

THE COMMISSION.

Vol. 2.

FEBRUARY, 1858.

No. 8.

THE CLAIMS OF FOREIGN MISSIONS UPON EDUCATED YOUNG MEN.

No. I.

When, in the sovereign operations of the Spirit of God, a soul awakes from the sleep of death into the light of life, it is the natural exclamation of such a new born soul—"Lord, what wilt thou have me to do?" The nature of the great change which is experienced, is such, as to impart an emphasis to nearly every word of this interesting enquiry. Jesus is now seen to be "Lord;" as "upholding all things by the word of his power;" as "the brightness of the Father's glory, and the express image of his person;" as the "true God and eternal life." Duty is seen to depend—not upon caprice, human reason or authority, individual judgment or discretion,—but upon the will of the great Captain of Salvation, appointing "*what*" he pleases, to each one severally, of his subjugated recruits. In cordial acknowledgment of the sovereign authority of Jesus Christ, the christian convert enquires—not what will others, whether men or angels—but what Lord, wilt "*thou*" have me to do? Whatever may be the general designs of God's grace, or arrangements of his providence, he apprehends an *individuality* of purpose, as pertaining to his own particular case. He cries, not what wilt thou have others, but, what wilt thou have "*me*" to do? He feels that there is a necessity for *action*; and in

penitential acknowledgment of his past alienation, and grateful consecration of himself to the service of Him, who has redeemed him by his own blood, he cries, "Lord, what wilt thou have me to do?"

To this most interesting enquiry it is possible to obtain a satisfactory answer. It is true, no sensible voice is to be expected, directing the enquirer in the path of duty; no material star, guiding the worshipper of Jesus to the presence of his Lord. We have however, "a more sure word of prophecy." In the spirit of faith and prayer, in drinking deeply from the fountains of inspiration, in communion with prophets and apostles, and especially with the holy Jesus; in obedience to the impulses of a gracious soul; and in observing the guiding hand of God's providence, the servant of the Lord may come to a conclusion on the subject of his duty, upon which he may rely, with confidence and hope, in view of the coming solemnities of the great decisive day. "The meek will" the Lord "guide in judgment." "Them that honor me," he says, "I will honor." "In all thy ways acknowledge him, and he shall direct thy paths."

It is the design of the present article, in the application of these general principles to a particular case, to consider *the claims of Foreign Missions upon educated young men.*

When I speak of *educated young men*, I refer, of course, to such as exemplify the case I have supposed; that is of

those who are anxiously enquiring for the will of the Lord in reference to the disposition they shall make of their lives; who are ready to lay themselves an oblation upon the altar of Christ; who are desirous of serving God and their generation, and of leaving behind them a memorial in their "works of faith and labors of love." To none others will my remarks apply. We might as well expect light and heat from fuel without the application of fire, as any spiritual service from knowledge and learning, though piled high as the clouds, without the ignition of the Spirit of God. "Not by might nor by power, but by my Spirit, saith the Lord." To those, therefore, who are willing to lose their lives on earth that they may find them unto life eternal, my remarks are intended particularly to apply; and to their prayerful attention, I beg leave to commend the following considerations.

Peculiar benefits involve peculiar obligations. In the advantages therefore which they enjoy, educated young men ought to feel the obligation of doing more for the cause of Christ than others, less favored in this respect than themselves. Education is a talent committed by the great Lord of his household to his servants, which, like every other, is to be improved to the best advantage, for his honor and the interests of his family. It is not an *accident* that some enjoy advantages for usefulness of which others are deprived. It is a result which depends not so much on "the will of man," as "the will of God;" or more correctly, on the will of man as *guided* by the will of God. With the possession of the peculiar advantages we enjoy, whatever they may be, he "who worketh all things after the counsel of his own will," connects a special design. "Unto whomsoever much is given, of him will the more be required." In providing for some of his servants the benefits of education, the God of wisdom does not design merely their own intellectual gratification or personal ag-

grandisement. Whatever means of influence he imparts, he intends they shall be used, in their fullest tension, in his service and for his glory. Whatever may be the prodigality of his riches in the kingdom of nature, God intends, that in the kingdom of grace no flower shall "waste its sweetness on the desert air." He gives us light that it may *shine*. If, in the providence of God, Paul enjoyed peculiar advantages, it was to prepare him for peculiar services.

He was "a chosen vessel" of the Lord, "to bear" his "name before the Gentiles, and kings, and the children of Israel." The same is true of Judson, of Carey, of Rice and Boardman, of Ann Hazeltine, and Sarah Hall! O! how admirably do the arrangements of God's providence harmonise with the designs of his grace.

It is then an interesting enquiry for educated young men—*For what purpose, in the providence of God, have I been educated?* Why have I possessed the means of obtaining benefits, of which so many others are deprived? Why have difficulties been overcome, flagging spirits cheered, and fainting resolution sustained, so that I am now in possession of advantages, well calculated to increase the energy of my action, and promote my influence in society? Why, in a word, am I an educated man?—Certainly it must be, that I may do more in the kingdom of Christ, than I could have done destitute of these advantages. At this point Foreign Missions presents her claims. The dying heathen cries—*COME TO OUR HELP!* It is for the educated young man, as he would fulfil his mission, finish his course with joy, and stand approved, in the great day, before his Lord, prayerfully to consider the nature and extent of these claims upon himself.

A capacity for a service, imposes an obligation to that service. Whatever caution may be required in the application of this principle, the principle itself will be admitted to be true. The

service for which God fits us, he requires of us. We may know our duty, by knowing our capacity. Educated young men, *ceteris paribus*, possess superior capacity for missionary labor in a foreign field. The advantages of education are of a nature directly to prepare them for this department of evangelical effort. Not to speak of its merely literary advantages in training the mind to the acquisition of languages, and other knowledge,—education, by cultivating the intellect, enables the understanding to apprehend with more distinctness and vigor, the great elementary principles which lie at the foundation of all study; and by refining and elevating the feelings, prepares us to appreciate with a more lively sensibility, those great moral truths, which stir and animate the soul to deeds of noblest daring. The educated man *feels* more, because he knows more, and *knows* more, because he feels more; and is thus capacitated for more enlarged, liberal, and effective action. Education elevates his position, and thus enlarges the range of his vision. In developing his resources, it imparts to him a consciousness of strength; while, in discovering to him his ignorance, it convinces him of his need of a strength greater than his own. It inspires him with motives, which would otherwise have been unknown; gives to his character an erectness, to which, without its training hand, it could not have attained; and imparts to him a power and efficiency, of which he must, otherwise, have remained forever destitute. In this important respect educated young men possess a capacity for service in the field of Foreign Missions, greatly superior to that of many of their less favored brethren; and with the capacity is connected the obligation. He who sees the danger or misery of another, and whose heart is susceptible of the liveliest impression of his sufferings, is under the greatest obligation to afford the necessary relief; especially, when with

his knowledge of such a case of distress, is associated the ability to extend the needed help; and *more* especially when such peculiar ability is the effect of peculiar favor to himself. So, too, he who is most capable of comprehending the obligations of duty, and appreciating the claims of gratitude, or benevolence, will, in the disregard of these claims, incur the greatest criminality. He who knows his master's will and does it not, "shall be beaten with many stripes."

These principles are of easy application to the case of educated young men, in relation to the claims of Foreign Missions. They occupy a position from which they behold, with peculiar and terrible distinctness, the wide valley that is filled with dry bones; and because they *do* occupy such a position, they possess a power, which God has denied to others, by the exercise of which, it is intended that those dry bones shall live. With peculiar enlargement their minds comprehend, and with peculiar sensibility their hearts feel the claims of christian benevolence, the obligations of christian duty, and the sublimity and blessedness of a life of piety. With the superior power of conception, education is calculated to impart on these great subjects, they certainly are prepared to sympathise, more than others, with Paul, in his generous, noble, and melting strains of the love of Christ, the mysteries of redemption, the dignity of the christian ministry, and the obligations of those, themselves redeemed from hell, to labor for the rescue of a perishing world.

Young men of God! Do these enlarged views, these burning feelings;—Does this superior capacity to understand—to feel—to act—to assert upon you no claim for a correspondent service? Has God furnished you with the capacity for a service, (a capacity denied to many others,) which service he does not require at your hands? Has he prepared you to be ambassadors of his grace to the heathen, without holding

you responsible for the execution of this sacred embassy? Others, perhaps, *would* go if they *could*. You *could*, if you *would*. Others may be lamenting their destitution of those qualifications which prepare *you* for this service to Christ and the heathen. Some, whose hearts are yearning for the establishment of the kingdom of Christ in all the earth, are waxing old in the harness. Their eyes are beginning to grow dim, and their knees to tremble. You are in the vigor of life. It is to *you* then that the heathen must cry for the bread of life; and to *you*, that the cause, so nobly begun, must appeal for its continued success, and its ultimate triumph. You should be sure that you have a good reason for declining this appeal.

W. H. J.

CONDITIONS AND MEANS OF THE FINAL TRIUMPH OF THE CHURCH.

The conquest of the world seems to be deferred now for the union of the church in the last conflict. The tribes of Israel have come up to the frontiers of their promised possession. The church occupies a few passes and a few forts on the frontier. Foundation is laid for extensive operations. Missions have been planted, languages acquired, churches organized, Scriptures translated. If the church falters now, all that has been invested of life and means is lost, and the commission discarded.

How many reversions of fortune, war and empire have turned upon some crisis, when available means determined the destiny of armies, dynasties, and races. The church has reached such a crisis in all her works at home and in all her missions among the heathen.

Along the whole dark frontier of Paganism, Papacy, Infidelity, and Worldliness, the tribes of Israel linger. They are able to go up and possess their promised land. Individuals, families, and tribes are not ready to go up with

their brethren. And along the lines of the church the enquiring rebuke of the greater Moses is heard, "Shall your brethren go to war, and will ye sit here?" With the spirit of the apostles and martyrs,—of Carey, Judson, Scudder, Bingham, and Oncken, the world may be possessed. Without their spirit the conquest will be delayed. A simultaneous movement among the tribes, and victory is promised.

When the Hebrews went up against the Canaanites, no tribe was exempt from bearing arms. All not needed at their encampment must go forth; and before their combined forces the Amalekites were put to flight; the Amorites were punished; and the enchantments of Baalam against Israel failed.

In the American war of the Revolution, all the colonists, except a few Tories, participated intensely in the trials and defence of the country. A painting entitled the "Spirit of Seventy-six," by an American artist, represents a son accoutering himself to go forth to defend his country. The venerable father is examining the lock of his gun. The mother is presenting him with some part of his armor, in the spirit of the Grecian mother, "With this or upon it!" One sister busy in some preparation; another reading the last account from the seat of war, while nursing a young child; and even the little children are handling some parts of the armor, or looking intently upon the scene. Such was the spirit that won our independence and established free institutions.

Similar was the zeal and co-operation of all the primitive church. All preached the gospel as far as they understood it; and when dispersed by persecution, they continued their mission throughout the civilized world, and soon the banner of the Cross was unfurled throughout the Roman Empire, and waved over the throne of the Cæsars.

Such has been the earnest and uni-

versal co-operation of all those pure martyr communities which have done so much to keep the spirit of Christianity alive in the world.

The Moravian brethren have been a community of missionaries, and the German Baptist churches, doing so much for religious liberty and evangelical Christianity in Europe, are committees of preachers. The churches at Ham-burgh meet for worship Lord's day morning. In the afternoon the older members and the infirm meet with the children for Scripture study and prayer. Other members go, two and two, through parts of the city and along the quays for distribution of tracts and religious conversation. While others of superior gifts hold religious meetings in the suburban districts and villages.

We do not wonder that a church of such piety and spiritual régime has, within sixteen years, been the mother of sixty churches, and thousands of believers scattered all over Germany and in Denmark and Sweden. When all churches possess such a spirit, the last grand aggression upon the powers of darkness may be made.

