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PECULIAR OBLIGATIONS OF BAPTISTS TO SUSTAIN THE CAUSE OF MISSIONS.

The spirit of Christianity is the spirit of missions. The first petition formed in the soul of the new born child of God is that which the Saviour taught his disciples *first* to utter: "Thy kingdom come, thy will be done in earth as in Heaven;" and the first inquiry that escapes from his lips, is that of the newly enlightened Saul, while the scales were yet upon his eyes: "Lord what wilt thou have me to do?" Hence the true Christian, the man or the woman who has the spirit of Christ, and bears his image, to whatever creed attached, or by whatever name known among men, must have the spirit of a missionary—must be fired by the earnest desire to do something for the good of others. When Luther had found a Bible and become imbued with its spirit, the walls of the monastery and the cloister of the monk could no longer contain him, but he must go forth and tell his fellow-men what a treasure he had found. When Bunyan was imprisoned in Bedford jail, the same spirit that had impelled him to preach the gospel in opposition to the unrighteous mandate of princes, forbade him to be idle even in his gloomy cell, and moved him to map down the road to the celestial city for the benefit of pilgrims in all after times. And as all Christians are led by the same spirit, they must all be the subjects, to some extent at

least, of similar impulses. Hence it is to be expected that *all* Christians will cordially approve and zealously promote the cause of missions. But there are some reasons why Baptists should feel under obligation to be foremost in this glorious enterprise.

I. God has, by special providences, too plain to be misunderstood, laid them under special obligations.

1st. By awakening among them the spirit of missions, and by opening the way for them to enter into the work. Who doubts that the spirit of God moved Fuller and his brethren to organize the monthly prayer-meeting for the spread of the gospel, which was the means of awakening the spirit of missions throughout England and subsequently in other countries? And that the same spirit first impressed the heart of Carey with the desire to become a missionary, and moved him to study, while pursuing his humble occupation, that he might qualify himself for the great work he was afterwards to accomplish? The motives which induced him, in the face of the most appalling difficulties, to go to India, were as disinterested and as pure as those which stirred the spirit of Paul to reprove the superstitious Athenians and to declare unto them the unknown God, whom, though they had dedicated an altar to him, they ignorantly worshipped.

God might have called a wealthy nobleman and sent him to India, at his own charges, to preach the Gospel to

the degraded and superstitious inhabitants, but he did not. He called a poor shoe-maker, with a dependent family, and devolved his support on the English Baptists, in order that they might be made partakers with him of the honors, the responsibilities, and the sacrifices of carrying the gospel to the heathen. Thus the English Baptists became, by the special providence of God, the originators and supporters of an enterprise upon which God has shed his special blessing.

2nd. Nor was the manner in which the Baptists of this country became interested in the cause of missions less manifestly of God.

While the churches were reposing in almost total unconsciousness of the claims of the heathen upon them, God was preparing, by means little less remarkable, and even more unmistakable than if he had spoken to them with audible voice from heaven, at once to arouse them to a sense of their duty and fully to commit them to the cause of missions.

A little band of missionaries, among whom were Luther Rice and Adoniram Judson, with the wife of the latter, Ann Hasseltine Judson, had set out from this country under the auspices of another denomination, for the purpose of commencing a mission in India. They left the shores of this, their native land, satisfied with the connection in which they had been brought up, and with as little probability that they would change their views as there was that Saul would change his purpose when he set out from Jerusalem to go to Damascus. Judson and Rice sailed in different vessels, and were exempt from all influences tending to such a result, other than the word and spirit of God; yet by the agency of these alone they became convinced of the correctness of Baptist views and heartily embraced them soon after arriving at the place of their destination. This of course severed their connection with

the society that had sent them out, and left them no resource but to abandon their cherished enterprise and return home, or cast themselves upon the Baptist churches of this country and beg them to support them. The former they dared not do, for they believed themselves called of God to the work of missions, and they had solemnly dedicated themselves to it. The latter they did; and had the Baptists refused to accept and support them it would have been regarded by every Christian who understood the circumstances, nay, by every believer in a divine Providence, a rejection of the clearly indicated will of God.

Ought not Baptists then, one and all, to feel that they are under peculiar obligations to sustain the cause of missions? And ought not the providential manner in which they first became identified with this cause to afford them the most satisfactory encouragement to press forward with increased zeal and energy, assured that God will bless the work to which he has so manifestly called them?

II. If Christian ordinances and church polity constitute any essential part of the Christian system, and the views of Baptists on these subjects be correct, they alone can give to the heathen a pure form of Christianity. The difference between them and others on these subjects is radical; and hence, if the heathen were converted to the views of any other denomination, they would still, according to the belief of Baptists, have need, like Apollos and the disciples whom Paul found at Ephesus, to be taught the way of God more perfectly.

Nor is this a mere fancy, the dictate of blind zeal, or sectarian bigotry; it is a legitimate deduction from the belief of Baptists, and constitutes a principle of no little importance. For the power of the gospel to save the soul depends greatly upon the purity with which it is taught. The pure gospel is the power

of God to the salvation of every soul that believes it—that is, it is omnipotent. But combined with one single error, the truth that is communicated may cease to be so, for that single error embraced and relied upon may cause the loss of the soul. And hence the effectiveness of the gospel for the accomplishment of the end it proposes, will always be in inverse ratio to the amount of error combined with it, just as a concentrated essence is the more powerful the less it is diluted. For instance there have been, and doubtless are still, true Christians in the communion of Rome, who, embracing the gospel truth contained in her system, are saved by it, although in that system the excess of error over truth is so great that while one is saved by the truth, thousands are ruined by the error. The same is true of every other system in proportion to the amount of error it contains. Is it not then of the utmost importance that both heathen and Christian nations shall receive the gospel in its purest possible form. Again: as the gospel freed from all error is as powerful as it can be, it is also as much opposed to the corrupt nature of man as is possible—there is a perfect antagonism between them—but the more the gospel is diluted with error the less distasteful it becomes. Hence it is no matter of surprise that a system containing a large amount of error should *gain adherents* more rapidly than one of greater purity; nor is slow progress to be regarded as a proof of inefficiency, or want of success. Finally, the tendency of every system that contains error at all is to become more and more corrupt. One error makes way for another. It is like an enemy within the citadel, who may at any time open the gates and let in others. The only security, therefore, is in rigidly and scrupulously adhering, both in faith and practice, to the perfect system given us by infallible wisdom. This Baptists have ever done, and to this they owe

the only superiority they claim over others. But they deem this an important superiority, because they honestly believe that on the maintenance of this principle depends the only hope of perpetuating a pure Christianity in the world. Hence their obligation to active exertion for the maintenance and promulgation of this principle, both at home and abroad, is as great as is the importance, to the world, of a pure Christianity. A. M.

PRACTICABILITY OF THE MISSIONARY WORK.

It is now pretty generally conceded that the Church is under imperative obligations to give the gospel to the world. It is pretty well understood that, in the very design of her organization, she is a Missionary Church; in her very nature and constitution, aggressive and self-extending; and that it is not more natural for the sun to dispense light and warmth, than it is for her to disseminate her principles. Without recurring, therefore, to the arguments which sustain these, now generally conceded positions, we propose to direct attention at this time to the PRACTICABILITY OF THE MISSIONARY WORK.

Looking at the enterprise of evangelizing the world in the calm light of reason, under no excitement from an inflamed sympathy, or a zeal highly raised by peculiar and transient circumstances, is it, we ask, a rational enterprise, and one that gives promise of success? There have not been wanting enemies who have confidently pronounced it romantic and absurd—a species of pious Quixotism, that must end in failure and disgrace. There have been trembling and saint-hearted friends, who have had fears in respect to it which they have scarcely dared express, and who have entertained no well-grounded and abiding convictions that it will ultimately succeed. Are these fears baseless or not? Are the expectations of

the warm supporters of Missions extravagant and fanciful, or are they authorized and reasonable?

It cannot be denied that the work of Missions is a great one. No work ever committed to human hands was half so vast. Indeed its magnitude is at first sight appalling. Its design is nothing less than this, to make an explicit tender of salvation to every member of the human family, and ultimately to subdue our world to God. It cannot be disguised, that it is a work embarrassed with encumbrances the most serious, and opposed by obstacles the most formidable. In its execution what obstructions must be removed or surmounted! Mighty seas and broad and furious rivers must be crossed; mountains, whose tops are hidden in eternal clouds, must be scaled; deserts, on whose burning sands the foot of man has left no print, must be traversed; regions, horrid with perpetual ice and snows, or overhung with a fiery sky, and an atmosphere charged with deadly exhalations, must be penetrated and permanently occupied in carrying out this great design. But worse than all this, the dark and obdurate depravity of the human heart must be overcome, a depravity which changes not with changing skies and circumstances, but retains its fixed and desperate enmity to the gospel alike in savage and civilized states of society. Ignorance, which reduces men almost to a level with the brutes, must be removed, tyrant lusts and habits broken and subdued, and systems of superstition, grown hoary with centuries of undisturbed existence, and that are intertwined with national character, institutions and history, overthrown. These are gigantic obstacles which we cannot overlook, and which it is proper for us attentively to consider. In full view of these and other nameless difficulties, we still affirm the practicability of the Missionary undertaking.

It should be enough firmly to settle our views on this point, that *God has*

commanded us to engage in it. It is repugnant to all our notions of the divine character, that God should require his people to embark in an enterprise foredoomed, from the necessities of the case, to failure. We cannot for a moment entertain the suspicion, that he would send them on a hopeless journey, and summon them to a contest in which blood and holy energy must be worse than wasted. Such a suspicion would be condemned by what we know of the dealings of God with his people in past ages. In the history of those dealings, there is not a recorded instance in which he required them to attempt the accomplishment of impossibilities. However hopeless, in human view, the enterprise to which he appointed them, He knew that it could be carried to a successful issue. Whatever God commands to be done, *can be done*; this must be granted, or we must suppose that Jehovah is capable of deceiving his creatures, a supposition almost too monstrous to be mentioned. But God has commanded his Church to evangelize the world. The inference is easy and inevitable—the *work can be done!*

But to establish wavering faith, let us see if we cannot discover some other grounds besides the naked command of Jehovah, on which to base a reasonable expectation of the triumph of the Missionary enterprise. In looking at the Church and the work to which she is appointed, we affirm,

1. That she has *men sufficient for its accomplishment.* It is freely granted that the Missionary work requires a vast number of men for its execution. To lay before the millions of earth the overtures of salvation; to carry to every home, and sound in each individual ear the good tidings of the gospel; this cannot be done without a multitude to go as heralds. And when we remember how human strength is prostrated, and human life is shortened by all the exposures, labors and hazards incident to Missionary service; when from the

revelations of our brief experience, we see how many must be cut down just as they have reached their fields of toil, or be compelled to return with shattered constitutions, we must be prepared for a great consumption of human life in this sacred business. But still we hesitate not to say that we have the men. Zion numbers far more than a million of trusty soldiers mustered under her banners, and out of this host she can spare all that are needed to invade the domains of darkness. What we want is not men, but zeal and self-consecration. If the people would offer themselves willingly; if all who could go would rise and exclaim, "here are we, send us;" the glorious conscription ordered from above for this enterprise would be quickly filled, and our interests at home sustain little injury, if they did not derive a positive benefit from the sacrifice. As many men as were lost to our nation on the battle fields, and in the hospitals of Mexico, would probably more than serve to give the gospel to the world; and cannot these be spared by the Universal Church? Could not every State in our Union furnish, without sensible loss, its complement to make up the grand aggregate of force necessary for the execution of the benevolent design of Missions?

