

THE COMMISSION.

Vol. 2.

NOVEMBER, 1857.

No. 3.

WHERE SHOULD RETRENCHMENT BEGIN?

The pecuniary embarrassment, which has recently overwhelmed the country, will render the retrenchment of expenses in many families a positive necessity. This necessity, in a moral point of view, is not to be lamented. Long continued prosperity engenders habits of extravagance which are unfavorable to the growth of piety, and of sound morals. There are occasions in the history of nations, as of individuals, when God, by his providence, teaches lessons of moderation, economy and self-denial. We should thankfully receive, and cheerfully practise these lessons. Such instruction has been recently and impressively furnished by the financial crisis which has so suddenly involved many families in perplexity and want. Retrenchment, then, though not a pleasant, is, to many, an unavoidable and wholesome discipline.

But retrenchment, like any other duty, may be enforced in a right or wrong manner. It may begin at the wrong place. It may be carried too far in some directions, and not far enough in others. As Christians we should earnestly, with a docile disposition and a prayerful spirit, enquire how in this, as in all other reforms, we may please and honor God. Retrenchment must begin somewhere; but where should it begin?

The love of ostentation will say, Not in dress or equipage—the fashions must be followed—respectability must be maintained—the social position of the fam-

ily must not be sacrificed. Appetite replies, If retrenchment must take place, let it not begin in the expenses of the table. Luxuries cannot be dispensed with; good wines, well flavored cigars, and the finest quality of chewing tobacco, are indispensable to the enjoyment of life. The love of pleasure says, Any retrenchment may be endured, that does not demand the abandonment of parties, balls, and concerts, and theatrical amusements, and such like things—without these life would be a weariness. Covetousness answers, Let retrenchment begin any where, and be pressed in any direction, so that the hoarded wealth may not be diminished, or its steady increase may not be arrested. But what says piety? What says enlightened conscience? The answer is promptly and plainly given. Let retrenchment begin in superfluities—in luxuries—in finery—in pleasures—in the costly things which are not needed for the health or comfort of the body, the cultivation of the mind, the improvement of the heart, or the promotion of domestic happiness; but let it not begin in benefactions to the poor, or in contributions for the spread of the gospel. Yet there is danger that, even among sincere Christians, the work of retrenchment will commence, and be most strenuously prosecuted, in these last items. Let us, Christian friends, examine this matter, so far as it relates to missions, with the Bible in

our hands, and the Judgment sent of Christ in our eyes.

1. Our contributions to the sacred, noble cause of Christian missions are very small. Compared with our resources, the claims of a sinful, perishing world, and our expenditures in articles of fashion, taste and self-indulgence, our gifts to the mission cause are a mere pittance. Many Christian men spend more for tobacco, and many Christian women spend more for fripperies, than for the extension of Christ's kingdom on earth; and very few, of either sex, give an amount to this object that calls for the slightest self-denial. And shall these trifling contributions be the first to suffer curtailment? Let conscience answer, in view of Calvary.

2. Our missionary gifts cannot be diminished without serious injury to our brethren who are in the mission field. At our invitation they entered on their work—on us they are dependent for the means of support and usefulness—we are solemnly pledged to furnish them these means—and we cannot materially retrench our contributions without violating our obligation to them.—Shall we begin retrenchment by withholding an adequate support from those who by our influence have been enticed to forsake their homes and country and enter distant and inhospitable climes to publish glad tidings to the heathen? To this inquiry the Christian heart can give but one response—an emphatic *No!*

3. God has greatly blessed the Baptists of the South. Hard as the times confessedly are in some respects, they are in others, most propitious. Never did the South so abound in all the means of sustenance and comfort.—Never was the substantial wealth of our denomination greater than at this moment. Though the monetary pressure in the country may call for a temporary retrenchment of our expenses, will it not be most ungrateful to begin this curtailment in our gifts to the treasury

of that gracious Lord who has filled our barns with plenty, and our hearts with gladness? As we have freely and bountifully received, so let us give.

4. God has sent the late pecuniary trial to teach us, among other valuable lessons, the folly of laying up treasures on earth. Behold, how uncertain is worldly wealth! Many families that, a few short months since, were rolling in affluence are now reduced to poverty and want. God blows on our treasures, and, like chaff before the storm, they are carried away. In his providence, he touches the springs of commerce, and quickly thrift and hope are succeeded by adversity and despair. Now will it not be sad, if, instead of receiving the instructions which our heavenly Father designed to communicate, we should become more parsimonious, and indulge our closeness, first and chiefly, in retrenching our contributions to the cause of our kind instructor—in fine, if instead of learning the folly of laying up treasures on earth, we should seek to increase them by subtracting from our contributions to the cause of Christ? Then, indeed, we shall signally fail to hear the voice of the rod.

5. The best method of improving the times is to make a right use of our substance. So teaches the spirit of inspiration: "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "For even in Thessalonica ye sent once and again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. * * * But my God shall supply all your need according to his riches in glory by Christ Je-

sus." If this principle be sound—and Christians should not doubt its correctness—then the simplest, surest way to improve the times, is, by cherishing not a penurious but a liberal spirit, is to please the Lord, in whose hand are our times, and who can make us rich or poor at his pleasure.

We conclude, then, that retrenchment should fall last, if fall it must, on contributions for benevolent and religious purposes. But selfishness and worldly policy, are prone to reverse this rule. Brethren, let us remember whose we are—to whom we are responsible—by whom we must be judged, and listen, not to the voice of self, and of a sin-deluded world, but of conscience and of God.

J. B. J.

A CONVERSATION.

A. Good morning brother C. Very glad to see you: hope you are well?

C. Very well, my brother; and I am pleased to be with you once more. How are you all getting along in religious matters?

A. Well, thank God, I think we are making some progress. Our pastor has recently baptized some ten, or more.—We have not “a revival,” but very good congregations at our regular meetings, with some serious, and an occasional conversion. I believe, too, there is a growing spirit of liberality in our church. We have made quite an increase in our contributions.

C. I am delighted to hear that! I think the *liberality* of a church a pretty fair indication of its spiritual condition. Please inform me, more particularly, what you have done.

A. Why, we have more than doubled our contribution to Domestic Missions; our donations to Indian Missions, and for the distribution of the Bible have, also, been considerably increased. More too has been given for the Publication cause, and in addition we are expending several thousand dollars upon our own church affairs.

C. Truly, this is praiseworthy! It is really cheering to me to hear such a good account of the dear brethren and sisters of II. church. But you failed to mention what had been contributed for Foreign Missions. I trust you did not overlook the necessities of the degraded heathen?

A. No, not altogether. We gave a small amount to the Board of Foreign Missions; though not so much as we did last year. The truth is, our people feel no special interest in Foreign Missions.

C. You surprise me, brother A. I had supposed that all intelligent Christians now felt deeply interested in sending the gospel to the heathen. The last command of our blessed Redeemer, and the very nature of Christianity appear to me to lead necessarily to such a result. And I am astonished that, with an increasing liberality, there should be a decline of interest in this cause among the dear brethren of II.

A. Well, I don't wonder at it myself. There are so many, and such pressing claims nearer home, that we have use for more than we can give. You know the Board of Domestic Missions is doing a great work. We must send the gospel to the destitute of our own “great and growing” country. And the Board at Marion have never had means enough to meet the calls upon them. Then there are the claims of Indian Missions. The Indians are here, right on our borders. They are perishing for lack of a knowledge of the gospel. We must contribute to send it to them. God has greatly blessed the labors of our dear brother Buckner, and his co-laborers. They must be supported, and others must be sent to their aid to meet the Macedonian cry “Come over and help us.” Then there are our State Missions, and colportage, and the education interests, &c., besides the necessities of our own church. These things must be attended to, you know: and they have the first claim upon us.

The maxim is a sound one, "Charity begins at home." I feel very much like the great John Randolph, who seeing a lady busily engaged in providing clothing for the destitute Greek children, said to her, pointing to a number of negro children on the premises, "Madam the Greeks are at your own door." I cannot feel like doing much for the heathen in China and Africa, while there are so many as bad as heathen here among us.

C. I rejoice, dear brother, at the zeal you manifest for the Indians, and our own people. But I confess I cannot sympathise with the *exclusiveness* of that zeal. As to the often quoted maxim, "Charity begins at home," it is too often repeated as an excuse for doing nothing, to be entitled to much weight. It is true that the relations of consanguinity and proximity involve corresponding obligations; and, other things being equal, our relatives, our neighbours, our countrymen, have claims upon us which are entitled to precedence. But to urge these claims as a reason for neglecting the command of Christ, "Go ye into all the world and preach the gospel unto every creature," is to give them a force to which they are by no means entitled. Let me illustrate this thought. An enemy has invaded our land. B. is drafted as a soldier, and required to repair, along with others, to a station on the remote frontier. "O but I can't go," he replies, "I have my family to attend to. Besides, my neighbors are in danger. It is my duty to remain and take care of them." D. declines to pay his taxes to the State, because he has need of all his funds for the comfort of his family and the support of the poor around him. What weight would be attached to these reasons? None, just none at all. And for these reasons: 1. That the allegiance of these men to the State, is superior to the obligations of family and neighborhood: and 2nd. That the interests of the family and the neigh-

borhood are best secured by obedience to the authority of the State. Just so, when the Christian makes the home plea a reason for restricting his labors within a narrower sphere than Christ has appointed, he is inexcusable, and his course is injurious to the very interests he proposes to promote. His highest allegiance is to Christ. "If any man be in Christ he is a new creature." He has entered into a new world. He has assumed new relations. Christ is his Lord, and his relations to every other being are modified by this fact. So that, when Christ commands, every tie is to be sundered, every interest relinquished, that comes in competition with his command. Moreover, as the protection of one's family and friends depends, ultimately upon the State, so, more emphatically, do their spiritual interests depend upon Christ, and are secured and promoted by obedience to him. Where *charity* should begin, therefore, in any case, depends not upon consanguinity or proximity, but upon the revealed will of Christ. And the only ground upon which any individual can justly plead *home duties* as a reason for neglecting the heathen, is, that in his case, attention to these duties *will have the greatest probable effect in accomplishing the conversion of the world*. Christ has made this the *business* of his churches. And that use of their means is best, which will soonest accomplish it. Thus, too I reply to the *narrow, selfish* spirit of the remark of the celebrated Randolph; a man, who, with many noble qualities, was too much of a cynic, to furnish an example to the philanthropic christian. Rather would I go to the inimitable parable of the "Good Samaritan" to learn "Who is my neighbour," and to the same "Great Teacher" to be instructed who are the enslaved and suffering "Greeks" that claim my compassion and aid.

A. Come, brother C., you have made quite a "speech." My time now.

C. Certainly brother. I only wished

to be understood. I will listen to you with pleasure.

