

THE COMMISSION.

Vol. 3.

AUGUST, 1858.

No. 2.

TO YOUNG MINISTERS OF THE BAPTIST DENOMINATION SOUTH.

Dear Brethren:—It was with much pleasure that I read, in the March number of the Commission, that as many as eight associations were willing to undertake the support of missionaries in foreign fields.

The fact that God, through his people, is furnishing the *means*, should be regarded as a call from Him, for *laborers* in his vineyard. Should it not lead you to ask yourselves, if he does not call some among your number to “preach among the Gentiles the unsearchable riches of Christ?”

It was with much pleasure also that I read, in the same number, the warm appeals of brethren Clarke and Graves to youthful ministers to devote themselves to the service of God in heathen lands.

I could not help having my heart drawn out in affection for them (though I do not personally know them) and blessing God for raising up those who seemed so deeply devoted to the cause of their Master. May God grant that their appeals may not be in vain, and that they (with all engaged in the same “work of faith and labor of love,”) may continually receive the consolations of his grace.

And now, dear brethren, I would unite my voice with theirs. I would second their appeal, and ask you to consider the subject which they have brought before you.

Though in the providence of God, I have returned to my native land, yet I can bear my testimony to the truth of assertions from these brethren, now separated far from the associates of their early days.

In a heathen land there will be no lack of opportunity of laboring for the Lord. Your work is continually before you. You need not ask the question on the morning of each day—“what can I, this day, do for my Redeemer?” There, you are surrounded by many, who have never heard of the Saviour in whom you trust, and there you labor where labor is most needed.

It will be your work to show, to the idolater, in all his blindness, the path that leads to purest bliss, to unfading hopes and to endless joys. It will be your work to point him to the Saviour’s cross, to bid him fly to that cross for refuge, from the curses of a violated law, to bid him rest in faith, upon that cross, amidst the changing scenes of earth, that thus it might be his support in the hour of death, and his salvation in the world to come.

Among my happiest days, I number many that were spent on heathen ground, and if I am asked, “what part of my life spent in the *ministry* has brought with it the greatest enjoyment to myself?” I unhesitatingly answer, “*that part which was spent in proclaiming the Gospel among the Chinese.*”

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a missionary and still desires to toil among the heathen, but has some misgivings of heart, when he thinks of the sacrifices—my brother, if the path of duty is plain, “confer with flesh and blood,” no longer,

“Go where the voice of God
Calls thee to labor in a distant land;
Obey the solemn message from above,
That bids thee now fulfil His great
command,
And tell the wonders of his dying love
To the benighted soul.”

Affectionately yours,
B. W. WHILDEN.

Walterboro', S. C.

THE LAW OF BENEVOLENCE.

I. “If any provide not for his own, and especially they of his own household, he hath denied the faith, and is worse than an infidel.” But such provision as this even must have as its ultimate object the service of God, according to those words, “Whatsoever ye do, whether ye eat or whether ye drink, do all to the glory of God.”

One may accumulate such capital as may be necessary to occupy his energies fully previous to the literal appropriation of that portion of his substance to religion which we shall presently indicate.

These two things being presupposed, we lay down the New Testament law thus: *Whatever income accrues over and above conscientious provision for one's own, and accumulation of capital to operate upon suited to the ability of the party, belongs exclusively to God.* “Having food and raiment, let us therewith be content.” The New Testament applies the term “Steward” to the Christian. We are “stewards of the manifold grace of God.” An examination of the connection will show, that property is expressly included in these comprehensive terms. Our meaning will be made clearer by an illustration. On one of our Southern plantations you

will frequently find an overseer (steward.) The proprietor furnishes the lands, laborers, stock, and utensils for farming. The overseer receives a stipulated amount, mutually agreed upon, as just and sufficient as his wages. Now when the crop is gathered, not only the lands, servants, stock, and utensils, but the products of the farm, in reference to the overseer or steward, are absolutely the proprietor's. So God places in our hands, as stewards, whatever we possess, graciously giving us as wages the product thereof, to the extent of our necessary wants, reserving an absolute claim to all beyond our wages. The steward may, neither in the one case nor the other, innocently appropriate to his own use any part of the owner's income. The same doctrine is touched in the parable of the talents.

We suppose that the determination of the limits, as to the character of the provision for the family, and the amount of the capital accumulated, is left, except in glaring cases, to every man's conscience in the sight of God, then the church has cognizance of the matter, as of any other question of morals; it must determine the question of covetousness.

II. Some light may perhaps be thrown upon this law by reference to that prescribed by Moses. The civil and ceremonial institutions of Moses have indeed been abrogated, except in so far as they were mere recognitions of law existing beforehand in the nature of things. A truth, in this regard, may be at the foundation of the law of benevolence then enunciated. We know that that law was right for the time being. Whether just as a permanent law, we cannot be so sure. But we may safely go so far as to suggest that its provisions were designed merely for the maintenance of religion among one people, and not for the propagation of that religion among other people; while the law of benevolence, under the existing dispensation, has a double object,

the maintenance of religion among Christian communities and nations, and its communication to others; and we should not, therefore, be prepared to expect that the more comprehensive law should be enacted in relation to the less onerous service, but rather the contrary. It is sometimes assumed that one of the advantages of the Christian dispensation, as compared with the Mosaic, is that it is not burthened with a ritual so costly. That the material part of it is lighter; nay, that it is almost wholly disburthened of materialism, a pure spiritual religion, no way resting on, and slightly connected with, outward forms or material expense. This view of the subject, however, appears entirely gratuitous; certainly it is no where expressly authorized; and our reasoning looks quite another way.

III. We come to the conclusion therefore, that property, money, is quite as much demanded for the behests of religion, the obligation to bestow quite as clear, under the Christian as the Mosaic dispensation. And we conclude this paper with a statement of the law as laid down by Moses.

1. "The first-fruits, both of fruit and animals, were consecrated to God; and the first-fruits of corn, wine, oil, and sheep's wool were offered for the use of the Levites"—amounting to a *sixtieth* to a *thirtieth* of these articles.

2. "Besides the first-fruits, the Jews paid *tithes* of all they possessed." When these tithes were paid, the owner of the fruits farther gave another tenth part, which was carried up to Jerusalem and eaten in the temple as offering feasts, as a sign of rejoicing and gratitude to God." A portion of the products of the field were also left for the poor.

3. It will be sufficiently accurate for present purposes to regard the first-fruits, the second tithing, and the leavings for the poor, equivalent to the first tithing; that is, the Jew gave a *fifth* of the gross products of his

business to religious and charitable purposes.

If our reasoning upon this ancient law be rejected, we fall back upon what we have deduced from the New Testament, hoping that the discussion may at least awaken trains of thought which may lead to investigation, prayer, and enlarged liberality.

The only difference between the law of the old and new dispensations appear to be, first, that the law of the former is arbitrary, that of the latter varies with the degree of prosperity, according as the Lord prospers; secondly, the law of the former may demand more or less than the actual income, the law of the latter demand just that nett income. Generally, the two systems are perhaps not far from equally onerous.

E. B. T.

ILLUSTRATIONS OF THE SCRIPTURE, OBSERVED IN CHINA.

GRASS USED AS FUEL.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith.—MATTH. vi: 30.

Opposite our chapel there was formerly a bake-shop. I one day noticed the man cooking his cakes. To heat his oven he used, not wood or coal, as we would in America, but dried grass and weeds. Here coal and wood are both dear, and both sold by the pound; hence you often see men going about the streets selling bundles of dried grass, ferns, and other wild plants for fuel. I have seen men bring hundreds of bundles to a shop near our chapel, where they are used in preparing opium.

TABLES OF MONEY-CHANGERS.

We are told (Matthew xxi, 12,) that Jesus when he went into the temple "overthrew the tables of the money-changers." At the sides of the streets in China, you see numbers of strong-looking tables, about 2½ or 3 feet long, by 1 foot or 1½ broad. Behind these on

little stools sit the money-changers.—Each table has a drawer in which the man keeps his scales and his silver, while on one side or in a kind of cupboard below you see piles of *cash*. The *cash*, or *kīn*, as the Chinese call it, is a small copper coin now worth about one tenth of a cent. These *cash* are the current coin, hence men take their silver to these money-changers and change it for *cash*. I suppose that the tables that Jesus overturned were something like these.

"A LODGE IN A GARDEN OF CUCUMBERS."

The prophet Isaiah (chapter i, 8,) speaking of the desolation of Judah, says: "And the daughter of Zion is left as a cottage in a vineyard, as a *lodge* in a garden of cucumbers," &c.

A great part of the little peninsula on which Macao is situated is occupied by a fertile plain generally known here as the *Campo*. On this the Chinese raise vegetables to supply the Macao market. Here a man's field is not separated from his neighbor's by a fence or a wall, but only by a path or a ditch. If the owner does not wish his things to be stolen he must watch them. Hence all over the *Campo* you see little lodges or tents about 4 feet high, made of mats. In these the farmer stays at night to watch his fields which are planted with cucumbers, melons, potatoes and other vegetables. The lodge that Isaiah speaks of was probably something of this kind.

JOSEPH'S COAT OF MANY COLORS.

In the 33rd chapter of Genesis, we read—"Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors." The margin reads "pieces." We sometimes see in the streets here little boys from two or three to five or six years old, who wear coats which are at the same time "of many colors" and "of pieces." These coats reach about to the hips, and are made of bits of scarlet, blue, black, yellow and green cloth, cut into squares,

triangles, &c., and pieced together just as we make a quilt in America. The children who wear them often seem very proud of their handsome coats. No doubt Joseph's coat was something of this kind; though, of course, he was much older than these little boys, for he was 17 years old.

WALLED TOWNS.

We often read in the Bible of cities or towns with walls. You remember that the walls of Jericho fell down when the Jewish priests blew their trumpets of rams' horns. The walls of Jerusalem also are often mentioned in the Old Testament. Now that cannons and bombs are used in war, walls do not afford much protection, but when men fought principally with swords and spears they were very useful in defending a town. The city of Canton is surrounded by a thick, high wall. One of the causes of the fighting which has lately taken place between the Chinese and the English was that the former promised to let foreigners into the city, but afterwards refused to do it. Now we can go in and out when we please. We have just rented a house inside the walls for a chapel, so that the Chinese living within the gates of Canton may now hear the gospel of our Lord Jesus Christ.

R. H. GRAVES.

AM I EXCUSED?