The allied forces, in a simultaneous attack upon the defences of Sebastopol, were successful, while separate attacks would have failed. The simultaneous action of the attacking powers secured the victory.

In the capture of Jericho, the simultaneous obedience to orders, in compassing the city seven days and seven times the seventh day, and in blowing with their ram's horns at the same time, gave effectiveness and success to the assault.

This simultaneous action of the church is her great necessity and promise. Hitherto throughout most of the religious world, only a few of the great army are brought into engagement. It is as if the officers and a few soldiers should engage on the field of battle, while the prolonged lines are reposing on their arms in sight of the

feeble conflict. A few go forth upon the war of Zion, while the many look on at a distance, apparently caring little for the issue. Let all the forces of the sacramental host be brought into engagement, and the victory will be easy and glorious.

Some must go far hence to the heathen, to unfurl the banner of the Cross. Others must maintain the Christian standard over the posts and army at home. Some may be occupied in extending the operations of Sunday Schools; and others the circulation of Bibles and Christian literature. And all may exemplify the order, discipline, and efficiency of soldiers of the Cross. At present the church is like a nation with its war establishment run down, its army diminished, its marine reduced, its forts dilapidated, its stores meagre, its standing army without spirit or effective discipline, while its honour is insulted, incursions are made upon its borders, and its power is menaced.

Shall we as a denomination, and all other Christian denominations, arouse to this crisis?

The memory and deeds of ancient martyrs and our pious ancestors should arouse us to action. The Apostle enumerates the achievements of faith and the names of renown of early generations to arouse the converted Hebrews. Martial spirit and valour are inspired by the histories and memorials of illustrious achievement. In Italy and Europe generally, in public arsenals, civic halls, and even in places of worship, are preserved and displayed the standards and other relics of war, taken from the enemy on distant and hard-fought fields. So the church cherishes the trophies won from mission fields,—idols, amulets, sacred books. Battle fields are explored,—fragments of weapons, parts of standards, and rusted eagles or other insignia are gathered. Localities are traced, and the history of campaigns and battles recalled.

Over these battle fields are erected imposing monuments celebrating the courage of officers and army, and the results and glory of victory. So fields of home and foreign missions are thus explored. Memories and traditions of the early spread of the gospel in cities, states, and kingdoms are gathered up, and the graves of those who first planted the gospel in a kingdom are consecrated to sacred memory.

Ancient conquerors erected pillars at the boundaries of extended empires, and engraved on tablets and monuments records of the wars and victories by which a new or enlarged empire had been established. So mission stations, churches, and schools are reared on the receding frontiers of Paganism, Papacy, and Mohamedanism. These mission stations tell to the present, and will to future generations, that Carey, Marshman, Judson, Boardman, Morrison, Gutstaff, and Scudder carried the standard of the Cross thus far, and their followers maintained it over their graves, to point out to coming generations where conflicts have been endured and triumphs won. If military spirit and discipline are fostered and encouraged by the history and memorials of the wars, prowess, and victories of ancestral and national armies, by statues, columns, and tablets, shall not a review of the history of spiritual worthies inspire with holier zeal the church of God? Recount the names and deeds of worthies celebrated in the book of Hebrews, of later martyrs, of noble bands of missionaries, of pioneer preachers, and brethren in all our States. These were noble men, and a recurrence to their names and works should animate the zeal of us their descendants and successors. Are we carrying out the work they begun? Do we cherish their work and venerate their memory? One of the great orators raised up by the French Revolution (Isuard) to arouse the people against the Terrorists, appealed to the

memory, conservatism, and virtues of their ancestors: "If you meet any Terrorists, strike them; if you have not arms, you have sticks; if you have not sticks, dig up your parents, and with their bones knock down the monsters." We appeal not to ancestors with such a spirit, nor for such a cause; but we appeal to their memory to awaken their spirit in their sons. Why should we not do what they did, and more, as our privileges are greater?

When a distinguished grenadier had fallen in the French army, his comrades, as a token of affectionate remembrance and admiration, wished his name to stand on the roll, and when called, one of the survivors regularly answered, "Dead on the field." So, to inflame our own zeal, let us cherish the names of those who have fallen on fields of foreign and home missions; and often in looking over the roll of our noble missionaries, let these words be repeated, "Dead on the field."

Not only let us cherish the memory of the departed, but emulate the zeal of the more faithful and self-denying of the living. Some are now setting us a bright example among the Indians, in Africa, in China; and some by self-denying service at home.

On the eve of a battle that extinguished all hope of freedom, Brutus said to a friend, "We shall either be victorious, or remove beyond the power of those who are so. We shall deliver our country by victory, or ourselves by death." So noble men have gone forth from our churches; not counting their lives dear unto them, to deliver the heathen or surrender their lives.

They have exhibited the most eminent spirit of consecration. They have gone forth to obey Christ, regardless of trials or consequences.

Cromwell's admirals, Penn and Blake, by the order of the Protector, sailed with large fleets to designated parts of distant seas, with unopened commissions, themselves and the expecting

kingdom and Christendom, ignorant of the service upon which they had gone forth. At one point they were to open one order and perform it; and at another point another, and so on until their commission was exhausted. True missionaries and servants of the Cross should feel the same implicit confidence in the Head of the Church and Divine Providence.

As Desaix and Mounier at Marengo, by hazarding their lives, preserved the fortunes of Napoleon, so in the crisis of the cause of Christ in Home and Foreign Missions, noble men have hazarded their lives for the name of Jesus, and turned the religious history of sections of country, states, and the world. So let every Christian live and hazard for Christ. An American soldier falling in a hard-fought battle, drew the folds of the stars and stripes over him, to die covered with their glory.

A crusader reconciling himself to the hardships and hazards of perpetual war, said, pointing to the earth, "Here is the place of conflict," but added, pointing upward, "there of repose."

Valient for the truth, approaching the River of Death, throws off his shield and sword for those coming after him,—lays aside his courage and heroism for those who could attain them, but bears with him his scars as memorials of his conflicts.

Some of our brethren seem ready thus to die fighting under the banner of the Cross, and will count it their safety and glory if they can draw its blood-stained folds over them as they fall. They declare this to be the place of conflict, and look to heaven for repose. They are bearing with them memorials of toil and self-denial.

But why should they thus do and hazard alone? "Shall your brethren go to war, and shall ye sit here?" Under what greater obligation are they to labour in the gospel at home or abroad than you?

W. W. E.

SCHOOLS AS A PART OF THE FOREIGN WORK:

Especially in its relation to the proposed native school of Rev. T. J. Bowen, in Central Africa.

The Board for Foreign Missions of the So. Bap. Convention have just decided upon the establishment of a school for the education of native preachers in Central Africa. This enterprise, it is understood, has been urged by Rev. T. J. Bowen, so eminent for his Missionary labors in that field; and the plan is suggested as the result of his matured convictions from his long experience and wide observations as to African Missions. The inauguration of this enterprise will form an era, and establish a precedent in that mission. All the light therefore that can be thrown on the subject as a question of Christian duty should be sought.

Africa itself is a peculiar field; the white man cannot there acquire a physical acclimation so as to labor as in other mission fields; and this should be considered. Back of that, however, is the question, whether there is not an intellectual and spiritual acclimation which can never, in any clime, or among any people, be acquired by a man of another nation; a necessity which God himself has established in human nature, lest a heathen nation, converted to Christ, should never be awakened to a sense of personal duty and self-advancement, but should remain permanently children, "under tutors and governors," and dependent on Christian charity abroad, when they might themselves become, not only self-sustained, but missionaries to others. Still back of this suggestion of our own justly inquiring minds, the Bible Christian must and will ask, "Is there any teaching coming directly from my Master and from his inspired Gospel—is there any express precept or plain example in the New Testament, to be my authoritative and unerring guide

as to the duty of giving schools and teachers to newly converted heathen, who are about to commence, as a people, the new life of 'disciples,' or learners in the school of Christ?"

It is this last which will be the first question with the Christian, anxious in all things to meet his Master's indication of discipleship—"Then shall ye know that ye are my disciples when ye do whatsoever I have commanded you." Does then the New Testament, either in direct declarations or in implied teachings, give us a rule to guide us in our mission work as to the duty of permanently enlightening by education, as well as first discipling the nations of the earth? Here it should be remembered that a plain and a repeated example in Christ, or in his Apostles, of Christian efforts, is just as binding as a positive declaration could be. No where, for example, has Christ or one of his Apostles directly stated that the ordinance of baptism should precede in our personal observance the ordinance of the Lord's Supper. Yet so essential in the very nature of the ordinances, is their order, the one representing the once originated, and the other the continually progressive Divine Life within us, and so uniform is the fact that baptism *immediately* followed Christian conversion, that no class of professed Christians, since the days of the Apostles, have ever doubted or departed from the implied order of the New Testament, save, perhaps, some of the English Baptists, whose earnest leaning to worldly courtesy, (always commendable in a Christian when principle is not sacrificed,) has got the better of their clear comprehension of what must be true, and will be respected as true by all conscientious Christian men.

Looking now at Christ's commission, we find it made up of three parts; the first and second of which, perhaps, we as a denomination, have so deeply appreciated, that the third has been too

much thrown into the shade. So plain are these *three* parts of the commission, that, (as we shall see in our notice of the teaching of history,) every great Christian leader in the successive ages of the world's conversion to Christ, has marked the threefold work required by Christ; and true missionaries have lent their energies to perform the whole duty there marked out. To "teach" converted nations all things which Christ has commanded, is as essentially a part of Christ's work as is "preaching the Gospel to every creature," "making disciples of all nations," and then "baptizing them." We should look then, if indeed we do honestly and earnestly desire to sacrifice anything to do Christ's bidding, we should look to see if in His own or in His Apostles' example, he has left any sure guide for us as to this great duty.

In Christ's own example, we find unmistakable hints to direct us how we should seek to fulfil the third part of His commission. From among John's disciples, from among the crowds who had for six months been under the preparatory instruction of his forerunner, as his baptized disciples, (John i: 35-42,) Jesus chose the leading spirits who were to be part of his select twelve. Reasoning as some do at our day about heathen now converted to Christ, it might seem that these men ought to have gone out at once, as did Saul of Tarsus, to preach Christ. But no; this is not Christ's wise plan. These men, Peter, Andrew, James and John, are mature men; and they are truly converted; and more, they are men of rare gifts and piety. Yet they are far from being fitted in the eye of Him who knows what His workmen, laboring for the conversion of heathen, must be. For nearly two years the twelve are with him as his ordinary disciples, before he selects his chosen ones, and they then are with him some months longer before he sends them out alone to preach. (See Robinson's Harmony;

Matt. x: 4; Mark vi: 7; Luke ix: 2). Even then theirs was but a trial mission, from which they soon returned; (Mark vi: 30; Luke ix: 10). When, several months later, Jesus sends out "other seventy also," they soon again return; and come back, too, with such a spirit of worldly exultation as showed that young disciples, ("novices," as Paul calls them,) may be brought into the Christian ministry before their minds and hearts are prepared to engage steadily and humbly in the self-denying work. In the result, as the plain teaching of Christ's example with his first chosen heralds, we learn that the most mature and select of those men converted in any land to Christ, are unprepared for the work of their Master until they have spent years of study and personal culture in reference to their ministry.

Christ's example now should be carefully observed, that we may learn what was the nature of the long training His first heralds received while with Him. Having a teacher who spake as never man spake, we may well suppose he instructed them during that long three and a half years chiefly by word of mouth; communicating to them such truths as could be found in no book. It was a great fountain of treasured knowledge, from which they afterwards drew when according to His promise, the spirit "brought all things to remembrance, whatsoever He had said unto them;" for as John says, had all been recorded, the world itself could not have contained "the books that should have been written." Yet Jesus pointed His disciples and all His hearers to *books* already in their hands, as the source whence they were to draw Divine instruction. In his preaching, He said to the people, "Search the Scriptures,"—"they are they which testify of me;" and in his very last instructions to His chosen Apostles, before He ascended, He directed them to the words which "from the beginning,"

He had spoken unto them, that in the Books of Moses, in the Prophets and in the Psalms, they ought already to have learned fully of Him and His salvation. Through books read by those educated in schools, every one who hoped to be Christ's disciple, was to learn His will; in books His inspired Apostles even were still to study the things written of Him; and in books to the end of time, as His Apostles taught, all things concerning Him are to be known. If there be any question at all as to the duty of educating men converted from heathenism, to read and study in books the truth of God, before engaging in the work of Christ's ministry, that question relates not at all to the fact that such training must be given. It relates only to the character and extent of that training.