A. I hope you don't think that I, (or any brother of the church to which I belong,) am *opposed* to Foreign Missions. We always give something to that cause. But we see so much to be done nearer home that we can't give as much as otherwise we should. And surely you would not have us neglect our own neighborhood or our own country for others. One ought to love his own family better than others. "If any provide not for his own, especially those of his own household, he hath denied the faith, and is worse than an infidel." A man must first take care of his family, and then, upon the same principle, of those around him. Patriotism is a christian virtue. We ought to love our country, and seek to promote the interests of our countrymen in preference to those of other nations. Now what I think right is, to attend to these things first, and then if we have any thing to spare we ought to aid in the Foreign Mission cause. I want all the world to have the gospel, and I hope the day is coming when they will have it. But I don't think we ought to take the means we have, to send the gospel to other nations, while there is so much destitution here at home. It looks to me like "robbing Peter to pay Paul." Would you have us give less to our Domestic Missions and other home interests? You know they have not enough now to meet their urgent demands.

C. No, brother A., I would not have you, or any one else give less to Domestic Missions, or any other good object. On the contrary I believe that such contributions *ought to be* largely increased. What I expressed my regret at, was not the *increase* of interest in our *home* work, but the *decrease* of interest in our *foreign* work. And what I object to in your case, and that of your church, is *not the relative proportion* of your contributions, but the *ground upon which you attempted to justify it*. For what I

can tell, your church may be giving as large a proportion of its funds to Foreign Missions as it ought to give.— Though of this I doubt. But if you curtail your donations to Foreign Missions, upon the ground, simply, that other objects are *nearer home*, I would warn you that your principle of action is at war with the obligation to give, either at home or abroad, *as will most promote the cause of Christ!*

A. Certainly, brother C., we desire to give all that we contribute for the promotion of Christ's cause. And it is precisely for that reason that I, for one, prefer to give to objects nearer home. We can do so much more good here for the same amount of money. You must acknowledge that Foreign Missions *cost a great deal more* in proportion to the number of missionaries, and that fewer souls are converted among the heathen than by the same amount of labour in our own land. Yes, we can do more good with the same money in the home field. And besides, if we neglect the home field, where are the men and the money for Foreign Missions to come from? Answer me that.

C. I think, my good brother, you must see that you have abandoned your first defence. Well, I am glad of it. It is really cheering when a christian, abandoning all merely local and personal views, consents to look at the obligations of duty in the broad light of *universal* evangelization. I think I can show you, in this light, the duty of enlarged and liberal efforts for the salvation of the heathen. But, we have talked long enough now. I must defer this until we meet again. But, before we part, if you have no objection, we will unite in prayer for the coming of Christ's kingdom.

A. O yes, dear brother, I thank you for the suggestion.—

"Long as they live should christians pray,
For only while they pray they live."

So they both led in prayer. A. pray—

ed, and most earnestly too, for the poor ignorant heathen; and C. for his family, friends, and church. As they rose from their knees A. extending his hand, said, "brother C. I think I shall do more to send the gospel to the destitute idolaters than I have done," to which C. responded, "yes, dear brother, let us both be more liberal and active, both for home and foreign evangelization. O let us live and labor for Christ."—And thus they parted. M.

FACILITIES FOR PROPAGATING CHRISTIANITY IN CHINA.

In my travels through the country, I have often been struck with the natural facilities for propagating christianity throughout this vast plain of Kiang-nan.

1st. Large cities, with population varying from one hundred thousand to one million souls, are numerous. These cities, situated from ten to thirty miles apart, are all accessible, from any quarter, by water. The number of boats that ply between these cities, is almost incredible. I suppose, at a moderate estimate, that not less than *five hundred* boats leave Shanghai every day, and that there are about the same number of arrivals. A missionary can take passage on almost any of these boats if he is willing to be jammed; or he can by expending a little more, hire a boat, and be as comfortable as he likes.

2nd. In the intermediate spaces between these large cities, large towns, with population varying from twenty-five to one hundred thousand souls are numerous, and are all accessible by water.

3rd. In the intermediate spaces between these towns and cities, large villages, with population varying from one to twenty-five thousand souls, are numerous, and all accessible by water.

4th. Next to Villages, come the residences of the common peasantry.—These do not dot the country, in single

families, as in western lands. They are invariably collected together in hamlets of from five, ten to fifty families, for self defence against bands of robbers. And then their hamlets increase in population very rapidly, from the Chinese manner of living. The sons and their male descendants, never leave the paternal roof. The old mansion is enlarged whenever the increase of the family renders it necessary. These hamlets are all situated on canals; many of which are navigable for passenger boats. All of them admit, or communicate with tide-water. These hamlets are from a half-quarter to a quarter, or a half a mile apart. Where under the heavens, is there another country presenting such facilities for getting at the mass of the people? All the cities, towns and villages, and a large proportion of the hamlets are accessible by water; so that a missionary can load up his boat with books and visit almost every man at his own house. In this way, forty millions souls, yes, and more too, may be reached from Shanghai as a starting point. This will undoubtedly be the manner of life of many missionaries, when that clause of the old treaty, which compels foreigners to reside at the five ports, is abrogated, which will undoubtedly be done before the present difficulty with China is arranged. When that desirable end is accomplished, O what a glorious field will be opened up to us! *Who can comprehend it? Who is prepared for it?*

5th. Last, though not least, the press, that agent of power in the west, is no less powerful in the east; though not as advantageously applied. Thus we can in a very short time multiply copies of our religious tracts and scriptures to any extent desirable. From what has been said above, the facilities for distributing them are apparent; but in addition to this, the boatmen on the hundreds of boats that arrive daily from distant quarters, and other strangers,

must see the lions of the city; and one of the largest is our church tower.—Here they attend service and receive a religious tract or a portion of scripture, which they take to their homes. Thus every ebb-flow of the tide, takes a portion of religious truth to regions unknown to us. This, too, has been going on for years. In this way, we are depositing the leaven of truth in the very center of this great mass of error. May the Lord bless his truth till the whole lump be leavened! M. T. Y.

CHRISTIAN IMPATIENCE IN MISSIONARY WORK.

I see from an editorial of yours, in the December number of the Home and Foreign Journal, that some of our good brethren are becoming impatient at the little *visible* success of missions in China. They do not question the command to "Go into all the world and preach the gospel to every creature;" yet, if God, for wise purposes, seems to delay the blessing, they cannot

"Learn to labor and to wait."

Such is the "go ahead" atmosphere in which they live, they have caught the fever, and think wherever the car of salvation does not run with rail-road speed, the route ought to be broken up and a track laid down somewhere else. This is very natural; alas! too natural! for christians to let their views of worldly matters govern them in their religious acts; but it ought not to be so. In the Bible we read of men, who believed and acted upon the promises of God, though the fulfilment of these promises was delayed *hundreds*, and in some cases, *thousands* of years: who "against hope believed in hope," and who, "all died in faith, not having received the promises, but having seen them, afar off, and were persuaded of them and embraced them." But it seems some of our brethren cannot thus act now upon a promise of God to

give to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession. And though Christ has said "Go ye into all the world and preach the gospel to every creature, * * * and lo, I am with you *always*, even unto the end of the world," they "stagger" "at the promise of God through unbelief," unless he will give them some *visible* proof that he is with them. Call you this faith? No! it is not! Brethren, you really do not believe the promises of God. You will pardon me, though "I speak this to your shame." Were the promises to the patriarchs any clearer than those made to us? Had they any stronger reason to believe God, and work by faith than we have? In fine, had they any better evidence, that the Messiah would ultimately come and establish his kingdom among men, than we have—that this kingdom is to extend over the whole earth, (of which China is no small portion)? If they had not, then let their patience and faith rebuke those of us, who are ready to give up in despair, if we "receive not the promise," after a few years of labor. My teacher tells me, he saw a man at the last examination, who is eighty-four years old, and has not yet despaired of graduating. If the Chinaman will continue to contend at the annual examinations, till he is seventy and eighty years old, with the *bare possibility* of ultimate success; should we not manifest the same patience and perseverance, in a much more noble and certain contest?

What brother Cabaniss states in the following lines, should deeply impress all with the fact, that taking into consideration the little time and pecuniary means expended on behalf of China, the results have been most cheering.

Though it may be thought we have been laboring long in China; yet, these years are but a moment with the Almighty, who in his providence, has seen fit to take time in spreading his truth over the earth. The fact that Christi-

anity has been upwards of eighteen hundred years in reaching its present point in the west, should be an instructive lesson to the impatient. But you think the obstacles in the way of the conversion of the Chinese are so great, it is useless to spend any more time and money in proclaiming the tidings of salvation to them; that their minds are so blinded, their consciences so seared, and their feelings so sensual and degraded, they are beyond the reach of gospel influences. That there are many and great difficulties in the way, I readily admit, and most sensibly feel; but that on this account, we should give them up as hopeless, and beyond the reach of gospel influences, I deny.—Christ himself has said, that it is *exceedingly difficult* for a rich man to enter into the kingdom of heaven. Yet, you do not give up the rich as hopeless, and relax your efforts for their conversion; because you know, he also adds: "With men this is impossible, but with God, all things are possible." So we believe, and so we say with regard to the conversion of the Chinese: "With men, this is impossible; but with God all things are possible," and we have just as much right to believe he will convert a Chinaman, as we have to believe he will convert a rich man. If any one should say, "but he has given us evidence that he will convert rich men, from some specimens of piety among them;" we would reply, he has given us the same evidence that he will convert the Chinese; as we know some, in whose piety we have perfect confidence. That the Chinese should be doubting and hesitating about trusting the promises of God, neither surprises nor discourages us; but really brethren, we did expect better things of you. By the rule, "according to your faith, be it unto you," your missions have been more successful than you had any right to expect. I have just been telling my teacher, who is a heathen, that some of our brethren at home, were be-

ginning to despair of success in the China mission, to which he replied in expressive Chinese—"they not have long faith." When I told him it was because the Chinese were so blinded, hard hearted and sensual, that they had not "long faith" concerning them, he promptly said: "you had better remind them of what Christ said to the Pharisees in Matthew 9th: 12, 13." He thinks if this does not confirm your faith, *you* will have to be given up as hopeless cases.

Brother Cabaniss and the other beloved laborers in Shanghai must not give us up. The churches will see more clearly their responsibility, and will yet send out more abundantly the means of giving to the millions of China, the bread of life.

But, brethren, I do not wish to give you up, any more than I do the Chinese. I think in addition to your short faith, you also labor under a mistake, as to what has been really accomplished in China. Because we have not been able to report a large number of converts, is no evidence that our missions here have done but little good. That God does not give his people just that kind of success which they desired and expected, is no proof that he does not bless their labors. He may see fit to make them *indirectly* accomplish, what they *directly* aimed at, and thus take away all room for man to glory. Is it a small matter to gain access to five Ports, and many parts of the interior of this country? Is it doing but little, to translate the word of God into the language of one-third of the human family, and they a reading people? Is it doing but little to scatter this word a thousand miles along the coast and far into the country? Call you it a small matter, that a large and powerful party in the interior, who are masters of a Province, containing more inhabitants, than probably any two, yea three of our States combined, have cast away their idols and are printing and circulating the

Bible, in place of their former classics ? So much for the past. To my mind the future too, is radiant with hope ; as God in his providence is about to humble the pride of this nation, and open a high way for the spread of divine truth.