Am I excused from my Christian duties? How many are my neglects! I fear I have too readily supposed myself excused from them; for I am living as if I had found a new and easier way to glory than the old road the martyr spirits trod. Can it be that I have received from the King of Saints another Gospel, that makes less demands of "the old man," and upon "the new man?" Or have I merely, in my daily life, said to Christ I will not obey thee? Or have I presumptuously renounced the Gospel, and its Lord? If I am yet a Christian,

Am I excused from *praying steadily* for the spread of the Gospel of Jesus? As a child of God I am often telling my Heavenly Father of all my spiritual troubles, and of my worldly cares; and am as often anxiously imploring Him to deliver me from them all; being made only too glad when I am delivered from any of them: yet, afterward, in my thanksgiving and prayers, I am so selfish as to forget the woes and wants of others; and, especially do I forget my brother-man of far off heathen lands. The Lord of Life, I know, has taught me to pray, "Thy Kingdom come;" but my prayers, generally, seem to say, that His Kingdom should come without my praying for its advance: while, sincerely, I have so little interest in the redemption of the race, and in the redeeming glory of Jesus, that I have cared little for the Kingdom of Christ to come at all. When I have thought of its progress, it has been only to secure heaven for myself, my family, and friends; or, perhaps, that it should include my church, and native State; or, at farthest, incorporate the people of my Nation. For the world at large I admit I have little concern. Do you ask, have I thought whether that God who "has made of one blood all nations of men for to dwell on all the face of the earth," and is Himself "no respecter of persons," that is, of *national distinctions*, will possibly excuse my partial desires and prayers? I must answer no; or rarely; although it originates the painful reflection, that my heart seems entirely too narrow in its sympathies for a truly Christian heart. Is it a *positively* Christian heart? If it is,

Am I excused from telling every one I meet of the wondrous love of God?—and, particularly, to tell those downcast, forgotten ones of society—those almost cast-aways—that Jesus once openly on earth, sought, loved, and saved such as they; and that this blessed Son of God will rescue *them*, in

spite of sin and woe, if they will but be enfolded in His gracious arms? All Heaven rejoicing "over one sinner that repenteth, more than over ninety and nine just persons that need no repentance?" And shall I not show them that I too have a loving interest in their souls, with the Lord of Glory?—the while leading them to a throne of Divine Mercy, and to the Sanctuary, to prove that they are welcome there? Can I consistently omit this, my Master's exemplified work, appointed for me? And, with others, I must ask myself,

Am I excused from *cheerfully offering* my portion of the money necessary to spread the Gospel? I have not one cent that has not been received by me. I certainly never created any gold, or silver, or copper, or any of the material of which bank notes are made. Then, if my lands, or houses, or cattle, or servants, or personal abilities, command any considerable income, it is entirely owing to the prevalence of Gospel institutions, in my country. Nay, it is the influence of the Religion of Jesus Christ that *secures my possessions safely* to me. That these things are a plain truth, I have but to inquire, what would they all be worth to me in a totally heathen country, were they there? Am I guiltless, then, in withholding from the service of that Gospel any portion of all that wealth which it has created in my coffers?—and from my only acknowledged Lord God and Saviour, what are purely His own investments of talents and advantages allowed temporarily in my hands? If I do withhold these loans, may not God justly say that I have robbed Him?—and that I am a partaker with thieves? Nay, farther,

Am I excused from laboring myself, personally, in some field of Christian labor, foreign to that which I now occupy? What claim, before God, has one part of my native land over another, that I should remain indolently in one

place, when active labor in another would bring far greater glory to God? What claim has Christian America upon my personal religious labors that heathen Asia and Africa, or the Islands of the Sea, have not? What right to domestic comforts have I more than had Paul, or than had my Divine Master, "who went about doing good?" Why have I forgotten my earliest, holiest vows to Christ, to follow Him "whithersoever He goeth;" and yet have halted in the broad ways of death to seek a less rugged path than His? or than He now points out for me? Under what different obligation to God were those of all ages, "who hazarded their lives for the name of the Lord Jesus," from myself that they should be more self-denying and laborious than I? Are not my pleas of extenuation, in abstaining from this work, admitted guilt, as all such pleas are, in justice, always held? Ought I to presume so far upon *God's mercy through Christ*, as to hope an escape from the Divine displeasure? Am I not *self-condemned*? and is not God's condemnation greater? Let me ponder these things, while others may inquire—

Am I excused from the *direct charge* of bearing abroad the knowledge of Christ crucified, and from exhibiting an active Christian life amongst pagan wickedness, merely because I preferred to become a mechanic, a merchant, a farmer, a physician, or a lawyer, instead of happening to be a Minister of the Gospel? Does the heathen world need no examples of a godly life excepting those of preachers? Shall the heathen think Christian people are all rich priests, knowing and pursuing no other calling? Will mere preachers ever elevate them to all the valued privileges of Christian civilization? Would not the Gospel spread more rapidly if the advantages of Christian life in all branches of husbandry, the arts, trade, and commerce, were daily illustrated before the heathen? Is it not impera-

tive that Christian communities should *colonize* "the dark places of earth, filled with the habitations of cruelty?" Would it not, temporally and spiritually, be the proper and wiser course? Would *America now be Christian* had it not been *colonized by Christians*? Is the world likely to be given to Jesus without such a policy? Then let all others, yet uninquired of, ask,

Am I excused from a hearty zeal in training the minds of my own children, and those of other parents around me, to a *life of benevolence*, nearer resembling the *Christian standard*, than is my own life, because I live a few miles farther from meeting, or from the Sabbath School, than my neighbor?

Am I excused for my sneers, and jeers, respecting every effort to enlarge the hearts of Christians, and to develop the resources of individual wealth in religious channels?

Am I excused from a cordial co-operation with my brethren in speeding the fulfilment of the Lord's Great Commission, to "disciple all nations," by their plans already formed? or from suggesting any improved plans, that may occur to me, for forwarding this divine work of works? Or am I to think God loves my self-complacent, fault-finding, do-nothing spirit and life, far more?

If I am excused for all these wicked ways, pray, who, possessing lawful authority, has excused me? Has the Eternal Father, who so loved our wretched world as to yield His only and beloved Son to die for it, excused me? Has that Jesus who sacrificed heavenly purity and grandeur for thirty three years, amidst hate and torture, to attract man heavenward, excused me? Has the all-renewing spirit excused me? Will holy angels, saved souls, lost souls, devils even, excuse me? Will I before the judgment bar of the last day, be able to excuse myself? Ought I *now* to excuse myself for my shame-provoking indifference respecting the salva-

tion of all earth's sinners? I remember those in the Saviour's parable, who, for lands, oxen, kindred, and ease, *prayed to be excused*, were denied the royal feast, and were doomed to be destroyed. Am I excusing myself, and being excused, like these? "God forbid."

M. R. W.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

EAST WIND.

SABBATH, November 1st, 1857.—The first part of our trip Mrs. Cabaniss and myself felt much better than when at Shanghai; but to-day the East wind is blowing, which makes us feel very uncomfortable again. It has been observed by physicians at Shanghai, that the East wind is the most unhealthy which blows over this plain. Since I have been in bad health I can tell by my feelings, before I get up, whether the wind has changed to the East during the night. From the Scriptures we learn that the Jews and Arabians regarded the East as a very bad wind.* In those countries it may have been effected by the desert over which it passed; but here it comes from the sea, which is generally considered healthy. It is, therefore, difficult to account for its being unhealthy here, unless the sea and land air together make a very bad composition. Had religious services in my boat this morning and distributed books to persons passing by.

This afternoon took a sachel of books and distributed them near the lake and along the street leading to the city gate. It must be remembered that in Chinese towns frequently half the houses are outside of the walls.

TARTAR GARRISON.

In this town, as at many other chief

* Gen. 41: 6; Job 15: 2; Isai. 27: 8; Ezek. 17: 10; Hab. 1: 9.

towns in China, there is a Tartar garrison. When the Manchos conquered the country, about two hundred years ago, they distributed their soldiers and their families in different parts of the empire to keep the inhabitants in awe and to suppress any local disturbances. These families of Tartars have kept their identity to the present day, by being strictly forbidden to intermarry with the Chinese. They live in one part of the town to themselves. They have been so long inactive that they have become nearly as imbecile in war as the Chinese. But for their different costume and large feet, the women could scarcely be distinguished from the Chinese.

THE WOMEN TRIUMPH.

By the way, the Chinese women boast that though the men were conquered by the Tartars, *they* never have been. The Tartars imposed their costume upon the Chinese and the men submitted to it; and consequently wear the long tails, at which foreigners laugh so much. But the females, true to their instincts, determined to follow their fashions at the risk of their lives. This, however, may be mere talk, as it is very doubtful whether the Emperor was very exacting on this point with the female part of the nation.

They have ever been more jealous about foreigners entering where there are Tartars than at other places.

FEARS PRODUCED BY MRS. CABANISS ENTERING THE CITY.

Emboldened, however, by my success in twice peaceably entering within the wall, I determined now to make an effort to distribute books inside. To this end I went on distributing right and left, till I got inside the wall opposite the gate-keeper's house. He immediately called to me to walk in, as he wished to talk with me. After asking me to take a seat, he said:

"You carried a foreign woman through here yesterday without my knowledge, and took her upon the

mountain to the city temple, and I don't know but that I may be called to account for it."

To this I replied, that I had myself previously gone openly into the city, but when I took my wife in I put her in a close sedan, where she could not be seen, in order to prevent too great a crowd following her through curiosity, as I knew would be the case if she went in openly. He seemed to be anxious to prevent any chance for a difficulty, and begged me not to distribute books inside, lest the crowd might cause a disturbance. As he was afraid, and urged me to turn back, I, of course, complied; but I think I should have got on without any disturbance had he let me pass.

One reason why they make more objection to a foreign lady coming among them is, that it has more the appearance of a permanent stay when a foreigner brings his family. For many years the English merchants, at Canton, were not allowed to take their wives there. In fact, it has been only of late years—within the last twenty, I believe—that a "barbarian woman," as they termed them, was allowed to dwell there. In like manner the Dutch have, for a long series of years, had agents residing at Japan to attend to trade, yet these persons have never been allowed to take their wives there, if they had any.

CHINESE NOTIONS OF FOREIGNERS.

The Chinese have an idea that all foreigners dwell upon petty islands on the outskirts of the earth, and that the English, in particular, are an amphibious race, who are always anxious to squat on anybody's land who will allow them to intrude. Hence the strong objection to their bringing their wives with them. They feared, if they once allowed them to settle their families, these squatters would afterwards put in a pre-emption claim.

In former days the Chinese looked

upon foreigners with contempt. But since the war of 1842, in which the English gave them a terrible demonstration of their power, they have changed their views.

The following description of the Chaldeans, in *Haabakkuk*, expresses exactly the idea which they now entertain of the English, since they have even taken Canton.*

"A bitter and hasty nation,
Which marches far and wide in the earth,
To possess the dwellings which are not
theirs.

They are terrible and dreadful,

* * * * *

They deride every strong-hold;
They cast up (mounds of) earth and
take it."

MONDAY, November 2nd.—Left our anchorage at *Soong-mo-dzang* early this morning, and came through the outer town to the large custom-house, where we took breakfast, and I went out and distributed a sachel full of books. The more I see of this city the more I am impressed with its vast size, and its being wholly given to idolatry.

POPULATION OF HANG-CHAU.

When here last Spring, I concluded the population was not much over a million; but, in wishing not to exaggerate, I probably made too low an estimate. From what I have since learned, there may, possibly, be upwards of two millions of inhabitants in the place, including all the suburbs; and the number may even reach three millions. It must be understood, however, that this is all "guess work." Knowing the tendency of the human mind to exaggerate large numbers, it would perhaps be the safer plan, like one of Sir Walter Scott's characters, to exclaim: prodigious! prodigious! and leave the number to the imagination of the reader.

Bidding farewell to *Hang-Chau*, we

* These notes were not written out for the press till March 30th, 1858.

returned, along the Grand Canal, to the stone fort, where we turned off to the left, to go to *Tuh Tsing*.

Though I have not got to the end of my tour, it will be proper to state, in this connection, that several months after we left Hang-Chau, some other foreigners, from Shanghai, visited that place, and brought back a copy of a proclamation or notice, which had been stuck up at Cloudy Forest, by the district magistrate, after our departure. I have translated this important document and insert it here, as a specimen of the ingenuity of Chinese officers in disposing of a difficult case.

TRANSLATION OF PROCLAMATION.

Officer Lee, of the *Dzien-Dong* district, gives the following commands to the Abbot of Cloudy Forest.

I hear that foreign men, bringing their women and children from Shanghai, have come to *Hang-Chau* and amused themselves at Cloudy Forest, looking about.

But Hang-Chau is the capital of a province!—an important place! How then can foreigners be allowed to come here for amusement?

I have, therefore, commanded my subordinates to drive them away. It is also incumbent on me, to issue this command to the Abbot, directing him to act accordingly.

If foreigners come here again, do you immediately inform me, that I may send persons to drive them off, and forbid their stopping here and strolling about.

If you do not give heed to my commands, and I hear of it, I will have you taken up and punished severely, without showing the least mercy. For this very reason, I give you these strict injunctions.

YANG-FOONG, 7th year, 9th month, 17th day. (November the 3d, 1857.)

The reader will observe, that this proclamation is dated the day after I left *Hang-Chau*; and those who have

read the former numbers of my journal, will recollect that the day we took up our abode at Cloudy Forest, the constable of the district called on us and took our names to the mandarin. They will also bear in mind that we stayed five days at that monastery, and went about at will; and that after we came down to our boats I remained several days longer, and went twice inside of the walls, up to the city temple. During this time the mandarins were kept informed of our numbers and movements, as I learned from one of the gate-keepers, and no man was sent to disturb or drive us away. It will increase the surprise of the western reader, when I state that the persons who brought down a copy of this proclamation were also not disturbed, but treated respectfully, and allowed to go about just as we had done.

