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THE CLAIMS OF FOREIGN MISSIONS UPON EDUCATED YOUNG MEN.

No. 2.

The desire of the Christian should be, not only to do good, but to do all the good he can. Such a desire only is fully in sympathy with the spirit of true religion and the philanthropy of the gospel. The gospel of Christ, properly felt in its sanctifying power, concentrates the affections to *one* desire, and to *one* effort. David desired to dwell in the house of the Lord "*all the days of his life.*" Paul counted "*all but loss*" for Christ, and with a holy disdain spurned the idea of glorying save in his cross. He expresses the earnest and deep-rooted devotion of his heart in the glowing words, "whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." "For me to live is Christ, and to die is gain." Only such a spirit of zeal and love, such a full and unreserved outpouring of the soul, can properly illustrate the love of Christ, and the obligations of a redeemed sinner. "The love of Christ," says the Apostle, "constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all that they who live, should live not unto themselves, but unto him who died for them and rose again."

Such is the exclusive nature of true religion. Indeed that desire to do good

may well be mistrusted, which contents itself with a partial or defective service, when a greater is attainable. "If any man," says our Lord, "will come after me, let him deny himself, take up his cross and follow me." It is, of course, not denied that educated men may do good at home. There is great need among us of such men. Error was never, perhaps, of a more Protean character. Ministers combining intelligence with faith and holiness were never more needed at home. For such laborers the prayers of the church should ascend day and night to the great Lord of the harvest. Still the important question remains for such persons to consider—*Can I do as much to promote the cause of Christ in the world, and fulfill the great design of the gospel commission, by remaining at home, as by going among the heathen?* By this standard let the claims of Foreign Missions upon them be decided.

He, whose soul is properly penetrated with the love of Christ, will be disposed to devote himself to such a service, as will furnish the most decisive evidence of his gratitude and loyalty to him who has redeemed him by the price of his own blood. He will desire, by whatever service his Lord may appoint him, or for which his talents may qualify him, to testify his sense of the mercy which has saved him from his sins and made him an heir of eternal life. Life will be valuable only as it may be rendered tributary to the service and glory

of his great benefactor. Whatever danger may appall, this will embolden him, whatever sacrifice he may make, this will remunerate him; whatever trials he may endure, this will sustain him; whatever afflictions he may suffer, this will cheer him—*It is done for him who laid down his life a ransom for me.* The love of Christ constraining him, he will press through every accumulating difficulty and danger that he may win fresh trophies for his Lord, and seal his fidelity and love to him with the willing immolation of his own life.

Such, in every age, has been the self-sacrificing zeal of holy men and women, whose hearts have been inflamed with the love of Christ. What could have restrained for a moment the holy ardor of Paul, of Whitfield, of Vanderkemp, of Brainard, of Martyn, of Edwards, Fuller, or Pearce? How cold and unworthy would have seemed the argument to them,—You may serve Christ with less toil and sacrifice.—Blessed men! the fragrance of their names still refreshes our spirits amid the deserts of earth, and the light of their glorious example directs our course and animates our steps in the way to heaven.

Why should *we* love Christ less than they? or do less for him? The claims of his love are not abated by time, nor is the work to which he has appointed his redeemed on earth yet finished.—The kingdom of Satan is not yet destroyed. The gospel has not yet been preached in all the earth. The heathen have not yet become the inheritance of Christ, nor are the uttermost parts of the earth subjected to his possession.

The work is in glorious progress, but its consummation is yet future. The great Captain is mustering his recruits for the last decisive battle. Unfurling his white banner, displaying from its folds the thrilling inscription, "Unto him that overcometh will I grant to sit with me on my throne, even as I over-

came, and am sit down with my Father in his throne," he cries, "*Who is on the Lord's side?*" Are there not educated young men among us ready at this animating call to take the field?—and battle under their great Leader for the subjugation of this revolted world to the government of God?—men who have learned to say, with the blessed Apostle, "I count not my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God?" Are there none among the thousands of educated young men, in this heaven-blessed land, animated with a holy desire to pour out their souls and lay their bodies a joyful libation upon the altar of Him who has done so much for them? Who wish, in a word, to make the *most* of life,—to do *all* the good they can, and to bring, not a sheaf only, but *harvests* of praise and glory to Christ? Such we hope there are. Let, then, such consider the claims of gratitude and love to Christ, and of benevolence to men, as their united voice is heard in the cry of hundreds of millions coming up from the depths of heathen degradation and wretchedness. Can they do more for Christ than by devoting their lives to the rescue of these perishing millions? Can they bring more glory to his name than by preparing these unhappy wanderers from God and from heaven to sound through eternity the praises of redeeming love?

If the validity of those claims is to be acknowledged, in obedience to which our lives will be productive of the greatest good, and will tell most happily on the destinies of eternity, let our educated young men consider in the light of this principle the claims upon them of Foreign Missions. Let them think of millions upon millions ignorant of the God who made them, and of the sacrifice which alone can redeem them from hell. Let them

think of their degradation and misery for time, and of their prospects for eternity. Let them think that these perishing millions are their own brethren. Let them think what Christ has done for their own souls; then let them say whether or not, to such an appeal, it is their duty to respond, *Lord I will go.*

To the foregoing considerations, I will add that—*It is the duty of the servant of Christ to pursue such a course of conduct, as is best calculated to promote his own piety, and to prepare him for the heavenly glory.* This was the course of the Apostle Paul. He was ever striving that he might finally attain, ever pressing towards the glorious prize on which he had fixed his heaven-purified vision. By prayer, by unwearied toil, by painful sacrifice, by faith and patience, at all times, and in all places, he was continually labouring to attain unto a "meetness for the inheritance of the saints in light." His life was a faithful and strenuous devotion of himself to a preparation for the presence of God, and the enjoyments of heaven. He counted all but loss that he might finally be found in Christ. The Apostle, in a word, strove so to live, that life, with all its events, might be tributary to his future and everlasting glory. In the prosecution of this great end afflictions the sorest and most poignant were all "light." Amid reproach, persecution, poverty and desertion, "none of these things moved him." Might he but be maturing for heaven every form of affliction which could lacerate the human heart, was welcomed as a messenger of grace, and hailed as an angel of mercy sent to prepare him for the presence of his Lord, and the joy laid up in heaven for his faithful servant.

And well was the Apostle repaid, in the enlargement and elevation of his spirituality, in the depth of his "fellowship with the Father and his Son, Jesus Christ," and in his constantly in-

creasing preparation for his Crown in Heaven, for all he suffered in the cause of his Lord. Never, perhaps, did Paul feel more of the spirit of communion with Christ his Lord, than at the very moment when submissively declaring to his Corinthian brethren the condition of extreme trial and destitution appointed of the Lord to him and his Apostolic brethren. "I think," he says, "that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle to the world, and to angels, and to men." "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and are the off-scouring of all things unto this day." "In all things," proceeds the Apostle, "approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, in tumults, in labors, in watchings, in fastings—by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand, and on the left by honor and dishonor; by evil report and good report; as deceivers, and yet true, as unknown, and yet well known, as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." It was while reciting this wonderful catalogue of Apostolic grievances and graces—in which, with the darkness of earth is blended the light of heaven, and in the cup of mortal affliction is poured the sweetness of a celestial joy—even from these depths of tribulation, that the noble soul of the Apostle burst into the melting ex-

clamation, "*O! ye Corinthians, our mouth is open unto you, our heart is enlarged.*" Not without reason did he cry at the end of his glorious career, "I am now ready to be offered." Had he not thus died, he would not thus have lived. Had he not been thus sorrowful, he would not thus have rejoiced. Had he not been thus poor, he would not thus have made many rich. Had he not been reduced to the possession of nothing, he would not have been exalted to the possession of all things.

Do we wish to attain to a similar spirituality, a like crucifixion to the world, conformity to Christ, and meekness for heaven? We, too, like Paul and Moses, like the holy men and women who have gone before us, must choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," having "respect unto the recompense of the reward." We must be willing to suffer with Christ on earth, that we may reign with him in heaven. Whatever then may be conducive to our piety, may serve to wean the heart from earth, to break its hold upon this deceitful world, to purify and elevate the affections to heaven, and to create within the soul a fervent aspiration for the presence of God and of his Son, Jesus Christ, should be coveted by the disciple of Christ, and candidate for heaven, as more precious than gold.

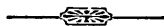
Can any be more authorized to hope for the attainment of these great blessings than the servant of Christ who, resigning his native land, his kindred and home, the loved privileges of the the sanctuary, and all the grateful amenities of Christian intercourse, consecrates himself to the sacred toils, and trials, and perils of a missionary life? All means, I know, are deceptive and worthless without the grace of Christ. But grace operates through means, and when severing himself from earth, and in a spirit of determined and unre-served consecration, the Christian ex-

claims with Paul, "God forbid that I should glory save in the cross of Christ," he will, too, conclude with him, "by whom the world is crucified unto me, and I unto the world." Then the waiting saint will feel that "to depart and be with Christ is far better." Then will his soul spread her wings for the climes of unsullied purity and eternal day. O! blessed state! Were it not worth the accumulated sufferings of Judson and Paul, of every apostle, and every martyr, to attain on earth to such a ripeness for heaven, to taste, amid the infirmities of this mortal state, such a prelibation of the heavenly glory; to be blessed, even before we enter the gates of the Eternal City, with such an antepast of the great feast above.

Let me then, dear young brother, whom God, in his providence, has prepared to bear to lands of Pagan darkness the embassy of reconciliation, invite you to consider the claims of a service, which, in calling you to a life of sacrifice for Christ on earth, will most effectually promote your spirituality and piety, and best prepare you for the presence of God, and the "pleasures" that are at his "right hand forevermore." Richly will you be repaid for all that you may suffer for Christ on earth, when in heaven you shall hear the benediction, "Well done good and faithful servant, enter thou into the joy of thy Lord."

May the spirit of grace enable you to employ in the service of God every talent he has committed to your trust, with such fidelity and zeal as shall entitle you to the tender and gracious commendation pronounced upon a pious woman by the kind and merciful Saviour—"SHE HATH DONE WHAT SHE COULD."

W. H. I.



I can do all things through Christ, who strengtheneth me.

DR. LIVINGSTONE'S TRAVELS.

The size and price of Dr. Livingstone's book, place it beyond the reach of many persons, and of those who purchase it, many will scarcely have time or inclination to read it through. We do not mean, by this, to indicate that it is not an unusually interesting work, but that much of it is devoted to the relation of incidents which only serve to increase its bulk without adding to its value. It is no light task to read more than seven hundred large, closely printed pages; and our readers may not, therefore, be indisposed to have some of the more important facts which Dr. Livingstone relates, presented to them in a smaller space. We would, however, recommend the book itself to those who are particularly interested in the country which it describes. It has had, already, a very large number of readers: the London publishers having issued twenty-five thousand copies.

Dr. Livingstone is a Scotchman, the son of a poor man. His education, which is by no means inconsiderable, is altogether the work of his own industry and perseverance. As soon as he had made a profession of religion his attention was turned to the subject of missions; and the hope of being useful in the kingdom of Christ, led him to devote himself to the missionary cause. He, at first, intended to go to China as a medical missionary, and studied medicine to qualify himself for such a mission; but, at the suggestion of friends, he attached himself to the London missionary society, and determined upon Southern Africa as the field of his labors. His reason for preferring the London society was, that "it sends neither Episcopacy, nor Presbyterianism, nor Independency, but the gospel of Christ to the heathen."* We confess

that we should feel much more respect for Dr. Livingstone's religious character, if he had not allowed such feelings to influence his decision. Nor is our opinion of him as a Protestant missionary, at all elevated when we find him speaking of the Jesuits in the most affectionate terms, and of the Catholics as "our Roman Catholic fellow-Christians." As much as we dislike bigotry, we prefer to see Christians have decided religious opinions. Especially should they, who propose to carry the gospel to the heathen, have clear conceptions of its great doctrines. Absence of partiality for a particular sect is oftener the result of indifference to the sacred teachings of God's word, than of enlarged Christian charity.

