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SKETCH OF A SERMON—THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

Prov. ii. 25, "*The liberal soul shall be made fat; and he that watereth shall be watered also himself.*"

It is a principle of the divine government, that men shall be blessed in doing good to others. God has ordained that selfishness shall defeat its own ends. It shall fail to accumulate—"There is that withholdeth more than is meet, but it tendeth to poverty," v. 24.—or its accumulations shall be unblessed—"A little that a righteous man hath is better than the riches of many wicked," Psa. xxxvii. 16.—or, worse still, its accumulation shall prove a curse—"Saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings," Mal. ii. 2. But those who, from right motives, seek the welfare of others shall be prosperous. "The liberal soul"—"the soul of blessing," according to the marginal reading—the soul that flows out in blessings on others, however small the intrinsic value of these favors, "shall be made fat"—shall grow and flourish. "He that watereth shall be watered also himself." There is probably an allusion in this language to a fountain kept fresh, pure and flowing by constant use. The more its waters are drawn, the more copious is its supply. "There is that scattereth, and yet increaseth."

The principle revealed in the text is

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as applicable to churches, and religious denominations, as to individuals. These bodies are composed of individuals, and whatever promotes the welfare of the constituents secures the good of the whole.

The cause of Foreign Missions is commended to us by Christ's commission to the Apostles—by their earnest, self-sacrificing example in preaching the gospel among all nations—by the wicked and perishing condition of the heathen—and by the adaptation of the gospel to their moral necessities.

If the Foreign Mission enterprise is approved of God, we shall certainly find that those who liberally support it promote their own interests. What has been the effect of this work on the churches engaged in it? I now propose to examine, the

REFLEX INFLUENCE OF FOREIGN MISSIONS.

1. *They have been the means of increasing the piety of the churches at home.*

It is easy to perceive that the tendency of engaging in an enterprise so vast, difficult and important as that of converting the heathen world to Christ, must deeply impress on the churches their dependence on God for success—the necessity of earnest, constant, believing prayer—their obligation to continued, self-denying liberality—and the importance of increasing sympathy and union among themselves. Such, everywhere among our brethren, have been the fruits of Foreign Missions. Since

the commencement of the missionary work, a piety more earnest, active and efficient, has pervaded the churches.

2. *The Foreign Mission enterprise has furnished the world with some of the brightest and most inspiring examples of self-sacrificing devotion to the cause of Christ.*

Where shall we find biographies more attractive, thrilling and sanctifying than those of Carey, Boardman and Judson—or those of Mrs. Newell, the Mrs. Judsons, and others of the same spirit and labors? In vain do we seek, in modern times, for such examples of self-denial, activity, heroism, and entire consecration to Christ, as among Foreign Missionaries. The reports of their labors, sacrifices, sufferings and successes, which have been published in memoirs and journals, and extensively circulated and read, have exerted an incalculable influence in elevating the piety, quickening the exertions, and increasing the efficiency of our brethren. What Christian does not gratefully remember the solemn and sacred impressions made on his heart by Foreign Missionary literature, or by the glowing appeals of departing or returned Missionaries? Low as is the standard of piety in some of our churches, who can say how much lower it would be, but for the animating and ennobling influences which have radiated from the Foreign Missionary work? In how many hearts have the heroism of Ann H. Judson, the faith and steady purpose of her husband, and the earnest piety of Crocker, been reproduced?

3. *Foreign Mission Societies have prepared the way for the organization of various kindred institutions, which have exerted an obvious and mighty influence in the growth and prosperity of our churches.*

The Foreign Mission Society is the mother of almost all our evangelical associations. Both in this country and in England, and among all Christian denominations, it was the harbinger of combined and liberal efforts for the

spread of divine truth at home. Bible Tract, Sunday School, Education, Home Mission, and various other societies, are all the noble offspring of this prolific and honored mother. Nor is it difficult to trace these institutions to their true source. Christians, who labor, contribute, and pray for the salvation of the heathen, will not remain unconcerned about the salvation of their own countrymen and kindred. The men who devise liberal things for the heathen, will devise liberal things for their fellow-citizens. If Missionaries are sent to foreign lands, they must also be sent to the destitute in our own land—if more Missionaries are needed for the work of evangelization than the churches supply, Education societies must be formed to aid in training young men for the service—if Missionaries are sent out, at home or abroad, they must have bibles and tracts to distribute, that their labors may be more efficient—and if efforts are made to evangelize the heathen, then children growing up among us must be early and carefully trained for usefulness and heaven. Now, who can compute the influence of these and kindred societies, the legitimate progeny of the Foreign Mission spirit, on the intelligence, piety, and usefulness of the churches; and their multiplication in the land?

4. *These views are amply supported by facts.*

Many years ago a party in most of the States separated themselves from the great majority of the Baptist churches, because these churches were favorable to Christian Missions. What is the history of this faction? Everywhere its churches have been stationary or declining, or have become extinct. A blight has been upon them. They have not watered others, and they have not been watered themselves. Laboring without liberal views and generous sacrifices, they have been dwarfed, parched, and powerless. In some places they have regained their efficiency by

retracing their steps. And it is clear to all observers, that those who will not change their spirit and plans, are doomed to an early and ignominious extermination. On the other hand, the Mission churches have advanced with steady and astonishing rapidity. Since the rise of the Foreign Mission work, the Baptists, who have been engaged in it, have multiplied more than five fold; and in all the elements of influence and usefulness, in a far greater ratio. Select from the denomination those churches which have enjoyed the highest and most uninterrupted prosperity, and you will name those that have contributed most systematically and liberally to the Mission cause. These are the churches that build comfortable houses of worship, support their pastors, have flourishing Sunday schools, enjoy frequent revivals, and train up young ministers for Christ. Had the whole amount expended in Foreign Missions, been expended in direct efforts to benefit the churches, it is not probable that they would have been so richly blessed as they have been. They have flourished by their liberality. In watering others, they have themselves been watered.

I close with two remarks:

First, If these views are correct, then it follows that money given to the Foreign Mission, or any other good cause, with right motives, is not lost. It is bread cast upon the waters, to be seen after many days—seed sown in a fruitful soil, to yield in due season a copious harvest—water drawn from a fountain that will be all the fresher and fuller for the drawing. If you would promote your own prosperity and happiness, give liberally, cheerfully, and without weariness, to every good cause.

Secondly, It follows from the views which have been presented, that there is no antagonism between Foreign Missions and other religious enterprises. They aim at the same end, are animated by the same spirit, and they must

flourish or decline together. To endeavor to promote Foreign Missions by the neglect of Domestic, or of Domestic by the neglect of Foreign, is about as wise as to aim at securing the welfare of the body by cutting off the right arm. The warmest friends of Domestic Missions are the liberal supporters of Foreign Missions; and the reverse is equally true. Whatever tends to expand the sympathies, liberalize the views and open the fountain of beneficence, cannot fail to promote every Christian enterprise; and no object so effectively tends to these results as the great, sublime and inspiring one which Christ set before his disciples in his last command, "Go ye into all the world, and preach the gospel to every creature."

LUTHER RICE.

The name of Luther Rice is inseparably linked with the history of American, and especially American Baptist Missions, and with that of general and ministerial education among the Baptists of the Union. He was a great and a good man. Possessing a mind of unusual activity and power, capable of compassing the greatest objects, and grappling with the most subtle difficulties, a mind at once perspicacious, acute and comprehensive, and endowed with an earnestness and power of imagination which invested whatever subject enchaind his attention with all the warmth of a living reality, of undaunted courage, unflinching self-possession, inflexible purpose, unflinching energy and perseverance; with a physical conformation of unusual strength, activity and power of endurance, the fit instrument of his noble intellect and still nobler heart, he devoted his whole powers for something like a quarter of a century to the cause of missions and education, and the immediate and remote results of his efforts no finite mind will ever be able to estimate.

We have been kindly furnished by a friend with the manuscript of a Report, transmitted by him April 15, 1816, to "Rev. Dr. Staughton, Corresponding Secretary of the Baptist Board of Foreign Missions of the United States."—The entire report is characteristic, and

replete with valuable suggestions and comprehensive views of the great missionary work. We extract the following, as an interesting relic. We suppose it records Brother Rice's first visit to Kentucky and the West. P.

Extracts from a Report of Luther Rice, Agent.

The 12th of August I had the great satisfaction to arrive at the meeting of the Elkhorn Association, near Lexington, Kentucky. It was particularly gratifying here to meet with a worthy member of the Board, the Rev. Mr. Vardeman, and with the Rev. Mr. Creath, whom I had seen two years before in South Carolina, and who had first made me, in some measure, acquainted with the state of things in the Western country. The cordial welcome of the brethren generally revived and animated my spirits, nearly exhausted and broken down, and which certainly needed a respite from the fatigues of journeying with too great severity under the depressing and debilitating influence of the heated atmosphere at this season in so warm a latitude.

The next day afforded me an opportunity of addressing a very large assembly on the interesting subject of evangelical missions. The liberality displayed upon the occasion furnished a happy presage of the success which has since attended my efforts in that flourishing, wealthy, and liberal portion of the United States.

Before the close of the session of the Association a meeting of the Directors of *The Kentucky Baptist Society for propagating the gospel*, was held, at which I was present. They voted to send on their funds, amounting to more than \$500 to the Treasurer of the Board. This was not done, however, without considerable discussion and some opposition, and from what was exceedingly manifest, I could not but perceive it to be necessary, in order to secure the able co-operation of our Western brethren, to advert directly to the fact, that the

constitution of the General Convention embraces in its scope, as proper objects of regard, not only the heathen in the East Indies, but in any quarter wherever Divine Providence shall open the way and furnish the means for sending missionaries to any portions of mankind who are *destitute of pure gospel instruction*, that the views of the Board, as presented in its first "Annual Report," together with those of the Convention, so from being limited to any one quarter, were "*looking forth as the morning*," in all possible directions to shed forth and diffuse the light of divine truth "*Northward, and Southward, and Eastward, and Westward.*"

This view of the subject, as exhibited in the publications both of the Convention and Board, I had the happiness to discover, was likely to produce, and indeed soon produced, the best effects. The Associations came cheerfully into the plan of a regular intercourse and correspondence with the Board. I visited ten of them in Kentucky, at each of which a public contribution was made for the missions, the amount of which will be seen in a particular statement of monies received by me during the year, submitted on a separate paper. The uniformly favorable countenance, and liberality of these, as well as of others, which it was not practicable for me to visit, deserves to be very gratefully acknowledged. The more particular state of these Associations, and of all the others in the United States, in relation to the missionary cause, I think it will be best to prepare and submit on a separate paper.

On several other occasions, besides at the meetings of the Associations, I received public contributions for the mission. An instance of this at Mount Sterling, Montgomery County, Ky. I cannot pass without a more particular notice. An appointment had been made for me to preach at that place; and it happened to be during the session of the court there. The court, however,

had an adjournment at the hour of preaching, so that a large assembly attended, and a liberal contribution was made.

In Lexington, in one of the Presbyterian meeting-houses, I had the pleasure to deliver a missionary sermon, and it is particularly gratifying to state, that the contribution on the occasion was considerably larger than has yet been made on any other one occasion in any other part of the United States in favor of the missionary operations of the Board. One lady, Mrs. Parker, gave \$50,—this was the *widow's mile*.

More than \$1400 I received in Kentucky for the mission. This sum, with more than \$500 from the Kentucky Mission Society, makes an amount from that State to the general fund, greater than has been yet furnished from any other of the States, I believe, except Massachusetts.

At a meeting of the Kentucky Mission Society, in the month of September, I was present. A large accession to the number of its membership was obtained. I had the happiness of attending, by request, the annual meeting of this Society held in Frankfort, during the session of the legislature in that place.

