the publication of native books. The number of books of all kinds in the Bengali language sold in the year 1851 was not less than 30,000. The number of books existing in that language in 1830 was 50; in 1852, 400.

BOOK NOTICES.

OSHAUSEN'S COMMENTARY, VOL. IV.—We are indebted to the publishers, Messrs. Sheldon, Blakeman & Co., for the fourth volume of this valuable work. It is unnecessary for us to repeat what we have already said regarding the character of the work and the style of its execution. All who want a really valuable commentary ought to get it. It can be had of Messrs. Wortham & Cottrell of this city. P.

SPURGEON'S SERMONS, Fourth Series.—From the same publishers we have received the fourth volume of sermons by the distinguished London preacher, Spurgeon. We have not read all the discourses of this volume, but such as we have perused fully sustain the reputation of the author. Spurgeon's sermons are remarkable for evangelical doctrine, simplicity of diction and directness and pungency of appeal. They cannot be read without interest and profit. For sale by Wortham & Cottrell.

THE CHRISTIAN REVIEW for October has just come to hand. We can not speak of the merits of the number, as

we have not had time to look into it, and our printer is waiting for copy. We give the table of contents, and express the hope that the Review will secure for itself a greatly increased patronage. This number closes the volume—the first under its present editors. Rev'ds. F. Wilson & Geo. B. Taylor.

Article 1. Jehovah Jireh, by Rev. Wm. Crowell, D.D., St. Louis, Mo. 2. **The Phædon; or Plato in the immortality of the soul**, by Rev. N. M. Williams, Somerville, Mass. 3. **Unitarianism**, by Prof. E. B. Smith, University of Virginia. 4. **Royal Literature**, by Prof. Angell, Brown University, R. I. 5. **A holy ministry**, by Rev. D. G. Corey, Utica, N. Y. 6. **Import of Ekklesia**, by Rev. J. C. M. Breaker, Beaufort, S. C. 7. **Dreams; their nature and uses**, by Rev. A. S. Patton, Hoboken, N. J. 8. **Notices of publications**. 9. **Literary and Theological intelligence**—Ecclesiastical Record.

THE SACREDNESS OF HUMAN LIFE, AND AMERICAN INDIFFERENCE TO ITS DESTRUCTION: An address before the Literary Societies of the Wake Forest College, June 10th, 1857, (being the day before the annual commencement,) by Rev. William Hooper, L. L. D.

We were present at the delivery of this address, and listened to it with profound attention and earnest interest. It discusses momentous themes in the perspicuous and classic style which characterizes all the productions of the author, and with an earnest thoroughness, which few could attain in so small a compass. It is probable that some of the opinions of the author may be objected to, especially those regarding the legal profession, by some of the readers of the address. But all must admit that the views presented are deserving of grave consideration. We trust the address may have an extended circulation and tend to abate the evils against which it is directed. P.

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