2. The Church, we affirm again, has *the means requisite to success* in this undertaking. We readily grant that it is an expensive undertaking. Money has been termed "the sinews of war." Though it is not the sinews of the Missionary work, it is still indispensable to its successful prosecution. To send out and sustain preachers of the gospel in distant and unfriendly lands; to furnish them with all the appliances of usefulness; to print and circulate the Bible and other valuable books—all this requires no inconsiderable outlay of money. But this the church has, as well as the men. The modern Church is rich, perhaps too rich. A little re-

trenchment amongst her members, in the use of hurtful luxuries, would furnish all the means requisite for the most extended and vigorous Missionary operations. A little of the spirit of that noble widow immortalized by the commendations of our Saviour, or of the Macedonian Christians, whose liberality abounded in the very depths of their poverty, would fill the treasury of the Lord to overflowing. If the mantles of Cobb and Mercer rested upon the great mass of Christians, furnishing schemes of benevolence would no longer be compelled to go knocking and begging at the doors of our Churches, but amply furnished with all requisite assistance, they would employ all their energies in their legitimate toils. As much treasure as our government expended in the Mexican war, would probably sustain a number of men sufficient to preach the gospel to every creature. What we need is not money, but liberality, that "largeness of heart" which causes it to be freely offered in answer to the calls of God.

So far then as the mere ability to spread the gospel throughout the world is concerned, it is clear that we have it. What can be done by the Church at large when thoroughly aroused and consecrated, is forcibly illustrated in what has been done by that small body of Christians known as Moravians or United Brethren. This mere handful of believers have established flourishing missions in the East and West India Islands, in Greenland, Labrador, at the Cape of Good Hope, in South America, and various other quarters of the globe; and they now present the astonishing spectacle of a Society, whose numbers in Missionary fields are greater than at home. Like men, then, who have counted the cost of their undertaking, we feel that we have the means of completing it, and our scheme need not fail.

3. A third consideration, which establishes our faith in the practicability

of the work of Missions, is derived from *our confidence in the power of Truth*. Our object is not accomplished when we have laid the gospel before our fellow men; it is higher than this, and contemplates their obedience to its principles. This obedience we expect to secure, in part, because of our faith in Truth. Truth of any kind is mighty, and must, sooner or later, make its way to the heart in spite of opposition. Pride and prejudice, the arm of power, the decrees of councils and the edicts of emperors, may be arrayed against it, and for a time retard its progress, but at length it will force a passage through all to a permanent triumph. Who can doubt that in process of time the truths of science will supplant the crude and absurd notions of ignorance and superstition? Is it conceivable that China will forever adhere to that system of geography which teaches that herself is the centre of the world, and that all other nations are mere "outside" and insignificant appendages to her own greatness? Can we suppose that the childish and ridiculous cosmogony of India, which represents the earth as resting upon an elephant, the elephant on a tortoise, and so on, *ad libitum*, will not give way before the clear and consistent doctrines of true science? Just so we expect that the Bible will ultimately triumph over the absurdities of the Koran and the Shasters, the cruelties and mummeries of idolatry and superstition. The Bible is Truth, heaven-born and eternal. It is all true and precisely adapted to the wants of human nature. Above all, it contains that great, central, unmatched and un-resembled truth, Jesus Christ and Him crucified; and there is power in this to overcome heathenish ignorance, melt away pride and prejudice, and conquer the world. It may take time to accomplish this object. A nation does not change its gods in a day, but change their gods the nations must before the majesty of the God of the Bible.

4. But above all, it is the *promised presence and blessing of Jesus Christ* that settle our expectations of success in this enterprise. The declared purpose of Jehovah to subdue the world to Himself through human instrumentality, animates our faith and inspires our zeal. The Missionary work is the work of heaven as well as of earth. The preacher of the gospel goes not forth to his field of toil and sacrifice unsupported and unaided. "Lo, I am with you alway"—this is the sublime charter of his hopes and privileges. Nothing can be clearer than that the Bible predicts the conversion of the world, and that the Holy Spirit is promised to give efficacy to the means employed for this purpose. We lean, then, in our great undertaking, upon the command, the purpose and the promised Spirit of God. The agency of that Spirit will do what human effort cannot do; it will open the heart to the reception and love of the truth, subdue the stubborn will and bring the sinner in joyful obedience to Christ. In view of the coöperation of this divine agent, difficulties vanish, mountains sink to plains, and already in clear and happy vision we see superstition and idolatry, popedom and heathendom falling to the dust, and hear the song of praise,

Loud as from numbers without number,
sweet

As from blest voices uttering joy,
ascending to God from a redeemed and regenerated race.

5. Finally, *the facts which have already transpired* in connection with the Missionary enterprise, clearly indicate its ultimate complete success. The history of efforts for evangelizing the world is full of hope and encouragement. It is only about half a century since the Church awoke to systematic exertion in this business, and during this brief space of time she has been only partially and languidly engaged. Her resources have not been developed, her collected energies have not been

consecrated to the work, and yet what mighty results do we behold! The Bible has been translated into *one hundred and thirty-eight* languages and dialects, and heralds of salvation have penetrated almost every nation. It is estimated that more than *two hundred and fifty thousand* souls have been converted to God through their instrumentality. Whole tribes have been reclaimed from the most debasing ignorance and idolatry. The Sandwich Islands have received the law of God, and exhibit the blessings of Christian civilization. Some of the most charming specimens of piety, such as Kotha-Byu and Christian Africaner, have been furnished from the once stolid and imbruted inhabitants of Southern Africa and Asia. Large and prosperous Churches exist in the jungles of Burmah. Is a project, which has accomplished so much in so short a portion of time, chimerical and absurd? Are they to be stigmatized as visionary and wildly enthusiastic, who, after such successes as these, anticipate with confidence the final subjugation of our race to Jesus Christ?

The gospel *can* be given to the world—it *must* be given—it *shall* be given, and the world shall receive it. The Church has harnessed herself for this mighty enterprise; she cannot go back if she would—"there is no discharge in this war,"—she would not go back if she could. No, it is too noble and heavenly a work to be abandoned; its objects are too important, its obligations too stern, its past success too cheering, its rewards too rich, to allow us to cherish for an instant the unworthy thought of its being abandoned. So far from weakening our hands and intimidating our hearts by looking back; let us summon our prayers, our energies, our means, our all, to a prolonged and more earnest struggle for the salvation of our ruined race. And though we may pass from the scenes of earth before the consummation for which we labor and pray

shall be attained, yet our successors, immediate or remote, shall witness and rejoice in the universal triumph of the Gospel.

J. R. K.

THE MORAL CULTURE OF WOMAN.

Woman must not do wrong. Wrong-doing by man ever injures him. But by woman, it is fatal to her character. Society judges females by stricter laws than those it applies to the conduct of men, and it is less forgiving of their offences. Woman as she came from the hands of her Creator was the perfection of physical beauty,

"Grace was in all her steps,
Heaven in her eye,
In every gesture, dignity and love."

Nor was she less complete in moral loveliness; for

"She was good as she was fair,
None, none on earth above her,
As pure in thought as angels are—
To see her was to love her."

This moral beauty was her chief excellence, her chief attraction. And though her daughters should be clothed with the symmetry and bloom in all the freshness of Eden, if they want moral excellence they are deformed and degraded

Like some foul pestilence that midnight shows
As 'twere a gladdening light to guide the way
Of the lone trav'ler—

Early and assiduously should woman's conscience be made responsive to the calls of truth and duty. No pains should be spared, no labor shunned to fix deep in her heart the eternal principles of right, and to induce a habit of conscientious submission to them. Females are, generally, disposed to act from impulse rather than reflection.—This renders great caution and assidui-

ty in the inculcation of correct moral principles imperatively necessary. We insist upon thorough moral training for all, but would give emphasis to the requisition in the education of woman.

The heart is woman's throne. Her own heart is her sceptre. Who can endure a heartless woman? Whether as the unfeeling sentimentalist, the affected prude, or the disgusting coquette, we despise as soon as we know her.—The heart of the true woman is a fount of tenderness. Within her lie the germs of undying affection. But the affections require to be cultivated and properly directed and chastened.—Throughout the whole of girlhood the female should be surrounded by objects worthy of her love, and introduced into scenes suited to awaken a generous, unselfish sympathy. And by an appeal to her conscience and her affections should she, except in the last resort, ever be governed.

It is of paramount importance that a *habit of submission* induced by conscience and affection, be inwoven into the very nature of woman. There can be but one *head* in any well regulated family. God has assigned this position to man. It is his to control, it is woman's to submit. And while he should ever govern by reason and love, she should learn to obey with affectionate cheerfulness.

Without correct moral training woman is unfitted for the duties of a mother. We pity the child the moral principles of whose mother are corrupt, her moral sensibility obtuse or perverted, and her conscience paralyzed and inoperative. What he will become we cannot with certainty know, but his probable fate it is easy to conjecture. If she be irascible he will be passionate, if she be petulant he will be quarrelsome, if she be uncandid he will be deceitful, if she be careless of veracity he will be a liar, if she be indifferent to the right he will be prepared for any meanness. Her character will reproduce itself in

him increased as the harvest from the seed.

Education should be strictly *religious*. No degree of intellectual, of *merely* moral training will fully fit woman for the duties of life. All relative duties are best understood, and the obligation to perform them most powerfully felt in the light of divine authority. As the heart responds to the claims of divine love will it feel, more and more, the power of pure human affection. The Bible is the great "text book" of human duty. To it woman owes her most precious earthly advantages, and from it must she receive the instruction and the moulding that fit her for enjoying them.

But woman needs salvation. The depravity of nature demands the renewing and restraining grace of God. The weakness of human character requires the strength imparting influences of the Holy Spirit. The pollutions of sin can only be removed by the "fountain opened to the house of David." Woman's education should be religious, because she needs religion. She is a sinner and needs salvation.

Great, too, even under the most favorable circumstances, great and peculiar are woman's trials. She needs the consolations which christianity alone can impart. How many will sorely need them. The perverseness of those who should be their protectors and comforters—the changes of fortune to which they are subjected—these and the "thousand ills to which flesh is heir" demand for them a consolation

"Which nothing earthly gives nor can destroy."

Rightly cultured and brought under the influence of divine grace woman is among the most influential agents in the promotion of the kingdom of Christ.—The world is indebted, more than it were possible to estimate, to the Marys and Elizabeths—the Harriet Newells and the Ann Hasetlines of other days, whose heavenly influences, mingling

with their sister streams of the present day, have made glad many sorrowing hearts and robed in beauty many a waste place of earth. Woman should be trained for this holy mission. She is prepared, when thus trained, "to love much" the Saviour whom she trusts, and for his sake, and the love of her fellow-man as well, to endure much and to do much for the cause of Christ.

But above all, woman is immortal.—Eternal destinies depend upon the issues of life, without religion, when the drama of earth is ended the tragedy of eternity begins. Earth has no solace for the departing spirit; no power to rescue from the interminable misery.—With religion, death is the gate of eternal life, the precursor of everlasting joy. The pious woman, lovely on earth, will be in heaven far more lovely than our primal mother as she came, pure and radiant with young life, to clothe with new beauty the scenes of paradise.

M.

SELECTIONS.

A BEAUTIFUL THOUGHT.

