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THE COMMISSION.

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CHINA AN INVITING MISSIONARY FIELD.

That a singular scepticism relative to the evangelization of China prevails among Christian men, must be apparent to the most casual observer. "Behold, if the Lord would make windows in heaven, might this thing be," is the reply to any hopeful plea and prayer for the conversion of her people. Even those who engage in the mission work are sometimes conscious of a lurking apprehension that all the expenditure of life and money for China's conversion will be in vain. To account for this, is not essential to our present purpose. Doubtless, to some extent, it may be traced to a want of intelligent and hearty interest in the mission enterprise. That this scepticism is not well founded, and that it ought not to be indulged by any Christian mind, will be manifest in a careful survey of all the arguments and facts bearing on the question.

The whole subject is one of lively interest. If it can be made out that attempts to diffuse gospel truth in China are vain, and that we cannot hope for the conversion of that people, then it is clearly wrong to call for men, and to appeal for money to sustain our missions there. If, on the other hand, the endeavour to Christianize China is legitimate and hopeful, we ought to multiply our forces, and prosecute our work with energy. It may, therefore, be time well employed to consider the reasons bearing upon the question.

We believe that the empire of China is to be subjected to Christ,—more than this, we regard it as one of the most interesting fields of missionary labour on the face of the earth.

Our first reason is found in the magnitude of the field. The Chinese empire contains more than 5,000,000 of square miles; and, according to Gutzlaff, a population of nearly 400,000,000. Thus, in extent of territorial surface, together with the number of its people, this nation stands out on the world's history without a parallel. Not even Rome, in her palmy days, could boast such amplitude of dominion. We look at the twenty-five millions within the limits of the United States as presenting an object worthy of our most strenuous efforts in the diffusion of gospel light; and, in heathen lands, Burmah has been regarded with intense interest, because her eighteen millions have become partially accessible to the Christian missionary.

What heart does not beat with solicitude, in view of the multiplied nations of Europe, as they pass in review, all soon to appear before the judgment seat of Christ; or, in contemplation of the tribes of Africa, covered with the dense darkness of heathenism. And yet, China contains almost as many human beings as all the other nations of the earth besides. Surely these multiplied millions have a claim upon us,—the vastness of this field and its proper cultivation presents an object worthy of our highest sanctified ambition.

The unity of the written language of China is another consideration, favouring it as a promising missionary field. Although in the eighteen provinces of the empire various dialects are spoken, so that persons from different parts may not be able to understand each other, yet they all use one written language. A resident of Kwang-tung in passing up to Keang-soo may be unable, in conversation, to make himself understood, but he can communicate at once with all who understand the book language by the use of his pen, or by the distribution of tracts and books. Thus, in the use of this written, universal language, every part of the empire may be visited and influenced. An interesting fact also, appears in connection with this statement; so far as the males of China are concerned, they are a nation of readers. "To teach the language," says Gutzlaff, "is the sole object of the *many myriads* of schools in China. A pupil studies nothing but the language; if he can read fluently, and write elegantly, and make poetry, he is an accomplished scholar." Though the range of subjects upon which their authors write is exceedingly limited, and the scholarship of their reading population is mainly confined to mythology, political economy and filial piety, yet the fact is full of interest, that in order to reach any degree of respectability in society, it is necessary to have acquired a knowledge of the language, so as to read their own classics with facility,—and to have written literary essays which have been subjected to competent judges for examination.

Does not this universal book language constitute an important argument in favour of our attempts to evangelize this great nation? Could a more potent, far-reaching instrumentality be found? By it the common mind of the people may be more readily reached and enlightened. The marked deficiencies of their literature may be sup-

plied. Crude and even absurd notions on almost all scientific subjects, now so universally prevalent, may be rectified. Along the channels of Christian influence will flow out into every part of the empire, a pure philosophy, well-sustained scientific researches, and practical, mechanical, and agricultural improvements. This, it is true, may be regarded as a minor benefit. But it is nevertheless important—as always collateral with the spread of the gospel. To correct the views and habits of thought of an entire people on these subjects, is no light advantage. Let the large and numerous libraries said to exist in China, be supplied with a pure literature, and by the use of a common, universal language, be accessible by the common people, and who can measure the results. The stereotype notions of the people will be destroyed or modified, the apathetic condition of the popular mind be broken up. Upon the face of the intellectual deep no longer will chaos and darkness rest, but light and order spring forth.

But what, above all, will constitute the advantage furnished by this universal written language of China, is the facility of communicating spiritual, saving truth. The Bible has already been translated into that language. Its blessed revelations may be read by, or to, scores of millions. Even now, where the living preacher cannot go, this book may find entrance. The missionary may be confined in his ministrations to the free ports, but the word of God is not bound. An intelligent merchant, two hundred miles in the interior, coming down from Shanghai, obtains a copy of the sacred volume, and, in the retirement of his own home pours over its pages. The wonderful disclosures which, for the first time, are thus made to him, excite his mind to active thought. He becomes an earnest enquirer. Returning to Shanghai, he seeks the missionary, that he may obtain an exposition of those

words which had already found entrance to his soul. Again he betakes himself to the study of the Bible, and having become a sincerely penitent believer, he comes to the city to demand baptism at the hands of the missionary. But for that copy of God's word, in his own language, he would have remained in the darkness of heathenism. Nor is this all. Supplying himself with other copies of the book, he begins to distribute the treasure he had found among the people around him.

Thus millions may be reached by the press. The glorious gospel of the blessed God, in the pages of his own inspiration, or in the form of well written tracts and books, may be conveyed along the rivers and canals, those great highways of China, to every portion of her widely extended territory. Can any nation on the earth's surface present to the eye of the Christian philanthropist such opportunities for the exercise of a pure benevolence?

Another favourable consideration affecting this question, is found in the social system of China. The entire nation is bound together by a framework which cannot be destroyed excepting by revolution. The Emperor is the father of his people. He is made responsible for the ills which befall the empire. For those evils, whether springing from war, famine, or sickness, he is required to perform penance. It is his province to watch over his people with paternal solicitude, and to administer the laws through his subordinates for the general good. The responsibility which lies upon the Emperor, descends through all the various grades of office down to the most petty mandarin. The same is true of the family circle. The father is held accountable for the character and conduct of his son. Thus, also, respect to superiors is one of the fundamental requisitions of the government. Filial piety is a national characteristic. The

people are linked together by the closest ties. They are likely to be affected by masses. As an influence, good or bad, begins to prevail in any city or province, it will spread with rapidity. When once the old superstitions shall be contemplated in all their absurdity, when the beaten track of popular thought is abandoned, whole families and communities may be expected to follow in the new path.

An illustration of this is furnished in the history of that wonderful revolution which for several years has been progressing in some of the interior districts. Having its origin in the entertainment of new religious views by a few obscure men, it has diffused itself through a large section of country, and embraced in its influence thousands of all classes of society. So extended and rapid has been this insurrectionary movement, that the whole force of the government has not been able to restrain it. Doubtless much of fanaticism mingles with this popular excitement, but it nevertheless proves what we have urged, that the peculiar constitution of society in China, will be likely in the issue, to facilitate the diffusion of an evangelical influence.

It will be acknowledged that the social system to which we allude, tends to stultify the popular mind, and to prevent any sudden or immediate change of sentiment on religious subjects. Every Chinaman is trained to the exercise of filial devotion, not only to the living, but to the dead. Over the long line of his ancestry, he looks back with superstitious veneration, paying honours to the departed. The farther he can trace this line, the stronger this sense of obligation. Antiquity has for him a peculiar charm. He views with supreme contempt all that is new in politics or religion. But when the power of truth shall begin to be felt—when light breaks in upon the mind, and it shall be seen that the writings of God's book are older, more sublime,

and more authoritative than his own classics—when he hears the voice of one greater than Confucius speaking to him; then, with wonder and joy, the glorious gospel will be penitently and obediently received. His family and friends will be affected. Like fire in our Western prairies, the influence will spread. Whole masses of society will be moved. Then shall their idol gods forsaken lie, being cast to the moles and bats, while temples reared to the worship of the one living and true God shall resound with the praises of spiritual worshippers.

The literary character of the Chinese furnishes encouragement to labour for their evangelization. Allusion has already been made to the somewhat studious habits of the people, the number of their schools, and the extent of their libraries. The literature of the nation is confined within certain limits, yet if Gutzlaff is to be regarded as good authority, "there are few subjects in the wide range of the sciences upon which we do not meet with a Chinese work. Many of the books are truly excellent—as far as their own history, philosophy, polity, and poetry are concerned, they may furnish us with very valuable hints." Though not to be compared in their scientific researches, and range of knowledge, with the more favoured nations of Europe, yet who does not see that their advancement in letters renders them more accessible to the teacher of spiritual truth? The South-sea Islander, the African, and the Indian, are far lower in the scale of humanity. They are more difficult to be reached, and, when influenced by gospel truth, and brought to a joyful appreciation of the mediatorial work of Christ, they must still remain sunken in degradation and ignorance, until, by a long process of culture, they are gradually elevated and improved.—When, however, the Christian missionary enters China, he finds the printed

material for building up a Christian fabric, and the tools with which the architect may work, are all at hand. He has only to apply the skill which has been received from above—God's own book can be placed in the hands of the "myriad readers." When the evangelic influence begins to prevail, and converts are multiplied, schools, modeled after our own, may be everywhere established, and the word of the Lord have free course and be glorified, as it is with us.

This literary training of the youth of China, and the comparatively improved condition of the people, may thus be justly regarded as a preparative for the reception of gospel truth. It is an interesting fact, that the evangelist who stands up to address the large assemblage, or who speaks to the few who may surround him as he passes up their beautiful canals and rivers, finds at once an interest awakened by the very fact that he opens a book, and reasons out of the Scriptures. A book is something that excites attention. And then, he can put a book into their hands. They may read at leisure, and inwardly digest, until the truth shall, by God's Spirit applied, renovate their natures, and make them new creatures in Christ Jesus. These native Christian men, may become teachers, preachers, and writers. They may open Christian schools, may read to others, or write for others,—and thus the faculty of speech and the power of the press combined, may be subsidized to the cause and glory of Christ by native teachers and preachers.

Another aspect in which China is to be regarded as an inviting missionary field, is to be found in the fearful condition of the people, arising out of their religious systems. If the gospel be glad tidings to the guilty and wretched—if it be intended for such everywhere—if the more guilty and bewildered and lost, the more important it is to communicate these tidings, then is

China a field in which should be concentrated the sympathies and energies of the Christian churches. A sentiment has to some extent prevailed, that although the Chinese are a semi-civilized people, they are in moral character so reduced as to make it an almost hopeless task to elevate and save them. It is said, that sensuality and selfishness are characteristic of this people—that, moreover, their religious systems and all their forms of worship are corrupt and absurd, and therefore it cannot be expected that endeavours to evangelize them will be successful. Admit that they are proud, vain, deceitful, licentious—that all their notions of divinity, as resident in their numerous idols, are vulgar and foolish, still, it becomes no reason why they should not be the subjects of gospel influence. On the other hand, we insist that this is the most cogent argument for attempts to save them. How could it be otherwise that the people are impure and degraded. Their very deities and forms of religion have made them so. We propose to displace their silly superstitions by the law of the Lord, which is perfect, converting the soul. “The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.” These we wish to give them. Why should we be ashamed or afraid to preach the gospel to them which are in China also? Is it not the power of God unto salvation to every one that believeth? Is China more corrupt than was ancient Rome? Were not Ephesus and Phillipi as debased as the celestial empire? What the gospel did for those depraved cities and countries it is capable of doing for the swarming millions of this extended country.