We propose to speak of Dr. Livingstone as a missionary; and shall refer to only such parts of his book as relate to the subject of missions. This course is suggested both by the character of this Journal, and the narrow limits to which we are necessarily confined.

While Dr. Livingstone is justly looked upon as one of the most daring and successful explorers of modern times, his missionary labors would never have caused him to be known beyond the limits of the society of which he is a member. We cannot learn from his book, either directly, or otherwise, that he has any of that lofty spirit of consecration to the cause of Christ which should always characterise the pioneers of the cross. This may be partially explained by the fact that he thought proper to exclude all reference to his "inner life" and "evangelistic labors" from the record of his "missionary explorations." But the singularity of such a course is almost enough to excite the suspicion that a prudent consideration for his character as a missionary caused him to adopt it. The fact that he abandoned his labors as a Christian teacher, and became an explorer, indicates that he was not sufficiently interested in the conversion of the natives.

* This same unsectarian society, recently refused to permit one of its Baptist missionaries to be ordained, because if ordained, he might wish to immerse his heathen converts.

He himself records, without appearing to feel it, what seems to us a severe rebuke for his unfaithfulness in his high vocation. He says—"They (the Portuguese Catholics) evidently looked upon me as an agent of the English government, engaged in some new enterprise for the suppression of the slave-trade. They could not divine what a missionary had to do with latitudes and longitudes which I was intent on observing. When we became a little more familiar, the questions put were rather amusing: "Is it common for missionaries to be doctors?" "You must be more than a missionary to know how to calculate longitude! Come tell us at once, what rank you hold in the English army." p. 398.

The work of a missionary frequently leads him to the discovery of important facts, and even of tribes and countries unknown to the civilized world. When, in the discharge of his legitimate duty of preaching the gospel, he makes such discoveries, it is proper, both for the benefit of the people to whom he preaches, and of mankind generally, that he should make them known.—From his peculiar intercourse with them it is probable that he, more than any mere traveller, will become acquainted with the language, customs and characteristics of savage and semi-barbarous tribes; and it may be a duty which he owes to christianity, as well as to civilization, to publish his observations to the world. But when he so far forgets his responsibility to Christ and his brethren who furnish him a support, as to devote his whole time to explorations, he forfeits all claim to the high distinction of a missionary. We do not now allude to those earnest, devoted christian men who are sent to new countries to see if missions are there practicable; but to those who are first missionaries, but grow tired of their unromantic labor, and aspire to the distinction of an honorary membership in geographical societies; and who

would probably rejoice more in being the first white man to behold a new lake or a new river, than in the conversion of a whole tribe. If we shall succeed in guarding the friends of missions against a growing disposition to look upon missionary societies as instruments for the exploration of new countries, we are willing to bear the odium of our opinions.

But we must do Dr. Livingstone the justice to state, that he sometimes preached while on his exploring expeditions; and that he frequently amused and instructed the natives, by exhibiting pictures in a magic lantern. These pictures usually represented some scene taken from scripture history; and were accompanied by suitable explanations. We would infer, even if the doctor had not told us, that the natives were greatly astonished at these wonderful exhibitions. But we are favored with a sketch of one of them, which may be interesting to our readers:

"The first picture exhibited," says Dr. L., "was Abraham about to slaughter his son Isaac; it was shewn as large as life, and the uplifted knife was in the act of striking the lad. The Balonda men remarked that the picture was much more like a god than the things of wood or clay they worshipped. I explained that this man was the first of a race to whom God had given the Bible we now held; and that among his children our Saviour appeared. The women listened with silent awe; but, when I moved the slide, the uplifted dagger moving towards them, they thought it was to be sheathed in their bodies instead of Isaac's. 'Mother! mother?' all shouted at once, and off they rushed, helter-skelter, tumbling pell-mell over each other, and over the little idol huts and tobacco bushes: we could not get any of them back again." p. 322.

It is not easy to see how Africa would, in this way, be converted to christianity; and yet Dr. Livingstone tells us that this is the only mode of instruc-

tion which he was ever pressed to repeat. The probability is, that those whom he had amused with his ludicrous pictures—for these Africans have a very keen sense of the ludicrous—found it difficult to believe that he was sincere when he told them the solemn truths of the gospel. Notwithstanding the popularity of the instrument, we would not recommend the introduction of magic lanterns into our central African missions. Dr. L.'s preaching and exhibitions took place while he was detained, as he frequently was for a few days, waiting for permission to continue his journey; but while actually on the road he does not seem to have thought it necessary even to offer a prayer in public, although he was constantly surrounded by twenty-seven natives. During the long time these men were with him, how much he might have taught them! They might have gone back to their homes, and preached the gospel when he was no longer with them.

He spent the earlier years of his residence in Africa, ostensibly in missionary labor; but during that time he was engaged in many things not necessarily connected with his office as a christian teacher. We find him building houses, gardening, working as a blacksmith, and, to use his own words, "becoming handy at almost any trade, besides doctoring and preaching." He rose early in the morning to enjoy the delightfully refreshing breezes, and after breakfast and family worship, kept a school for all who would attend, until eleven o'clock. After that time, he engaged in some manual labor, taking an hour's rest at dinner time, until the sun went down. After sunset he went into the town to converse with any one who would converse with him; "sometimes on general subjects, and sometimes on religion." This is a picture of missionary life in Southern Africa. We agree with Dr. Livingstone, that it is not a very romantic one; but we would probably differ with him in thinking that

it has as little of the spirit of the Apostles, as of the spirit of romance.

It is proper to remark, that Dr. L.'s mode of spending his time was probably influenced by his ideas of missionary labor. He does not seem to be very partial to the plan of the Apostle Paul, who determined to know nothing among his pagan hearers, "save Jesus Christ and him crucified." He gravely tells us that sending the gospel to the heathen, includes much more than the usual picture of missionary life, namely, "a man going about with a Bible under his arm." If this was intended as a sneer at those good men who devote their whole time to instructing the heathen in the way of life, it is certainly in very bad taste; and if it is not a sneer, we are at a loss to know what to call it. Indeed, our missionary seems to have been more interested in promoting the bodily than the spiritual welfare of the people among whom he labored. He supposed that they would be more inclined to become christians when they enjoyed some of the blessings of civilized life; and he wished, therefore, to carry on, side by side, his commercial and religious schemes; and in carrying out this plan, he does not hesitate to avow, that his primary object, was to benefit his own country, as a means of benefiting Africa. We say nothing of the wisdom of this plan, under ordinary circumstances, but we think it particularly unwise when practised among the tribes of Southern and Western Africa. If these people have any striking characteristic, it is their intense and unmitigated love of gain. They are already too much alive to their pecuniary interests; and must now be taught that a man's "life is more than meat, and his body than raiment."—Talk to them of the price of ivory and beeswax being increased a hundred fold, and they would not afterwards listen to the gospel. Let them once suppose that their temporal condition will be improved by a profession of christianity, and

thousands would immediately become christians. But we do not seek for such converts to our faith. We would draw deeply the dividing line between the kingdom of Christ and the world.

We would not under-rate the temporal blessings of Christianity, but these are not the blessings which Christians seek, primarily, to impart to the heathen. If we have not believed cunningly devised fables, these are to the real blessings of the gospel only as the small dust of the balance. We would have the gospel to stand upon its own merits, as a means of conferring, not temporal, but spiritual and eternal blessings; and if it cannot succeed without the aid of commerce, in the name of reason, let Christians wait until commerce has opened the way, and in the meantime, devote their energies to the conversion of those around them.

We have seen what was Dr. Livingstone's plan of conducting his mission; it now remains to inquire what was the result of that plan. So far as we have been able to learn from his book, during the sixteen years of his residence in Africa, he was the means of converting one single heathen. This fact seems singular when we remember the usual susceptibility of negroes to religious impressions; but it is sufficiently explained by reference to the efforts employed for converting them. No missionary ever succeeded or ever will succeed, who does not devote his whole time and strength, either directly or indirectly to the work of preaching. The weapons of Christian warfare are now, as in the days of Paul, not carnal, but spiritual, powerful to the pulling down of strong holds.

This one convert was Sechele, a Bakwain chief. Unless he shall induce some of his tribe to become Christians by his preaching and teaching, when he goes to his reward all traces of Dr. Livingstone's strictly missionary labor will be blotted out; or only remem-

bered in the traditionary stories of the people among whom he labored. Sechele is an interesting character, and is evidently superior to most of the natives of South Africa. There is a blunt, frank manner about him which contrasts strongly with the deceitfulness of most barbarians; but it is not alone for these qualities that we esteem him. He is a living example of the power of the Gospel to conquer early prejudices, and long established customs, even when those customs are strengthened by the natural disposition of the human heart. All our readers will be interested in the following paragraph:

"On the first occasion in which I ever attempted to hold a public religious service," says Dr. L., "he (Sechele) remarked that it was the custom of his nation, when any new subject was brought before them, to put questions on it; and he begged me to allow him to do the same in this case. On expressing my entire willingness to answer his questions, he inquired if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe the scene of the 'great white Throne, and Him who shall sit on it, from whose face the heaven and the earth shall flee away,' &c. He said, 'you startle me; these words make all my bones to shake; I have no strength in me; but my forefathers were living at the same time yours were, and how is it that they did not send them word about these terrible things? They all passed away into darkness, without knowing whither they were going.'" Page 18.

This is the language of a deeply earnest and thoroughly awakened spirit. Nor did this man cease to inquire into the truths of the Gospel until he found peace in believing in Jesus. Even before he well understood the nature of the new religion he was very anxious for his tribe to be converted, and even volunteered to assist the missionary in his efforts to make believers of them.

His mode of doing this, however, was not a very popular one, at least, among Protestants. "Do you imagine," said he to Dr. Livingstone, "that these people will ever believe by your merely talking to them? I can make them do nothing except by thrashing them, and if you like, I shall call my head ruler, and with our *liturpa* (whips of rhinoceros hide) we will soon make them all believe together." If such a proposition had been made to one of those "devoted men," the Jesuits, we should have heard glowing accounts of the great success of the Gospel among the Bakwains!

Sechele afterwards understood the nature of Christianity more perfectly, and in consideration of his earnest efforts to conform his life to the teachings of the Gospel, we can easily pardon his zeal not according to knowledge. Previous to his profession of religion, he had been, as all the African chiefs are, a polygamist; but after reading the Bible he deliberately, and without any advice from Dr. L., sent all but one of his wives, having previously given them new clothes, back to their parents; remarking that he found no fault with them, and only returned them because it was not lawful for a Christian to have more wives than one. When we remember that it is an indication of great dignity for an African to have many wives, we can understand what a sacrifice this man made in renouncing polygamy.

One of the most important questions connected with missions, especially African missions, is whether the efforts of missionaries are likely to have any permanent effect among the natives. This is a question which has very much interested our own mind, and we, therefore, looked anxiously for its solution in Dr. Livingstone's work. Although he has been neither so full nor explicit on this subject, as we could have wished, he seems to favor the idea that the Gospel once thoroughly embraced would

continue to spread in its influence without the aid of foreign teachers. Among the Griquas and Bechuanas many have become Christians through the preaching and teaching of English missionaries. We regret that we have not some specific examples shewing the influence of the Gospel upon these people. It is rather tantalizing simply to be told that they are partially civilized and very much superior to the natives further north. The only remark from which we can form any opinion for ourselves, leads us to hope that the labors of missionaries have had a great and permanent effect. Among the tribes mentioned, "Sunday is well observed, and even in localities *where no missionary lives*, religious meetings are regularly held, and children and adults taught to read by the more advanced of their own fellow-countrymen; and no one is allowed to make a profession of faith by baptism unless he knows how to read, and understands the nature of the Christian religion." This is certainly a cheering state of affairs, and gives us courage to look forward to the time when the African tribes, chiefly through the instrumentality of Africans, will be a civilized and Christian people. It is unjust to estimate the success of a missionary's labors by the actual number of converts which he has made. One self-sustaining church in the heart of Africa might become a centre of influence from which the Gospel would spread over the whole continent. It is with feelings of hopeful joy, therefore, that we read the indications of a permanent Christian influence having been exerted among any of the African tribes.