As the period of the Associations approached, arrangements were made for meetings, the object of which was the formation of mission societies. The first meeting of this kind that I attended was at Mount Gilead, Greene county, commencing on Friday the 27th of October. On this occasion was formed *The Green River County Society auxiliary to the Baptist Board of Foreign Missions*.

The 9th of November a meeting for a similar purpose was held in Bardstown, Nelson county, at which I had the pleasure to assist in forming *The Bardstown Society auxiliary to the Baptist Board of Foreign Missions*. The Rev. Mr. Lapsley, Presbyterian, had the candor to assist in forming this society, and

to become a member of it, and the Baptists had the candor to elect him to the presidency of the Society.

On the 17th of the same month a similar occasion offered, at Mount Sterling, Montgomery county, similar pleasure in the opportunity of assisting to form *The Mount Sterling Society, auxiliary to the Baptist Board of Foreign Missions*. And on the 25th in Shelbyville, was formed *The Shelbyville Society, auxiliary to the Baptist Board of Foreign Missions*.

Immediately after the formation of those societies, I proceeded into the Indiana Territory, for the purpose of completing the arrangements for the continued intercourse and correspondence between the Board and Associations there. In Jeffersonville I spent a Sabbath, and received a public contribution for the mission.

After returning from a hasty tour through the territory, I passed into the State of Ohio, for a similar purpose. I spent a Sabbath at Cincinnati, and received a liberal public contribution for the missionary object. On Monday I had the happiness of attending a meeting of *The Female Society of Cincinnati for charitable purposes*, from which, with particular satisfaction I received \$20 for the mission. There are two mission societies in the place, which will, it is hoped, flourish and grow with this rapidly growing portion of so fine a country.

The following Sabbath found me at Chillicothe. Monday, at 12 o'clock, a charity sermon was delivered in the Rev. Mr. Wilson's, Presbyterian, meeting-house, by the Rev. Mr. Rigdon, member of the Legislature of Ohio, before *The Chillicothe Female Benevolent Society*; and a contribution was made in favor of the funds of that society.—In the evening of the same day, in the same house, I delivered a missionary sermon, and received a contribution for missionary purposes.

Having succeeded in the object of my

tour through the Ohio, I returned with as much speed as practical to Kentucky; spent a Sabbath with that venerable father in the ministry, the Rev. Mr. Dudley, *whose praise has long been in the churches* in that quarter; remained a short time in Lexington, and then proceeded to the south part of the State, through the bounds of those Associations which it had not been in my power previously to visit, and passed into Tennessee. I had before made a visit to Nashville, while the legislature of the State was in session there, and received a contribution, the amount of which should be regarded as a pledge of what may yet be done for the mission in this interesting portion of our country.

With all my exertions it had not been practicable for me seasonably to supply the Associations in Tennessee with the Report, nor, indeed, but partially to supply them finally. Whenever the Report has been circulated among them it has produced, so far as is yet discoverable, the happiest effect. Indeed there appears to be ample grounds to calculate on the favorable countenance of these Associations towards the missionary cause, as soon as they shall have opportunity to possess sufficient information on the subject. Already have most of them adopted arrangements for a regular intercourse and correspondence with the Board. It had been my expectation to spare time enough among the churches in this State to form at least one missionary society, but was so late in getting away from Kentucky as to render this impracticable.

Nashville I passed the 24th of February; Knoxville the 8th of March, and was with the Bent Creek Church in Jefferson county the following Sabbath.— Here I offered a few observations to the assembly relative to the missionary business, read a part of the Report, and signified that if any were prepared and felt inclined to bestow anything for the promotion of the object, it would be thankfully received. The willing libe-

rality displayed under such circumstances could not fail to impress a conviction that the Eastern as well as the Western part of Tennessee will not refuse the privilege, when proper facilities shall be afforded, to assist in diffusing among the heathen the light of the gospel.

The next Sabbath I was with the clerk of the New River Association, the Rev. Mr. Black, in Wythe county, Virginia. At this place I again mentioned the missionary business in a similar manner, under similar circumstances, and with similar success, as on the preceding Sabbath. And on the following Sabbath I had the great satisfaction to fall in with a meeting of *The Roanoke Baptist Missionary Society to aid in propagating the gospel among the heathen*, at which several ministers of the Roanoke Association were present. This society was formed the 1st of December 1815.

On the evening of the 27th of March I arrived in Richmond. I had cherished the hope, the fore part of the season, of being able to get farther South than I have been, and of passing through a part of the Mississippi Territory, Georgia, and the Carolinas, before returning to Philadelphia; but it is now too late. While in Kentucky, however, I became acquainted with the Rev. James E. Welch, a young minister of talents and zeal for the missionary cause, who has spent the past winter in Georgia, and appears to have been active in the business there. He assisted at the formation of *the Hezibah Baptist Mission Society*, at Bark Camp meeting-house, Burk county, Georgia, the 17th of February last. A more full account of his efforts in that quarter I hope to obtain from brother Welch, and to have the satisfaction also of introducing him personally to the members of the Board.

In Richmond I had the happiness of attending the annual meeting of the *Richmond Female Baptist Missionary Society*; and on the evening of the 7th

inst., delivered a missionary sermon before this society, at the close of which a contribution was made, which amounted to nearly \$50. The Rev. Mr. Rice, a Presbyterian, added \$5 more to the contribution the next morning.

On the evening of the 8th, I had the pleasure of attending a meeting of the Managers of the *Richmond Baptist Foreign and Domestic Mission Society*.—They voted to remit to the general Treasurer of the Board \$250, conformably to what was originally proposed by the delegates from this Society to the Convention, as the probable amount of what might be calculated on from this source.

Saturday the 13th I arrived in Fredericksburg, to attend a meeting of the *Fredericksburg Foreign and Domestic Missionary Society*. They voted to remit \$50 to the Treasurer of the general Board. Yesterday I delivered a missionary sermon, after which a collection was taken to aid their funds.

The activity and zeal of the *Female Society* in this place is highly gratifying and praiseworthy.

Next week, Friday and Saturday, I hope to be with the Flat River Association—Sabbath and Monday following, with the Meherrin Association, and calculate then to take stage in Richmond Wednesday or Thursday morning, the 1st or 2nd of May, for Philadelphia, and hope to be in your city the 4th, or at farthest, the 6th or 7th of May, if the Lord will.

ANOTHER CONVERSATION.

A. Dear brother C. how glad I am to see you. I should have visited you before now, but have been too busily engaged. I am truly thankful that you have come to see me. And here is brother D. Let me introduce you to each other. Brother D. is a member of the church at M. He is spending a few days with me, and we were intending to call upon you to-morrow, as he was anxious to make your acquaintance.

C. Thank you, thank you brother A. for your cordial welcome. And it enhances the pleasure of my visit to meet brother D. I have heard of him, and am pleased to have met him; though I hope my visit will not prevent yours.

A. Well, brother C. I want to make good use of our time to-day. Ever since our last conversation, my mind has, at times, been reverting to it, and although I have felt more interest in the promotion of Foreign Missions than I did before, I confess I do not yet see the subject in the light in which you seem to. I can but feel that our *first* and *highest* obligations are to those of our own families and country.

D. Does brother C. dispute that? Why, I thought every body felt and acknowledged it. Does not the Apostle say, "If any provide not for his own, especially they of his own house, he hath denied the faith and is worse than an infidel." What, neglect one's own family and church for others! It is unnatural. But, I beg pardon; my surprise at such a sentiment has betrayed me into talking where I ought to be a listener.

C. Not at all, my brother. We are brethren. It is our privilege and duty kindly to interchange our thoughts, on occasions like this, for mutual edification. We shall be glad (for I am sure I can speak for brother A.) to have you freely express your views.

A. Yes, brother D. we want to hear all you can say. For my part I am pretty much of your mind, as brother C. knows; but it does not interrupt our Christian fellowship, nor need you fear that brother C. will be offended by the freest expression of your views.

C. Certainly not. But to the subject. The remarks of brother D. indicate a misconception of the ground taken by the friends of Foreign Missions. He speaks of *neglecting* "ones own family and church for others." No one pleads for this. None would censure such a course more than I. No

man can *neglect* the duties of such relations and be guiltless. But, to use the illustration formerly introduced in conversation with brother C., when B. has been required, as a soldier, to go with his regiment to a frontier post, does he, by obedience, *neglect* his family? No, and for this reason, that being bound, by his allegiance to the State, to do this, he cannot be under any obligations to his family which conflict with his doing so. Two duties can never conflict; and where different *relations* conflict, the inferior must always yield to the superior. In this case the authority of the State is superior, and consequently its commands release B. from all obligations to his family inconsistent with obedience. Now it may be true, that in the absence of any direction of Christ to the contrary, it would be my duty to bestow all my means and influence in promoting Christianity in my own family and church; but if Christ has directed that the *whole world* shall have the gospel, and required every Christian to labor to give it to them, then, in so far as my means will most promote this end by being employed at home, it is my duty to so use them, but in so far as they will best subserve this end by being used abroad, I must use them abroad, and in doing this am not chargeable with the *neglect* of home. My allegiance to Christ is higher than that to my family and country. What *He* requires I must do.

D. Yes, yes, no one is disputing whether we must do what Christ requires. But Christ don't require one thing and Paul another, and Paul says, "If any man provide not for his own, he has denied the faith."

A. True, brother D., we know that what Christ requires is to be done even to the forsaking of dearest relations, or loss of life itself. But the question for brother C. to settle is, "Does Christ require us to send the gospel to the

heathen, while there are so many nearer us who are destitute?"

C. You must admit, brethren, that brother D.'s objection assumed the negative of this question as indisputably true. What I wished to do, and am glad to see I have accomplished, was to show this, and to bring up the very question brother A. proposes, unembarrassed by any foregone conclusion.

But to brother D.'s proof text. You will bear with me, my brother, if I say that this text has no relation to the subject, except by implication. The Apostle is giving directions regarding the support of the poor widows of the church. He requires that, if any of these widows have near relatives who are able to support them, they shall do so, and thus relieve the church; and enforces this decision by the words you have quoted. But let me ask you, if those who thus supported their near relatives were thereby released from obligation to aid in supporting other widows who were a charge upon the church? Manifestly not. Incapacity to do both would have relieved them from aiding in the latter. *Their first* duty was to their own family connections. They were bound, if they could, to relieve the church of the burden of these. The obligation of consanguinity had full force, because there was no conflicting and higher demand. But suppose one of these persons had been directed by Christ to go on a mission to some distant city, and by obeying this command, would be unable to support his widowed mother or sister, would he be chargeable with neglect of duty in obeying the command to go? So in the absence of an obligation to labor for the conversion of the world, the claims of consanguinity and proximity would absorb *all* our means and influence, unless, after meeting these, there were a surplus for other claims. But in the presence of such a direction, these claims must be limited by sub-

serviency to the main design, the conversion of the world.

A. Well, brother C., suppose we grant all that you have said. Still, it seems to me, that your argument must fail. We shall, I submit, most promote the conversion of the world by attention *first* to those nearest to us. It seems to me that the operation of physical laws will illustrate this. Motions and impulses proceed from centers to circumferences, working out their natural results as they go. They begin, so to speak, at home, and operate towards the distance. The sun, for illustration, darts forth his rays from a burning, central orb, dazzling and radiating pure virgin light through all parts of etherial space. So, too, in the vegetable kingdom, to which Christ refers to illustrate the growth and progress of his kingdom. Since the world began the earth has evolved its fruits by the rule of consecutive progression, first the blade, then the ear, after that, the full corn in the ear. But it is unnecessary to multiply illustrations. It would seem plain that thus the gospel must progress. Let mission centers be established in particular locations—ones birth-place, or adopted country—and like the genial rays of the sun, gospel light, clear and warm will diverge from them and spread over all the nations of the earth.