Analagous to this train of thought is another, the Divine command and promise unite to stimulate us in our endeavours on behalf of China. The authority of Jesus Christ makes it bind-

ing on his followers to give the gospel a world-wide dissemination. “Go ye into all the world and preach the gospel to every creature.” “Go teach all nations.” “Repentance and remission of sins should be preached in his name *among all nations.*” This is the Divine mandate. Is not China a part of the world? Is it not the greatest, the largest nation on the earth’s surface? And then how explicit are the Divine promises. “All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee.” This is only one of a large class of promises. Is China excluded? We conceive that the warrant to prosecute the missionary work in China is indubitable, and the encouragement without limit.

One other survey of this subject remains to be taken: it is the history of missions in China. The results of missionary enterprise in that land, within the last fifty years, are absolutely astounding. When all that we have referred to of the superstitions of the people is considered,—their insensibility to religious things—their veneration for all that is old and established—their deep-rooted prejudices against all foreign interference, it is marvellous that any influence has been produced. But what do we behold? A short time since and no foreigner was allowed to enter the country; now, five of the principal sea-ports are occupied by many missionaries of the cross. The laws of the empire interdict the passage of foreigners beyond twenty-four hours’ travel from either of the free ports,—and yet, such has been the change in popular sentiment, produced by these missionaries, that they travel at pleasure hundreds of miles into the interior, preaching Jesus and the resurrection in their temples and in the presence of their idol gods. The Bible is translated into the language to be read by the entire people, and unnumbered copies

are scattered among them. The wonderful revolution which has taken place within a few years, is accompanied by the distribution of the Scriptures, and the destruction of the idols. A Christian influence of the most extended character is pervading the masses of society. We are informed by one who has spent twelve years in China, that familiarity with gospel truth is enjoyed by forty millions of the people. Besides all this, numbers are receiving the truth in the love of it, and are becoming obedient to the faith. Many have been baptized, and are rejoicing in the hope of a blessed immortality.

But we must stop in the prosecution of this subject. China is to be evangelized. Her uncounted tribes belong to Jesus Christ. He will claim them for his rightful inheritance. They will be brought near to him. To accomplish this, he designs to employ his people as his chosen instruments. Will not Baptists of the South sympathize with this design? Shall they not with united hand and heart employ their means to effect an object so sublime? Yes, they will. We believe they will.

* * T.

THE WORLD LOST WITHOUT THE GOSPEL.

The importance of the Missionary cause cannot be over-estimated. Whether we view it in the light of its meliorating effect on the social condition of mankind, or the transcendent good it is destined to effectuate in their future state of existence, it occupies a position of vast importance, challenging the attention and sympathies of the philanthropist and the Christian. To the philanthropist,—he whose desires for the happiness of the human race are limited to this world,—it appeals by pointing to what it has wrought in the past, and the beneficent changes which it is now producing in the social con-

dition of man; while to the Christian it appeals by the still stronger considerations of the future.

That the Gospel is the means ordained of God for the redemption of man from the penalty of His violated law, is no more true than it is, ever has been, and always will be, the vital principle of civilization. The progress of civilization—the improvement of mankind, socially, morally, and intellectually,—is marked by no greater characteristic than that it is ever found in the wake of the Gospel. On this consideration alone, therefore, were there no other, he who desires to promote the best interests of our race, may find in the Missionary cause a means worthy of his sympathy and hearty support. But it is in the light of its bearing on the salvation of men, and the relation that Christians thereby sustain to the world, that we purpose to speak of the cause of Missions; and in doing this, we feel assured that we are doing far more to advance their happiness, even in a worldly point of view, than we could in any other way.

The Gospel is essentially Missionary in its character. Its first promulgation was prompted by love, and it depends on love for its perpetuation; and while there remains one human being on the face of the earth, who has not heard of the Cross and the Crown, the purpose of its enunciation will not be fulfilled. It found man an outcast from God, debased by sin, and possessing no power to heal himself from the moral pollution into which he had fallen. Had man maintained his integrity in the sight of God, death would have been a stranger in the universe, and this fair earth,—so beautiful even in its degradation and woe,—would not have sent up from its bosom unceasing cries for deliverance from the bondage of corruption. Had the primal pair not transgressed, there had been no need of the slain Lamb,—the sprinkling of the mercy-seat, and the offering of the Intercessory One.

But, alas! the golden cup, filled with the choicest gifts of a beneficent and holy God, was stricken from the feeble grasp of man, and he sank in darkness and misery. But God, true to His own nature, pitied while He condemned; His heart yearned while His hand was uplifted to execute His fearful decree. With the stern utterings of His wrath were blended the sweet and subduing tones of mercy. To save from despair, Hope came like an angel to calm, and soothe, and heal. While all behind was black, and drear, and chill, shrouded in the deep shade of Sinai's awful height, before, were light, life, and joy. While the sun of man's happiness sank in sorrow and shame, there came a promise of a better day, when the Sun of Righteousness should arise, with healing in his wings. O blissful day! O joyous hope! Who will bear to the ends of the earth the inspiring theme? Who, in the fullness of his love to God and to his perishing fellow-men, will say, "Here am I, send me?" Who, with aching heart, and tenderness of soul, will cry out, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people?"

No Christian who reflects at all upon the condition of the heathen, if he have a just sense of what he himself has experienced from the grace of God, can fail to feel most deeply for their wretched condition. Nor can he fail to see, that those who dwell in darkness,—those who are ignorant of the way of life,—possess stronger claims to his aid than those do upon whom shines the full splendor of the Gospel sun. And yet there are those who, when they are appealed to in behalf of Foreign Missions, invariably demand why the heathen at home are not first cared for? seeking in such a consideration either an excuse for withholding all aid, or a justification for lending the slightest possible support. That the great mass

of mankind around us are perishing in their sins, is, alas! too true. And it must also be conceded, that the efforts to convert those within our immediate reach are too limited and feeble, and are a reproach to us as a Christian people. But notwithstanding this culpable neglect, the means of grace are still abundant, and those who refuse to accept them are left without excuse, and slight them at their peril.

None in our land will be able to plead, in the great day of adjudication, that they knew not of the Gospel; for the spires of holy temples rise before every eye, and the solemn yet delightful sound of the Sabbath bell falls on every ear. The voice of warning, of admonition, and entreaty, reaches every place, and none can say, "No man cares for my soul." The dew-drops of heavenly mercy settle on every spot, while the genial rays of Infinite Love stream forth to nourish and ripen the abundant harvest. Living waters flow forth from the throne of God, and as they sparkle amidst the dry and wasted desert, the fainting traveller, worn with toil and care, hears the cheerful cry, "Ho, every one that thirsteth!" and turns aside responsively, to revive his drooping energies. "Come, let us reason together!" The careless listener pauses, and for a moment ponders the emphatic call that issues from the lips of him who ministers at the altar, and then with scornful lip returns, "When I have a convenient season I will hear you." He passes on, and feels that the day is not far spent. "Turn ye! for why will ye die?" As the statling cry arrests the traveller in his course, he discerns a glimmering light before him, and for a moment anticipated happiness lightens his heart, and he quickens his eager yet faltering pace. But pits and snares bestrew his path; the lust of the flesh, the lust of the eyes, beset his heart, and he feels that he has goods laid up for many years, and that he may eat, drink, and be merry. He, too,

passes on, heedless of future joys, or coming woe.

But how is it with the heathen? Few are they on whose ears fall the accents of mercy from a gracious God. Bending and grovelling in the dust before the gods of their own making, they hear not the sound which gladdens our souls: "Repent, for the kingdom of God is at hand!" Separated from Christian brotherhood, enveloped in more than Egyptian darkness, they fall crushed by the ponderous wheels of Juggernaut; immolate themselves on the funeral pyre, or wander, maimed and bleeding, on long and arduous pilgrimages, to their idolatrous shrines. Strangers to God, to virtue, and all holy influences, they ignorantly dream of future bliss, but know nothing of a crucified Saviour, or coming wrath. They are truly perishing for lack of knowledge; not because they have rejected the counsels of God, but because they know not their right hand from their left. Says the Apostle: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" These words cannot fail to awaken serious reflections in the minds of contemplative Christians. The thought that there are millions, every year, passing from the earth without as much as even hearing that there is a God or a Saviour, a heaven or a hell, is painful. No Christian who properly estimates the value of the soul, or realizes his own exalted position as a believer in Christ, and feels how much *he* has reason to be grateful to God, can avoid shuddering as he thinks on the awful condition of the heathen. He knows that the gospel is the power of God to the salvation of every one who receives it. But how can it be received unless it is sent? Therefore it behooves every one who has ever tasted that the Lord is gra-

cious, to seriously consider how far he may promote the grand design the Apostle had in view when he propounded the above momentous questions, and be ready to urge on its speedy accomplishment.

The claims of the darkened upon those who have the light of life, will ever exist, and can never diminish in their strength. However strong and luminous may be the law within them, and however evident may be the voice speaking to them from the visible things of creation, stripping them of all their excuses for rebellion against God and holiness; to them there exists as imperative a necessity for the Gospel of Jesus Christ, as if there were no law within man, pressing upon his mind a sense of right and wrong.

KAPPA.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

October 30th, 1857.—Coming down from "Mar's Hill" I was stopped by the gate-keeper as I was passing out of the wall. He asked how many persons were with me—how long I intended to stay, &c. From a little conversation with him, I soon learned that he knew all about our number and movements since we came to Hang-Chau, and merely asked these questions to test me. Returning to my boat to dinner, I then took Mrs. Cabaniss and our little son on the lake. We crossed up and landed at *Nuogh-Wong's* tomb, which has been described in a former number.

POLYGAMY IN CHINA.

The old lady who keeps the gate here, wished to know how many wives I had, and whether Mrs. Cabaniss was my great or my little wife. Though Mrs. C.'s size was an apparent contradiction, I had to tell the woman she was my *great and only wife*. Among these polygamists the first is called the great

wife, and the others little wives. Among the common people polygamy is very rare, as only the wealthy can afford to have a plurality of wives. The old lady, therefore, upon Chinese principles, could test my wealth and standing by her question.

CHINESE REVERENCE FOR THEIR EMPERORS.

We returned by the island and went into the palace occupied by the Emperor, Keen Lung, during his several visits to Hang-Chau, more than half a century ago. Such is the Chinese reverence for their emperors, that a house once occupied by his celestial majesty is too sacred to be inhabited by an ordinary mortal afterwards. In fact, they carry their reverence for the building so far as to make all persons, who are riding, alight and walk as they pass by it.* When here, last Spring, I was riding in a Sedan, and was surprised at my coolies setting it down and requesting me to get out and walk by the house. On inquiry I found it was the established custom, and they even have notice stuck up on the road to warn persons of the fact.

The house is ordinarily kept in good

* After an Emperor dies, they never use the character which was written as his name, without some alteration in it, such as the addition of a stroke or two. In this we are reminded of the superstitious respect which the Jews had for the name Jehovalh.

We show our respect for distinguished individuals by naming children, hotels and steamboats after them. The Chinese show their reverence by never doing such a thing. Were they told that some persons in America even named horses and dogs after their distinguished men, it would shock them, I verily believe, as something they did not think even "the barbarians" would be guilty of. I must confess that so far as brutes are concerned, I sympathize with the Chinese, and think it a relic of barbarism. Just think of dignifying a *dog* with the name of Washington!!

repair; but of late years, for want of funds in the treasury, both the grounds and building have been allowed to sympathise with the decaying government. As we were about to come out, I gave the gate-keeper a hundred cash, which is twice or three times as much as a Chinaman would have paid him. But true to his Chinese instinct, he wanted more from a foreigner, or hoped there was a chance to get it. He therefore, insisted that nothing less than a dollar would satisfy him. I told him when I was here last Spring I gave the woman at the gate seventy cash, and she was perfectly satisfied, and if he now thought he could impose on my ignorance of Hang-Chau prices he would find himself mistaken. He then threatened that he would not open the door till night, unless I gave him a dollar. Understanding very well how to deal with such bravado in a Chinaman, I shoved him aside, as he attempted to stand in my path, and passing on to the outer door, where he had sent another man to bar it, I also pushed him out of the way and walked out with my family, leaving him evidently astonished at the prompt manner in which the "barbarian" met his threat. We then returned to the main land, at the head of "The Poet's Walk," and went to the temple near by, containing "The Great Head of Budah," which I have described in a former number.