Another favorable indication is that many of these Africans readily learn to read; and when they are once taught, impart their knowledge to others. Dr. Livingstone saw many of them who could read, and who had been taught, not by the Jesuit missionaries, but by those whom the Jesuits had taught.

This fact alone is sufficient to prove that they will not relapse into a barbarous state when they have once been civilized; and had they had the Bible, it is probable that many of them would now be Christians, as ready to impart to others their knowledge of Jesus, as they are to teach the art of reading. We can join heartily in the wish that those who taught them to read had "felt it to be their duty to give the people the Bible." Mr. Moffat has translated the Word of God into a language extensively spoken in South Africa. This language is said to be free from a liability to changes, and the work is therefore one of permanent value.

We could not expect to find in these African Christians as high degree of moral excellence as in those of old and civilized countries; and we are not disappointed therefore when we learn that they are not "model Christians." There are no social influences among them which prevent falsehood and deception, and the consequence is that many profess Christianity without having experienced its transforming influence. From this cause it is difficult, no doubt, to tell the precise influence which true Christianity has upon the people. It may be in Africa as in America, that many are disposed to judge of the Church, not by its purest and most consistent members, but by those who are least influenced by religious principles. The words of an African chief, however, will give a better idea of the materials which compose a native church, than we could give by any description:

"Some feign belief to ingratiate themselves with the missionaries; some profess Christianity because they like the new system which gives so much more importance to the poor, and desire that the old system may pass away; and the rest—a pretty large number—profess because they are true believers."

We have endeavored to give a candid opinion of Dr. Livingstone as a missionary; and if the facts mentioned do

not sustain the opinion, we have given our readers the means of correcting any false impression which we might otherwise make. We are conscious of being unwilling, as we are unable to say anything which would detract from his well earned fame. If we know our own heart, we only wish to call the attention of the Christian public to the fact that all missionary explorers are not missionaries, and thus to do something to counteract the growing disposition to pervert missionary societies from their legitimate duty of sending the gospel to the heathen. We esteem a missionary who gives his whole heart and soul to the work of preaching the gospel, as the noblest type of a Christian man; and we would regret to see such a one turning aside from his high vocation, for any object, however noble. Dr. Livingstone has accomplished a great work in giving half a continent to the civilized world; but how much more glorious would his labor have been, had he but given a single tribe to the meek and lowly Jesus.

The prospect of finally converting Africa may cheer the hearts of others, as it has cheered our own. There is danger of our becoming disheartened, occasionally, when we see missionaries falling beneath the influence of an unhealthy climate, it may be, before they have entered upon their labors; but when we see the gospel spreading, though only step by step, we again take courage. Our work is not to convert all the heathen, but to convert some, and leave it with them to preach the gospel to the others. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Christians represent that woman; China, Africa, and the Isles of the sea, are the three measures of meal; the gospel is the leaven, which when once it is in the meal, will do its own work.

L.

AN ADDRESS TO STUDENTS.

The following address to the students of the Col. College, placed in our hands by the "Evangelical Society" of that Institution, we commend to the students of *all* our Colleges. We thank the Society for it, and would have published it last month, but could not well make room for it.

COLUMBIAN COLLEGE, D. C.

Jan. 21st, 1858.

Messrs. Editors:

The Evangelical Society of Columbian College, thinking that the following letter from Elder R. H. Graves, a missionary, of the Southern Baptist Convention, to China, would not be altogether uninteresting to your readers, has directed me to ask space in your columns for its publication.

Yours, &c.,

JOHN POLLARD, JR.

MACAO, Sept. 22d, 1857.

*To the Students of Columbian College
professing the name of Christ.*

MY DEAR BRETHREN:—Though personally unknown to most of you, I make bold to write to you because I feel that we are all brethren in the Lord Jesus Christ, for whose sake I now address you. My only object in sending you these lines is to invite your attention to the claims of the Foreign mission field, and especially those of China.

Coming, as I do, from the Maryland Baptist Union Association, within whose bounds your College is situated, I feel that I have a duty to perform towards you and some claims to be heard by you.

The fact that I am writing to the students of the old Columbian gives me greater boldness. Surely, the sons of a College founded by Luther Rice for the express purpose of preparing labourers for foreign lands, and enjoying the able administration of a missionary President, should be doubly awake to the claims of the heathen.

Some of you, I suppose,—and I hope not a few,—are looking to the Christian ministry as the work to which the Master has called you. Never has there been a time when a more fearful responsibility rested on our young men, who suffer the calls of wealth or honour to keep them from the ministry. I fear that at the last day, the souls of many in the West and in the heathen lands will rise up trumpet-tongued, against those who neglect the salvation of their fellow men for their own ease and enjoyment.

My brethren—no one has less sympathy than I have with those who seem always to speak of Foreign and Domestic missions as rivals. They are not so. They are mutually dependent and mutually beneficial. A man may as well speak of his right and left feet as rivals. Cut off either of them, and the other will be of little use. I would by no means see every young man who enters the ministry a foreign missionary. God has not qualified every one for this work, nor called every one to it. "As there are many members in one body, and all have not the same office," so in the church. While I would not see every man go abroad, neither would I see every one stay at home. There should be something like a fair proportion between the two fields. Is this so at present? Among all the white Baptist ministers in the South there are but thirteen abroad—six in Africa, and seven* in China, and three of these are absent from their fields of labour.

Look at the positions occupied by our Board. China, with her three hundred and sixty millions, at the very lowest calculation; and Africa, with her unknown myriads. Truly, "the harvest is plenteous, but the labourers are FEW."

* Not including Mr. I. J. Roberts, who, though a Southern Baptist minister, is not supported by our Board.

My brethren—think of the value of a single soul, with all its vast capacities, and an eternity of weal or woe before it; then think of heathen, rushing, year after year, hardened and unprepared, Godless and hopeless, into eternity! Is not the thought too overwhelming, too staggering, for the human mind? Yet, is it not true? Is it not certain that, unless these brands are plucked from the burning, they must go to that hell, “where the worm dieth not and the fire is not quenched?” If these things are true—and we know they *are* true—can it be right for every Baptist minister in the South, except thirteen, to remain at home? Has God called so many to break the bread of life to Christians at home, and so few to preach to the heathen? I cannot but believe that there is something wrong somewhere.

Several ministers have said to me, “When I was at College, or at the Seminary, I made up my mind to be a missionary, but”—ah! brethren, how often is this the case. A young man at College surveys the whole field impartially, prays to God for direction, and feels that he must devote himself to the heathen. “But” he goes out into the world, has the pastorate of a church offered him, and before he is aware of it, is bound to his native land by such ties as he finds very hard to sunder. The temptation to marry and settle down quietly is too strong. But, my brethren, God has called us to “endure hardness as good soldiers of Jesus Christ.” He that warreth must not “entangle himself with the things of this life.” When our own ease or comfort or convenience stands in the way of our duty to God, we must cut them off as we would a right hand or right foot that causeth us to offend.

There is another reason, which, I fear, keeps some from the foreign field. Some young men get a notion that they are talented and eloquent preachers, and that it would be a pity for such

talents to be wasted on the heathen. To some men the thought of spending three or four years in pouring over a difficult language before they can speak it intelligibly, and perhaps many more before they can speak it fluently, is a repulsive one. But true eloquence—the power of persuasion—depends less on the command of language, than on natural talents and a cultivated mind. The man whom God has endowed with the power of commanding the attention and swaying the minds of an American audience, will claim the same attention, and exert the same sway, if he has Chinese or Africans for his hearers. If any man have this talent, it, as well as any other, should be consecrated to the heathen. When the Holy Spirit would have the church at Antioch send some of its number to the heathen as missionaries, whom did He select? The poorest preachers? No; but Barnabas and Saul, no doubt the best speakers and most influential men in the church. If any man thinks himself more eloquent than Paul, he had by all means better remain at home.

The fear of ill health may keep some at home. Most all who go to a tropical climate expect that their lives may be shortened, and their health not so good as at home. But there are thousands who make the same sacrifice for the sake of making money; and shall the souls of his fellow-men be less precious to the Christian than a little gold to the worldling? What matters it if our lives are a few years shorter, if they are devoted to the services of our Saviour? We are immortal until our work is done. But it is by no means certain that our lives will be shortened by a residence in a warm climate.

Others may be detained at home by the fear that they will not be able to acquire a foreign language. If a man is thoroughly convinced that he has neither taste nor talent for learning a foreign tongue, this may be taken as *prima facie* evidence that God has a

work for him to do at home. Still no one knows what he can do until he tries. When one is compelled to use a foreign language in his daily intercourse with those around him, he may, by diligent study, acquire enough to do a great deal of good.

Thus I have glanced at some of the reasons which prevent young men from enlisting in the foreign work. I do not by any means wish to say that most who stay at home do not remain through right motives, but I would beg you not to be kept there by wrong motives.

A few words as to the claims of China. This is the field to which I have been appointed, in which I have lived for over a year, and in which I feel the greatest interest. The Baptists of the South seem to be beginning to awake to the claims of Central Africa. The narratives and appeals of the devoted Bowen, the populousness and late discovery of the field, the willingness of the people to listen to the truth, and the fact that the South owes a peculiar debt to the negro, have made many feel that it is the duty of our churches to occupy this interesting and hitherto neglected portion of the earth. With all my heart I bid them God-speed. But oh, brethren! while you feel for Africa, do not forget China. Where Central Africa has her hundreds of thousands, China has her millions. If numbers is an argument for Christian effort, China has superior claims. The multitudes of China, though possessing many of the arts of civilization, are enslaved by hoary superstitions and debasing idolatry. Though their sages have written many wise maxims, they are "without God and without hope in the world." If a people's being deeply sunk in idolatry, is a motive for our exertions to save them, China demands our sympathy equally with Africa. China is an important field, not only on account of its vast number of inhabitants, and their attachment to idolatry, but also on ac-

count of the character of its inhabitants. They are the Anglo-Saxons of the East. Unlike the indolent and effeminate inhabitants of India and Malaysia, they are noted for their industry and vigour. Their wise men, unlike the metaphysical Brahmins, are eminently practical. Though for a long time restricted from foreign intercourse by strict laws, they have spread widely among the adjacent countries, so that now numbers are settled in Siam, Malacca, Java, Borneo, and many of the smaller islands of Malaysia. Of late years thousands have emigrated to California and Australia, or have been sent as coolies to South America and the West Indies. If influence on the surrounding nations point out a people as worthy of our labours, China has equal, if not superior claims to Central Africa.

Besides this external foreign intercourse, the new treaties soon to be made with China by the U. States, France and England, will, no doubt, further open up the country to commercial enterprise and missionary effort. So that the plea that China is inaccessible can no longer be laid as a salve to the consciences of Christians.

I do not know how far the religious element exists in the Nankin insurgents at present, but we have heard nothing to indicate that their former opposition to idolatry has ceased. I believe that God will make this revolution a means, though it may be a very remote one, in the promotion of the truth among the Chinese.

