

# THE COMMISSION.

Vol. 3.

OCTOBER, 1858.

No. 4.

## MEN FOR THE MISSION FIELD.

THEY ARE NEEDED. The openings in Yoruba and China for the labors of the missionary are immense. In Yoruba there are a number of towns containing a population of from ten to fifty thousand each, and some larger still, which are accessible to the heralds of the cross. In some of these there is an earnest desire on the part of the inhabitants that missionaries should settle. Not that the people understand the nature of Christianity and desire its instructions; but they see the superiority of the white man, and wish to avail themselves of his influence for their own elevation.

It is a marked and most interesting fact that our missionaries in Yoruba have never encountered what might justly be called persecution. Brother Bowen was confined for a few days in Ilorin, and it was deliberated whether he should not be put to death. But in a short time he was released and sent away honored, and with presents. It should also be noted that, though in some instances the natives who have professed faith in Christ, have been mal-treated, yet their sufferings have been much less than usually befall converts from heathenism.

The field is large and inviting. The obstacles are comparatively few. The cry "come over and help us" is urgent. Shall it be responded to!

*Now is the time to push our missions in Yoruba.* We have pre-occupied, to a

considerable extent, the country beyond Abeokuta. The stations already established, serve as the rallying points of missionaries, and from them it were easy to extend our work in every direction. Shall we wait until others enter into the field and thus circumscribe, to some extent, our choice of localities?

It will not be long before commerce will extend its sway over Yoruba. If we can diffuse the leaven of christianity beforehand, this may prove of great advantage to our future progress. But if we permit men who go for mere purposes of gain to be beforehand with us, it is not improbable that they will exert a corrupting influence which will render the progress of evangelization much more difficult. It is undoubtedly true that, near the coast, where the natives of Africa have been most brought into contact with European and American traders, a debasing influence has been excited.

Let it be borne in mind that the generations now living will soon have passed away. Shall nothing be done for these? Before the intrepid and devoted Bowen sought them out and made them known to us, we might plead our ignorance as an excuse for not having sent them the gospel. But *now we know their wants.* We know their willingness to receive our missionaries. Can we be guiltless if we let those now living go down, with their fathers, to a heathen grave without an earnest, loving effort to save them?

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And what shall we say of *China*, with her 315,000,000? The doors are now *wide open*. Hundreds, nay thousands of the Lord's people may there find ample scope for all their energies in advancing his cause. Shall we be content to send only some eight or ten men to these many millions? From our posts at Canton and Shanghai, scores might be employed. And innumerable other cities are now accessible. Shall we not go up and possess the land?

Our missionaries are urgent in their requests for men for the *interior*. The treaty, it is said, gives to missionaries the privilege of residing at any place they may choose, and the missionaries are anxious that the opening shall be improved. Ought it not to be? And will not our churches be more recreant to their duty if the men are not sent to enter this vast territory and bring it under the dominion of Christ? Four hundred millions of souls, and only about one hundred Protestant missionaries!! Who can think of it without an aching heart?

But not only do the wants of the heathen plead, the necessities of our churches, also, demand a large increase of laborers in the Foreign Field. We shall not stop to show that the general progress of Christian enterprise has been in proportion to the effects made for *extending the Redeemer's Kingdom*. *Foreign Missions* have been the *originators and the invigorators* of all kinds of *home effort*. If our churches were giving five times as much as they are giving to Foreign Missions, a proportionate increase would be made for Domestic Missions—and they are well able to do it. Every one who reflects at all, is confident that the resources of the heathen are scarcely beginning to be developed. But without more men we do not need, and therefore cannot solicit any very great increase of contributions. *But give us the men and the money will be forthcoming.* We do not

BELIEVE THE CHURCHES WILL PERMIT A SINGLE MAN, CALLED OF GOD TO THIS WORK, TO REMAIN AT HOME FOR WANT OF SUPPORT IF HIS CASE IS PROPERLY PRESENTED TO THEM. We need MEN—men of God who are willing to peril health and life—all for Christ.

*How shall we get them?* We must seek them by earnest, united prayer. "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Missionaries are the gifts of God. Unless he raises them up and inspires them with the spirit of the vocation, we look for them in vain. We do not desire that any others shall go forth than those who are called of God. But we cannot expect that God will give us missionaries unless we ask him. Nor may we hope that a few occasional and feeble petitions will be favorably regarded. Earnest, importunate prayer should be made for the needed men. But we never pray earnestly until we feel deeply; and alas! we fear that little anxiety is felt upon this subject.

*What shall be done to awaken a proper concern?* Let those who are somewhat interested, take pains to reflect upon the wants of the heathen until their own hearts are more deeply impressed. Let them then impart to others the facts and reflections which have engaged their own attention, and reiterate their appeals until "the ear of the dumb shall hear and the eye of the blind shall see." We would urge pastors, especially, to this course. They are responsible, in a great degree, for the condition of their charges. It is in their power to direct their thoughts and mould their feelings. If any church is ignorant and uninterested regarding any religious enterprise, the pastor is generally culpable. If he were intelligent and earnest, he would enlighten and warn his brethren. It is the duty of the pastor to labor, and to cause his people to labor, for the conversion of the world. And how can he do this

effectually if he neglect to pray, and to induce them to pray, for ministers for the different fields of labor?

But, let it be supposed that a pastor and his people are praying for missionaries. Then, as another step towards securing them, the pastor should press the subject of individual responsibility upon his own and their consciences, and set to work to find *whether some of them should not go to the heathen?* Any one who will carefully consider the case, will find it hard to believe that there are not, now, many members in our Churches who ought to go. Can it be that it is our duty to send the gospel to China and Africa, and yet, that out of the four or five hundred thousand white members in our Churches, there are none who ought to carry it? It is too often taken for granted, with reference to this and other departments of Christian labor, that those who ought to perform the work will be sure to find it out. The Churches of Christ are schools for instruction in Christian duty, and the united prayers and efforts of each Church are needed to the proper training and direction of the individual members.

It is feared that, generally, when ministers or missionaries are wanted, brethren *look abroad* for them, rather than in their *own families and Churches*. We protest against this course. While we should pray for laborers, and while we should gratefully receive them from any quarter, let us look for the answer to our prayers among our own people. Why should we not? Do we regard the calling as laborious, hazardous? Why should not *our* sons endure the toil and encounter the risk as well as the sons of others? Do we consider it honorable,—blessed? Why should not they enjoy the honor and blessing? If there were a general desire that *our* sons should be engaged in this work, we verily believe a supply of missionaries would be speedily obtained. But if, while we pray for them, we are con-

scious that we are unwilling to go ourselves, or to have our children go, we need not expect our prayers to be heard.

Perhaps the idea that the Secretaries of the Board will look out suitable men may cause some to feel less responsibility to do so themselves. We doubt not the Secretaries will do what they can in this matter. But let it be remembered that they can know, personally, only a very small proportion of the brethren, and are not likely to have the intimacy with many of those they do not know which would enable them to approach them judiciously on such a subject. Unless others will bring to their notice such as they deem suitable for the work, they are not likely to have their attention called to them, except in the few cases where the uneasiness of the individual prompts to a voluntary disclosure of his feelings. But if pastors and other brethren were on the look out, and whenever they thought they saw indications of fitness, could give the name and address of the individual to the Secretary, they could write to him and thus urge the subject upon his prayerful consideration. Brethren might thus, with comparatively little trouble, very much aid in awakening a missionary spirit and securing suitable missionaries. P.\*

#### A SHORT "HOLY GHOST" SERMON.

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. xvi: 2.