*From one of the Posthumous Sermons of
John Harris.*

But not only is prayer to be made for the reign of Christ—the text predicts its continuity, or uninterruptedness; "prayer also shall be made for Him continually." Under the former dispensation, the fire which burnt upon the golden altar was never allowed to go out—and the ardent desire of the pious Israelites for the coming of Christ glowed continually on the altar of their hearts—it never went out. And it is pleasing to reflect that, in the present day, there is a sense in which it is true, literally, that prayer is made for Him continually. "Last evening," writes a missionary from China—"last evening a small party of the disciples of Jesus held a meeting for prayer in my rooms, in behalf of the heathen

around, and for the kingdom of Christ throughout the world. In this land of the rising sun, we may probably be considered as beginning that series of prayer meetings which are kept up all around the world on the first Monday of the month—a chain of prayer beginning at the furthest east, and carried round successively as the sun advances to the farthest west, in the islands of the Pacific Ocean—and thus continued for 24 hours monthly."

Now, it is only to pursue this mode of calculation—and to suppose, that wherever there are Christians to pray monthly in public for the kingdom of Christ, there are some to pray daily in private for the same object—and then we are brought to the delightful conclusion that prayer is made for Him continually—that as the aged believer, like David, breaths out his last prayer for the glory of his reign, another generation is just beginning to lisp, "Thy kingdom come"—and as the Christians of one province are rising from their knees before the throne of grace, the Christians of another province are just beginning to take up the language of supplication for Christ—and thus a chain of prayer, beginning in the farthest east, is carried round with the sun to the farthest west in the islands of the Pacific, through all the hours of time!

MEMOIR OF REV. HILLARY TEAGE OF LIBERIA.

We find in the minutes of the Liberia Baptist Association for 1857, the following sketch of a worthy Christian and minister. There are several other biographical notices which we may hereafter transfer to the columns of the Commission:

The subject of this brief memoir, Elder Hillary Teage was born in Richmond, Virginia, United States of America, September 12th, 1805. Being early impressed with a sense of his accountability to God, of his sinfulness, and of his utter inability to secure

the favor of God without the aid of a Saviour,—a Saviour by whom he had been bought as an all sufficient Saviour,—he became the subject of converting grace in the year 1820, at the age of 15, while in Boston, Massachusetts.

He was, however, destined for an extensive field of labor; a field where could be employed advantageously those talents with which he was so richly endowed, and which have enstamped a lasting remembrance upon the hearts of his countrymen. With an energy that was ever ready to lay hold of any great understanding, and a most ardent desire to contribute what he could to the elevation of his race, he emigrated with his father Collin Teage, to Africa in the year 1821.

The year following, 1822, he entered the ministry, the profession of his choice, not actuated by undue motives, but moved by a conviction of his duty. From that time to the end of his life, he continued to proclaim, as one of Zion's heralds, the news of salvation to fallen man, notwithstanding he was compelled to discharge also most important duties both of public and private life.

He was constituted a regularly Ordained Minister in 1832, and eight years after (1840) the pastoral charge of the Providence Church in Monrovia (the largest congregation of this denomination in Liberia) was committed to him. Nor did he labor in that vineyard in vain; for often did he witness the fruit of his labor; often, although he had sown in tears, did he come bearing precious sheaves in joy; and often was it his exceedingly great pleasure to perform the ceremony of the baptism of those whom he had been instrumental in calling out of darkness into the marvelous light and liberty of the Gospel. It was at such periods when the times of refreshing had come from the presence of the Lord, and there had been large ingatherings of

souls, that standing in the midst of those who surrounded him in the water for the purpose of receiving baptism, he cried, with an earnestness that filled every spectator. "Behold the Lamb of God that taketh away the sins of the world."

But, "It is appointed unto man once to die." And however useful one's life may have been; however mysterious may seem the dispensations of an all-wise Providence, there is a time when the soul must leave its tenement of clay and wing its way to that God who give it.

This eminent and useful servant of Christ,—eminent from the positions he occupied in Church and State, useful from the good he accomplished by means of improved and sanctified talents,—departed this life in the City of Monrovia on the 1st of May, 1853, at the age of 48, lamented by all who knew him leaving vacant positions in the Church and State, which only men of talents, energy and discretion could creditably fill.

The following lines, from the pen of a nephew, may be considered a tribute to his memory :

My uncle five long years have passed
away,
And roll'd into eternity since last,
I gazed in anguish on thy fever'd brow,
And cheeks all sunk and dyed with
sicken'd hue.
'Twas when I stood in tears near by thy
couch,
And watch'd those cheeks grow pale,
those eyes grow dim,
In which the fire of intellect oft beam'd
When thou was wont to hold enchain'd
and mute
The audience fascinated by thy wonder-
ous powers
And gift of eloquence,—'Twas then,
when life
Seem'd soon to be extinct, and sighs
and tears,
And wails and moans were heard from
every one,
I knew that thou wast dying, and the
thought
Of separation from thy kindly care
Was most intolerable, and I tried

To wail thy spirit back to earth, but ah!
'Twas vain.

No more I meet thee in thy garden
walks,
When eve sets in with mellow tint and
soft
The balmy zephyrs fan the heated brow.
No more I meet thee in these walks
with book
And Turkish pipe, musing on things
abstruse.
No more I meet thee in thy room at
night,
Poring o'er books, companions of thy
taste.
No more I hear thy peals of eloquence
Ring with enchanting chimes of music
sweet;—
Ah! no, thy voice forever hushed in
death;
Thy tongue no melody of rhetoric
sings;
Cold in thy grave must be thy house of
clay,
Till rais'd immortal, incorruptible.

Oft have I tried to imitate thy flight,
And soar aloft in the still seas of light;
To catch the fire that kindled in thine
eyes,
The warmth that glow'd in thine ex-
panding soul.
But ah! thy flight's too high for new-
fledg'd bird,
Thy warmth too great to glow in youth-
ful breast;
I've tried in vain thine eloquence t'at-
tain,
To reach an image loftier than myself.
Sometimes, while musing, I in fancy
hear
Light wings of spirits hovering round
my head,
And see dim shapes of beauty float
around me
And vanish quickly as they smile upon
me.
Say, dost thou form one of th' aerial
group
That oft upon my vision dimly falls?
Say, does thy spirit hover o'er my head,
And beck'n me onward in life's rugged
path?
Oft have thy strains of eloquence and
song,
Tho' long since silenced in the dark-
some grave,
Fall'n, like some warning, on my
feverish brain,
And wak'd me from the visions of the
night.

In sleep I wander with thee, not through
earth,
But through the air, an air which seems
a music;
With thee my soul mounts upward, on-
ward, through
Th' untroubled splendors of the infi-
nite.

OBEDIENCE TO CHRIST'S LAST COMMAND A TEST OF PIETY.

Dr. Judson's last public appearance in this country, before his embarkation in 1846, was on Sunday evening, July 5, at the monthly concert of prayer for missions, in which, on that occasion, the several Baptist churches in Boston united. The following address, committed by him to writing, was read by the Rev. Dr. Sharp:—

It is the most momentous question we can put to our own souls, whether we truly love the Lord Jesus Christ or not; for as that question is answered in the affirmative or the negative, our hope of heaven grows bright or dark. If we take the right way to ascertain, there is no question that can be more easily answered. It is the nature of true love to seek the pleasure and happiness of the person beloved. We no sooner ascertain the object on which his heart is set, than we lend all our efforts to secure that object. What is the object on which the heart of the Saviour is set? For what purpose did he leave the bosom of the Father, the throne of eternal glory, to come down to sojourn, and suffer, and die in this fallen, rebellious world? For what purpose does he now sit on the mediatorial throne, and exert the power with which he is invested? To restore the ruins of paradise—to redeem his chosen people from death and hell—to extend and establish his kingdom throughout the habitable globe. This is evident from his whole course on earth, from his promises to the church, and especially from his parting command, "Go ye into all the world, and preach the gospel to every creature."

The means which he has appointed for the accomplishment of the purpose dearest his heart is the universal preaching of the gospel. Do you, a professor of religion, love the Lord Jesus Christ in sincerity? Have you set your heart on that object which is dearest to his heart? Are you endeavoring to obey his great parting command? But perhaps you will say, This command is not binding on me. It is impossible for me to obey, and God never commands an impossibility. And saying thus, you disclose the real reason why men do little or nothing for missions—that while they feel under obligation to endeavor to keep the commands which require them to love God supremely, and to love others as themselves, and feel guilty when conscious of neglecting or transgressing those commands, they never make an effort to go into all the world and preach the gospel to every creature—never think of feeling guilty for having neglected and transgressed that command all their lives long!

But let me now submit, that the command can be obeyed by every believer—that it is of universal obligation—and that no profession ought to be regarded as sincere, no love to the Saviour genuine, unless it be attended with a sincere endeavor to obey. But you will reply, How can I, unqualified and encumbered as I am, arise and go forth into the wide world and proclaim the gospel? Please to remember that all great public undertakings are accomplished by a combination of various agencies. In commerce and in war, for instance, some agents are necessarily employed at home, and some abroad; some at the head quarters, and some on distant expeditions; but however differently employed, and in whatever places, they are all interested, and all share the glory and the gain. So, in the missionary enterprise, the work to be accomplished is the universal preaching of the gospel, and the conversion of the whole world to the Christian faith; and in order to this,

some must go, and some must send and sustain them that go. "How can they hear without a preacher, and how can they preach except they be sent?" Those who remain at home and labor to send and sustain those that go, are as really employed in the work, and do as really obey the Saviour's command, as those who go in their own persons. See you not, then, that the great command can be obeyed, and is actually binding on every soul? Feel you not that you are under obligation to do your utmost to secure that object at which the Saviour aimed, when he gave that command? It is possible there is some one in this assembly to whom it may be said, You will find, on examination, that you have not done your utmost—that indeed you have never laid this command to heart, or made any very serious effort to obey it; if so, how can you hope that your love to the Saviour is any thing more than an empty profession? How is it possible that you love the Saviour, and yet feel no interest in that object on which his heart is set? What, love the Saviour, who bled and died for this cause, and yet spend your whole existence on earth in toiling for your personal sustenance, and gratification, and vain glory? O, that dread tribunal to which we are hastening! Souls stripped of all disguise there! The final Judge, a consuming fire! "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

THE GREAT QUESTION.

Friend, is the question on thy heart engraved,
 "What must I do to be forever saved?"
 BELIEVE IN JESUS, is the sole reply;
 Believe in him, and thou shalt never die;
 His precious blood gives pardon, life and peace;
 Freedom from guilt, and joys that never cease.
 Go search the Scriptures, friend, in faith and prayer,
 The Spirit will reveal the Saviour there.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. A. B. Cabaniss.

FRUIT OF TEN YEARS' LABOUR!

"LOOK ON THAT, THEN ON THIS."

Mrs. Conant, in her interesting memoir of Dr. Judson, says: "At the close of 1821, the church in Rangoon counted eighteen native members. This may, to some, appear small, as the fruit of ten years' toil. But if we take into account the various classes of society and types of character, the diversity in religious experience, and in gifts, represented in this little company, it will be seen that it contained in itself the germs of a mighty growth. Still more, in the character of their piety, we see the pledge of the glorious harvest in prospect."

Just ten years from the commencement of the Shanghai mission, we can conscientiously use her language, nearly verbatim, and say, at the close of 1857, the church at Shanghai numbers twenty-four native members. This may, to some, appear small, as the fruit of ten years' toil. But if we take into account the various classes of society and types of character, the diversity in religious experience, and in gifts, represented in this little company, it will be seen that it contains in itself the germs of mighty growth. Still more, in the character of their piety, we see the pledge of the glorious harvest in prospect.