Thus is China, by emigration, by external influence, and by intestine anarchy, being prepared for the Gospel.—God in his Providence is breaking up the fallow ground; but where are the laborers to sow the seed? Where are those to watch over and cultivate the seed sown? Where the men to reap the harvest? Merchants will throng to occupy every commercial opening; but important posts, I fear, will be neglected, and immortal souls perish because

Christians are so remiss in their duties, because their prayers are so few, their faith so weak, and so few men are saying—"Lord, here am I, send me."

My brethren—I do pray you to lay these things to heart. If you are Christians, ask yourselves if you should not be ministers. If you conclude that God has called you to the ministry, ask yourselves if He does not call you to be foreign missionaries. If you feel it your duty to be missionaries, ask yourselves if China does not claim your labours. Lay aside every worldly motive, and in the silence of your closets, remembering that you are not your own, but have been "bought with a price," even the blood of Jesus, ask from the depth of your hearts, "Lord, what wilt thou have me to do?" Having made up your mind, let no earthly motive—no human tie—lead you to swerve from the path of duty.

That the Lord may "strengthen you with all might in the inner man," may "give you understanding in all things," and may bring you to China, is the prayer of

Yours in Christ Jesus,
R. H. GRAVES.

P. S.—I shall be very happy to correspond with any of you who feel an interest in China.

YORUBA.

JOURNAL OF A TOUR TO THE NIGER.

At noon, Nov. 12th, I left home, on a tour to the eastern parts of Yoruba, intending to visit the capital of the Ijesha Kingdom, then to touch the Niger at some point northeast of Ilorin. Mr. Daniel May, of the present Niger expedition, who had just left me, on his way to Lagos, informed me that Nlode is no more a place of importance—that Dasaba and his brother are living temporarily at a town called Beda, on the Lafrou river, a tributary of the Niger, in reconciliation, and would soon commence the rebuilding of

Rabbah. This was gratifying intelligence and determined me to make connection with the Niger about the point of the present distressed expedition. Having long desired to visit the eastern parts, and being now favored with the opportunity, I hope, with the protection of him who is always round about his servants, to add a little more to our knowledge of this country and people.

Leaving the Ogbomishaw eastern gate, my direction, by the compass, was almost uniformly South. I was astonished at this fact, as Ijesha is pointed out as lying due east of Ogbomishaw. Very likely we shall take an easterly course to-morrow. To the west of my day's travel lies a most beautiful range of hills, distinctly visible from the Ogbomishaw station, but their attractive outline in length on the East can only be seen by riding the base. For two long hours I had the pleasure of viewing the beautiful green that enveloped them, the elevations and depressions of the ridge so succeeding each other as to leave a strong impression on the mind. As my road was over a sterile ridge I had not the pleasure of seeing the farms on my right and left. To the East enchanting views of rather broken country rose before me for two hours' ride, when the general appearance became flat and monotonous, and almost as different from the high elevations about town as a pine level from broken oak land. At half past four o'clock we were passing through a skirt of wood land, vieing in beauty with the soft rays of a declining sun, as they fell amid the lofty branches. Passed a small village, Ware, lying a short distance from the road, and under the protection, rather, I should say, the burden of Ibadda. We took a little refreshment. Night was setting in when we entered the flat, dismal looking wood-land that leads to the town of Ijebo, S. $\frac{1}{2}$, S. S. E. from Ogbomishaw, and distant five hours' ride, or twenty miles.

IJEBO CHIEF.

As is usual in African towns, the market at this town was full, but by skirting it I made my way, and seated myself under the shade of a tree before the Chief's compound, where I remained half an hour in waiting without being observed by the surrounding crowd. Set this down as an African wonder. On exchanging compliments, the kind old gentleman, with usual Yoruban civility, assigned us our quarters. We gladly accepted them, and separated for the night, hoping to have an interview in the morning. At an early hour this morning, Nov. 13th, we were all in readiness for our journey, and calling on the Chief before taking leave, I found in him a pleasant old man, in his place of reception, dressed in a white wrapper, and attended by several elders. Having but a few minutes to spend, I spoke to him and the attendant crowd of the plan of salvation as exhibited to us in the death and sufferings of our Saviour. As is almost universally the case on such occasions, there was much order and attention.

GENERAL APPEARANCE OF THE COUNTRY—IBE.

Before seven o'clock we left town under a considerable escort of men, women and children, continuing in the same woods we entered the evening previous with a direction due South. In a short time we came to a fork in the road, the right, due South, leading to Ino and Iladda, the left, *my route*, bearing to-day, E. S. E., leading to Ilobu and Ede. The general appearance of the country to-day is not so interesting as usual, being a continual interchange of high grass, brushwood, and forest. About seven o'clock, saw a range of mountains, due east, and a short time after, crossed Aro Creek, running South. At nine o'clock, after emerging from a considerable forest, came to a small village, called Ara, the plantation of the Commander-in-chief of the Iladda forces. Here we halted,

took some refreshment, and I preached to the people. I was particularly pleased with the fixed and undivided attention of some females. The people look healthy, although the town is situated in the woods. Direction still E. S. E. to Ilobu, and S. S. E. to Ede, the country changing in appearance but little, with a sterile and sometimes rocky soil. At eleven o'clock the country changes, becoming a little higher, with more of the prairie. Crossed a road running due North and South, and a few minutes after, the Creek Arion, with the same direction. At twelve o'clock came in view of Ilobu; the mountains seen in the morning now lying North in the direction of Ogbomishaw. Northeast is seen a lofty conical mountain, with a pointed peak, marking the spot of a small town called Ibe. Before reaching the Onibode, or custom-house, I ascertained none of my carriers were acquainted with the direct route from Ogbomishaw to this place, thus losing a day's travel by bearing to the South. Reached the market place at one o'clock, and called on the chief, whom I found to be quite a young man, and a little abashed at saluting a white stranger. After presenting compliments and taking a little rest and some refreshments in the quarters assigned us, I called again to preach to the chief and his people, but with a very unsuccessful attempt, on account of the uncontrollable curiosity of the restless gazers.

As I was walking over a part of the town, a most laughable little incident occurred, much to the diversion of the crowd. An Egun or devil man had just turned a corner a few yards in some haste when, behold, he saw through his blind the most wonderfully strange sight conceivable, a *white being*. He took no time for consideration, and in a few seconds he was nowhere to be seen, the rabble fairly roaring. On returning to my room, I had a much more favorable opportunity of preach-

ing to a listening crowd. This town I suppose, contains several thousand inhabitants, and the chief expresses entire willingness to have a teacher of the Word dwell among his people. Called on the chief this morning to give him a parting salutation.

OGUN RIVER—EDE.

At six o'clock we were out of town, direct for Ede, with a S. S. W. direction. The country improved considerably, as our road passed through fertile and well cultivated land, sufficiently broken and rolling to afford a fine view to a traveller. About eight o'clock mountains appeared in the distance, to the South and West, the country generally appearing elevated. Crossed the Arion again, running due South with good banks and a rocky bottom. Ede came in view at two o'clock, appearing quite elevated, and situated on hilly, broken ground. The road became quite rocky with considerable descent, when roaring waters in the distance indicated we were approaching a rocky stream. At nine o'clock I stood on the banks of a fine river, 75 yards wide, formed by the junction of the Ogun from the S. E., and the Eriule from the East, and taking the name of the Ogun, with a due west course. The point of junction of the two streams was only a few yards above me, and presented one of the most interesting views I had seen in the country. The ford was very rocky, and the current strong enough to bear off a man. Children could only make head-way by uniting hands and bodies, and presenting combined resistance against the stream which they would successfully combat. Nothing but practice could have enabled them to overcome such a danger. I was taken over on the shoulders of a man, in company with others, who, had he not known the way, would have fallen half a dozen times. Elevated as I was, my feet were continually wetted from the rises and falls of the bearer

who nearly every step was walking on rocks. I was amused to find the former of these streams called the woman, and the latter the man, thus conveying clear understanding of the nature of the marriage union. After this delay I reached Ede about half past nine o'clock, situated half a mile from the ford over the river. A few weeks ago the water spread over this flat, now dry, and must have made a stream nearly a half mile wide.

THE CHIEF OF EDE.

The custom house officer soon bore the intelligence of my arrival, and after little waiting for his return, I was conducted to the compound of the Dandan, or Prince, younger brother of the chief, who received me with a salute of four guns, a salutation so different from ordinary receptions that it did not fail to astonish me a little. He very soon showed me pleasant apartments, though open to the crowd, and requested me to take rest until I was ready to call on the chief. About three o'clock I went to pay my respects to the chief, as visitor to Ede, and become his guest. As I approached the place of reception, I found his wives neatly dressed, sitting around his seat, at the time vacant, and a nice little boy, clad in a London shirt of green velvet, standing among them. The neat and pleasant appearance of everything impressed me so favorably I was prepared to see appear in a few minutes, a sprightly countenance, and fine figure, gayly and gorgeously dressed in silk and velvet. He wore a fine cloak of four different colors of velvet, a rick silk robe, a pair of green London trousers, and a cloth cap of various colors. He appeared quite at ease, had traveled considerably in his time, was somewhat acquainted with European manners, and tolerably well informed for an African. Having been a trader, he had seen many parts of Africa, even as far as Housa, had been to Lagos and Badagry, and about a year ago he was raised to the highest honor in the gift

of his town. In my short and pleasant interview, he asked if some one of my friends did not intend setting down in his town. This was gratifying, as he himself is a Mahomedan, and well acquainted with our object in the country. As I did not intend preaching on this occasion, I merely stated my design in visiting his town, with a few discursory remarks, and could only differ with him in the length of time he desired me to remain, as he mentioned nine days, and my maximum was five.

SABBATH EXERCISES.

The 15th of November brings with it the Sabbath, most welcome to the traveller if it can be made a day of rest, otherwise attended with inconvenience, and sometimes considerable harrassing. Considering my situation, this has been to me a day of comparative rest, as the crowd, for the most part, from some cause, have left me to myself; while from the gazers that were bent on a look I could screen myself at pleasure, as I was favored with a large, commodious piazza. At eleven o'clock I preached to my carriers, basing my remarks on the ten commandments. Their attention and interest gave me much pleasure and comfort. I perceive that their understanding is becoming more enlarged, and with it an increasing interest in the Word. But my most interesting exercise to-day was immediately after, with a company of civil Mahomedans. I introduced my remarks as if with no intention to preach, thus securing their attention, without awakening prejudice. I stated plainly and simply the distinctive features of the plan of salvation, as seen in the Old Testament—the fall, the prophecies, and finally and fully in Jesus Christ, the Mediator of the New Covenant; and in contrast, I pointed out the life of Mahomet, and *his plan* of propagating his false religion. I showed clearly the difference between the two religions, and for once, at least, I was forced to note the frankness and

honesty of Mahomedans, in acknowledging the truth of *all* my remarks. There was one exception, the leader of the crowd; but in every effort he made to interrupt our pleasant intercourse, he was overruled by his more civil and discreet companions. They stated in the course of my remarks that they were desirous to hear the truth, and appeared quite anxious in asking for a *teacher of the Word, not a trader*, to instruct them in God's way.