What a desirable order the Holy Spirit here indicates.

I. *The Happy Time*.—"Upon the first day of the week."

1. How suggestive! Sad hearts were once hurrying, on such a blessed morn, to view again the murdered body of Jesus; again, perchance, to kiss his once thorn-pierced brow, as they spread

sweet perfume round his tomb. But, alas, their Lord was gone! In his stead a vision of angels meets the sad ones; and these shining ones teach them anew the truth they were so slow to learn, that Jesus had risen from the dead. Soon the Blessed One confirms the wondrous lesson, and they rejoice.

2. How delightful still to greet the first morn of the week! It speaks of rest from wearying worldly toil; of Jesus' conquest over death, and lawful rapine of the grave. It tells of rest in Heaven. It is gladdened by the sacred Sabbath bell, and songs of holy melody. What a time for some great special duty to be done for the risen and ascended Lord of Sabbaths and of Heaven! There is such a holy duty; and it is

II. *A Duty for Every One.*—"Let every one of you."

Blessed duty, that knows no distinctions! You cannot preach an elegant sermon, make a welcome exhortation, pray acceptably before the great congregation, write a useful article for the papers, or a book;—but this duty you can perform. It requires no varied learning, no sparkling talents. It is a gift God has given to all. The beggar widow with her "two mites," all her one day's living; and the royal Solomon, from his ivory palaces and golden throne, can meet together here. Dream ye what it well can be? It is

III. *To save Money for Jesus.*—"Lay by him in store."

1. We love to lay by money for ourselves against a time of need. So Jesus would have us lay by a store for him,—every first day of the week to lay by something for him, and thus to hallow the holy day.

2. He has needy times against which we must provide. His body, the church, is often sick and poor, and money is needed then. The souls for which he died, many of them are starving for the Bread of Life, the precious Bible, and something must be laid by to send

this bread to them. Others are thirsting for the knowledge of Jesus, and have none to teach them of his great salvation, and money must be laid by to send them the missionary to tell them of that Jesus that has bought them with his blood. Yes, Jesus has need of a large purse to be laid by on the first day of the week. But can we every first day lay by alike? No: so the Lord, the Spirit, has ruled that we give as

IV. *He 'hath Prospered Us.*—"As God hath prospered him."

1. If we obtain a large sum every week, lay by a large sum in the purse of Jesus. If we have but little any week, we may lay by a fair proportion of that in his purse.

2. How charming to have a purse for Jesus! What an important part of divine worship is giving money to the Lord. Then

V. *It saves the Trouble of Collection.*—"That there be no gatherings when I come."

How beautiful a sight to Jesus, when he sees every Christian keeping faithfully a first day, Lord's day, treasury for him, and sending along its contents to the Missionary Boards, who disburse it to the Lord's needy ones; or giving its contents to their pastor to send along!

#### CONCLUSION.

1. Is not the Holy Spirit a good teacher? How much better he knows how to carry on any work of God than man.

2. Will you not, brethren, help the Holy Spirit carry out His plan of redeeming the world to God? If Christ's disciples do not go into all the world and preach the Gospel to every creature, will the world ever be brought to the knowledge of Him? Will you not, then, every one, lay by you in store, as God hath prospered you, on the first day of the week, that no other gatherings may be needed?

M. R. W.

## THOUGHTS FOR CHRISTIANS.

## ENCOURAGEMENT TO MISSIONARY EFFORT.

It is impossible for the genuine lover of Christ and his Gospel, to look abroad and behold the immense good that has been wrought in the world by missionary labours, without being quickened in his spirit, and feeling more or less desirous to urge on the work. Wherever the devoted missionary has carried his soul-saving message, darkness and ignorance have commenced their flight, and the debasing practices of superstition and cruelty have begun to decline. Burmah, Africa, China, and the isles of the sea, attest the efficacy of missionary zeal, and present a prospect of good that no Christian can look on with indifference. The hundreds of churches that have been gathered in those distant parts, all worshipping the same God, and hoping in the same Saviour with ourselves, have claims upon us which we may not, if we would, disregard. The love of souls, and especially those who are the most helpless, is the key-note to the Christian's heart, and when an appeal to this fails to ensure a ready and sympathetic response, there is sufficient ground to fear that the instrument is but "a sounding brass or a tinkling cymbal."

## TENDENCIES OF THE AGE.

It must be confessed, that the interest felt in the progress of Foreign Missions, by Christians of our land, is far less than it should be. The tendencies of the age are all averse to a proper exhibition of the missionary spirit; and it may be even to an exalted Christian character. The refinements, luxuries, and blandishments of the world serve to effect, more or less, even those who would live godly, and carry out the design the Spirit had in bringing them to a knowledge of the truth as it is in Jesus. It needs more than an ordinary share of grace, for a Christian to stem the ungodly influences that meet him on every hand, enter-

ing, as they do, into every avenue of social life, and assimilating, almost imperceptibly, with every emotion of his heart. Often the tide overcomes his feeble resistance, and he floats down the stream, unconcerned both for himself and others. Some who regard themselves as Christians never recover from such stupidity. The latter state of such is worse than the first. Better never to have known the way of life, than having known it, to depart therefrom.

But however strong may be the adverse influences that lie in the Christian's way, the consideration of what God has done for *his* soul should serve to arouse all his energies in behalf of those who are less favoured.

The momentous consequences of a failure to carry out the evident design of God in his conversion, viz: to be "a city set on a hill, whose light cannot be hid," should lay heavily on his heart, and awaken the anxious inquiry, "Lord what wilt thou have me to do?" The thought should ever be present to his mind, that with the passing away of every moment, some soul is taking its flight into eternity, unprepared to meet its God. That with every year millions of our race are dropping from the earth, ignorant and destitute of saving grace, and subject to endless wrath. Even if every Christian in the world were fully alive to duty, and bending every faculty of mind and body to the great work of sending the Gospel to the heathen, millions would yet perish before the light of truth could flash across their darkened minds. Then, how much more lamentable must their condition be, when so few profess to feel for them, and so many utterly neglect them!

## CHRISTIAN STEWARDSHIP.

Too often the urgencies of business are allowed to prevent sympathy for the destitute, when those very urgencies are proofs of increased responsibility.

He who does not see in his accumulated means a direct indication from God of his *increased responsibility as a steward of his Master*, occupies a position of imminent peril. Poor deluded man! Who is it that has filled thy coffers, and multiplied the increase of thy field? Who is it that has wafted thy ships safely into port, freighted with riches and abundance? Ah! the Lord has been trying thee with these very things; and may He who exalts and abases, curses and blesses, cause thee to discern the intent of his providences, and so dispense the rich blessings he has placed in thy keeping, that when he returns he may receive his own with usury.