Coming now to that portion of the New Testament history which presents the development of the plan by which Christ had designed to accomplish, after His disciples were left alone, His work of spreading the Truth, and giving it power to make disciples of all the nations, we find more clearly marked indications of the *character* of the preliminary training which a Christian minister should receive. While the Gospel was to be preached to their own countrymen, the Jews, it was God's wise counsel to hide His truth from the worldly wise, and to reveal it to plain fishermen, uneducated in the schools; but when it was His purpose to send it to the learned and polished nations of Greece and Rome, the same All-Wise Being selected an entirely different class of agents. Then, Saul of Tarsus, a young man bitterly opposed to Jesus of Nazareth, even after the first Apostles had been honored at Pentecost, is made to step before the whole company of uneducated and older men. It is a fact so striking, and so manifestly full of important instruction to Christ's disciples in all coming time, that it calls on us for thoughtful and studious in-

quiry into the *character* of that training which fitted Saul of Tarsus to become Paul, the great Apostle of Jesus, and Christ's first missionary to foreign nations.

Saul was a Jew, yet born at Tarsus, "no mean city," and a "Roman citizen," "freeborn." As such he had access to the school privileges of his native city; which, as Strabo, the Roman historian, (who wrote just before Christ's day,) tells us, was the leading one of the three great centres of education at that day; his words being, "there is such a devotion to philosophy and to the entire circle of studies which make up a complete education among the men of this place, that they surpass both Athens and Alexandria." Afterwards Saul was "brought up at the feet of Gamaliel," the great Jewish teacher of that day, who, as Jewish writers tell us, was especially learned in Greek philosophy and literature, and who mingled its study with that of the Law of Moses, in his instructions to his pupils. It was as one of the most thoroughly educated young men of the day, that Paul afterwards was able at Athens, then one of the three rival seats of literature, to meet all the sophistry and learning of Stoics, Epicureans, and Areopagites, by appeals to their own writers. The immediate want of an agent fitted for His work was supplied by the Great Master himself in the conversion of a young man thus educated. And, as the miraculous gift of tongues preparing the first Gospel heralds to preach to all nations, is like the voice of Christ requiring that now, by years of study, foreign missionaries shall acquire the languages of the heathen to whom they go, so, the extraordinary supply of a man trained like Saul of Tarsus, in the highest schools of his age, is equally the voice of our Master calling on his people now, by ordinary means of education, to train converted young men for the work of the ministry among heathen.

This will appear more evident by noticing the instrumentalities which Paul himself, guided by Divine inspiration, instituted for the training of young men to follow up the work for which he was, in an extraordinary manner, prepared.

At their very first entrance on this missionary work, Paul and his companion, Barnabas, take with them Mark, the son of Mary, at Jerusalem; who soon returns, himself convinced that Jerusalem, his own home, is his field. Then Silas, afterwards Timothy, Titus, Tychicus, Trophimus—and where shall the enumeration stop—are found accompanying the great Apostle for months and years in succession. The case of one of them is drawn out at length in the inspired narratives, to be to us an example of all. Timothy is first met with as a youth; the son of a Jewess, with a Greek father. From his mother and grand-mother he has "of a child known the Scriptures." What Greek education through his father he may have received we know not. To prepare the youth to be more acceptable among the Jews to whom Paul always first went, the Apostle, acting as a father to his "own son in the faith," takes and circumcises him. Then begins his mental and moral training under the Apostle's immediate eye; a training which must have continued several years, since it is ten or twelve years later that we find the Apostle writing to him as the Pastor of the Christian Church at Ephesus. What the training of that youth was, we may imagine when he writes to him,—“till I come give thyself to reading;” “when thou comest bring with thee the cloak I left at Troas, but especially the books and parchments.” That long continued pupilage, and that instruction not simply by the living voice and example, but by books, the voices of other men, present an example all the more binding, because it is an inspired lesson for all time, a lesson given in the

day, when, if God ever designed without the use of the ordinary means of study to train men for the Gospel ministry, He would, as appropriate to an age of miracles, have given some example of it.

The apostolic age closes with the following, as inspired Paul's direction, as to the duty of training young men for the ministry. Writing from his prison in Rome, at the time when he felt that his last words were committed to paper for the Church, he says to Timothy,—“The things which thou hast heard of me before many witnesses, the same commit thou unto faithful men who shall be able to teach others also.” How the Church understood this direction, and how in every age of reform and revival, and of return to primitive zeal and devotion, men that have loved Christ and His cause have sought to carry out their Master's approved plan to prepare a ministry for His work, we shall see in the historical sketch of schools for the training of a native ministry, founded in succeeding ages by the living witnesses for Christ in many a dark era. G. W. S.

YORUBA—ITS INHABITANTS.

OGBOHISIAW Oct. 18th, 1857.

Having taken a survey of Yoruba in its physical aspects, and noted some of its natural phenomena, we proceed to remark upon its inhabitants.

It requires not a little acquaintance with African character, to be able to do justice to the people. Representations by unfavorable comparisons with the standard of civilized and enlightened nations of Europe and America are certainly unjust, and calculated to give incorrect notions with regard to a people whose forms of civilization are different, and with a standard suitable to themselves. The exclamation has been made by most writers, in the pride of their hearts, “Lo! they are not as we are.” We should bear in mind that the colored man is altogether dif-

ferent from the white man, with his peculiar notions and ways. Some of these are inseparable from his nature, and others are the result of circumstances. If we would be impartial in our judgment of his condition and present advancement, we must remember that we have not always enjoyed the many facilities with which we are now favored; but that they are the result of many fortunate circumstances, developed through many ages by a superior race, and in countries and situations favorable to their dissemination. And yet these countries, and this superior free race, for many, many ages, were in a state of pupillage, preparing for subsequent developments, commensurate with their manhood. Let us not then be too hasty in our condemnation and denunciation of those who have not been so highly favored; but remember that the junior heir, though overpowered and kept under during his minority by his elders, will enjoy the day of his seniority, and perchance, like the hidden and despised Joseph, emerge from the clouds of obscurity, and eclipse in his grandeur those who once preceded him.

THEIR SOCIABILITY.

It has grown almost into a proverb, that the colored race are a heart-people, in contradistinction to their being capable of high intellectual improvement. We accept the *grant*, and leave the latter supposition to its own proper solution. The life of a Yoruban is his sociability. Although it is well known that, previous to the Fettoah invasion, the towns were not so large as at present, yet it was almost universally the case that the people dwelt in small towns and villages. Fond of conversation, wit and humor, and their games and social pastimes, their ordinary pleasure and joys, during the intervals of labor, are derived for the most part, from social intercourse. A man of influence can scarce visit his neighbor but that he has a train to follow him,

while men ordinarily must go two and two. It is interesting to see, on a beautiful evening, hundreds scattered throughout a town in social enjoyment; the old and the young, the strong and the weak, all making, as they think, the best of life as it passes.

THE CAUSE OF THEIR BEING CLANNISH.

Their extreme sociability, implanted in the natures of the children, and nourished by their mode of life, very likely has something to do in making them clannish. As many compounds contain a population sufficient for a small village, this disposition receives here its first impulse, and frequently does not seek to extend itself beyond the bounds of a few families. Hence families and neighbors from many joint regulations and customs, as well as from some identity of property, become so united as to develop and strengthen their clannish feelings. Hence it is also, that within the domestic circle every member has a peculiar feeling for the others, although there may be but little near relationship.

SLAVERY—POLYGAMY.

Servants enjoy a much better position in a family in Yoruba, than the slave class do in America. They have a considerable margin of liberty, and having satisfied the wants of their masters, are about as free as other persons. Their slavery is just such, we suppose, as Abraham had in his household.

Polygamy causes many broils and distractions. The wonder is that they live with *any* peace. The influence of the governor, or head of the family, blending the patriarch with the tyrant, certainly is very favorable towards preserving order.

INFLUENCE OF THE PATRIARCHAL SYSTEM.

Nothing of importance connected with a compound *can* be done except by the knowledge, and consent of this very important character. It is the firm establishment of this patriarchal princi-

ple, that renders this people so law abiding, and so capable of self-government. To obey their superiors become a part of their nature, instilled as it is into their earliest childhood, and under circumstances very favorable to its development. A Yoruba child is taught to obey, not under the influence of kind persuasions, but that of fear. I do not wish to be understood as approving their kind of discipline as compatible with the best government. It is deficient, sadly deficient, because it has no moral incentive except fear, and but for the disposition of the people to do this because our fathers did it, or in other words, to yield implicit obedience to tradition, long since they would have been a wreck in civil war, or but one step above the brute creation.

THEIR LOVE OF CHILDREN.

Philoprogenitiveness is an organ very fully developed in the cranium of the Yoruban. A father can feel proud of his offspring, and a mother truly caresses them. It is the ardent and unconquerable desire of all classes to have many children. It seems to be one chief element of their glory, and, no doubt, serves as a great stimulation to every department of human industry; as a man, to have many children, must have many wives, and to have many wives, he must have much money, which cannot be obtained without great labor. This trait is, no doubt, an important one in giving strength and happiness to a country, and exerts no little influence in securing the peace of this interesting people.

SOCIAL DISTINCTIONS—MUTUAL RESPECT.

Leaving the more social and domestic arena, we find kindness and simplicity amid distinctions and classes a prominent element in the population. The distinctions of life are as marked as they well can be in any country, or any society. See a dozen men walking a street, and you will find the principal character in front, and so on, until you

reach the end of the crowd, and the end of the caste. And yet, honor, to them, the honored elder would think nothing of saluting, with proper respect, the humblest of his train. They are more free from petty quarrels, and street fights than any people with whom I have any acquaintance. A rencontre between two men would be the surprise of every one, and discountenanced by every man of respectability. Such an affray I have not seen in this country. Hence it is that a murder is an occurrence the most rare. Certainly it is the influence of a public sentiment of no mushroom growth that can secure such a result. In their general intercourse there is much politeness that would astonish a stranger no little. Making all necessary allowance for the fact that they are in a half civilized state, they are emphatically a *city people*.

Such is the general view of the Yoruban, as you would see him every day in his native simplicity. We see enough of him as a social being, and in his domestic and parental relation, and general conduct, to cause us to assign him no mean rank among men.

W. H. CLARK.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. M. T. Yates.

NOVEMBER 6th, 1857.

Dear Bro. Taylor:

Your favors of June 27th and July 24th, have been received since my return to Shanghai.

You still think it best for me to return, for a season, to my native climate. You will have learned before this reaches you, that we made an attempt, September 1st, to return in the ship "Ariel." I sent by last mail a hasty account of our wreck and safe return to Shanghai. My health is considerably improved since the return of cool

weather. Mrs. Crawford is, I think, a little better. Mrs. Yates and our daughter Annie, are very much improved. We now expect to sail in ten or twelve days in the ship "Nabob," (a clipper of 1243 tons.) We cannot expect to arrive in New York before the middle or last of February, 1858. If I were not on the wing, with my property sold and passage engaged, I *think I might stop*. I say this because I believe there will not be a single preacher in our mission twelve months from to day. I believe that brethren Crawford and Cabaniss will both leave the field during the next year. I base this opinion upon what they say themselves. They are all in feeble health—think that unless their health *is very much improved*, it will be necessary for them to have a change. I fear it is now too late to correct the *error* of the Board in neglecting, for so many years, to reinforce this mission. It will truly be a great affliction for the little church here to be left without a pastor. May the Lord provide for his people here.