A. B. C.

DIFFERENCE OF HEATHEN CHARACTER.

The differences in character, talent, and disposition of heathen and barbarians, are distinct and observable, as among the various classes of civilized and enlightened countries. One of two things must be true : either the Yoruban is no specimen of the true barbarian, as found among the Hottentots, and the original Sandwich Islanders, or the so-called barbarian has been basely slandered. We have here a wonderful people,—a people *to be learned*, whose dormant, yet not inconsiderable faculties, are to be unfolded and developed, and whose hearts, so susceptible of religious impression, are to throw off their wilderness nature, and rejoice and blossom as the rose.

It has been my pleasure, for the last few days, to visit three of the *Ruling Elders* of the town, for the purpose of inviting their attention to religious truth. These visits afforded me an opportunity of scrutinizing the differences of character, alluded to above. I wish to live in no enlightened kingdom, be conspicuous in no royal court, sport and revel with no princely families, to become acquainted with their customs, to comprehend their motives and views, and to pity the victims of the wily one who ever keeps over them the charming net of treachery. It is enough for me to see and note the workings of Yoruban society. The first Elder visited, is a man in the prime of life, with European features, regular countenance, quick, witty eye, and, withal, somewhat reserved and suspicious. He thinks he comprehends a man and his motives

forthwith. After exchanging the common salutations, he was anxious to know what should be his present to me. I objected, that a present was not my object,—that I came for a different purpose, and would be excused. He replied, in a good-humoured, telling way, that I only refused, to keep from making a present myself. Not intending to be out-witted, I then told him, if that was his notion, I would accept a present ; and forthwith came a fowl. So ended our formal introduction. I understood my man, his versatility, his disposition to resist the truth, and the character of the courtiers around him. He has his suite as well as other nobles. I preached very plainly to them the only way of salvation through Christ, and the inefficiency of their modes of worship. He listened with some restlessness, giving occasional replies, and using his wit, as if to blunt the force of truth. He made the cordial acknowledgement that this word would spoil their work, and with such a conviction that I felt satisfied he was the man I had previously taken him to be, one suspicious of our movements, and afraid of the influence of our religious policy. I cordially replied, fairly meeting his objection, that his apprehension was true, but that the overthrow of their abominations would result in good, even the blessings of the gospel. As is the case with many of them, so with him. The main argument in favour of their present state was, they are a peaceable, agricultural people, and only make demonstrations of war when attacked. True, it was replied, it is good to be peaceable, and to cultivate the farm, but God requires more of us than this. We must be changed, and turned from our sins, and throwing away false gods, trust Christ our Saviour and Redeemer only for salvation. Such an explication and appeal generally stops every objection of the heathen ; and kindly acknowledging this a defect, they give the

reluctant *promise*, we will take the word of God.

I warned him of his situation, of the flatterers around him, and the great difficulty with which those in his situation would enter the kingdom of heaven. After a somewhat lengthened interview, I bade him good evening, and made my way to the market, where I was soon favoured with a listening crowd. This is *our seed time*. May the harvest be an abundant one.

The next Elder I found in a remote room of his compound, that only admitted of light through a circular aperture extending from the roof to the ground. He had around him, as is usual with men of distinction and wealth, a circle of friends and courtiers, who, together with the seclusion of the spot, presented a favourable opportunity for preaching the word. I found this man quite different in disposition and manners from the former. If not so shrewd and self-conscious of superiority, he was more open, unreserved, kind and affable. His countenance indicated I might have from him a favourable hearing of the truth. This was a pleasant interview, enlisting the feelings of all present, and sometimes drawing forth expressions of admiration and pleasure at the truth. As I spoke to them of Jesus, his crucifixion, and the great salvation wrought out by his death, it seemed the Holy Spirit was with us, giving efficacy to his word. Here, too, I found the same self-righteousness prevailing, in the idea, that they are a peace-abiding people, and serve God. Very frequently we meet with a crowd that seems to take as much interest in a religious interview as Christian people. Such was the number with whom it was my pleasure to converse this evening. Such scenes and interviews are our cheering oases in this parched moral desert, and the flickering light that keeps alive our hopes in our nightly walk. On my urging thoughtfulness

and consideration with regard to our work, he promised to bring it to the attention of the Bâleh. My object is, to draw the attention of the principal men to a proper view of the truth we wish to promote, and, if possible, to get them to think on the subject. It does seem, with their views of God, and their moral obligations to him and man, they could not resist the force of divine truth.

My third visit was to an Elder quite different from either of the others. I found him lying in a *lazy state*, a crowd around him, with a pig of "country beer" just at his feet, that seemed to be tolerably well emptied of its contents. This fellow is like a crouching sycophant,—most accommodating in your presence, and a *man* just according to circumstances. Yet he is kind, and though evidently too well acquainted with "country beer" for the evening, paid as respectful attention as he well could. I perceived my visit was at the wrong time, as is always the case whenever this poison of the devil is, or is about to be infused into his willing subjects. So soon, therefore, as my remarks were finished, I bade him good evening.

These statements, varying as they do, will give some idea of Yoruban society; and though we may sometimes meet with a little discouragement, we must sow in the morning, and the evening, and beside all waters,—not knowing which shall prosper, this or that.

W. H. C.

THE POWER OF WISHES.

Aim not to *seem*, but strive to *be*

The thing you most admire:

'Tis half attained, when in your heart
There burns sincere desire.

Our wishes form us; and our thoughts,
Though fleeting as the wind;
Leave foot prints lasting long as life,
In the immortal mind.

B. M. JR.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. M. T. Yates.

SHANGHAI, July 24, 1857.

Dear Bro. Taylor,

Cor. Sec. F. M. B. S. B. C.:

You will have heard, before this reaches you, that Mrs. Crawford and myself and family are on the eve of leaving our field of labour, to seek, for a season, the bracing atmosphere of a more healthful clime. More than a year ago, when the Board invited me to return to my native land for a year or so, I declined, because, while I was conscious that my strength was not equal to former years, I did not feel that there was any necessity for such a remedy in order to preserve life, or even to prolong my usefulness among the Chinese. In this opinion, the experience of a year shows that I was not wholly mistaken. While I have not been able to preach so frequently as formerly, I trust I have been enabled to preach more acceptably to Him for whom we labour.

Last winter I thought my health was quite restored; but with the return of warm weather this year, came a fearful prostration of my natural strength, such, indeed, as I never before experienced. It seems incredible that so strong a man could be so prostrated in so short a time, without a violent attack of illness. The fact, however, cannot be denied. While in this state I tried the effect of a trip, for some twelve days, in the interior. I returned to Shanghai somewhat benefited; but after one week's labour, I found myself more prostrated than before I went to the country.

Under these circumstances it seemed evident to all, that it was my duty to leave Shanghai for a year or two. Dr. Burton advised it, the other members of our mission, as well as those of

other missions, advised me to do it; and as I am now convinced, that in order to prolong my labours among the Chinese, it is my duty to take a rest of a year or two, I have resolved, much against my inclination, to sail for New York by the first good opportunity; and the Ariel, Capt. Cutter, being the first ship for the States, and being a good opportunity, our passage is engaged on her, at \$300 each, and \$100 for our daughter. The ship will probably not sail before the middle of August,—and probably not before the end of that month, as the new teas are rather late coming to market this season.

Need I assure you, my dear brother, that it is a great trial for me to leave this my chosen field? My *earthly home* is here; my work is here; the language of this people has become mine; and *what* I have desired and ardently prayed for during the last ten years, (*i. e.*, to see the work of the Lord prospering in our hands,) is now witnessed in our midst. We have, by the blessing of God, been permitted, during the past four months, to add ten new members to our little church at Shanghai. Including the mission families, we now have a membership of thirty-two. There are now four applicants for baptism, and other cases of inquirers in our connection.

These things, with others that might be mentioned, conspire to render it very trying for us to leave Shanghai. But since it is made our duty, we will try to commit our ways unto the Lord, and cheerfully obey the directions of his providence.

I propose to give myself one year's rest in the States; after which I hope to spend *ten* more years of labour at Shanghai, and such other fields as may be opened to the Christian missionaries during that time.

QUERY.

Shall I be cheered, rejuvenated, and

the brethren whom I shall leave at their posts be greatly encouraged in their labours, by finding a large reinforcement to accompany me when I return to Shanghai? Yes, dear brother, I make, through you, requisition upon the churches for *ten men*, for North China. The Lord Jesus Christ makes an unlimited demand upon his church to supply every destitute quarter with his gospel. The command is, "Go ye into all the world," &c. And in another place, we are called upon to do good unto all men, as we have opportunity. Now, there are many opportunities for doing good in China. At present a vast field is open before us from Shanghai. But I confidently expect, that before I return to China, the facilities for preaching the word of life in this land will be unlimited this side of the great wall. England and France are concentrating their forces on the borders of this Empire. The time has arrived for the renewal of the treaty of the Western Powers with this Empire. We know that they are determined, at all hazards, to abrogate that clause of the old treaty, which restricts foreigners to the five ports. The restraint upon foreigners contained in this clause of the old treaty is wholly an official affair. The people have no objections to our passing through the country, or even to our residing at interior positions. When this restriction is removed, (and that it will be done during the next year or two, there is scarcely the shadow of a doubt,) *who will come and help us to occupy the ground?*

Brethren in the ministry, who will come and help us? How do you know that you have been called to devote your talents to the Lord in a public way?—"Because of certain impressions and convictions of duty to preach the gospel to the heathen!" And are you not as much bound to obey the one call as the other? And have you not, by suppressing these convictions, pier-

ed yourself through with many sorrows? We can never be perfectly happy in any situation in life except while acting in obedience to the command of God, and our own convictions of duty. I herewith most earnestly invite all, who are prayerfully and seriously thinking of a personal consecration of themselves to the work of missions abroad, to write to me,—write fully all your difficulties, &c. Address me at Green Level P. O., Wake county, N. C. I will take great pleasure in answering your letters, on all points connected with my work. The Lord incline your hearts! The Lord bless his church!

Truly,

MATTHEW T. YATES.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, July 29th, 1857.

Dear Bro. Taylor:

With much pleasure we received yours of April 22nd, 1857, giving an account of your eight weeks trip to the South. Your heart has doubtless been made glad by the recent accounts of the revival in our midst. I am happy to say the Lord is still with us. Some four or five are knocking at the door of the church, and others are inquiring the way of life. We are very particular in our examination of candidates, as we wish to have as little bad material as possible in the Lord's house.