There is no principle more plainly recognized in the Bible, or exhibited in a more conspicuous light, than that of Christian stewardship. Every Christian, no matter how humble may be his position, or how circumscribed the orbit in which he moves, is regarded by the Scriptures as a "steward of the manifold mercies of God." He is one to whom the Master has entrusted at least one talent, and thereby imposed on him the unavoidable obligation of increasing its worth. He may not neglect to employ it so as to reflect honour on Him who bestowed it, under the plea of his inability or worthiness; for the command has been enjoined on him, "Occupy till I come." When the Nobleman shall return from the "far country" and reckon with his servants, he will not require him who has but *one* talent, to return him the product of *ten*; nor will he to whom was given *ten*, be obliged to yield only the increase of *one*; for unto whomsoever much is given, of him shall be much required. The widow's mite was more acceptable and efficacious than the offerings of those who cast in of their abundance; because that mite was the gift of a heart deeply sensible of Christian obligation, or that feeling which recognizes the duties that men owe to one

another, as the children of a common parent. On the other hand, he who of his abundance unwillingly doles out a meagre portion of his riches, as if there were no God above who distributes his gifts according to his own wise purposes, will find out, perhaps too late, that he has fallen below that standard of Christian stature which requires him to do something more than say, "Be ye warmed," and "be ye clothed." God does not bestow on men riches or temporal favours to be expended wholly on themselves. Nor does he when he blesses the increase of the Christian's flocks, or suffers him to add house to house and land to land, intend those gifts solely for his own comfort and convenience. The very relation he professes to hold to the eternal Father, requires him to cast his eyes around him in quest of all the members of his Father's family. He *must* see whether the seat at the parental board of some poor prodigal brother, is not empty; and whether the erring one has not "wasted his substance in riotous living," and is now hungry, and naked, and wretched.

No spirit can be further from a Christian spirit than that which will allow its possessor to disregard the claims of those who are destitute of the bread of life, on the ground of the imperative wants of his personal affairs. And yet this is a reason that worldly-minded Christians too often assign for not doing more towards sending the Gospel to the heathen. They forget that they are no more worthy in the eyes of God than those who dwell in the region and shadow of death, and possess no stronger title to his favour and love than the least distinguished of his creatures. Too often are those who have thus been blessed in "basket and store," led to say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry;" while those without are perishing for lack of bread. Such acknowledge

by words that God has blessed them in worldly goods; but they do not seem to recognize the greatly increased responsibilities that have been thereby imposed on them, to do more towards extending light to the benighted parts of the earth. Such will have a fearful account to settle with Him who has said, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing."

KAPPA.

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## Our Missions.

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### SHANGHAI—CHINA.

*Journal of Rev. A. B. Cabaniss.*

WEDNESDAY, November 4th, 1857.—

After breakfast this morning, distributed books in the Southern part of the town, and then left *Tuh-Tsing*, on our way to the pearl-fishery. Passed an old pagoda on the bank of the canal, not far from town. Locusts numerous again to-day, and the farmers were busily engaged beating the grass and bushes to drive them away. By one o'clock reached *Tsung-t'oong* pagoda, on the canal, close to an abrupt bluff, formed by a small mountain, which ends here.

#### PEARL-FISHERY.

A little beyond this, turned off from the main canal to the left, and came to *Tsoong Kieh*, a small village, where I distributed books, and inquired for the pearl-fishery. We were directed on a mile or two beyond this, where I landed at an old farm-house, with a temple near by. There are pools and canals near the building, in which the pearl mussels are reared. Imagine my surprise to find these pearl-raisers dwelling in a very ordinary house with a mud floor. The mortar was in the middle of the room, containing some black rice which they had been pounding; and the pearl-shells were heaped on

one side with a lot of household lumber. In full keeping with this, the old women in the adjoining huts, dressed in coarse cotton garments, were reeling fine silk, probably to adorn the person of some American belle. "How little," thought I, "do those who wear fine ornaments, know or think about the condition of those who make them."

As real pearls are too scarce, and grow too slowly in the mussels, the Chinese have learned how to make the latter manufacture a sort of galvanized, or rather plated pearl for them, by placing small substances, of any shape they fancy, inside of the shell of the live fish, and then returning it to its bed in the water. The mussel being irritated by the foreign substance, soon coats it over with nacre, which in about six months becomes perfectly hard and smooth, and glues the substance tightly to the shell. The shapes mostly inserted are little pea-like balls, and lead or pewter images of Buddha, which are afterwards cut out and sold as ornaments for children's caps. When cut out of the fish, these beads and Buddhas have the appearance of solid pearls, and meet with a ready sale among the Chinese, as they can be purchased at a cheap rate. Some are left in the shells to be sold as curiosities. I have, at different times, sent a number of these shells to my friends in Virginia.

After selecting twenty-four shells lined (with pearls) from the heap, I asked what was the price of them. They replied, "eighteen dollars." When I laughed at this, they commenced eulogizing the pearls, and telling of the great care and trouble they had in raising them, and ended by assuring me they were offered at a very low price. Finding I would not listen to their story, they asked, "What will you give?" "A dollar for the lot," was the immediate reply. They assumed a great deal of indignation, to learn that I put such a low value on pearls; but finally reduced their price to five dol-



lars—as the lowest dime they would take. I started out and one of them followed me to the boat, where I gave him some books, and then told him I would add two hundred cash to the dollar which I had offered. He then said, “Seen Sang, that is not enough; but I will tell you *truly* the lowest I will take, that is two dollars.” After a little more chaffering, I gave him a dollar for twelve shells lined with pearl Budhas. This, in America, would be remarkably cheap for pearls; but here, where they can be raised by thousands in six months’ time, it is enough.

This kind of dealing is somewhat troublesome; but it is the only way you can get anything of a Chinaman at the proper price, if he thinks you are not acquainted with the market value. Had I given the eighteen dollars as soon as he asked it, the Chinaman would have been grieved at his own want of foresight, and would likely have said to himself, “What a fool I was! I might have known that foreigner knew nothing about the value of pearls; and, if I had just asked it, I should have got thirty-six dollars as easily as I did eighteen.”

If any enterprising Yankee wishes to engage in pearl-raising, and can find the pearl-mussel in the American waters, I will state, for his information, that May or June are the months for inserting the forms in the shells, and November the time to take them out. It is certainly a more honorable employment than making and vending either pinchbeck or galvanised watches, as the mussel use no deception, but plate the forms with genuine pearl, which is so hard it will not wear off.

Quite a number of persons came to the boat before I left, and I distributed books among them.

#### MOURNING AND FUNERAL RITES IN CHINA.

Started on our journey, and reached Sing-Sz in the night. Our boat anchored near a house, where some women were

making great lamentation for their dead. I waked late in the night and heard the same howling doleful sounds. Sometimes this weeping and lamentation is evidence of genuine grief; but very often is put on for the occasion, just as they will go out twice a year to the tombs of their relatives, who have been dead twenty, forty, or sixty years, and not only howl, but shed tears profusely, because it is the custom of the country, and they do not like to appear singular and “to be talked about,” as they say.

I asked our nurse why the women always made such a howling noise, while the men did not? She replied, it was the custom, and the women must do it, whether they were sorry or glad at the death. “If we don’t do it,” said she, “the people will talk about it, and say that we cared nothing for the deceased.” She also told us, that frequently, a daughter-in-law was delighted at the death of her mother-in-law;\* but to save remarks, would put on a great deal of sorrow. Like the Jews, they sometimes hire mourners to assist in lamenting for the dead, and to make a show at the burial. As the women are expected to make lamentation, and burn incense and gilt paper, every morning and evening, for thirty-five days, the wealthy ladies, who do not like the fatigue of such daily howling and weeping, employ poor women to do it for them. My teacher informs me that it answers just as well as if they cried themselves; the noise being intended for the ears of outsiders, who do not put themselves to the trouble to go in and see who is crying; but are satisfied that the inmates of the dwelling are paying proper respect for the dead. He says it is very convenient, when a lady is weak and delicate, to

\* When a young man marries he takes his wife to his father’s house, and she is expected to be obedient to his mother in all things. In fine, she becomes his mother’s servant, and frequently has a hard lot.

get some one to perform these rites in her stead.