What you say Bro. Oncken has effected in Germany, is just what we have been trying to do at Shanghai. Every member of our little church, male and female, are in the habit of praying with, and talking to the people, of the great salvation. We have one that may in time enter the ministry. You express my views in regard to this matter.

The English have determined to commence active operations against Canton city during the present month. They will doubtless take the city, even if it is necessary to destroy it first, and hold it till their demands are complied with. We know not what will be the effect of such a course upon the other ports—now so quiet and peaceful. From all we can see, the Emperor does not intend to make the Canton trouble a national affair.

The Insurgents hold their ground—and from the last advices, they are en-

larging their borders on the West and S. W. They do not seem disposed to disturb the five ports. The religious element, so far as is known, remains the same—a corrupt system, founded upon the Bible.

Brother and sister Cabaniss are in the country—have been gone some three weeks—they are on an excursion for health to the hills near Hang-Chaw. We heard from them a few days ago—not much improved. They will be back in a few days. Dr. and Mrs. Burton are well.

Letter from Rev. T. P. Crawford.

By the following we learn that our beloved missionaries, brother Yates and lady, and sister Crawford, may be expected to arrive in New York within a few days. They have, from eight to ten years, toiled faithfully in the Lord's work in China, and return to rest a while. They will receive a cordial welcome. The Lord grant them His favor, and restoration to health.

The revival in Shanghai still progresses. The Lord be praised. We must pray for its continuance—we will pray for its continuance. The necessity of reinforcement of this mission becomes urgent. Where shall the men be found?

SHANGHAI, Nov. 23rd, 1857.

Dear Bro. T aylor:

Our little revival here still goes on. Since I last wrote, two more persons have professed religion. One is a young woman, seventeen years of age, the daughter of sister Yih, our first female convert. The other is a widow lady, residing some six miles in the country. She has been interested on the subject more than a year. She is about twenty-eight years of age, and one of the most interesting women I have met in China. She belongs to a highly respectable family, and has considerable property.

Both these persons give an exceedingly clear and joyful account of their conversion. The young lady who has been well instructed by her mother, and the path before her seems

smooth and easy; but the widow will most probably meet with severe persecution; but God will deliver.

We ordained a native deacon and deaconess last Sunday week, and thus the secular affairs of the church are passing out of our hands into those of the natives.

Brother Yates and family, and Mrs. Crawford, sailed for New York on the 17th of this month, and as the ship is a good sailer, and the winds are favorable at this season of the year, they expect to get to New York in 90 days, or by the 17th of February. They were in their usual health when they left. The name of the ship is "Nabob," Capt. Baxter. It was a severe trial to Mrs. Crawford and myself, thus to separate. Her health demanded her departure and the work here was so encouraging, so pressing, and the laborers so few and feeble, that we concluded to endure the separation for the good of the cause, at least for a while.

The state of my feelings is such that I fear I shall also have to give up before long. Will the churches and the young ministers deliberately give up Shanghai? Everybody seems to cry up the African field, and cry down that of China. That's not the way to do. Sustain all your missions, regardless of whether the field is *hard* or *easy*.—Who made you, my young brother, a judge of God's secret designs?

Yours as ever,

T. P. CRAWFORD.

Journal of Rev. A. B. Cabaniss.

October 16, 1857.—Mrs. Cabaniss and myself, both being in feeble health, I have concluded to take my family on a trip to the interior, and shall improve the time by distributing books wherever I go.

To day, Rev. Mr. Cunyngham and family, of the Methodist mission, Rev. Mr. Syle and family, and Miss Fay, of the Episcopal mission, with myself and

family, all went aboard our boats to start on our anticipated trip, but did not get out of the vicinity of Shanghai.

October 17.—We came up the Su-Chau creek to day, and stopped for the night at a village called White-Swan-River.

PREACHING IN A TEMPLE.

SABBATH, October 18, 1857.—This morning, at ten o'clock, we all met in Rev. Mr. Syles' boat, and had a prayer meeting. After this Messrs. Cunningham, Syle and myself, walked into the village with some books. Entering a temple, Cunningham preached to a crowd who came in. I followed him, taking as my text a dilapidated, huge idol, just behind us, which a man was repairing by pasting on paper and then painting and gilding it over. Although they would laugh and assent to what was said when told "if that old broken idol cannot help itself, it certainly cannot help you," I knew Chinese too well to believe they were in earnest, or at least I knew it was no evidence they would not, to-morrow, burn incense before it; as the Chinese, like many persons in America, often, though they know the right, still the wrong pursue, as their proverb says.

After dinner Mr. Syle preached to our boatmen and the crowd of Chinese who collected on the bank fronting our boats. Those who have been surrounded by a Chinese crowd, can comprehend why Christ went on a ship to teach the crowd on the bank.

October 19.—Started early this morning and took breakfast at Tsing-Poo, a walled town. Yesterday and to-day—saw fields of buckwheat and large fields of turnips—the latter very much used by the common people.

DAILY FOOD OF THE WORKING CLASSES.

The laboring classes of China do not eat meat daily as they do in America. Their daily food is rice with some kind of salad, or other vegetable, to season it, and a little piece of meat or fish, once or twice a week, by way of variety.

A man who is always sure of this much they regard as doing well. The carpenter and bricklayer who built my house only gave their workmen meat four times a month. To encourage and hurry them on with their work, I occasionally gave them an extra mess of meat myself, which made them as happy as they desired for the time being. On inquiry among the Chinese, I learned it was the universal custom, in this region of country, for head workmen, of all classes, to give their journeymen meat four times a month. The merchants give their clerks meat six times a month. The wealthy classes gratify themselves with all the luxuries of life, from meat up to shark's fins and bird's nests; and are envied by the poor as the happiest of mortals.

BURNING BRICK WITH STRAW.

This afternoon passed through several long brick making villages. They burn the bricks and tiles with rice straw. It is likely this was the purpose for which the Israelites were required to gather straw in Egypt.

The Chinese also burn the limestone rocks with straw and thus make their lime. That "necessity is the mother of invention," we have daily proofs in China. And when we see the people gathering leaves and grass of every kind to cook their food with, we can the better appreciate the beauty and force of Christ's language in Mathew vi: 30.

October 20.—Reached Ká-Shung, a large walled town on the Grand Canal, where we took breakfast and then started down the canal, though we were going up stream, south for *Hung-Chau*. Having but little wind, and part of the time to depend on skulling, we made but slow progress to-day. Stopped at *Zah-Mung-Wan*, a walled town to spend the night.

October 21.—This morning came to *Zah-Mung-Yön* by breakfast time.—While the boats went round the wall, I entered one of the gates with a sachel of books and distributed them along

the streets as I passed through the town to meet the boat on the other side.

A CHINESE FORT.

In the afternoon passed Tong-si, and soon came to a large stone fort in front of a broad canal coming into the Grand canal on the north side. We landed and walked over this fort, which is high enough for two tiers of guns. Among other ordnance, we here saw a small foreign cannon and two brass pieces of Chinese make. Seeing a heap of stones by the side of each gun, we asked if they were to be used as shot, but were told they were intended to throw down on the heads of the enemy if they attempted to scale the wall. This we thought very much like ancient times, when men fought hand to hand, and knocked down walls with battering rams.

There were a number of round holes in the ground outside, which we were informed were dug for pit-falls, into which the enemy would stumble if they attempted to make a charge. After giving the people at the fort some books, we walked on down the bank of the canal with our ladies.

A LODGE IN A SUGAR CANE PATCH.

Coming to a patch of sugar cane we turned from the path to see it. An old man, in a little straw hut, who was watching the cane, became very much alarmed lest we had come to rob some stalks. Taking it for granted, from our strange appearance, that we could not understand Chinese talk, he made all sorts of Chinese signs and gestures for us to go back. When we still went on, he became more agitated. I then assured him we were friends and had merely come to look at the cane. This removed a mountain off him, and he told us to "look, look."

This is the real sugar cane, which the people in this section plant in small patches, to sell to their countrymen, who are fond of chewing it. Farther south in the Fuh-Kien province they

manufacture sugar. The Chinese do not think much of the broom-corn sugar cane, which has recently been carried over to the United States.

The old man seemed very much gratified at our leaving him to dwell quietly in his lodge without his having to mourn the loss of a single sugar cane.

These little lodges are seen all through this part of China, whenever there is a patch of anything likely to be stolen. About Shanghai, in the summer time, nothing is more common than "a lodge in a garden of cucumbers"—seeing which is better than reading a commentary on Isaiah i: 8. They stand solitary and alone, in the daytime generally without a living being about them. The watchmen only occupy them at night, unless the patch is near some thoroughfare where persons are constantly passing. They are fit emblems of loneliness and desolation.

October 22.—This morning turned to the right from the Grand Canal, in order to go by the small instead of the large custom-house. As the water in the canals was unusually high, we had to take the covering from the rear of our boats in order to pass under the bridges.

DISTRIBUTE BOOKS AT HANG-CHAU.

As soon as we reached the outskirts of the town Hang-Chau, I got out with a sachel of books and passed through two long streets, distributing as I went. I met the boats on the western side.—We reached the end of the canal in the afternoon in time to walk across the isthmus up to the Western Lake, which is bounded by the city wall on the east, and on the other sides by a horse shoe shaped ridge of mountains. Ours being the first foreign ladies who had ever visited the place, they were soon surrounded by a crowd of Chinese—all anxious to get a good look at them.—We engaged a barge and rode out to the island. Returned to our boats about night.

ENGAGE ROOMS AT CLOUDY FOREST.

October 23.—This morning, Mr. Cunningham and I went up to Cloudy Forest Monastery, about 4 English miles southwest of the city, and a mile from the southwestern edge of the lake. We engaged the upper story of a dwelling containing six good bed-rooms and a very large parlor, all of which we can use as long as we please and give the priests what we think proper when we leave, according to Chinese custom at such places. The lands on which all the temples are built in China are registered as belonging to the Emperor.* The temples and houses attached do not generally belong to the priests, but are built by public subscription, and are regarded as belonging to the public, though they are under the care and control of the priests. All large monasteries, which are visited by people from a distance, like this one, have a number of rooms for the accommodation of visitors, who are expected when they leave to make a contribution.

We informed the priest in charge that we would give them a liberal compensation for the use of the rooms when we left; but we could not and would not make any contribution to the temple. At the smaller temples through the country, travellers can lodge by paying a trifle to the bonzes for the inconvenience they may cause them, which is very little, as travellers furnish their own beds and provision in the East.

* Some of the Emperors have made large grants to noted monasteries. It is a remarkable fact, and shows the straitened condition of the Emperor's finances; that one of his high officers has recently advised him to sell all the temple lands in order to raise funds to carry on the war. This officer, of course, is not a man who has much respect for the gods. Many of the larger temples have a number of acres of land attached, which is either cultivated or rented out for the benefit of the temple.

Returned to our boats to dinner, and concluded not to move up to Cloudy Forest till to-morrow.

IJAYE.

Letter from Rev. A. D. Phillips.

IJAYE, Oct. 22d, 1857.

Dear Brother Taylor :

I beg to add a few words to what I have already said. We are all doing the best we can here, and I hope the effects of the gospel are beginning to be felt. Last Sabbath I held four services, aided by an interpreter. I can talk a little and read so that they can understand. I have not studied much this year, and I regret not having the opportunity to do so. But though I may be getting on slowly in the language, one thing encourages me; the people seem to understand all I say. If I knew a few more words, and the Yoruba dialect a little better, I could make out pretty well.

The country now is in some excitement about war. When I was in Abeokuta, I wrote you about the Egbas making war in a town about one day's walk from them, called Aibo. The latter is the friend of Dahomey, and always invites him to come and make war on Abeokuta. The war was protracted, the Aibos held out longer than they expected. So now the Ibaden and Ijaye people have joined the Abeokuta people, and it is reported the Dahomies are on their march to help Aibo. Besides this war, the Ijaye people made war on a neighboring tribe, but were met and routed before they reached the country.