On the opposite side of the lake is another temple, in which there is a marvellous well. I gave a description of this temple and well in my letters to the Religious Herald, after my visit last Spring.

MRS. WHITE SNAKE.

Near this temple is a very large pagoda, in which is said to have been buried a witch, called "Mrs. White Snake" by the Chinese. She was called Mrs., because she was a married lady, and White Snake, because she sometimes transformed herself into a white

snake. Her eventful history now lies on my table, in an illustrated edition of twelve small volumes, which I purchased after my return from Hang-Chau. It is valuable as illustrating the belief of the Buddhists in transmigration, as well as the superstitious notions of the Chinese about witches. There are some scenes in it which would make a believer's hair stand on end. For example, her husband walked into her bed-chamber, on one occasion, and instead of his lovely spouse found a white snake coiled in the bed.

It will be seen that I have described in these numbers many things which I did not mention in my letters through the Herald last year. The fact is, though I then spent five days at this place, I had not time to see and learn half of what is here; and have not even this time been able to do so. Every nook and corner about these mountains has its legend or its historical association.

The Chinese have a work in fifteen volumes, wholly devoted to a description of the scenery and local associations of this little Western Lake. The history of the town of Hang-Chau is contained in forty volumes, I believe. What a mine for antiquarians to dig in!

October 31st.—As they did not seem to be offended at my going into the city, I determined to take Mrs. Cabaniss in; but deemed it best for us to get in close Sedans, the doors of which can be shut and prevent outsiders from seeing who are in them. As a foreign lady attracts great attention, I feared the crowd would become too dense for comfort if Mrs. Cabaniss passed through the streets in an open Sedan; and if any disturbance should arise among said crowd, I knew the Mandarins would throw the blame upon me.

We started in after dinner, and passed through one of the business streets, peeping through the door and windows of our sedans at the sights on either

side. When we got up on "Mars' Hill" and opened our sedans, the Chinese crowded around to see the first foreign lady who had ever entered their city. The women immediately commenced an inspection and criticism of her different articles of dress. Of course her bonnet was "very queer," since Chinese ladies never wear such things. They also thought it very strange that she talked as they did.

Mrs. Cabaniss bought some curiosities as mementoes of the place. I noticed several book-stores on this hill. Fortunately for us it was raining, or we should have been so overrun by the crowd we could have seen nothing. After going to the highest peak and taking a view of the surrounding scenery, we started back. There are long flights of stone steps, in some places cut in the solid rocks, on both sides of this mountain. In going up and down I got out of my sedan; but the bearers took Mrs. Cabaniss along without any fear or difficulty, though it appeared that a misstep would have pitched them to the bottom. Soon after we got outside of the gate we went into a shop where they were lithographing, that we might examine minutely the process, which I have described in a former number. The Chinese copy-books are all lithographed. The beginner places the copy under a sheet of paper so thin that it is visible through it. He then traces his pen on the paper to fit the marks under it, and thus becomes accustomed to the different strokes.

BUDHIST FRIARS AND VAIN REPETITIONS.

SABBATH, November 1st, 1857.—An old Buddhist friar passes our boat every morning about 7 o'clock, with a stool in his hand, and every fifteen or twenty yards kneels on it and repeats a short prayer to Budha. He does this daily, rain or shine. Another priest also passes daily in the opposite direction, beating on a wooden instrument. Such

persons profess to be wholly dead to the world, and will take no notice of you when engaged in these devotions. I tried to gain the attention of the latter one, but he turned away from me with a look of "I do not wish to be led into temptation by you." Like the Roman Catholics, they have an idea that certain acts of penance and repeating certain forms of prayer, hundreds of times, are very meritorious. Some of these prayers were brought from India when Buddhism was first introduced. They were not translated, but phonetically written with Chinese characters to suit the Indian sounds.* To the Chinese, therefore, they have no meaning; but of course they think Budha understands them and that is sufficient. The following, addressed to the Goddess of Mercy, as some say, is a specimen: *Om man'i padma houn*. This, according to the learned Klaproth, simply means "Oh! precious lotus." The Goddess of Mercy is generally represented as sitting on a lotus, and Budha is also sometimes represented in the same way. Timkowski, who travelled among the Tartars in 1820 and '21, says of this short prayer, which a Buddhist repeats hundreds of times a day, "The Buddhists ascribe to every word of this prayer a miraculous effect. The first banishes all the dangers which surround existence; the two second are preservatives against the terrors of hell and purgatory."

At *Hang-Chau* even the beggars on the sides of the road are constantly repeating the following: *Na mo-om me doo veh*—and though they do not understand its meaning, they think there is as much merit in saying it a thousand times, as does the Roman Catholic in

the repetitions of his *pater noster* or *Ave Maria*. In fact, I do not believe even Rome itself can make a greater show of beads, or of persons more diligent in counting them, than can *Hang-Chau*. The meaning of this last mentioned prayer is said to be, *honor to thee, infinite Budha*.

PRAYING MACHINES.

In Tartary and Thibet, where Buddhism is called Lamaism, and priests are called Lamas, they have managed to simplify the onerous task of repeating prayers a thousand times by inventing praying machines, which are thus described by Timkowski:

"This last word designates a chest with many angles, which turns on an axis, and which is placed in the temples of Budha. These chests are a sort of prayer-books for those who cannot read. The sides are covered with prayers, both in the Tibetan and Mongol language, in large gold letters. They also put into the chest prayers in both languages, that the worshippers coming to the temple, kneeling before the kurde, and repeating their '*om man'i padma houn*' may turn it round as long as their zeal prompts them, which is considered to be as efficacious as if they recited the prayers themselves."

M. Huc, who travelled among the Mongols and Thibitans, in 1844 and 1845, gives a graphic description of these machines, and an account of an exciting scene, which he witnessed at one of them in the Lamastery of Rache-Tehurin. So interesting is this account, I need no apology for making the following somewhat lengthy extract:

"There are various modes of performing the pilgrimage round a Lamastery. Some pilgrims do not prostrate themselves at all, but carry, instead, a load of prayer-books, the exact weight of which is prescribed them by the Great Lama, and the burden of which is so oppressive at times, that you see

*The Catholics have followed the example of the Buddhists, and transferred their Latin service phonetically into Chinese, instead of translating it. It is, therefore, no more edifying to the people than the Buddhist prayers.

old men, women and children, absolutely staggering under it. When, however, they have successfully completed the circuit, they are deemed to have recited all the prayers contained in the books they have carried. Others content themselves with simply walking the circuit, telling the beads of their long chaplets, or constantly turning a sort of wheel, placed in the right hand, and which whirls about with inconceivable rapidity. This instrument is called Tchu-Kor (turning prayer). You see in every book a number of these Tchu-Kors, which are turned by the current, and in their movement are reputed to be praying, night an day, for the benefit of those who erect them. The Tartars suspend them over the fire-place, and those, in their movements, are supposed to pray for the peace and prosperity of the whole family, emblemed by the hearth. The movement itself is effected by the thorough draught occasioned by the openings at the top of the tent.

The Buddhists have another mode of simplifying pilgrimages and devotional rites. In all the great Lamaseries you find, at short intervals, figures in the form of barrels, and turning upon an axle. The material of these figures is a thick board, composed of infinite sheets of paper pasted together, and upon which are written, in Thibetan characters, the prayers most reputed throughout the country. Those who have not the taste, or the zeal, to carry huge boards of books on their shoulders, or to prostrate themselves, step after step, in the dust and mire, or to walk round the Lamasery in Winter's cold or Summer's heat, have recourse to the simple and expeditious medium of the prayer-barrel. All they have to do is to set it in motion; it then turns of itself for a long time, the devotees drinking, eating, or sleeping, while the complacent mechanism is turning prayers for them.

One day, on approaching a prayer-

barrel, we found two Lamas quarrelling furiously, and just on the point of coming to blows, the occasion being the fervour of each for prayer. One of them, having set the prayer-automaton in motion, had quietly returned to his cell. As he was entering it he turned his head, doubtless to enjoy the spectacle of the fine prayers he had set to work for himself, but, to his infinite disgust, he saw a colleague stopping his prayers, and about to turn on the barrel on his own account. Indignant at this pious fraud, he ran back and stopped his competitor's prayers. Thus it went on for some time, the one turning on, the other stopping the barrel, without a word said on either side. At last, however, their patience exhausted, they came to high words; from words they proceeded to menaces, and it would doubtless have come to a fight, had not an old Lama, attracted by the uproar, interposed words of peace, and himself put the automaton in motion for the joint benefit of both parties."

These praying machines bring to mind the revolving octagon at Cloudy Forest, which my friend, the Rev. Mr. Edkins, insists should have a Buddhist library in it, if it has not. He says the turning of this octagon, with a Buddhist library in it, is a play upon words, and alludes to the common phrase representing the incessant preaching of Shakyamuni Buddha—*fa lun ch'ang tsuan*—"the wheel of the law constantly revolves." He may be correct, and it may be owing to some "pious fraud" of the priests, that the library is not in it. From statements in my former communications, the reader will have learned that "pious frauds" are not numbered among the things of which Buddhist priests are wholly ignorant. I may have occasion hereafter to speak more at length about these frauds.

HOW THE BUDDHIST PRIESTHOOD IS PERPETUATED IN CHINA.

It has been mentioned above, that the Buddhist friars profess to be dead to the

world. This is true, in a certain sense, of every Buddhist priest. They are celibates, and keep up their order in the same way that the Essenes perpetuated their sect among the Jews, by adopting the poor children of others. The Buddhist priest sometimes buys, at a trifling price, a poor boy and adopts him as his own. The neophyte has his head shaved, drops his family name, gives up his father and mother with all his title to anything they may possess, and leaves the paternal mansion never to enter it again as a son. Whether he be bought or adopted, he acts in the triple capacity of son, servant, and disciple; and, at the death of his superior, inherits his official robe and his rice-bowl. He now, in his turn, looks out for his young disciple.

Thus is perpetuated a priesthood, by persons who are priests from necessity rather than choice, as Benevolent Light quite feelingly remarked to me one day. Said he: "We are all a set of beggars. We have no relations—no family name, and no one who cares for us. We did not choose our profession; but were trained up to it from childhood. If we should desire to change our calling, we know not how to do anything else. What then can we do but remain in the priesthood? It is a remarkable fact, that very few Chinese ever become Buddhist priests from choice. And it is one of the strange things that we meet with among this strange people, that the largest sect in the country has, for ages, been perpetuated by such a priesthood, and that the public mind has been greatly influenced by their teaching, while it has never failed to hold their office in low repute.

This baffles all Western logic, and to be comprehended must be viewed from the Chinese stand-point. It must be borne in mind that I here allude only to Buddhism in China. In Thibet and Tartary, the priests are not only highly honored, but the chief priests are worshipped as gods or living Budhas.

Letter from Rev. T. P. Crawford.

SHANGHAI, April 2, 1858.

Dear Brother Taylor:

Your kind note of December 25th received. Much obliged for your many kind expressions. Very glad to hear that there is a prospect of two brethren coming to our help soon—the sooner the better. I have precious little to say this time. Our congregations are improving. I also have the satisfaction to report one more convert—a young man by the name of Kiung. He is expected to come before the church to-morrow.