As to the sincerity of such a wish, and the probable course such men would pursue, if they were fully supplied with the word, *I might express my opinion*, but that is not so much what I am called to give, as facts as they occur in my intercourse with the people. If they express a willingness to hear the truth, shall we say they lie and deceive, and then deny them the only means under heaven of delivering them from their lost state? By no means, rather would I re-echo their call, and ask where is the young man, within the reach of these lines, that will resist such a call from those blind guides leading the blind, and leave them to fall into the abyss of eternal ruin? Can there be sympathy with Him who died to redeem the world, even the vilest wretch, if we disregard the cry of those who beseech us for help, such as we are bound to give under the most solemn and weighty obligations? A voice speaking forth from the very depths of African heathenism and superstition, says, "Come over and help us." Who will come to supply this destitute city of 20,000 souls, and preach Christ Crucified? Surely some one will arise and say "Here am I, send me," or shall the response to the Mahomedan and heathen be, "True we have a religion better than yours, a religion undoubtedly from God, because it bears his express image, and is the only antidote for death, but—but—but, I can't give up all to take this word to you. The cross is too heavy, the way too

long and dangerous, the trials too great, and good as is this word, I had rather be lashed daily by my conscience, than leave this good land of down, and leeks, and onions." Speakest thou thus my brother? *Then be that thy joy.* But if thou could'st feel my joy while treading where the messenger of peace never trod, and while proclaiming the unsearchable riches of Christ "in regions beyond," to a willing people—willing to hear, if not to believe; if thou could'st feel some of the noblest pride that man can feel in his fallen state, thou would'st willingly forego the choicest pleasures this earth can afford for this most inestimable privilege of preaching Christ. I have scarce entered on this tour, as may be seen, before the hungry multitudes begin to implore for the bread of life. And occupying the position I do, being as a mouth for them, an organ, which they sound, I must not fail to swell every note they strike. Their cause must be my cause, and to the Christian men of the South I must go to receive the reply to be given to these Macedonian people.

Farewell,

W. H. CLARKE.

Our Missions.

SHANGHAI.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, December 7th, 1857.

Dear Brother Taylor:

Dr. Burton thinks I will not recover my health in China unless I quit studying for awhile, and take more active exercise. I have therefore dismissed my teacher, and shall try his prescription for a while.

Yesterday we received the daughter of our Brother Yih and the widow lady from the country, mentioned in a former letter as candidates for baptism.

It was our communion season, and we had some of the Ningpo baptist brethren, with two of their disciples to join with us. It was a cheering and refreshing time to us all. After preach-

ing, Mrs. Cabaniss invited this widow lady to our house—with some of our Chinese sisters, and Brother Crawford and I were very much interested in overhearing them tell each other their experience in the Christian life, and how the Lord enabled them to overcome the obstacles in their way. They talked so much like Christians do at home that we were mutually struck with it, and had to exclaim, "Christianity is the same all over the earth!"

Journal of Rev. A. B. Cabaniss.

October 24th, 1857.—This morning we made our boatmen transfer our baggage to a boat on the lake and thence up to Cloudy Forest Monastery, which place we reached tired and hungry. The priests received us very politely—setting confectionary and tea before us as soon as we sat down in the parlor. And such tea! We rarely ever have the good luck to meet with anything like it. It scarcely colors the water, and yet has a delightful taste.

They have a kind of persimmon in this section which I have not seen at Shanghai. They are firm, and have to be peeled with a knife like an apple. The taste is very similar to that of a musk-melon, and they may be eaten with pepper and salt. I measured one and found it twelve inches in circumference. We have them about the same size at Shanghai; but they are soft when ripe, like the American persimmon.

The Abbot of the Monastery was on a visit to Shanghai. The priest who acted in his stead was as polite as a Frenchman. I gave him my card with my address, and he soon handed me his, which was a piece of pink paper eight inches long and four and a quarter inches wide. On the face his name,—Benevolent Light,—was near one edge. On the opposite side information was given that he dwelt at Cloudy Forest in the parlor.

A VISIT FROM THE CONSTABLE.

Soon after our arrival, the consta-

ble of the district called—desiring us to give him some cash to pay for reporting our arrival to the higher authorities in the city. We told him, as we had not requested him to do such a thing, we did not think it our duty to pay for it. The priests then explained to us, that this man was responsible for the good order of his own district, and it was his duty, in a case like this, where strangers came from afar with their families, to report it to the higher authorities. It was five or six miles to the Mandarin's office—he would have to hire a boat and pay for his dinner—besides losing a day, all on account of our coming here. They further stated that the constable was a poor man, whose only salary was his petty fees.

As we did not wish him to lose anything by our visit, we gave him seven hundred cash.

Had he neglected to report our arrival, the Mandarin, as soon as he heard of us, would have sent persons to inquire who we were, and the object of our visit. These would then make the constable pay their expenses in coming to attend to his business. A very effectual way of keeping an officer up to his duty, which is well understood in China.

News of our going up to Cloudy Forest had preceded us, and a number of men and women had crowded in to see the "barbarian women." We told them the ladies were tired, but come to-morrow and they could see them. They replied, "We have come some distance, and can't come to-morrow." When they persisted in going up stairs, we told them, according to their own custom, it was impolite to go where ladies were without being invited. We distributed books among them and sent them down; but it was necessary to keep a man at the door below to prevent others from coming up. We found our rooms furnished with bedsteads, tables and seats; but no beds—as travellers in the east are expected to take their beds with them. The Chi-

nese beds are well adapted to travelling—being nothing more than a narrow mat and quilt for covering, which can be rolled into a bundle and carried on a man's back with ease. After the trouble of rolling up, moving and unrolling our bedding, I concluded the Chinese had greatly the advantage of us in travelling in this land. We had a very comfortable night in our abode among the bonzes and gods. Yet, a strange feeling would creep over us—as the large bell in solemn tones tolled the hours of the night. We thought of home and our church-going bells—and wondered when their glad sounds would be heard through the land.

The priests informed me that they kept the hours of the night by burning incense sticks of a specified length and marked off to correspond the hours. When the stick burned down to a certain point, the person on duty knew that hour had expired and tolled the bell accordingly.

Foreigners have introduced clocks and watches into China years ago, and many of the Chinese silver-smiths can both make and repair clocks with the exception of a main-spring, which they cannot temper so as to work regularly. Main-springs are therefore sold to them by foreign merchants. Only the very wealthy use either clocks or watches—all the rest are dependent upon incense sticks for the time of the night—where they wish to know it. My teacher has just informed me that the hours are measured by these incense sticks, at all the Mandarin's offices throughout the empire.

ZEALOUS IDOLATERS—MAGICAL POWER OF BEADS.

Sabbath, October 25th.—Long before we were up, the morning bell rang, and the priests were at their prayers, or rather chanting and bowing before the idols. At Shanghai, idolatry seems to be more a form than anything else—and kept up merely because it is a custom, which the people are afraid to

neglect, lest evil should befall them—but at *Hang Chau* you see zealous idolaters. The people crowd the temples and burn incense as if they were in earnest. The priests too, have their beads in their hands, wherever they go, and are as diligent in counting them, as the most rigid Roman Catholics. Benevolent Light assured us that his beads had been the means of some remarkable cures by the magical power they possessed.

A SABBATH AT CLOUDY FOREST.

This morning we all assembled for religious worship in our own language, the exercises were conducted by Mr. Lyle. After this, we walked up the mountain and saw many chesnut trees by the way. High up in the gorge we came to an old dilapidated temple, the bell of which had fallen down, and the priests were doubtless in their graves. Further on at the top of a flight of winding steps, we came to another antiquated temple, which had a few chickens and a boy to tell that it was still inhabited. The gods were in a pitiable plight; but the gilding and other things about them, showed they had seen better days. There are many such dilapidated temples in China, which a superficial observer would take as an evidence of the decline of idolatry, but which a more intimate acquaintance with the people and the history of the country, would prove to be rather a decline in the wealth of the nation, and that they cannot now support as many temples in the same style that they did in a more prosperous age. Not only the temples, but many other public and private works are in a dilapidated condition for want of means to repair them.

Returning to the monastery, we distributed testaments and tracts to the many persons who called in to see us.

In the afternoon, I conducted religious services in Chinese for the benefit of our servants. We did not preach regular discourses to the natives of this

place, in consequence of the dialects being so different from that of Shanghai, they would not understand many things we said. We had therefore to content ourselves with giving instruction in a conversational way, so that mutual explanations could be made, when either party was not understood.



Extracts from a Letter of Dr. Burton.

SHANGHAI, Dec. 4, 1857.

Rev. J. B. Taylor, Cor. Sec., &c.

Dear Brother—I am glad to learn from one of your letters of recent date, that you have not yet despaired of obtaining men to join our mission. All cannot be right, where there is such reluctance to joining in the efforts being made to spread abroad a knowledge of the gospel plan of salvation. However, let us endeavor to do our duty, and leave the result with God. I suppose you have a pretty correct idea of the strength of our mission. There are but three of us left. Brother Cabaniss has been indisposed most of this year, and brother Crawford's throat has troubled him a good deal at times, from which it is evident that we need reinforcements.

We have been greatly blessed during this year, as you have from time to time heard. We now have twenty-two native members, fifteen males and seven females. Seventeen of these have been received since last May. There are three others who profess to have found peace in believing in our Saviour, and I suppose will ere long make application for admission into the church—one of the latter is a very interesting woman, and judging from what I have seen of her, and heard from her, and sister Crawford, I think she will make a lovely Christian. Several others seem to be interested on the subject of religion, and we hope the good work may go on, and that we may be permitted to see many worthy Christians casting in their lot with us. Among those who profess to be interested in the doctrines we teach, are many like "Pliable," who

soon turn back—in spite of this, however, it is very refreshing to find one enquiring the way to the “Celestial City.”

CANTON.

Annual Report, for 1857, of the Canton Mission, to the Foreign Mission Board of the Southern Baptist Convention.

DEAR BRETHREN:

In looking back over the past year, we feel that, first of all, our devout thanks are due to our Heavenly Father that we have been permitted to preach the gospel openly in this Roman Catholic city. For the greater part of the year four Protestant Chinese chapels have been regularly open without any opposition from the authorities or interruption from the people.

Another cause of gratitude is the attention which some of the people pay to the preaching of the Word. In this respect, our congregations here are better than those in Canton were. Some men have come for several days in succession, or at longer intervals, and seem by their conduct and conversation to show some little interest in the truth.

But these, alas, are very few. The mass of our hearers, though generally attentive and well-behaved, seem to be but “dry bones”—“very dry.” “The god of this world” has blinded their eyes, and to them Jesus is as “a root out of the dry ground; there is no form or comeliness in Him.” They feel no need of a Saviour, and call our efforts to tell them of Jesus, “proselyting.” The self-satisfied people of the “Middle Kingdom” are not willing to receive a “foreign doctrine,” although they are greedy to consume foreign opium as fast as the avarice of *Christian* merchants can supply it.

CHAPEL SERVICES.

Our chapel will seat about forty, and has been open every day in the week for a part of the time, and six times a week for the rest. The congregations

vary in number. Sometimes a very few attended; at others, the benches are full and a crowd is collected in the aisle and at the door.

TRACT DISTRIBUTION.

After the services are over we give each of the hearers a tract, or a portion of scripture. These are almost always well received. We have occasionally among our attendants a man from some inland district. These we often furnish with a copy of the New Testament to take back with them to their respective towns. We hope that these messengers of truth, and portions of the precious Word of God, carried to the shops and homes of the people, and scattered throughout the villages, will be blessed to the awakening of some immortal souls. We can rest on God's promise that the word which He hath spoken shall not return unto Him void, but shall accomplish the thing whereunto He hath sent it. During the year we have distributed 1905 copies of the New Testament, and portions of the Scripture comprising 151,650 pages; 11,047 tracts approved by American Tract Society—206,407 pages—and 270 copies of denominational works—65,800 pages. The last were printed from our own means, as we have no fund for this purpose.

For several years past the mission has felt the need of a set of blocks for printing the New Testament. This year we have had blocks cut for all except Matthew and Mark; these two books are now in the hand of the block-cutters, and we hope to have them before long.

GENERAL EFFORTS.

Our missionary efforts, during the past year, have been confined to Macao, the unsettled state of affairs between the English and Chinese preventing us from making excursions into the country, such as was made by one of our missions last year.