But in all the wars and commotion, there seems to be nothing thrown in the way of the gospel. No one seems to molest, or desire to molest the white man.

The Lord seems to deal mercifully with us, and I believe the day is almost ready to dawn when we shall see a great change in Yoruba. We know the

leopard cannot change his spots or the Etheopian his skin, but *our* God is able to make the desert blossom as the rose, and the solitary places glad. We have our trials, our sorrows, our hopes and fears as other men; but as faithful soldiers we try to follow our leader, and let nothing be too hard if the Lord be on our side.

A few days ago the messenger of the King of Ilorin came to visit me. He said this was the first white man's house he ever saw, and that he would make a full report to the King. But I may as well say here, I do not believe we will be allowed to enter Ilorin for several years yet, perhaps not in the life-time of the present King. He is a Mahomedan, and as long as the followers of the false prophet have the sway, they are not going to let the gospel of Jesus Christ be preached amongst them.

We have now one applicant for baptism. I learn that Brother Clarke baptized one of the carpenters last Sabbath. O, would that the Lord would pour out his spirit and bless us.

Farewell,

Your brother, affectionately,

A. D. PHILLIPS.

OGBOMISHAW.

Extract from the Journal of Rev. W. H. Clarke.

OGBOMISHAW, Yoruba.

June 19th.—Labours as usual. Study in the morning; visited a friend near the market this evening; spoke to him some words of truth; found him somewhat unwell—suffering from the inclemency of the weather. Entering the market, seated myself under a shed, where was a man making charms; several were present, and I took occasion to speak of that water of which if a man drink he shall never thirst; felt some pleasure in speaking; good attention and respect.

Addressed a few words of warning

to our people to-night, at prayer, on occasion of the expected death of an old man, who lately accompanied us to Ilorin, but is now rapidly passing to another world. I felt solemn, and every one in the house seemed to catch the same spirit. May the Lord have mercy, and turn our hearts unto himself.

June 22d.—At half past four o'clock left Ogbomishaw for Ijaye; reached the river Oba about seven o'clock. In a few days, this river (that a few months ago could have been stepped over) will defy the footman, and loudly call for the calabash—a large, circular gourd, eighteen inches to two feet in diameter, the substitute for a canoe. About two o'clock reached Awyaw, the modern capital of the kingdom; and merely announcing my arrival at the house of my host, who was then in attendance with Mr. Townsend, a church missionary, before the king; hurried on to Ijaye. Night was setting in as I reached the town, and in a few minutes I entered a place most familiar to me as a former home. Travelling proves the correctness of calculations of distance, and in a short time Ijaye and Ogbomishaw will be brought within one day's travel of each other.

June 23d—July 4th.—Have spent these few days in waiting for brother Phillips and Harden, who are expected daily from Abeokuta. In the meantime engaged in preaching, writing, &c. Preached on Sabbath morning and evening in Yoruba, to some interesting hearers, mostly our own baptized people. I was pleased to note their intelligent attention. It appeared to me from my little observation that, in Ijaye, the word is working a secret influence. One thing we especially need, that the converts be true, faithful, devoted Christians. If our foundation is not right, (suppose the case,) what will become of the building? Ask it again, brethren, ask it again, until the answer shall resound back in our own ears.

July 4th.—The day of Independence.

May the day of a more glorious liberty soon dawn on this benighted land. About nine o'clock started for Awyaw. Passed through Erin, a small Ijaye village, and Ilora, an Awyaw town, of several thousand inhabitants, within two miles of the Capital. Reached Awyaw between three and four o'clock. Met with Mr. Townsend and lady, who are still here, with the same object we have in view,—that of building. Finding my house so damp, I conclude to continue my journey in the morning. This whole compound was burnt out a short time since, and has been much exposed. When a house burns in this country, the walls are left standing, and in a short time weeping gives place to joy, as in a very little while all is right again.

July 5th.—Cry of fire is heard. Next thing torrents of rain; so I must remain another day. Salutations from the king, who now seems to be quite favourable to us. He is anxious for us to take steps towards occupying his town, than which I know none more pleasantly situated.

July 6th.—Early this morning, direct homeward, nearly North-east. Reached the river between twelve and one o'clock. The calabashes are actively stemming the swollen stream. Within fifteen minutes I was safely across and mounted. Crossing a river in a calabash is a simple contrivance. The traveller and ferryman are on opposite sides. They hook their arms around the calabash, and grasp each other by the muscular part of the arm; while the traveller fastens his legs, as he well can, over the rim-like part of the calabash.

Three o'clock P. M.—again at home.

W. H. CLARKE.

Letter from S. F. Trimble.

OGBOMISHAW, Central Africa.

Dear Brother Poindexter:

We feel thankful for your kind letters of exhortation and instruction, and hope that you will continue to urge

upon us the importance of Christian fortitude and forbearance, for we need to be reminded of it frequently—whilst there are so many things to try our faith and patience in this country—I think that you brethren will have to write us the doings of missionaries in other lands, as the Journal never reaches us, whilst some of us receive papers and pamphlets from Alabama, Tennessee, Kentucky, and Maryland, but none from Virginia. Why is it so?*

There are brethren in the States who do not believe that the Africans are susceptible of receiving instruction; but if such brethren could be with us at prayers morning and evening, they would, I think, believe differently. We read Yoruba, and brother Clark translates into English. Mrs. T. and myself sit head—next is brother C.'s interpreter—and then comes three children, who read well, and pronounce much more accurately than we can. And look at the disadvantages under which they labor, compared with the privileges of children in the States. In the first place, the teacher is not so well qualified for teaching. The books we have are badly gotten up, and but few of them. The great mass of the people are not favorably impressed with the importance of educating their children. So the children are rather discouraged instead of being encouraged; but amidst all their discouragements, they have learned to read Yoruba very well, and the boys have commenced studying English. If we can educate some boys among ourselves, the brethren who come here in future years will have much better interpreters than we have. Our interpreters' knowledge of English is quite limited, and I have my fears that they do not hear us when we are preaching, as they do not hear us frequently at other times.

There is one small boy of whom I wish to speak. He has a great desire to attend school, but his father will not

* Our papers are regularly sent.

consent; says that the boy must attend to his farm—but he comes to school when he does not go to the farm, and attends Sabbath school on Sabbath when he can; still this boy is beginning to read.

The people are afraid to let us have their children to live with us—for when they seem to be friendly, or have much to do with the white man, these blinded bigots laugh at them; and when a man or boy comes to live with us, the multitude laugh at him and call him the white man's slave. I believe that we can do much good by hiring competent native teachers, provided we can get the children. We have two girls, one of whom can read and write, the other, we are sending to the teacher Brother Bowen employed. Brother Bowen has four children who are attending school. I am going to try and get some children to live with us when my interpreter comes back, for he has gone to Abbeokuta.

I would not have you think that I believe in the propriety of missionaries teaching school. They ought to preach the word in season and out of season, making this their great work. But when trying to preach, I have a desire to understand the language, that I may impress my ideas upon their minds. I devote as much time as prudent to the study of the language. It matters not how forcibly we may speak, the interpreter speaks along in the same tone.

Since my last, Mrs. T. and myself have both had an attack of fever, caused by cold, I think, to which we are so subject in this country. I find, from experience, that a small stove which I brought out, is very useful during such damp days. Our new house will soon be finished, and our yard and garden fenced and fixed off, after which we would be glad to have you come to see us. When I am writing, it does not seem far from this to the States, but when I think of the many long and

warm days we spent at sea, I know it is a great way off.

Our love to your family and all the brethren and sisters.

Letter from Rev. J. M. Harden.

ABBEOKUTA, June 19th, 1857.

Rev. James B. Taylor.

My dear brother, I have taken my seat that I may drop you a few lines. I have not a great deal to write; but wish not to let the month pass away without writing to you. I shall have been in this place two weeks to-morrow; here I met brother Phillips who has been here now for the last 29 days, having come down here to attend the repairing of a building which had been blown down by the wind. My object in coming up here is that I might see all the brethren and sisters in our mission, and at the same time become a little acquainted with the interior.

I preached here at one of the chief's houses on last Sunday, both in the morning and afternoon; in the morning the congregation numbered about fifty persons, who were very attentive, but in the afternoon there came up a storm which prevented many of the people from attending; however, when the storm abated, I preached again to a few persons who were attentive. I think the site selected for our mission-station here, is a good one. It is high and airy as well as retired; and I think that the missionary who comes here with the love of souls at heart, will, with God's blessing, be enabled to accomplish much good. The chief also whose guests we are, is a very kind old man, and I believe that he has considerable influence, which being exerted in our favor will do us much good. I think it highly necessary that brother Phillips should be here at this time, as the people of this country cannot be depended upon when they are out of sight; and even when you are present with them, it is with difficulty that you can get them to do any thing rightly.

The people of this town are busy, preparing to make war on a town situated about a day's journey from this place, the people of that town being among those who are secretly urging the Dahomians to come and destroy the town of Abbeokuta and take the inhabitants captive. Brother Phillips and I were present when the war was declared. There was great excitement, and all the women were shut up in their houses until the deliberations were over. Had any woman made her appearance during the deliberations, she would have been executed, as that is their law.—While listening to the speeches which were made, and beholding the multitudes who were in attendance, (for I think there must have been at least 5,000 souls,) I thought, if I could only be the instrument of converting all, or even a few of these poor souls to God, how happy I would be? But the prospect looked dark before me, they seem blinded by the god of this world, they care not for their souls, and choose to risk their eternal welfare, by turning a deaf ear to the entreaties of the man of God, and by listening to the lying delusions of the prince of darkness. Oh! when shall poor Africa awake from her deep sleep, and stretch out her hands to God. Hoping that you and all the brethren are well, I am your brother in Christ. JOSEPH M. HARDEN.

Letter from Rev. J. H. Cheeseman.

MONROVIA, Dec. 15th, 1857.

Dear Brother Taylor.

Our association has just closed and it affords me great pleasure to say, that we have had a very pleasant and interesting session.

The brethren from the different stations are much encouraged in their work.

There were fifty baptisms reported, and 17 candidates for baptism.

Total number of Baptists in Liberia, nine hundred and fifty three.

There have been received into the association, two new churches; one at Cape Mount and the other at Careysburg.

The Domestic Missionary Society appropriates its funds to aid in the support of a Missionary at Careysburg.

Very affectionately yours,

J. H. CHEESEMAM.

The Commission.

RICHMOND, FEBRUARY, 1858.

THE CLAIMS OF MISSIONS UPON EDUCATED YOUNG MEN.

We commence in this number the publication of an article upon this subject, which will be concluded in our next. The subject is of great importance, and we trust that our brethren who take the Commission will seek to have the article read by *every one* of the class to whom it is addressed, to whom they have access. The call for more Missionaries, especially from China, is at this time urgent, and must be met if our missions are to be properly sustained. Young men of God, shall the heathen cry to you in vain? P.

APPOINTMENT OF A MISSIONARY.

At the last meeting of the Board, brother J. Boardman Hartwell, a son of Rev. J. Hartwell, D. D., sometime professor of Theology in Howard College, Alabama, and now President of Mount Lebanon University, La., was accepted as a missionary and appointed to the Shanghai Mission. Brother Hartwell has long cherished the desire to engage in this good work. Circumstances which he could not control deferred, for a time, the execution of his purpose.—Meantime he became connected, as Professor, with the Mt. Lebanon University. In this situation he was deservedly esteemed and popular, and strenuous per-

suasions were used to induce him to continue the connection. But he preferred to relinquish prospects of honor, emolument and usefulness in his own country, rather than disregard the cry of the perishing. May God graciously accept the offering which he has made of himself and long continue him as a blessing to the mission. We ask the prayers of all our brethren and sisters on his behalf and on behalf of the Mission.