That a genuine work of grace is going on here, you may rest assured. Notwithstanding all our care, we do not expect to have a better church than you all have in America; and as you sometimes have to expel members from your churches, so may we expect to have some such cases here. One improvement, however, we desire, and attempt to make on the American churches; that is, we are determined not to have a single "iron-side" or "hard-shell" among us, if we can possibly help it. There are too many such

in professedly missionary churches at home, for want of proper training at first. I am proud to say, we have some members now, who would be models for many to imitate at home.

I have employed the brother Tseu-Tsieu-Dau as a teacher for Mrs. Cabaniss in the forenoon of each day. Immediately after dinner I instruct him in theology. We then go to the chapel, where I have him assist me in talking and preaching to the people. His heart seems wholly bent on preaching; but we have never yet said anything to him about his becoming a regular preacher. We wish to try him well first, and notice the indications of Providence. I trust he will make a second Timothy. He is unusually sprightly, and seems to have fervent piety.

He is a great help to me, now when my health is so feeble. I have never fully recovered since the severe attack I had last New-Year's day. I manage, however, to get along by being very particular in diet, and not exerting myself too much. If my present feebleness continues, I fear I shall be compelled to go home next year to recruit. I, however, do not let this trouble me, as I have learned it is best to commit such things to the Lord and attend to my present duty.

I am very much straitened in money matters, and cannot make "buckle and tongue" meet. This arises from two causes, the fall of the dollar, which is now only worth about a thousand cash, and the high price of provisions.

Truly yours in Christ,

A. B. CABANISS.

Letter from Rev. T. P. Crawford.

SHANGHAI, July 30th, 1857.

Dear Brother Taylor:

Your letter to the Mission, under date of April 23d, reached us last mail. We all feel very thankful for the deep interest you seem to manifest in our

welfare and missionary work. We were very much rejoiced to learn that there was among the churches an increasing interest in regard to the China Mission, and that there is some prospect of having reinforcements shortly. Two men should have been sent here two years ago. The Board, or the Churches, or both, have made a serious blunder in my opinion. Africa has taken, for the last five years, *all* the candidates for foreign service, and Shanghai has been virtually given up.

The crop which has been sown and cultivated in prayers and tears, will have none to reap it, and the few sheaves which have already been gathered in, will be left to moulder for the want of attention. I predict that neither Brother Cabaniss or myself will be on the field two years hence. Bro. Cabaniss has the disease of the climate, which I fear will disable him in one season more. I am threatened with the Bronchitis as you know. Moreover, the return of my wife in ill health, leaves me in constant uncertainty as to the future.

These are sad reflections, and the worst of it is, that they are based on sad realities. Brethren, the time is far spent, and it is high time to awake out of sleep. Remember that all new comers are deaf and dumb for the first two years. What you do must be done soon, or much, very much, will be lost, irrecoverably lost. China is the first missionary field in the world, "Dear Brother Sands" to the contrary, notwithstanding. We have not received a Minute of the Convention for the last six or eight years! This paragraph ends my murmurings.

Our little revival at Shanghai still continues. Since I last wrote, one month ago, we have had five more professions of conversion: though none of them have yet been received into the Church. I suppose they will be ere long. Others give evidence of interest and of penitence for sin. Our

little flock seems to be growing in grace, knowledge and strength. Some of them are as warm-hearted, zealous, and lovely Christians as are to be found in any nation.

Give a Chinaman the grace of God, not in his head alone, but in his *heart* and he ceases at once to be a Chinaman, and becomes as good a Christian as any body else.

Our little Church now numbers 14 members, with outstanding converts. Their names are as follows :

<i>Males.</i>	<i>Females.</i>
Wong,	Yih,
Gee,	Tseu,
Tseu,	Chu,
Polk,	Wong,
Yih,	Saw,
Zung,	
Zee,	
Law	
Lee,	

Outstanding converts :

<i>Males.</i>	<i>Females.</i>
Lieu,	Yang,
Shew,	Lee.
Yih,	

Letter from Rev. C. W. Gaillard.

MACAO, August 8th, 1857.

Dear Brother Taylor :

Yours of April 23rd reached us July the 9th ; also the Commission, Nos. 4, 5, and 6. We were very glad, indeed, to see them ; for since No. 1, we have heard but little of the Commission, and did not know but it had fallen through. I think it is what the Board have needed, and what every Baptist ought to have.

It is now two months since we have written you. It was my time to write last month, but being quite unwell at the time, and for several weeks before that, I did not write, intending to write by the bi-monthly mail. But one of the Mail Steamers was lost last month, and we had no bi-monthly. We have all been unwell this summer, but are in tolerably good health now.

As a mission, we have no good news to report. But I am glad to know that you have some good news from your mission at Shanghai, as I learn from Bro. Burton.

You are no doubt anxious to hear that quiet has been restored, and we returned to our field of labor. But we have less prospect of a speedy restoration of peace now than we had six months ago, at least so far as the human eye can see. By the last news from India, about seventy thousand of the native troops had revolted, and many of them were in arms. So that the forces from England for China have been ordered to stop in India, and our Canton war has been at a stand still for some months, until last week, when an American steamer went up to Whampoa, with a view to re-opening trade there. But as soon as the English knew it, they issued a proclamation declaring the Canton river blockaded against the flags of all countries. They have a force here sufficient to effect that, but not sufficient to blockade Canton City against the natives, so as to stop supplies.

We have no idea when peace will be restored. I believe that no person here expects, and very few desire, to see peace restored until Canton City is taken and held ; so that the people may see that there is a power greater than they, even on earth. The English have managed things in such a way as to embolden the Chinese, and also to increase their confidence in their gods, which they say have defended the City against the English.

There has lately been a great revival among one sect of religionists, the Tauists. Several thousand have united with them in the last few months ; and report at first said that it was a new religion. But it is one of the oldest sects in China. I asked my teacher the reason of so many joining in so short a time, and he said that they are repenting of their past conduct, and want to

make amends. But he says it is only a *temporary* and external repentance, and of course, will do no good. I am glad to see that he has so good an idea of repentance. This great movement is entirely confined to the wealthy class. They go to their temple of worship twice each month, the first and fifteenth days being observed by all classes, and the wealthy, who can afford it, go to the temple more frequently to worship. Their worship consists in offerings of pork, ducks, fowls, etc., and reciting prayers to their deity. This sect, though not called Buddhists, often unite with the Buddhists in worship.

Our congregations at the Chapel continue tolerably good, and many of them seem to pay good attention; though the truth does not seem to reach the heart.

I have recently established a weekly prayer meeting with Yong-Seen-Shang, and also the monthly concert of prayer. He seems to be much pleased with it, and to enter into the spirit of it. The more I see of him the more confidence I have in his piety. I have long wanted to establish these meetings with him, not knowing how long I may remain in this life; but a want of the use of language has prevented me until recently.

I hope in your travels among the churches you will ask them to remember us in our weakness. Yong seldom omits to pray for the churches in America, and to thank God for sending missionaries to China—also for an increase of laborers, and the general spread of the Gospel. Pray for us.

Yours in Christ,

C. W. GAILLARD.

YORUBA MISSION—AFRICA.

Letter from Rev. J. M. Hardin.

LAGOS, July 29th, 1857.

Rev. James B. Taylor:

MY DEAR BROTHER—Your excellent favor of the 26th of May last, came

safe to hand, on the 23rd of the present month. I was indeed glad to learn of the prosperity of the churches in Baltimore, and I heartily wish that it was in my power to communicate such cheering news to you, in regard to my own field of labor; but, alas! it appears like the God of this world has blinded the eyes of the mind of this poor, benighted people, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. Their present state is indeed a state of gross darkness; yes, even darkness which may be felt.

I have just returned from preaching to the people in their houses. When I was going, the first house I stopped at was one belonging to a man, to whom I had spoken God's word before—and having a stranger then at his house, he requested me to go a little farther, and return after a little while, and he would then receive me. I took him at his word, and went a little farther, and preached to another man, to whom I had preached before. I took my folding umbrella to illustrate to him how he was in darkness with regard to God and his own soul, telling him that to look at the out-side of the umbrella, it did not appear different from any other, and that I would have to open or rather fold the umbrella up, before he could understand it. I then folded the umbrella in his presence, which act drew a number of spectators together. I then tried to show them how they were in nature's darkness, and how the Holy Spirit must enter into their hearts to give them the light which they needed; that I had come to teach and instruct them, and to show them the way to Heaven; that all their *Idols* were of not the least service to them, and that they were only deceiving themselves. Some of them listened very attentively, and were forced to acknowledge that what I said was strictly true, and promised to come to my chapel and hear more about "this way." May the good

Lord grant that they may have spoken the truth.

After this I returned to the house where I at first stopped. The owner of the house invited me to come in, which I did. Had you been with me, I am sure you could scarcely have refrained from tears, to see the gross darkness into which the poor man had sunk; for above all the ugly, dirty, filthy, and insignificant idols that ever you saw, this poor man had the worst. One in particular was worthy of attention; it was an image of the head of a man, as black as ebony, set on a body without either arms, hands, legs, or feet, dressed up with cowries, palm oil, parrot's feathers, and a number of other nonsensical things. Pointing to the idol, I asked the man what it was. He replied, *Ellegbah*, (which means the devil.) I then asked him why he kept that thing in his house. He replied that God had given this *Ellegbah*, so that when ever they were sick, or wanted anything, they could pray to this image, and it would beg God to bestow upon them whatever they might ask. I then asked him to tell his god to get up and let me see him walk. He answered that people were able to walk, but that their idols never walked. I asked him then to speak to his god, and let me hear him answer; but the man answered that his god could not speak. I then asked him to make him lie down; but he said that he, (the god,) could not do anything. I told him that it was very strange that God should give them an image to pray to which could not walk, nor speak, nor do anything. I then began to mock his god, saying—*"Ellegbah, yi k'o di'de, ki e'wo, k'o wa, je, ki ngbah 'O sòro die; (i. e. you Ellegba, or devil, get up, come let me talk with you a little)."* But the idol gave me no answer, of course. The man, however, answered for the idol, and said: "I told you at the first that my *Ellegbah* never talked." I then began at his own words and preached unto

him Jesus, and before I was done I think that he became ashamed of his idols, though he did not promise to throw them away. It is a strange fact, that these poor heathens seldom, if ever, think about a future state; their whole mind is taken up with the affairs of this present world.

I am daily more and more convinced of the necessity of taking their children, and training them up in the way they should go. It is true, that some of our brethren think that it is not a minister's business to teach school, but I differ with them. I think it a minister's business to do anything and everything in his power for the salvation of the souls of men—especially the heathen.

I have been very unwell during this present month, and therefore have not been able to do a great deal at preaching. I was also hindered thereby from going on up to *Ijaye*, to see the brethren. I preached several times at *Abbeokuta*—one of which times I preached in the cave from which the town derives its name. The people who were living in the cave seemed to be both astonished and pleased at what I told them.

You inquire in your last whether I speak to the people in their own language, or whether I still employ an interpreter? To which I reply, that although I can speak what I know of the language as well as any one else perhaps, yet I do not know enough of it to do without an interpreter. I can make the people understand me, but I cannot understand them so well.