Those not acquainted, both with the responsibility and finesse of Chinese officers, will naturally ask, in view of the above facts, "What was the meaning and utility of such a proclamation?"

For the information of all such, some explanation is necessary.

In the first place, the Chinese government was then, and is now, mainly dependent on the customs, paid in by the foreign merchants at Shanghai, to carry on the war against the insurgents at Nanking—at least to pay the troops on this side. Secondly, The officers had heard of the difficulty in which Viceroy Yeh, of Canton, had involved himself, by interfering *simply with Chinese*, who claimed the protection of the English flag. They were, consequently, disposed to let us pass quietly on, not knowing to what extent our officers at Shanghai might be disposed to protect us; and also fearing the heavy judgment that would fall upon themselves if they caused the Shanghai customs to be stopped.

The same fear of the consequences to himself, if we should be the cause of trouble to the government, and an

enemy should report to the higher authorities that we had been permitted to go in and out at Hang-Chaw as if on good terms with the district magistrate, induced the latter to issue this proclamation after we left.

The Chinese call it "a fire in the rear,"—a stratagem which, I am informed, is not wholly unknown among western mandarins.

GRAVE RESPONSIBILITY.

It is not surprising that Chinese officers should be afraid of the visits of foreigners, when they know that each mandarin is held strictly accountable for everything which goes wrong in his district, whether he can prevent it or not. The government makes no allowance for impossibilities. It is his business to make it possible to govern his charge. If the insurgents, with a force of ten thousand, attack a town defended by only one thousand, and take it, the officer of that town is immediately degraded; and if he be a man of high rank, his property is confiscated. Numerous examples of this kind might be cited, since the commencement of the present rebellion.

The *Tau-tai*, at Shanghai, known to the foreign community as Samqua, had bought foreign vessels and cannon, and hired soldiers to blockade the Yung-tsz-kiang and prevent the rebels coming down. He sent up ammunition and cannon for the land force, and exerted himself to the utmost of his ability to sustain his master's cause; but in an unforeseen moment an insurrection broke out at Shanghai, and he was taken prisoner. Through the instrumentality of foreigners he escaped with his life, and again spared neither money nor labor to retrieve the sinking cause, but in vain; and was disgraced.

Viceroy *Feh* lost Canton and was taken prisoner, because it was impossible, with the force at his command, to withstand the English. He and his family are consequently degraded, and his property will be confiscated.

HOW AN OFFICER MAY OBTAIN DEIFICATION.

The Chinese say he ought to have killed himself rather than be taken. Then instead of degrading him, the Emperor would have elevated him to a seat among the gods, bestowed high titles on his children, and allowed them to retain his property.

In addition to a knowledge of this responsibility, every mandarin takes it for granted that he *has*, or *may have*, an enemy, who either wishes to supplant him, or see him disgraced.

I will close this number with an extract from Du Halde's China; in which a case is cited aptly illustrative of the above facts. It also shows the ingenuity of a Chinese officer in getting out of a difficulty.

How a Seal may be Lost and Obtained again in China; or, Finesse Adequate to the Responsibility of an Officer.

"A visitor having acted for some time in the province appointed him, of a sudden disappeared; and when any came to apply to him for justice, his domestics put them off, telling them their master was so dangerously ill, that he could neither hear their complaints, nor receive their petitions. A *mandarin*, who was one of his friends, suspecting it to be only a feigned sickness, and fearing such a piece of negligence would hurt him at court, went to see him. After being put off several times by the servants, he at length got admittance into his chamber, and asked his reason for concealing himself in that manner.

"The visitor still pretended to be indisposed: but the *mandarin* pressed him so home, protesting to serve him, if occasion were, at the hazard of his life, that the magistrate disclosing his distress, 'they have stolen,' said he, 'the seals given me by the Emperor, so that not being able to seal the despatches, I have thought fit to disappear.' The *mandarin*, who saw that the least ill consequence that could attend his friend was the loss of his employment, his own fortune, and that of his family, asked him if he had any enemies. 'Alas!' answered the visitor, sighing, 'hence arises my confusion and despair. The chief magistrate of the city

has declared himself against me on all occasions which concern the functions of my office. He will certainly inform the court, as soon as he comes to know I have lost the seals, and then I am undone.' 'Take my advice,' replied the *mandarin*, who was an ingenious man, 'remove every thing you have of value into the most secret part of your palace, and at night set the apartment on fire, and alarm the neighbourhood. As soon as that officer comes to give orders according to his duty, do you publicly deliver into his hands the little coffer where the seals were kept; telling him, that as you have nothing so precious as that *depositum* of the Emperor's, you give it into his custody till you have occasion for it; and if he, my Lord,' added the *mandarin*, 'maliciously caused the seals to be stolen, he will replace them in the coffer; or you may accuse him with having lost them.' The matter succeeded as the *mandarin* had foreseen, and the seals were restored to the visitor."

Letter from Rev. A. B. Cabaniss.

SHANGHAI, April 19, 1858.

Dear Brother Taylor:

I again have good news to communicate, yesterday my school teacher and a young man named Kiung were baptized. The teacher has been interested on the subject of religion for some time, and has at last been enabled to pass all the hideous lions in his way, and reach the foot of the cross, where he says he lost his burden, and found Christ precious to his soul.

Not long since my cook was baptized, and now my school teacher is happily converted! As most of the Chinese connected with our mission families are now members of the church, it gives us great pleasure to be able to speak of our Christian households.

April 25.—Now I have bad news for you. Yesterday at our church meeting, Deacon Wong brought forward certain charges, of lewd conduct, in the young man Kiung, who was baptized last Sabbath. The church appointed a committee to examine into the matter and report next Sabbath, as he positively de-

nies the reports in circulation. If they prove to be true, we shall know that he was acting the "false good man" (as the Chinese term a hypocrite) all the time, and joined our church from base motives. Up to the time of his baptism all our members thought him a genuine convert, and were perfectly willing that he should join the church. They now say if he was a hypocrite, it is providential it was found out so soon after he joined the church. We are really glad to see that our native members manifest a strong interest for the purity of our little church.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, April 24, 1858.

Dear Brother Taylor:

The English, French, American and Russian plenipotentiaries left Shanghai with a large fleet for the Gulf of Pechele. It is reported, they will go as far as Tien-Tsin, by means of their gun boats, which can enter the Pei-ho river. If the Emperor then still refuses to accede to their demands, the English and French, who forced Canton to terms, will force him to terms also, if they have to go to Peking to do it. One thing certain, they have determined not to be turned off and treated as barbarians by his "Celestial Majesty" any longer.—We hope and pray that these negotiations may result in the opening of this entire country, to foreign intercourse.

What a field then for missionary labor!

Take half a dozen ordinary mission fields, and place them in the centre of it, and we should scarcely perceive they were here.

YORUBA—AFRICA.

Letter from Rev. A. D. Philips.

OGBOHISHAW, May 20th, 1858.

Dear Brother Poindexter—We are again called upon to drink of the cup of affliction in our poor Mission. *Sister Reid is dead!* On the 18th inst. (bro-

ther Clark and myself received intelligence of her extreme illness; and on the third day from the time brother R. wrote for us, we were here. But alas! we arrived about 23 hours after she had been buried. She died the same day on which brother R. started a messenger for us, the 17th inst., at 12½ o'clock, P. M. From what I learn from brother Reid, it was malignant fever, combined with excessive billiousness. The disease made very rapid progress, and terminated in about four days.

Brother Reid seems to bear his affliction with much patience, and seems perfectly resigned to our Father's will. Sister Reid seemed conscious of her approaching end; and met the grim King of Terror without a shudder; and fully realized that,

"Jesus can make a dying bed
Feel soft as downy pillows are."

We feel the heavy affliction, but endeavor to bow with humble submission to the will of our All-wise, Heavenly Father.

We are not willing to believe that such an act of Providence will chill the ardor of true lovers of the cause of Missions. God knows how to carry on His own work, and though he may lay the foundation of our mission in sorrow and afflictions, we *know* that they who sow in tears shall reap with joy. I feel fully prepared to sympathize with brother Reid, and enter into all his sorrows. You are perhaps apprised of the fact, that brother Clark was in Ijaye, on his return to America. The Lord willing, brother Reid will go with us to Ijaye in a few days, and brother Clark will pursue his journey home. Brother Reid will stay in Ijaye for a time, and spend his time here and there, as he feels disposed.

We have surely been greatly afflicted. Our Missionaries have to return home; some of them without any fair prospect of ever resuming labor in this land of destitution—the land of moral darkness.

Cheer up the Churches and the Ministers of the Cross, and when one or more of our number falls in the contest, or are compelled to return home, let those who love the cause double their influence and diligence to supply our destitution. Our motto is, onward and upward, and our watchword shall be, *never give up!* Pray for us that we may be supported under every affliction with patience and the spirit of our Master.

I feel more and more the importance of the Board's acting on the resolution passed at Ijaye on the 11th instant, viz: That newly arrived missionaries shall stay about one year with some older missionary. Newly arrived missionaries should *distinctly* understand before they leave home that they cannot live here as in America. You now know your Missionaries and your different stations. And I believe you should immediately appoint some person who shall be stationed at a designated point, where new missionaries shall acclimate. The post will by no means be a desirable one to the older missionary, but I feel sure none will refuse to do as you say. I do not say that our missionaries are intentionally imprudent. But they require time and guidance to learn how to govern themselves in this climate. I shall not be able to write any more perhaps by this mail. But I beg here to say, that the sickness in the Mission for the last year has been of a very alarming kind. It is the most severe billiousness I ever heard of. The first of us attacked was myself, in Abeokuta, last July. The Lord graciously preserved me through a long attack, and I was permitted to closely watch every form the disease assumed. I was also the second attacked, but succeeded in checking it in a few days. Brother Clark was next attacked. He was on his way to Ijaye, and we succeeded in checking it on him soon. Sister Reid was next attacked, and in her case it proved fatal.

Dr. Ford instructs us to use quinine freely; in my last case it acted like a charm.

Farewell. Pray for your afflicted Missionaries in Africa.

Very affectionately yours, &c.,

A. D. PHILIPS.

OGBOMISHAW.

Letter from Rev. Wm. H. Clark.

OGBOMISHAW, May 21st, 1858.

To the Sec. F. M. B. S. B. C., Richmond, Va.:

DEAR BRETHREN.—I have the sad and heart-rending duty of announcing to you the death of our dear sister Reid, who died on Monday, at half past twelve, 17th inst. Brother Reid and myself left Ogbomishaw on Friday, 7th inst. for Ijaye, to attend our Annual Meeting. On Thursday following he returned to my station in Ogbomishaw, where, during my absence, he expected to spend the rainy season and a part of the succeeding dry season, previous to occupying his intended station at Awyaw. On reaching home he found sister Reid confined to her bed, though apparently not dangerous. The symptoms of her disease became immediately alarming; and in defiance of all that could be done, grew gradually worse, until her system sank, and she fell gently asleep in Jesus.

A messenger was despatched to Ijaye, on Friday morning, 14th, but no information reached us until by a second messenger despatched on Monday morning, 17th inst., who bore to us the sad intelligence at half past one o'clock on Tuesday, 18th inst. At two o'clock brother Phillips and myself were on our way to Ogbomishaw. On Wednesday morning we met a man who told us sister R. was better—but this news only revived us a little, until, a few hours after, we received undoubted intelligence that she was no more on earth; but her spirit had returned to the God who gave it. About four

o'clock we reached my house—once cheerful, but now wrapt in gloom—to find a weeping and bleeding heart, lamenting the loss of the dearest friend on earth. Language fails to describe the heart-rending affliction through which our dear brother Reid is called to pass.

The ceremonies and services of the burial were all over before we reached the scene of this afflictive dispensation.

From a statement of all the symptoms, I doubt not the fatal disease was a malignant attack of African billious fever, or African yellow fever, as there were marked symptoms of black vomit. Such were the recent attacks of brother Phillips and myself, and two young men of the Church M. S. that have died within a few months.