P.

SCHOOLS AS A MEANS OF EVANGELIZATION.

The article upon this subject will be read; and whether we agree altogether with the reasonings of the author or not, it will awaken a conviction of the importance of educating such of the converts from heathenism, as may promise usefulness in the ministry.

We trust that brother Bowen's scheme for a school in Yoruba, will meet with such favor as to call out the necessary funds for its establishment. But it should be distinctly understood, that it is *quite uncertain as to his returning to take charge of it*. Whether he will ever be able to revisit Central Africa is doubtful. At least it is not probable that he will for some considerable time. But if the churches furnish the funds, the school can, and the Lord willing, will be established; and doubtless, will do much for the evangelization of Yoruba.

P.

OUR SHANGHAI MISSION.

The work of the Lord is still progressing at Shanghai. But what an affecting thought, that, probably, within one year we shall have no one of our present missionaries there, except Dr. Burton and lady! Brother Yates, in the letter in this number, states this is likely to be the case, and we have every reason to fear it will be so. He speaks of the Board as being thus brought to see its "error" in not reinforcing that

mission. But it is owing to no error of the Board that missionaries have not been sent. We have, again and again, urged the necessity of reinforcement. The churches have not responded. Our young men have sought other fields of labor. Even now, we have but *one* recruit. Are there none who will join him? We should be very, *very* glad to send out several with brother Hartwell. Who will go?

P.

WHY IS IT THUS?

We have, more than once or twice, been told by brethren who have cherished thoughts of devoting themselves to the work of the Lord among the heathen, that they have been *urged by those professedly friendly to Foreign Missions*, to abandon the idea and stay and labor at home! Why is this? Are these professions hypocritical? Or are these *friends* of the poor heathen willing that missionaries shall be found only among those with whom they have no acquaintance, and in whom they feel no interest? Alas, it is owing to such *half hearted* friendship that so few are found willing to go, and that so many are willing to discourage such as would go.—Can we expect any great measure of the divine blessing, either at home or abroad, while such a spirit prevails?

Half hearted friends are more to be dreaded than open enemies. If a man say, "I am opposed to Foreign Missions," we know what to expect from him and are prepared to meet it. But we do not know what to do with those who laud the enterprise, and will not go themselves, nor permit others to do so if they can persuade them from it.

P.

THE CONTRAST.

We attended a meeting a short time since, with a good brother, whose church we visited at his request, to see if we could not find a missionary among the members. He stated that if he were a

young man, he thought he should devote himself to the work, and as he could not, he should esteem it a special favor if God would take some from his flock, to labor abroad. He stated also, as peculiarly gratifying to him, that he had noticed, when the brethren of his church prayed for ministers and missionaries, they did so with reference to their being raised up among themselves. Oh! if we could only witness this spirit among all our pastors and churches, we should expect the "wilderness and the solitary place" soon to "rejoice and blossom as the rose." P.

It is probable that before this number of the Commission is out, brother Yates and family and sister Crawford will have reached this country. It will be seen by the letter of brother Crawford that they left Shanghai on the 17th of November, and we may expect them from the middle to the last of the present month. We ask prayer on their behalf that their sojourn here may be pleasant and profitable, and that they may be able, in due time, to return to their fields of labor. P.

A SUGGESTION.

If the subscribers to the Commission will stitch all their numbers together, and, at the end of the year bind them, they will find themselves in possession of a volume, rich in thought and valuable suggestion, which will become more prized with the lapse of years.—In the last number of the present volume, we shall insert an Index of vols. I. and II. We will gratuitously supply, upon application, missing numbers to those desiring to bind their copies, as far as we have them. P.

WHO WILL DO LIKEWISE?

An esteemed minister of North Carolina, sends us nearly Forty Dollars, twenty-five of which is for missions—and the balance for subscribers to Com-

mission and Journal obtained by him. This is the result of an endeavor made by him while away from his own church, visiting a sister church. This brother is not satisfied with the excitement of a missionary spirit among his own people, resulting in liberal contributions, but every where he goes, the claims of the mission cause are urged. Respecting this plan, he writes:

"I find it a very easy matter, and a pleasant task to obtain these subscribers, and make these collections. I think your list could very soon be greatly increased, and your treasury replenished, by a little personal effort on the part of brethren generally, *though it be done unofficially.*"

This we have often said and urged. *These unofficial services* are valuable, and to us truly grateful. Are they not acceptable to the Great Master? And why may not all our ministers become pleaders for us in this way? We need such agents. Were they multiplied, funds would be abundant, and who can estimate the vastness of that moral influence which would flow out from their labours? T.

THE TRUE MISSIONARY SPIRIT.

In a letter recently written to Brother J. H. Campbell of Georgia, by one of our missionaries of Yoruba, the following sentences are found:

"Strange are the changes of time! What do I here? A few short years ago, and the hills around Eatonton resounded with my school day mirth.—Now I find myself on the plains of interior Africa, like a bubble on the bosom of the ocean. I feel that I am the same being, and though it may seem strange to you, buoyant and full of life. Severe as was my struggle, a bitter strife for several years, I ask now no change. Africa—yes Africa, dark and bloody with the horrid scenes of centuries, is dear to me. No trial would be to me so great, as the sad necessity of leaving this land no more to return. *My God, I beseech thee, if it be thy will, let this be the home of my pilgrimage.* I care not what be my suffering, toil, or discouragement, may I never be com-

pelled to leave this land. However long the day may be postponed, the victory will assuredly be ours."

This strong outburst of a heart full of devotion to the mission cause, is characteristic, more or less, of all our laborers in the foreign field. God multiplies the number of such. T.

FIVE HUNDRED DOLLARS FOR MISSIONS.

Our brother Walker, of the Christian Index, generously proposes to pay Five Hundred Dollars into the Missionary Treasury, provided that before the meeting of the Georgia Convention in May, the brethren of that State will bestir themselves and send five hundred new subscribers to that paper. We wish for brother Walker a success far beyond the limit prescribed by him. T.

DR. LIVINGSTONE.

We find in an exchange the following statements regarding the distinguished explorer of Africa, Dr. Livingstone. They are interesting and important for the practical lesson which they convey—that no one who has it in his heart to serve God and his generation, need despair on account of a lowly origin, or untoward circumstances—a lesson which has been often repeated in the lives of the good and great. Young man, you are now, it may be, poor and obscure. Do you feel burning within you the fire of high purpose—the aspiration for noble deeds? Cherish it, and work on in patience and hope. The future is all before you. The field of honorable toil is as broad as the wide earth and the wants of man. Work on—work earnestly, heartily, whether, like Carey, you are a "cobbler," or like Livingstone a "factory boy," only *work* with earnestness, integrity and perseverance, and future generations "will call you blessed." P.

Dr. Livingstone, was originally a piecer, and then a spinner in a factory

at Hamilton, a few miles from Glasgow. He continued to save time and money to enable him to attend the classes at the University at Glasgow, where he made considerable progress. He then offered himself as a candidate to labor as a missionary in South Africa, was accepted, and sent out there. In Africa, he married a daughter of the illustrious missionary Moffat, a noble-hearted woman, worthy of such a father and such a husband, of whom Lord Shaftesbury finely said, that "born a Moffat, she only ceased to be so, that she might become a Livingstone." Leaving his wife to occupy the station in his absence, he set out on an exploring journey, the result of which was the discovery of vast inland lakes of fresh water, and a country of singular fertility, lying along shores, peopled by tribes who had made no inconsiderable advances in civilization. Returning to his station, he sent his wife and family home to England, and again started for the interior. During this tour he crossed and recrossed the African Continent in latitude 10 degrees to 18 degrees, and has now, after toils, sufferings, and dangers, almost unequalled, save by your own Fremont, reached England for a few months of needful repose, when he will again address himself to his self-imposed task. The information he brings is of the highest possible interest and importance. Science, commerce, and religion, are alike interested in the intelligence. Whilst men of the highest eminence, in almost every department of scientific research, are eagerly learning from him what he has to tell them, he never suffers his hearers to forget, that he is, above all things, a missionary, and that his geographical explorations and scientific discoveries are all incidental and subordinate to his great design of opening Africa to the gospel.

"My son, give me thine heart."

Prov. xxiii: 26.

Here is my heart:—My God I give it Thee;

I heard Thee call and say,
"Not to the world, my child, but unto me,"—

I heard and will obey,
Here is love's offering to my King,
Which a glad sacrifice I bring—

Here is my heart.

Other Missions.

AMERICAN BAP. MISS. UNION.

BURMAH.—Our advices from Maulmain are to Oct. 19, announcing the embarkation of Mrs. Whitaker for Tavoy the previous evening, by steamer, in company with Mrs. Hibbard. Mrs. W's health, which for a long time was improving, had become more impaired, and solicitude was felt in regard both to herself and her child.—*Macedonian*.

ASSAM.—Mr. Danforth writes Oct. 15, "After six months of incessant anxiety, we, through the blessing of God, feel that we are comparatively safe now, here in Assam. The Whittings have returned again to their station, and we in Gowahati have ceased to meet daily for drill; though our company still retains its organization and its arms. For more than six weeks I have done military duty daily, and that, too, directly in front of a large company of sepoys, many of whom were known to be mutinous. At many times, the least occasion would have caused an outbreak. Upper Assam has been in a still worse condition. But God has wonderfully protected us; and no blood has been spilled."

We are greatly pained to learn from the same letter, that the health of Mrs. Danforth has become so impaired, by repeated fevers and small pox, as to compel her early return to this country. She is expected to leave Gowahati this month (Feb.,) and unless an alternative be found, will be accompanied of necessity by her husband.

Mr. and Mrs. Bronson and daughter left Gowahati for Calcutta, by steamer, the second week in October.—*Id.*

BOOKS IN THE BGHAI DIALECT.—In a communication from Toungoo,—Sept. 9, 1857,—Dr. Mason writes—"From January to May I was among the Bghais, studying their dialect till I was able to pray in it in public, and to translate and write in it. At first I had to write out everything intended for the press, in my own hand; but I took a Bghai young man, and so drilled him that he can now take a Sgau book and transfer it to Bghai; and after I have given the

translation one revision, he copies it for the press, and we have a work in Bghai as accurate as the Sgau original."—*Id.*

MISSIONARY FOR BURMANS AND SHANS. In the same letter as above Dr. Mason speaks thus of an opening for enlargement—"I recommend the appointment of another missionary here, with the least practicable delay, for Burmans and Shans. After studying the Burmese language, he should take up the Shan dialect, many Shans residing here, many caravans of that people passing through the city annually from the northern borders of the Burman empire, and Toungoo being altogether the most eligible station, occupied by the Board, for the commencement of a mission to the Shans, a people more numerous than the Burmese and less grounded in Buddhism."—*Id.*

GERMANY.

THE CHURCH IN MÜLHAUSEN—NEW FIELD IN ALSACE.—Mr. Lorders writes from Mülhausen, June 26, 1857—"The brethren in Mülhausen dwell together in love, and serve one another with the gifts which the Lord has lent them. Three have been added to our number, and the meetings are well attended. The city has a population of 42,000, for whose welfare one brother ought to be all the time active. The church members are scattered over a circuit of forty-four hours. At six out-stations there are regular meetings which are often well attended. I have preached also in seven other places.

"Since I have been here, nine have been added to the church by baptism, and one by experience, formerly a member in Strasburg. One of the baptized was a Catholic living in Colmar in Alsace, the residence also of a sister who was baptized ten years ago by brother Oncken."—*Id.*

THE CAUSE IN BADEN—ORNAMENTS CONSECRATED TO GOD.—From the same letter we translate the following notices of the progress of the cause in Baden.