My throat and lungs are improving, and I feel very thankful to God for this great benefit. I think I am growing in grace. I have learned much and experienced much since in China. To preach the gospel so as to save the lost, and encourage the saint is my meat and my drink. I have thrown overboard all indirect work, and come to the pure commission alone. I am determined then to stay so long as God gives me ability to preach it. I will burden myself with nothing else. Saints and sinners have a right to the *aïd* which the gospel gives, and wo is me if I preach it not to them, or give them something else instead of it. My present convictions of the obligations of the "Great Commission" would send many Professors, Teachers, Editors, Secretaries, Agents, Lecturers, Lawyers, Doctors, Farmers and Politicians straight to the *harvest field*. He who preaches the gospel can *always* live of the gospel. But I cannot dwell on these points. I am much obliged to you and the other members of the Board for the kind reception you gave my dear loved one during her stay in Richmond.

Yours in the Lord,

T. P. CRAWFORD.

Letter from Dr. Burton.

SHANGHAI, April 3, 1858.

Rev. J. B. Taylor:

My dear Brother—Your kind letter of — was received by our last mail.

I am glad to learn therefrom that Bro. Hartwell will probably be ready to embark for Shanghai in June, and sincerely hope that he may not be detained after he has made his arrangements to come, for we are needy. I hope he is overflowing with zeal and love, for strange as it may seem to you, we are cold—yes, cold, though the Spirit of our God seems to have been at work in our midst, not that we are at all indifferent to the welfare of these poor heathens, but we do not live up to our privileges as Christians.

Last week another man professed to have experienced joy in believing in our Saviour, though he did not give a very satisfactory experience last Sunday when he met with several of us at bro. Cabaniss' house after our morning services in the Kan Hon Kong chapel, but we hope he has experienced a change of heart. He will probably come before the church next Sunday. There are a large number of war vessels in port, and rumor says there is a probability of the plenipotentiaries going north soon. Lord Elgin, Mr. Reid, the Russian minister, &c., are now here, and it is now said, they have received an answer to the dispatches, (which were forwarded to Peking not many weeks since,) in which he tells the English to return to Canton that a minister has been dispatched to treat with them there, and informing the Russians that their place is at the Amoor.

G. W. BURTON.

CANTON.

Letter from Rev. C. W. Gaillard.

CANTON, April 10, 1858.

Rev. Jas. B. Taylor :

Dear Brother—My last to you was written, I believe, in a Chinese boat, which was my residence at the time.—But we soon got on shore, and I was trying to rent a chapel, which was no easy matter. I saw many houses to rent, but they were too small, most Chinese houses are not more than ten

feet wide. I have rented one, inside the city, which is much better suited for a chapel than the house we had on Lune-Heng-Ki. The house I have rented is 16 feet wide and 50 feet long. In the back part is a small room, where my cook lives, which leaves the chapel part about 40 feet long, and will hold about 150 to 200 people. I have taken it for ten months, beginning the first of March, at \$8 per month, paid quarterly in advance. It does very well for a chapel; but it is a very poor and unfit place to live in when the weather gets hot. I am now living in it, in a little loft in the back end which used to be an *idol loft*, and part of it is so low that I cannot stand erect in it. To have my head so near the roof, when the weather gets hot, will not be conducive either to health or comfort. So that I will either have to rent a place for summer, or raise the roof of this about 4 feet higher, and make some windows in the South end, so as to get the South breeze. Which of the two will be the better plan, I have not yet determined. But I prefer the latter, as I can then live in the chapel, which I have long wanted to do.

I wish to live here, and let the people know that they can come at any time of the day, and ask about the doctrine of Jesus. I wish to do what I can this year, to see if this people will receive the gospel. But if they still refuse to accept it, and the country should be open, I will feel it my duty to shake the dust off my feet, as a witness against the city, and go into the country. I have had regular preaching in the chapel for about two weeks, and the congregations are large, and most of them seem to be attentive. On Sunday, I generally preach at two other places after chapel service.

Brother Graves came up a few days since, and is trying to rent a place which will do for a chapel and a dwelling for himself. Yong Seen Shang will assist brother Graves; and I will

try to conduct services at my chapel about four times a week, and at one or two other places on Sabbath, if life and health are spared. Yong Seen Sang has not come up yet, but will so soon as brother Graves can rent a chapel.—Mrs. Gaillard will remain in Macao till the last of August, and perhaps longer, as I suppose house rent will be much cheaper there than here. While she remains in Macao, I can live in my chapel, and will not have to rent a dwelling this year.

We have not yet received the estimate for the Canton mission for this year, but I hope that a liberal appropriation will be made for chapel rent and for book distribution.

I wrote you year before last, to try and send us *ten single men*. I wish that number were here now, prepared to preach to this people. There is room enough for that number inside of the city, for each to have his own chapel, each nearly a mile apart.

If merchants, for the sake of money, can come out single, and remain here ten or fifteen years, which is longer than most missionaries stay, *why* cannot missionaries come single for the sake of the gospel?

I can now speak somewhat intelligibly, and I feel that most of the congregation understand what I say. But this is truly a hard language not only to learn, but also hard to speak, especially in such chapels as we have here. My strength is frequently exhausted before I am done my sermon, which is seldom more than three-quarters of an hour long. We have to bend the organs of speech out of their proper place, in order to form the *true sound*, and *aspirate*, as a native would speak it. For this reason I should be glad to see young men 17 or 18 years of age, coming to China, as they would find it easier to speak a foreign language than a man of 25 or 30. I think that one year's study of Chinese, is worth more to a missionary than three years of

Theological study in America before he comes. There are so many helps to Theology now, that a man can study that while he is studying Chinese.

I hope that you and all the friends of missions will continue to remember us and this people in your prayers.

Yours in Christ,

C. W. GAILLARD.

OGBOMISHAW.

Letter from Mrs. Reid.

APRIL 20TH, 1858.

Dear Bro. Poindexter,—We were both delighted to hear from you by last mail. Your letter found us both very feeble; for previous to its arrival we had been much afflicted. We have, notwithstanding much and frequent returns of illness, a great deal for which to be thankful. We are endeavouring to wait patiently our passage through the process of acclimation, that we may vigorously enter upon the great work for which we came hither. Sometimes, however, when we begin to measure and calculate time, it looks like a long, long time for even ten or twelve months to pass with but little exertion on our part. And yet it is so, and must be so until we are beyond the danger of relapse. Mr. Reid has preached to the people every Sabbath when not confined by the fever, and the consequence has nearly always been an attack or return of fever on Monday. I have not entered at all yet upon my duties as instructress among the children. The reasons are quite obvious; first, I *could not* while undergoing acclimation, and second, I want to acquire a sufficient knowledge of Yoruba to instruct them in their native tongue. I think, if the Lord spares us and gives us health, that my sphere will be a *very pleasant* one. We have been much surprised at the remarkable intellects possessed by many of the Yoruba children.

There is a little boy here that frequently visits us, quite remarkable for

the hold which gospel truths have taken upon his young mind. He tells us that "Orishas" are bad—that he loves God, but that his mother loves "Orisha."

It seems quite clear to my mind that some day a great work will, by the help of God, be accomplished here among the children. Some energetic, faithful female teachers can have here such a wide field for useful labor, and such precious charges, the young immortals of heathen Africa.

The night of heathenism that wraps this vast country is dark and gloomy, but we pray that the morning may not linger, when the glorious light of the gospel of our divine Lord will dissipate the gloom that hangs so drearily over Yoruba, and this blood-stained soil.

Our number is small, but we pray that more laborers will come over and help us. We need a *large army and strong* hearts to fight the Lord's battles here. We need much grace, for besides our petty grievances and our own short comings, the climate is very trying to us; the assurances of christian friends at home that we are remembered, do us much good, for in spite of all our good intentions to the contrary, doubts and fears sometimes get hold upon our minds, and we feel fearfully the danger of our fainting by the way; but when the kind words of our beloved friends at home come to us, we look with surprise upon the past, and will hardly believe that we *ever* grew so deponent. We love to know that there are far away in America many christian friends sympathizing with the feeble missionaries in Central Africa. Pray for us all dear brother, that the Lord will raise to health and usefulness those afflicted, suffering bodies, that our spirits may be strong in the Lord. We desire to live here and to labor here for the spiritual interests of the sons and daughters of Ethiopia.

We are stronger now and we hope soon to be well again. Remember us in love to friends.

M. C. REID.

LAGOS.

Letter from Rev. J. M. Harden.

MAY 4TH, 1858.

*Rev. A. M. Poindexter, * * * **

This, My Dear Brother, is a dark day for me in this place. To-day the first horse race came off in Lagos. I forget whether I told you anything about it before, but for fear that I did not, I will now tell you that (to use a common expression) the chief cook and bottle-washer in this wicked business is a man who calls himself a preacher of the Gospel. Now, my dear brother, you may judge from the above, what is the real standard of religion and morality in this place. Alas! my brother, there are many here who make a profession of religion, but in truth, they know nothing about it. The heathen themselves have the pretended Christians for a by word and reproach. I have heard before with the hearing of the ear of hypocrites, but now my eyes see, what without seeing my heart could not believe.

* * * I would rather be the pastor of the *three* members that I now have, than to be the pastor of all the other professors of religion in this place, in their present state. Once more I beseech the prayers of the churches of the Southern Baptist Convention, in behalf of the poor heathen in this place, and once more I beseech our Board for a boarding school in this place. Brethren, I tell you again, that I have no hope of the parents: my hope is in their children, and will you suffer my hopes to be altogether disappointed? For God's sake, for Christ's sake, for your own sake, for the poor heathen's sake, don't turn a deaf ear to my entreaties. Don't let the rising generation be like their fathers. Brethren if you knew what I know, and saw what I see, you would not hesitate to send me two thousand dollars instead of one. Do send me \$500, and let me try twenty children for one year. * * *

Brethren, I beseech you to help me

to do good by giving me a school, even if it is only a girls' school. What say you? Shall I engage twenty girls, by the 1st of January 1859, D. V., to begin a school?

Much love to all the brethren.

I am your brother in Christ,

JOSEPH M. HARDEN.

Letter from Rev. W. H. Clarke.

OGDOMISHAW, Jan. 22, 1858.

Dear Brother Taylor:

Your welcomed favors are still regularly received, affording me comfort and imparting some strength to me in the prosecution of my work. I am striving to prepare my journal and maps of the recent tour, by the March mail; and I hope you will find it interesting and productive of good. It is composed in much haste, and with a mind and body somewhat enfeebled by this debilitating climate. I send you an article for the Commission, though it is troublesome to write on a subject to me rather thread-bare. I never fail, unless providentially prevented, to keep several papers posted every month.

Since writing you last, I have had the pleasure of Bro. Reid's baptizing two converts for me, just after Christmas, as I was rather unwell; and it was his first effort in the administration of the ordinance. One was a carpenter from Liberia—whom I have had on hand for many months—the other the wife of John Brown, occupying our preparatory station at Awyaw. Besides these, we have some interesting and I trust, hopeful hearers, so much so that I thank God and take courage, and raise here another Ebenezer, "Hitherto hath the Lord helped us." In reviewing the last and entering on the new year, I see nothing that should discourage us, but much of the Lord's goodness in his gentle dealing towards me a poor, vile sinner—and I feel what I write. Why doth he not cut me down, a cumberer of the ground? Well may

I tremble in view of being spared thus far in my sins and unworthiness.—Pray for me that I may be humble and honor the Lord by my poor life.

I am now so busily engaged that I am not permitted to cull a journal from my frequent intercourse with the people in preaching—but I hope to do so before long for the Journal—for I don't intend to forget that paper.