To dread danger from the progress of any truth, physical, moral or religious, is to manifest a want of faith in God's power, or in his will to maintain his own cause.

Truths dangerous, indeed! Yes,—and so are meat and drink; but who will therefore resolve to perish with hunger?

Abp. Whately.

We extract the following interesting communication from one of our missionaries, from the Southern Baptist:

CENTRAL AFRICA.

OGBOMISHAW, Aug., 1857.

REV. J. P. TUSTIN:

Dear Brother.—In my last letter, I gave you some account of the origin, rise and fall of the Yoruba kingdom. The great Felatah invasion, about forty years since, came so near overthrowing the whole kingdom, that it has not, to this day, recovered from the severe shock then received. The evil did not only communicate itself to this nation, but the Yorubas, pressed for want of room, bore down upon the devoted Egbas, still nearer the sea, and dispossessing them of their towns, laid waste nearly the whole country. Within the Yoruba territory, where, it is said, once flourished more than a thousand towns and villages, are to be found only four or five of the original number; and within the Egba territory, where were numbered more than a hundred towns, there is not one of any size now standing to testify of the destructive warfare that raged over the lands.

This terrible desolation accounts for the large and densely populated towns and cities, scattered throughout the country. Terror stricken, they have thrown up their walls, and gathered themselves together, for mutual assistance, lest the next report should bring to their ears, the approach of a besieging army. It need not then be wondered at, that there are very many of the people, who have a great horror of war. The Yorubas are not a warlike people; nor was the war of desolation the offspring of their own desires. They are essentially an agricultural people, as the whole country indicates, travel where you may. It is not, therefore, a far-fetched idea, to suppose that nearly all the kingdom has been in a state of cultivation; for one thousand towns and villages, scattered over

its territorial area, would place them nearly in juxta-position to one another. The storm has passed over, leaving a desolate country, yet one overruled by Providence, and preparing, we believe, for the day of the Lord's power. We have to contemplate it as we find it. It does not appear to me, however, that the result of this war has been a *diminution of the population*.

On this point, I am aware there is considerable difference of opinion. But it must be remembered, that the towns were originally small, unwallled, and the inhabitants living in a state of security. Now they are crowded together in large cities, containing thousands of persons, who are quite averse to spreading out again into small villages. There can be no doubt, however, but one effect has been that of humbling the proud heart, and in some way preparing an opening for the blessed gospel. In the town of Igboho, on the border of this kingdom, now in ruins, surrounded by three walls, we have a striking instance of this fact. There was depicted in the countenances of the chief and his associates, striking humiliation, and a marked disposition to hear something better than that in which they have hitherto trusted. Standing within this city, not less than fifteen miles in circumference, but now containing only a few scattered towns, I could but feel for the poor, deluded people, who, failing to find deliverance in the gods of their fathers, professed to have begged the God of the white man to put it into his heart, to pray for them.

While I now write, I feel an inclination to go back to this willing people. The ruin of their town is an argument, that they cannot resist. The spirit yet lives in the hearts of many other towns, though their prosperity inclines them more and more to an arm of flesh. Poor, benighted creatures, whither could they look in their great distress? Their orishas had failed them;

and now, enveloped in a void, whence nothing could be seen, how natural that they should listen to the sure deliverance! See how adapted is the glorious gospel to man's last state. May we not patiently wait, with the firm belief, that they will one day answer with a responsive echo to our appeal? Each man sits under his own vine and fig-tree in peace, pursuing his commendable avocation, undisturbed by foes without, we may vigorously press forward to the attack of the stronger foe within, whose silence is the embrace of death, and whose reign is the sure desolation of the soul.

The reaction since the war, has been a wonderful one. The people, for the most part, dissatisfied with war, have turned their attention to useful employments, and are in the enjoyment of a state of peace and prosperity truly gratifying. Kidnapping and a few petty wars have been carried on with the border kingdoms, but these have for the most part ceased, thus opening the way for the extension of commerce, and a better state of feeling among themselves. There is no telling the amount of human misery and woe, caused by these barbarous wars.

All this Central Africa has flowed with blood. And just now, as they seem to be worn out and tired of their feuds, and begin to think that peace gives more joy than fighting, we come in with the gospel of Christ, a balm for their wounds, and ask them to accept it. "There is a tide in the affairs of men, which taken at the flood, leads on to fortune." So it is with nations. If we would hear the call of Providence, now is the time when we should put forth our strength, and implant within the breasts of these people the truth of God's holy word.

When the whole country begins to smile under the hand of cultivation, when every vocation is rewarding the labourer, and lawful commerce is threading its way into every town and

city,—then we should mount the flood, and plying the life-boat of our captain, lead into the haven of eternal rest. Let us behold the country as it now is, that we may understand properly this reaction, and we will be able to look into its future. Lying between the Atlantic on the west, with a heavy importing sea-port, and the Niger on the north and east, it embraces a territory not only excellent for agricultural purposes, but so situated with regard to other countries engaged in commerce, as to give it considerable superiority. The trade now carried on from Lagos to the Barbary States through Yoruba, is truly astonishing. No man unacquainted with the country can conceive it; and the more this commercial spirit increases, the more difficult will it be to involve the country in war. Even now any little derangement in trade is soon felt by the people, who, if possible, are more fond of foreign goods than their own manufactures.

When these large interior kingdoms—countries that have been traversed for centuries, in known routes, by caravans, exchanging their commodities, and living by their industry within themselves—shall become fully known to the civilized world, the wonder will then be, why the interior was not sooner opened. And may we not ask why? The answer is, because the people of Central Africa have been prejudiced from the character of the people on the coast. Just a few days ago, the Chief, on a visit, carried in the arms of one of his attendants, a cloak of Eastern style, said to have cost twelve bags of cowries, or seventy-five dollars. The material found its way across the desert. There can be no doubt, that there is a future for this country, if the veil now slightly removed, shall be wholly taken away from their eyes.

I take much delight in viewing the brightening prospects of the Central Africans, but at the same time cannot but lament that we are so slow to re-

cognize our obligations and duties to their immortal interest. It is of the utmost importance, just at this juncture, when marked attention, both from England and America, is turning to these remote regions, that we should be their forerunners in the introduction of the gospel of Christ. If we wait but a few years, with our eyes fixed upon the ground, we shall then lift them up, but to see the ensigns of the other nations, advancing far before us, with the blessings of civilization and commerce, and at the same time with one of the severest rebukes that can be to a lukewarm and indifferent church. Oh for the spirit that can faithfully proclaim—

"Awake, all conquering arm awake,
And Satan's mighty empire shake,
Assert the honours of thy throne,
And make the ruined world thine own."

Yours in Christ,

W. H. CLARK.

The Commission.

RICHMOND, NOVEMBER, 1857.

THE REVIVAL AT SHANGHAI.

The revival at Shanghai still continues. Our brethren are greatly encouraged in their work. A spirit of enquiry still prevails, some have been baptized in addition to those mentioned in our last, and several as one of the missionaries terms it, are knocking at the door of the church. Well may the hearts of all rejoice. The set time to favor this mission has come. Those who have long been sowing in tears, are now returning with joy, bringing their sheaves with them. Let us with them strike the notes of joyous thanksgiving. The glory belongs to God. T.

OUR FIRST ARTICLE.

This article is worthy of a careful

reading, and of serious consideration, not only because it is well written, but because it is at the present season specially opportune. The condition of the times warns every man to the exercise of a rigid economy. Retrenchment is in all cases wise, in many absolutely necessary. But where shall it begin? Not in contributions to foreign missions. These have never been unduly furnished. An adequate supply of funds to meet the demands of a wise appropriation has not yet been given. The cases are exceedingly rare, where even what might be considered a liberal contribution has been made by individual christians. Here, then we must not retrench, especially when a withdrawal of funds from this object, must either subject our beloved brethren who labor in heathen lands to positive suffering, or compel them to return home. T.

THE CONVERSATION.

Though it is not always easy to convey with strict fidelity the views and arguments of errorists, in a dialogue form, we consider the objections frequently urged against foreign missions, fairly met, and well answered by M., in the conversation contained in our present number. T.

We commend to the notice of our readers, the article on "*Facilities for Propagating Christianity in China*," as well as another from the pen of one of our missionaries entitled, "*Christian Impatience in Missionary Work*"—also, the short article on "*Difference of Heathen character*." All these will well repay a perusal. They came from those who can speak and write, experimentally. What they testify is the result of careful and deliberate observation. T.

NORTH CAROLINA CONVENTION.

Pressing official duties prevented an attendance at the annual convention of

this body, until a large portion of the business had been transacted. We arrived on Saturday morning, and received, as always, a cordial welcome by the brethren. The question of the endowment of Wake Forest College, now came up as the order of the day. After most stirring appeals by several speakers, it was manifest, that a determined spirit prevailed among the delegates, and that they were not to separate until the entire balance of about \$5,000 had been secured. The delegation was comparatively small, and yet the original subscribers were resolved to take pro rata, the remainder of the stock. At the night meeting, the whole subscription of \$50,000 was completed to the joy of all, and the remainder of the evening was spent in prayer and praise. It was an occasion of thanksgiving to many. Thus within the brief period of twelve months, the scheme has reached its issue.

On Sunday morning the question of Foreign Missions was brought up, after a well timed and able discourse from Rev. J. L. Prichard had been delivered. The congregation were held by the speaker for nearly two hours, in considering the passage, "Lay not up for yourselves treasures on earth," &c. None seemed to be wearied. Several brief addresses were then made, and in subscriptions and cash, about five hundred dollars were received for Foreign missions.

The subject of colportage and Bible distribution came up on Saturday afternoon, before the Bible and Publication Society. It was determined to merge this society into the Convention, and henceforth, the whole subject of Bible and book distribution will be under the superintendence of its Board.

On Monday morning, we were called upon, by special request, to preach the valedictory sermon. Text 2 Corinthians, 13. 11. "Finally brethren, farewell," &c., after which the Convention adjourned, and an address of much feeling was

delivered by brother McDaniel, the President of the body. The parting hymn was sung, and parting hand given. We shall not soon forget this season. Its influence, we have reason to believe, will be permanently felt by the churches. T.



THE MASTER SAID IT.

This was the language familiarly employed by the numerous disciples of Pythagoras, an ancient philosopher, as expressive of their uncomplaining and ready obedience of his precepts. It was enough for them to know that the Master had spoken. To follow his direction was their supreme delight. But a greater than Pythagoras has uttered his will. Jesus Christ, the Son of God, and the Saviour of men, has required his followers to "teach all nations," to "preach the gospel to every creature." And has said: "Lo, I am with you always, even unto the end of the world." This is not a mere abstraction, but a benevolent, practical, authoritative command, connected with a cheering promise. Shall not every disciple rejoice to carry out his will? Who can doubt his promise? Let this then be our watchword—"The Master said it." Let us engage in the glorious mission, expecting a large reward.

MISSIONS.