"One of the loveliest stations is on German soil in the grand duchy of Baden; four were baptized there in April. One of the number, after her examination and reception, gave me her jewels, saying, 'I consecrate these

to God, as an expression of love and gratitude.' She has sought the 'better ornament of a meek and quiet spirit.'" *Ib.*

THE CHURCHES AT MEMEL AND ROSITTEN.—Mr. Gulzau, of Hamburg, in giving an account of a tour of four weeks among the German churches, writes, Oct. 26—"The church at Memel is, beyond a doubt, one of the most living, and active bodies of believers. Their societies for the promotion of the mission are of the most vigorous kind, and those who are concerned in them are animated by the confidence that they are earning by their labor the diffusion of the bread of life.

"Another laborer is greatly needed in Rositten, where the blind preacher Matthias has recently died, as also at Königsberg. At the former place five were baptized Oct. 25, in the presence of many witnesses. The Spirit of the Lord is evidently at work there."—*Ib.*

MISSIONS OF THE AMER. BOARD.

Recent Intelligence.

CANTON.—The following extracts from a letter from Mr. Williams to the Treasurer of the Board, dated Macao, August 7, will be read with interest.

"The distracted state of the country prevents produce from finding its way to market; the dearth of last winter has caused almost a famine in parts of this province and Funkien, where rice has risen as high as six to eight cents a pound; and the stoppage of trade at Canton throws thousands out of employment. All these things have increased the price of living in Macao, Hongkong and Amoy, so that a rupee now hardly gets what a shilling did twenty months ago. Doubtless thousands of people around us have died by slow starvation, and the blockade just put upon the port of Canton by the English, will aggravate their misery.

"We have experienced no interruption in our chapel services, and the rooms are daily crowded with hearers, some of whom, I hope, may receive the sincere milk of the word, and find peace in believing. The troubles in India are likely to hinder the settlement of difficulties at Canton, and the pressure there is increasing.

"The report from the Nanking insurgents is that the assistant king, Shih,

who destroyed the other two kings at Nanking last year, has gone off with a large body to Nganking fu, the capital of Nganhwui, leaving Hung Siutsien there, with neither money, nor men, nor captains, to make head against the imperialists. The country in that part of China must be well nigh a wilderness from the combined effects of war, rapine and insecurity, and the insurgents find themselves starved out. However, we receive these tidings as doubtful."

Mr. Macy wrote from Macao, August 8, that Mr. Bonny had maintained the preaching service at his chapel, averaging about four days in the week. The audience were large for the room, and attentive. "The preacher he employs gives good satisfaction; and although imperfectly educated, he has a tact in speaking which secures the attention of the hearers. There are a few who come with some regularity, and who probably understand something of the truth; but we have none whom we can call inquirers."

MADRAS.—Mr. and Mrs. Winslow sailed from London, for Madras, October 10, "with pleasing prospects." There were one hundred and forty recruits for the Madras army on board the vessel, for whose spiritual good Mr. Winslow hoped to have favorable opportunities to labor.

MADURA.—Mr. Rendall wrote, September 7, that since his last previous communication, eight persons had been received to the church at Madura, on profession of their faith in Christ. "Of these, seven reside at Annupanady, and united at a communion season held in that village in August."

BOMBAY.—Mr. Hazen wrote, August 31, that the printing of the new edition of the Mahratta Bible was completed. It would now go into circulation, but all colporter labors were discontinued for the present.

SOUTHERN ARMENIANS.—A serious fire at Antioch has destroyed the room occupied as a book shop by the missionaries, with all the books.

Mr. Morgan has been spending a few weeks at Bitias, and he says:

"While there, assisted by Dr. Pratt from Aintab, we organized and administered the Lord's supper to a little church of six male members. We were

very much pleased with the evidence of piety given by these persons. Several others were examined, in regard to three of whom we indulge hope that they may have experienced a change of heart. The Sabbath, August 30th, when the church was publicly recognized and they received the communion, was a great day at Bitias. Our chapel was full in every part."

WEST AFRICA.—Mr. and Mrs. Best and Mr. Herrick arrived at Baraka, August 20, after "a pleasant as well as short" passage. Mr. Herrick wrote the next day: "The circumstances of the mission are such as greatly to encourage us. Verily, the Lord has been here, and the prayers of his people have been, in some measure at least, already answered. Tokens of good have appeared at all the stations, and it is hoped that some, at each, have passed from death unto life. In view of the present state of things here, we thank God and take courage." They were pained to find Mrs. Walker severely sick with malignant fever. On the 22d of August Mr. Herrick added a single line to his letter, to say, "Mrs. Walker is better."

SANDWICH ISLANDS.—Mr. Smith writing from Honolulu, August 29, again alludes to the religious interest which had existed at that place.

There has been much sickness in the islands. A letter from Mr. Clark, announces the death of Mrs. Rogers on the 2d of August, and Mrs. Clark on the 14th of the same month. Both died leaving pleasing evidence that death would be to them the entrance upon a higher and better life.—*Miss. Herald.*

EASTERN ASIA.

CANTON.—Mr. Macy wrote Oct'r 13. The work in the several chapels at Macao continued as usual. "On the night of the 30th of September we were visited by a severe gale, which, although not a violent typhoon, sufficed to destroy Chinese boats to the number of several hundred, and property to the amount of from \$300,000 to \$500,000—much of it goods intended for shipment to England and America." Many lives were also lost.

AMOI.—A letter from this mission, dated September 15, gives a very favorable account of the native elders and deacons. "Both in the spiritual oversight of the church, and in care for the

needy and distressed, these office-bearers have, by divine grace, secured to themselves, in a very great degree, the confidence and regard of their brethren and sisters; while the duties of these distinctive offices have been discharged with such care, wisdom, faithfulness and efficiency, as no other system of means within our power could have reached." Two of the elders who had "purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus," have been recently removed by death. Others have been chosen to fill their places.

In the state of the churches, at Amoy and Chioh-be, it is said, there is much to comfort and encourage. "Since the beginning of this year, it has been our privilege to welcome twenty-one persons to church fellowship. Of these, four have been received at Chioh-be, and one of those baptized at Amoy is from that place." "If a month passes with no addition to the number of God's professed people, it is an exception to the general rule." In all, nearly two hundred persons have been gathered into the two churches connected with this mission, at Amoy and Chioh-be.

FUH-CHAU.—Here, as well as at Macao, a serious storm has been experienced, by which the mission buildings have suffered. Mr. Hartwell writes:—"We had a very severe storm September 4, which did our mission buildings much damage. The church was partly unroofed, and the tiles were blown from the rest of the roof. It was the severest 'typhoon' I have known in China." "It will cost about \$400, I think, to repair damages to our mission buildings, and our loss is small compared with that of some of the merchants."

SHANGHAI.—Mr. Bridgman wrote, September 15, that there was "not much to note beyond the ordinary routine of every day work" in the present circumstances of the mission; but as the 5th of September completed half a century from the arrival of Dr. Morrison in China, and the commencement of Protestant missions there, he briefly reviewed these fifty years of missionary effort. "The whole number of laborers sent by Protestant churches now amounts to about four hundred. Of these nearly one-half have been ordained ministers of the gospel; a few have come out as medical missionaries or secular agents; the others have been eith-

er the missionaries, or unmarried ladies." "These have been sent out from more than twenty different Boards or Associations, embracing Protestant Christians of almost every denomination. The number of laborers now in China, male and female, is not far from 150, about half of whom are ordained missionaries. The greatest success in the way of hopeful conversions has been experienced at Amoy; but in some other missions there have been more additions to the churches, during the last eighteen months, than in all the previous years of their history."—*Jour. of Miss.*

EPISCOPAL MISSIONS.

EXTRACT FROM A RECENT LETTER OF REV. C. C. HOFFMAN, CAVALLA, WEST AFRICA.—"We had a most blessed and soul-stirring Missionary meeting here last night. Reports were received from our Catechists and Teachers—Missionaries and Evangelists. Some spoke in Grebo, some in English. It was near midnight when we broke up, and our spirit had carried us, as Paul of old, nigh to the break of day. *We go onward* by the grace of our Lord, and His kingdom advances—'the little one becomes a thousand,' 'the stone of a great mountain.' If you don't send us men, *hold us up by your prayers*, for, as was earnestly and beautifully said last night, in Grebo, by our young Missionary from the Falls of Cavalla, 'I feel myself to be nothing. I am weak, but God's grace can make me strong. I am ignorant, but the Lord giveth wisdom. I have no power to fight the Lord's battle, but His arm is mighty.'

"Ah! the youth spoke the truth, and we rejoice in his and our weakness, because our weakness is our strength—God shall work and who shall let it?"

[*Spirit of Miss.*]

NEW DIOCESES.—Three new dioceses are to be created in New Zealand, viz: Wellington, Nelson, and Tauranga; the latter to be exclusively a Maoria diocese, of which Archdeacon Williams will probably be the first bishop.

A new bishop for Sierra Leone, the Rev. John Bowen, was consecrated on the 21st of September, at the chapel of Lambeth Palace.

The recent events in India will lead to immediate steps to enlarge the Episcopacy in that Empire: a matter

which the venerable Metropolitan of India, Bishop Daniel Wilson, has been urging for years. The first additions will probably be the subdivision of the Sees of Calcutta and Maddras, with additional Bishops in the Punjaub, the north-western provinces, and Finnevelly. A meeting was held in London on the 20th of November, at which the Archbishop of Canterbury presided, when the subject was urged, in connection with the general interests of Missions in India. The Bishop of London and the Bishop of Oxford were speakers. The address of the latter is the third of that Prelate that we have read in relation to this matter. All are marked by the eloquence for which he is so celebrated.

A Christian Church is about to be established at Cairo, under the auspices of the English Propagation Society.

The Rajah of Sarawak, Sir James Brooke, is on his way to England again; it is expected that while there, he will procure means and men to strengthen the Mission under Bishop McDougal, rendered so necessary by the outbreak and injuries of the Dyaks in February last.—*Spirit of Miss.*

MISCELLANY.

WOULDN'T CONTEND.—A cross-grained, surly man, too crooked by nature to keep still, went over to his neighbor, Mr. F., a remarkably cool, calm, non-resistant, and addressed him thus:

'That piece of fence over there is mine, and you shant have it.'

'Why,' replied Mr. F., 'you must be mistaken, I think.'

'No, it's mine, and I shall keep it.'

'Well,' said Mr. F., 'suppose we leave it to any lawyer you shall choose.'

'I won't leave it to any lawyer,' said the other.

'Well,' continued Mr. F., 'shall we leave it to any four men in the village that you shall select?'

'No, I shall have the fence.'

Not at all discomposed, Mr. F. said, 'Well neighbor, I shall leave it to yourself to say to whom it does belong, whether to you or to me.'

Struck dumb by the appeal, the wrathful man turned away saying:

'I won't have anything to do with a man that won't contend for his own rights.'

LABORING FOR OTHERS.—Paul understood the great work of life as applied to himself; but he did not stop with himself. For while he seemed to labor with a powerful vehemence to save his own soul, he felt that "if one died for all, then were all dead, and that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." This same Apostle made himself a living sacrifice for the salvation of the world.

FOUR YEARS IN HEAVEN.—In the deepening twilight of a Summer evening, a pastor called at the residence of one of his parishioners, and found seated in the door-way a small boy, with both hands extended upward holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir, was the prompt reply.

"Flying your kite?" exclaimed the pastor; "I can see no kite; you can see none."

"I know it, sir," responded the lad; "I cannot see it, but I know it is there, for I feel it pull."