YORUBA—AFRICA.

Letter from Rev. A. D. Philips.

Having referred to the sickness of Bro. Priest and his wife, and Bro. and Sister Reid, and the temporary return of Bro. Clark, Bro. Philips thus proceeds:

I tell you, my brother, I seldom ever felt so solemn and awful as I do now, when I think of what has befallen us here in a few months past. I feel that *this* is the Lord's mission, and I have no fears but what it will go on, though it may undergo some revolutions. God will be glorified in the progress of the work; and should any presumptuously put forth his hand to steady the ark, he may expect to encounter the anger of the Almighty. My brother, in such a situation, who can help exclaiming with Paul, "who is sufficient for these things." For a while here, I seemed to be entangled with the finances of the mission, but I have resolved to have nothing more to do with them, except so far as it can promote the vital interests of the mission. And with the help of God I intend to know nothing but Jesus Christ and him crucified. My intention in coming here was to persuade men—to preach Christ. Pray for me that I may be faithful, and clear myself of the blood of my fellow-men.

I am endeavouring to study the language with all my might, and preach every opportunity I get. On the 28th ult. I had the privilege of baptizing another, who I hope is truly regenera-

ted. This is the third native I have baptized. May the Lord make them all blessings to their fellow-men. I suppose you will be informed before this reaches you that Bro. Clark expects to follow pretty soon. Do hurry Brother Bowen, and tell him to make haste and come on. When Bro. Clark leaves, we shall greatly need such a man here as Bro. B. I hope Bro. Clark's return may be greatly blessed to Africa; and that he may be able to give a new impetus to the missionary spirit at home. But my motto is "Don't expect *too* much in Africa yet." My candid opinion is, we will labor fully as long here as the brethren have done in China, before we see any greater results than they saw. Why should it not be longer? They have double the advantage of us. They use books as a *powerful* auxiliary. No one here, except a few, and very few, Sierra Leone men, can read. We have no use for books. The work has evidently got to take its start here from the preaching of the Word. Other things may make a greater *show* and *noise*, but nothing else will do more good, *permanent* good, until the gospel has paved the way. Schools are good in their place, but should not supercede the gospel, according to the last commission of the Saviour.

LIBERIA—AFRICA.

Letter from Rev. John T. Richardson.
WEST AFRICA, NEW VIRGINIA,
May 22, 1858.

Rev. James B. T aylor:

Dear Brother—I raise my pen this morning to write you from this end of the world, to let you know that I am yet spared in the land of the living. I find not a moment of time to lose.—Whatever my hands find to do, I am trying to do it with all my might. The fields are already white to harvest, and the labourers are few; therefore it becomes our duty to pray the Lord of the harvest to send forth more labourers into the harvest.

The melancholy news of the death of two of our ministers, ere these lines shall have reached you, doubtless has filled your heart with sadness. The Rev. Richard White fell at his post on Monday the 3rd of this month, and Adam Locket on the 1st. The latter was carried to the house for all the living on Sunday, and the former on Monday. It seems that the blessed Lord is holding the rod of chastisement over his churches and people, for one after another is called away continually of late, notwithstanding the fields are inviting all around us; he has continually thinned the ministerial ranks with us. Yet we will not complain of the movements of Divine providence, ignorant as we are of the ways of God, notwithstanding we are so ignorant, though clouds and darkness may be round about him, yet justice and truth are the habitation of his throne.

I have paid Millsburg two visits since the death of Elder White, Louisiana one, and Clay Ashland two, for the purpose of building up our cause at these stations. I am called upon by all that is great and good, to be active; and I am trying, my dear brother, to make myself useful the few days I have left me to stay on earth.

Letter from H. R. W. Johnson.

MONROVIA, March 31st, 1858.

Dear Sir:

I beg to submit to you the following brief report of the Baptist Academy, Day's Hope, for the quarter beginning January 5th, and ending March 31st, 1858.

This School, formerly under the tuition of Mr. Blyden, was placed under my care at the commencement of the quarter which now closes; and I found, on taking charge of the same, that much labor and pains had been bestowed upon the students, even if they did not, in every instance, profit thereby.

The attention of the students this quarter has been directed principally to the review of studies prosecuted the last quarter, which consist of Bullion's Latin Grammar and Reader, Smith's English Grammar, Algebra and Arithmetic, and, on Friday, Scripture,—this being partially dispensed with on account of lessons in Theology being given in the evening by the Superintendent, and the afternoon being just sufficient for the seven recitations. This quarter, the first class began the study of Greek, and consequently are not far advanced.

Letter from Rev. John Day.

MONROVIA, Liberia,
May 8th, 1858.

REV. JAMES B. TAYLOR:

Very Dear Sir.—I am just from Millsburg, where I preached to the disconsolate little Baptist church of that place. I had the church to stop in, and had an interview with them. I have agreed to allow Mr. Burk \$50, in addition to his present allowance, to attend to Mr. White's two churches. That will be added to his present amount of drafts. I hope it will be understood and approved. Mr. Burk is destined for much usefulness in this place. What he says may be relied on. He was long in my family as a student, and I wish I could say of many as I can of him, that I regard him an honest and good man.

In reference to sending things by the steamers, I will merely say, they call here for freight and letters, and I will, with pleasure, attend to anything in which the interior mission is interested. Freight by the steamers is high.

I had a very interesting conversation with Bishop Payne to-day. He stopped in Bassa, and to my grief he told me that my moving from there had much broken that mission. In going through the country he found a native reading the Bible, who told him he

learned of me. He was so well pleased with what he saw, that he will establish a mission there. I told him I was discouraged; that if I could not send men into the interior, I despaired of doing much for the natives.

I have wished very much to see the Board before I die, that I might suggest many thing which might be of service to them. I am, however, as poor a talker as I am a writer. I have been many years a member of our Legislative Council, and never made a speech worth hearing. Three times I have resigned a Judgeship, preferring to serve my God alone, because I can preach and can talk to purpose on no other subject. I might go to America, meet the Board, and talk fifteen minutes, and that very poorly, unless the subject produced an excitement, then I might talk an hour.

The Commission.

RICHMOND, JULY, 1858.

CHINA CALLS FOR HELP.

We invite special attention to the first article in the present number. The arguments there employed cannot but affect those who carefully consider them. Let, also, the journal of brother Cabaniss, with the letters of other brethren in China, be specially noted. The call is made by brother Gaillard for ten men, to be ready for entrance upon the wide field opening in the Southern part of the Empire. The Missionaries, also, in Shanghai, are strongly impressed in regard to the importance of a large reinforcement of that Mission. Shall these Macedonian cries be unheard, or unanswered?

T.

RETURN OF MISSIONARIES.

It has been before announced, that the health of Mrs. Trimble had made

it necessary for her husband and herself to leave the field in Yoruba. The climate of the country seems to have less affected her than other causes, and it is a remarkable fact, that those who have returned, have not considered the sickness of the country as constituting a valid objection to the prosecution of our Missionary enterprises there. They all urge the employment of an increased force in that mission. It is expected that for a season Bro. Clark will visit this country. Whether any of the others will find it necessary to return, we cannot say; but at last advices, both Mrs. Priest and Mrs. Reid were feeble, resulting from attacks of fever. These are trials to our faith, but who will say that they should damp our zeal, or that they can justify a diminished effort to evangelize that people. May it not be that God is thus rebuking our comparative want of interest in the whole work of enlightening and saving the heathen? T.

A SERIOUS QUESTION.

Is the Missionary enterprise Divinely warranted? This is a solemn inquiry. If it be not of God, then are all our plans and endeavors to proclaim the gospel to the heathen worse than vain. If God has not authorised these plans and endeavors, we ought at once to abandon them. This will be conceded by all.

In pressing this question, will not a large proportion of our ministers, churches, and church members give a negative vote? Do not a majority of our church members now give such a vote? Are they not saying, the attempts of Baptists to give the gospel to pagan nations are not of God? They have recorded no such resolutions on their church books, or in their associational minutes. No, if the proposition were started, that missions to the heathen are wrong, they would loudly and long enter their protest against it. And

yet, the strongest of all arguments are employed by them against the work of evangelizing the heathen. They never give, nor sincerely pray, for the conversion of the heathen to God. "He that is not for us is against us." These are the words of Jesus. *They are against Missions.* They do not labor, nor contribute, nor pray for their promotion. Taking them to be true Christians, subordinate to the will of the Saviour, they thus practically assert that they believe the Missionary enterprise unwarranted of God.

We do not wish to present the case too strongly. It is true that many brethren in the ministry never take a collection, or themselves give a contribution to Missions. It is true that many churches do not appropriate a dollar to the cause. In all such cases, can they really believe the cause of Missions to be of God. If they do believe it, they are fearfully culpable in the neglect of the known and received will of God. T.

THE QUESTION ANSWERED.

In another article we have started the inquiry, *Is it God's will that His people send the gospel to the heathen?* We answer, *It is.* The gospel itself is not more clearly made known than is the duty of God's people to give publicity to it. This duty is not less plainly revealed than the duty of faith, repentance and baptism. The same great command which imposes the obligation to believe and be baptized, also enjoins the obligation "preach the gospel to every creature." Repentance and remission of sins are revealed through Him, who was "to suffer and to rise from the dead the third day." The same word of Jesus Christ that makes this revelation, requires that it be "preached in His name, among all nations." How then can any disciple avoid the same obligation; or disobey the mandate of his ascended Lord?

This whole subject is worthy of serious thought. We beg the members of our churches to recognise the will of their Lord, and remembering that His glory is involved, rest not until the Gospel of the Kingdom shall be preached unto all nations. T.

LIBERIAN MISSION.

Advices from our stations on the coast of Africa, recently received, are still of an encouraging character. They, however, call earnestly for an increase of laborers. We need cultivated colored brethren to enter this field. T.

THAT INDEX.

We must ask the forgiveness of our patrons for the incorrect manner in which the Index of the Commission is made out. Our apology is, that ill health prevented our doing more than pass over a part of the first volume, before we had to leave Richmond for the General Association, at Hampton, Va. We entrusted the completion of it to a young brother who kindly agreed to aid us, but he was unaccustomed to such work, and failed to understand the plan of arrangement. Thus prepared, the MSS. was of necessity placed in the hands of the printer without revision. We hope to be able to do better in future. P.

OURSELF.

For the first time in some thirteen years of labor, as agent and secretary, we have been compelled, by sheer exhaustion from incessant labor, to take a respite. We are strengthening, and hope soon to be able to resume our labors.

We state this fact as an explanation for want of usual attention to our periodicals and correspondence, and also on behalf of the senior secretary, who, having double duty to perform, may claim, should it be needed, the indulgence of correspondents. P.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

It was stated in the Religious Herald, that the writer had accepted the agency for this institution. The announcement was incorrect. At the time the announcement was made, the editors had reason to suppose that certain conditions relating to his connection with the Board of Foreign Missions, upon which he had said he would accept that agency, had been met. But this was not the case, and after protracted consideration of the subject, both by the Board and himself, he has declined doing so.

The decision was not induced by any want of interest in the enterprise, but by a conviction that the cause of missions demanded his services in connection with the Board. P.

INDICATIONS IN CHINA.

The following, which we take from an exchange, is one of many evidences of the increasing openings for missionary effort in China, and the growing prospects of success. It will be read with interest in connection with the article in this number from " * * T." P.

CHINA.