Our assistant, Séung Sin Sháng, is, as far as we can see, a firm and consistent Christian. Though he has de-

fects as a speaker, his heart seems to be right. The senior member of the mission has acquired sufficient command of the language to speak to the people, and the younger member is beginning to make himself understood.

CANTON.

A few months will probably settle the question at issue between the English and Cantonese. What immediate effect the hostilities will have on our work, we cannot tell. No doubt in the coming year new treaties will be formed between the Emperor of China and the three treaty powers—America, England and France. Is it not the duty of Christians to pray earnestly that God may use the plans of politicians for the furtherance of the truth, that a “wide and effectual door” may be opened for the preaching of the gospel throughout China?

WANTS OF THE MISSION.

The mention of a further opening of China reminds us of our needs. Our great want is an outpouring of the Holy Spirit. In the five ports and their vicinity, we already have access to millions of Chinese, but how few have been brought under the influence of the truth! Without the Holy Spirit we can do *nothing*. Again, we want *men*. If the country were thrown open, who is to occupy it? If the number of men in the open ports were doubled, it would not be more than an adequate supply for the posts already held. Who can be spared for the interior? O that God may put it into the heads of many to dedicate themselves to China!

The eyes of the world seem to be turned to India and China. God, in His providence, is preparing the two mightiest nations of the East for the gospel. Though war and anarchy are raging, God reigns. Out of all this evil He will bring good. Those nations that reject the Son of God will be broken with a rod of iron and dashed in pieces as a potter's vessel. Nationali-

ties may be destroyed that nations may be saved. Mahomedanism, Brahminism, Buddhism, and all other false systems of man's devising, must fall before the truth. O may the time soon come when the Lord Jesus shall have “the heathen for His inheritance and the uttermost parts of the earth for His possession!”

C. W. GAILLARD,
R. H. GRAVES.
Canton Mission.

AFRICA—SIERRA LEONE.

Letter of Rev. J. J. Brown.

FREETOWN, Jan'y 1858.

Dear Brother—I now send you a report of our proceedings, the progress, and prospects of the work, the state of the church, mission stations, and fields of labour in this part of Christ's vineyard.

The past year has been one of great conflicts to the church as well as to myself; but all praise to Divine Grace for his Almighty support. You see we are still alive, and are enabled to call on the Lord. Our people here are in a very deplorable condition. Ignorance with all its consequent evils prevails to a great extent. One can hardly know what course to pursue in the midst of such a community. By ourselves, we feel we are unworthy and unable to perform the work in which we are engaged, so as to meet the approbation of our Divine Master. We need at all times the divine help, without which we can do nothing for the extension of Messiah's kingdom, the promotion of his glory nor for the benefit of those among whom we labour. Trusting to his gracious promises “My grace is sufficient for thee,” &c., and “Lo! I am with you always,” &c. “My strength shall be made perfect in your weakness,” I will in the midst of difficulties pursue my way in the path of duty.

The churches in connexion with the Baptist body in Freetown are two, viz: the first Baptist and the African Bap-

†ist church. With the latter I have had much to do, for they are very stubborn and would not submit to discipline, or to walk in strict obedience to the Divine will as revealed in the Scriptures. Of the former I can speak favourably—the members of this church though few in number, are endeavoring to walk in the faith of the gospel of God's dear Son—and the Lord working with his servants is adding thereto such as shall be saved daily, for I had the pleasure of admitting into church-membership on the 27th December last, by baptism, nine persons, making a total of eighteen persons baptized and added to the church during the year. Now the total number of members in connexion with this church are eighty-two, thirty males and fifty-two females. Connected with this church are a Sunday and Day Schools. The day school has been much reduced during the past year for want of a proper and competent teacher, but now we have employed one Mr. Dan'l W. Düring, who, we believe, is both able and competent to discharge that duty with credit, and I believe also that in course of time the school will be enlarged.—Though the school was recently reorganized, yet it now numbers fifty-three children, nineteen of whom are reading in the New Testament, studies grammar, geography, arithmetic and history, &c., but we are sadly out of school apparatus, and the teacher complains that he cannot do justice to the children without the necessary articles. Some of them are maps of the world, of the five great divisions detached, of Palestine, Ancient and Modern, Bible pictures, Modern and Ancient History, Scripture Catechism, &c. We trust you will be kind enough to send us such works as will tend to further the education of our youths. Bibles and Testaments for the use of our poor in the schools will be thankfully received.

WATERLOO STATION.

This place is one of the largest and most populous town in the colony, is

situated about 25 miles east of Freetown. There is a small chapel here in connexion with the first Baptist church in Freetown. A small house used as a place of worship and built by the poor people there can hardly conveniently seat 150 persons, and the congregation that worships there average about 250.

"During divine worship," writes bro. Weeks, "a great number of persons are obliged either to sit or stand outside whether it rains or not." I hope our brethren of the Board will take into their kind consideration the present position of the church at Waterloo, and do something towards enlarging and bettering the condition of the place now used for the worship of Jehovah.

The day school is in a progressive state, and numbers forty-five scholars, the Sabbath school is also progressing. The native preacher in this place writes, "The people on the other side of the river from here are desirous of having a teacher among them, to teach them and their children. May we not on their behalf cry out like one of old, "Come over," &c. Oh! brethren,

Shall we whose souls are lighted
By wisdom from on high, &c., &c.

They are in heathenish darkness, and must perish eternally if they have not the lamp of life to guide them.

Oh send them this glorious light. A field of labor might be taken up on the Bullom shores opposite the Colony, and may we not hope that some good may be there done to some of the benighted sons of Africa? Surely his arm is not shortened that he cannot save.

LAGOS.

Letter from Rev. J. M. Harden.

LAGOS, Dec. 23, 1857.

Rev. James B. Taylor,

My Dear Brother—Your very kind favor, together with the letters for the other brethren, came to hand last night, and I have already forwarded the letters to the interior this morning.

I do sincerely hope that God will open the way for us to get a school here in Lagos, for it is my almost only hope for being able to accomplish any good here.

These wicked people are yet stealing my benches out of my chapel, and to cap the climax, a wicked girl has been impious enough to set up a grog shop in *front of the chapel door*, within *ten steps of the entrance*, and has been having a set of drunkards drinking there while I have been preaching in the chapel, and that within the sound of my voice. I sent to her last week, telling her that if she did not cease selling rum there on *Sunday*, I would report her to the King, whom I am sure would make her stop, as he is a friend to me. So last Sunday she did not have the impudence to sell again. My Iketer woman, of whom I have been writing, still continues steadfast, although she is now suffering persecution for it. She affirms that she has turned to God with all her heart. I wish that I could see her a little more *serious*, I should not then hesitate a moment to baptize her. I can affirm the same with regard to my interpreter.

ABBEOKUTA.

Letter from Rev. R. W. Priest.

ABBEOKUTA, AFRICA,

Dec'r 29th, 1857.

Dear Brother Taylor—I suppose this is about the last letter that I shall write in 1857. I have written you regularly ever since our arrival at Ijaye; and, as I have done so little this year, I had thought it unnecessary to say anything about what I have been doing. But remembering that my letters have generally been of a private nature, and consequently not worthy of publication, it may be desired by the Board that I give a brief synopsis of my year's labors.

Soon after our arrival at Ijaye, in January, I began to visit the markets daily, for the purpose of preaching, but I soon became satisfied that in the mar-

kets was not the place for me to preach with success. So I did most of my preaching in private families. Whether my preaching did any good Eternity only will tell, for I have seen no good fruits.

My interpreter was brought from Sierra Leone when a small boy, and sprinkled by the Wesleyans, but he knew nothing of the religion of the heart. I talked to and prayed with him much, frequently in my own room. God blessed him. He asked me to baptize him—and on the 16th of April I baptized him with a female who had been a heathen, but had left off idol worship before we came to Ijaye, and was living in the house with some of our people. I went one month to school to the church mission teacher, but as it was necessary for me to be at home during June and July, I resumed my family preaching. In September we came to Abbeokuta. Since which time I have been at work on the station, trying to get our houses comfortable, and preaching occasionally. The first day of November I baptized our teacher.—He made a profession of religion at Ogbomishaw. He had come to Abbeokuta to get married, and lest it should be said he had deferred his baptism on account of his marriage, he asked me to baptize him. Last Sabbath, the 27th inst., I baptized our cook and his wife. Some of our family have asked us to pray for them. I hear that two others intend applying for baptism soon. I trust the day is not far distant when we will be numerically strong enough to organize ourselves into a congregation and transact our religious affairs systematically.

We have prayer-meetings every Monday and Friday evenings, at which every one tries to pray, and every evening I endeavor to give some religious instruction.

Pray for us, that we may live humble and relying only on the strength of our common Lord for success and spiritual blessings.

IJAYE.

Annual Report of Rev. A. D. Phillips.

At the beginning of the year, I baptized two hopeful converts. I have endeavored to nurse and instruct them, and give them the food necessary to their growth in grace. The man is now living with the brethren at Ogbomishaw, and his walk is very pleasing to us. The woman is here, and does some work about the house, and is the most of her time in the yard with our people.

She is the wife of the Chief's messenger, and I had feared she would be sorely persecuted. But she has never met with much. She was beaten once or twice, but her husband took her part and put a stop to it. In coming to church here, she brought her children, who have now become fond of staying at the white man's house. The oldest son told his father he did not wish to go to the farm on Sabbath, but wanted to come to the white man's house, and hear the word of God. The privilege was granted, and now he is living with me, and many of the children are here nearly every day. I pray the Lord there may be a good work going on in that family, and that every convert may exert a saving influence on their families and neighbours.

In the early part of the spring, I visited Awyaw, Ogbomishaw, and Ilorin, was absent from Ijaye about a month. In May I went to Abbeokuta, was absent two and a half months, one month of which time I was sick in Abbeokuta. While at home, I have preached regularly in the market, and to those who came into the house. I hold four services each Sabbath; one of school and one of preaching in the forenoon, and the same in the afternoon. I preach some in Yoruba, and read and sing in the language. Such is a synopsis of what I have been trying to do for the year about to end now.

OGBOMISHAW.

An Extract from S. Y. Trimble's Journal.

FRIDAY, December 11th, 1857.

This morning about eight o'clock, Mrs. Trimble and I left Ijaye,—where we have been for three months on account of Mrs. T.'s afflictions, except two weeks we spent in Abbeokuta,—for our dear and beloved *African home* in Ogbomishaw. Our good friend and brother A. D. Phillips accompanied us to Erah, a small town of Ijaye, where we parted with him, which was like parting with a brother indeed, for he has been as kind, attentive, and obliging to us as he well could be. May the Lord repay him and all others who have been so kind to us in afflictions.

We are to-night in Awyaw, the capital of the Yoruba kingdom,—and in the house of the King's Chief Messenger, or rather in the porch, for we prefer making down our bed in the porch and hanging blankets over and around us, to sleeping in a small room with no window and but one small door. Soon after our arrival here the Messenger came to salute us, and then went and told the King that we were in his house, and he came back and saluted us for the King. Next one who came to see us was an old woman, who embraced Mrs. T. in her arms, and then went and brought her some cool water in a very nice striped mug. This reminded me of giving a cup of water in the name of a disciple. This old lady spoke of Jesus Christ, and Mrs. T. and I told her all we could of God and Jesus Christ our Saviour, for we have no interpreter with us. Kufu (which is the Messenger's name) has sent us corn and grass for our horses, and two large dishes full of agade and pulaver sauce,—the former is made of yams, and the latter of palm oil,—meat and vegetables; but as we had supped, we gave it to the boys with us and our carriers, who seemed to relish it very

much, for it is the richest dish prepared by these people.

I had a conversation with Mrs. Brown, who has applied for baptism, and was much better satisfied than I was at a previous examination, and I now hope that she is a converted woman, and a fit subject for baptism.