More than four years ago the angels came and bore far above us, out of our sight, one that was very dear to us.—They left her body in our charge, and we robed it in white, and laid it in a casket, and, with many tears, on a wintry day, we put it on a shelf in a cold, dark place, where it slowly faded, and lost that expressiveness which we can never forget. But the superior part, the immortal, had been removed to a home of fadeless beauty, and was in the custody of Jesus. The attachment of our hearts was not severed. The connecting ties were lengthened, not broken. We loved her while here; we love her still. She loved us while in the flesh; we are sure that she loves us none the less in her new condition.—Rising higher and still higher in the heaven of heavens, we feel her pull. It is not imagination; it is consciousness. As one element of the better world for which we sigh—one of "the powers of the world to come" we are drawn by her towards that blissful centre of Christian hope, Christian aspiration. She is with Christ, and attracted by gentle influences, we are tending—God forbid that we should deceive ourselves!—we are moving towards her peaceful home, with the prospect of the

same glorious companionship.—*Watchman & Reflector.*

THE AFRICAN QUESTION.—The Christian sentiment of the Southern people toward their colored dependents, we are happy to believe, has not been, and will not easily be crushed out by the political Inquisitors who have lately set themselves up as both guardians and regulators of the institutions of the slaveholding States. The *Due West Telescope*, Abbeville, S. C., in flat contradiction to the young Doctors of Charleston and Richmond, asserts that "our servants are not only our property; they are members of our households, they are the companions of our children. . . . and we ought to stand by them, defend them, make them happy and useful, and fit them as best we can for happiness and glory hereafter."

THE DUTIES OF A MOTHER.—She should be firm, gentle, kind, always ready to attend to her child.

She should never laugh at him—at what he does that is cunning—never allow him to think of his look, except to be neat and clean in all his habits.

She should teach him to obey a look—to respect those older than himself; she should never make a command without seeing it is performed in the right manner.

Never speak of a child's faults or foibles or repeat his remarks before him. It is a sure way to spoil a child.

Never reprove a child when excited, nor let your tone of voice be raised when correcting. Strive to inspire love not dread; respect, not fear. Remember you are training and educating a soul for eternity.

Teach your children to wait upon themselves, to put away a thing when done with it. But do not forget that you were once a child. The griefs of little ones are too often neglected; they are great for them. Bear patiently with them, and never in any way rouse their anger if it can be avoided. Teach a child to be useful whenever opportunity may offer.

MINISTERS FEW BECAUSE PIETY IS LOW. It is an observation of Isaac Taylor, "that a religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers."

From the American Messenger.

THE THREE CALLS.

O, slumberer, rouse thee; despise not the truth;
Give, give thy Creator the day of thy youth.
Why standest thou idle? the day breaketh; see!
The Lord of the vineyard is waiting for thee.

Sweet Spirit, by thy power,
Grant me yet another hour;
Earthly pleasure I would prove,
Earthly joy and earthly love:
Scarcely yet has dawned the day;
Sweet Spirit, wait, I pray.

O, loiterer, speed thee, the morn wares apace;
Then squander no longer thy remnant of grace,
But haste while there's time; with thy Master agree;
The Lord of the vineyard stands waiting for thee.

Gentle Spirit, prithee stay,
Brightly beams the early day;
Let me linger in these bowers,
God shall have my noontide hours:
Chide me not for my delay;
Gentle Spirit, wait I pray.

Oh, sinner, arouse thee, thy morning has passed;
Already the stars are lengthening fast;
Escape for thy life; from the dark mountains flee;
The Lord of the vineyard yet waiteth for thee.

Spirit cease thy mournful lay;
Leave me to myself, I pray;
Earth hath flung her spell around me;
Pleasure's silken chain hath bound me;
When the sun his path has trod,
Spirit, *then* I'll turn to God.

Hark! borne on the winds is the bell's solemn toll;
'Tis mournfully pealing the knell of a soul—
Of a soul that despised the deep teachings of truth,
And gave to the world the best hours of its youth;
The Spirit's sweet pleadings and strivings are o'er;
The Lord of the vineyard stands waiting no more.

MY MOTHER'S GRAVE.

I love to stay where my mother sleeps,
And gaze on each star as it twinkling peeps,
Through the bending willow which lonely weeps.
O'er my mother's grave.

I love to kneel on the green turf there,
Afair from the scenes of my daily care,
And breathe to my Saviour my evening prayer,
O'er my mother's grave.

I well remember how oft she led,
And knelt me by her, as with God she plead,
That I might be His when the turf was spread
O'er my mother's grave.

I love to think how 'neath the ground
She slumbers in death as a captive bound,
But she'll slumber no more, when the trump shall sound
O'er my mother's grave.

[Exchange.]

BOOK NOTICES.

OLSHAUSEN'S COMMENTARIES. Volume V. Sheldon, Blakeman & Comp. New York.

We are in receipt of the fifth volume of this valuable work. In a "prefatory note" it is stated that "the commentary of Olshausen was carried through the Gospels, Acts and the Epistles to the Romans, Corinthians, Gallatians, Colosians, Ephesians and Thessalonians, when it was arrested by his death. The remaining books of the N. T. were committed to "his successor and former pupil, Dr. Ebard, who associated with himself Dr. Weisinger, also a former pupil of Olshausen." "Ebard has completed the Exposition of Hebrews and Revelation, Weisinger of Philippians, the Pastoral Epistles, James and 1 Peter, and is engaged on the other Catholic Epistles. The volume before us ends with the Epistle to Titus. Another volume will complete the series of this valuable work. It can be had of Wortham & Cottrell of this city, through whom we received from the publishers our copy. P.

Adventures and Missionary Labors in Several Countries in the Interior of Africa from 1854 to 1856. By T. J. BOWEN, (seventh thousand,) Charleston: Southern Baptist Publication Society. 1857.

This is one of the most interesting and valuable works of the kind which we have ever read. It ought before this to have reached a circulation of three or four times seven thousand. When will our brethren take sufficient interest in our missions to be willing to inform themselves regarding our fields of labor? Send \$1 to the agents, Smith & Whilden, Charleston; to Wortham & Cottrell of this city, or to any of our depositories and get a copy, and when you have read it, you will never regret the expenditure. P.

SOCIAL VISITS; *Or a few Chestnuts for the Children, and a Dinner for the Old Folks.* By UNCLE CHARLES. Same house. Price 40c.

The genial humor and sterling good sense of "Uncle Charles" make him a welcome guest, wherever and under whatever guise he visits. If you have never seen him, invite him to your fireside, and our word for it, you will have an agreeable companion. P.

Duties of a Pastor to his Church. By T. G. JONES, Norfolk, Va., and *Duties of Churches to their Pastors.* By FRANKLIN WILSON, Baltimore, Md.—each 25c. Southern Baptist Publication Society, Charleston, S. C.

These essays deserve a very extensive circulation. P.

Popular Charges against the Baptists Refuted—price 2c., and *The Compatibility of Business and Devotion as Exemplified in the Life of Jas. C. Crane, Deacon of the First Baptist Church, Richmond, Va.*—price 5c. Two Valuable Tracts. By J. B. JETER, D.D. Southern Baptist Publication Society, Charleston, S. C.

We think these tracts, and other publications of the Society should be in the hands of all our colporters. P.

THEODOSIA EARNEST, *or the Heroine of the Faith*, Vol. I. Illustrated Edition. South-Western Publishing House. Graves, Marks & Co., Nashville, Tenn. Sheldon, Blakeman & Co., New York.

We, upon the appearance of the first edition of this work, expressed our opinion of its merits. We regard it as emphatically a good book. In the present edition the publishers have sought to increase its interest by numerous wood cuts, illustrative of the work.—These, will doubtless, add to its attractiveness and increase the sale. We shall be glad, for we wish Miss Theodosia a place by every domestic hearth. The addition of the "Dream" in which the author reviewed the strictures of Rev. N. L. Rice, adds greatly to the value of the volume. P.

AN OLD LAND-MARK RE-SET. By Elder J. M. Pendleton, and THE QUESTION OF THE AGE. By Rev. Jos. S. Baker. South-Western Pub. House. Graves, Marks & Co., Nashville.

The latter of these we have not read, but Dr. Baker wields a vigorous pen, and we expect has made about as good a showing for "Old Land-Markism" as it could desire. The former is in the usual close logical style of Prof. Pendleton. Read them if you wish to. We are not a convert to the conclusion they seek to establish, but we are not therefore opposed to their being read. P.

THE HISTORY OF OPEN COMMUNION. By G. H. Orchard, Nottingham, England. Same Publishers.

We are a "close communionist," but

we cannot commend this tract, without great abatement. In the preface, the editor, J. R. G., charges "that in the last century American Baptists have, through the influence of great names and leading influential ministers been insensibly drawn into the outer circles of open communion." He regards *pulpit communion* as one of the lines of this circle—asserts it to be a new practice, and as unscriptural and inconsistent as open communion. And in attempting a parallel between the first advocates of open communion, and those who adopt this, (and some other views which we think objectionable,) he misrepresents, unintentionally we are willing to admit, the brethren who oppose "Old Land-Markism." He also charges "our Doctors of Divinity, popular metropolitan preachers, the Presidents and Professors of our colleges and members and brethren high in position and popular favor," with "some exceptions," with having brought the denomination to "the very verge of the plunge" into open communion. This is bad enough, but it is far worse to add, "This is not written to prejudice these classes of brethren in the eyes of the denomination." This is as if a man should knock you down, and then say, I did not mean to hurt you. If brethren believe "Old Land-Markism," let them advocate and practice it. But they should not sow, broadcast, the seeds of distrust, and by *general* charges of this kind, endeavour to weaken the influence of others. If there are those who are laboring, whether willingly or not, to bring about open communion, *name them*, point out their errors and refute them, but let us be done with wholesale charges against *classes*, and insinuated imputations of heresy.

Orchard's work is, to some extent, liable to the same objection. Besides, it is badly put together, and either the author, the printer, or both, have made sad havoc of "the King's English."—We turn, with pleasure, to another tract by the same house.

Reasons for Becoming a Baptist. By WM. L. SLACK, formerly a Presbyterian.

This is a clear and forcible argument, in a condensed form. In an appendix, Rev. J. R. Graves gives a short but comprehensive discussion of the communion question. We recommend this tract to our colporters. P.

MAY CHRISTIANS DANCE, ATTEND THEATERS, &c. By WM. C. BUCK, Pastor of the Bapt. Church in Greensboro, Ala.

This is another issue of the same publishers—a tract of 36 pages, but a strong and timely argument. We wish it were in the hands of all the pastors and colporters of the land. P.

The Southern Baptist Review. From the same Publishers.

This is a valuable Quarterly. We give the table of contents of Number IV., 1857. I—Historical Inquiry into the Waldensian Origin of the Dutch Baptists. II—Miller's Bearing of Geology in Natural and Revealed Religion, D. Lord, N. Y. III—Baptism of Jesus, N. M. Crawford. IV—A Good Minister of Christ, J. M. Pendleton. V—The Mission of Christ and of his Disciples, Prof. A. Drury, Ky. VI—Baptism of Pedo-Baptists and Campbellites, A. C. Dayton. VII—Book Notices. A valuable number. Take the work. You will not regret it. P.

The Christian Review. Edited by FRANKLIN WILSON and GEO. B. TAYLOR. Baltimore, Md.

The January number of this excellent Quarterly is before us. We cannot allow space to characterize its contents, except so far as to say they are worthy of its established reputation. Article I.—Christian Women of the First Three Centuries. By Alvey Hovey, D.D., Newton Centre, Mass. Art. II.—Practical View of the Sabbath. By W. W. Everts, D.D., Louisville, Ky. Art. III.—The Devil and his Angels. By Rev. Wm. Harlin, S. Acton, Me. Art. IV.—Religious Persecution in Va. By Prof. Geo. F. Dabney, Richmond, Va. Art. V.—The Book of Job. By Joseph Muenschner, D.D., Mt. Vernon, Ohio. Art. VI.—Unitarianism and its Tendencies. By Edw. B. Smith, Greenwood, Va. Art. VII.—Yaheveh Christ. By R. R. Coon, Alton, Ill. VIII.—Notices of New Publications. IX.—Literary Intelligence. X.—Ecclesiastical Record. Do you take this Review? If not you miss a rich storehouse of thought and reflection. P.

Southern Literary Messenger, for February, in its accustomed neat dress, and entertaining matter, is before us. We think the letter of "Mozis Ad-dums" is beneath the dignity of such a periodical, albeit, we are not averse to grotesque humor. P.