The Rev. Joseph Edkins, of the London Missionary Society, observes:—"The new circumstances in which China is now placed, have, through God's providence, opened the country to missionary efforts much more than ever before. We now travel almost without restriction; a state of things for which we missionaries are especially grateful. The provincial capitals, Hangchow and Sochow, were, till recently, jealously guarded from the approach of foreigners. But several missionaries have visited them this year, and I have lately had the gratification, in company with missionary brethren, of preaching the gospel and distributing testaments at both those cities, without any interruption from the local authorities. In the month of May, I accompanied Rev. W. Atchison, of the American Board of Commissioners for Foreign Missions, to

Hangchow. We traversed the celebrated Se-hoo, or West Lake, a fine sheet of water ten miles in circumference, bounded on three sides by hills, and on the fourth by the city wall. On the banks of this lake are numerous pagodas and monasteries belonging to the Buddhist religion. It is the most flourishing seat of this religion to be met with in China. Here we conversed with some learned Buddhists, and pointed out to them the nature and claims of Christianity. Our host, in the richest of these establishments, besought us not to oppose their religion, but to advocate our creed as parallel with, and not antagonistic to their own. He invited us, on these terms, to come and erect a church close by the magnificent building where he with several hundred other priests resided."

BOOK NOTICES.

We are behindhand in this department, owing to necessary cessation of labor. As soon as we can, we shall attend to it. P.

AMERICAN BAPTIST MISSIONARY UNION.

A sad condition of things has for some past existed in connection with the work of the Union. Several of its missionaries have been disaffected, and some of them, months ago, resigned. It has been charged by these discontents, that the Executive Committee have been exercising a too rigorous rule. In the meantime, differences of opinion as to the questions at issue, have been entertained by ministers and churches at home. The last annual meeting occurring in Philadelphia, in the month of May, found the condition of things among ministers and churches peculiarly threatening, and as a peace measure, it was determined to transfer the responsibility of distributing and disbursing the funds appropriated by the Executive Committee to the missions abroad, each one receiving a gross amount in proportion to the contributions sent up by the churches.

In reference to the subject, the *Macedonian*, one of the organs of the Union, thus discourses :

"A writer in the *Examiner*, a week or two since, over the signature of "Mathetes," after stating very clearly and correctly, to our conception, "the principle of executive supervision," adds :

"But the claim on one side has seemed to be, that we must give, asking no questions. Language has been used on the other side, giving plausible ground for the charge that we regard missionaries as mere servants of our will. Either view is unmanly and unchristian. Missionaries will find it a bootless struggle, to seek co-operation in this country, unless they will allow it to be an intelligent co-operation. When they assume that their work involves such deep mysteries as to lie quite beyond the reach of human intelligence in America, they will surely quench missionary zeal. And for any contributors, in or out of office, to demand that missionaries shall abdicate their manhood and become the irresponsible agents of others' determinations, is as preposterous as it is wrong." When "Mathetes" wrote "The claim on one side has seemed to be that we must give, asking no questions"—and, "Language has been used on the other side, giving plausible ground for the charge that we regard missionaries as mere servants of our will,"—he gave expression to more truth than we have seen elsewhere in so few words. So far as our difficulties have grown out of the question of executive control, this language sets the present aspect of the case in its true colors. Extreme and unwarranted views have been set forth on either side; interpretations have been made which were liable to be misunderstood—they certainly were misunderstood, or misapplied, and the parties have thus, in forms of expression, if not in real sentiment, probably in both, been removed further and further from each other.

Nor is it necessary, in accounting for this state of things, to attribute to either side a design to go astray, a fixed purpose to overstate the case. Something may be set down to inadvertence or imperfect knowledge of the subject, more to the excitement of debate, and still more to that tendency in the human

mind to make the most of its own cause and set its views of a controverted subject in a strong and convincing light. When parties are thrown on the defensive, who shall give assurance that all the facts pertaining to the case will be brought forward, and all presented in their true relations? Who will be responsible that moderate words and only such shall be employed, and no terms pressed beyond their just significance? Besides this, terms employed by one party as belonging to a single department of a subject, and descriptive only of a specific class of relations, have been taken up by the other and employed as if they were meant to embrace the whole matter at issue, and to be descriptive of all classes of relations. Those unfortunate words, "agent," "employee," were used by the executives in a restricted sense, with reference to a single relation, that which the missionaries, as such, sustain to the Union,—a relation entered into by the parties mutually for the performance of a certain service. And yet some of the missionaries seem to have understood it as descriptive of their entire character and office, as before Christ and the churches. On the other hand missionaries have been ready to claim, and justly too, that they are men, and members of the church of Christ, and, what is more, ministers of Christ, under direct and sole allegiance to Him, and, consequently, under subservience to no man or body of men. In this capacity they have claimed for themselves independence and freedom from control. In their conscious manhood they have not always thought it necessary to put in the word of limitation, and say, that they were not then speaking of their specific relations to the Missionary Union; and they who are of the opposite party have taken up their words, and reported, that the missionaries deny all right whatsoever, of executive control, and only wish to take our money, and do what they please with it, accountable to none but themselves. So the breach has been growing wider and wider.

The question now is, what is to be done? Is there no remedy? Is there no golden mean, no truth on this subject that can be made palpable to all eyes that will see? Is there no common standing ground on which the lovers of missions may meet and work together, on common-sense, Christian

principles, simple, few, vast as the pillars of the Universe, which men of ordinary perceptions can grasp? Is it so, that this great Baptist people must be compelled to follow either of these extremes, or, what is worse, follow both, and break into two bands, and if into two, ultimately, ten thousand? Is it so, that there is no help in man and none in God? Is it so that each man must catch a plank, and plunge into the sea by himself, and carry on missions alone? Time will show."

We confess, a feeling of scepticism arises in our minds, as to the probable relief anticipated by the friends of the new measure. The evil lies too deep to be reached by mere changes of policy. Throughout the Northern and Western States, a tendency to speculation in questions of reform has prevailed. The old landmarks are sought to be removed; new measures for promoting human progress, and schemes for the development of mind, and the spread of religious influence, have occupied the attention of the popular mind. Numerous errors and new isms have been the result. This restlessness of the popular mind has affected even the churches of Christ. The tendency is to radicalism.

In referring to this state of things, it is not wished to increase the sectional bitterness which has existed for years past. We know not how soon the Si-rocco of popular feeling, laying waste much that is sacred and lovely, may sweep over our Southern country. We have ventured to express thus much our opinion on the subject. Our sympathy for the brethren of the Union has been stirred! We trust it may please the great Head of the church to interpose on their behalf, and deliver them from their present trials. We see that Rev. Baron Stow, who was appointed one of the Corresponding Secretaries, in place of Rev. S. Peck, has declined the position.

T.

Work while it is called to-day.

THE COMMISSION.

This is the first number of the third volume. We are happy to know that the work is meeting favor in every direction, and the number of subscribers already received, is sufficient to meet the expenses of publication. Why may not the subscription be increased fourfold? It will be, if its friends bestir themselves a little. We now ask, THAT EVERY ONE WHO TAKES THE COMMISSION SHALL PROMPTLY FORWARD, BY MAIL, THE SUBSCRIPTION FOR VOL. 3RD, AND WITH IT THE NAMES AND MONEY FOR OTHERS. T.

MISSIONS IN INDIA.

God has performed a glorious work in India. Though the policy of the East India Company, and of the British government, has been unfavorable to the endeavors of Christians to evangelise the millions of its population, yet the leaven of Bible truth has been operating. It will continue to operate. The recent mutiny, causing the sacrifice of so many lives, will be overruled to the increased spread of the gospel. We have been led into this train of thought by the following from the report of the English Baptist Missionary Society.

"From the lone laborer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Zangueber, the missionary band has multiplied to nearly five hundred missionaries, the chosen messengers of Christ. Seven hundred converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow-countrymen. In lands where only the revelry of idol-worship, or the hoarse fanaticism of the followers of the False Prophet, insulted the God of heaven, there now gather around the table of the Lord some 20,000 persons, who have learned to sing the songs of Zion. A hundred thousand more are released from the chains of caste, and worship at the footstool of the Most High, and as many more stand perfected before the throne of God and the Lamb. The jungles of Burmah, too, have given to Christ's church an increase of many

thousand souls, their conversion almost answering the prophet's question, 'Shall a nation be born at once?' Within the circuit of the British empire in the East, the existence of more than four hundred Christian churches testifies that His servants have not labored in vain."—Besides the labors of missionaries, Bibles, books, and tracts have also been circulated by millions. Schools have been opened, and contain now 80,000 children.—*Report of Eng. Bap. Mis. Society.*

A few years more and glorious things will be seen to have transpired. Let Christians pray, and wait and labor for such results. T.

Selections.

MISSION PROGRESS.

Sometime since, Rev. Mr. Bronson, of the Assam Mission, sent us a slip, cut from the "Friend of India," February 12th, 1857, containing some statements on "Mission Progress," which we regard as worthy of the earnest attention of all the friends of missions. Bro. B. accompanied the paper with the following words of explanation and appeal:

"The Friend is an able, though secular paper, and gives a candid and fair statement, for those who look only at the social aspect of missions. Let the lovers of missions add to the picture *souls saved*, and say whether their labor has been in vain. It is high time that the churches more deeply feel that the conversion of these Hindu idolaters is a most arduous work, requiring unparalleled patience and constancy. I sometimes greatly fear that the wonderfully rapid spread of the gospel among the Karens, and the glorious descriptions given of their readiness to receive and to practice—as well as to nourish it in their midst, have a tendency to make other and more difficult fields seem comparatively hopeless. I have seen with pain that almost the entire sympathies

of the churches at home are with those of our fellow-laborers who have been permitted to enter into 'the joy of harvest.' I would that the churches more generally felt and acted out the feeling, that their missionaries of every field are like the several wings of one and the same great army: and as a commander in chief, looking down on the field of battle, rejoices while he sees one wing victorious, but, the moment he sees another wing faltering, staggering and falling, urges forward relay upon relay, until victory is achieved, thus, would to God, that the churches acted in regard to their different missions in the East. The wing of their army on the Karen hills is victorious. The enemy has there suffered repeated defeats; but we in Assam are staggering and faltering from fewness of numbers, and the strength of the enemy, and feel compelled to send a cry over the waters, saying 'Stop not, ye lovers of Christ and of the souls of the heathen, stop not to rejoice over your victorious wing, and thus disappoint us whom you have sent to battle against the old bulwarks of Hinduism. Leave us not to fall, utterly fall. We are reduced to the lowest extremity; send us succor, ere we die.'"

The whole of Bro. B.'s letter is of a very interesting character; but the reader is becoming anxious to see what the "Friend" has to say on mission progress:

We do not often notice missionary efforts, and our silence is deliberate. The oak can grow without watering, and we see little use in perpetually calling attention to the number of its rings. It is time, however, to mention a few plain facts. We are tired of listening to nonsense about the small results of missionary work, the enormous revenue expended, the inadequate return secured. In the midst of the mighty events now passing over Asia, though every throne is rocking, every dynasty crumbling into dust, though the Tartar

lords are ceasing from the face of the earth, and the great struggle of the North and the South seems rapidly approaching, there is no event more wonderful than the progress of the mission power. Within one poor half century the unregarded effort of a few fanatics, with a "visionary cobbler" at their head, has become the strongest of social levers. If a third of the human race are now in internecine struggle among themselves, it is because a missionary instructed a poor Chinese lad, sick in his hospital. Dr. Livingstone has done more to open up Southern Africa than ten expeditions could possibly have accomplished. He has revealed the great fact that far beyond the wild tribes who fringe our Southern Colonies, lies a great black race, gentle, and with that capacity for a low civilization which all negroes seem to possess. Dr. Krapf has opened Eastern Africa, and Europe hears from a missionary for the first time of cities like Abeokuta, where great and prosperous communities dwell without knowledge of any world beyond. We have Sir H. Rawlinson's word that a missionary saved 30,000 Nestorians from extirpation. We say nothing of their success in the Southern Seas. It appears to be the will of Providence that the Anglo-Saxon race, the ploughshare of the Almighty, should erase those tribes, to fit the soil for nobler seed. Another generation and the civilizers and the civilized, the missionaries and the islanders, will alike belong to history alone.