C. Truly, brother A., it is unnecessary to multiply illustrations of the kind you have introduced. Illustrations are not proof. And it were easily to show that while the processes of nature, in many instances, are such as you have stated, yet, in the *diffusion* of her products, they are often different. Seeds of many plants, for example, are furnished with downy wings, by which they are wafted far away, and take root and spring up at a distance from the parent stem. And just so it is in the spread of the gospel. Sometimes it progresses more rapidly immediately around what you call "mission centres." At other times the blessed seed is borne

far off to some apparently uncongenial spot, but there springs up and bears fruit unto eternal life.

D. Brother C. it does seem to me that you contend against our very nature. The instincts of the heart yield an intuitive preference to relations and friends. The infant throbbings of the new life, pulsate by alliance of country and consanguinity. Nor can this preference for the salvation of relatives, dear to the young convert by the double tie of blood and patriotism, be effaced by the increase of years. It gathers strength in the soul as long as reason holds her sway, or the laws of the mind continue unchanged. How strongly did it manifest itself in the Apostle Paul. For his "brethren his kinsmen, according to the flesh," he was ready to make sacrifices which he never would have thought of making for other mortals.

C. Very true, my brother, Paul loved his countrymen as he loved the people of no other nation, and it may be, would have made sacrifices for them which he would not have made for others. But he loved Jesus more than he loved them. And for His sake, he was willing to sacrifice this *very love for them*, and go forth as the Apostle of the Gentiles. We should scorn the pretensions of Paul as a follower of Christ, if with no obligation resting upon him to go to the Gentiles, his family and national feelings had not prompted him to "spend and be spent" for the salvation of the Jews. But, when we see him, in obedience to the divine injunction, making their conversion a secondary object, while his best energies are given to the idolatrous heathen, we admire his faith, his unhesitating submission, his heroic self-denial. We grant *all* that you claim for domestic and patriotic feeling. It is natural, it is strong, it is right, and in the heart of a good man, irrepressible. But when it sets itself, under whatever plausible guise, in opposition

to the authority of Christ, it is rebellious, and must be rebuked. Christ has commanded us to preach the gospel to every creature, and in so far as these feelings prevent obedience to this command, they are indulged to a criminal extent. On one occasion, a man told Christ that he would follow him, only he wished first to go home and bury his father. The Saviour said, "Let the dead bury their dead, but go thou and preach the Kingdom of God." To another who wished to go and bid farewell to them which were at his house, he said, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." Another wished to follow him, whom he directed to go and tell his friends "how great things the Lord had done for him." These examples prove, that, whether our efforts are to be given to those immediately connected with us, or those at a distance, depends upon the will of Christ. And as it is the will of Christ that every Christian shall exert his influence, in the best way, for the universal diffusion of the gospel, we are to inquire, not what will most benefit our own family and country, but what will most promote the conversion of the world, in deciding upon our personal duty.

A. Well, brother C., you are a hard man to convince.

C. Perhaps so. But if you and brother D. will call upon me to-morrow, I will give you another opportunity to try. I must go now. Will you both spend the day with me?

D. Well, yes, if brother A. agrees.

A. Certainly.

C. Farewell, brethren, "grace, mercy and peace."

A. and D. The Lord be with you, brother C. M.

SUPPORT OF THE GOSPEL MINISTRY.

We find the following articles in the "Evangelical Enquirer" for 1827, Edited by Rev. H. Keeling, and transfer them to our columns as a literary curiosity, and also for the valuable instruction they convey. P.

As a further illustration of the views of many of our brethren, respecting their duty towards their ministers, we will quote the two following ingenious pieces, which were written about the same time, by men who lived about a thousand miles apart, and who appear to have been wholly unacquainted with each other. The first was published by Mr. John Leland, in his Budget of Scraps, in 1810. The other is part of a Circular Letter, which was published in the Minutes of the Georgia Association, for 1808. The letter, as appears by the Minutes, was written by the Rev. Thomas Rhodes.—*Ed. Eng.*

'MANY MEN OF MANY MINDS.'

'How various are the opinions of men respecting the mode of supporting gospel ministers!

'A thinks that preachers of the gospel should be qualified, inducted, and supported in a mode to be prescribed by the statute laws.

'B is of opinion that a preacher is not entitled to any compensation for his services, unless he is poor and shiftless, and cannot live without the alms of the people.

'C says, that it takes him as long to go to meeting and hear the preacher, as it does for the preacher to go and preach, and their obligations are therefore reciprocal.

'D believes that a rich preacher is as much entitled to a reward for his labour as if he was poor.

'E believes a preacher should give the whole of his time to reading, meditating, preaching, praying, and visiting; and therefore he ought to be liberally supported; not in the light of alms, but in that of a gospel debt.

'F joins with E, with this proviso, that the liberal support be averaged on all the members of the church, according to property and privilege.

'G also agrees with E, provided the liberal support be raised by a free, public contribution, without any knowledge or examination what each individual does.

'H chooses to tax himself, and constable his own money to his preacher, without consulting any other.

'I loves the preachers, and pays them with blessings; but the sound of money drives all good feelings from his heart.

'When J hears a man preach, that he does not believe is sent of God, he feels under no obligation to give him any thing; and when he hears a preacher that gives him evidence that he is in the service of the Lord and devoted to the work, he forms the conclusion that the Lord pays the preacher well for his work as he goes along.

'K likes preachers very well, but preaching rather better; he feels therefore, best pleased when the preacher fails coming, and a gap opens for himself; for he had rather work his passage, and take his turn at the helm, than pay a pilot.

'L argues, like a man, that the preacher ought to receive something handsome for his services; and laments that himself is in debt, and cannot communicate any thing without defrauding his creditors; at the same time, he takes special care to keep always in debt for cheap farms, wild land, or some other article of an increasing nature.

'M is a man of a thousand. He argues that the *mode* of supporting ministers is left blank in the New Testament; because no *one mode* would be economical in all places: but that the *deed* itself is enjoined on all, who are taught by an ordinance of heaven. If, therefore, a contribution is recommended, M will be foremost to the box. When a subscription is judged most advisable, his name will be first on the

list. If averaging is considered most equitable, he will add a little to his bill, lest others should fail. And if *no mode* at all is agreed upon, still M, as an individual, will contribute by himself; for he reasons, that if others are remiss, it is neither precedent nor excuse for him. He does not give to be seen of men, but because his heart is in it; and these *gospel debts* (as he calls them) he pays with as much devotion, as he spreads his hands in prayer to God.—The creed of his faith, which seems to be written on his heart, is, 'that although all the money in the world cannot purchase pardon of sin, or the smiles of a reconciled God; yet religion always has cost money or worth, from Abel's lamb to the present day. And that the man who will not part with a little money, for the sake of him who parted with his blood for sinners, is a wicked disciple.'

'N approves of the faith and profession of M in every particular, but reduces nothing of it to practice.

'O, like his make, believes nothing, does nothing, and is as near nothing, as any thing can be.'

From the Georgia Minutes.

'THE CHURCH IN CONFERENCE ASSEMBLED.'

'The deacon arose and said, 'It is time, brethren, to make up something for the support of our minister.' (*Offering a subscription*) Whereupon

'A said he thought it to be a matter of *mere charity*, and (as charity begins at home) he was bound to provide for his *own*; at any rate he thought the minister to be as well off as he, and many of his brethren were; and therefore considered himself under no obligation.

'B replied, that it could not be a matter of charity *at all*, since the laws of nature and of God enjoined it; and their own *call* of the brother made it a matter of *moral obligation*.

'C alleged that he had subscribed

liberally to a useful institution, and must be excused in that case.

'D said, he had assisted *freely* in building the meeting-house, and must have time to recover it.

'E rejoined, he had been building houses or mills, and had no money left for any purpose.

'F said he had a son lately married, and it had call for all he could raise.

'G stated, that he had made several contracts, and feared he should not be able to meet them, &c.

'H arose and said, he was very much astonished at the pleas urged; as if *liberalities* to other institutions, *aiding* to build meeting-houses, *erecting* costly houses, *making* sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty.

'I remarked, he had made a short crop, and had nothing to spare. To which agreed J. K. L. and M.

'N said, he was poor, and *though willing*, was unable to do any thing. With whom O. P. and Q agreed.

'R stated, that *short crops* and *poverty* might excuse from doing *much*, but could be no just plea for doing *nothing*: since it is required according to what he has, and not according to what he has not.

'S said, he never subscribed to any paper. To whom said T. 'yes, brother, I am for none of this *obligation*; if I get any thing *to spare*, I will give it, and be done with it.'

'V. W. X and Y, alledged, that they thought it rather *dangerous to give liberally*, lest they should make their minister *proud*, and so hinder his usefulness, &c.

'Z, rising soberly, said, he had attended to what had been said on the subject, and was *grieved in spirit* to hear so many objections to the discharge of a *reasonable* and *just* duty; he feared that a spirit of *pride* and *covetousness* had disposed them to serve themselves of the good things of God, without returning him *one* thankful offering: he won-

dered how christians could expect the continuance of the blessings of life, who are more abusive of, and unthankful for them, than heathen who never use any of a *new* crop, till they have offered the first fruits to the great giver of all good. To the brethren, who are so afraid of spoiling the minister by liberalities, he said, 'are not your sons and daughters as lovely, and their souls as precious in your sight as your minister? If so, why do you not govern them by the same rule; and when the sons request *superfines* to wear, *high priced*, *gaily* horses, and *fifty* or *sixty* dollar saddles to ride, and the daughters *lutestring* dresses with trails from *three* to *five* feet in length, *fine* *bonnets* and *feathers*, and other *costly* equipage of dress; why do you not say, 'no, my lovely children, these will make you proud and ruin you.' No, your families can be and appear in all the *fashionable elegance of dress*, and your boards loaded with all the *luxuries of life*, without adverting to the evil consequences of such conduct. 'I would, (said he) that brethren would be consistent.'

'Dear brethren, the spirit and result of the above are often seen in the face of your subscription papers. There we see annexed to some names ten dollars; to others, five; others, one; and others, nothing; some giving, and others withholding more than is meet; by which it *much oftener* happens that the preacher is like the colt *tied where two ways met*, than likely to be exalted by the abundance of your liberality. And, indeed, if any of you think the standing and usefulness of your minister depend on his poverty, we would advise you to be liberal to him, that he may be *proven* and stand in his *true* light; and especially we recommend this measure, as thereby you will have done your duty, and relieve a poor minister of God on the one hand, or have *detected* a hypocrite, *freed* the church of a pest, and the world of an impostor, on the other.—

The faithful servant of Christ, instead of being haughty, would be humbled by the abounding of your liberality. How relieved and comforted would the poor minister be, if his brethren were to say to him, as a late, meek old minister said to a young one on his commencing his ministry—'*Go on, brother, in the cause of your Master, and be not anxious about the family, for they shall never suffer as long as I live.*' But we speak not with respect to want, or that we desire a gift; but that you may have fruit, which may abound to your account, to praise and honour at the coming of Christ, the chief shepherd.—Philipp. iv. 11—17.

YORUBA—ITS SEASONS AND CLIMATE.

OGBOMISHAW, AUGUST 1857.

First Impressions.