We stepped in another part of town to see the lot chosen by the brethren for a station in Awyaw, and think it a beautiful place,—a commanding view of both country and town. It is a high and dry lot, which I think very necessary to health in this country. Mr. Brown, who is one of our members, has had put up a small house of four rooms, intended for interpreters and servants, —or the walls are up, and he is now buying grass and poles for the roof.

In passing through town this evening, we saw a Mahomedan church and the people in it worshipping, for this is their Sunday. I also had a peep into the King's palace, as the gate was standing open and no one prevented me from walking in and looking round. I saw the place where the King sits when he receives visitors, which was surrounded by mats.

Our hammock-men have done well to-day, but our carriers were rather late getting here. Mrs. T. is rather fatigued from her hammock ride through the hot sun. Lord, we commit us and ours to thy care during this night and future life.

SATURDAY, December 12th.

We arose this morning between three and four o'clock, and by five were on our way for this our African home. We did not rest well last night as our bed was hot, after being carried in the hot sun; the horses kept a noise, and the drivers, or large ants, got on our bed and bit us. It was very foggy this morning until ten o'clock; since then the sun has been remarkably warm. At the river Awbah the man who receives tribute for the King from traders

sent for me to come and see him. So Mrs. T. and I both went, and he gave us a chicken leg cooked in palm oil, and we gave him a biscuit. I could not make him understand all I said to him, for I told him that I did not want a present, as it is the custom of the Yoroba people to give strangers presents when they come to see them; and my reasons for not wanting their presents are, that when they give us such small trifling things, they expect something from us worth ten times as much.

Our hammock-men have done very well to-day with a little scolding and a little praising, but our carriers with our bed, trunks, and one bag of cowries have not come, and I do not expect them to-night, as it is a hard day's travel from here to Awyaw.

Our feelings were better felt than told when we caught the first glimpse of our lonely house, which was two miles distant, and just before the sun was hiding himself behind the extensive plains and solitary hills far off to the West. When we first entered the town the people soon recognized me, but seemed to be afraid to speak out Mrs. T.'s country name, as she was covered up in the hammock; but after getting nearer home, one old lady ventured to speak out and call her by the name that these people gave her, which is Kosenatu, or Alaganabe-Ojune; and then all commenced saluting her, and I have never seen persons express more joy by their actions,—even the little children jumped up and clapped their hands when they saw us, especially those with whom we are intimate. I could not help shedding tears when we neared the house and saw my interpreter and a very small little girl that is living with us, come running as if they were out of breath. The rest of the children were gone to market.

We are now once more in Ogbomishaw, and have been privileged to bow with the family around our altar of prayer, to return God thanks for his

blessings conferred upon us since we last met, and to ask him to make us more humble, spiritually-minded, and useful. We found all well, and the house and things in as good order as could be expected. We miss brother Clark, as he is now on a tour through Ejeshia kingdom and to the river Niger. The house has been finished during our absence, and I think it the most convenient and comfortable house I have seen in Africa or in Yoruba.

Mrs. T. is in reasonable health, after her hard day's travel, for which we feel happy to thank the Lord.

SUNDAY, December 13th.

We rose at five o'clock, had prayers at seven, and then breakfast; then we walked about the house and yard to see what brother Clark had made since we left. At nine o'clock my interpreter had Sabbath school, and at ten I preached to an attentive congregation. Many of them listened as attentively as if they were anxious to know what they must do to be saved; and I believe that in due time God will send some truth to the hearts of such listeners. They say that God's word is good, and that they want to be happy, but have not the courage to come out and confess Christ.

Three o'clock P. M.—Had Sabbath school, and at four I preached to a room full of persons,—some of whom behaved badly, and I had to reprove them or tell them that it was wrong to laugh and talk whilst we were at prayer.

Many of our friends have come to salute us to-day,—among the number was the third man to the Chief. All seemed glad to see us, and expressed much sympathy with Mrs. T. in her afflictions, and said that they had heard of her illness, and were glad to see that she was now better. This evening there were two persons in the congregation of whom I have much hope—that God is showing them a beauty in religion, and that they are beginning

to see the sinfulness of their own hearts.

We had a pleasant time at our evening worship, read twenty verses of the third chapter of Exodus in Yoruba, then sung that beautiful hymn—

"Hark! ten thousand hearts and voices,"

carrying three parts in music, as my interpreter and the children sing. Then I talked to each member of the family,—to Oka and Odunta, who are members of the church, urging them to a renewal of their efforts to save souls; to Oneashe and Phebe, the former brother Bowen's boy, and the latter Mrs. T.'s girl, urging them to give their hearts to God now, that if they were to die to-night I fear that they would be lost. Both of them seem to be tender-hearted and to be very serious when we talk to them on the subject of religion. I talked to the smaller members of the family in turn, and then we all bowed down and asked God to bless and forgive us for Jesus' sake.

Thus we have spent another Sabbath day, and we know that if we accomplish anything to the glory of God, it must be done through the power of the truth that we have the honour of preaching to these poor, superstitious heathen. Oh Lord, send out more labourers, who may be better prepared to preach thy word in spirit and in power than we are, and whose labours thou wilt be pleased to bless in the salvation of many souls.

CHRIST AND CHRIST ONLY.—He who will not believe in Christ must discover, if possible, some expedient to supply the need of his assistance. This neither you nor I can attempt; we require one who can raise and support us while we live, and lay his hands under our heads when we come to die. This he can do abundantly, according to what is written of Him; and we know none whom we can or ought to prefer. Never was love like His; nor has anything so good and great as the Bible testifies of Him ever come into the heart of man.

The Commission.

RICHMOND, MARCH, 1858.

DR. LIVINGSTONE'S TRAVELS.

The article under this head in the former part of the present number is *longer* than we would prefer for the columns of the Commission, but it presents a new and important view of the missionary character of Dr. Livingstone. As we have not read the volume of the Dr., we are not prepared to say whether the strictures of "L." are altogether just, but we confess that the extracts which have claimed our notice had served to produce the conviction, that how much soever Dr. Livingstone might be entitled to admiration as an *explorer*, he was very little of a *Christian missionary*.

So far as the statement of this opinion is alone concerned, we should not deem it of sufficient importance to occupy much space in our columns. But the tendency of the example of such a man, received with such universal applause, in the absence of any caveat against his turning aside from legitimate missionary work, as from the review of "L." he appears to have done, renders it imperative upon those who would see the funds of missionary societies applied directly to the objects for which they are contributed, to enter their protest against his course.

We do not undervalue the advantages to the missionary work to be derived from opening up new channels for commerce, nor the labors of missionaries in adding, incidentally, to our knowledge of distant and heretofore unexplored regions. But what we wish to say is, that the missionary, whether a pioneer or following in the footsteps of others, is to be a *missionary*, not an *explorer*, or an investigator of scientific facts. Let all be done that can be, in subserviency to the *main* design with

which he goes forth, to enlarge the boundaries of knowledge, and aid the progress of commerce. But let him, every where and at all times be, and realize that he is a *missionary*.

The very popularity to which Dr. L. has attained by his "Missionary Explorations" renders it fitting and proper that the occasion be seized upon to warn missionaries, and those who sustain them, of the danger of losing sight of their main object, *direct personal effort for the salvation of the heathen*.— If this object is not kept distinctly in view, and prosecuted with untiring energy and steadfast devotion the day of defeat to anything more than a merely *nominal* conversion of the heathen will have come. Missions will civilize barbarous and semi-barbarous tribes. But it must be by *christianizing* them. We go not forth to *civilize*, in the hope that christianity will follow civilization, but to *christianize* with the certainty that christianity will both save and civilize.

P.

SHANGHAI.

It will be seen from the letters of missionaries that God is still blessing our mission at Shanghai. Converts are being baptized and the spirit of serious inquiry has not subsided, but seems rather to be spreading. Will not our brethren and sisters unite in earnest and continued prayer for still more glorious manifestations of the saving power of God?

We reiterate the call for more laborers at Shanghai. Young men of God, will you not heed the cry of the destitute and perishing? See the thinning ranks of the devoted little band who have occupied this out-post of the camp of Israel? Will you not go to reinforce them? Look at the thousands of thousands perishing for the bread of life!— Will you not carry it to them? Behold the deluded multitudes groping their way in darkness down to eternal night!

Will you not light up before them "the glorious light of Zion?"

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

P.

SIERRA LEONE.

It will be recollected that our mission at Sierra Leone is of recent date. The letter of brother Brown which we publish in this number shows that here too, as well as at other places in Africa, our "labor is not in vain in the Lord."

We regard the Sierra Leone mission as important not only for the influence it will exert at that point, but as likely to prove of vast benefit to our Yoruban Mission. There are large numbers of Yorubans at Sierra Leone, and they are there brought under the influence of European, and we may add, African civilization. If truly converted and instructed in the doctrines and duties of Christianity, they will furnish invaluable assistants to our missionaries in preaching the gospel in the interior.

We trust God will enable us to sustain an efficient mission at this place, and we ask an interest in the prayers of Christians on behalf of our efforts to do so.

P.

ABBEOKUTA.

Brother Priest has baptized three converts at Abbeokuta—one of them from Oghomishaw, where he had professed faith in Christ. The Lord is manifestly with our brethren in Yoruba. O that he may yet more and more bless their labors.

We need more men for this mission. Brethren Priest and Reid had both determined to locate at Abbeokuta, feeling convinced that they would mutually aid each other, and that the field demanded at least two laborers. But the necessity for starting a station at Awyaw

caused the Board to countermand this arrangement and send brother Priest to the latter city. Other towns are inviting occupancy, and brother Clark, who has recently made an excursion through Ilorin to the Niger, think that that great city will soon be open to us. Who will go and occupy the fields thus opening?

P.

THE CHURCHES WILLING TO SUPPORT MORE MISSIONARIES.

We have as many as *eight* applications from associations for missionaries whom they may undertake to support. There is a willingness to contribute for the salvation of the heathen, far beyond the amount at present given, if the *men* can be found to go out. True, we are sometimes straitened for funds to meet the expenses of those now in the field. So it would be if we had only *half* as many, and so it will be when we have more. The brethren do not properly estimate the *incidental* expenditures of such a work. Probably they never will. *But they will sustain every true man of God who will say to them, "Here am I, send me."* We have no fears upon this point. The work is the Lord's, and the hearts of his people are in his hands. No, dear brother, if you feel burning in your heart of hearts a desire to go and tell the poor heathen "what a dear Saviour you have found," do not hesitate one moment from the fear that you will not be sustained.—We may be brought into straits which will cause *us* much anxiety and labor, we may have to "sound the alarm" in the ear of our brethren, "Shall your missionaries starve or return," God may thus try our and your faith and devotion to his cause, but you will neither have to starve, nor return to avoid it.—So, go, trusting in the Lord. You will be sustained.

P.

THE COMMISSION.

We are exceedingly anxious to commence the next volume of the Commission with an enlarged subscription list. If we are to judge from the many commendations which we have received and from the notices of our weekly papers, we have achieved a success in our editorial labors greater than we expected when we began, and are furnishing, as some of our correspondents assure us, "just such a magazine as is needed." But "all this availeth" us "nothing, so long" as we are not reaching the tens of thousands of our churches with missionary facts and arguments and appeals. Is there no means by which the circulation of the Commission can be doubled, or quadrupled, before we enter upon Vol. III? We think so, a means easy and practicable, provided we can have the hearty co-operation of those who now take it. It is simply that *each subscriber procure as many others as he or she can, and transmit their names and pay at an early day.*—Many, if properly approached, will wish also the present volume. We can supply such. *Any one who will procure and forward subscribers names, with the money, may retain ONE DOLLAR out of EVERY SIX, as a remuneration for the trouble.* Come friends, let us hear from you. P.