Why carry on the work so sluggishly? If worth carrying on at all, does it not deserve more efficiency and zeal? We should regard the man as scarcely worthy of praise, who lingers and hesitates, who begins to recount the difficulties and stagger at the obstacles besetting him in the effort to save another from some sudden peril—and this, though he should ultimately succeed in rescuing his friend. Is the Christian more worthy when he sees a land, even a world, lying in idolatrous ignorance, and goes about the task of removing it with hesitation and distrust? The man

who would work for the salvation of the heathen, must do so earnestly and continuously—with his whole heart and soul—with might and main. We must choose one of two courses. We must work in this wise or abandon the task as hopeless. There is no room for the half-hearted, or double-minded here. The Christian who would cherish the spirit of missions must be a worker and not a drone.

THE GENERAL ASSOCIATION OF MIDDLE TENNESSEE AND N. ALABAMA.

We left Richmond on the 20th of October, for the purpose of attending the meeting of this body which convened on Saturday following, with the 1st Baptist church in the city of Nashville. We had never enjoyed the privilege of meeting with our brethren of Tennessee in any of their conventions or associations. We had, however formed acquaintance with a number of them at meetings in other States, and in passing through Tennessee on different occasions, and anticipated great pleasure in renewing our associations with such, and in forming new acquaintances.—Nor were we altogether disappointed. But it pleased God to visit us with a severe attack of sickness, commencing on Saturday night, and continuing for more than a week, which interfered greatly with our attendance upon the sessions of the Association, and the opportunity for intercourse with the brethren.

We may be permitted to record here our grateful sense of the kindness of Mr. A. H. Hicks and his estimable lady, and the other members of his family, shown to us during our sojourn with them. All that the most prompt and delicate attention could do, to alleviate our sufferings, and to administer to our comfort, we received at their hands. May God graciously recompense them! Nor may we omit to mention the grati-

itous and untiring attention of our brother Dr. Winston, or the affectionate interest and solicitude our dear and long tried friend, brother Howell. To others also were we indebted for kind attentions. We cannot farther particularise. But we tender to them all our grateful acknowledgments.

We were so little in the meeting of the Association, that we are unprepared to detail the proceedings. On Tuesday, in connection with the reading of the report on Foreign Missions, an opportunity was afforded to present a statement of the condition and wants of the missions of the Board of Foreign Missions of the Southern Baptist Convention. We were too unwell to do more than make a very brief statement, and request brother Howell and others to press the claims of the Board. To this request brother Howell responded, and raised pledges to the amount of about \$1,000, as the beginning of an effort to secure \$3,000 within the year for this object. We trust that the agent will make a vigorous and successful effort to carry out the plan.

We were told that the Association resolved to employ a Corresponding Secretary, chiefly with the view of increasing the efficiency of the body in State missions. We hope they may find a suitable man, and that the effect may be such as they anticipate. We shall cherish the hope of again meeting with our brethren of the General Association, under circumstances more favorable to forming their acquaintance, and enjoying their society.

UNION UNIVERSITY.

After sufficiently recovering from the sickness referred to above, we left Nashville on Friday morning for Murfreesboro, the seat of Union University.—Our object was to see the religious students and to call their attention to the claims of the Foreign Mission field.—To none of our Educational institutions are we so much indebted for missionaries as to this. Long may the same in-

fluences, which have given to us Crawford and Priest and others, continue and increase. And Oh that the same spirit prevailed at Richmond, Wake Forrest and our other colleges. How can the dear brethren, teachers and pupils, rest satisfied from year to year, without sending out any representatives among the poor benighted heathen?

Union University is prospering.—There are now there some hundred and thirty-five students, some twenty of whom have the ministry in view, and from them we hope for several missionaries.

The estimable President of the University, brother Eaton, arranged for us to address the students who are preparing for the ministry, at 2 o'clock, P. M. on Friday. We had a solemn and we trust not an unprofitable meeting. Bro. Pendleton, Theological Professor, was present, and after the address, expressed, in a few clear and forcible remarks, his concurrence in all that had been said, and urged upon his pupils the claims of China and Africa as *most interesting and important* fields of christian enterprise. Brother Easton was prevented, by other duties, from being present until near the close of the exercises. But I doubt not his heart was with us. May the God of missions bless the interview, and may He guide and bless the young brethren wherever called to labor.

A NOBLE EXAMPLE.

We were told of a young brother, now in the University, preparing for the ministry, whose course is so worthy of imitation, that we cannot forbear to mention it. He is the son of a wealthy gentleman, and is himself possessed of an independent estate. But he has contracted to sweep out the college for some forty to fifty dollars a year, cultivates, in connection with another student, a large potatoe patch, and when he has more time than is needed for these purposes, works for one of the professors at ten cents per hour. All

this is done without neglecting his studies, and the entire proceeds are devoted to religious and charitable uses. A certain young man, who had never been accustomed to work, but who promised usefulness in the ministry, was unable to continue his studies for want of some fifty dollars per annum. This brother said to him, "Come back. I can work and make the money and you shall have it." He makes it a point to secure, if possible, ten students for the University every year. He says he does not expect them all to make men, but if one of the ten makes a man, he shall not have labored in vain to induce them to come. With such an example before them in a fellow student, and a theological professor who feels it no disgrace, while he is always prepared to meet his classes, that his hands are hard with the labor of the hoe in cultivating his garden, what may we not hope from the energy, industry, and manly independence of the young men trained at this Institution?

ENDOWMENT OF THE THEOLOGICAL CHAIR.

Rev. J. R. Graves has undertaken to raise twenty-five thousand dollars for this purpose. He was at Murfreesboro, having gone at the same time with ourselves, during our sojourn, just commencing taking bonds, and from the success attending the efforts made, we think there is good ground to expect the completion of the endowment. The baptists of Tennessee ought to do this and much more for their University. It is accomplishing a great work for them, and should not, as is now the case, be cramped for want of means.

SOCIAL ENJOYMENTS.

We spent Friday afternoon and night with brother Eaton, in a very pleasant interchange of thought and feeling upon a variety of subjects relating to the interests of the Redeemer's Kingdom. On Saturday morning brother Eaton left home to attend meeting at a church some distance from Murfreesboro, and according to agreement, we

called on brother Pendleton, and spent the time, until Monday morning, with him.

It has been already stated that brother Graves was in the city. We found him at brother Pendleton's. Saturday was a damp, unpleasant day, rendering it imprudent to be much out of doors, and Sunday it rained incessantly, so as to confine us all to the house. We had much, and it is hoped not unprofitable talk of things in which we differed and others in which we agreed. Our brethren expressed themselves gratified that God had, in his providence, permitted the interview, and we did most cordially reciprocate the feeling. But we must bring this rambling editorial to a close.

P.

SELECTIONS.

GO WORK TO DAY.

List thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you be at work to-day *for God* is peremptory. What though you are pressed with care? religious duty is care's great cure. What though the car of business drags heavily? it is by prayer and heavenly hope that the wheels are kept in motion.

Go to work to-day in the vineyard. God has need of you now. When your convenience serves he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'Change to the closet, of the bank to the Bible, of the street to the sanctuary. What is religion worth that can flourish only as weeds do in a desolate and untilled field? What is that principle worth that cannot withstand the least pressure of worldly solicitation?

Go work *to-day*. Now, when labor will be a cross; now, when your exam-

ple will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon; go work for God, and you can do something worthy of your vows. What does the cause of Christ more need than examples of that religion which makes a place for the prayer meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The greatest attainment of life is to use this world without abusing it; to attend manfully to every claim of business; to breast with heroism every storm of commercial embarrassment; to do one's best in whatever circumstances may develop; and at the same time to live out the Christian by a course of daily usefulness; to be at the same time a good business man and a warm-hearted disciple; to care for every interest of religion amidst all secular cares; to lay a stone on Zion's walls with every accession of worldly fortune:—this is true Christianity. Nor will any principles of living ensure men from the snares of covetousness and the deep pit of commercial dishonesty, except those simple rules of living which the Gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; on rainy Sundays as on fair ones; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God!

THE "CONSECRATED COBBLER."

When William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true, this Hinduism is as vast and solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak, he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hinduism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a "*consecrated cobbler*." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well," they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it

was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!"—*Arthur*.

THE SAINT AND HIS SAVIOUR.

BY C. H. SPURGEON.

We have asked a great thing when we have begged to be wholly surrendered to be crucified. It is the highest stage of manhood to have no wish, no thought, no desire, but Christ—to feel that to die were bliss, if it were for Christ—that to live in penury, and woe, and scorn, and contempt, and misery, were sweet for Christ—to feel that it matters nothing what becomes of one's self, so that our Master is but exalted—to feel that though like a sear leaf, we are blown in the blast, we are going right, so long as we feel the Master's hand guiding us according to his will; or, rather, to feel that though like the diamond, we must be exercised with sharp tools, yet we care not how sharply we may be cut, so that we may be made fit brilliants to adorn his crown. If any of us have attained to this sweet feeling of self-annihilation, we shall look up to Christ as if He were the sun, and we shall say within ourselves, "O Lord, I see thy beams; I feel myself to be—not a beam from thee—but darkness, swallowed up in thy light. The most I ask is, that thou wouldst live in me—that the life I live in the flesh, may not be my life, but thy life in me; that I may say with emphasis, as Paul did, 'For me to live is Christ.'"

A man who has attained this high position has indeed "entered into rest." To him the praise or the censure of men is alike contemptible, for he has learned to look upon the one as unworthy of his pursuit, and the other

as beneath his regard. He is no longer vulnerable, since he has in himself no separate sensitiveness, but has united his whole being with the cause and person of the Redeemer. As long as there is a particle of selfishness remaining in us, it will mar our sweet enjoyment of Christ; and until we get a complete riddance of it, our joy will never be unmixed with grief. We must dig at the roots of our selfishness to find the worm which eats our happiness. The soul of the believer will always pant for this serene condition of passive surrender, and will not content itself until it has thoroughly plunged itself into the sea of divine love. Its normal condition is that of complete dedication, and it esteems every deviation from such a state as a plague-mark and a breaking forth of disease. Here, in the lowest valley of self-renunciation, the believer walks upon a very pinnacle of exaltation; bowing himself, he knows that he is rising immeasurably high when he is sinking into nothing, and falling flat upon his face, he feels that he is thus mounting to the highest elevation of mental grandeur.

It is the ambition of most men to absorb others into their own life, that they may shine the more brightly by the stolen rays of other lights; but it is the Christian's highest aspiration to be absorbed into another, and lose himself in the glories of his sovereign and Saviour. Proud men hope that the names of others shall but be remembered as single words in their own long titles of honour; but loving children of God long for nothing more than to see their own names used as letters in the bright records of the doings of the Wonderful, the Concelelor.

Heaven is a state of entire acquiescence in the will of God, and perfect sympathy with his purposes; it is, therefore, easy to discern that the desires we have just been describing are

true earnestness of the inheritance, and sure signs of preparation for it.