The letters and journals of our esteemed Bowen, written in 1850, did not present an exaggerated picture of Yoruba and its people. I was not so familiar, perhaps, as others, with that correspondence, for deep and strong conviction had long since seized my heart, and ringing in my ears, had given to me an unmistakable command, "Go hence and preach the gospel." Consequently, I was inclined to shun every hint or suggestion that tended to deepen those convictions, until my decision became fixed. Then, anything and everything that threw light on my mission, I willingly searched. And the result of my investigation and experience, is, that so far from exaggeration, Bowen, from prudential considerations, failed to impress the public mind with the true picture of the country. Familiar with his representations, I had formed some faint idea of my future field of labor, but when I beheld, what was called by the late bishop of Sierra-Leone, "a glorious country," scarce the half had been told me. I came to this country with the prevailing ideas circulated by

travellers of the eighteenth century, with regard to such kingdoms as Dohoney, where the slave trade was raging, under the colors of Great Britain. There was nothing left for me, therefore, but a happy disappointment. Instead of seeing bones bleaching in the sun, and human skulls heaped in piles before royal mansions; I met kindness and good-will on every hand.

Proper Standard of Judgment.

Now, from what stand-point should I have addressed you, in my former article, with regard to this country and its people? Should I have spoken of it in comparison with the highly enlightened countries of Europe and America, or with the civilized empires of Asia; rather should it not have been compared with the besotted tribes of Western Africa, the original inhabitants of Kaffaria, and the South-sea Islands, the more favored nations of Soudon, and the natives of North America? This I did, and was truly gratified to find that the comparison was so favorable to the kingdom of Yoruba.—In this light I propose to view again, concisely, this subject, under the twofold division of Yoruba and its people.

Geographical Position and General Appearance.

The extent of country embraced by those who speak the Yoruba language, lies between 7° and 8° North latitude, and 3° and 6° East longitude from Greenwich, and may be computed at between fifty and seventy-five thousand square miles. The population, in round numbers, may be estimated at two millions of people. The chief feature in the general appearance of the country is, sameness amid diversity. Within sixty and seventy-five miles of the coast, there are bodies of the finest hammock land, well timbered, and of rich, black mold. This quality of soil will produce as fine corn as can be grown on any river bottom in America. There are two other features in the general appearance of the country, that would

strike an observer,—the open, prairie-like land, frequently dotted with the palm, and the brush-wood, very similar in appearance to an American “*black-jack*” forest. These latter features are rendered striking and interesting, by hill and dale, and beautifully rolling plains, all intersected by brooks and rills, whose courses, well defined by verdant foliage, give life and energy to the vast panorama. This is no fancy sketch. Much of the soil in the open country is sandy and unproductive, and in the rainy season is covered with waving grass. Both the character of this soil and the general appearance of the growth, suggests very strongly that it was once in a state of cultivation.—Wherever the palm tree is green and flourishing, the soil is generally good and productive. The newly prepared lands of the *brush-wood*, produce well for a few years, when for the want of proper attention the sandy soil predominates, bringing with it poverty and neglect.

The country is well watered, abounding in creeks and branches, of limpid water, that add very much in this warm climate to the pleasure of travelling. The Kong mountains are visible throughout the whole kingdom, not presenting anything like a well defined chain, but scattered here and there, in every direction, in the form of conical hills, or fragments of mountain ranges. From Lagos the rise is gradual though perceptible, as far as Ilorin, the extent of my observation, where the country spreads out into high and extensive plains. Between that city and Ogbomishaw, there is a high dividing ridge, the waters on the South flowing to the sea, those on the North and East flowing to the Niger. Such is the general appearance of this country, many scenes of which are truly enchanting. I venture to say there is no country more adapted to agriculture, and the improvement of the soil, than that of this kingdom. It is a little singular, that, though travel-

ling over hills and valleys, you almost invariably appear to be on a level.—Much of the soil resembles that portion of Georgia well known as “South-Western Georgia.”

Mountains.

The Kong mountains are masses of rough granite, and gneiss rock. No marble has yet been here discovered. The highest hills that have yet been seen, called the Obbo mountains, three or four beautiful, conical hills, lie to the North East of Ijaye, one day’s journey, and are supposed to be about a thousand feet high. They are distinctly visible from Ogbomishaw, except when enveloped in clouds, which happens now to be the case every morning.

Natural Productions.

The growth of the country is exceedingly exuberant. At any time during the rainy season, the whole view within the scope of vision, presents an aspect of green. This portion of Africa is not at all remarkable for the variety of its fruits and flowers. Of the latter we can identify only a very few. Of the former, perhaps none, except it be those that very much resemble the apple, plum and persimmon. The grape-vine and China tree, the latter perhaps not indigenous, are found here. Beside these, I know of no other trees common to our country.

The Seasons.—Winter.

The changes of the seasons though not so marked as in the temperate regions, are perceptible during the four quarters of the year. The Harmattan, commencing with December and blowing, at intervals, strongly from the North, makes nature wear quite the appearance of winter. The Harmattan is a strong wind blowing from the desert of Sahara. The effect of this wind is bracing to Europeans, though severe on the natives. It chaps the lips, bends the backs of books and their boards, and renders fire comfortable. It is very likely this wind, in part, that causes the remarkable phenomena of ice in the

kingdom of Bornon, only about 15° from the Equator. It renders fire terrible to the natives, who sometimes have large parts of their towns reduced to ashes within a few days, if not a few hours. This happened to be the case with Had-don and Abbiskata, during the last season. In Ijaye no fire was allowed in the streets during the prevalence of the strong winds. In Ogbomishaw the wind is stronger than in Ijaye, and is said, by the natives, to be even stronger in Ilorin than in Ogbomishaw. During the strongest blows, the whole heavens are filled with infinitely small particles of dust, painful to the nostrils, and so thick as to discolor the sun, and give almost every object a red, hazy appearance. Nearly all vegetation is drooping or dead, the grass in its harvest-age, while both husbandman and soil await a more congenial season.—When this wind does not blow, we have the soft South wind, increasing the temperature of water in a cooler, and giving a change pleasant and agreeable to all. This season, with one of the fall, and two of the spring months, embraces what is commonly called the “*dries*.” From the first of November until the first of April, we have but few showers of rain. April may be called the month of tornadoes, none of which are very severe in this region. They soon come, make but a moment’s stay, and as soon pass away. A half dozen of these winds usher in the rains, and about as many more bear them off. The range of the thermometer may be safely put down from 75° to 85°, during the whole of this season. It was noticed during the coldest day of last winter, to be at 68°. Such is the winter of this tropical region. The general effect of this season, as observable in nature, is very much the same as that seen in the temperate zones. It is a very mistaken idea to suppose that it is one continued year of heat and vegetation in a tropical country. No one thinks of sowing in the winter.

Spring.

Spring is the resurrection of all nature. Scarce fall the first rains, when, as if by magic, the whole face of the country becomes changed, and every creature begins to give signs of new life and energy. It is only nature true to herself. The husbandman, the cattle, the birds, and the beasts, hear the same call and rejoice in the sound.—Wherever I go, I hear the music of nature, view a garden of beauty and green, and see signs of the munificent providence of God. When I witness such scenes as this country then presents, I can join in the language of the late Bishop of Sierra Leone before mentioned, spoken just before his departure from this life, “It is a glorious country. It is a glorious country!”

Summer and Autumn.

During the summer, in which months we generally have the heaviest rains, vegetation becomes very rank, the husbandmen shout their harvest home, and bring in the reward of their labor. The rains descend mostly in showers, generally allowing an exit from the house at almost any time during the day. A rain of three hours duration would be considered heavy. The most disagreeable part of this season is the damp mornings. As the Harmattan prevails during the dry season, so the South wind prevails during the rainy season. This latter wind, whenever strong, brings with it fog and mist, literally beclouding us, and rendering fire very comfortable. The thermometer ranges between 75° and 80°, and yet heavy, thick clothing is very agreeable. *Flannels are Indispensable.*

During the month of August, the time at which I now write, there is generally a suspension of the rains for a few weeks, but the weather is scarcely any the less damp, in consequence of the prevailing South wind. Not unfrequently, the early sun gives tokens of a pretty day, but its own effects on wind

and moisture, soon convert the fair prospect into one of gloom. Towards the close of the summer another crop, of certain productions only, is planted. Here vegetation reaches its maturity, and ere long begins to show signs of decay.

The rainy season embraces the summer months, one spring month and two fall months. At the approach of autumn the rains again commence, and continue until the first of November.—There is no regularity as to the time when the largest quantity of rain falls. It alternates between the respective periods of two months each. There is nothing like the quantity of rain that is generally supposed to fall. Many seasons in America are equally wet, and much more disagreeable. November, one of the finest and most pleasant months of the year, gives signs that the year is drawing to a close, in the ripening of the remaining crop, and the decay of vegetation.

Climate.

Such is a glance at the country, the seasons, and the temperature of Yoruba. As an inference from these remarks, it is but right I should dwell a moment on the climate. What we call climate, is “the condition of a place in relation to the various phenomena of the atmosphere, as temperature, moisture,” &c. There are warm and cold climates, moist and dry climates, favorable and genial climates. And, in most countries there is a mixture of these. America is a dry climate, and in the Southern parts it is a favorable climate. Cuba and Ceylon are genial climates, and some portions of Asia are dry. What now is the climate of Yoruba? It is neither oppressively hot, nor severely cold, but in the respective seasons, rainy and dry, it is both a moist and a dry climate. These are its extremes. To strangers, of course, it is uncongenial and unfavorable, not in the nature of the climate itself, but in that constitution of men

which is not perfectly *indigenous* to all climates. To natives, I would define it as a pleasant climate, favorable to health and longevity. To Europeans, when acclimated and favored with necessary conveniences, it is also pleasant and agreeable. The great loss of life may well be attributed to inexperience and carelessness. The interior, when compared with the coast, has decided advantages; and with proper care and assiduity, I hope to become more and more convinced of the practicability, not only of our living, but our living with health. It is only a question of time. The report on the country, in this respect, will one day, we hope, meet our ardent expectations. Nay, *we believe it.*

Whatever others may fear, we have no fears as to the ultimate success of our cause. Kind reader, review what we have written, and ask yourself if there savors anything of an injudicious enthusiasm? When we write of this country we write facts; facts that will stand and vindicate themselves when we shall have mouldered into dust, and proud monuments that shall proclaim to the world the truthfulness of our statements.

Can our Mission prove a Failure?

A failure! yes, when there shall cease to be treasure in the coffers of the Lord's people. A failure! yes, when there shall cease to be men, with glowing zeal and burning hearts, to offer themselves, living sacrifices, on the altar of our God. A failure! yes, when there shall cease to be a Saviour to mediate, and an arm to save. Until then, speak not of failure. For the Lord saith, my word “shall not return me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

W. H. CLARKE.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, China,
Sept. 19, 1857.

BRO. TAYLOR:

We have previously informed you several times that brother Yates and family, and sister Crawford, would be compelled to return to the United States for awhile to recruit their health. But along with this information, we have, from time to time, for the last five months, been permitted to send you cheering accounts of what the Lord was doing in our midst—in our weakness making us strong by the display of his power in the conversion of sinners.

I am happy to inform you, that the good work still goes on. We have five to baptize next Sabbath—four males and one female. There are still others who are enquiring the way to Zion.

PROCESS OF CONVERSION IN CHINA.

We find the Holy Ghost has the same power and operates in the same way in China that he does in the United States. Men become alarmed about their sins—commence praying, have their doubts, fears, struggles, despondency; and just when they are brought to see their unworthiness and helplessness, they throw themselves on the mercy of God—trust in the merits of Christ, and rejoice in the hope of immortality. When they come forward asking for baptism, and we ask how it is they have been induced to forsake their old ways and wish to cast their lot with us, they relate an old-fashioned Holy Ghost experience.