Other Missions.

PRESBYTERIAN MISSION.

SAILING OF MISSIONARIES.—The Rev. M. S. Culbertson, D. B. McCartee, M. D., and their families, sailed from New York in the ship Samuel Russell, on Wednesday the 10th inst., for China. Both of these brethren had spent about fourteen years in the missionary service, and after a temporary sojourn in this country, for the purpose of recruiting their health, they now return with their families in good health and spirits, to resume their work. Farewell meetings were held in the First Presbyterian Church, Williamsburgh, in the after-

noon, and in the Grand Street Presbyterian Church, in the evening, of Sabbath the 7th inst., in connection with their departure, which were largely attended, and were addressed by both of these brethren, and also in the evening by the senior Secretary of the Board. Much interest was manifested. These brethren and their families are commended to the prayers of the people of God.—*For. Miss.*

AMERICAN BAPTIST MISSIONARY UNION.

LATEST INTELLIGENCE.—BURMAH.—Dr. Dawson writes, Nov. 9, that another disastrous fire had visited Rangoon, sweeping away between five and six hundred houses. Four entire squares were consumed. The principal sufferers are the industrious Chinamen and Burmese in tolerable circumstances. The mission has nothing in that part of the city but a small preaching zayat, which was not injured, the fire having stopped when within a few hundred feet of that locality.

Mrs. Dawson had been seriously ill, but in answer to earnest prayer, she was improving. The Burmese Christians manifested the deepest solicitude and sympathy, and prayed earnestly for her recovery.

The native assistant Thet Nau, had just returned from a tour up the Puzoondoung creek. "He visited a number of villages where the people listened with much attention." Two or three applied for baptism, whose cases were "full of interest and hope."

Mr. and Mrs. J. L. Douglass, of Bassein, were to sail for Singapore on the 20th of Nov., hoping that a change of air might prove beneficial to the health of Mrs. D., who was much prostrated, and obviate the necessity of a longer voyage. Mrs. Van Meter is also in feeble health, requiring a change, but the time and mode of it were not decided upon.

Mr. Thomas, of Henthada, writes—"Since I last wrote, another light has been kindled in the midst of the heathen gloom of Burmah. A little church of eleven members has been established at the base of the western Yoma mountains, in the northern part of this district. They were baptized,—after a year of trial—by our brother Na Pa."

ASSAM.—Mr. Bronson and family took passage at Calcutta in the ship "Radi-

ant" for New York, and were near Sand Heads, Nov. 30, expecting to reach the United States about the close of March. *Macedonian.*

MISCELLANY.

MOTHER TOLD ME NOT TO GO.

Allen was sent to the city when quite a lad. The new scenes and new objects which met his eye, so unlike the quiet and unchanging life of his native village, filled him with interest and excitement. He never felt tired of looking and walking about in the time spared from his employment. Amongst other places of which he had heard much, was the theatre. Some of his associates went, and there was no end to the wonderful stories they told of what they saw and heard. Allen felt a rising desire to go too. He manfully resisted it, however.

"Come," said one of his companions, "go with us to-night."

"No," answered Allen, "not to-night."

"So you always say not to-night: come, decide at once to go."

"No, not this time. Not to-night," still replied Allen, walking away.

"You shall have a ticket if you'll only come," again urged his companion.

Allen shook his head. "No, no," said he, "no, no, keep it yourself. I cannot take it.

"How obstinate rejoined the other; "Why what can be the reason?"

Allen hesitated for a moment. "My mother told me not to go to the theatre, therefore I cannot go," he at length firmly replied. His companion ceased to urge him longer: he beheld in Allen's face a settled purpose to obey, and he left without saying a word more. That was one of his mother's last injunctions. "My son, do not go to the theatre." Under such circumstances, some lads might have said, "Why I see no harm in the theatre; why should I not go? I see no reason why I cannot. My mother, I fancy, did not know as much as she thought she did; she, away off home, cannot tell what is what; besides, other young men of my age go." I say some lads might have reasoned thus and disobeyed and gone. Not so with Allen. His mother bade him

not to go—that was sufficient for him. He trusted in her knowledge and confided in her judgment, and he meant to obey her; yea, and what was better, he was not afraid to say so. It was a wise decision; and if every youth away from home had moral courage enough to decide doubtful questions in the same way, there would be many better men for it.

Allen is now an excellent clergyman—*Christian Witness.*

THE PROPER WAY TO CLASS BOYS.

A visitor going into a free school in New England during the half-yearly examination, noticed two fine looking boys, one of whom had taken the first prize, and the other the second, "Those are two fine looking fellows," he said to the teacher; "I suppose they belong to the highest class of society." "That is not the way we class our boys," said the teacher, "we follow the old maxim of 'handsome is, that handsome does.' The boy who took the first prize is the son of the man who saws my wood; the boy who took the second is the son of a Vice President of the United States."

BOOK NOTICES.

Baptists not Protestants, but the "*Two Witnesses*." By J. L. Waller and G. H. Orchard. Nashville. South-western publishing-house, Graves, Marks & Co.

This is a historical tract, professing to trace a regular series of churches of baptized believers, from the times of the apostles to the present. We have not had time to verify all its statements, but commend it to such as would like to read a brief narrative of earlier times.

A Concise View of Christian Baptism. By John Carps, England.

This is a small tract from the same publishers. It is stated on the title page, that it has had "a circulation of 70,000 copies in England—the largest of any controversial work ever published in that country." It is a concise and plain statement of the argument for Baptist views of the ordinance, except that the 7th chapter, on "The connection of Baptism with salvation," is not sufficiently guarded. While the

view which the author enforces is scriptural, that is, that "no one has a *scriptural warrant* to expect salvation if he *refuse* to be baptized;" the manner of stating and enforcing this truth *squints* at the dogma, no *salvation without baptism*.

The Grace of God Magnified. By Rev. H. E. Talleferro, with an Introductory Essay, by Rev. B. Manly, D.D., second edition. Southern Baptist Publication Society. Charleston, S. Carolina.

This work has been some time before the public and has received high and well deserved commendation. We had intended to notice it at an earlier day, but not receiving a copy, it escaped our mind when making up our Book notices.

It is a narrative of a remarkable change wrought in the spiritual state of the writer, after he had been twenty years a christian and eighteen years a minister. The gracious illumination of his mind, by the Holy Spirit, enabling him clearly to apprehend the doctrines of the atonement, imputation, justification by faith and the intercession of Christ as our Great High Priest, dissipated the doubts and perplexities of years, and enabled him with a sure, abiding and joyful trust to rest on "Jesus only" for salvation, and devote himself, with renewed gratitude and love to his service. It is a precious monument to the "grace of God." We trust our colporters will circulate it by thousands.

Notes and Questions for the Oral Instruction of the Colored people, with appropriate texts and hymns. By Rev. E. T. Winkler, Pastor of the first Baptist church, Charleston, S. C., with an introductory Essay by James Tupper, Esq. Same publishers, price 15 cents.

In the Introductory Essay, brother Tupper, after mentioning some of the difficulties experienced in imparting religious instruction to the colored population, remarks, "In meeting these wants, the able writer of the following 'Notes and Questions,' has, in our opinion, been eminently successful." We know no man upon whose judgement, in this matter, we would sooner rely. Brother Tupper was, for many years, and we presume still is, superintendent of a colored Sunday school. He devoted much thought and labor to devising the best methods of instruction. His

"Cards" published while we were Secretary of the S. Bap. Publication Society, were the fruit of his devotion to this work, and they are worthy of more extensive use than they have received. We have not been able to make a thorough examination of the work of brother Winkler. So far as we have examined, we are pleased with it. It has been suggested that a larger collection of texts should be conjoined with each lesson. We doubt the wisdom of the suggestion. It would increase the cost of the volume, without, for the purposes designed, increasing its value, as every teacher can, with a reference Bible, refer to as many as he chooses. The book is not for the scholar, but the teacher. Hints are all he needs, or at least ought to need.

Predestination and the Saint's Perseverance, stated and defended, &c. By P. H. Mell, &c. Same publishers.

Rev. Professor Mell is a vigorous thinker and a strong writer. A firm believer in the scheme of doctrine usually called Calvinism, he brings to this discussion an earnest spirit, sound logic and familiar acquaintance with the word of God. We hope the work will be read. We wish to see all Baptists thoroughly "rooted and grounded" in these good old fashioned, Bible doctrines, "Predestination and the Saints' Perseverance."

Restricted Communion; or Baptism an essential prerequisite to the Lord's Supper. By James B. Taylor, Richmond, Va. Same publishers. Price 25 cents.

This is a neat 16mo. of 99 pages.—The author states, with much clearness, the arguments commonly relied upon to prove "close communion," and also, that the immersion of a believer is the only scriptural baptism. He then proceeds to answer various objections to the practice. We have had occasion heretofore, to speak of the merits of the work and now commend it, in its new dress, to general circulation. P.

THE SOUTHERN LITERARY MESSENGER for March, was laid on our table on the 23rd of February, filled with interesting articles—among which we notice Mr. Hunter's Oration and Mr. Thompson's Poem on the Inauguration of the Washington Statue. The Editor's Table for this month is unusually attractive.

RECEIPTS FOR THE COMMISSION.

Agents and others who send names without the money, will please send another list when they send the money, to prevent mistakes in making entries.

Mrs. Sallie Collier, \$1; N. P. Rowland, 1; Mrs. E. Smith, 1; Henry Jarrat, 1; Rev. Geo. W. Keelee, 1; George Miskell, 1; Mrs. M. S. Peters, 1; John Prince, 1; Littleton McGlamare, 1; Miss Betty Holmes, 1; Edgar Rawles, 1; Miss Martha Freeman, 1; W. E. Barnes, 1; John Simons, 1; W. J. Wright, 1; W. Deans, 1; Robt. M. Nelson, 1; Parker West, 1; John Tabb, 1; Rev. Jas. F. Parkinson, 1; Rev. Thos. Binford, 1; per Rev. Geo. Pearcy; J. S. Hart, 1; Mrs. C. H. Wimberley, 1; Rev. W. Huff, 1; Miss A. H. J. Farley, 1; Rev. J. O. B. Dargan, 1; Sarah P. Payne, 1; J. M. Newman, 1.75; Rev. T. W. Tobey, 1; Mrs. Harriet S. Martin, 1; Wm. Perry, per Wm. Miller, 1; D. Chas. R. Dickinson, 1; Mrs. M. Harrison, 1; Robert B. Jones, 1; Lizzie F. Noel, 2; H. Nabring \$10 for sundry subscribers; Robt. McCay for Rev. B. Carroll, 1; Mrs. Ann Rogers, 1; Luther W. Moore, 1; R. G. B. Woolley, 1; Miss Anna Key, 1; Mrs. Mary S. Walton, 1; Collin Bass, 1; Thomas Roberts, 1; Betty Winn, 1; A. S. Morehead, for Mrs. Martha J. Butler, 1; Mrs. Mary E. House, 1; Richard Gwathmey, 2; George W. Taylor, 1; S. W. Richardson, 1; W. C. Davidson, 1; J. W. Baker, 1; S. Walker, 1; T. Guthrie, 1; N. L. Wade, 1; B. R. Scriven, 1; John McIntire, 1; Mary A. Crump, 1; Rev. S. Landrum, 1; Miss M. S. Kellam, 1; Rev. A. Bagby, for John South, John Pollard, Mrs. Sarah Pollard, Mrs. Marsten, John H. Thruston, and self, \$5; Miss Emily De Moss, 1; Miss Virginia C. Royster, 1.

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We also invite contributions for the Home and Foreign Journal. Will not our brethren send us short, pithy articles adapted to the columns of that paper? Who would not like to preach a *short sermon* on missions to an audience of thirty to fifty thousand?

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