Our dear departed sister expressed her resignation to the Divine will, and her willingness to leave her strong attachments to this life for a world of glory.

The deceased, whose acquaintance I was permitted to enjoy for four months, was an acquisition to our mission, and with a natural faculty for the learning of languages, and a no less gifted pen, was calculated to fill a position that few missionaries of the cross can well occupy. Little did I think, on parting the 7th inst., I could be so soon recalled to mourn the departure of one whose prospects for life and health were so fair. But how clearly are we again taught, "God's ways are not as our ways, nor his thoughts as our thoughts." In view of the many recent afflictions with which we have been chastised, surely, surely, we should cry unto the Lord, in the language of Job, "Nerve us Lord wherefore thou contendest with us."

Dear brethren, in closing this notice, let me beg your prayers on the part of our afflicted mission, and especially for him whom the Lord has so sorely bereaved. Yours, as ever,

W. H. CLARK.

ABEOKUTA.

*Letter from Rev. R. W. Priest.*ABEOKUTA, Africa,
May 26th, 1858.

DEAR BRO. POINDEXTER:

Yours of 18th March is to hand, and it is the only letter we received from America by this mail. No Journal nor paper of any kind came to us. We are inexpressibly thankful that the Lord has restored Mrs. Priest's health, so that she can be about.

June 1st.—You see I have put the pen by for some days. Just as I wrote the above, brother Clark came from Ogbomishaw, and as we so seldom meet, I could not write while he remained with us.

You will receive by this mail the sad intelligence of the death of sister Reid! Yes, she has gone to her reward. She was not permitted to do much for Africa, but she did all that she could. She gave her life for the cause! One month ago, when we thought Mrs. Priest standing in the twilight of eternity, sister Reid was enjoying good health. Surely man knows not what a day may bring forth.

When Mrs. Priest was sick I sent for brother Phillips; for I did not feel well alone, when I was confined to the bed with fever myself. I was in bed when I wrote for him. One could not help the other. We would have a pot of *mush* made, or some rice boiled in the morning, and sit it by the bed, so when either of us felt like eating we could help ourselves. But as I was confined but four days, I was about before brother Phillips arrived.

I have nothing of interest to write. I employed a man to begin to teach me this day. The Yoruba language and myself are entire strangers yet, for I have not studied it one hour since leaving Ijaye.

It will require about two hundred and fifty dollars to build a wall around the house. Will the Board give it to

me now, or shall I live exposed to the heathen, the cows, sheep and goats for some time to come? The people are constantly stealing our articles, such as pans, spoons, knives, &c., for they can come into our porch, and such things are frequently forgotten and left in the porch on a table at night.

We are in better health now than for some time past; still we know not what a day may bring forth. You will know I do not feel much like writing when I tell you this letter is all I write for this mail. I have much to do, and have to do it myself, as the money for building is expended, and I cannot go in debt.

Mrs. Priest and little Robert Warner send much love. He is very well, weighs twenty pounds, and will be a year old the 10th inst. God has been very merciful and kind to us, for which we can never feel as humble and grateful as we wish to feel.

Give our love to brother Taylor. We ask your prayers that we may have more faith and spiritual strength. Farewell.

Affectionately,

R. W. PRIEST.

SIERRA LEONE.

Letter from Rev. J. J. Brown.

FREETOWN, 19th June, 1858.

Rev. A. M. Poindexter:

My Dear Sir—I am in receipt of your communication of the 18th March last. As I have not written to Bro. Taylor two months ago, I have now the pleasure of giving you and the Board some information respecting our mission in this part of the world.

FREETOWN.

The Church here, I regret to say, is not progressing for the last six months; we have not had a single convert, and have been under the deep and painful duty of excluding some, whilst other churches, in other parts of the world, are going on victoriously. Why should the dew of heaven fall copiously there while

we are dry and barren? This is a question which ought to be deeply considered. We need to inspect our own condition and see our real state. We want more faith, more prayer, more humiliation, more earnest wrestling with God for the outpouring of the spirit. May we be visited from on high and arise and shine in the midst of this dark world. I need not remark that although sick and feel my health decreasing daily, I have been able, through the aid of the Almighty, to preach twice on Sundays besides the week evening services.

DAY SCHOOL.

This School has been visited by the gentlemen of the Committee, and I am happy to say that they are very well pleased at the rapid progress of the children.

WATERLOO.

This village is 23 miles from Free-town. I have to visit here every quarter. A mighty religious revival is agitating in this place. I believe that the Lord has blessed the labors of Bro. Weeks, for the small Chapel is generally full and very attentive. You will be glad to hear that, though when Brother Weeks first entered this place there were only 5 members within the short period of 18 months, they have increased to 7 times that number. The School is also rapidly progressing.

We must watch and pray that God who has his work will carry it to perfection, and instead of the people bowing down to dumb idols they may worship God and crown him Lord of all.

EDINA.

Letter of Rev. J. H. Cheeseman.

EDINA, April 29th, 1858.

Dear Bro. Taylor—I hope you will do what you can to encourage education in Liberia, than which nothing is more important to the spread of the gospel in this land. From Liberia the gospel is

to go forth. Liberia is the nursery where missionaries and teachers are to be selected to bear the glad tidings of salvation to the surrounding tribes. The children must be educated or they may be led off by the evil influences of their neighbors, (the Natives.) To maintain a christian and civilized government on this coast requires intelligence; and as we are poor, as may well be expected in our infancy, we have to look abroad for help. It will not be always so we hope.

If the Board will allow me to establish a school at Bexley, one at Farmazetta and two on the Meeklin river among the Natives, I should be very glad, as I really believe that they would be productive of much good. The natives are anxious to be taught, and think more of education than formerly. I see occasionally boys who have been taught to read in my school, and they invariably own a bible, which they read at times. I believe that the instruction imparted to them will not be lost. The seed sown may lie long in the ground, but will spring up in due time. My prayer is that gentle shower from on high may cause them soon to germinate and spring up.

Affectionately yours,

J. H. CHEESEMAN.

BUCHANAN.

Extract from a Letter from Rev. A. P. Davis.

April 24th, 1858.

DEAR BRO. TAYLOR:

Bishop Payne is here visiting different points in this country, besides visits to Mr. Rombo's charge; and last Sabbath, I learn, he received quite a number, and administered the sacrament to his people. He called on me the 24th inst., and we had a very pleasant conversation respecting the state of missions to the leeward of us—the rapid progress of the cause of civilization and Christianity among the different

tribes in that direction. He thinks according to the indications of Providence, in a very few years the great Niger will be under the influence of Christian missionaries; not altogether by foreign influence and aid, but by openings in the providence of God. He gave one indication that settled that opinion in my mind, which is this: many native tribes from the Niger and vicinity, have been recaptured and taken to the Sierra Leone, civilized and Christianized, and are returning in great numbers to their native land, with all the light that they have received, and the facility of conveying it in their own language. Many are able to go in their own vessels, &c.

By special invitation of the Bishop, I attended and addressed a missionary meeting in the Court-house, where the congregation were well entertained, hearing Bishop Payne relate his travels and discourses made, and information obtained, &c.

Yours in Christ,

A. P. DAVIS.

Extract from a Letter from Rev. J. T. Richardson.

NEW VIRGINIA, West Africa,
March 31st, 1858.

REV. JAMES B. TAYLOR:

My Dear Brother.—I am pleased to inform you since my last I have had the extreme pleasure, when just coming out of a seven weeks' spell of sickness, to baptize fifteen willing subjects of God's grace at this station, as can be seen by reference to the Minutes of our last Association, &c., &c. My constant prayer is, that the Lord will bless the missionary operations in Africa, and throughout the world. Likewise may the blessings of the Lord be with you all your days.

I remain, as ever, yours in the Lord,

J. T. RICHARDSON.

GREENVILLE.

Letter from Rev. Isaac Roberts.

April 19th, 1858.

REV. J. B. TAYLOR:

Dear Brother.—Another period has rolled around which makes it my duty to write you my Quarterly Report; and before I proceed, I cannot but, first of all, express my gratitude to a kind and Heavenly Father, through whose abundant goodness my life is yet spared to preach the word of life to a dying world. When I cast my eyes around and see what God is doing for Africa, I cannot but say, how unsearchable are his works, and his ways past finding out. I thank God that I have lived to see the field blossoming and blooming. While the cry of Macedonia is heard, come over and help us.

I have been an observer of the indications of Providence. When I would have gone into the field, moved as I trust by the Holy Ghost, my commission seemed to be confined to "India and Jerusalem," but now I feel that the door is opened, and we are invited by the gentle Spirit to go to craggy mountains, for the time is come for Ethiopia to stretch forth her hands to the Tree of Life. And I can assure you, dear brother, the cause of Africa is dear to my heart.

Though we have not, as yet, realized the powerful effect of the Gospel in converting the heathen, every day shows the dawn of that day when the heathen who surround us, now bowing down to idols, will be found in their right minds, sitting at the feet of Jesus. The work is one of fearful responsibility, and the Spirit of God, I feel, must nerve one for the work.

My desire is more and more toward the heathen. If called away from time, I pray God that I may be called from the midst of the heathen, preaching unto them Jesus; for then I will be able to say, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

During this quarter, the Lord has been pleased to visit our community. Through the mercy of God I have laboured at home and abroad in this noble work. I have baptized for my son, B. B. Roberts, who has been called to the pastoral charge of the Greenville church, eight, one of whom was a native. At my little church in Farmersville, I baptized four. Not long ago I visited a native town and preached unto them, telling them of their lost state by nature, &c.; and to my surprise, a poor woman earnestly asked me to tell her what she must do to be saved. This query produced joy in my heart, and I pointed her to Jesus,—first by showing her how to pray, and telling her what to pray for. Afterwards I prayed with her, and every mark of penitence was seen in her.

Sunday before last I preached to the natives at Fishtown, and there I met a doctor who gave me an audience. He asked me after the sermon to show him how he must be saved; and I felt to thank God that I could bow before Him and teach him the way of salvation.—

"Distant hills are ringing,
Echoing voices sweetly singing; ~
Now the sun is high in heaven,
Heathen midnight chasing."

Pray for us.

Yours in Christ,
ISAAC ROBERTS.

The Commission.

RICHMOND, AUGUST, 1858.

THE COMMISSION.

The subscription to the Commission is gradually increasing, but the number of prompt paying subscribers is still too small to relieve the Board of risk in its publication. What can be done to increase it? The many letters we receive in commendation of it, and the notices of the press forbid the idea which we might otherwise entertain, that it is un-

worthy of patronage. That some such periodical is needed by the interests of missions we are certain, and before the Commission was started, a number of our most intelligent brethren called for the publication of a magazine. What then prevents a large increase of the subscription list? Is it want of missionary feeling among the brethren?—Then those who see and deplore this want should the more earnestly labor to extend the circulation of our periodical, that by diffusing information, greater interest may be awakened. Is it that no one will seek to obtain subscribers? We know the old proverb, "What is everybody's business is nobody's business," and perhaps, as we have no special agents, all may conclude to leave the work to be done by some one else. Reader, we do hereby commission you as agent for our magazine, and empower you to procure subscribers, receive payments and forward to this office, at our risk; and we urge you to an active and persevering discharge of the duties of this agency. P.

RETURN OF BROTHER CLARK.

Rev. Wm. H. Clark, who has spent four years in Yoruba, under the direction of the Board, has arrived on a visit to this country. Bro. Clark returns under a resolution of the Board, adopted since he went to Yoruba, permitting its missionaries to return within five years to re-invigorate their constitutions. He reached this city on the 28th of July. When he left Yoruba he was enfeebled by his residence and labors there. His strength has been restored by the voyage, and he now appears to be enjoying vigorous health. He states, that from his experience and observation, he believes that missionaries may enjoy a reasonable amount of health and longevity in Yoruba, if they will be prudent and satisfied to remain without any special mission charge for twelve months after their arrival, at some point where they can have the advice and encouragement

of older missionaries. In this opinion Bro. Phillips fully concurs.

Bro. Clark will spend some time in this country, during which he will visit as many associations and churches as may be found consistent with the objects of his return. We copy the following preamble and resolution from the Minutes of the Annual Meeting of the Yoruba mission.