A. B. CABANISS.

Shanghai, Dec. 31st, 1857.

Journal of Rev. A. B. Cabaniss.

VISIT FROM A MANDARIN AND HIS LADY.

Oct. 25th.—This afternoon a gentleman and his lady called on us. He seemed much at ease, and conversed fluently. His lady was tastefully dressed, with the exception of a profusion

of bracelets and rings. The priest informed us he was a Mandarin of high rank, who had taken off his official robes and came dressed as a private gentleman, in order to see the foreigners and give his wife an opportunity of seeing foreign ladies. They both acted their parts well and gave us no intimation whatever of their rank.

MISTAKEN NOTION ABOUT THE CHINESE.

It has been frequently said, and even printed in books, that Chinese ladies of the higher class are never seen in public,—and even where they do go out to worship, their husbands will not be seen with them, but send some of their domestics to accompany them. This shows what great mistakes persons can make who have only resided at one port—such as Canton, and have never gone into the interior of the country and mixed freely with the people. At Hang-Chau, gentlemen of the highest class take their wives and daughters to ride on the lake and out to the fashionable monasteries to worship. You are constantly meeting them along the roads and in the temples wherever you go. 'Tis true the Chinese, where such a thing is not fashionable, say that it is fashionable at Hang-Chau because that is the Jerusalem of this region of country, where all the devout desire to go up to worship,—and as the gentlemen cannot send their wives and daughters that distance by themselves they either go with them or send their sons. But the more we travel into the interior of the country, and learn from actual observation, the manners and customs of the people, the better we are convinced that different places in China have their different fashions and customs, just as they do in America. Great injustice has formerly been done to the Chinese by many persons, who took Canton as a fair specimen of the whole empire. Just as if a Chinaman should go and reside a few years at Puritan Boston or French New Orleans, and then, from what he had seen at either

of those places, write a book for his countrymen, professing to give the manners and customs of the people of the *whole United States*.

RELIGIOUS DISCUSSION WITH THE PRIESTS.

The priests came in this evening after tea, and told us they had been looking over the books we had given them, and thought their religion and ours was about the same in substance, though we had different names for our gods. From this opinion we emphatically dissented, telling them ours was a spiritual, and theirs a wooden god. Benevolent Light replied that he did not worship the wood, but also believed in a spirit. He finally admitted that it was quite likely the ignorant masses in worshipping did not look beyond the image before them. He could argue as well as the Catholics can for images in their churches. When Mr. Syle asked him, "What benefit is derived from people's coming up here and spending so much money burning incense and gilt paper before your gods?" "Very much! very much!" he replied. "You see we have a great many mouths to feed here, and when, for example, a wealthy son comes and gives us a hundred dollars to perform mass for his deceased father, it gives us all employment, and also gives us a plenty of rice to eat."

A HALL WITH FIVE HUNDRED FULL SIZE IMAGES.

Oct. 26th.—We went this morning into a hall of five hundred Sohans or deified sages. The first eighteen disciples of Budha were called Sohan. And the most of these were images of distinguished priests of Budha; but images of the emperor Keen-Sung and his son have also found a seat among them.

A PEEP FOR THE GODDESS OF MERCY.

We then went to the grotto, which I mentioned in the account of my visit here last spring. On the stone outside of the entrance I saw written: "Ih

seih tien;" "*One thread of Heaven*," literally;—but it may mean "One thread of the light of heaven" possibly. When I asked the meaning of this, the priest told me to walk inside and he would show me. Then pointing to a little hole in the rock overhead, through which a ray of light beamed in, he said, "If you will look there directly up into heaven, you will get a view of the goddess of Mercy." After looking carefully, I assured him I could not see her. He coolly replied, "It is because of your want of faith,"—and then repeated the Chinese proverb, "If you believe a thing, it is so: if you do not believe it, it is not so;" or in other words, just as you believe, so it is.

I had to confess my weak faith, and abandon the search for the goddess. I then took a light and went some distance in the cave, but found it so low and damp I soon returned.

To-day I measured one of the large rice kettles in the kitchen, and found it was nineteen feet nine inches in circumference. There are two of this size, holding thirteen hundred pounds of rice at a time, so the priests told us. The large bell in the tower is fifteen feet in circumference at the bottom.

MISTAKES CORRECTED.

In the account of my visit to Hang-Chau last spring, I stated I was the first missionary who had been permitted to pass the Custom-house. I was then under the impression that a missionary of the London Mission Society, who attempted it two years before, was sent back as soon as he reached the Custom-house. I have recently read the article which he wrote at the time, and find he did pass the Custom-house and visit the monasteries, and was not sent back to Shanghai till he attempted to enter one of the city gates. The revolving Octagon at this monastery, which I described as containing idols, he represented as a re-

volving library. My visit to the different sights last spring was hasty, and I did not take time to enquire minutely about all I saw,—as I brought a large number of books with me, and was intent on their distribution. I however saw some idols, and understood the priests to say inside of the doors there were idols. It was turning and incense burning before it.

Having sufficient time to-day, I determined to satisfy my mind as to its real contents. When we entered the hall containing it, we saw two idols in opposite faces of the Octagon. The doors of the other faces were closed. On asking Benevolent Light what it really contained, he assured us there was something very precious in it, which it was unlawful for us to look at. I wanted to climb up and peep in through the lattice-work, but he seriously objected. I more than suspected there was some humbuggery about it, and determined to get a peep into it before I left. I therefore went in when the priest was out, and climbed up to the sealed doors and walked all round, peeping in through the lattice-work. It was entirely empty, with the exception of the two idols above mentioned. Not a book was to be seen in it, though it may have been originally intended as a book-case.

The inquisitive reader may enquire what reasons the priests had for telling different stories about it. If he were to live awhile among a heathen people, he would learn that they do not consider it necessary to have a reason for lying; but only look out for a reason why they should tell the truth.

A HINT TO NEW MISSIONARIES.

About supper time, quite a number of men and women came in and asked if they could stay and see us eat. We readily consented to it, much to the regret of some of our ladies, when the Chinese had left,—as they then discovered they had a spoon or two less than

when we commenced eating. Fortunate are those ladies who have no silver spoons in China! It saves them much care in keeping them, and some vexation when they are stolen. We had half a dozen tea spoons given us when we left America, and I believe we now have two or three of them. I would advise all new missionaries to take no silver ware of any kind to a heathen land. The heathen are our “weak brethren,” and we should not put temptation in their way; *for they cannot resist it.*

WITCHES—INSTRUCTIONS IN ASTRONOMY.

This evening we had a long conversation with Benevolent Light, and another priest whom we called Shanghai, because he once resided there, as he informed us. We found Benevolent Light a firm believer in witches, ghosts, hob-goblins, and such like. After enumerating his own catalogue, he wished to know if we had such things in America. I am sorry I could not tell him there were no *believers* in such things in America. We asked Benevolent Light whether he thought the earth was square or round. He then amused us very much by telling how the river below frequently lost on one side and made earth on the other, and how the Chinese had reclaimed immense flats on the *Hang-Chau* bay and sea coast adjacent, by throwing up wide levees to dam out the water,—all of which we knew before. He continued: “Since the earth is surrounded by the four seas, and these things are happening all around it, I judge it is neither square nor round, but its shape is continually changing.” One of us placed a lamp on the table to represent the sun, and using Shanghai’s head for the earth, caused him to revolve around the lamp, till they comprehended the revolution of the sun and the cause of day and night. As Shanghai caught the idea, he exclaimed with surprise, “Why, it’s midnight in America just

when it's midday in China!" We then took a drop of water on the finger, and turning the finger around, the water did not drop off. The bowzes, when asked to explain this, confessed their ignorance. They were then told the finger, being larger than the drop of water, had the power to hold that small quantity on to it,—and that the earth, being so much larger than all the water on it, had the power of binding all the seas to it. They readily caught the idea. They were then pointed to a large beam, overhead, and told if an ant should be crawling around that beam he would pronounce it flat, since his vision was so circumscribed he could only see an apparently flat surface at whatever part of the beam he might be. Furthermore, he would go along as easily on the bottom side of the beam as he would on the top, and never discover but that he was "right side up" all the time. "Exactly so," exclaimed Shanghai, "and if he should happen to meet with a drop of water on the beam, he would exclaim, 'ho! what a sea! I would not dare to venture on it!'" "That's the idea, Shanghai; you have hit it exactly. The people on the earth are very much like the ant on the beam, and frequently by the edge of small water, see great seas."

MACAO.

Letter from Rev. C. W. Gaillard.

MACAO, Jan. 13, 1858.

Rev. Jas. B. Taylor, Richmond.

Dear Brother—The old year has just closed, and we now enter upon the new year, looking with much anxiety to its coming events, though they are all hid from us, and no doubt wisely so. Yet we are more prone to look into the future than to reflect on the past and to profit. In turning my thoughts to the past year, I see many things for which to be thankful; for we can see every day that the Lord has blessed us above

our fellows, both with temporal and spiritual blessing, which should make us thankful, take courage and go on.—We now have some prospect of returning to Canton shortly, at least one of us. The city is now in possession of the English, and we think that quiet will be sufficiently restored in a few weeks for one of us to go up and see about getting a house and a chapel, which I expect will be very difficult, as so many have been destroyed by fire. I think, however, that I can find a small house to accommodate myself for a few months, and perhaps a place within the "Sacred City" to preach. If not, I can hire a small boat for a house and preach in the streets for a while.

I feel that one great obstacle to our mission work has been removed, which is the great confidence the Cantonese had in their city gods. They boasted greatly last year that their gods had protected them against the English.—But this they can no longer say, for the English and French are in the city, and have made prisoners of the three highest officers. We will, no doubt, in future, have access to the inside of the city. This we feel is another obstacle out of the way. It is true that there are more people outside than we can preach to; but we think that being kept out of the city had its influence. I do not feel, however, that we should place our hopes too high. For if some obstacles have been removed, others are created. The feeling of the people towards foreigners will not be that of friends, but of enemies, for many persons have been killed and much property destroyed, and the French soldiers are ill-treating the people. The English soldiers are not permitted to rob or injure the people. But if the people do hate foreigners, they will also fear and respect them to some extent. This they did not do before.

The bombardment of the city began December 28th at 6 A. M., and continued all day and all night, till 10 A. M.

on the 29th. At this hour the bombardment ceased, and the city was entered by escalade. The English entered from the north and the French from the east. They did not meet with very much resistance after entering. The English had 99 men killed and wounded, and the French 20.

It is now nearly two months since we heard from you or Brother Poindexter. But as the mail will be here in a few days, we will perhaps hear from you. I suppose you were attending associations and perhaps did not have time to write. We have nothing in our mission either new or interesting. We continue our daily preaching; and we are having some books printed to take with us to Canton. We have had a *scarcity of Bible funds* ever since I have been in China. It is now three years since I began preparing the blocks for the New Testament, and *they are not completed yet*, because we have not had the funds to do it. I am glad to say, however, that they are all ready except Matthew and Mark. I do hope, or rather I wish, that you could secure for us at least \$300 Bible funds for this year. If I knew the officers of the Bible Board, I would write to them on the subject myself. I want to put a copy of the New Testament in every shop in Canton city.

The blockade by the English and French is still in force, so that the flags of other nations cannot go up to Canton. An English missionary intends going up to Canton on one of the ships-of-war, and if the Admiral will promise to protect him, he will remain in the city. We cannot ask such protection, as there are no American ships-of-war there.

AFRICA—MONROVIA.

Letter from Rev. John Day.