Other Missions.

EPISCOPAL MISSION.

AFRICA.

This mission is established at Cape Palmas, and has been successful—quite a number of natives having been received into membership. A new station is on the Cavalla river, nearly one hundred miles in the interior. It is to be called the Bohlen, after the late Mrs. Jane Bohlen, of Philadelphia, who, to establish such a station, left a legacy of \$25,000. Referring to this, the Spirit of Missions says:

"In February last, Mrs. Jane Bohlen, of Philadelphia, died. A few hours before her death, she expressed a wish that part of her estate—that which was her own personally—should go 'to the cause of the Bible and the gospel.' The wish of this beloved mother, whispered in their ear, as with tender assiduity they watched with her in her last hours, was sufficient to guide the action of her children, Mr. John Bohlen and Miss Catherine M. Bohlen, residents of Philadelphia. It needed no formalities of a written document, duly signed and sealed to make them feel the weight of obligation that the same should be fulfilled. After this loved mother was taken from them, they conferred together, and concluded that no better method presented itself for having this desire answered, than by placing the larger part of the money destined for this purpose in the hands of the Foreign Committee, with a view to appropriating it to the opening of a new Station in the interior of Africa. The whole amount which will be available for this particular object, will be a little over \$25,000, all of which has been given with a view to carrying forward the enterprise now under consideration. Twenty thousand"

dollars of this sum have been already paid to the Treasurer of the Foreign Committee, and arrangements are made for its secure investment."

ASSAM MISSION.

BAPTIST MISSIONARY UNION.

Our brethren of the Assam mission are suffering most terrible apprehensions arising from the mutiny which has broken out in India. Mr. Danforth says:

"July 10.—The rebellion continues to rage. Some 47,000 native troops are now in mutiny, and no confidence is to be placed in the rest. The natives are getting very insolent, and probably will be so until it is certain that Delhi has been retaken. It is now plain that no European's life would be safe in India for a single moment, but for the presence of European troops. Yesterday a Mussulman told one of my assistants, on hearing him preach, that if it were not for the Company he would have his head off and in the great river before night. Hundreds of defenceless women and children have fallen victims to the most cruel butchery."

TELOOGOO MISSION.

The same peril is suffered by the Teloo-goo mission. Mr. Jewett remarks:

"The country is thrown into a state of excitement and fear by the horrors of the Bengal tragedies. Delhi is still in the hands of the mutineers; this gives courage to the Mohammedans throughout India. They are anxious to kill every foreigner, and set up the old Mogul dynasty. I still cherish the hope I have expressed in previous letters, that the sepoys in the Ma ras and Bombay presidencies will prove staunch, that consequently the Mohammedans will fear to rise, and that all of us will escape unharmed. Still, the great Mohammedan festival of ten

days, from Aug. 21 to Aug. 31, is dreaded by every one in these parts.

Besides the Douglasses, three other wise and judicious friends in Madras have strongly advised me to take my family there, as a duty which I ought to perform. For, should a combined attack be made, all these inland, unprotected places would be likely to be destroyed; while Madras, fully awake to the present danger, would be likely to conquer, and perhaps save the lives of most of its inhabitants. Long time we resolved to stand our ground; but at last yielded the point. I did not think the Executive Committee and other friends at home would approve of my running a risk of falling into the hands of assassins, to save expense. Capt. Beaver, who commands the three hundred invalid sepoys here, says that in case of a rise of the Mohammedans, he can afford no protection to those on this side of the town, (Mr. S. and myself.) This is not a favourable time to do missionary work, except in our schools. These will be carried forward by the native helpers and Mrs. Gilmore, who having lately been to Madras does not wish to go again. She being a lone person can go over to the other side of the town to sleep, during the time of danger.

Were I alone, I would not think of leaving; my hope of general safety being pretty strong; but when one has a wife and helpless children, he may well fear when there is no cause of fear; how much more when bazaar reports make every ear to tingle?—reports which often prove false, but many times prove true. My wife has thought it best to go to Madras ever since we received an unpleasant visit of two native gentlemen,—strangers from the north, as inquisitive as spies, attended by twenty men armed with spears and swords. Sister Douglass says they shall not feel that we are safe, till we are inside their compound.

Dr. Judson's oppressors,—the man of spotted face and others described by Mrs. Judson,—were saints compared with the men we have to fear. The worst features of the Bengal tortures are too shocking to appear in any printed form, it is said; and consequently may never come to your knowledge or ours."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Baptist Magazine we extract the following:

ANNUAL MEETING AND REPORTS.

This body held its forty-eighth anniversary at Providence, R. I., Sept. 8-11, 1857. From the annual report of the Treasurer, it appears that the debt of \$36,189 70, with which the Board entered upon the year, had been wholly paid by subscriptions for this special purpose, (amounting to \$26,854 05,) and unexpended balances at the Sandwich Islands, credited to the Board. Contributions for the "Morning Star" had amounted to \$28,525 37, by which the vessel had been built, equipped, and sent abroad upon her errand of love, and an unexpended balance of \$12,500 had been invested. The ordinary receipts of the Board for the year from donations and legacies, (in addition to the above special contributions,) exceeded those of the previous year by more than \$20,000. The ordinary current receipts during the year, were \$352,742 99. The ordinary current expenditures of the Board, for the same period, were \$355,590 58, leaving an unpaid balance against the treasury, of \$2,847 59. The total receipts for the year, from all sources, ordinary and extra, were greater than those of the previous year by \$110,139 37. The English "Turkish Missions Aid Society" has also contributed, within the year, to aid the missions of the Board in Western Asia, \$8,516 00.

The Committee on the Treasurer's report said, after examining that document:

"The field is opening, extending, whitening. More stations are offering; more voices are calling upon us to come over and help them; more money is needed for new operations; and yet an advance of nearly ten per cent. on last year's contributions by the church is requisite, to prevent a retrograde movement.

"Your committee notice with pleasure one new feature in the financial operations of this year, viz: the great and extended interest which has been awakened among the children and youth of our land in the missionary enterprise. This was manifested in the prompt manner in which they responded to the call for contributions to build the 'Missionary Packet;' and this new and fresh interest has been wisely cherished and appropriately directed, by your agents, to the 'Mission School Enterprise.' Your committee hope and believe, that the interest which has thus been excited may be deepened and extended; so that our children may early learn to understand, and love, and pray for, the American Board, and may count it one of their choicest pleasures to deny themselves the luxuries of earth, that they may be enabled to procure for their perishing fellow beings the necessities of life, and the riches of immortality."

The following is an abstract of the operations of the Board. Missions, 29; stations, 127; outstations, 79. Ordained missionaries, (eight being physicians,) 169; physicians not ordained, 5; other male assistants, 11; female assistants, 210; whole number of labourers sent from this country, 395. Native pastors, 18; native preachers, 103; native helpers, 445. Whole number of labourers connected with the missions, 840. Whole number of printing establishments, 6. Pages printed last year, 42,074,315; pages printed

from the beginning, 1,034,897,561. Churches, (including all at the Sandwich Islands,) 144; church members, (do. do.) 26,978; added during the year, (do. do.) 1,894. Seminaries, 7; other boarding-schools, (369 supported by Hawaiian Government,) 673; pupils in the seminaries, (80 do.) 273; in the boarding-schools, (182 do.) 637; in the free schools, (10,076 do.) 18,326; whole number in seminaries and schools, 19,236.

FRENCH MISSION.

A Missionary writes:

"Aug. 3.—Four persons, two males and two females, were baptized at D— on Lord's Day, July 12. The pastor of the church there writes on the 17th,— 'We had a good day. Nearly seventy were present at our meeting. Every one appeared to be deeply impressed. O, for many such occasions!'

"Mr. F— writes from —, July 28th,— 'Last Sabbath I baptized in a small forest, near —, five men and one woman. The Lord was sensibly present. Every thing was done in a private way, so as not to attract the notice of the authorities, who are constantly on the watch to arrest us. Nevertheless a considerable number of Roman Catholics were present. A hundred and fifty persons could hardly assemble at one place, all dressed in their Sunday apparel, without attracting attention; especially when the reapers are every where in the fields—for with us they take no pains to keep holy the day of rest. And accordingly, the reapers first suspected what we were about to do, and came one by one to be with us. Many approved what they saw and heard. May the 'day-star arise in the hearts' of some of our new visitors.'

"On the second of August, three were baptized at P—, in the presence of a considerable number of spectators. The ceremony was deeply solemn. Ma-

ny were visibly affected. The day was a real feast-day, both to the newly baptized and to the church which received them into its bosom. I have hope that the seed sown will, with the divine benediction, bring them fruit.

"Besides the above, a young woman was baptized at —, by Mr. F—, June 21st, and a woman at —, the same day, by Mr. —.

Thus eleven have been added to our churches within a few weeks."

GERMAN MISSION.

Mr. Kemnitz, the Missionary at Templin, says:

"Another harvest-day for the church at Templin. From 8 o'clock in the morning till the same hour in the evening, I was almost uninterruptedly engaged in gathering in the fruits of the month. Many brethren from far and near had assembled with us, and joined with us in glorifying God for the conversion of twenty-seven persons who were admitted for baptism. This is a wonder in our sight. It seems as if none here are to remain untouched by the truth. Our services are so well attended, that the largest meeting room we can secure, is too small to hold all who come. We hope the Lord will soon provide us with a suitable chapel. Indeed, we do not doubt that He who is so miraculously adding living stones to His temple, will give what is needed for our accommodation."

PRESBYTERIAN BOARD.

We sincerely sympathize with our brethren of the above Board in the trying bereavement they are called upon to suffer, in the massacre of their Missionaries, as referred to in the following, from the New York Observer:

"The last ray of hope has been dispelled by the late arrival of news from India—and we must now record, with

feelings of the profoundest sorrow, that there is every reason to believe the four missionary families of the Presbyterian Board at Futtelghurgh, have perished in the massacre. They have been traced to the vicinity of Cawnbore, and it was hoped that when General Havelock arrived there, he would find them alive, and rescue them from the insurgents, but he reports but one white person as saved, and her name is given, so that the painful fact is pressed upon our hearts that our brethren and sisters, our dear friends, Freeman and Campbell, and Johnson and McMullen, and their wives, and two children of Mr. and Mrs. Campbell, have fallen victims to the awful insurrection in India.

"Rev. John E. Freeman went out in 1838, and has been a faithful missionary for about 19 years. He married Miss Beach, in Newark, New Jersey, who died about ten years ago. Mr. F. afterwards married a valued friend of ours, Miss Vredenburg, a lady of great accomplishments and worth, with a large circle of friends in this city and New Jersey.

"Rev. David A. Campbell was from Wisconsin, and his wife from Ohio. Rev. Albert O. Johnson and wife are both from Western Pennsylvania. Rev. Robert E. McMullen was from Philadelphia, and his wife was Miss Pierson, from Paterson, New Jersey. All of them were among the most able and useful missionaries of the Board, and their loss is a blow to the work, compared with which the destruction of \$100,000 worth of property in India is not to be mentioned."