WHEREAS, our esteemed brother and co-laborer in Africa, William H. Clark, is now about to leave us for a short season, to visit his native land in America, therefore,

Resolved, We recommend him to the kind and earnest affections and prayers of the churches and brethren at home, as a faithful, earnest laborer among the heathen. P.

DEATH OF SISTER REID.

This dear sister is no more. The particulars of her death, so far as learned, will be ascertained from the letters of brethren Philips and Clark in this number of the Commission.

We were shocked and exceedingly pained by the announcement of this event. At our last previous advices, though suffering occasionally with fever, the state of her health warranted the expectation of her becoming acclimated and healthy. But all our hopes are blasted. She has withered as the flower scorched by a burning sun and parched with drought. As one and another of our sisters fails in health or dies in Yoruba, we are oppressed with a sense of our responsibility in the conduct of the mission, and the fear that these incidents will chill the hearts of our brethren and sisters with reference to it. But let them remember, as bro. Phillips writes, "They that sow in tears shall reap in joy." Yoruba must have the gospel and we must send it to them.

Sister Reid was a lady of rare excellence and promised eminent usefulness in the mission. We think that we can ill afford to lose her, but God knows better than we do what is best. To Him

we submit not with the forced acquiescence of necessity, but the confiding resignation of faith. Pray for the lone and bereaved brother, pray for the mission, pray for us. P.

SOUTHERN AFRICA.

It has been a most gratifying survey of missionary enterprise which the Christian world have been permitted to take, in noting the explorations of Dr. Livingstone in Southern Africa. Seventeen years of his life were spent in threading his way into the interior, every where dispensing a knowledge of salvation through Jesus Christ. After a visit to his native land, he has returned, provided with a small iron steamer to navigate the rivers of that region.—His arrival at Cape Town is announced by a letter from Mrs. Livingstone, dated May 19, 1858:

"She states that they arrived at the Cape on the 21st of April, and that the Doctor left for the Zambesi about ten days after, accompanied by a ship of war, which will see them safely over the bar." She adds: "You will be glad to hear that the people he left at Tete are still waiting for him. How delighted they will be to see him again! I think the expedition will have reached the Zambesi by this time."

The reception of the missionary at the Cape was most cordial and enthusiastic. Such was the interest excited that a purse of eight hundred guineas was made up by the merchants and others. In proceeding into the interior he was compelled to leave his wife, as her health had been seriously affected by the voyage. The following statement we clip from the London Times of July 7th:

"Mrs. Livingstone intends proceeding with her parents, Mr. and Mrs. Moffat, to his missionary station at Kuroman, and thence hopes to rejoin her husband on the Zambesi some time next year.

"The new expedition is to proceed first up the river Zambesi, the Portuguese having given full permission for

the exploration. This was not formerly known to be a large river, on account of its being separated into five or six branches at its mouth before it reaches the sea. Dr. Livingstone found 250 miles of the stream navigable without a single obstruction. A large coal district was found above it, which the traveller describes as 'seeming to contain the elements of future civilization.'—This region will be explored by the expedition, after which further explorations in the interior will be directed according to circumstances."

The progress of civilization in Southern Africa is absolutely startling. The Anglo-Saxon influence is being felt in a wonderful manner. From the Journal of Commerce we learn some facts which we are sure will be interesting to all our readers. They are worthy of preservation in a work like ours. A writer at Cape Town remarks concerning the newspaper press there:

"Its activity reaches beyond the discussion of politics and the circulation of news; and if it has not given to the world many large and substantial works, it is because they can be imported from England, Holland and America, cheaper than they can be manufactured. At the same time it is constantly giving out pamphlets, magazines, the class of small and popular books, and whatever original works may be written on the geology, the geography, the animals, the plants, the races, the languages, the history, the resources, and the social and political condition of the country. I have just seen a work of above 400 octavo pages recently issued from the Cape Town press, which is alike honorable to the industry and talent of the gentleman who wrote it, and to the taste of the firm which printed it. I refer to a *Dictionary of the Tulu-Kuffir language*, by the Rev. Mr. Dohne, a Prussian by birth, but for about ten years past a missionary of the American Board in the Province of Natal, in Eastern Africa."

Some eight or ten monthly and quarterly magazines are published, one reaching 40 pages, another 60, another 100 pages octavo. Twenty-five newspapers also are issued, some of them very large. A number of valuable li-

braries are to be found. The above writer says:

"The *Public Library* of Cape Town is honorable to the spirit and liberality of the people. The foundation of this institution was laid about thirty years ago by a Dutch gentleman, M. Von Dessein, and from a small beginning the Library has grown gradually and steadily till it numbers above 33,000 volumes, embracing the most valuable works in all the departments of science and knowledge. An annual addition is made of about 500 volumes. This noble Library is open to the public daily, Sundays excepted, without charge.

"I must not omit mentioning the large and well arranged printing establishment of Saul Solomon, Esq., which from the reports made of it, and a little acquaintance with the energetic public spirited proprietor, I was induced to visit. His establishment is located near one of the great squares of the city, and occupies a large number of rooms on the first and second floors, (for there are no *third* stories here,) with an open court in the centre. Besides seven hand presses, he keeps a steam press in constant activity, the sheets from which, and the other presses, are no sooner printed and dried, than they pass into the book-binder's department, which he connects with his other business. The whole number of hands employed in all departments is *one hundred and three*, among whom, and their operations, the most perfect order is observed, and the perfection of whose work shows the discipline under which they have been trained. Greater neatness and good order are not to be seen in any establishment."

"The *white* population of the colony is estimated at about 115,000; the *colored* at 120,000; and aliens at about 10,000. Total about 250,000."

The facts we thus record furnish indubitable evidence that the way is being prepared for the mental and moral renovation of Southern Africa. The gospel will flow along these channels, being opened by the enterprise of Europeans, and Jesus will claim all the interior tribes for his inheritance. T.

THE DAN RIVER ASSOCIATION.

The Dan River Association met at Hyeo church, Halifax county, on Tuesday the 27th ult. A full attendance of delegates appeared, the discussions were spirited, and the decisions harmonious. Various questions of interest were contemplated. The contribution of about one thousand dollars sent up for different objects, indicates that it favors the benevolent objects in which, as a denomination, we are engaged. It was our pleasure to meet with many excellent brethren, and to participate in the liberations. T.

THE RAPPAHANNOCK ASSOCIATION.

This body convened at Bruington, King & Queen county, on Saturday the 24th of July. The churches were generally represented, and the statistics showed a healthy and prosperous condition. The subject of colportage, the Coliseum Place Church, N. O., and the Southern Baptist Theological Seminary were the only general objects, the claims of which there was an opportunity to discuss before the association, and the discussion regarding the latter took place after the greater part of the brethren had left on Monday. A determination to press through the business on that day caused a hurry in the proceedings which was greatly detrimental to the interest and profit of the occasion. The meeting was very largely attended, and was one of special spiritual enjoyment. Pity that it could not have been continued one day longer. P.

THE CHINA MISSION.

The last advices are still cheering.—In Shanghai the church has been permitted to welcome two additional converts, who were baptised into the fellowship of the gospel. God is preparing for a still more glorious work. The people are thoughtful, some of them anxious. We must send more men to

that field. The prayers of the churches are earnestly sought, that God may more gloriously revive his work among those far off tribes. T.

ORDINATION OF BRO. HOLMES.

The ordination of J. L. Holmes, as an accepted missionary for China, took place at the Franklin Square church on Tuesday night the 27th ult. The exercises are said by the True Union to have been deeply interesting. Our brother was the next day united in marriage to Miss Little of Cumberland, Md.

These young disciples will sail in the ship Falcon from New York, at an early period, for the purpose of joining our mission in the great city of Shanghai. May the Divine One escort them safely to their chosen home. T.

GOSHEN ASSOCIATION.

We are gratified to state that the Goshen Association of this State have assumed the expenses of sending out and sustaining our missionaries, Mr. and Mrs. Holmes, of the Shanghai mission. This is the second missionary in China, besides one in Yoruba, for whose support these noble brethren are responsible. The Lord abundantly reward them. They doubtless are rewarded in the consciousness of doing good on a large scale. T.

Other Missions.

BAPTIST MISSIONARY UNION.

BUNMAH.

Ordination of a Native Preacher.—Mr. Thomas, one of the Missionaries, thus refers to the young man set apart to the ministry.

Total, it seems, was born of Christian parents; or, at least, his parents became Christians while he was yet in his infancy. Hence the candidate never practised the degrading customs of the heathen. His father, Pau ku-tee, was among the first Karen preachers in

Tavoy and Mergui. Totah was placed, at an early period of his life, in the mission school at Tavoy, where, under the faithful instruction of Mrs. Wade, he hopes he experienced a change of heart.

Baptism.—Says Mr. Thomas :

Sabbath evening. I have spent this day on the western bank of the Bassein river, not far from its departure from the Irrawadi. It was near the spot, where, sleeping in my little boat, thieves carried off nearly all my clothing and food, while on a tour to Bassein two years since. At that time, there was not a Christian in all this wide region; all were in heathen darkness. So they continued until an assistant from the Henthada normal school was stationed here. Since that time two other villages have received assistants, so that now this is one of the most promising parts of the Henthada Mission. I have to-day had the pleasure of baptizing ten converts. These, with twelve others previously baptized, form the first Christian church in the region of Lay Myet Nah. Thus another light is kindled in a dark place of the earth.

But now that I have done all that has been in my power for this people, I retire within my little room; and words cannot express the sense of loneliness which comes over my spirit. But now, even now, I find comfort in looking to Jesus. How lonely his condition among sinful men! How many more attractions in his heavenly home, all of which He left for me! O Jesus, I can endure this loneliness, and more than this, for thee and thy people!

Prome Mission.—Rev. Mr. Kincaid, referring to his labors, says:

In one place I found four Burman villages in a cluster, having from forty to one hundred houses each. About five years ago they united in building a large kyoung or monastery for a young priest of great attainments in Buddhism. He had studied for ten years, and eight years of the time in one of the most celebrated schools in Ava. He had under him nineteen other priests, and all the boys of the four villages were his pupils. This young man has abandoned the priesthood and become a disciple of Christ. Eighteen months ago, when two of our native preachers called at his kyoung and began to preach Christ and the resurrection, without waiting to

hear much he ordered them to be driven out, and threatened if they ever came into his kyoung again that they should be severely beaten. However, in a few weeks they did return. It was, in the middle of a fearfully hot day; and he was so struck with the perseverance and patience of these men, that his heart was softened towards them. He listened to their reading and preaching, and finally took a tract and the life of Christ. This was the beginning of his religious reflections.

In a village distant about one mile was a venerable Christian, eighty-four years old—his hair white as wool; and a man who spent a large part of his time, day and night, in prayer. Every few days this venerable man, with his staff in hand, went to the kyoung, and talked about Christ and his compassion for a lost world. So that this young priest, before he was aware of it himself, began to preach Christ to the priests and pupils under him, and to all who called on him. It was some months before he saw that he was in a false position. Sometime before I saw him, he had thrown off the yellow robe and openly avowed himself a disciple of Christ. I spent a night in the largest village, and it was midnight before the assembly went away. Before sunrise, fourteen or fifteen came to the house to make further inquiries. There is a wide spirit of inquiry in these villages. During the day I visited four other villages.

I baptized this young priest, and for many days he went with me from village to village through three large districts, Shwadoung, Emma and Mogoke, south-east of Prome. In the three districts are 127 villages, but we visited only twenty-seven villages, and in four of them we have converts. I had large assemblies, especially every evening. There are seven candidates for baptism, and a good many inquirers. Two persons examined for baptism had fever, and so the baptism of all was postponed for a time. The prospect is hopeful, especially in seven or eight Burman villages. Mounge Konge will spend much of the dry season in that region.

Fields white to the Harvest.—Still beyond Emma, for thirty miles on to the base of the mountains, covered with villages, Burman and Karen, and no one to preach to them the words of eternal life,—and then, on the moun-

tains, innumerable Karens left to perish, and no one to care for their souls. If it be possible we shall visit a few of these villages in May, and establish a school on the mountains.