MONROVIA, LIBERIA, Dec. 16, '57.

Very Dear Sir:

Our Association of 17 Churches, of 957 members have just passed off. It

was the largest and most intelligent representation of Baptists I ever saw in Liberia.

They collected, in addition to an amount in hand, and ordered forty dollars to be paid to me to help to sustain a teacher and a preacher at Carys Burg. Our meeting was very pleasant and harmony and good order prevailed.

18th—Friday, went in company with Mr. Underwood to Clay Ashland and met Mr. R. White by the request of the Church there, for the purpose of examining Mr. Burks' call, qualifications, &c., for the ministry. At night Brother Neyle preached. After which I addressed the Church, and took its vote that I might be satisfied that they united in their choice of Mr. Burk as pastor. Their little house was full and the vote unanimous, except that one voted both ways that she might be sure to vote right.

Saturday 19th.—Forenoon Brother Underwood preached, afterwards we organized by the appointment of Brother White moderator, and Brother Neyle clerk. After prayer for direction, we proceeded to the examination of Brother Burk. First, his experience, which was very interesting. Second his call to the ministry, which was very satisfactory.

Adjourned till after the afternoon sermon. Afternoon I preached, and we resumed the examination. Third, on the doctrines of the Bible. He giving full satisfaction, was set apart for ordination. At night Brother White preached.

Sunday Morning, 20th.—I preached from the words in Paul's address to the elders of the Ephesian Church, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood;" after which we solemnly set Mr. Burk apart for the great and responsible work of the ministry. Brother White prayed—

Brother Underwood gave the Bible; I delivered a charge to Bother Burk, and the Church; and gave the hand of fellowship, and Brother Burk pronounced the Benediction.

I record that among the happy days of my life. Their little house was crammed full, and around the windows and door were many patient listeners. Mr. Burk has undergone much to qualify himself for his present position, and he comes with a popularity somewhat enviable to his charge. This little Church is making a very laudable effort to build a brick chapel. They are making brick and doing all a poor people can do to build. Please allow me, in behalf of the Board, to help \$200. There is, in that place, three brick chapels, while the Baptists have a poor little 20 by 22 feet shed. Say, give them \$200, and with their present zeal to build, they will have a chapel too.

Yours, truly,

JOHN DAY.

CAPE PALMAS.

Letter from Rev. J. B. Drayton.

CAPE PALMAS, Jan. 1858.

REV. JAMES B. TAYLOR:

Dear Brother—Your very kind favor of Nov. 5, came duly to hand, and I was happy to hear from you. It was a peculiar satisfaction to me to know that my resuming the missionary work again, is hailed by you with favor. I am still engaged in the good work of preaching the word, and it is encouraging to know that our efforts are not in vain, they continue to come to learn of Jesus, and the way to heaven.

Nothing has occurred to diminish the interest of the great work. There is not the least sign of receding in missionary exertions, or their healthful influence among us in this section. The call is most urgent. Continually since our disturbance, the people importunately seek for instruction in holy things. Our native department for the instruction of youth is improving most

encouragingly. I will, after reflection, employ the means you have appropriated in the culture of the native youths we have under our care. This I esteem best as respects our relation with the natives, and too, that they are in far more want of education than the colonists.

I would have been glad—yea, rejoiced, if circumstances could have enabled you to sustain both schools, especially just now. I am, notwithstanding, content with the present arrangement, hoping that you may very soon be permitted to extend your efforts as usual.

My report for the quarter ending December, has been presented to the Superintendent, which he will doubtless send you. I have given attention already to the contribution of money, by our membership, for the support of the gospel in this, our own land. We began some months ago, a regular system of collections every month, which will be reported to the "Committee," and to you.

Our church is progressing calmly and effectually.

I remain Yours,

Very Truly,

B. J. DRAYTON.

GREENVILLE.

Letter from Rev. Isaac Roberts.

GREENVILLE, SIOUX COUNTY, }
January 18th, 1858. }

REV. J. B. TAYLOR:

Dear Sir—I beg leave to submit to you my last quarter's report. But before I proceed, I feel that I ought to thank God who has sustained me up to this time; for, indeed, were it not for his goodness, I feel that long since I would have been numbered in the grave with my fathers. Hence you may see that my desire is to render gratitude to him who has supported me while in the discharge of the duty assigned me. The work of the ministry is of fearful responsibility, and requires a great deal of self-sacrifice and firmness on the part

of those who are engaged in this noble cause!

The cries of the heathen are heard yet, "Give me books." I have often wished that more could be done for them. I feel that the day-spring from on high is near visiting them. They seem to reverence the call of their missionaries now.

On the 18th of October I preached to the natives. They seemed glad to hear and eager to listen. I visited the natives last quarter very often, and feel that I ought to thank God for the belief which I have, that I have been spared to see the seed of righteousness implanted in the hearts of some of the heathen, and that it will spring forth unto life everlasting. O, Lord, how long will it be before Ethiopia will stretch forth her arms unto thee? I am advancing in years; yet my efforts shall not relax; and if I fall in the field of this battle, what is more noble, more glorious, more honorable, than to die a soldier of the Cross. This field of the mission (I am happy to say) is in a healthy state. During last quarter I baptized one person who was admitted to church-fellowship. There are many stations here which may be occupied, I think; but there seems to be a financial pressure with us, and I am afraid that it will be worse by hearing of a retrenchment of salaries. I hope that you will review my estimate and give due attention to Buchanan and Fish-town, as they are good fields of labor. It would afford me much pleasure to receive a letter from you.

I am dear brother,

Yours, in Christ,

ISAAC ROBERTS.

BUCHANAN.

Letter of the First Baptist Church.

We publish the following letter, that it may be seen by the contributors to our funds, that churches planted, or aided by the Board, are required to do what they can to raise funds themselves.

THE FIRST BAPTIST CHURCH OF CHRIST IN-
BUCHANAN, LIBERIA.

James B. Taylor, Cor. Sec'y

F. M. B. S. B. Con.

Dear Brother: Our beloved pastor and brother, A. P. Davis, having submitted to us for consideration the suggestions offered by you, which reads as follows:

"We wish also to institute in each church some regular plan of contribution to aid in the spread of the gospel in Africa, and the missionary to report the amount secured each quarter. Unless this system be adopted the churches will never become self-sustaining. I will ask you to arrange for a weekly, monthly, or quarterly contribution to be put in the hands of some trusty individual as treasurer, and reported regularly."

The church appointed a committee to consult upon the same and report the result of their deliberations, in order that the sense of the church might be communicated to you by way of reply. We beg leave to state that this church endorse and highly appreciate the sentiment contained in the above suggestions, and would willingly and cheerfully co-operate with you in the same were it not that we are just at this time taxing ourselves to the uttermost in order to erect and finish a substantial house of worship; and as our means are quite limited, our efforts for the present must necessarily be mainly confined to the accomplishment of this end, which circumstance will prove a drawback to our wishes in this particular.

We would, however, inform you that hitherto we have been contributing more or less to the missionary operations directly among us. A missionary society has been formed among us to which we have contributed funds for the express purpose of forwarding the gospel to the heathen directly around us, and in fact, native stations have been statedly supplied from the resources of funds so contributed. We also contribute to our association and do-

mestic missionary society which appropriates its funds for direct missionary purposes, in addition to which we also furnish a house for day school purposes.

It is true, from the force of circumstances by which we are surrounded, we are not yet able to support a pastor and school as we wish—yet we indulge the hope that the time will come when we can not only do this, but also sustain a corps of laborers in this portion of God's vineyard.

We feel truly grateful for the kindness conferred upon us by the Board from time to time, and while we assure them that we have been thinking deeply and seriously of the same thing contained in your important suggestion, and while we desire to enlarge and extend our efforts in this particular, we also desire, that, in view of other engagement and consequent employment of means, you would bear with us in our seemingly slow progress, and as we wish to facilitate our purpose, in order that our embarrassment may be the more speedily overcome. Any amount that you might be pleased to donate us to aid in the building of the house would be most gratefully received. In conclusion, we beg again to assure the Board that their suggestion meets with our hearty approval—and we trust that so soon as our building liabilities are overcome we will be able to effectually co-operate with them in this and every other laudable undertaking.

Respectfully submitted,

H. M. WEST,

J. M. HORACE,

CARLOS R. SMITH,

Committee.

Adopted and ordered to be forwarded in the name and behalf of the Church.

Done in Conference January 18th, A. D. 1858.

HENRY M. WEST,

Church Clerk.

REPORT OF SIERRA LEONE MISSION.

In a previous letter, brother Day mentions the death of W. H. Stewart, teacher of the Boys' School at Monrovia, his own sickness and that of James Early, whose death is recorded below.

MONROVIA, Feb. 1st, 1858.

REV. JAMES B. TAYLOR:

Very Dear Sir.—I enclose a letter of Esquire Park's, officer of the Government of Sierra Leone, who acts as Inspector of our schools at Sierra Leone, from which you may be able to infer the state of things in our mission at Sierra Leone. The Mr. Windham to which he alludes was an incompetent teacher, whom I advised dismissed as soon as more competent men could be obtained. James Early, to whom I alluded, is no more; he died last night.

The quantity of blood discharged and the pain attending it, have increased from the time of my writing until now. Still I hope to be able to get about my business soon.

Yours,

JOHN DAY.

"My purpose is to give you a brief information of what is doing in this section of your superintendency. You perhaps have heard that the school, after much delay, was commenced on the 1st day of November last. The number of day scholars is about fifty, and about sixty of all ages attends the Sabbath school. I examined the Day-school on the 8th December last, previous to the Christmas holidays, and found that several of the children could read their lessons very well; but they are rather bare for books. I obtained a requisition for such as are in immediate demand, which you will find enclosed. I am sorry I cannot report the progress of the school, as it is the first examination since its formation, and I am ignorant of the acquirements of the children previously. Mr. Windham took away his school children with him.

"The Church at Waterloo, I am happy to say, is prospering. On the 4th of October last, seven individuals were baptized and added to the church. Mr. Brown was assisted in this duty at that station by the Rev. Mr. Dyball, of the English Baptist Mission, from Fernando Po; and there are now sixteen candidates who are expected, on the coming Sunday, publicly to own the Saviour, which has created great joy among the people of God.

"In Freetown, on the 27th December last, two days afterwards, nine persons were baptized, amongst whom was a young man, son of the Elder Richmon. He was a local preacher and schoolmaster among the Wesleyans, who is dismissed by that body on account of his embracing believers baptism.

"There are also two candidates for baptism in this place, who, I believe, will proceed with Mr. Brown to Waterloo and be baptized there. The ministry is greatly assisted by Mr. Barnett, a native of this place, who returned a short time ago from America a licensed preacher from the African Baptist Society in that country."

The Commission.

RICHMOND, APRIL, 1858.

THE NEXT VOLUME OF THE COMMISSION.

Two more numbers will complete Vol. 2 of the Commission. There will, we fear, be a loss to the Board by its publication. This will be attributable to three causes. 1st. We send the Commission *free* to quite a number of contributors, young brethren and others. 2nd. A considerable number of subscribers are *in arrears*. 3rd. The first half of the year we published a much larger number of copies than were needed, in the hope, *induced by the very*

favorable notices of the press and the letters of brethren written to us, that the increase of subscribers would be such as to demand them. In entering upon the third volume, our issue will not be much in advance of the number actually needed. We, therefore, make three requests, to which we ask special attention:

1st. LET EVERY SUBSCRIBER WHO DOES NOT WISH TO CONTINUE ANOTHER YEAR NOTIFY US BY THE MIDDLE OF MAY. We have received letters, not a great many, for discontinuances have been few, but a large proportion of those ordering discontinuances, after several numbers have been sent, saying, "please stop," without payment even for the extra numbers sent. Such persons should know that they are *legally* bound for the *whole* volume, and if we do not enforce the claim, it is not from any doubt that it is justly due.