We have weekly prayer meetings, at which some one or other of the Chinese members leads and calls on the rest to pray,—not one refusing when called on. They seem to enjoy the meetings very much.

A gentleman remarked to me not long since, “that tailor who belongs to your church, seems to enjoy his religion very much, as he frequently talks to me about it, since he has been doing some work for me; and the other day he remarked, “he felt like it was a little heaven when you were all assembled in prayer meeting, singing and praying.”

FAILING HEALTH—GREAT OPENING FOR USEFULNESS.

My health is still very feeble—so much so that I am seldom able to preach. God, however, gave us our brother Tseu just in time to supply this deficiency. I go to my regular appointments, open the meeting with prayer, and then call on him to talk to the people. I devote one hour every day to giving him theological instruction,—and he improves rapidly. I shall hold on here, just as long as I can with any hope of a favourable change in my health. But if I do not get better by next spring, I think it will be risking too much to stay another summer. As our brethren at home seem to have so little faith in the success of the China mission, there is no hope of any one being sent shortly to our aid. We therefore cannot afford to lose a single man we have in the field, especially when there is such a door of usefulness opening before us. Our only alternative is to live here as long as we can with safety, and work while we may; and when our health fails, go home, recruit, and return again to the same labours. As one *well missionary* can do more than half a dozen *sick ones*, and one *live missionary* more than scores of *dead ones*, we therefore cannot afford to stay out here and die, just at this time, for the satisfaction it may afford *some* to say, “he died nobly at his post!”—while *the more some* would say, “China is such a hard field, and the climate so trying, I don’t think we ought to send our brethren out there to be sacrificed in this way,

—especially when we have so much to do at home."

No, no, brethren! we could not consent to do this, even if we did not value our own lives. We see too clearly the work devolving upon us—feel too sensibly its importance, and are too well convinced of your own want of faith in the China mission to let our missionary zeal lead us into any such error. We shall, therefore, try to live just as long as we possibly can, for the benefit of the Chinese.

CONFIDENCE IN GOD—NEED OF MISSIONARIES.

That God's cause will go forward and ultimately triumph in China, I have not a doubt. If Christians in America, through want of faith in his promises, neglect their duty, help will come from some other quarter; but *ichabod* will be written upon their walls, and they will have leanness in their souls.

"A great door and effectual," is now being opened in this empire for the preaching of the gospel. We ought to have at least two or three men sent immediately to Shanghai, to commence the study of the language, as it will take them three years to get so well acquainted with the language that they can feel at home, and preach with ease.

OBJECTIONS—THE WAR AT CANTON.

But some one says, "We see nothing to encourage us to send out missionaries to China, while the war between the English and Chinese is going on; everything seems to be dark there now."

Why, do you not know that the English war with China in 1842 placed missionaries fifty years ahead of their former stand point in this land? The war at Shanghai a few years ago was a great advantage to us. It broke up, and into antiquated families of influence, knocked down the middle wall of partition between us and the people, mixed them with us, humbled their pride, wore away their prejudices, and

prepared them to listen to the gospel—which they have done with a better ear ever since; and some are now with joy embracing it.

The war at Canton is producing a happy effect in other parts of China. The imperial officers, having had the insurgents to contend with in the interior, for a long time, and now a more invincible foe in the English at the South, are disposed to keep on good terms with everybody else who will consent to be at peace with them, as they wish to stir up no new enemies.

Last spring, after the fighting had been going on for months at Canton, and the people in America thought we were all in danger, even at Shanghai, I spent a month travelling through this and the adjoining province of Cheh-kiang. I passed the Custom-houses of the great cities, Lu-chau, and Hang-chau and distributed books without any disturbance on the part of officers or people,—a thing a missionary had never been permitted to do before. Since that time, missionaries have gone to both of these places without let or hindrance,—a thing we had long been desirous of doing, but never could till the English commenced fighting at Canton.

Though the difficulties in India prevent the English from prosecuting the war in China vigorously at this time, the officers of government say they are determined to prosecute it till the Chinese are humbled and brought to terms. Though these English are fighting simply for honour, power, and mercantile privileges, it does not take a prophet to see that God will overrule this war for the spread of his truth. The English say they will be satisfied with nothing less than the navigation of the interior waters of China by their ships,—so that they can carry their goods to all the chief towns, and trade directly with the people. If they obtain this privilege, as they doubtless will, what a field will be open to mis-

sionary labour! And where are the men to occupy it?

If our brethren can believe that China is *a part of the world for which Christ died*, and can believe that the gospel can change the hearts of the Chinese as well as other heathen people, let them send us aid immediately, without any fears for their safety at Shanghai. If, however, they are still unbelieving, and cannot send out men without "doubtful disputations," we would rather they should keep them at home, and we will trust to the Lord for help. We said keep them at home. No! that is a mistake! Send them anywhere else you *have faith to pray* for their success; but do not send them here, unless you can accompany them with the prayer of faith.

I remain, dear brother, *yours in the faith and hope of China's redemption*,
A. B. CABANISS.

Letter from Rev. A. B. Cubaniss.

SHANGHAI, Oct. 7th, 1857.

Sept. 25th, I sent you a letter by way of California, which I hope will reach you ere this does. It gave an account of the storm in which the *Ariel* was caught, and stated that the *Ariel* had to come back to Shanghai with our missionaries. The *Ariel* has since been condemned, and Russell & Co. have transferred the cargo and passengers to the ship *Nabob*, which will sail in about a month. So you may still look for brother Yates and family and sister Crawford in America. I have written you an exact statement of our condition here, which I trust you will publish in both of your mission papers. Don't be afraid to let the people know the worst as well as the best of our condition. As Dr. Howell says, I feel like I could make a "steam speech," if I were now at home.

We all feel here that we have not had the sympathy of our brethren at home, and that it is fortunate for us that

God has been more mindful of us than man. But I suppose we ought not to complain when God careth for us.

Truly yours in Christ,

A. B. CABANISS.

Letter from Rev. M. T. Yates.

SHANGHAI, Sept. 30th, 1857.

Dear Brother Poindexter:

You will doubtless be surprised to receive a letter from me by this mail. *We have been wrecked*: but by the blessing of God, we are again at Shanghai. I have thought it might be both interesting and encouraging to the friends of the mission, to give a hasty account of the signal preservation of our little party on the "*Ariel*," from the imminent peril to which it was exposed in the recent most terrific "*typhoon*" that swept the whole coast of China North of Amoy.

You have been informed that Mrs. Crawford and myself, and family, sailed on the 1st inst., in the good ship "*Ariel*," Capt. Cutler. We dismissed our pilot on the afternoon of the 23d, and in company with nine other vessels, (one of them the mail steamer,) stood for the channel between the Saddle and Raffle Islands (the northernmost islands of the Chusan group.) All these vessels, except the *Ariel* and a Spanish bark, succeeded in getting to sea that night. We met an opposing tide and wind, and consequently had to come to anchor till the morning of the 3d, Thursday. As the wind continued to blow from the East, we did not get through the channel till nearly night; and then, having no sea-room, with the islands on our lee, we were compelled to seek shelter for the night. The ship came to anchor under the lee of the "*Raffles*." As the wind continued to blow hard, with thick weather, we did not weigh anchor till Monday the 7th, at 5 o'clock in the morning. This detention was very painful to me; because, on the previous Wednesday,

the vessel had been detained an hour for a small boat that had been chasing us with the mail letters. And when it came up it had but one mail letter—one from Brother T. W. Tobey to me. Had the vessel continued under full press of sail, she would, most probably, have gone to sea with the other vessels mentioned above. For a while I could not help feeling that the blame of this four days' detention rested upon me. The sequel, however, proves that the hand of God was in it—that our present safety is, more than probably, owing to that hour's detention.

At 5 o'clock on the morning of the 7th, our ship got under way and stood to sea with a fresh breeze from the N. E. By 8 o'clock, long before we were clear of the islands, the wind had changed to E., and was blowing most spiteful puffs, with a falling barometer. The captain, not without apprehension, continued to stand on his course. By 10 o'clock the column of mercury and the character of the winds clearly indicated that we were running right into a "typhoon," the terror of all who travel by sea. These typhoons, met with only in the China sea, are tempestuous whirlwinds—having a diameter of one and two hundred miles—the wind at the same time blowing a tempest towards the centre, which centre is all the time in motion—going north, south, east or west, &c.

At 10 o'clock Capt. Cutler tacked ship, and stood in for shelter under the islands. At 2 o'clock the ship came to anchor under the "lee" of "Chin-San" Island; the barometer, meanwhile, falling rapidly, and the wind increasing in violence every moment. Our captain lost no time in sending down all the light spars aloft, in order to be prepared for the worst. At 8 o'clock, the wind blew a tempest—while the barometer continued to fall. The "Ariel" trembled like a leaf in the wind. The captain expressed fears lest his anchors should not hold. At 8 o'clock it having

been ascertained that the ship was⁸ dragging her anchors, the order went forth, "Cut away the masts by the deck." This was done to save the ship from drifting on the rocks that were close by, on our "lee shore." By 9 o'clock the masts, rigging and sails had all gone, clean "by the board." This relieved the vessel very much.

All thought that now, with two anchors down, with 90 fathoms cable to each, she would be able to ride out any storm. But, to the dismay of all on board, it was found before morning, that, by the main force of the wind against the hull of the vessel, she was dragging her anchors! And as the wind, at that stage of the "typhoon," was north, we were drifting, at what speed no one could tell, right towards a bold and rocky coast, but few miles distant. Human skill could do no more to save the vessel. She was drifting at the "mercy of the wind and waves."

At day, on the morning of the 8th, (Tuesday,) we discovered that one of the anchor cables had parted during the night, and that the ship was very near the rocky shore mentioned above. Had the wind continued from the north, no human aid could have prevented the Ariel from going to pieces on the rocks within a few hours, as we had now but one anchor to contend with the storm in its fury. But to the joy of all, the wind "chopped round" to the N. W. Now our good ship no longer drifted *towards* the dreaded coast, but *parallel* with it.

All day Tuesday the storm raged with almost inconceivable fury—no pen can describe it. If you would form a faint idea of this "typhoon," conceive, if you can, the noise of *forty freight trains*, running a race in a thunder storm, with the whistle of each locomotive under such a pressure of steam as to make you shudder; to this add the thundering roar of the sea, and you will have a faint conception of the

noise of the wind on this Tuesday morning. And then, what an awful sight was presented to the eye. The wind and sea seemed to be waging an uncompromising strife. The tops of the waves were taken up by the mere force of the wind, and driven violently through the air to such an extent, that we seemed to be in the *midst of the waters*—beneath, above and all around, was spoon-drift, *so thick* that the rocks and bold shore we so much dreaded, and along which we were now drifting, could be seen only a short distance from the ship.

While thus surrounded by the angry waters, a new source of danger presented itself. A large "Chinese junk" was discovered drifting right upon us. She had lost all her anchors and was now at the mercy of the winds. All knew that if she struck, she would either part our cable or knock a hole into our hull. In either case a watery grave was certain. Nothing whatever could be done to save us from the impending danger. No one could see how we were to escape, for the junk was coming broadside towards our weather bow. I stood in the cabin door and watched, and prayed that the Lord would deliver us from the danger to which we were exposed. The Lord heard our prayers, and delivered us from the death that seemed inevitable. Strange as it may appear, when the junk was within 200 feet of our bow, she "broached-to," and drifted past us stern foremost, missing our quarter about *fifty feet*.