After leaving Promie, I made a short stay in Thayet and then left two assistants on the east side of the river. One of them is to labor in Meaday and the villages around, and the other some twenty miles in the interior, where a work of grace has already begun among the Burmans and Khyens. The first Khyen I baptized just before leaving for America; six others have been baptized, and there are many inquirers. In the same district and near the Burman frontier, five Burmans have been baptized, and an entire village long since abandoned Buddhism. The head man some twenty-two or twenty-three years ago obtained several tracts and a small portion of the Scriptures, and these he now has. The study of them brought the whole village to forsake their ancestral religion, and they have been looking for more light and for some one to teach them the meaning of these books. The head man has a superior mind, and great capacity for teaching all he knows. The Lord is preparing him, I trust, for great usefulness in the ministry.

The number of Khyen villages in that district, and so on for fifty miles east, is very great, some hundreds; they are much like the Karens, and perhaps had one common origin. Like the Karens, many of the men understand Burman. Two of these converts we shall aid in fitting themselves for laborers among their own race.

On our way up to the capital, we have visited seven cities and many villages. In Men Thla, forty miles above the frontier, are two Christians; at Ya non chaung, one; and at Pakau, sixty-five miles below Ava, are two. We distributed a few tracts and a few portions of scripture, and found in many places attentive listeners, and a few who are almost believers. The next time I come up the river I intend to take more time,—some thirty days, so as to preach more widely in the towns.

Germany.—Rev. Mr. Oncken thus writes:

The following may serve as an indication of the instrumentality employed throughout the German Mission for the diffusion of God's truth. About one hundred brethren have devoted their

entire time to missionary labor. This embraces, besides other occasions for usefulness apart from the churches, 584 preaching stations; 162 Sabbath-school teachers have been engaged in instilling divine truth into the minds of the young. We have sold in connection with the missions, 61,007 copies of the Holy Scriptures in various languages. In this work we have been supported by the American and Foreign Bible Society, the American Bible Union and the Edinburgh Bible Society. The tract circulation reached 1,026,926 copies, including 8,235 denominational works, 5,400 bound loan-books and tracts, and 36,000 copies of the *Missionsblatt*. The clear increase of the churches of the Union, (exclusive of the Swedish churches, which form a separate Union,) has been 584, or about 17 per cent. Two new churches have been formed, at Königsberg and Damgarten. Four new chapels are in course of erection, and one old house has been purchased and fitted up for public worship.

By such means many of our perishing fellow men have been made to hear mercy's voice, inviting them to become heirs of salvation. And although sometimes the fruit gathered appears inadequate to the diligence of the husbandmen, we believe that the Lord's word will not return unto Him void, but that, although it may be after many days, it will surely accomplish that whereunto He has sent it.

France.—One of the missionaries of the Union writes:

I avail myself of this opportunity to inform you that the Lord has recently blessed us in C——.

We had a delightful season at Pentecost. Would that you had been able to witness our solemn assembly, so numerous that our place of meeting was crowded with people, as well as the adjoining room, and some were still obliged to remain without or in our dwelling house! Still more, would that you could have heard the rigid examination, the confessions of faith, so energetic and touching, of three candidates,—of whom two were Roman Catholics lately converted, and one a dear child of my Sunday school, whose father and two elder sisters have for several years been faithful members of my church! You would have said as we did,—“The Lord is good and blessed be His holy name!”

These three baptisms, with four others which took place at our last passover, make seven this year, and perhaps God will grant still more.

AFRICAN EPISCOPAL MISSIONS.

Bishop Payne, in a report, refers to the Bassa country in Liberia; and, as we are arranging for Missions in that region, we insert what he says respecting it:

From the place at which I write, to Monrovia, on one side, and Sinoe, on the other, and as far as knowledge or conjecture reach towards the interior, if we except one station, maintained by the Baptists, by Mr. Von Brun, on the St. John's, I can hear of not one regular Missionary post.

But the country is all open, all accessible, while the blue, beautiful mountains of *Dja* and *Junk*, coming almost down to the coast, invite us to ascend their elevated summits, and thence, invigorated by the breath of Heaven, to dispense life to the dead masses of heathenism, around, below, beyond.

Hitherto our attention has been directed to the *Dja* mountains, as being the highest in the neighborhood; but inquiry and observation of late have inclined me to question if, on the head waters of the Mecklin River, we may not find a more eligible position for our first Missionary station amongst the natives of this region. The Mecklin, as you are perhaps aware, comes down from a northerly direction, and empties into the St. John's, a few miles above the mouth of the latter river. Though comparatively small, it is navigable for boats and canoes much farther than the St. John's, according to some, eighty or ninety miles. Though its mouth abounds in mangroves, it comes down from a range of mountains parallel with the *Dja*, and is navigable to the very base of those mountains. This last fact is important; but what is still more so is, that whereas the natives, according to Mr. Rambo, and all parties consulted on the subject, are very sparsely settled about the *Dja*, about the head of the Mecklin they are very numerous, friendly, and anxious for Missionary teachers.

Thursday, April 29th.—According to previous arrangements, on Monday, 10 o'clock, I left Dr. Smith's comfortable

and hospitable abode, for a tour of exploration up the Mecklin River. I was accompanied by Mr. McMorine and Rev. G. W. Gibson. We found the river far more considerable than was anticipated, but very tortuous and rapid, supplied by mountains at no great distance; it rises very high, sometimes thirty feet, and falls suddenly. Though at low water it is obstructed by fallen trees and rapids, it is navigable for canoes, by its windings, sixty miles at all seasons of the year, and to within ten miles of the *Fatru* mountains. In our ascent, to the distance of forty miles, though the rains have not yet fully commenced, we were not once stopped by obstructions; on our return, however, the river having fallen, we once struck on a sunken tree, and observed five rapids. I have said the river is navigable sixty miles; I should rather have said, the Liberian traders ascend so far in canoes; but it has never been explored. At the point where navigation now stops it is still a large stream, and continues to be so for three days more, towards the north-east, according to the testimony of Liberians who have travelled in that direction. Owing to the rapid current, we were two days in ascending to *Kpaure*, distant forty miles, by the windings of the river from Buchanan, though in a direct line not over thirty. We returned on the third day in six hours.

The most interesting object accomplished by my tour, was the confirmation of impressions, previously expressed, as to the importance of this region as a missionary field. At the native town in which we passed our first night, I found and obtained, as our attendant, a young Liberian, who has grown up in the country, and spent much of his time amongst the *Bassas* (*Bwesás*.) He is thoroughly acquainted with their language, history, customs, political divisions, and present actual condition. He was kind enough to accompany us, act as interpreter in the two towns in which we slept and preached, and to communicate the very important and interesting details which I now beg leave to lay before you. According to him, the Bassa tribe is now chiefly concentrated between the west bank of the St. John's and line north of *Junk* river, a distance of fifty miles; and from this line of coast to three days' journey, or about one hundred miles interior, including

the *Junk* mountains, sixty miles from the coast, the *Fatru* range north of Buchanan, and about 35 miles distant, and some in the rear. In this region are several towns of considerable size; as *Bage*, on the eastern branch of *Junk* river; population, 600. *Gaub* and *Bia* on the north branch, with population, 500 and 700 each; also one at little *Bassa*, of about 500, and one in the immediate rear of *Fatru* mountains, of some 600 or 700. Besides these larger towns, there are, according to my informant, within the limits above described, not less than 200 villages, with an average population of 50; or in all, excluding the larger towns, ten thousand people.

JAPAN.

The Spirit of Missions thus refers to this field:

In the March number of the Spirit of Missions, we published a letter from an officer on board the United States ship Portsmouth, dated at Hakodadi, Japan, 2d October, 1857, and addressed to one of our Missionaries in Shanghai, China. This letter mentioned the interesting fact, that under new treaty stipulations, American citizens would be allowed, after the 4th of July 1858, to take up their residence either at Simoda or Hakodadi; and the same letter urged the sending forth of missionaries to labor in that land. The opening of these places to foreign residents is the subject of a proclamation issued recently by the President of the United States, and by it the fact above mentioned is fully established. Shortly after the publication of the letter referred to, we received two hundred dollars from St. Mark's Church, New York, towards the salary of our first missionary to Japan. An additional sum has been received, for the same object, from another quarter. Surely there is no lack of opportunity to preach the gospel—the way is opening everywhere. Bring in the tithes into the storehouse, that the means may be abundant, and pray the Lord of the harvest to send forth laborers in his harvest.

METHODIST MISSIONS IN SOUTH AMERICA.

The following, from the Missionary Advocate, indicates what is being done for that portion of the world by the Methodists, North:

BUENOS AYRES.—Our latest dates from our mission in Buenos Ayres, are April 1. Under this date the Rev. W. Goodfellow sends his first quarterly report, from which we make the following extracts:

On January 9th I received the books and formal charge of the Church in this place, and immediately entered upon the labors of the pastoral office. The church edifice is externally precisely as was represented by the engraving in your annual report for 1855. It is sixty by forty feet, and within it is tastefully plain and convenient. The parsonage, on the same premises, is very much in need of thorough repairs, some of which I proceeded at once to make. A fuller report, and in detail, will be forwarded with this.

After dismissing two by letter, who have removed to a foreign land, and received by letter one, and three having come in upon probation, our first quarter closes with the following numbers: Members, thirty-eight; probationers, five. Of the members sixteen are so distant or so infirm, as to make their attendance at any service exceedingly rare; leaving of those able to attend our services regularly, of members, twenty-two. Though of those received on probation I could speak with great hope, yet I will leave their success to be sent you as matter of history rather than of promise.

The congregations are evidently improving in numbers, and a more attentive people never assemble for worship. To the usual Thursday night prayer meeting there is added the service of a brief lecture on some practical subject, addressed particularly to those who are already Christians, or are penitents. Since this plan has been adopted the attendance at that service has about quadrupled.

The Sunday School is under the superintendence of its old and faithful superintendent, Mr. A. J. Van Blarcom, and it reports for this quarter, of officers and teachers, fourteen; of scholars on book, one hundred and six; of Bible classes, two; volumes in library, four hundred; scholars in infant classes, forty; number of Sunday-school papers taken, one hundred and twenty-five. These statistics give a fair view of the school. It is very quiet and orderly, and the teachers are, without exception, diligent, faithful, and regular in attendance.

The people to be reached are of nearly all nations of the earth, though our labors are almost entirely limited to those to whom the English tongue is vernacular. Emigration from the old country has brought thousands here from the prominent European nations, and enterprise has brought a number of North American families to Buenos Ayres. Of these but few are pious, but otherwise, as to morality, uprightness, enterprise, and generosity, they bring honor to their beloved land in this region of strangers.

VALPARAISO, or the "Vale of Paradise," in South America, has some fifty or sixty thousand inhabitants. If such "pastorals" are heeded as the one referred to in the following paragraph, we fear that no sign of the fruits of paradise will be found there:

"The Archbishop of Santiago has issued a pastoral, in which he complains of the existence of a Protestant chapel in Valparaiso. This intolerant act, says the *Mercurio*, has been treated with contempt by the citizens of Valparaiso."

WESLEYAN MISSIONARY SOCIETY—ENGLAND.

The Wesleyan Missionary Society held their late anniversary on the first Monday in May. The receipts for the past year had amounted to £123,062 18s. 11d., being considerably in advance of the income of 1856. The particulars are as follows:

Home Receipts.

Mission House and Home Districts,	£74,193	12s.	6d.
Hibernian Missionary Society,	4,166	15	5
Juvenile Christmas and New Year's Offerings,	7,322	4	1
Legacies,	2,510	18	3
Donations on annuity,	550	0	0
Contributions for the China Mission,	978	18	0
Dividends,	878	8	11
Interest,	450	0	0
Total Home Receipts,	£91,050	17	2

Foreign Receipts.

Affiliated Conferences and Miss. Districts,	£29,698	7	1
Colonial grants for schools,	2,313	14	8
Total For'gn Receipts,	£32,012	1	9
	91,050	17	2
Sum Total.	£123,062	18	11

The entire charge on expenditure is also £123,092 18s. 11d. In this amount is included £2,500, reserved as special contributions on behalf of India, to be expended, during the current year, in sending additional missionaries to the Madras and Mysore Districts.