THE LIFE-BOAT.—Faith is, to the lost sinner, what the life-boat is to the shipwrecked sailor dashing among the breakers—his only means of escape from certain death.

The sailor refusing to seize the life-boat when he knows it would save him, is guilty of suicide; the sinner refusing to believe upon Christ, is he not guilty of soul murder?

MISCELLANY.

THE COMPANY OF HEAVEN.—It is pleasant amid the jars and discords of this lower world, to meet and mingle with the great and good and noble spirits that are to be found among us, and to refresh the weary, world-worn mind by association with the pure and holy hearted; after the busy cares and petty trials of this work-day world are over, to sit quietly down by the fireside, or among the two or three who have met together, and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if the communion of saints on earth is so sweet, if the society of the good and lovely is to be desired, what must it be to mingle in the grand assemblage above? Heaven has been gathering to itself, through countless ages, whatever is congenial to its nature and enriching itself with the spoils of earth. Whatever we look upon as holy and excellent, elevated and worthy to be loved in the character of man, is found gathered and still gathering in that multitude which no man can number in the city of the living God, the heavenly Jerusalem.

From every century, every generation, out of every people and nation and kindred and tongue since the world began, a long procession has ascended and still passed onward, comprising all that is best and noblest and brightest in man, all that is holiest, all that is true, all that makes earth sweet and pleasant to dwell in, and joining itself to the church of the first-born, which is written in heaven, and to the spirits of just men made perfect. There are those whom we have known and loved. The hoary head walking with us for so many years in the ways of wisdom, the soldier of the cross who had learnt to live not unto himself, but unto him who died—the gentle, pure-hearted, loving ones—the tender infant—all taking their places in the ranks of those who are "without fault" before the throne. Once safe within these portals, how glorious their communion, how pure their intercourse. Nothing but holiness and happiness and love bind together the family of Heaven. Is this the companionship in which we trust to spend our eternal years? What manner of persons ought we then to be in all holy

conversation and godliness, looking for and hastening unto the day when we too shall join in that innumerable multitude; and unite with them in the ever new song of praise to Him who hath covered us with a robe of righteousness and made us meet to be partakers of the inheritance of the saints light.

CALIFORNIA.—Rev. Mr. Benton, in his recent anniversary sermon, estimates that there are in California about 200 Protestant clergymen of all denominations. Estimating the population of the State at 400,000, and deducting 100,000 Chinese, and another 100,000 native Californians and European immigrants, we have 200,000 Americans. We have, then, one minister to every 1,000 of the American population. But the ministers are very unequally distributed, owing to the moving character of the people and other similar causes. If we suppose that there are 200 congregations of Protestant worshippers gathered every Sunday in this State, and the average attendance at each to be 100, or 200,000 in all, then it will appear that one in ten of our American born people is a regular attendant on public worship. A clergyman in Chicago has published as a fact, that not more than one in ten is a regular attendant upon Protestant worship in that city.

MISSIONS IN IRELAND.—Open-air preaching is prosecuted with increasing interest by the evangelical denominations in Ireland. The late Presbyterian Assembly received reports of 60 ministers who had engaged in the movement, and 280 services performed in the past year. Two Wesleyan missionaries have been itinerating in the same manner. The Wesleyans have 55 mission schools in operation, and are engaged in raising a large fund in England and America, for increased operations. Over \$60,000 have been obtained in this country. The Presbyterians carry on colportage. In the dark region of Connaught, their mission work for eleven years, sums up as follows: in 1845, six congregations, two Sabbath schools—no day schools; in 1856, twenty congregations, twenty-four Sabbath schools, thirty-eight day schools, and eight new houses of worship.

HE THAT IS IN CHRIST is surrounded

by a wall of fire, which protects him, enlightens him, and comforts him; other walls are weak, dark, and cold; this is impregnable, enlightning and cheering; believer, prize the privilege.

VALUE OF TIME.—When the Roman Emperor said, "I have lost a day," he uttered a sadder truth than if he had exclaimed, "I have lost a kingdom." Napoleon said that the reason why he beat the Austrians was, that they did not know the value of five minutes. At the celebrated battle of Rivoli, the conflict seemed on the point of being decided against him. He saw the critical state of affairs, and instantly took his resolution. He dispatched the flag to the Austrian headquarters, with proposals for an armistice. The unwary Austrians fell into the snare—for a few minutes the thunders of battle were hushed. Napoleon seized the precious moments, and while amusing the enemy with mock negotiations, re-arranged his line of battle, changed his front, and in a few minutes was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result. The great moral victories and defeats of the world turn on five minutes. Crisis come, the not seizing of which is ruin. Men may loiter, but time flies on the wings of the wind, and all the great interests of life are speeding on, with the sure and silent tread of destiny.

SOW THY SEED.

About the year 1840 an Egyptian mummy was brought to Philadelphia, and submitted to the inspection of some scientific men in that city. On removing the envelope they found the mummy in a good state of preservation, and in the hand was enclosed a quantity of Egyptian wheat, indicating the person to have been an agriculturist. This mummy was about 2,500 years old, and hence we might reasonably suppose the wheat had lost its vitality. A part of it, however, was sent to a person in New York, who planted it, and had the satisfaction of seeing it spring up and produce fine, vigorous plants, each of which contained at last one hundred grains of wheat.

Had this seed been planted, instead of being shut up in the hand of a mummy, in 2,500 seasons, by multiplying in geometric progression, it would have

covered the earth with wheat. Just so with the seed of Divine truth, if faithfully scattered about, instead of being secluded and shut up, or held in unrighteousness, or, as Doctor M'Knight renders it, held in unrighteous bondage, it would soon cover the earth as the waters cover the sea.

PERMANENCY OF KNOWLEDGE.—The Rev. Dr. Livingstone, stated, at the late anniversary of the London Missionary Society, "that the black people of Africa could nearly all read and write, their forefathers having been taught these arts by the Jesuit missionaries; and the people held the memory of those men is the highest respect, and keep up the churches which they had built; but with all their worldly wisdom, these Jesuit missionaries had not wit enough to give people the Bible. If they had done so, as the Protestants had done in Madagascar, Christianity would have spread through the whole of the interior."

DARK HOURS.—There are dark hours that mark the history of the brightest years. For not a whole month in many of the millions of the past, perhaps, has the sun shone brilliantly all the time.

And there have been cold and stormy days in every year. And yet the mists and shadows of the darkest hour disappeared and fled heedlessly. The most cruel ice-fetters have been broken and dissolved, and the furious storm loses its power to harm.

And what a parable is this on human life—of our inside world, where the heart works at its destined labors! Here, too, we have the overshadowing of the dark hours, and many a cold blast chills the heart to its core. But what matters it? Man is born a hero, and it is only in the darkness and storms that heroism gains its greatest and the best development and the storm bears it more rapidly on to its destiny. Despair not, then; neither give up; while one good power is yours, use it. Disappointment will not be realized.—Mortifying failure may attend this effort and that one—but only be honest and struggle on, and it will work well.

PAUL AT ATHENS.—In travelling back to the halcyon ages of classic Greece, a thousand sacred associations crowd upon the mind. The scenes we have sketch-

ed are not only memorable from the triumphs of heroes and sages handed down to us through the pages of classic lore, but they are equally consecrated by Holy Writ as the theatre of the early and fiercest struggles of the Missionaries of the Cross. It was along these sunny shores that the great "apostle to the Gentiles" coasted in his divine mission: it was through these gates of Piræus that he entered Athens, and from the lofty summit of Mars Hill, that looks down upon these placid waters, that the champion of Christianity pronounced his bold phillippic upon the superstitions and idolatries of the Epicureans and Stoics. It was from this memorable height, in full view of the "tomb of Themistocles," that he pointed to their unintelligible inscription "TO THE UNKNOWN GOD," and opened up to them the mysteries of Salvation, in the memorable declaration—"whom therefore ye ignorantly worship, Him declare I unto you"—not a god "of gold, or silver, or stone, graven by art, and man's device," but "God that made the world and all things therein," "who now commandeth all men everywhere to repent," and who "hath appointed a day, in the which he will judge the world in righteousness." The history of the world presents no sublimer spectacle than this, and it will be remembered and admired when poets and philosophers, the orators and heroes of profane history, shall have been blotted from the memory of man.—*Republican.*

A VALUABLE FENCE.—In some parts of Central Africa ivory is so abundant, that Dr. Livingstone saw seventy elephants' tusks around the grave of one chief.

BEGINNING AT ONCE.—Faith is the starting-post of obedience; but what I want is, that you start immediately—that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present light which you possess—that you stir up all the gift which is now in you; and this is the way to have the gift enlarged, that whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service, you will grow in

the likeness of his character. The graces of holiness will both brighten and multiply upon you. These will be your treasures for heaven, too—the delights of which mainly consist in the affections and feelings, and congenial employments of the new creature.—*Dr. Chalmers.*

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And to follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd History's pages,
And Time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each grand design.

I live to hail that season,
By gifted minds foretold,
When men shall rule by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

BOOK NOTICES.

THE SOUTHERN LITERARY MESSENGER
For November, has been laid on our
table, by the Publishers.

The contents are of an unusually interesting character. The Proprietors state that no exertions will be remitted

on their part to maintain the high character of the work, and to challenge the patronage of all who value sterling literary merit.

We trust that this ably conducted Periodical will be well sustained. It deserves to be.

Price, \$3 per annum. Address,
MACFARLANE & FERGUSON,
Richmond, Va.

QUESTIONS TO THE IMPENITENT. By J. M. Pendleton. Nashville South Western Publishing house. Graves, Marks & Co.

These "Questions to the Impenitent" are dictated by an earnest spirit, under a solemn sense of the responsibility of the writer, and the danger of those whom he addressed. The work is a small 16 mo. of 110 pp., and well deserves to be put into general circulation. Brother Pendleton is a clear and strong writer, especially when his object is to state and enforce truth in a brief and comprehensive manner; and we think no impenitent sinner can read these "Questions" without feeling his conscience stirred, and his heart agitated.

"THOUGHTS ON CHRISTIAN DUTY," by the same author and publishers, is a tract in similar form, of 121 pp. The nature of the work can be learned from the headings of the chapters, which we give in the order of the book.—The Christian Profession—Holding fast our Profession—Reading the Scriptures—What are the Requisites of Availing Prayer?—Family Worship—Public Worship—Prayer Meetings—Congregational Singing—Growth in Grace—Requisites to Christian Usefulness—The Example of Christ—Christian Love—Christian Humility—Christian Joy—The Government of the Tongue—Separation from the World—God's People are his Witnesses—The Proper Use of Money—The Endurance of Affliction—The Prospect of Death and Heaven.

We would call the attention of all those engaged in the colportage work, to both these tracts as worthy of being added to their collection of books for circulation. We are indebted to the author for our copies, and tender him our thanks.

P.