But our greatest danger was yet to come on that memorable Tuesday night, (the 8th). At dark the captain of the Ariel discovered that we were drifting right on to a point of land, or rocks that projected from the shore parallel with which we had drifted all day. He said our only hope of safety was our anchor. If it did not hold, we were bound "to go ashore." The awfulness of the storm was now in-

creased ten fold, by the darkness of the night, and the presence of danger we could not well see in the darkness. All we could do was to pray that God would take charge of and preserve us. Hear the inquiries as it grew too dark to see the rocky shore, "*Does she drag now?*" "Not so much as she did sir!" After a while, we again hear the inquiry. "Does the anchor hold?" "No sir, she is driving." The captain went on deck. Came down about 8 o'clock and said we were driving right for the point of land, and that if the anchor did not hold, "*all would be over in about an hour.*" He then directed the steward to prepare a number of ropes in a certain way, (one for each of us in the cabin,) with which to lash us all to the stump of the main mast, if the vessel should strike before morning. Before the expiration of that *memorable hour* the flood-tide made, and we were veering away from the rocks for at least six hours.

Loss of sleep, and thirty-six hours of intense anxiety, were as much as our exhausted powers could endure. We fell asleep before the tide ebbed and turned our ship again towards the rocks; and were thus mercifully spared the anxiety of the latter half of the night. In the morning we found that we had passed, during the night, that much dreaded point of land. The men said, "we just did pass, and that was all." Three or four men were at the wheel all the time during the ebb-tide, endeavoring to sheer the vessel, by a certain motion of the rudder, away from the rocks. By the blessing of God their efforts were successful. She did not strike, as every one expected she would.

On Wednesday, the 9th, the weather began to moderate a little. But it was still blowing hard enough to drag our anchor. As we still had about ten miles more of lee shore in rather more dangerous position than that we had passed, our captain resolved to rig a

jury-mast, let slip the only remaining cable, (since we had got into too deep water, with too heavy a sea on, to save the anchor,) and run to sea before the wind. No one was willing to pass another night drifting among the rocks. At 1 o'clock, that cable and anchor, which had guided the ship—to *which we owed our lives*, was allowed to slip and go to the bottom of the sea, while the ship, with a small sail spread on the stump of the main mast, stood to sea, with the only remaining hope for safety, that some friendly sail would pass us at sea and take us off of the wreck.

Wednesday night we had a prayer-meeting, in which we prayed that some vessel might speedily pass that way and deliver us from our perilous condition. Thursday morning, when we were a hundred miles at sea, a vessel hove in sight. We hoisted the flag of distress, and the captain, with the true sailor-sympathy, came to our relief.

The vessel proved to be a Siamese ship, called the Bang-kok-Mark, commanded by Captain Phillips, an Englishman. Capt. Cutler had advised us to take the first opportunity to go back to Shanghai, as there was no telling what would become of the Ariel in her present disabled state if it should commence to blow again. (By this time the weather had moderated.) We were exposed to no little peril in attempting to board the Bang-kok-Mark; for the waves were running very high. Some thought we could board, others thought there was danger. We were prepared to undertake it. We went down into the ship's "Cutter" on the deep blue sea. Here, as during the whole storm, the ladies were calm and self-possessed. By the blessing of God we succeeded in boarding the Bang-kok-Mark without much injury to any of the party. Once aboard, she "bore away" for Shanghai, leaving the wreck of the Ariel and her sturdy crew to contend with the waves till a

steamer could be sent for them. The ship's cargo, (of tea and silks) had not yet sustained much damage.

Our new ship proved to have neither accommodation, nor provisions. There was but one berth in the ship—the one occupied by the captain and his wife. This they freely gave up to us. It was occupied by sister Crawford and Annie Yates, while Mrs. Y. and myself, and Capt. Phillips *took the deck*. We did not expect to have to endure this for more than one or two nights, but we had head winds, got jammed among the islands, and were *ten days getting to Shanghai*. During all this time, Capt. Phillips and wife did all in their power to make us comfortable. Truly they performed the part of the "good Samaritan." We shall never forget their kindness to us. May the Lord reward them.

We arrived at Shanghai the 20th of September, with hearts overflowing with gratitude to God for his preserving care. This feeling was intensified when we learned, with regret, that while we were drifting *in safety* among the rocks, two vessels were wrecked near us, with the *loss of all hands on both vessels*, except *one man*. Other vessels, near us, were totally dismasted, while all the vessels heard from sustained more or less damage.

The wreck of the Ariel was towed in the day we entered the river, all hands and the cargo safe. The Mission circle here, saw so clearly the hand of God in our signal preservation, that a meeting of general thanksgiving was called, and was well attended by all the missions at this place.

Truly *we*, and *you*, and *all* the friends of missions, should render praise and thanksgiving to God for all his goodness and mercy, but especially for this signal deliverance.

Affectionately,

MATTHEW T. YATES.

Letter of Rev. T. P. Crawford.

SHANGHAI, Oct. 7, 1857.

Dear Brother Taylor:

Our little revival at Shanghai still goes on. Since I last wrote, one month ago, two more persons have professed religion, with hope of a third. On last Sabbath, was a week ago, I baptized 5 interesting individuals in the baptistry of the "*Sung-Way-Dong*," in the presence of a large, and for Chinese, a well behaved congregation. This was the largest number we have ever baptized at any one time. Immersion here, as well as in America, seems to excite an interest in the community, and every body wishes to come and see the ceremony performed. It seems to leave a deep impression upon the minds of the people.

Our little church now numbers 22 native members. Since the resignation of bro. Yates the pastorate, of the church has fallen on me. On last Sabbath we organized a Sabbath school. The pupils do not consist of children, as with you, but of members of the church.— On next Sabbath the church will choose a native deacon and deaconess.

Yours in Christ,

T. P. CRAWFORD.

MACAO.

Letter from Rev. C. W. Gaillard

MACAO, Sept. 21, 1857.

Dear Brother Taylor:

Yours of July 23, reached us this morning.

Your letter, as usual, breathes a spirit of hope, faith, and strong confidence in the promises and overruling power of God. It is hard, however, when every thing seems to be against us, for us to exercise a *strong* and *present* faith. Our faith may be strong as it regards the final triumph of the gospel in China, as well as in all other heathen lands. But I feel much the want of a *present* faith of *present* success.

I wrote you last spring that I was beginning to talk more or less every day

at the chapel. But I have not done much in that way for the last three months, as my health has been rather feeble. But as the weather is now getting cooler, I hope soon to be able to prosecute my work more effectually.

I suppose Brother Graves informed you in his last, that our little daughter was quite sick. She continued so till the second of this month, when she was called to the spirit land. God in his wisdom, goodness, and love, called her little spirit to himself. She was the only one, and dearly beloved. In truth, I may say, she was my *little all*. But I have not the least disposition to murmur against God. For in this event of His providence, I see not only His wisdom, but also His *love*, in taking the little one from the evil to come. She was not quite two years old, but her mind was expanded far beyond what is usual at that age, and it was a great source of pleasure to me to watch its development from day to day.

It has been said, and with much truth, "That there are some things, some events, and some lives which cannot be put upon paper. They are felt, and they fill the soul to overflowing with the loftiest emotions; and yet they cannot be transferred to parchment. They are rich *beyond expression*. Were all that accompanied the birth, the life and the death, even of some infants, written, we should have not only a volume, but the richest in this department of literature." This is doubtless the language of one who has lost an interesting infant, and it expresses my feelings with regard to the little one who so lately left us. She has gone before, and is another cord to draw our thoughts from earth and earthly things; another portion of treasure laid up in heaven, and I hope it may be a means in the hand of God, of making us wiser and better, and that He may now have the affection that was placed on her.

I suppose that Brother Graves told you we had rented another house. His

health, as well as mine, has not been good for some time, and we did not know but it might be caused by the place where we were living, as it was not a pleasant place, being at the foot of a hill. It was the cheapest house we could find, and we would have remained there but for our health. The one we now have is much more pleasant in every way, though we have to pay more for it. We have rented it for twelve months, at \$25 per month, but Brother Graves is to pay \$5 per month, as I was unwilling to pay \$25 per month out of mission funds. There is no prospect of our leaving here, or rather of returning to Canton, in less than twelve months. We go on with our chapel exercises as usual. Young-Seen-Sang desires to be remembered to you. He always makes inquiry about the brethren at Richmond. I hope you all continue to remember us and our work before a throne of grace.

Yours affectionately,

C. W. GAILLARD.

Letter from Rev. R. H. Graves.

MACAO, Oct. 12, 1857.

Rev. J. B. Taylor, Richmond, Va.

My Dear Brother—Your letter of July 23rd, was received by last mail.

What you say with regard to the advantages of the missionary, in seeing and knowing what idolatry is, is very true, and yet the result of familiarity with these scenes is such, that we lose much of the effect which they should produce. It is with moral degradation as with physical suffering. We see here such numbers of lame, blind, deformed beggars, and men covered with vermin and the most loathsome diseases, that we are often obliged to harden our hearts against those who appeal to our sympathies, because we know that it is impossible for us to relieve the wants of all the suffering. So with regard to the moral disease that is raging around us. We know that every man we meet is "without God and without hope in the

world"—that every woman worships idols, that every child is following in the footsteps of its parents; we mingle with the people and see that their whole hearts are set on money. We go to their temples, see them bowing down to idols, and yet it requires an *effort of the mind* to make us feel their great guilt. Is it not so at home? A Christian walks through the business streets of one of our cities. Every man he meets evidently has his whole mind and soul absorbed in money and pleasure, and yet the thought does not *strike* him and *possess* him, that these, his fellow-men, are rushing to an eternity of woe. If it did Christians would not live as they do. Still, the grossness of the moral pollution of the heathen, and the enormous crime of idolatry, do sometimes arouse us to a sense of our responsibility and duty. O that these things always possessed us, and carried us forward like a torrent! Though the fact that we see no conversions, should make us more earnest in our exertions, yet what minister of Christ does not feel a more holy enthusiasm and more burning zeal when he sees that God's blessing rests upon his labors.

Our services at chapel continue as usual. Occasionally some one seems to take some interest in the truth, usually some one from the country, but it is generally too painfully evident that some mercenary motive is at the bottom of all their apparent interest.

AN EXTRACT FROM MY DIARY.

"Oct. 2nd.—To-day is the 'Mid-Autumn' festival. The Chinese observe this feast by entertaining their friends and themselves with moon-cakes, pumeloes and taro; to-night their houses and boats are adorned with flags and lanterns. This morning I met many people going to the temples with their tissue-paper gifts, which they burn, and their more substantial offerings of food, which they feast upon, after having presented it at the shrine of the god or goddess. This afternoon I went to Má-

kok, which is quite a picturesque temple, not far from our house. While there, I met a respectable young man, a lacquerware merchant from Canton, at his devotions. He had a servant with him who assisted him in his worship. After having placed a plate containing boiled chicken, pork and taro, and a pot and cups of wine before the image of Kum-yam, he presented a cup of spirits to his master, who receiving it with both hands, and bowing his head to the ground, poured it out as a libation to his idol. This was done three times. The servant then lighted some paper, and, after making his own prostrations before the goddess, placed it in a metal vase. I approached the young man, and after a few other questions, inquired of what benefit his worship was. He replied that it was the reverence of his heart. I gave him a tract and told him that the wooden image of a woman who was a mortal like himself had no claims upon his worship, but that he should reverence our Heavenly Father, who made the heavens, the earth, and man. He said, 'I cannot see Him.' I tried as well as I could to point him to Jesus, the mediator between God and man. The Chinese believe in a Heavenly Father, but they feel, as Job did, the need of a 'daysman who may lay his hand upon us both.' How can man approach God? How can a guilty rebel draw near to his Maker and Preserver? The heathen goes to his idols as his mediators. The Yoruban to his *orisha*, and the Chinese to his *Pò-sat*. O that the Holy Spirit would open their eyes to see Jesus the only 'one mediator between God and man!' I do not know that all the Chinese worship their idols as mediators, nor do I believe it, but I think that the idea of a Supreme Being underlies their idolatry. They worship 'they know not what.'"