Missionaries sent out during the year. Twenty-two missionaries, and twelve wives of Missionaries, together with one school-mistress, have been sent out by the society since the last anniversary.

General Summary.—Missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies:

Central or principal stations, called circuits, occupied by the society in various parts of the world,	144
Chapels and other preaching places, in connection with the above-mentioned central or principal stations, as far as ascertained,	917
Ministers and assistant missionaries, including three supernumeraries,	210
Other paid agents, as catechists, interpreters, day-school teachers, etc.,	563
Unpaid agents, as Sabbath-school teachers, etc.,	3,216
Full and accredited Church members,	64,848
On trial for Church membership,	3,325
Scholars, deducting for those who attend both the day and Sabbath schools,	40,600
Printing establishments,	5

Other missions of the society having also relations to Conferences in Ireland, France, Australasia, Canada, and Eastern British America:

Central or principal stations called circuits,	349
Chapels and other preaching places,	2,986
Ministers and assistant missionaries, including twenty supernumeraries,	483
Other paid agents, as catechists, interpreters, day-school teachers, etc.,	422
Unpaid agents, as Sabbath-school teachers, etc.,	8,487
Full and accredited Church members,	56,731
On trial for Church membership,	4,909
Scholars, deducting for those who attend both the day and Sabbath schools,	73,001
Printing establishments,	3

Recapitulation.

Central or principal stations called circuits,	493
Chapels and other preaching places,	3,903
Ministers and assistant missionaries, including twenty three supernumeraries,	693
Other paid agents, as catechists, interpreters, day-school teachers, etc.,	985
Unpaid agents, as Sabbath-school teachers, etc.,	11,703
Full and accredited Church members,	121,479
On trial for Church membership,	8,234
Scholars, deducting for those who attend both the day and Sabbath schools,	113,001
Printing establishments,	8

PRESBYTERIAN MISSION.

The following is from a missionary at Futtehghurh, in India, referring to the fearful scenes transpiring during the mutiny when several missionaries were massacred.

We have been at this place a little more than a month,—one of the busiest I have ever spent,—and I desire to give you as fair an impression as I can of the state of things here—the prospects, what we propose to do, and what *must* be done.

Futtehghurh, as you have already heard, is a total ruin. The whole station may be, not inaptly, compared to

an immense grave-yard, the monuments of which are crumbling mud walls. It is, so far as everything European is concerned, as perfect a scene of desolation as I have ever looked upon, and we hardly ever ride out without having our feelings saddened by the melancholy sight,—melancholy in itself, and distressing when we reflect upon the fate of those who were not long ago its inhabitants. That, indeed, is a thought which comes up to us every day, and is still almost insupportable. Fancy often busies herself in endeavouring to picture out the situation in which our dear friends were placed, the manner in which they acted, and the feelings with which they faced their appalling end; it was a sharp trial through which they passed, but the bitterness of death was soon over, and the *rest that remains* for them is glorious. I cannot but think that they now rejoice in what has occurred, and look with feelings akin to pity upon us, who remain behind. Surely, if heaven is all that we think it to be, it is far better to be there than in this dreary world of sin and sorrow; and it is, in part, a want of faith which makes us look with so much horror upon the bitter cup of death.

Of this, enough. Let us wipe away our tears, and gird ourselves for work.

When we come here we found most of our native Christians already collected, and a few have come in since. I believe there is no doubt that they will remain with us, and that they will be able to obtain employment in and near the Station. We have had frequent demands for Christians, as servants, soldiers, and employees of government; and most of our people have already obtained situations, in which they are giving a high degree of satisfaction. Christianity from this time takes a different position politically in India. Cesar now smiles upon her, and holds out his hand, to welcome her as a faithful ally and friend. In this we rejoice, though no doubt there are dangers connected with such a state of things.

This consideration has led us to make what we think an important move in advance. Heretofore one of our greatest difficulties was to know what to do with our native Christians; and in order to find support for them we were almost compelled to engage, to some extent, in secular work. This necessity has now passed away, and we joyfully throw off our toils. We have de-

terminated to withdraw from secular work, and leave our native Christians to make their own arrangements—helping them of course with our advice and influence as far as we may think proper or necessary. Now that the state of things has so greatly changed, this is all that they need.

MISCELLANY.

We hereby present an extract of the review of missionary labors in China within the last fifty years, and the encouraging prospects for the future.

LABOR PERFORMED IN CHINA.

The labors performed, from first to last, have been so various, and in such diverse circumstances, that, for the most part, none but general estimates can be given. The acquisition of this language, in its numerous forms and dialects, and the preparation of linguistic apparatus to aid therein; the daily labours of oral preaching in churches and chapels, in temples and on the highways, in their own residences and from house to house, in tours on land, and in junks or boats on the rivers,—often to solitary individuals, occasionally to vast congregations, but most frequently to small audiences of a few tens; the translation of the sixty-and-six books of the Old and New Testaments into the general language, and parts thereof into several of the dialects, together with printing the same and preparing the material means for that purpose; the preparation of Christian tracts, and the distribution of these and of the sacred Scriptures; the establishment of boarding-schools and day-schools, with the writing of books for these; the organizing of Bible-classes and meetings of inquiry; the conducting of catechetical services and the examination of candidates for Christian baptism; watching over infant churches, instructing the ignorant and striving to reclaim the wanderers; visiting the sick and the blind, and distributing medicine and alms to those in need; collecting and publishing various information, and preparing journals and letters, for public bodies and private friends: all these, and other such like things, make up the catalogue of labors which, during the days and nights of the last fifty years, have given

ample occupation to the hands and the heads of all these four hundred men and women, who have entered on this wide field.

RESULTS.

These labors, taking them all in all, have been very abundant, well-directed, and are not wanting in good and great results. It should be borne in mind, that many of the laborers have but recently entered on their work, and that it is still rather the seed-time than the harvest. In the essentials of Christianity—its cardinal doctrines and facts—a large amount of instruction has been communicated to the Chinese. In such a field as this, where the term of service is so short, the laborers can expect to see but a part, and often it must be only a small part, of the legitimate good fruits of their work. Enough, however, they can see to call forth abundant thanksgiving for the past, and to inspire courage and hope for the future, knowing that the work, in which they are only co-laborers, is of no doubtful issue. In one of the missions at Amoy—that of the London Missionary Society—there were baptized, during the last ten years, 182 adults; and about the same number in the mission of the American Board. In other missions, and at other places, the numbers professing Christianity have been much less. In some of the missions, however, there have been more additions to the churches during the last eighteen months, than in all the previous years of their history.

A well-digested record of what Protestant missionaries have done, in the several departments alluded to above, that shall impartially and clearly exhibit the precepts and doctrines inculcated, and the religious habits and character formed, together with ample details of the ways and means employed for these ends, is already a desideratum. For missionaries, such a record would be, in some respects, what good wind and current charts are for intelligent navigators. The Bible indeed is our only sure directory; yet in this age of improvements, it is not perhaps too much to expect that, taking advantage of past experience, the methods of conducting missionary operations may be made more simple, more economical, more apostolical and effective, than heretofore they have been, in modern times.

Among those, men and women, who

have come to China under the auspices of the Protestant churches, for Christ's sake, there are many worthy and noble examples of zeal and labor, of faith and patience. Not to mention the living, such were Robert Morrison and William Milne, Samuel Dyer and David Abeel, Edwin Stevens, Pohlman, Goddard, Lowrie, and W. H. Medhurst. These, and others whose names are less known abroad, have done much excellent work, the fruits of which will doubtless, by divine grace, make many souls happy and blessed for ever.

THE FORMER STATE OF CHINA.

The present prospects, and the signs of the times, too, when compared with what met the lonely adventurer on these shores half a century ago, how very different!

In coming to China, that zealous and devout man realized what, as now appears, had been the earnest prayer of his youth; "that God would direct him to that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable." Then, not only did an exclusive native policy restrict all intercourse with foreigners to one narrow spot, and to one small company of monopolists, but his own government, also, was so afraid of giving umbrage to the Chinese, that Morrison found it necessary to cross the Atlantic, and to come to Canton in a vessel not carrying English colors. And on his arrival there, for a season, he was watched with a jealous eye, and even by those who, not long subsequently, were eager to secure the benefit of his services in the advancement of their "honourable trade."

For more than twenty years he labored almost alone—the only Protestant missionary resident in this empire. Milne came to Macao, but was forced away; and, as others who followed him, he found a residence at the "Straits." To preach the doctrines of Christ, or to profess and practice his religion, was then, by the penal code of the Great Pure Dynasty, declared to be a capital crime. Then, too, by common law, or the "old customs" of this realm, all the foreigners in Canton, regarded as merchants and "so booked," were required, after the business of a season was over in spring, to retire from the city of Rams, and migrate to Macao. By special permission, said merchants were

allowed to bring their families within the jurisdiction of the Portuguese settlement; but no "barbarian woman" could be permitted to approach even the suburbs of the provincial capital. For attempting such a monstrous act, on one occasion, all commerce was stopped, and the whole imperial cabinet and dragon throne together, were moved for the immediate expulsion of the two or three fair intruders.

CHANGES.

Such was the state of affairs in 1830, those palmy days of monopolies and cohongs. Four years later, the exclusive rights in China of the Hon. East India Company terminated. The royal commission, under Lord Napier, arrived in July, 1834. Denied an audience with the governor at Canton in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harassed and constrained, retired to Macao, where, shortly afterwards, on the 11th of October, he expired.

A few weeks previously, August 1, 1834, Dr. Morrison had died at Canton, leaving there, in the missionary work, only two persons, who for three or four years had been his co-laborers in the dissemination of Biblical truth, chiefly by means of the press and the agency of one native evangelist.

Early in 1830 came the imprisonment of all the foreigners in Canton, and the surrender of the more than twenty thousand chests of opium. Next came, on three successive years, three armed expeditions, and the signing of the English treaty before Nanking, on the 29th of August, 1842; and finally, two years later, the Act of Toleration, given by the vermilion pencil, dated Tánkwáng, 24th year, 11th month, 19th day, or December 28, 1844.

THE WORK BEFORE US.

Thus, by a wonderful and mysterious Providence, wide and effectual doors have been opened for Protestant missionaries. As yet their work is but begun. To it, however, they are fairly committed. By Him who holds all power, both in heaven and on earth, the disciples of the Lord Jesus are commissioned to give the bread of life, the word of God, to all people. This high warrant, in God's own good time, will most assuredly be fully executed; and

as the years roll on, during the next coming half century, his truth, if we rightly read the promises, will make achievements bright and glorious, beyond any thing witnessed by his people on earth since the days of the Apostles and primitive martyrs. China can be no exception.

EXPORTS OF PALM OIL.

During the year 1856, 43,244 tons of palm oil, valued in England at the average rate of £45 per ton, the whole worth £1,945,980, or about \$2,000,000, were exported from the ports in the Bights of Benin and Biafra, Africa. This traffic is the more remarkable inasmuch as twenty years ago not a puncheon of palm oil was shipped in the Bight of Benin. Indeed, there has been a rapid development in the importation into Great Britain of this valuable commodity—viz: 1848—118,429 cwt. 1857—854,791 cwt., being an increase of 436,362 cwt., or a net gain of over one hundred per cent. in nine years!

MISSIONS TO THE MATELEBE TRIBE.

The fund of the London Missionary Society, for its proposed Central African Missions, has reached six thousand four hundred pounds. No missions excite more interest among English Christians than African missions. Mr. Mackenzie, who was recently ordained at Edinburgh, is one of the missionaries appointed by the London Missionary Society to the Matelebe tribes that occupy the country south of the Zambesi river, discovered and explored by Dr. Livingstone. They are to be accompanied by Dr. Helmon, who has labored on Africa for eighteen years; and when the mission reaches Kuruman it will be led by the veteran Robert Moffat, who is at present on an exploring tour, using his great influence with the chiefs and the people in preparing the way.

A MISSION FROM COMPULSION.