They worship at the table, which has been set up for the soul; and those who are able, have mass performed for the dead—"seven sevens," they express it. That is, every seventh day\* till the forty-ninth after the death. They then skip ten days and observe the sixtieth. After which, they wait forty days and wind up the funeral ceremonies on the hundredth day. But, according to the ritual, they must wear white—the emblem of mourning—three years. In practice, however, they reduce it to twenty-seven months.

All graduates and mandarins must not shave for one hundred days after the death of a parent. If a mandarin

\* May not this indicate that they once had a knowledge of the Sabbath?

Among the Jews, "seven sevens," or the forty-ninth year, was the jubilee, or year of rest. But what is still more appropriate to the present inquiry, the Egyptians mourned for Jacob exactly ten weeks. And when Joseph carried his body to place it in the family cemetery, it is stated, when he came to the threshing-floor of Atad, beyond Jordan, "he made a mourning for his father seven days."—Genesis 40: 3, 10.

At the death of Saul the Jews fasted seven days.—1st Sam. 31: 13.

In the book of Ecclesiasticus, it is said, "Seven days do men mourn for him that is dead"—chap. 22: 12.

The world-renowned traveler and scholar, Humboldt, has said, "The traditions respecting the primitive state of the globe among all nations, present a resemblance that fill us with astonishment. So many different languages, belonging to branches which appear to have no connection with each other, transmit the same fact to us."

To my mind, the astonishment ceases as soon as a man reflects that the Antediluvians were all descended from Adam and Eve, and all the Postdiluvians from Noah and his sons. In fact, it would be strange, if children of one father did not retain some notions or customs in common, however far they may have been separated by time or space. It is gratifying to the Christian to know, that wherever man travels he finds incidental proofs of the truth of the Mosaic record.

loses either father or mother, he must give up his seal of office and retire to private life for three years.

Both graduates and mandarins are forbidden to know their wives during the three years mourning. If a child is born, in the family of either of this class, twelve months or two years after the death of a parent, the man is immediately informed against, by some one hoping to squeeze "hush money" out of him. If he is wealthy, he has to see both the informant and the officers largely, to escape punishment.

They wear mourning three years for parents only. For other relatives they wear it twelve months.

#### PERFORMING MASS FOR THE DEAD.

Some two years ago I visited a town called Ping-oo, where I heard the bell of a temple tolling night and day. Inquiring the cause of it, I learned the priests were performing mass for a mandarin who had recently died. On visiting the temple, I found a young priest, on one side of a table, reading prayers, with an image of the mandarin, in full dress, seated on the opposite side, while a huge bell hung over the table, convenient to be tolled by the priest. The relatives of the mandarin had employed these priests to pray him out of purgatory. By alternating they cease not to pray, night and day, for forty-nine days, which is the end of the "seven sevens." Having daily mass for this length of time, is considered very meritorious. Some rich persons, it is said, have daily mass performed for an hundred days after the death of a father. Poor people only have mass performed once, and that as soon as the parent dies. They cannot afford a long mass, as the priests have to be well paid for it.

Rev. M. T. Yates visited Ping-oo several weeks after I left it, and found the image of the mandarin taken from its seat and hung up inside of the bell, with the feet and legs below its mouth.

The priests were still saying mass, and informed Mr. Yates that they had got the mandarin that far out of purgatory.

#### CEREMONY OF PUTTING THE CORPSE IN THE COFFIN.

A few Sabbaths ago,\* in returning from my chapel, I passed a wealthy man's house, and seeing a crowd about the door, I stopped to look in. In the front court was a band of music. The front rooms were filled with tables, around which sat gentlemen in their best attire, smoking, drinking tea, and chatting. I soon learned the head of the family was dead, and they were about to put him in the coffin. Advancing to the inner court of the building, I saw a number of Buddhist priests in a side room, who had been called to perform mass, a part of which consists of music. Many of the priests are, therefore, musicians.

I did not see what they put in the the coffin with the body, but have at other times seen them put gilt paper, which the Chinese seem to think is by some means transmuted into current money in the other world; though they are not able to explain how.

The wealthy sometimes put genuine money into the coffin for the use of the deceased, and leave the ear-rings and bracelets on the females, thinking they will need them to make a good appearance in the other world.

#### ERECTING THE ANCESTRAL TABLET.

When they had put the body in the coffin, they hung up a curtain across the room in front of the corpse. They then hung a painting on the curtain to represent the deceased. Below this they sat a table, and on it, with much ceremony, placed the *ling way*, or tablet, for his soul, which they think entered it at this time; or rather one of his souls, as the Chinese believe a man has three souls and six animal

spirits; that one soul enters the tablet, a second goes in the grave with the body, and a third into the spirit-world. The six animal spirits are dissipated with the body, and return to mother earth.

This tablet was made of white satin pasted on to wood, in the shape of a regular tablet, for which it was afterwards to be changed. The name, age, and title, if he had any, was written on the satin. They sometimes write the inscription on paper.

A pot of incense sticks were then lighted, and with candles, placed before the tablet; after which wine and catables were put on the table.

To my surprise, I saw two men acting as masters of ceremony, whom, but a short time before, I had seen acting in the same capacity at a wedding. I now learned it was a regular profession, and they were paid for their services.

On the floor, at the left side of the table, they spread out straw, on which two youths, dressed in sack-cloth, prostrated themselves, with their faces to the earth. One of these was the eldest son of the deceased, who is chief mourner at the death of a parent. If a man has no son, the son of his nearest relative acts in this capacity, and inherits the property.

In front of the table they placed a red cloth on the floor. All the male portion of the near relatives of the deceased, dressed in long white gowns, arranged themselves in a row from the table, on the left side, out through the court towards the entry.

#### WORSHIPING AT THE TABLET.

The masters of ceremony then called out for all who wished to worship to come forward. The music commenced, and the gentlemen, rising from their tea-tables, went forward, two and two, to the front of the table, and with clasped hands before them, made four bows to the tablet; then kneeling, they "knocked heads" to the floor four

\* This part of my Journal was written out for the press May 1858.

times; rising up, they turned and bowed to the relatives in white gowns, who bowed back with a gracious smile; which means, "We thank you for your politeness, in coming to worship our ancestor." The Chinese say this is strictly the duty of the eldest son; but he, as his position on the straw shows, is too much overcome with grief; and, therefore, the relatives return thanks to the friends for him, as it would be impolite to let them depart without receiving thanks. With them the rules of etiquette must be observed under all circumstances. I was amused to see some, who came in short jackets and meeting a man who had just worshiped in his long gown, take him behind the crowd and exchange garments; then going forward they worshiped according to the ritual.

The masters of ceremony gave directions, in measured tones, when to bow, when to kneel, &c.; the musicians playing all the time.

When the friends had all worshiped, the white-robed relatives came forward, then the ladies, and lastly the servants. When they had all finished worshiping, an old Buddhist priest came forward with a small bell in one hand and a written document in the other. After ringing the bell, he read this document in a chanting tone, and made what I took to be a consecrating prayer, ending with a ring of the bell, which wound up the ceremony, and the company dispersed.

Though I did not notice it, my teacher says, at the first ring of the bell, its mouth is turned in towards the priest; which is an invitation to the spirit to come forward and hear what he has to say. At the last ring it is turned outward, to indicate that the soul may return to the tablet again.