It is, however, in India that we are told that nothing has been done. Is it true? Is it nothing that one entire race, shortly to people an entire province, eagerly embraces Christianity, maintains its own pastors, builds its own churches, and when called upon to suffer for the cause, dies calmly with Christ upon its lips? Those who know the Karens know that they have done all this. Is it nothing that at this very

moment in the jungles of Chota-Nagpore, among a race wild as our painted forefathers, three thousand men have declared their eagerness to be baptized; that Government with another wild race to tame, and that race recently in rebellion, can find no civilizers so efficient as Christian Missionaries? Is it nothing that among one of the worst and the most degraded populations in Asia, the pariahs of Lower India, one hundred thousand men have embraced the faith and do, so far as the human eye can see, live according to it?—*Macedonian*.

CHINA APPROACHED FROM BURMAH.

We know not when we have so deeply felt, as when reading the following appeal from Mrs. Mason, a female missionary of Berrmoto, to San Quala, one of the native converts. It is a proposition to prepare for an invasion of China from the West, by sending twelve men, duly prepared with all the weapons of spiritual warfare, to aid in pulling down the strongholds of idolatry in that great Empire. The fact has been before noticed that a large, profitable trade is carried on as far as the very heart of China, by caravans from Burmah. Who can tell the wonderful evangelic influences which are yet to flow into China, by these commercial channels, by means of native Karens and Burmese? God speed the work!

T.

TO TEACHER QUALA, FOR THE TOUNGOO ASSOCIATIONS:—My dear brother, I hear you have gone into the Bghai country. God be with you, keep, bless, and strengthen you.

Teacher, I wish to say a few things about the kingdom of God in Toungoo. This month teacher Mason received a letter from London, stating that the Christians of England were devising greatly for the spread of the gospel in the Chinese country. They have seen your letters about Toungoo, and greatly rejoice.

They say they want some teachers to go up and enter China by the Ava and Baumo route; and ask if some of the

Karens will go. When I saw this letter, my heart was very warm. Why? Because I believe the kingdom of heaven is at hand; therefore I praise God from the bottom of my heart and with all my soul. Why? Because I think if teachers would go up, they would see very many Karens. The people called Ka-kyens are, most likely, a tribe of Bghais. They live above Baumo. Besides, in China itself there are very many dialects, of which but little is known. Then we hear that one people there have the "Ten Commands" on parchment. These, some think, are Chinese; some think them Jews, but nobody knows, I believe, what they are. I think it very possible they are Karens. The Karen elders say their fathers once had the word of God on skins; besides, their fathers, they say, came across the river of Running Sand, far to the northward; and this Sand river, teacher Mason says, lies between China and Thibet. Now I want some Karen teachers to go and carry God's Lamp into the country of their ancestors, and hunt up their brethren in the northern regions, as you came and looked them up in Toungoo. Therefore, when I saw this letter from London, I prayed to God, inquiring if teacher Quala should not go up, and it seemed to me that the Holy Spirit answered "He must go up." Still I do not know, but I wish you would pray that the Lord may teach us, and lead us all in a plain path. And I pray you converse with teacher Mason about this, and with the young preachers, the chiefs and deacons. ;

If they ask, "Can we dare to go?" I answer Yes. Why? Because now the king of Ava is friendly, and the Chinese do not dislike the Americans. But the teacher knows, if we have reason to fear, still we must go as the apostles went to Rome, and Carey to the Hindus. We must not fear. The Bible says, "Fear not them which kill the body," &c.

My brother, read this letter to the

Associations, and say to them, when the Lord Jesus walked the earth, and when the apostle Paul was going to Ephesus, Corinth, Athens, Syria, and Rome, preaching the gospel, the English people knew nothing of the living God. They lived in caves, dressed in skins, worshipped idols, and were exceeding wicked, sacrificing even human beings to their gods. To go to them there was cause to fear; still, missionaries went and remained, and God took care of them.

Tell the young preachers to think of the prophets, of Daniel, who suffered for the truth's sake, and tell them to remember that Christ said, "If ye have faith, ye shall say to this mountain, Be thou removed, and be thou cast into the depths of the sea, and it shall obey you."

Teacher, have not many mountains been removed here in Toungoo? So, if we will only believe and work, the mountains of the north will vanish also.

Moreover, now that the English have again subdued the Hindus, there is no longer cause to fear either at the north or the east. When I see the young men afraid, I feel very sad. Some are very fearful. They go and come, go and come, and do not remain. Brother, you know in this way the kingdom of God cannot be established. I pray you instruct them greatly when you assemble. Besides, many will not put their hands to work, thinking it disgraceful. They have not wisdom. They ought to know that all must work, teachers, with their wives and children, as well as others, and thereby set an example of industry, even as the apostle Paul wrought with his own hands. Brother, if this erroneous feeling prevails, I fear the kingdom of God will glide backward in Toungoo.

I pray you choose out twelve young men for China, and have them come to the Young Men's school on the Institute Grounds one year, and study the Shan and Chinese languages with the Holy Scriptures. Select some Pakus, some Sgaus, and Mauniephgas, but mostly

Bghais and those who speak the Burmese language well. I say, choose them. I mean, I want you to help the churches to choose them, so that they may become their missionaries to a foreign land.

I will seek food for them; and when I have finished the buildings and kept the school one term more, I trust I can go up with you, and they need not fear for food on the way, as Christians in Calcutta have given me the money to help them to these things. Nor ought we to fear for Toungoo. God will take care of his cause here, as he has in Tavoy. But for this work we must have men that will do as you did in coming to Toungoo, remain two years without returning, and learn the languages—men who will obey the Scriptures as Christ commands in Luke 14: 26. "—Whosoever cometh to me and hateth not father and mother, and wife and children, and brethren and sisters, and his own life also, cannot be my disciple; and whosoever beareth not his cross cannot be my disciple," saith the Lord. Therefore, choose men, I pray you, who are willing to bear the cross.

Dear brother, I long to be with you at the Associations; but the water is rapidly going down, and the timber is not in. I must remain here in the jungles, and work. I try to put my heart with the apostle, when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," &c.

Tell the disciples to look at Zephaniah 3: 8, 9. "Therefore wait for me, for I am determined to gather the nations;" also 17th verse, "The Lord thy God in the midst of thee is mighty. He will save. He will rejoice over thee with joy. He will rest in his love. He will rejoice over thee with singing."

The earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Other Missions.

BOARD OF MISS. PROTESTANT EPISCOPAL CHURCH—CHINA.

VERSION OF THE PSALMS.

12th. —The growing need which is felt for Psalmody in our Chinese worship, had led to a renewed attempt to produce a good version of the Psalms. The Committee of our Mission have instructed me to prepare a small collection of metrical Hymns—"if possible," I would like to add, so great do I find the difficulty of doing anything satisfactory in this way. All that Trench says in the invaluable Introduction to his little volume of "Sacred Latin Poetry," as to the bondage which the old heathen poetic forms would impose upon the composition of Christian lyrics, is exemplified, in regard to the Chinese language, more distressingly than he himself could have imagined. After trying in vain to bring some of the Psalms into *regular* verse, I have been obliged to content myself with irregular lines of iambics, and which my chief efforts is to bring out the parallelisms of the original. The monosyllabic nature of the Chinese language favors this, while the iambic form gives a rhythm to the whole, and adapts it perfectly for chanting. Oh, for the day when the Christian heart of a native Chinese shall be inspired to pour forth in true lyric forms the experiences of the converted soul, as well as the praises of the Redeemer, and the truths of His Gospel! It will hardly be in this generation; the power of pedantry is too strong over the minds of all educated on the present system.

ENGLISH PRESBYTERIAN BOARD

Mr. Douglas, of the English Presbyterian mission, writes:

"Last month I visited in the gospel boat a town named An-hai, which had not been visited before by any missionary, and probably not any foreigner; it lies near the coast, in a direction nearly E. N. E. from Amoy; its population is about 60,000.

"As our boat lay at a bridge in the main street of the town, a great many

persons came down into the boat to converse with us, and to get books; some came over and over again. Many persons asked us to set up a chapel to let them hear the gospel regularly; it was sad to have to say that we had not yet enough of suitable men; but I do hope that before long it may be possible to answer their request."

AMERICAN BOARD OF COMMISSIONERS.

Mr. Aitchison, in speaking of an interior town, at a distance from Shanghai, writes:

"If there be one missionary field on the globe where more than any other, there is cause to exclaim, 'The harvest truly is plenteous, but the laborers are few,' that field is China. Much of this part of the empire is already open to the heralds of the cross. Millions of perishing men are accessible. We can travel scores of miles in every direction without even the fear of annoyance.

"Be assured we are not in the position of those who are *waiting* for opportunities to exercise our gifts. If our efforts are few or feeble, ours alone is the fault. The work is not *prospective*, but *present*. A hundred of the best men our seminaries can furnish could find ample employment for heart and hand on this plain, to say nothing of the provinces that lie beyond. May I not hope that the claims of China will be met by many a youthful disciple of our Lord with the response, 'Here am I; send me?'"

From Amoy also the accounts are most encouraging of the constant excursions inland.

BAPTIST MISSIONARY UNION.

INTERESTING RUMOR FROM AVA.

Dr. Dawson writes, under date of Rangoon, Dec. 21, 1857,—stating the fact that at his first visit to Amerapura, in 1855, he presented to the king of Burmah, a handsomely bound copy of the Bible in Burmese. "The king was not displeased. He accepted the Christian's Bible, and I thought, gladly; and soon after, retiring from the audience hall, sent an attendant to bring the books into his private chamber. Before quitting the palace we were informed that the king was engaged in

reading 'the book' which had just been given to him."

The fact of that presentation is now recalled with peculiar interest in connection with the following statements:

"From the upper provinces of Burmah we have received most gratifying intelligence, though I await a further confirmation of it. A report has reached me, from two or three independent sources, that the king of Ava has withdrawn his confidence from the hosts of Buddhist priests, who have hitherto crowded into the royal city; that he has banished hundreds of them from the monasteries in the neighborhood of Amerapura, and that they have accordingly migrated down into the territory of Pegu. This measure has been carried out, not by any direct persecution on the part of the king or his government, but simply by his withdrawing his royal favor, by which they were enabled to subsist and to maintain their popularity among the people.

"The cause of this change in the royal mind is, his enemies assert, that he is studying Christian books, and has gone over to Christ. Another version of the story is, that he has suddenly become zealous for the advancement of his own, the Buddhist, system, and wishes to free the pale of the priesthood of a great many of its unworthy members. That some change has recently taken place in the sentiments of the king, is very evident from the fact that a large number of poongyees have left the royal city, and are now scattered over the country. That his majesty is a great student of books, is also a well known fact; and there is a strong probability that he has taken to the study of the Scriptures, a copy of which it was my privilege to present to him, in company with bro. Kincaid, on the occasion of our visit to the palace in April, 1855."

LABORS OF SAU QUALA.

Dr. Mason sends extracts from a journal of Sau Quala, announcing that the latter had just made a tour to the villages south of Toungoo, in the course of which he had baptized ninety-one, out of between five hundred and a thousand applicants. The journal of Sau Quala is closed with the following fervid extract:

"My skin and flesh fail, but my strength in God is undiminished. I have many places yet to visit; but

whether I shall be able to reach them or not, is uncertain. My heart is very desirous to do the work of the Lord. God has given me a very pleasant work, but my failing strength prevents me from doing the whole of it. When I think of my inability to do the work, I weep. I desire to perform it far more than I desire wealth, or to be distinguished in the world."

GERMAN MISSION.