Dr. Hoole, one of the secretaries of the Wesleyan Missionary Society, said, in explanation of the origin of their mission in China:

"That compulsion was necessary, because in the year 1852 the Missionary Society was £25,000 in debt. The committee were in the circumstances of the

Kaffir, of whom a missionary in Africa once wrote, that he attended a meeting at which there was a collection to be made; his heart glowed with a desire to give something; but feeling his poverty, he stood up, and said, 'I would give something if I had anything to give, but I have nothing; but if any one will lend me something, I will give it.' Similarly, the committee said, if any would give them something, they would apply it toward the establishment of a Chinese mission. That was simply the origin of the special fund for the China mission. One of the committee at that period said, 'Who knows but this China mission will pay the Society's debt?' Now he (Dr. Hoole) could hardly say that it had done so; but, it was a remarkable fact that since the committee undertook that additional responsibility, the debt had not only diminished every year, but had at length been altogether extinguished."

THE SPIRIT NEEDED.

A sailing vessel may be perfect in all its equipments, and yet it is wholly useless without the moving power for which it is adapted. Every guy and rope, every pulley and block may be in its place, and every man at his post; yet it is a thing of naught till the breeze breathes into it the breath of life, when away it moves in majesty, as if self-impelled to the ends of the earth. The roads may be leveled, the hills tunneled, the gorges bridged, the rails laid, and the cars finished in the first style of art, but all in vain till the appropriate power is applied for which these things are prepared; but put on the steam, and away the train shoots, like an arrow from the bow, every preparation finding the highest measure of usefulness anticipated. The telegraph wires may encircle the globe, the apparatus for receiving and communicating language may be without defect, and a thousand watchful eyes may be at the several stations, gazing with expectation for the letters to move; but they must wait till the electric power touches the wires, and then the lightning speaks at the end of the earth. So may we dot the whole surface of the globe with missionary stations, supply each station with its proper complement of schools, and presses, and missionaries; may have secretaries to conduct the correspondence, treasurers to receive and dis-

burse money, agents to collect funds, willing contributors to furnish them, and Boards to direct; yet alone, the whole is a cumbersome, useless piece of machinery. Men, money and material, to a certain extent are essential, but all combined, are a mere mass of inert matter, till the application of the moving power for which this mechanism is fitted. "The love of Christ constraineth us," said the Apostle. Here is the mission power. The power that opens the windows of heaven and the hearts of the heathen, convinces the gainsayer, subdues the obdurate, enlightens the darkness, imparts knowledge to the ignorant, makes Boards wise to direct, missionaries "wise to win souls," turns discord to harmony, transforms sin to holiness, and starts into life and energy everything it touches.

"In this life," said one, "I shall never get beyond the prayer of the publican—'God be merciful to me, a sinner.'" Suppose one should get beyond that prayer, how absurd would all Christian religion be.

INTERIOR SETTLEMENT—LIBERIA.

The new settlement at Carysburg, fifty miles from the sea-board, has been established during the past year, under circumstances of peculiar promise. The natives have welcomed with joy the new settlers. Not one of the colonists, at Carysburg, has died. The acclimating fever was light, and in no case was there a relapse. Before the settlers built houses for themselves they reared a humble temple for the worship of the Eternal God. Surely we may cherish bright anticipations for Liberia when her citizens thus honor God. "Righteousness exalteth a nation."

CHINA.

Says the Missionary Advocate: "The force of circumstances, as well as a sense of duty, is causing the great Christian powers to enter actively into the Christian mission, by shaping their policy, not only to its protection everywhere, but to its promotion also. This policy is clearly indicated in an address of Lord Elgin, the British Commissioner in China, to the English merchants at Shanghai, and which we give below. It is said the French High Commissioner approved of the address, and

we doubt not but that the Russian Commissioner, and our own Commissioner also, will heartily approve and co-operate. Lord Elgin says:

"In my relations with the functionaries of the Chinese government, I have adopted two simple rules of conduct. I have never made a demand which, in my opinion, was not moderate and just; and this demand once made I have never abandoned it. These principles have dictated the policy which has resulted in the taking and occupation of Canton. The same principles will continue to be my rule of conduct should it appear to me necessary to use them in the neighborhood of the capital of the Celestial Empire. It is for me a subject of the highest satisfaction to know that in carrying out this policy of moderation and firmness, I can count not only upon the sincere and active co-operation of his Imperial Majesty the Emperor of the French, but also upon the sympathy of the other great and powerful nations *who are interested with us in extending the field of Christian civilization and in enlarging the commercial relations between the East and the West.*" His lordship added: "I will say a word, gentlemen, which relates to you specially. At the termination of the last war with China, English manufacturers were told 'that a new world was open to them, and that this world was so vast that all the machinery in the county of Lancaster would not be sufficient to satisfy the demand of a single one of its provinces.' This prediction has not been realized; and my opinion is, that when force and diplomacy will have accomplished their work, the task that we will have to accomplish will only be at its commencement. *When these barriers which hinder the entrance into the interior of the country will have been removed, Christian civilization will find itself confronted—not with barbarism, but with an ancient civilization, worn out and imperfect in certain respects, but which in others merits our sympathy and our respect. Our civilization will have then to prove to a people, skeptical and intelligent, that the faith which rises to the heavens is preferable to that which rises not above the earth.* At the same time Western industry will find itself in the midst of the most industrious population of all the earth. It will only be able to achieve victories, in the struggle which

it will have to sustain, in proving that science and skill employed in the productive arts are much superior to that which simple routine inspires."

"He hath ill repented, whose sins are repeated." If so, how many professions of religion are vain.

KEEP WATCH UPON THE TONGUE.

People are often subjected to extreme mortification by indulging in disparaging remarks of strangers, and learning subsequently that the persons themselves or some of their intimate friends, were within hearing of the remarks. Such unpleasant occurrences rarely have so pleasant a termination as the following singular rencontre between Dr. Dwight and Mr. Dennie:

As Dr. Dwight was travelling through New Jersey, he chanced to stop at a stage hotel, in one of its populous towns, for the night. At a late hour of the same, arrived also at the inn, Mr. Dennie, who had the misfortune to learn from the landlord that his beds were all paired with lodgers except one occupied by the celebrated Dr. Dwight. "Show me to his apartment," exclaimed Dennie; "although I am a stranger to the Rev. Doctor, perhaps I can bargain with him for my lodgings." The landlord accordingly waited on Mr. Dennie to the Doctor's room, and there left him to introduce himself. The Doctor, although in his night-gown, cap and slippers, and just ready to resign himself to the refreshing arms of Somnus, politely requested the strange intruder to be seated. The Doctor was struck with the literary physiognomy of his companion, unbent his austere brow, and commenced a literary conversation. The names of Washington, Franklin, Rittenhouse, and a host of literary and distinguished characters, for some time gave a zest and interest to their conversation, until Dwight chanced to mention the name of Dennie.

"Dennie, the editor of the Portfolio," says the Doctor in a rhapsody, "is the Add-on of the United States—the father of American Belles Letters. But, sir," continued he, "is it not astonishing, that a man of such a genius, fancy and feeling, should abandon himself to the inebriating bowl, and to bacchanalian revels?"

"Sir," said Dennie, "you are mistaken; I have been intimately ac-

quainted with Dennie for several years, and I never knew or saw him intoxicated."

"Sir," says the Doctor, "you err; I have my information from a particular friend; I am confident that I am right, and that you are wrong."

Dennie now ingeniously changed the conversation to the clergy, remarking that Doctors Abbercrombie and Mason were amongst our most distinguished divines; nevertheless he considered Dr. Dwight, President of Yale College, the most learned theologian—the first logician—and the greatest poet that America has ever produced. "But, sir," continued Dennie, "there are traits in his character undeserving so great and wise a man of the most detestable description—he is the greatest *bigot* and *dogmatist* of the age!"

"Sir," said the Doctor, "you are grossly mistaken. I am intimately acquainted with Dr. Dwight, and I know to the contrary."

"Sir," says Dennie, "you are mistaken, I have it from an intimate acquaintance of his, whom I am confident would not tell me an untruth."

"No more slander," says the Doctor, "I am Dr. Dwight, of whom you speak!"

"And I, too," exclaimed Dennie, "am Mr. Dennie, of whom you spoke!"

The astonishment of Dr. Dwight may be better conceived than told. Suffice it to say, they mutually shook hands, and were extremely happy in each other's acquaintance.

WHAT THE CHURCHES NEED.

The churches need a policy of missions evermore expanding in order to give scope to her sympathies, tone to her piety, and might to her exertions. It is essential to her own vital growth. Without this, there can be no revolution of the Christian spirit, no gradual and grand unfolding of the dignity and power of the Christian character. Without this, the man, the church, must be dwarfed always, and the genius of the gospel obscured. The thoughts which God has spoken in his word will not be grasped. With a vision near-sighted, with palsied limbs and in veriest decrepitude for want of exercise the church will drag along in her joyless pathway. So surely as Christianity finds expression in missionary exploits, she must have a scope as

wide as her mission, and a motive impulsive as the love of Christ, and appalling as the death throes of a world sinking to the dark grave in sad penitence. Ampler and still ampler must be her policy and her prayer, if her inward strength is fed, and she climbs to the eminence of her privilege.

[*Hogarth's Missionary Discourse.*]

POETICAL CURIOSITY.

A curious performance is given in the following poem of different biblical text:

Cling to the Mighty One,
Ps. lxxxix. 19.
Cling in thy grief,
Heb. xii. 11.
Cling to the Holy One,
Heb. i. 12.
He gives relief.
Ps. cxvi. 9.
Cling to the Gracious One,
Ps. cxvi. 5.
Cling in thy pain,
Ps. lv. 4.
Cling to the Faithful One,
1 Thes. v. 24.
He will sustain.
Ps. xxvii. 8.
Cling to the Living One,
Heb. vii. 25.
Cling in thy woe,
Ps. lxxxvi. 7.
Cling to the Loving One,
1 John iv. 16.
Through all below.
Rom. viii. 28. 3.
Cling to the Pardoning One
Is. iv. 7.
He speaketh peace;
John xiv. 27.
Cling to the Healing One,
Exod. xv. 26.
"Anguish shall cease.
Ps. cxviii. 3.
Cling to the Bleeding One,
1 John i. 7.
Cling to His side;
John xx. 57.
Cling to the Risen One,
Rom. vi. 9.
In Him abide.
John xv. 4.
Cling to the Coming One,
Rev. xxii. 20.
Hope shall arise;
Titus ii. 13.
Cling to the Reigning One,
Ps. xcvi. 1.
Joy lights thine eyes.
Ps. xvi. 11.

POWER OF THE PRESS IN CHINA.

Dr. Divie Bethune McCartee, great grandson of the late Isabella Graham, has laboured many years in China, in connection with the Presbyterian Board of Foreign Missions, "among the three hundred and sixty millions of that ancient and mighty land."

He says, the Chinese are the oldest tract distributors in the world. They have been distributing tracts for centuries upon centuries. Their tracts are to be met with in every part of the country, and in every form—from that of the sheet tracts placarded upon the walls, to the carefully printed volume illustrated with commentary and plates in the highest style of Chinese art. Often have I seen a pile of tracts lying upon a table in a conspicuous position, and "Please take one" written upon the label attached to them.

The Chinese are great admirers of our wood cuts and engravings, particularly such as illustrate the manners and customs of the West. A shop was opened last year at Shanghai, as an experiment, for the sale of Christian tracts and other publications; but it soon became necessary to close it, on account of the impossibility of supplying the demand, particularly for those with vignettes or other pictorial illustrations. If tracts, &c., were published in Chinese, illustrated with such pictures and cuts as appear in the publications of the American Tract Society, there is no doubt that a part at least of the expense might be defrayed by the proceeds of the sales.

Upon a late occasion, after some outrages had been committed on Europeans, Dr. Ball in company with others landed from their boat at a village in the country, and were met by the villagers with violent, opprobrious and threatening language, and showers of stones; when Dr. Ball held up a handful of tracts and proclaimed the nature of his errand, the behaviour of the villagers was instantly changed. The party were invited into the houses, refreshments were set before them, and they were treated with cordiality and respect.

Let us no more think pleasantly of our own works, sufferings and engagements; but only of what Christ has done, suffered and promised. In him we are complete.