2nd. THAT EVERY ONE WHO WISHES THE COMMISSION CONTINUED, WILL, WITHOUT DELAY, MAKE UP A LIST OF SUBSCRIBERS AND SEND ON THE NAMES, WITH THE MONEY. We have no doubt that by proper effort the circulation of the Commission could be more than quadrupled during its next year. See the result of a single effort.

"Dear Brethren:

"Below I furnish you with a list of ten new subscribers to the Commission, obtained by an exemplary female member of the Darlington Baptist Church, with the money \$10 00."

Is there not some good sister in each church who will imitate this example. Let it be remembered, that for every copy of the Commission circulated, there is not only the good effected by the paper, but a considerable per centum, equivalent to a donation to the funds of Foreign Missions. If the Board are to keep the churches informed of their missions, they must have some such a periodical. The subscriptions, to a certain point, go to pay the expense of publication, an expense which must be met by other funds if not thus pro-

vided for, and after reaching that point would become a source of revenue.

3rd. THAT ALL SUBSCRIBERS, WHOSE SUBSCRIPTIONS END WITH THE VOLUME, WHO DESIRE TO CONTINUE, WILL SEND ON ADVANCED PAYMENT BY THE FIRST OF JUNE OR JULY. Some of our subscribers have paid to January next. Those of course are not requested to pay again until the time expires for which they are credited. But *all in arrears*, and such as have paid only to June, will confer a favor by prompt attention to this request. P.

CASH BASIS.

We see in several of our exchanges a proposition that the Baptist press of the South, shall, on and after the first of July, 1858, strike from their lists the name of each subscriber that has not paid in advance. We wish the plan could be adopted. We suggest that the period for agreement be prolonged to the 1st of January, 1859, and that those publishers who will agree to it state the fact, binding themselves to adopt the plan if, by the time specified, it has been generally agreed to by the parties interested. We suggest, also, that "The Editor of the Tennessee Baptist," in which paper the proposition was first made, keep a record of those agreeing, and publish the result from time to time, *giving a full list* in the first issue of his paper for December next, of all the papers which have agreed, and of those which have not signified their purpose. If this proposition is accepted, we will bring the question before the Boards interested in the Journal and Commission and make known their decision. P.

ARRIVAL OF MISSIONARIES.

Our readers will be pleased to learn that Rev. M. T. Yates and family, and sister Crawford, of the Shanghai Mission, have safely reached this country. They arrived in New York on the 11th

of March, and in the city of Richmond on the 22nd. Brother Yates thinks his health is improved by the voyage. We trust that all of them will derive benefit by the change of climate, and that brother Yates and sister Crawford will soon be in a condition to admit of their return to China. P.

REVIVALS.

Our exchanges come to us filled with notices of revivals. There is a more general spirit of religious interest than we remember to have known heretofore. The accounts from New York and other Northern cities are truly wonderful. The movement, according to the accounts, is calm and deep, with very little of external agency save prayer and exhortation, chiefly by laymen. O that the good work may continue until "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. Amen! and Amen!" P.

CLOSE OF THE YEAR.

The fiscal year of the Board of Foreign Missions closed the 31st of March. We cannot, as yet, state the exact condition of the treasury, but think it will be at least as good as at the close of the previous year. This, however, does not relieve us of apprehension for the year upon which we are just entering. The receipts, latterly, have fallen off very much. Will not our brethren see to it that this shall not continue? We expect to send out several new missionaries during the year. This will demand an *increase of funds*. Brethren, shall we have it? P.

THE GRACE OF GOD MAGNIFIED.

Among the "Book Notices" of the last number, may be found one of a work under this title, by brother Taillifero, junior Editor of the South Western Baptist. The reading of the book suggests some thoughts which we are

unwilling to suppress, and which we can better introduce here rather than in the notice.

We have long been convinced that professors of religion too frequently fail to realize the power of the great Scripture facts and truths which are brought to view in the narrative given by Brother S. of his second conversion. They are Christians, but they are only very partially enlightened and subdued by the truth. Hence they are in bondage all their lives to legal fears, and self-dependent efforts to relieve themselves. Several causes, which we can only mention, we have supposed to concur in increasing the evil.

1. The prevalence of Arminian and semi-Arminian views. "The doctrines of grace" are so humbling as to be entirely repugnant to the carnal heart, and offensive too, to carnal reason. To talk to men about their *ability* to do the will of God is much more popular than to preach these soul-humbling truths. Hence many who firmly believe them, keep them rather in the back ground. We have, ourselves, heard Baptist ministers who would have felt aggrieved at being called Arminians, and who were not, very seriously object to preaching the *sovereignty of God in the salvation of his people* and kindred doctrines.

Too little attention is paid to plain, Scriptural statements of the comprehensiveness and spirituality of the divine law—the total depravity of human nature—the utter condemnation and helplessness of the sinner,—the necessity of regeneration by the Holy Spirit—the atonement—the imputation of Christ's righteousness, &c. Not that these doctrines are not preached, but that they are not enough preached. In the search for something new and striking, disproportionate attention is given to collateral topics.

2. The extravagancies of those who, by a system of exciting measures, have sought to carry on the work of the Lord as by a steam process. As by

this class mere exhortations and appeals are substituted for sound Scriptural instruction it is no wonder if those who profess religion under their influence have very imperfect and confused views of gospel truth.

3. The influence of "Campbellism." By decrying Christian experience, and endeavoring to convince the public that there can be no reliable Scriptural evidence of acceptance with God short of "baptism for the remission of sins" the Reformers have done "much mischief." Human nature is ever prone to substitute the ceremonial for the spiritual in religion; and often, where persons do not adopt the dogmas of the Reformation, they may be so influenced by them as to look to their own acts, rather than to the finished work of Christ for peace and comfort.

4. The prevalence of laxity in the reception of members into our Churches. A few *leading* questions are asked—questions which *every one*, whether converted or not, presenting himself as a candidate for admission into a Church, would answer in substantially the same manner, and upon the responses made, it is voted that the applicant has related a Christian experience, and is a fit subject for baptism and Church-membership. Thus the idea of conversion is lowered—and it comes to pass that almost any religious concern is held to indicate that the subject of it is a child of God.

5. The neglect, among Christians, of free and familiar conversation regarding their Christian experience, and the reason of the hope that is in them. If such conversation were general and frequent it would tend to correct the views, deepen the piety and strengthen the fellowship of the brotherhood.

If these suggestions are correct, then the measures of reform are evident. Let there be no shrinking from the reiterated discussion and enforcement of the great Bible doctrines to which allusion has been made;—let there be less

reliance upon excitements, and revival measures, and more upon the plain and earnest exhibition of gospel truth—let every applicant for admission, to Church-fellowship evince a just knowledge of himself and an intelligent reliance upon the “crucified one;”—let there be among Christians, when they meet for social intercourse, a return to the “good old way” of our fathers in conversing about the work of God with their own souls. Were these things sufficiently attended to, we verily believe we should ere long have a more Scriptural and efficient piety among us. More efficient because more Scriptural.

P.

FACTS TO BE PONDERED.

A friend and brother in Christ handed us the following affecting statements, which he had found in one of his papers, and we gladly give them a place in our columns:

What we are not Doing.

M. Wylie, Esq., in an address before the London Missionary Society, at its late anniversary, when speaking of the great want of more missionary effort in India said, “I do not disparage what the Society is doing. It is what it is *not* doing that I complain of.” It is doubtless well to think and speak often of what we *are* doing. In the missionary work, it excites our gratitude, it increases our faith and hope, it stimulates us to increased exertion, to look at what has been done within the last fifty or sixty years, and at what is now doing to cause “Christ crucified” to be preached among all nations. But it may be also well, not for the London Missionary Society alone, but for all Christians to look sometimes at what we *are not* doing. Taking into the account the whole Protestant Christian world, we are supporting in Hindostan something more than 400 ordained missionaries, say 450. If it be thought that one missionary may be enough for 10,000 of the heathen population, (and is this not giving to one preacher a sufficiently large parish?) then we *are* sending missionaries to about four and half millions of the people of India;

but there remains probably thirty times that number, (136,000,000,) to whom we are not sending missionaries! We are supporting less than 100 preachers in China. If, in round numbers, we say 100, then, on the same calculation, we *are* preaching the gospel to 1,000,000 of the people of that vast empire; but according to the most reliable modern statements, there must be more than 350,000,000 to whom we are not preaching the gospel. Or if it be supposed that in a country so densely populous as China, one missionary for 50,000 souls may be regarded as a supply—(this would give us 20 ministers for the population of Massachusetts!)—then we are preaching to 5,000,000 of the Chinese; but there will still remain, at the least, 345,000,000 to whom we are *not* preaching! In Africa the population is much less dense, and there, certainly, one man cannot be regarded as a missionary to more than 10,000 persons. There are less than 300 missionaries in all, and so we *are* publishing the love of Christ to less than three millions of the people of that wronged and benighted continent; while to, we know not how many scores of millions, we are *not* publishing that love. Thus we might go over the whole world. We *are*, by all our present foreign missionaries, on the same basis of computation, more or less directly, pointing it may be 15,000,000 of the unevangelized portions of the human family to that salvation which is in Christ Jesus; but there remain near 900,000,000 whom we are *not* pointing to this salvation, or leading in the way of life! All these too are perishing, but we are giving them no light. And let us look a moment at some other aspects of this matter. Occasionally we *do* heed a call that comes from some worn brother toiling in our stead at some foreign post; or from those who, by his labors, have been brought to feel how urgent is the need of preachers that others may be led to Christ, and saved—occasionally we *do* heed a call—and send a few more missionaries; but *how* many are the calls which we *do not* heed! some of them calls which ought to soften even a heart of adamant. A few among the younger members of our churches *do* listen to these appeals, and say, “Here am I, send me;” but how many turn a deaf ear, and will *not* listen. A few professing Christians *do*

give of their substances liberally, "as the Lord has prospered them," to support this and other great operations of Christian benevolence; but alas! how much larger is the number of those who do *not* thus give. Some *do* gather from time to time, in the monthly concert of prayer for the world's conversion, and *do* bow in their closets, and at the family altar, pleading earnestly for God's blessing on the missionaries and on all their work; yet even among the professing followers of Christ, is not the number much larger of those who do *not* even thus pray for such an object?

And now, is there no solemn, fearful association connected with these *nots*, and many more which might be added? Another day is coming when we shall be called to consider not only what we have done, but also what we have *not* done. "*Inasmuch as you did it not to one of the least of these, ye did it not to me.*"

What we are not doing! When Southern Baptists think of what *we* are doing for the conversion of the heathen, and then remember what *we might do*, if we were only willing to employ the men and means which God has so abundantly bestowed, in this work, it must impart a solemn significance to these words, "What we are not doing!" We have five men in China, five in Central Africa, and some fifteen or twenty colored laborers at Lagos, Sierra Leone and Liberia. To sustain these laborers, and cover the expenses incident to the management of the business some \$30,000 are contributed. It is estimated that we have from five to six hundred thousand members in our Churches. A fair proportion of them are *young* men, who *could* go forth to the heathen. Many of our members are *wealthy*, and a larger proportion are in comfortable circumstances. We are *not* sending out those young men. With here and there an exception, little or no effort is being made to induce them to go. They are *not* offering themselves to this service. Many are *not giving* anything to support our missions. But few are

giving to the point of real sacrifice. Many, we fear, are *not* praying at all for the success of our work, and many still are praying only in words. O let us reflect upon our short comings and betake ourselves to repentance and reformation. "She hath done what she could." What Christian but would like to receive such a commendation from the Master! But do we deserve it? Alas, how few, if any of us can say we do. O that the Lord would pour out his spirit upon us, and bring us to to the more faithful discharge of our duties. P.