The whole ceremony struck me as heartless and formal in the extreme.

I have more to say on this subject; but want of space admonishes me to reserve it for another number.

*Letter from Rev. A. B. Cabaniss.*

SHANGHAI, May 13th, 1858.

*Dear Brother Taylor:*

In my last I stated that some charges had been brought against one of our members, and a committee, consisting entirely of native members, was appointed to examine into it. They reported the next Sabbath to the Church, stating that the young man confessed a part of the charges which he had before positively denied. All the facts in the case were then discussed. We told the members that it was not for us foreigners to decide the case, and we would not. It was *our duty* to tell them what the Scriptures said about such cases, and then *the duty of the Church* to decide it. One of the members then moved that he be excluded, which being seconded, the vote was taken and decided in the affirmative, as there seemed to be but little doubt on their minds of his guilt. We put it all in their hands, and I must say, I never knew such a difficult case managed with as little trouble in a Church at home. After it was over, the members said, though it was painful, they believed it would result in good to the Church, and they now felt stronger as a Church than they did before—they had learned how to get rid of an impostor, and the heathen would learn from it that it was useless to attempt to join them unless they intended leading a holy life.

No important news from the combined fleet which has gone up towards Peking. My health is better than it was six months ago; but I am still quite feeble, and have symptoms of my old complaint. Glad to learn through the "*Herald*" that Brother Hartwell has been appointed. Pleased to receive Brother Poindexter's letter by last mail.

Truly yours,

A. B. CABANISS.

*Letter from Rev. T. P. Crawford.*

The following letter exhibits a state of things which promises great results. When Zion travails she brings forth:

*Dear Brother Taylor:*

A deep seriousness has come over the minds of most of the missionaries in Shanghai. I have never seen anything like it. It must be from the Holy Spirit. The earnest desire and prayer of almost every heart is, to be able to present the gospel in such a manner as to make it in reality the power of God unto salvation. The primitive gospel preached with primitive faith will have primitive success. The harvest is always ready, and God is the same. What doth hinder? What is lacking? Is it faith, or wisdom, or skill in us, or all these, or something else, is the enquiry. It seems to be a day of *universal* feebleness. The gospel has lost its ancient power, both at home and abroad. The Church and ministry in Christian lands are not doing better than the missionaries abroad. If one is a failure, all is a failure. The average of converts is not more than *eight* persons to each preacher *per annum*, or *one* to every *forty* of Church members!! The gospel can never conquer the world at this rate. A reformation must begin with the ministry, and with the people of God—and it must begin now. For my part, I look no longer to the ministry at home or to our fathers as model preachers. My whole heart has gone back to the New Testament, to the apostles and early preachers of the gospel. It is my duty thus to preach. Hence I stand, though it condemn *me* and every other preacher throughout the world. I have been trying to serve God 21 years; but I never knew, till recently, what it was to be in earnest for the glory of God, to lose confidence in myself, and in all human wisdom. I never knew before what it was to say, Lord *teach* me thy way and I will walk in it—show me thy gospel and I will preach it.

Praying that God will revive us, I remain yours in the Lord,

T. P. CRAWFORD.

CANTON—CHINA.

*Letter from Rev. R. H. Graves.*

CANTON, June 16th, 1858.

*Dear Brother Poindexter:*

The last mail brought your letter of March 19th. By the same mail we received a letter of credit from Mr. S. A. Ward. I thank you for supplying us so well with funds. I think that unless something unforeseen should occur, the money we now have will last until January 1st, 1859. We will need more, however, than last year, as we have two chapels, and opportunities of giving away a great many books.

In my last I mentioned that we were about to open our chapel at Chong Un Kin. On May 30th it was opened for the first time. Perhaps some extracts from my diary may be in place here.

*May 30th.*—This morning we opened our chapel. Sang and I both spoke to a congregation of more than a hundred; distributed ninety copies of "The Two Friends." After service at the chapel was over, we rested awhile, and then went to preach in the streets. We both spoke at the Mint, the *Shing Wong* Temple, or Municipal Temple, and at the *Nga Mun* of an inferior mandarin. The people were quite attentive, and some seemed to be very much interested. At the last place, as I spoke of heaven several faces seemed to brighten up with joy. O that this seed scattered by the wayside may bring forth much fruit. Give away about two hundred copies of "Repentance and Faith," and "Eternal Happiness."

Soon after I reached home, a son of the owner of my chapel, to whom I gave a book ("Two Friends") the other day, having heard me at *Shing Wong* Temple, came to ask for instruction on

some points, and to get some more books. After a long conversation and a few words of prayer, he left, promising to call again soon. O Holy Spirit do thou change his heart and lead him to Jesus. Give me grace to watch for souls as one who must give an account.

This young man has been to see me several times since. Yesterday he came with his father. The old man said he was trying to keep the ten commandments, especially the latter ones. He seemed to have some idea of the spirituality of God's law. He said he had seen the folly of idolatry long before he ever saw us, and that since he had obtained an almanac telling him when the Sabbath came, he kept the Sabbath, and on that day went into the open air and worshiped Heaven or God. He asked if this would not do. I told him that Jesus had said, "I am the way," and that all approaches to God accept through him were in vain. The plan of salvation through a crucified Saviour was pointed out to him, and I hope he went away with some clearer views.

Several other persons have come seeking information and have seemed to show some interest in the salvation of their souls, but lately have not been near me. Perhaps I have felt too sanguine with regard to these; but I can but hope that something more than mere curiosity or self-interest has prompted some of them. We may yet see them again. Among these is Mrs. Lam, a widow, who kept a girls' school before the capture of the city. This woman came to my door one day, and said that she saw by the sign-board there that I would explain the Gospel of Jesus to any one who wished to know about it. She wanted a book that could tell her about it, as she is quite deaf. After explaining somewhat the nature of the doctrine, I gave her a copy of the "Two Friends," an excellent tract written by Dr. Milne. She read it very fluently. The next

day she came back, saying that she had finished the book, and wanted to know *how* to worship God,—whether she should write his name as the Chinese often write the names of their gods, and pay her adorations before the paper. I explained to her the spiritual nature of God's worship, and gave her a tract with a written prayer in it, telling her to express her own wishes to God in her own words, and pressing upon her the necessity of seeking the enlightening influences of the Holy Spirit. After laying before her the plan of salvation as simply and pointedly as I could, I gave her some books and asked her to call again on the next day, which was the Sabbath. On Sunday she came quite a distance through the rain to the chapel service. I was rather surprised to receive from her a short synopsis of the Gospel of John, which was one of the books that I gave her the day before. She had written it out on a large sheet of paper and wanted to know if she had understood it rightly. There was one mistaken notion, but the rest was correct. Since that time I have seen nothing of her. She said, in one of the notes which she gave me, that some men were troubling her, and told me she might have soon to leave the house in which she was staying. Whether this is the cause of her not returning, I cannot tell. I can but hope that the Holy Spirit may yet open her heart as he did that of Lydia.

Last week a young man, who lives in a distant part of the city, came to see me, and said that he heard preaching the day before (Sabbath) at the *Shing Wong* Temple, and inquired of the by-standers where we lived. He brought a note, saying that he had been for a long time looking for some learned man who could tell him how to be good, but could not find any. He heard me speaking, and was much pleased with the doctrine, and now wanted to know more of it. I explained to him the plan of salvation, and pointed him

to the "Lamb of God that taketh away the sins of the world. He stayed until after preaching, and took home with him a copy of the "Two Friends:" since then he has not been back. He seemed to be very humble and anxious to be taught.