"See," says Dr. Guthrie, "what the church in Hamburg did! Twenty years ago, five Christian men met there in a cobbler's shop. They resolved to form themselves into a church—a missionary church, with Hamburg and its environs for the field of their labors. High above the regimental colors of that little band floated the royal banner of the cross. They fought for the crown of Jesus. They toiled, they watched, they labored for the salvation of souls. One article of their creed, one term of their communion, was this: That every member of that Christian church should be a working Christian. So, in the afternoons and evenings of the Lord's day, they went forth to work, to gather in the loiterers by the highways and the hedges. Every member they gained was more than an accession to their numbers; he was an accession to their power. And, with what results were their labors attended! These should encourage all other congregations and churches to 'go and do likewise.' That handful of corn is now waving in the golden harvests of many fields. That acorn is now shot up into a mighty oak, that nestles the birds of heaven, and braves the tempest, and throws abroad a shadow on the ground. The church, which was at the first constituted of these five men, who met in an obscure and humble shop, has, in the course of twenty years, been blessed of God to convert many thousand souls, and bring some fifty thousand people under the regular ministrations of the gospel."

We regret to see announced the death of Dr. Henry A. Ford, of the Gaboon Mission, Africa. It was our pleasure to see him just before his last embarkation. He graduated at the University medical school, New York, in February, 1850, having previously offered himself to the American Board for the work he had so long kept in

view. Being allowed to choose specially between two fields of labor—Fuh-chau, in China, and the Gaboon—he chose the latter, saying to his sister: “I go to Africa because other men are unwilling to go.” Providence, he thought, pointed him to that field, and the danger of malignant fever could not turn him away.

SANDWICH ISLANDS.

Mr. Paris, of South Kona, Hawaii, has under his care six churches, embracing in all 1,115 members. Forty-six persons were received, on profession, during the year 1857. He writes that temptations are increasing; the people are feeling the effects of worldly prosperity; but “the lines between the world and the people of God are becoming wider and more marked. The missionaries who have preceded me in South Kona, have not labored in vain, nor spent their strength for nought. The good seed, sown in faith and watered with tears, has not been lost. From year to year it is springing up, and bringing forth fruit to the glory of God. We have a band of brethren who, though children in many things, are ‘steadfast, unmoveable, always abounding in the work of the Lord.’ These are in their places on the Sabbath, at the monthly concert, and in prayer and conference meetings. They are Aarons and Hurs, ready to help their pastor in every good word and work; ‘living epistles, known and read of all men’—our joy and rejoicing.”

MISCELLANY.

JOY IN SORROW.

A British officer from India mentioned, at a missionary meeting, the following case as one among many illustrations of the results of missionary labor. “A converted Brahmin, named Dondaba, had on his baptism lost his house, his fields, his wells, his wife, and his children. Although a Mahratta, he spoke sufficient Hindoostani to understand me when I asked him how he bore his sorrow, and if he were supported under them. ‘Aye,’ he said, ‘I am often asked that; but I am never asked how I bear my joys, for I have joys within with which a stranger intermeddles not. ‘The Lord Jesus,’ he added, ‘sought me out, and found me, a poor strayed sheep, in the jungles;

and he brought me to his fold, and he will never leave me. To whom else should I go, if I were to leave him?’”

UNION WITH GOD.

The supreme happiness of the creature is a state of intimate union and communion with the Creator; the misery of the creature, on the other hand, is the dissolution of that union. Heaven, perhaps, is mainly to be regarded as the uninterrupted and everlasting enjoyment of the presence of the Lord; hell, as the complete and eternal banishment from that presence. Look at the greatest and most august of all sufferers. The spear and the thorns, the insults and ribaldry of the heathen soldiers, and of the Jewish priests or multitude, were not the real agony of his day of trial. That is described in the one heart-rendering question,—“My God, my God, why hast thou forsaken me?” The agonies of the cross were a more tolerable burden than a season of separation from his Father. To what anxious endeavors should this consideration lead every true Christian, that he may avoid every step, book, society, habit, indulgence, by which his union with God may be in the slightest degree impaired! We have not merely to ask ourselves, “Is such a measure or practice plainly or palpably wrong? is it bad literally, and in so many words condemned in Scripture? but is it calculated to weaken one bond which links us to our common Father?” Let not the heart, even for an instant, forget the sentiment of the Psalmist—“In thy presence is fullness of joy, and at thy right hand are pleasures for evermore.”

Rev. J. W. Cunningham.

THE GOSPEL PRECIOUS.

O, precious gospel! Will any mercileſs hand endeavor to tear away from our hearts this best, this last, and sweetest avenue through which one ray of hope can enter? Would you tear from the aged and infirm poor, the only prop on which their souls can repose in peace? Would you deprive the dying of their only source of consolation? Would you rob the world of its richest treasure?—Would you let loose the flood gates of every vice, and bring back upon the earth the horrors of superstition or the atrocities of atheism? Then endeavor to subvert the gospel; throw around you the fire-brands of infidelity; laugh

at religion, and make a mock of futurity; but be assured, for all these things God will bring you into judgment. I will persuade myself that a regard for the welfare of their country, if no higher motive, will induce men to respect the Christian religion. And every pious heart will say, rather let the light of the sun be extinguished, than the precious light of the gospel.—*Dr. A. Alexander.*

If the inhabitants of China were placed in a line, four abreast and a yard apart, they would make a line of living men and women 511,000 miles long, or rather more than twenty times round the globe. If we should undertake to count them, at the rate of sixty a minute during twelve hours in the day, it would occupy more than twenty years.

"WHAT HATH GOD WROUGHT?"—Ten years ago the first missionary who visited Aintab, in Syria, was driven away and stoned. Now there are two hundred and eighteen believers in Christ; preaching three times on the Sabbath, and three times during the week; from two to four hundred persons attend the monthly concert, and the female prayer-meeting consists of more attendants than all the female members of the church.

"NOTHING BUT GIRLS."

One day I called on a venerable Mohammedan in Tripoli, and as I entered the outer door, I saw a number of little girls, and some larger ones running toward the harem, or woman's apartment to get out of my way. A boy, who was with me, said that they were the daughters of the old man. As I entered the room which he occupied, he arose from his cushion on the floor, placed his right hand on his forehead and then on his breast, and bowing very gracefully, said "May your morning be blessed, your excellency?" "Peace to your life." In a few moments a servant boy brought little cups of jet black coffee, without sugar or milk, and after I had taken a cup, and exchanged a few more compliments with the venerable white-bearded Moslem, I asked him how many children he had. He replied at once, "I have no children at all." I then said, "whose daughters are those whom I saw running across the court?" "Oh,"

said he, "Those are mine, but they are *nothing but girls!*"

At another time, calling upon a Mohammedan, I asked how many children he had, and he replied, "I have four sons, but praise to God, I have no daughters!"—Most of the people in Syria think it a great calamity when a daughter is born, but when they become Christians, they throw away their superstitions, and send their girls to school, and wish to have them educated.

ST. PAUL'S RIVER, AFRICA.

We think we have never seen a place more charming, or where we would sooner choose to live and die than on the banks of the St. Paul's. There is very little to be said about it, or rather we are unable to convey by words, an adequate idea of its charms and beauty. One must be acquainted with tropical scenery to form any just estimate. The river is from a half to three-fourths of a mile broad; the current free, but not rapid, gliding down with a smooth, unruffled surface, stronger in the centre, eddying under the slight curves and projectures of the shore, although the course from Millsburg to its mouth is very direct; the water turbid, especially in the rainy season. As we left Caldwell we began to pass the farms of emigrants on the opposite shore; in fact, both sides were lined with farms and gardens, alternating with occasional reaches of wood, from Caldwell to Millsburg.

Would that our lives might be like sunbeams that wherever we go we may cause joy and peace to spring in our pathway, and the blessing of hearts made glad by our presence to rest upon us! And when this short day of our earthly life shall close, and we pass away, may we leave behind us the bright light of our example, to lesson the sorrows of life and guide wayward man in the path to glory and to God!

[*American Presbyterian.*]

HINDOO ABOMINATIONS.

"A Missionary" writes to the *London Times*:

"There are thousands of my countrymen who hear of great murders, and other horrors of India, but few realize them. Let me just give them an idea of the reality. At present I am residing

near Hooghly, not far from Calcutta, and scenes like the following constantly occur under our windows. For example, about midnight, we hear the noise of a number of natives going down to the river; there is a pause, then a slight muttering, and sometimes you may catch the sound of some one as if choking; it is truly a human being, a man who is having his mouth crammed with mud and dirty water by 'his friends.' 'Hurree bol! hurree bol!' they urge him to repeat, and when he appears dead they push his body into the stream, then, singing some horrid song, they depart. Soon the tide washes the body ashore, and then we hear the dogs and jackals quarrelling over their horrid meal, as they tear the corpse limb from limb. In the morning a few vultures are sitting around the spot, and nothing remains but a few bones to attest one murder out of hundreds, perhaps thousands, committed every night on the course of this dreadful river! Within one-eighth of a mile I have counted the remains of six human bodies; and it is said that, when property is in question, it is not always a sick man who is thus treated. Every one knows that the bodies of men, women and children pass constantly to and fro in the river, and all this goes on under the shade of our mission church and schools, where one or two persons are spending their lives to rescue a few of the millions who are engaged in these abominations. Yet it is a fact that every discouragement has hitherto been thrown in the way of those who, putting aside questions of sect, &c., are laboring at least to moralize the brute creation around them.

About a week since, the churrock-poorjah was celebrated here. I saw a man, with hooks thrust through his flesh, whirled round and round more than one hundred times, some twenty feet in the air, in the presence of thousands of men, women and children, while other devotees, almost naked and smeared over with dirt and ashes, were sitting in a group below; and a third was smeared with a colored earth, carrying a bottle in his hand, the personification of debauchery; and all this amidst the noise of tom-toms and barbarous music, which made the beautiful landscape appear peopled, as it were, with a batch of devils from hell. Hundreds of bad women fringed the whole assembly, and all this not ten miles

from Calcutta, and under the eyes of our Christian Government.

"There are innumerable abominations too filthy to be mentioned; the worship of the Ling everywhere, and the one great fact that the idolatry of Bengal is merely the deification of vice. The Romans, with all their corruptions, built temples to Pax and Virtus, but the Hindoo deities are merely devils. Surely these are crimes which ought to be put down by any Government, and which should be suppressed purely as being hostile to the fundamental principles of authority in any state."

EXPLORATION OF THE NIGER.

The Niger, flowing for more than three thousand miles, first through the heart of the gold region, and then through one of the finest agricultural lands in the world, must become the highway for a vast trade. Acting upon this conviction, a prospectus was recently issued by the Central Africa Company at London, an undertaking formed to carry out, under a subsidy from the British Government, a contract for the exploration of the Niger and its tributaries in steamers of light draught, the establishment of factories, and the development of trade with the interior of that continent. The capital is £100,000 in 10% shares. Trading operations have already commenced at three factories between the mouth of the Niger and its union with the Chadde.

It will be remembered that the pioneer vessel of this enterprise, the *Day-spring*, was lost last year in the Niger near Rabba, a point about seven hundred miles from the sea, by the meanderings of the river. Her party were still encamped near that place as late as the 31st of March last, all in the enjoyment of good health. The steamer *Sunbeam*, which was sent to the rescue, and to enable them to continue the exploration, was at the Quorra entrance of the Niger on the 22d of April, waiting for water to ascend.

Another interesting feature in this undertaking, is the successful launch at Liverpool on the 26th ult., of a new paddle steamer named the *Rainbow*. She is stated to be 127 feet long, with a beam of 16 feet—is 160 tons burthen, and draws 4 feet of water. Her engine is 50 horse power.