A SOLEMN QUESTION.

We find the following in a letter of Dr. Wentworth of the Methodist Mission, China, published in the *Missionary Advocate*:

The Baptist Mission at Shanghai is going to pieces by sickness and want of reinforcements, just at the moment when forty new converts are thrown upon their hands as the reward for ten years of hopeless and unrequited labor. And who is to nourish the lambs we are folding here, if disease and death, disable and drive us from our posts?

Will not Baptists ask themselves, who is to nourish the lambs our brethren have folded? God is signally blessing our Mission at Shanghai. Young brother shall the work stop for want of your assistance? Can you render up your final account with a clear conscience if there is not *one more* missionary at Shanghai? Remember, the day of account will come. O if through your neglect the Chinese now ready to receive Christ, shall perish! Think of it—pray over it, and the Lord guide and help thee my brother. P.

HINTS TO PREACHERS.—Nothing fires the heart and looses the tongue so much as a sight by faith of the essential, personal and mediatorial glories of Christ. Pray for it, and preach it.—*D. Kinghorn.*

Other Missions.

AMERICAN BAPTIST MISSIONARY UNION. LATEST INTELLIGENCE.

NINGPO.

By a letter dated December 2, we learn that Mr. and Mrs. Knowlton had "been called to pass through the waters of affliction," their son and only child having died October 31, aged two years and seven months. He had been sick three or four months.

SIAM.

Mr. Ashmore writes, October 14,— "Our last communion season was a time of interest. Two converts were baptized."

ASSAM.

Mr. and Mrs. Bronson with their daughter reached New York, March 14, after a tedious struggle with storms and baffling winds within three hundred miles of the coast. The voyage was 103 days from pilot to pilot. The cold weather had proved invigorating to the health of Mr. Bronson, and his voice was strengthened to such a degree that he was able to preach three times on the ship's deck without injury.

BASSEIN.

Mrs. J. L. Douglass, of this mission, embarked at Singapore in the ship "Annie Bucknam" for Boston, December 29, 1857. The measure is pronounced by physicians necessary for the restoration of her health. Notwithstanding the self-denial involved in such a separation, Mr. D. remains at his post of labour.—*Macedonian*.

THE LEAVEN OF THE TRUTH AT NINGPO.

Mr. Knowlton writes from Ningpo, October 1, 1857, that the gospel at that station is still working like leaven:

"At our last communion we received two persons into the church by baptism. One, a trader on a small scale near the west gate of Ningpo city, was brought to the chapel by one of our members more than a year ago, and has been a regular attendant ever since. He can read but little and is not very intelligent, but seems sincere. The other is

the wife of our assistant Wong, (formerly a tradesman at Chusan, where he was converted,) and was brought to Christ through the labours of her husband. She is the second whom he has been directly instrumental in bringing to a knowledge of the truth. Thus the truth works like leaven. May God speed the day when this whole immense mass may be leavened.

"We have at present two or three inquirers, who attend pretty regularly at the chapel. A few also are inquiring at Chusan.

"Recently, a literary man from Tie Chiu has frequently been at the chapel, and held conversations and discussions with the assistants. He has a very acute mind, and is fond of metaphysical speculations. He has been reading the Scriptures, and is ready to raise sceptical objections at every turn."—*Id.*

THE CAUSE IN SWITZERLAND— SUMMARY.

Mr. Cramme in his quarterly report, giving an account of a visit to some of the cantons of Switzerland, says:

"On Sabbath, July 19, I held a meeting at Hauptwil both in the forenoon and afternoon. People were present from ten different places, some of whom had travelled a journey of seven hours on foot, in order to be present.

"During the quarter, I have visited 155 families in 58 places, and held 65 meetings. I have sold 44 Bibles and 162 Testaments, and distributed about 1500 tracts; attended eight church meetings, and administered the Lord's Supper twelve times."—*Id.*

THE GOSPEL IN A POLISH VIL- LAGE—THE KING'S BIRTH- DAY.

Mr. Zeschke, of Frankfort, in his last quarterly report, writes that he has delightful experiences of the power of the word, and has preached the gospel often to crowded assemblies. Besides other places he preached in Chalin, a Polish village, where a peasant, who is a Baptist holds regular meetings. There are about fifteen awakened souls in the village. The Polish is their native language, but they also speak in broken German.

"In Först, in Lausatia, there is also

an awakening. In Cüstrin and the vicinity, an extensive spirit of inquiry exists. Oct. 11, we dedicated a new place of worship at Landsberg, which the brethren there have erected. The birth-day of our king we celebrated by a religious service, praying for the best blessings to descend upon him. A teacher from Warthebruch, was present, who is a Baptist in feeling, and defends our cause. In Wepritz I baptized a young woman who has been seeking for four years; and at last found peace.—*1b.*

MUST THE WORK BE ABANDONED?

A French pastor, who has been connected with the mission for the last twenty years, in speaking of the encouraging circumstances that met his observation during a recent tour, writes:

"I saw the friends at Ch——. There has been a revival in this village for some time. There I met two persons to whom I had preached the gospel fifteen years ago, and who still listen attentively to the preaching of the word. 'Come and see us,' they said, 'we shall listen to you with more pleasure than fifteen years ago. You will establish us in the ways of the Lord.' My heart was grieved at the thought of seeing our dear mission abandoned. Finally I saw with joy bro. F——, and his promising field of labour, which bids fair to yield a rich harvest, notwithstanding persecution.—*1b.*

EPISCOPAL MISSIONS.

SHANGHAI—CHINA.

Journal of E. W. Syle, for Nov., 1857.

3d.—Our trip to *Hang-Chow* and back was brought to a close this morning; the journeying of the last few days having been hurried on Miss Fay's account. Her illness became quite serious, and alarmed us all, lest she should be dangerously attacked when so far from the prompt medical aid which is so important in this climate.

To persons at home, it may seem a very commonplace thing, for a company of three men, four women, and six children, to make an excursion of somewhat less than two hundred miles, and

return without molestation; and it is hard to find an illustration drawn from the state of things in the United States, that would make it appear as noteworthy an event as it really is. The state of things in China is, like its language, so entirely *sui generis*, that it must be studied by itself, with very little aid of illustration, parallel, or analogy drawn from other quarters. The simple facts are, that whereas sixteen years ago, foreigners would not have been allowed to sojourn on the banks of the *Huangpoo* at all, now there is an imposing foreign city there; from thirty to eighty foreign ships lying in the reach constantly; missionary schools of various kinds well established, and sending out, year by year, their quota of pupils, instructed in the truths of Christianity; mission churches built, and regular communicants assembling to worship in them; the name of Jesus *known and honoured* through all the city and region round about.

Moreover, whereas ten years ago, the visits of foreigners to the interior towns and villages were watched with the most extreme jealousy, and constantly made a ground of complaint to the foreign consuls—not to mention their involving native boatmen and others in cruel punishment—*now* considerable parties can go long distances without risk even of detention, or of involving servants and others in trouble. The inference from this, as to how far China is open, may be easily made.

8th, *Sunday*.—Some new candidates in baptism presented themselves to-day. I remember the time when such an event was so rare, as to make it almost impossible to think of anything else for some days. Now, thank God, it recurs often enough to be reckoned among the things we naturally look for; and our anxiety is about the adequate instruction of all who come, and a wise dealing with their several cases.—Not to baptize the unbelieving, nor to allow the believing to remain unbaptized, and to give full and faithful instruction to both classes—this is our aim, the correctness of which no one can gainsay, not even those among our editorial friends, who count our policy mistaken, and our requisitions overstrict.

11th.—The numbers of the Volunteer Bible Class in the Girls' school are so large, that I have been led to divide

them into two sections. The older scholars met me to-day; the younger are to have their turn to-morrow. I hope thus to be able to get at the *mind* of each one individually.

13th.—I spend an hour occasionally with the boys of the C. M. S. School, teaching them the same chants and hymns that we use ourselves. Mr. Burdon is absent at present on a visit to Ningpo; and the exercises of the school are kept up quite creditably by a Chinese schoolmaster, who is a Christian. Such an arrangement is seasonable for a time, or to meet an emergency; but I am confident that there is no missionary here, of any experience in the conduct of schools, who does not feel that a Christian seminary ought not to be entrusted to the hands of a Chinese schoolmaster entirely, for reasons more than could be easily enumerated.

23d.—Received a letter from one of the gentlemen aboard the "Ports mouth," just at Hong Kong from Japan. It is to the effect that, after July 4th, 1858, there will be a possibility of residence for American citizens at Ha-Kodadi; other communications have been received to the same effect, but the writers, one and all, lay stress on the necessity of sending *prudent* men there as missionaries.

29th, Sunday.—*First in Advent*, and signalized by the baptism of a poor leper boy, who has been for a long time under instruction, first by Mr. Keith, and latterly by Mr. Liggins. I accompanied Mr. L. to his village preaching-place, and gave the people assembled a discourse on the occasion. Mr. L. administered the sacrament himself, and *Chi* added a few words of exhortation afterwards. Nothing could have been more simple, and few services more touching. The youth's countenance, all disfigured as it was with the marks of his disease, was unusually intelligent, and his replies were evidently well considered and very earnest.—*Spirit of Missions*.

METHODIST MISSIONS.

BULGARIA.

Rev. W. Prettyman, M. D., writes again from Varna, under date of December 23, 1857:

"On our arrival in Constantinople, from Bulgaria, on the 2d of November,

I wrote you an account of our progress to that date, mentioning that through Divine mercy we found our families all well. All the missionary families in and around Constantinople were reported well. On Tuesday, the 5th, I met Mr. Clark, the principal of the seminary at Bebee, who told me the friends were all in usual health; but the next evening we were astounded by the intelligence of *Mrs. Hamlin's* sudden death that morning, accompanied by a request to attend her funeral the succeeding day.

"*Native Pastor and Native Converts*.—She had been a devoted and efficient missionary, first as a single lady, then as the wife of Dr. Hamlin, and was fully prepared for her great change. One of the addresses at the funeral was made by a native pastor, who had been associated with her in teaching. I could not, of course, understand it, but the native converts were profoundly affected. The bearing of the body, the labour at the grave, and all the usual offices of kindness, were performed by these converts. She had assisted in bringing spiritual life to them, and now they were sorrowfully engaged in depositing her body beneath the soil of their own country."—*Miss. Advocate*.

INDIA.

The Rev. R. Pierce writes to the Corresponding Secretary, from Calcutta, December 9, 1857:

"When we received yours of the 18th of September we had been studying the language two months, that is the Hindoo. Our moonshee is a member of the Allahabad mission, Caleb by name, a good Christian, and a preacher; Hindoo is his native tongue.

"In Calcutta there are sixty thousand Mohammedans speaking the Hindoostanee language. Our servants are all Hindoostanee; we have services with them on Sunday afternoon. Caleb interprets for us, then reads in the Hindoostanee Testament, and explains to them about Jesus and the resurrection. We shall add to this little company as our acquaintance extends, and as we can persuade others to come in; they listen attentively, and, Caleb says, with interest. We shall pray, and I expect God by his Spirit to touch their hearts, let in the light, and save them. Caleb aids us much in these small beginning."—*Id.*

POETRY.