I mention these cases not because I as yet have any strong hopes of them, —I may never see any of them again, —but because they show a spirit of inquiry which is so different from anything which I have seen before in China, that I cannot but feel much rejoiced and encouraged.

The congregations at my chapel have been very encouraging. About one hundred generally attend each service. Most all of these are quiet and attentive. Often several men in the congregation will listen to the story of the cross with circumstances which betoken wonder and the deepest interest. O that the Holy Spirit may open men's hearts.

Tell the brethren at home to be earnest in their prayers for Canton. "According to your faith, so be it unto you," is God's rule. Though the Spirit is sovereign, those have read their New Testaments but very carelessly who expect an outpouring of the Spirit except in answer to prayers. How the apostles seemed to depend and hang on the Holy Ghost when they spent days and nights in fasting and prayers! If the churches of the present day commended their missionaries to God as Paul was commended by the early Christians, I think we would soon see different things. I have no doubt many an "effectual, fervent prayer" is going up to God from some in perhaps every church in our land for the success of the gospel, but where do we see earnest, united effort such as we read of in Acts?

Things around us look gloomy enough. Large bodies of "Braves" are collected near the city, and numbers are lurking about the city, so that

we run a great risk of losing our heads if we venture alone in the suburbs and some parts of the city. A reward is offered for the head of every foreigner they may bring, without distinction of country or profession. Yesterday a Sepoy was beheaded a short distance from my house.

The friendly feeling that existed between the people of the city, and its captors when I first came, has rapidly disappeared. Now very little business is doing, and almost every one who can has gone to the country. Those at the head of affairs at head-quarters seem to have the knack of making a bungling affair of everything they attempt. Foolish lenity is followed by uncalled for harshness. There seems to be no plan. Even Englishmen complain of the bungling of their countrymen.

The Braves probably will not attempt anything of importance until orders arrive from the Emperor, but in the meantime they are ready to cut off the head of any straggling foreigner they can lay their hands on, and get the reward.

I do not think I am in very great danger. The people in the neighbourhood seem quite friendly, and there is an English police station and a Sepoy barracks quite near. But my confidence is not in these things. I feel just in this way: God has had an object in bringing me to this land, and enabling me to tell the people of Jesus. He will not take me away in the very outset of my work, except for the best reasons. I am immortal until my work is done. But if in his infinite wisdom God sees best that I should be taken from earth, or sent to a Chinese prison to learn patience and submission to his will, may God's will and not mine be done. I am confident that his grace will be sufficient for me in every time of need.

Brother Gaillard will write this mail and tell you about his chapel. Chris-

tian regards to brother Taylor and all the friends.

Yours in Christ,

R. H. GRAVES.

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MACAO—CHINA.

*Letter from Rev. C. W. Gaillard.*

MACAO, June 30th, 1858.

REV. A. M. POINDEXTER, Richmond:

*My Dear Brother.*—I received a letter from you about two weeks since, in which you expressed a hope that we would be in Canton before that letter reached us. But you will no doubt be surprised to see that we are in Macao again. Verily "we know not what a day may bring forth."

When I returned to Canton, February 23d, and saw the condition of things, I had bright hopes of doing good; and as the people seemed to be tired of war, and almost begging for peace, I thought that things were settled. But time proves it otherwise. I still believe that the people of Canton city desire peace. There is, however, a war party in the surrounding country, who have not yet tasted the sweets of war, and have all the time been saying, "We must drive the foreign devils out of the city." Very little attention was paid to these "Braves," as they are called, for no foreigner believed that they would venture to make an attack on the allied forces. About half of the allied forces were sent North, with a view of making a treaty, which left only three or four thousand men at Canton, and they had to abandon many of their Police Stations, and finally gave up the New city, and reduced the street patrols both in the Old city and suburbs. This only made the "Braves" more brave, and they began their attack by offering fifty dollars for the head of any foreigner, and one hundred dollars for each one taken alive.

The city was very soon infested by men who wanted the fifty or the one hundred dollars; and almost every day

we heard of some soldier being killed or wounded. This continued for about two weeks, and we continued our preaching in chapel, but had to give up our street preaching in the New city. A few days before I left Canton, two men of my street sent me word to be more careful, and not to go out of that neighbourhood, lest I might be carried off. The next day eight men of my neighbourhood came in to see me, and advised me not to have any more preaching in my chapel, saying that a dozen of these evil men might come in among the congregation and kill me before I could get help. The next day they came in again, and begged me not to go out of my house, as all the streets were full of these men. Brother Graves and brother Roberts were at my house at the time, and we concluded that as we could not preach we should not endanger our lives. A German missionary was attacked the day before we left, and was badly wounded, which shows that the evil men think more of fifty dollars than they do of a missionary. Under these circumstances we felt it to be our duty to leave, and we gathered up a few of our things and went aboard the steamer that night.

When we reached the steamer, we learned that the foreign merchants had been notified by the allied Commissioners, to prepare to remove, as there would either be another bombardment of the city, or that the blockade would be put on again, if the Cantoneers did not become more quiet. There has been some fighting and some burning since we left, but I do not know to what extent.

There have been many deaths from cholera in Macao this spring, but it seems to be passing off now. Mrs. G.'s health is rather poor, and brother Graves has the dysentery nearly half of his time,—and if it continues, he may have to leave the field, as that disease is hard to cure in this climate.



I see that one man has been appointed to the Shanghai mission; can you not send us one also?

My health is very good. We are idle now, "standing still to see the salvation of God."

Remember us and these poor heathen in your prayers, and to the churches.

Yours in Christ Jesus,

C. W. GAILLARD.

### OGBOMISHAW.

*Letter from Rev. A. T. Reid.*

OGBOMISHAW, July 15th, 1858.

*Dear Brother Poindexter:*

Your kind favor of the 23rd April was received by the June steamer. The mails found me at Ijaye, for I had gone down there to aid friend Magoon on his way home, and to make a purchase of cowries for myself.

I have again returned to Ogbomishaw, still in the enjoyment of very good health. With little exception my health, during the last three months, has been very good. I have had no fever during that time.

I desire that the Lord will abundantly bless me with health and strength, to labor in his vineyard in Africa, for here is a great work to be done before this people learn the way of salvation.

I cannot repeat the thought too often, that we already have manifestations of good from the Lord towards this mission. While our hearts have been cheered by the religious intelligence from home, they have been, if possible, more cheered in witnessing the operation of the spirit of the Lord upon the hearts of some of his people.

There are three interesting cases at this place, of whom I have before written, but will speak of them again. The first is an old man whom I suppose to be at least 80 years of age. It would astonish you to hear him speak of his love to and trust in God—his resignation to the dealings of God towards him. He told me that some of

his children had died, and some of them had been sold as slaves; that he was now old and not able to work, but the Lord was good to him, and had done all these things for his good, and as long as he lived he would trust in Him, and when he died, he believed he would go and dwell with God in glory. The other two are females, one about 35 and the other about 25. They were both to see me yesterday, and I had another soul-refreshing interview with them. After they had expressed themselves freely about their love to Christ, I endeavored to explain to them what repentance meant, and the difference between godly and worldly sorrow. I did this that I might ascertain whether they knew anything about it. They remarked to me that such had been their feelings; I told them to come again and I would try to tell them what both meant. I refer to these cases as an evidence that the Lord is pouring out his spirit in Africa as well as in beloved America.