[We have recently had a typhoon here which destroyed property to the amount of several hundred thousand dollars.—

A number of lives were lost, reports vary as to how many, from 100 up to 300. The ruin and wreck at the warves of the inner harbor was such as I have never seen before. Lorchas, passage-boats, cargo-boats and sampans were piled on one another, and crushed to fragments.

I remain yours in Christ,
R. H. GRAVES.

MONROVIA—AFRICA.

Letter from Rev. John Day.

MONROVIA, Liberia,
Nov. 10th, 1857.

REV. JAMES B. TAYLOR:

Very Dear Sir.—Mr. Burk, by the request of the church of Clay-ashland, informed me, a few days ago, that their church edifice was too small for their congregation; that they were going to enlarge it, and begged a donation. I advised that they make an effort to build a brick edifice, and promised to beg that \$200 be allowed. Even if the school should have to be stopped awhile to enable them to accomplish the work, allow the money appropriated to the school to be used in building. The Lord has blessed that church, and revived his work in its midst. Please use your influence to have that amount allowed, to help a worthy, poor people build an edifice of brick, in the midst of three other brick chapeis, and let these humble Baptists feel that they, too, have friends in America. They are a very worthy people, and have chosen as pastor Mr. William C. Burk, who is overcoming every obstacle, and is urging his way to respectability as a minister. Burk will be a preacher, and what endears him to me is, I know not a spot on his moral character. His persevering efforts to sustain a Sunday school would delight you; and while other schools do wax and wane, his holds its own and progresses. He often mentions Mr. Crane, and strives to imitate him.

I have just received a letter from brother Drayton, informing me of a revival in his church,—of four baptized, and more seekers. His schools are, he says, flourishing. I hope well for his school,—but our schools have given me much trouble. Reports from some are not to be relied on. I am going soon up the river, to see how true some reports have been. The little school at Junk is a blessing to the people. The school at Edina has, for more than twenty years, had the best teachers the North and South Baptist missions have had, and is, I think, the best common school in Liberia—except, perhaps, the common schools connected with the high schools of Liberia, sustained by foreign mission boards. Our other schools are mostly poor things.

I have felt quite flattered as regards our high school lately. Mr. Wilson, the principal of the Presbyterian high school, is so well pleased with my farm and the labour of my young men, who are separated from the corrupting influence of the city, (having lodgings on the place,) that he intends moving his school up the river, where, of course, his, in everything, will excell mine,—except that I have some young men hard to beat. One hundred and fifty dollars are allowed young men in his school, and in the Methodist school, to support them; and I find it will cost nearly one hundred dollars apiece in our school to sustain young men.

The appropriation this year is quite too small. Though I have had too many,—eight males in the family, besides Mr. Burk, when he can attend. Frasier's son, and a Mr. Capehart, a Mr. Stansbury, young preachers, were boarding part of the year, besides some help to a young woman wishing to qualify herself to teach. I bought last year more than two hundred dollars worth of rice, &c., for this year. With that to begin with and more, it takes all of the appropriation for this year to support the school. This, how-

ever, is a peculiar season, a time of famine, when everything has been remarkably high. I beg that the small amount overdrawn for board may not be charged to next year's appropriation. I owe now for twenty-nine bushels of rice, and expect fifty bushels more, which I shall pay for out of next year's appropriation. I have a splendid field of cassa, and oddors,—sufficient with what rice I have, if the Board should appropriate eight hundred dollars for board, to sustain more than a dozen young men.

Mr. Richardson is sick, but his church, through means of a quarterly meeting held there, has been revived, and I am told fifteen are ready to be baptized.

I baptized three last Sunday for my church,—two young men, and one young woman. Two others I expect to baptize soon.

Clay-ashland church has had added to her eight by baptism lately.

Brother Cheeseman's church in Edina, and Davis' in Buchanan, are refreshed from the presence of the Lord. Junk had a sprinkling of the divine shower,—and almost all our churches in Liberia, and our native church in Sierra Leone, have been revived.

Please make an effort to get a library for our high school. Theological, philosophical, historical, classical, and good rudimental; with maps, a few instruments, &c.

ABBEOKUTA.

Letter from Mrs. Reid.

ABBEOKUTA, West Africa,
Oct. 29th, 1857.

MY DEAR BRO. TAYLOR:

We have written you from all the places at which we have stopped, so that we have kept you and our friends pretty well posted, I believe, in regard to our whereabouts. The last we wrote

you was from Lagos, at which place we stayed ten days. We were both well during our stay there. We left Lagos on the first day of October. We were five days and four nights on the Ogun river,—travelling up the river during the day, and sleeping in our canoe near one of its banks at night, whose silence was usually interrupted by the noise of wild-cats, monkeys, parrots, and other denizens of these sombre solitudes.

The extreme humidity of this inter-tropical atmosphere is almost incredible. If we failed to reach a town before sunset, (which we frequently did,) to protect ourselves from the damp air, we raised our umbrellas, which, in the course of two hours, would be so wet with dew, that the water would almost drip off the ribs.

Soon after leaving the lagoon, upon which Lagos is situated, we entered the Agboe creek, which, in many places, is not a canoe-length in width, and it is bordered with (it supports even in its clay-white water) the tall mangrove, whose countless roots extend their grotesque forms far out into the narrow stream; so that, very often, to save a hat or a bonnet, or to protect our eyes, we were obliged to prostrate ourselves in the canoe. The canoe-men's poles sometimes disturbed the water near these strange looking mangroves, and in an instant the air was loaded with their sickening odor. I think the air from these mangrove swamps must be poisonous to white men. So sickening is it that I could not bear to drink the water in which they grow, and we had no other. This creek is said to be four miles long, but it seemed to us much longer, judging from the time that it took us to go through it. This creek receives a part of the water of the Ogun river, which was very high at the time we came up. The river was deep and rapid, and as our canoe-men used poles, we were obliged to keep close along the banks, and whenever they crossed—which they did frequent-

ly—we were swept by the strong current far behind the place we left on the opposite side.

NATURAL PRODUCTIONS.

Along the banks of this river nature has been most lavish in her productions. There we saw from the low grass of a foot in height to the tall, gigantic cotton tree of eighty or one hundred feet, and which, measuring through its spured base, was not less, I think, than fifteen or twenty feet diameter. The imagination fails in picturing a scene so rich and varied as some that we have looked upon along the banks of this African river. The luxuriant vines cover trees resembling tall monumental piles, while others are twined fantastically, forming beautiful arches, festoons of cones, and green, shady bowers,—not fit places for lovers, however, unless they be the wild inhabitants of these solemn solitudes.

As we ascended the river, we saw and heard a great many parrots flying about, and whistling and chattering in their peculiar way among the tall cotton trees; and I thought when I saw their bright feathers, how many little girls—yes, and young ladies, too, there are in America, who would like to have a parrot for a pet. I am very fond of parrots, too, and shall get one when we are a little better situated.

AN ATTACK OF FEVER.

On the morning of the 5th day out from Lagos, I was seized with the fever,—in spite of all I could do to resist it. Mr. R. and I had both continued to take the quinine and wine, ever since we landed at Lagos. I had a high fever for several hours. My head and limbs pained me so much that I could think of nothing but the "broken-bone fever." To be prostrated in a narrow canoe, burning with fever, and an intensely tropical sun over one's head, is not the pleasantest situation in the world.

About four o'clock P. M., we asked

the canoe-men if we were far from Abbeokuta. They replied, "It lef a little of being there." Having such pleasing intelligence, every face brightened, and every heart was lighter—(I do not say the canoe-men's were.) We asked the same question in about an hour and a half. The men gave us the same answer; and, according to their account, at eight o'clock, P. M., we were the same distance from the landing. Thus the time passed,—I lying in the canoe with native mats and an umbrella over me,—racked with pain and groaning with fever; while Mr. R. sat up in the canoe, urging the men onward.

ARRIVAL AT ABBEOKUTA.

We did not reach the landing until nine o'clock P. M. The air was cold and damp; clouds obscured the moon and stars; and altogether the prospect of our getting a good night's rest was anything but cheering. A horse was there for Mr. R., and a man was waiting with a hammock to carry me. We had previously been invited by a very kind Wesleyan missionary to go to his house,—which invitation we had accepted. The hammock-man, however, wanted so high a price for his services that we dispensed with them altogether. I was closely enveloped in two blankets. One of the canoe-men, named Asheely—a kind man he was too—took me up and carried me ashore. We soon, then, were ready to go. I was put on the horse, Mr. Reid took hold of the bridle, and then, with a guide, we set off for our destination, which was two miles distant,—through the rank grass, over an uneven road, by the faint glimmer of the moon. An hour brought us to Mr. Morgue's, where we had been kindly invited to stay as long as it was best for us. They—he and his wife—received us kindly, spread the tea-table for us, and tried to make us comfortable. The next morning brother Phillips called to see us. It did our hearts good to look upon his

face. We went home with him, where we have been ever since.

Here I must say, we have already spent many happy hours. If we could feel more the presence of the Lord, our hearts would be more joyous; but, alas! we are continually troubled with our imperfections. We are so weak and frail, that when we try to do good, evil is always present with us. What a high privilege is ours—to be servants of the living God! But at the same time, how great is our responsibility; servants of the Most High!—I think of it with awful fear. To gain his approbation we must live—we ought to live—godly, holy lives.

DESIRE FOR PRAYER.

This land is a beautiful land, where the golden sun sheds its cheering rays,—and yet how dark is the night that rests upon the souls of this people. How much, oh how much, would it gladden our hearts to know that all of our Southern churches would assemble, if but once a month, and pray for the success of missionaries, and offer one unanimous prayer that God would remember and have mercy upon our dark brothers and sisters of Africa. We believe that the Lord has a people here. May our brethren and sisters remember us, and pray for us, and for those among whom we labour, that their minds may be enlightened and prepared for the reception of the truth.

I have written you at a rather great length. You will excuse it when I tell you that I feel as if I were one of your children,—and you know that children generally have a good deal to say to a parent. Remember us in your prayers.

Yours affectionately,

M. CANFIELD REID.

P. S.—I thank you for the information you gave us in relation to my dear benefactor, brother Tupper. May our beneficent Father bless him and his precious family, and may He crown his

life with many days. Whenever you write, if you know anything from brother T.'s family, how they are, &c., I shall thank you a thousand times,—yes, two thousand times, to communicate it. Remember us in much love to Mrs. Taylor.

Yours, &c.,

M. C. R.

The Commission.

RICHMOND, JANUARY, 1858.

THE NEWS FROM OUR MISSIONS.

The letters from our Missionaries contained in this number of the Commission, will repay an attentive perusal. The news, in some respects, very encouraging. Our brethren at Shanghai are still permitted to record the blessing of God upon their labors. After a long, and dreary night of "hope deferred," we can rejoice with them in the dawn of a day of brightness, the sun of which, we humbly trust, may no more go down, until all China shall have submitted to Christ, and the dimmer light of this time of struggling christianity shall give place to the brightness of the Millennial dawn.

We have, too, abundant reason for gratitude to God for the preservation of brother Yates and family and sister Crawford, amidst all the dangers of the fearful storm which dismasted the Ariel. Who will not unite in the prayer that the voyage on which they now, probably, are, may be propitious; and that they may be spared, and invigorated, for a speedy return, and many years of faithful labor in China?