"GIVE ME THY HEART."

Here is my heart!—surely the gift, though poor,
 My God will not despise;
 Vainly and long I sought to make it pure,
 To meet Thy searching eyes;
 Corrupted first in Adam's fall,
 The stains of sin pollute it all—
 My guilty heart!

Here is my heart!—my heart so hard before,
 Now by Thy grace made meet;
 Yet bruised and wearied, it can only pour
 Its anguish at Thy feet;
 It groans beneath the weight of sin,
 It sighs salvation's joy to win—
 My mourning heart!

Here is my heart!—in Christ its longings end,
 Near to His Cross it draws;
 I say, "Thou art my portion, O my Friend,
 Thy blood my ransom was,"
 And in the Saviour it has found,
 What blessedness and peace abound—
 My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
 Its nature to renew,
 And consecrate it wholly as Thy home;
 A temple fair and true;
 Teach it to love and serve Thee more,
 To fear Thee, trust Thee, and adore—
 My cleansed heart!

Here is my heart!—it trembles to draw near
 The glory of Thy throne;
 Give it the shining robe Thy servants wear,
 Of righteousness Thine own;
 Its pride and folly chase away,
 And all its vanity, I pray—
 My humble heart!

Here is my heart!—teach it, O Lord, to cling
 In gladness unto Thee;
 And in the day of sorrow still to sing,
 "Welcome my God's decree,"
 Believing all its journey through,
 That thou art wise, and just, and true—
 My waiting heart!

Here is my heart!—O Friend of friends be near,
 To make each tempter fly,
 And when my latest foe I wait with fear,
 Give me the victory!
 Gladly on Thy love reposing,
 Let me say when life is closing,
 Here is my heart!

EHRENFRIED LIEDICK.

MISCELLANY.

PRACTICAL PRAYER.

In the vicinity of B—— lived a poor but industrious man, depending for support upon his labor. His wife fell sick and not being able to hire a nurse, he was obliged to confine himself to the sick bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's, and arrived when the family were at prayers.

As he sat on the doorstone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay with the avails of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A—— would let him have it.

With a tearful eye and sad heart, the poor man turned away. As soon as he left the house the farmer's little son stepped up and said—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?"

"Yes—why?"

"Because, father, if I had your wheat I would answer that prayer."

It is needless to add that the Christian father called back his suffering neighbor and gave him as much as he needed.

Now, Christian readers, do you answer your prayers?—*N. Y. Evangelist.*

SACRIFICES TO THE LORD.

A Christian traveller relates that he attended upon the service of a Protestant church, on Easter Sunday, in the city of Lyons. After the celebration of the Lord's Supper, many of the members advanced forward to the minister and laid down their offerings to aid in the erection of a sanctuary. Among the number was a soldier, who,

with gushing tears of gratitude, presented all his earnings for the last three months. The minister, knowing this circumstance, and fearing that he might have given more than he could afford, asked him if he were certain he could spare so much. With much emotion, he replied:

"My Saviour spared not himself, but freely gave his life for my redemption, and surely I can spare one quarter of my year's earnings for the promotion of his glory on earth."

This is the spirit which is needed to meet the demands of the present age in behalf of benighted millions pleading for the gospel. If one half the church were ready to make such sacrifices, how speedily would the gospel advance over the earth! what companies of faithful missionaries would go forth to reap the moral harvest of the world! what a full and overflowing treasury would be the Lord's!"

From the American Messenger.

THE LAST CALL.

In the spring of 1842, God was pleased to bless my people with a precious revival of religion. In a distant neighborhood was a young lady, who became deeply concerned, and appeared just upon the point of yielding herself to God. Suddenly a marked change appeared in her deportment, by no means for the better. Watching for souls with intense anxiety, the change gave me unutterable pain. Earnest were the appeals made to her, not to let any thing deter her from yielding herself unto God. It might be her last opportunity, the last revival she would ever see. But all was unavailing. Soon it was apparent that her mind was upon other subjects than the salvation of her soul.

In a few months death marked her as his victim. Her disease baffled all skill. Not a word would her family permit to be said to her about death, judgment, and eternity. Christian friends often were denied entering her room while the giddy and vain were freely admitted lest she should think of death. Early one morning a messenger called for me to visit her, as she was thought to be dying. Her importunities had overpowered the aversion of her friends to a call from me. I entered her room, and such a scene I hope never again to behold. Taking her

hand, I asked her how her sins appeared. Said she, "*Like mountains piled on mountains.*" To Christ, as the only source of hope, was she directed. Prayer was offered amid moans and cries of the family, but not a tear was seen in her eyes. Her sight was gone. One of the family asked how she felt. Mark her last words—"I am afraid." F. M.

THE BELIEVER'S RIDDLE.

The following Christian solecisms were thus pleasantly expressed in rhyme, by Mrs. Joanna Gano, widow of Dr. Stephen Gano, so many years pastor of the First Baptist Church, Providence, R. I. "She wrote them," says the gentleman who kindly sent them to us, "when she was past ninety years old. They are so descriptive of her life and sentiments," he adds, "and so full of Gospel truths and experience, that I wish you would send them to all your subscribers:"

The work is great I am called unto,
Yet nothing's left for me to do;
Hence, for my work heaven has prepared

No wages, yet a large reward,
To works, but not to working dead;
From sin, but not from sinning, freed;
I clear myself from no offense,
Yet wash my hands in innocence.
My father's anger burns like fire,
Without one spark of furious ire.
Although my sins displeasing be,
Yet still I know he is pleased with me.
Triumphing is my constant trade,
Who still am oft a captive led,
My bloody war does never cease,
Yet I maintain a stable peace.
My foes oft assaulting me,
Yet ne'er obtain the victory,—
For all my battles lost or won,
Were gained before they were begun.
Exchange.

THE CHURCH IN A BAD TEMPER.—

The Church is out of Temper when charity is cold and zeal is hot.

PIETY.—The essential element of piety is sympathy with the Divine government. The proof of sympathy lies in obedience to the great commands—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."—*Muscutt.*

CHRIST.—It was meet for crimson sinners to have a crimson Saviour.—*Bishop Andrews.*

RECIPE FOR SPIRITUAL HEALTH.

John 11: 3—"Lord behold, he whom thou lovest is sick."

Both bodily and spiritual health are desirable. Both are exposed to injury from many causes. When the injury is not too deep and extensive both may be recovered. What is the course to be pursued in order to secure spiritual health?

I. You must take exercise. You must walk daily in the vineyard of God's Church. You must bathe in the fountain of redeeming blood. In a word, you must exercise all the graces of the Spirit.

II. You must pay attention to your diet. You must be careful about your food. Bread and water are sufficient; the bread of life and the water of salvation. These satisfy and sanctify; they make healthy, and keep healthy. You must take sufficient. A little will keep you living, but much is necessary to health. This food you must take regularly, for regularity is important. You cannot prosper and be in health, unless you live upon Christ, and live upon him every day.

III. A little medicine is necessary; and in some cases large quantities. This is made up of the bitter herbs of disappointments, losses, crosses, temptations, bereavements, troubles and trials of various sorts. The medicine is very unpleasant but very profitable. Unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride or selfishness. You must take it, and expect benefit from it.

Conclusion. You must keep your mind free from anxious trouble. In order to this you must live in peace with God, be content with your lot, and trust the promises. Jesus loves the sick.

INSIDIOUS PROGRESS OF ERROR.—What is now a full-grown idolatry in the church of Rome, had its beginnings in the bosoms of men ready to die for Christ, and was nursed by some of the purest piety of the early church. The *orum* of saint-worship was laid by the Serpent, in the ashes of the martyrs; and, in the assemblies of devout men around their tombs, met together out of just veneration for their holy example and noble death, was the embryo cherished.—*M'Ilvaine.*

BOOK NOTICES.

Lectures on Baptism and Communion: being a reply to the Rev. John Wood's Manual on Christian Baptism, its mode and subjects, &c. By the Rev. THOMAS L. DAVIDSON, A.M., Pastor of the Baptist church, Brantford, C. W. New York: Sheldon, Blakeman & Company. 1858.

Our thanks are due to the New York publishers for a copy of this work. Like the greater portion of *Baptist* works on the subjects discussed, it originated from a Pedobaptist attack. Rev. J. Wood, congregational minister at Brantford, delivered a course of lectures, under circumstances specially demanding reply, and the author replied at the time. Arrangements were proposed, but declined by Mr. Wood, for publishing both sets of lectures in one volume. Subsequently, Mr. Wood's were published alone, then Mr. Davidson decided to issue the work before us. As a reply to Mr. Wood, not having seen his work, we cannot speak of it further than to say, if Mr. Davidson fairly represents the argument of his opponent, the refutation is complete.

The work has more value for the locality in which the controversy originated than for general circulation; though it is worth reading any where. In the Preface the author says, "I make no pretensions to literary merit, and am very far from imagining that the work is free from faults. I trust this candid avowal will disarm criticism."

We admit the plea, so far as the general style of the work is concerned. But we do not think it can justify, scarcely palliate, the use of such expressions as the following, p. 15—"although we are in debate with the congregational body represented by Mr. Wood, &c. * *

* * There is much in that section of the church that we admire and love," and other language of similar import, by one who holds, (p. 240 and elsewhere,) "baptism can be performed by immersion only, and was made by the inspired Apostles a uniform and indispensable pre-requisite to church-fellowship; and hence to receive the unbaptized to communion would be an alteration of the basis upon which the Christian church has been organized." We should like to be informed, without equivocation, how a body, composed of persons who have failed to comply with

a uniform and indispensable pre-requisite to church-fellowship, and which has altered, in its very structure, "the basis upon which the Christian church has been organized," can be "a section of the church of Christ"! It is time to have done with such jargon. *If Pedobaptist societies are Christian churches, then baptism is not a pre-requisite to membership in a church of Christ; and, if baptism is not a pre-requisite to membership in a church of Christ, then it cannot be proved to be a pre-requisite to communion.* Why should we permit a false charity to cause us to obscure the truth on this subject? This is done whenever we use language so loosely—at one time calling any society of professedly converted persons a Christian church, and at another speaking of baptism as indispensable to membership in a church of Christ. But we must stop. The work can be had of Messrs. Wortham & Cottrell, of this city. P.

A Manual for Socinians. By TIMOTHY FORD, Esq., late of Charleston, S. C. Price 5 cents.

A valuable tract, not only for those who have imbibed Socinian notions, but for general circulation. P

Frustrating the Grace of God. Intended as a Warning against certain Errors respecting Baptism, prevalent in some sections of those bearing the Baptist name. By Rev. WILLIAM HOOPER, L.L.D. Murfreesboro', N. C. Price 6½ cents.

The name of brother Hooper is, to all who know him, a sufficient recommendation of this tract. It is the warning of a Christian of venerable age, clear perceptions of truth, earnest affection for the people of God, and who has tasted largely the sweetness of the "Grace of God." These tracts are from the press of the Southern Baptist Publication Society, Charleston, S. C., and may be had of Wortham & Cottrell. We commend them to our Colporters. P.

Southern Literary Messenger, for April.

We should be glad to know that this journal was receiving the patronage it deserves. The present is a good number. "European Life in the East" will amply reward perusal—we confess, however, we can appreciate neither the wit, humor, or good taste of "Mozis Addums." P.