The Church Missionary at Ise (Esay) had a difficulty with the chief of that town not long since. It seems that Mr. Holland (the missionary) had not given him as many presents as he wished, and he determined to turn him out of his town. Accordingly during the Sabbath exercises, the chief publicly commanded him to leave; but the people of the town being very indignant at such treatment towards the white man, compelled the chief, in a public way, to revoke the command and let the white man alone. Mr. Holland is still there, and expects to remain there. The courtesy of African chiefs is one of the obstacles with which missionaries will have to contend. To do away the custom of giving presents in this country, will require much time, great perseverance and decision.

Some months ago the establishment of trade between the English and the people of Abeokuta became a question of dispute, and strong parties *pro* and

con, were formed. During this excitement the missionaries apprehended some trouble, but it all soon passed off without injury, save the dismissal of the English merchant from the town. I learn, however, that there are several more merchants who have commenced trade with them again.

Here again we have an evidence of the necessity of bringing a heathen people under the influence of the gospel first, and then introducing other improvements as the development of each step may indicate.

Has not the recent abundant outpouring of the spirit of God, upon the Churches in the States, had a corresponding effect upon the mission question? Are there not many who are enjoying the exalted privilege of youthful piety—who are self-sacrificing enough to say with the prophet, "Here am I Lord, send me." Thy dear young brethren, think seriously on this question, and from the deepest recesses of your hearts, plead with the Lord to show you your duty and give you a willing heart to do it. What a startling fact; that while thousands of the professed followers of Christ are living in ease and affluence, there are thousands of immortal souls plunged into hell every day! What a startling fact! What a lamentable thought! Who can remain unmoved by such a truth?

Present my kindest regards to the dear brethren of the Board and all who love our Lord Jesus Christ.

I am now alone in Ogbomishaw as it respects white company, but I trust the Lord is with me.

Yours fraternally,

T. A. REID.

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EDINA.

*Letter from J. H. Cheeseman.*

EDINA, July 15th, 1858.

Rev. J. B. Taylor, Richmond, Va :

DEAR BROTHER:—I have not found it convenient to write to you monthly, as

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you requested, but have seized every opportunity that has offered from this port. The M. C. Stevens is expected to leave here in a few days for the United States, and I cannot let the opportunity pass without dropping you a line.

The quarter ending June 30th was one of much labor and toil with me, as you will see by my reports to the committee at Monrovia. I visited and preached to several native towns, and had several interviews with chiefs, and in every case found them anxious to have missionaries and teachers among them. One chief wished me to promise him that I would establish a school at once in his town. I assured him that it would afford me great pleasure to do so, but that I had not the means at my command. There is evidently a work going on among these people, and though it apparently progresses slowly, it will eventually develope itself in the conversion of thousands of these heathen. The civilizing and christianizing of a people sunken as low as these poor benighted people, is not the work of a day. The little Church under my care now numbers fifty members. Two were baptized on the 3rd Sabbath in June.

The school numbers 56 scholars and is regularly kept. My young men are improving finely. My first effort has succeeded far beyond my most sanguine expectation. Young Roberts is now ordained pastor of the Church at Sinoe. Young Neyle is an excellent teacher, and a devoted Christian. If I can succeed in raising up these now under tuition, we will have five more laborers. One of this number is a native youth of about 16 years of age; he improves rapidly, and is much interested for his people,—he says he hopes to be able to preach to them soon. If I can do no more than raise up teachers, I shall feel that my time and means have not been thrown away. I feel confident that I cannot last very long, laboring as much as I do, but I see much to be

done, and I cannot, nay I will not be idle: I am not my own, I have been bought with a price, even with the precious blood of the Lord Jesus Christ, and must therefore glorify God. "For me to live is Christ, to die is gain." St. Paul made this declaration, and I adopt it as my own.

Do all you can for degraded Africa. Give me help when you can. Send me books and stationery for my school, and a few good books, periodicals, and an almanac for 1858-'9 for my own use. Can you not furnish me with "Spurgeon's" works? I close this letter by requesting you to pray for us.

Yours affectionately,

J. H. CHEESEMAN.

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LIBERIA.

*Letter of Rev. Isaac Roberts.*

REPUBLIC OF LIBERIA,  
Greenville, Sinoe, July 18, '58.

REV. J. B. TAYLOR,

*Dear Brother*—I beg leave to write you this, my quarterly Report; and to commence, I feel it my duty to return thanks to Almighty God that I have witnessed the expiration of another quarter, spent to the honor of God and to the glory of his cause. My labours during this quarter have been very hard, but the Lord has granted me strength to continue thus far. Many have been my afflictions, but Christ was a sufferer, and thank God he knows how to succour me.

Since my last Report I have been called upon to visit the sick part of my flock and administer to them as far as possible. The rains have prevented my doing as much among the natives as I desired, though I perceive that light is about to break upon them. They seem anxious to hear of a dying Saviour. I often wonder how the Board desire us to preach to the natives without allowing one dollar for an interpreter. I do as well as I can, but if I am allowed to employ a regular interpreter, I am of the opinion I will do better.

During this quarter I have baptized six souls, and have been engaged preaching from house to house. Our schools are very well attended.

I am trying to build a new chapel, and find it very hard, having all poor members. If the Board would aid us a little, we will assure you we will do what we can. Our denomination has gained about sixty accessions within the last three months. You can see by this if we have been sitting down on the stool of do-nothing in Sinoe county.

I am, as ever, your brother,  
ISAAC ROBERTS.

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IJAYE—AFRICA.

*Letter from Rev. A. D. Phillips.*

IJAYE, Africa,

July 23d, 1858.

REV. A. M. POINDEXTER:

*My Dear Brother.*—Our last dates from you, April 23d. That mail found us all (what few of us remain) in good health, and I believe we still remain so. I feel that we have much reason to thank God for health, and all the blessings which are so bountifully given us.

Though this is in the midst of the rainy season, we have had very little rain for nearly two months; the weather is pleasant, and we are allowed to take plenty of out-door exercise, and preach in the market as much as we will. The air is damp and cold, and requires care morning and evening. The thermometer is generally at 68° at 7 o'clock A. M. every day, and during the day seldom rises to 80°. A few mornings past I have noticed it was a little below 68°. To-day it went to 78°.

I believe we are all getting on well. Everything seems to have rolled back into the old channels, and I hear no complaint from anywhere.

I believe in my last I wrote to you of a Mr. Magoon, who died here a few days before my last mail went off. Brother Reid was here then, but left

about two weeks after, and seems to be getting on quite well. I had thought it would probably be best for me to stay some with him, but he seems to be doing well,—and I have been absent from here so much, I do not now think I shall go while he keeps well.

I have been doing my best to get these people interested about their souls' salvation; and under the blessings of God I hope my labours are not in vain. I preach regularly every day in the market to crowds of eager listeners. I often remain for an hour or two in one place in the market, reasoning and trying to instruct the people. I never saw people seem to hear anything with more eagerness or anxiety in my life; and I must think that could I get the same ones to preach to, they would renounce their ways. But there is a difficulty under which we will be obliged to labour, until we can get the people enough interested to come to the house, or attend Sabbath service. I preach, at the least calculation, to one hundred persons a day,—and many give evidence of being greatly interested, as I intend to show you directly, but it is hardly probable, only occasionally, that I speak to the same man twice or three times, perhaps, in six months. Sometimes they become interested at the first discourse they hear, and will follow me to the house, and continue to come for several days in succession. And after that I probably see them no more.