But, alas, how our hearts pain us to hear of the feeble health of brother Cabaniss. How can we spare him, at this time, especially, when there is such demand for and such encouragement to labor, and so few to perform it. Our only consolation is that "The Lord

reigneth." The work is his, and so are the workers.

We entreat our *young* brethren to read the urgent appeals for more laborers at Shanghai—to ponder, prayerfully, the facts stated. Are there none, whose duty it is, to go to that inviting and needy field? None who, for the love of Christ and the souls of the perishing, are willing to forego the pleasures and prospects of the home field, and give themselves to the cause of the Redeemer at Shanghai?

We earnestly entreat the pastors of churches to state the facts of this case to their brethren—to urge them to prayer, and to look out, *among their own people* for missionaries. Dear brethren, we must, under God, depend mainly upon your influence both for men and means in this cause. Let us have your cordial sympathy, your earnest co-operation. God will bless you, if you forget not the cry of the perishing.

It will be seen from the letter of brother Day, that the Lord is still blessing our Liberia Mission. The necessities of that mission call for larger appropriations, than the amount of funds placed at the disposal of the Board, enables them to make. It is a fruitful mission; fruitful in present results, and giving promise of a rich and wide-spread harvest in future.

From Yoruba, while there is nothing of special interest, save the general good health of the missionaries, it is quite evident that our missions are making sure progress. We need more men for Yoruba. There are numerous stations ready for occupancy as soon as we have the men and the means to take possession of them. O that the Lord who has given the word, would cause that the number of those that publish it there shall be many.

P.

ORIGINAL MATTER.

We invite attention to the original articles in this number, especially to the first article, and that from the pen

of our missionary, W. H. Clark. The former discusses a theme of great interest; one, the due consideration of which would largely increase the disposition of Christians to send the gospel to heathen nations. No one at all familiar with the history of the progress of christianity will, for a moment, deny, that the periods of greatest effort for expansion, have been those of greatest purity and internal prosperity of the churches. So it was in Apostolic times—in the reformation, and in the revival of the missionary spirit in modern times.—And moreover, the very effort at expansion has, in many instances, been the precursor of awakening to home interests. Harris in his “Great Commission” beautifully illustrates the influence of an enlarged christian enterprise by the analogy of physical life. Life operates from the centre towards the circumference. If you contract its sphere you weaken its power. A man whose extremities are paralyzed, cannot possess as vigorous health in any part, as one through whose every artery and vein the blood courses unobstructed, and whose every nerve and muscle are vigorous and responsive to the influences adapted to them. The *world*, the *whole world* is the sphere of Christian sympathy and effort. In proportion as the heart of the church embraces in its sympathy and efforts, the entire body which it is directed to animate, will be the health and vigor of the church itself.

The article of brother Clark, and also the letter of sister Reid, found under the heading “Our Missions,” contains much interesting information regarding the climate and seasons of Yoruba. We published, in the last number, a similar communication from brother Clark, and have one for the next number.—His object is to impart *correct* information regarding the interesting country and people where his lot is cast. It is important that we form just views on these matters, as without them, we shall

be in danger, on the one hand, of unreasonable hopes, and on the other of unnecessary discouragement. We trust these articles of brother Clark will be read.
P.

NEW YEARS OFFERINGS.

The recurrence of “New Year” is well calculated to remind christians of their obligations to God, and to dispose their hearts to liberality to his cause. We are led to this remark from having recently received several letters, one pledging six hundred dollars, another covering two, and another, one hundred dollars, the voluntary offerings of their writers to the cause of Foreign Missions. Are there not others who would do well to imitate these examples? And what makes the conduct of the brethren alluded to, the more grateful to our feelings, is, that such contributions are habitual with them. The donor of \$100 is in moderate circumstances, yet not a year has passed, for a period of five or six years, that he has not sent on his hundred dollars. “Go thou and do likewise.”
P.

WHAT WE NEED

For the prosperity of every department of christian enterprise, is more of the Spirit of Christ among his people. We have numbers, and wealth and talent and learning sufficient to accomplish an incalculable amount of good—to advance the cause of the Redeemer with greatly increased rapidity. O, if all our hearts but felt, as we ought to feel, the love of Christ and of the souls of men, if we had the spirit of “effectual fervent prayer,” if we “counted not our own lives dear” so that we might do the will of our Lord, how soon would “the wilderness and the solitary places be glad, and the desert rejoice and blossom as the rose?” God grant to us all, ministers and people, more of the spirit of Christ!
P.

"ASK AND YE SHALL RECEIVE."

What a precious promise. Hitherto the disciples had not understood the character of Christ as the Intercessor. In approaching God in prayer, while they might confide in his promises, and encourage their hearts by remembering that he was "the God of Jacob," they did not know him as the God of Jesus, nor Jesus himself as the great "High Priest of our profession." Jesus was to them, an endeared friend, a revered Leader, and to some extent, a trusted Saviour. But their minds were blinded to the spirituality of his reign and the exaltation of his throne, at the right hand of the Father. They did not know, that when, as he had told them he soon should do, he left them, it would be to "enter within the veil" into the holy of holies, as a Royal Priest, to plead their cause in heaven, while they urged their petitions on earth. Jesus told them it would be thus, and directed them to ask what they would in his name, "that their joy might be full" through the abounding grace they should thus receive.

"Ask in my name. You know me. You have abundant evidences of my love and care and fidelity. You know I can pity your weaknesses, compassionate your sufferings, sympathise with your wants. I shall not change. I shall love you still. Rely upon me, and prefer your prayers in my name. I will secure for them answers of peace."

O how precious is "the throne of grace," accessible through the compassionate and faithful Redeemer. "Let us come boldly" to it "that we may obtain mercy, and find grace to help in time of need." P.

BOOK NOTICES.

A MANUAL OF THEOLOGY. By J. L. DAGG, D.D. Second Edition. Charleston: Southern Baptist Publication Society.

The Southern Baptist Publication Society is doing a good work for Southern

Baptists. It is developing the talent of our brethren, by creating a demand for the productions of their pens, and furnishing an easy and reliable medium for the sale of their books. Its influence, though now considerable, is just beginning to be felt. We expect for it a bright and most useful future.

The work of Dr. Dagg is commended to our attention by his long and deservedly high standing as a Christian of ripe experience, as a Minister of great ability, and a Theological Instructor of rare excellence. We have not been able to examine the whole of the volume before us, but from the table of contents, and the execution of the chapters which we have read, we have no doubt that he has fully succeeded in his aim of presenting "the system of Christian doctrine with plainness and brevity;" and demonstrating, "at every point, its truth, and its tendency to sanctify the heart." We deem the work well suited to the wants of young ministers especially, and with the single exception of lacking references to such works of other authors as the Doctor would recommend, upon the various topics, all that they could desire in a "Manual of Theology" upon the subjects which it embraces. P.

BAPTISM IN ITS MODE AND SUBJECTS. By P. H. MELL, Professor of Greek and Latin in Mercer University, Ga. Second Edition. Charleston: Southern Baptist Publication Society.

This work of Prof. Mell has been before the public for some years, and takes a place along side of the best treatises on the subject. Prof. Mell is a ripe scholar, a sound logician, and a strong reasoner. Buy the work and read it. Price 50 cents. P.

DUTIES OF MASTERS TO SERVANTS.

This is another valuable publication of the Southern Baptist Publication Society. It embraces three Premium Essays—1st, by Rev. N. W. McTyeire; 2d, by Rev. C. F. Sturgis; 3rd, by Rev. A. T. Holmes. Each essay has its own peculiar value, and they are all well worthy of an attentive perusal by masters. Price 35 cents.

We are indebted to J. J. Toon, Fin. Sec'y, for the above valuable works.—They can be had of Smith & Whilden, agents of the Society, Charleston, S. C., or Wortham & Cottrell of this city. P.

THE LIFE OF REV. SPENCER H. CONE.
New York: Sheldon, Blakeman and Company.

We do not know when we have read a book with more intense interest, and the perusal of which has given us equal pleasure. It is written by a son of Mr. Cone, and we see all through it, the warmth of filial love. But we like it all the better for this. We should despise the son who could write the life of such a father with coldness, or even the calm impartiality of the mere biographer. We are sure that none who read the book will regret having bought it. There are some evidences of haste and carelessness which the author would do well to remove. For example—on page 220, he speaks of Mr. Cone's mother as being ill at Maysville, whereas it appears from the subsequent narrative that she was at "a waggoner's hut," "not more than twenty miles from Bedford Springs," &c. We also notice some inaccuracies in the style. These are minor blemishes. We wish the work a large circulation. P.

SONGS AND BALLADS. By SIDNEY DYER. From the same Publishers.

Brother Dyer is no mean poet. Some of the pieces in this volume are exquisitely sweet; and all of them are worth reading. These, with other works of the enterprising publishers, may be had of Wortham & Cottrell of this city. P.

THE SOUTHERN BAPTIST REGISTER FOR 1858. Rev. J. R. GRAVES, Editor. South-Western Publishing House.—Graves, Marks & Co., Nashville, Tenn.

Our thanks are due to the publishers for a copy of this valuable and neatly executed Almanac and Register. We should prefer that the engraving page 25, were omitted. Ridicule is a dangerous weapon, and caricature is one of the most offensive kinds of ridicule.—There is a large amount of valuable reading, strictly baptistic, along with the fullest, and we presume, (for we are not much skilled in such matters,) the most reliable statistics of Southern Baptists that can be obtained. Howbeit there is a *sprinkling* of "Old Land Mark-ism" in these pages, we do not object on that account, for we are willing that our brethren shall read the arguments of those who support the doctrine. The work is divided into two parts. Part I.—The Almanac and Reg-

ister, 24 pp. Part 2—Facts, arguments and illustrations, 36 pp. Making a neat 16mo of 60 pages, with a cover. Send and get it of the publishers. P.

TRIALS AND SUFFERINGS FOR RELIGIOUS LIBERTY IN NEW ENGLAND. THE OLDEST BAPTIST CHURCH IN AMERICA NOT THE PROVIDENCE CHURCH. By the same Editors and Publishers. Comprised in a neat volume of 215 pp.

The first is a record of some of the sufferings inflicted by the puritans upon the Baptists in their early history in New England. It is a thrilling narrative. We hope it will be extensively read. It is not well for us to forget what our fathers endured in maintaining the principles, owing to the triumph of which we now enjoy liberty to worship God according to the dictates of our consciences. The second seems forever to set at rest, if it were possible to stop the mouth of vituperation, the stale charge that the Baptists of the U. S. originated with Roger Williams, and the "thing like a church" established by him in Providence, R. I. P.

The Southern Baptist Review. Edited by J. R. GRAVES, J. M. PENDLETON & N. M. CRAWFORD. Graves, Marks & Co., Nashville.

We have received the July number of this Quarterly for 1857. It is a valuable work, and we wish it success.—Though late for such a notice, (we did not receive it in time for a previous number,) we append the table of contents:

Art. I. The Human Nature of Christ, by * H., of Arkansas. II. Historical Inquiry into the Waldeian Origin of the Dutch Baptists, T. W. Tobey, N. C. III. The Pantheism of Germany. IV. Is Fiction allowable in Religious Books, A. C. Dayton, Tenn. V. Ecclesiastical Unity, Elder A. Jones, Jackson, Tenn. VI. Exegesis. VII. Miller's Bearing of Geology on Natural and Revealed Religion, D. Lord, N. Y. VIII. Games and Dancing, William C. Buck, Miss. IX. Book Notices. X. Literary Intelligence. P.

The Children's Book, Edited by Uncle Robin and Aunt Alice, from the same house, is an entertaining and valuable monthly. We know no magazine for children equal to it. P.

We are indebted to the publishers for the above and other works which we will notice hereafter.