Not many days ago a crowd of young persons came here, and I preached to them; and they asked me how should they pray. I told them, and they all opened their hands, and looked up and prayed God to have mercy upon them. They offered that petition in the same spirit they would to their orisha; and until they feel that they are sinners, it is very hard to change them from it.

Two old men came to me the other day, and said when the Fulines made war in this country, and conquered many by the sword, they also endeavoured

to impose their religion upon the people. And they then threw away their idols and worshiped like the Mohamedan people. But now the white man had come and taught another way,—they knew not what to do. They would be glad to serve God as he wanted them to if they knew how. Our conversation lasted for about two hours, while it was listened to by as many as could hear.

The Mohamedans, for most part, have quit troubling me. Sometimes one will either remain and silently hear me, or leave when we begin to speak.

A few evenings ago one of the Muslims who had heard me several times, said he did not want to hear again. I told him, well, he might go away then, for I was obliged to speak,—“necessity was laid upon me.” But he said he wanted to speak. I told him to speak on if he would prove what he said. His first assertion was, that God made many men at the beginning—red, white, and black. I asked him to *prove* it. And, as a matter of course, he failed. He was, however, very anxious to leave that part and go on; but I refused to hear any more until he proved that. His own company, and the hearer also, told him he must prove it. Some persuaded him to hush, which advice he took and left.

This evening a very forward one of the Alufas (chief priest) made a great ado about what *he* could effect. I just said enough to let him get completely hemmed, and I turned around and proved him false out of his own mouth.

I tell you there is nothing in the world I love to do so well as to try and teach these poor heathen; and I never feel so well and cheerful,—I care not what I am engaged in,—as when I spend my evenings in the market and my mornings in visiting from house to house teaching.

Oh how I do wish we had a strong

mission here. We had, in my opinion, better have three houses on one lot here, (if there is no other way to concentrate our efforts in one place,) than to be scattered as we are at present. My opinion is, and has been ever since I've been here, that to have only one man in each of these large towns, we never will (or at least in a great while) accomplish much.

I would urge upon the Board the propriety of establishing a mission in Sierra Leone among the Yorubans there; and it might be all the better to establish a school there.

I wish, if you can get some good, pious young man, you would send him here to be associated with me. I had much rather be associated that way. I think we ought, if we could, have no one alone, and no man and his wife alone.

This letter is long, and I would have divided it, but have not time to prepare anything now. Pray for us here.

Yours very affectionately,

A. D. PHILLIPS.

## The Commission.

RICHMOND, OCTOBER, 1858.

### THE GOSHEN ASSOCIATION, VIRGINIA.

This body convened with the Goldmine Church about 7 miles from the county seat of Louisa, on Tuesday before the 2d Lord's day in September. It was our privilege to be present at the meeting, and truly it was good to be there. The Association is large, and the representation was full. The brethren, generally, seemed to come together under the influence of a spirit of brotherly love and earnest devotion to the cause of Christ. The session was harmonious, and the effect, we judge, promotive of the interests of truth and piety. We do not think we have ever seen so large a congregation on a

similar occasion, and never more good order in so immense a crowd.

The Goshen is among the most liberal of our Associations, and is prosecuting the work committed to it with great efficiency. From that body we derive the salaries of Brother and Sister Cabaniss of Shanghai, and Brother and Sister Trimble in Yoruba. (The latter, as is known, are now, we would fain hope temporarily, in this country.) They have also assumed the support of Brother and Sister Holmes, who are now on their way to Shanghai, and we doubt not that, should the number of missionaries increase, they would be willing to increase their contributions to the Board. Indeed they have indicated their willingness to support another mission family in Yoruba.

This Association is equally liberal in supporting missions within the State and in connection with the Domestic Mission Board. They are doing a great and good work. We trust that they will be preserved and blessed of God, and increase more and more in liberality and efficiency. There have been some causes of disturbance among them, and a few Churches have united in forming the Hebron Association. We trust that here the difficulties may end. It will be far better, both for those that remain and those which have withdrawn to cultivate the spirit of earnest devotedness to the great work of spreading the knowledge of Jesus in the earth than to turn aside to other matters, and to waste their energies in contending with each other. Where brethren cannot agree, "let them agree to differ," and each in their own way, labor for the glory of God."

P.

### THE DOVER ASSOCIATION.

We attended also "The Old Dover," which met with Colosse Church, King William County, on Tuesday the 21st of September. This is a small Church, and fears were expressed by some that

there might be some difficulty in accommodating the delegates and visitors. All such fears were dispelled, however, on the first day of the meeting. It was found that the brethren and friends were prepared to receive a much larger number than were in attendance—though the number was by no means small. Whole hearted hospitality is still a common virtue in “Old Virginia.” May it never be less so!

The deliberations of this body were conducted with spirit and harmony. In addition to the business usual on such occasions, resolutions in favor of the Southern Baptist Theological Seminary were adopted. Brother Bitting addressed the Association in favor of the Coliseum Place Church, N. O., and obtained a number of pledges towards liquidating the debt. A collection was also taken for State Missions. We did not ask for a collection for Foreign Missions, as we knew that most of the Churches had adopted plans for systematic contributions. But the pastor of the Church proposed that one should be taken, and the result was about \$325 in cash and pledges. It was stated by some brethren who had, they said, taken the trouble to make the estimate, that the contributions of the Dover, during the current year, had been greater than those of any other Association in Virginia. We did not learn the aggregate. We state this fact to encourage them and others to increased liberality. Last year the Rappahannock was first on the list. Which will be the present year? Let each strive for it, not in the spirit of vain emulation, but of a pious determination to “do what they can.”

This is the last of our Virginia Associations of the year. We have been at eight. Our colleague, Bro. Taylor, has attended quite a number, which have been noticed in the Journal. We think we see indications of growth and prosperity among us that may well cheer our hearts. But one conviction is forced

upon us with increasing weight by every such meeting. *Our resources are not half developed.* God has given to Virginia Baptists numbers, property, talent and social position adequate to much, very much greater efforts in the cause of Christ than are being made. O that we could, each one for himself, realize our responsibility, and consecrate ourselves *wholly* to Christ? P.

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### “ALL PRAYER.”

Bunyan writes of a weapon which he calls “all prayer.” It is a very powerful weapon; keen and strong. There is nothing that can resist it when wielded by an humble, believing heart. It is a mighty engine as well as a keen sword. It can batter down walls and remove mountains. He that has it and uses it well need never fear. P.

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### MISSIONS TO THE NATIVES OF LIBERIA.

Rev. John Day, our venerable missionary at Monrovia, has for some time been urgent with the Board to increase their direct efforts for the christianization of the native Africans in and around Liberia. We give, as a concurrent view of the subject, the following extract from “Liberia As I Found It,” by Rev. Alexander M. Cowan, agent of the Kentucky Colonization Society:

“It is a question deserving the most calm and prayerful consideration, whether the Church, in her different missionary societies, should not act more definitely and distinctly for the evangelizing of the natives of Liberia. I would speak with great deference on this subject. The Liberians and the natives are living in the same country, as two distinct classes of persons, in their language, their education, their religion, their habits, their customs, their dress and their aims of life. What is used for the benefit of one class cannot be used for the other class without important modifications. A minister, to make full proof of his ministry to the Liberians, must live among the Liberians. A missionary, to

labor for the conversion of the natives to Christianity and civilization, must live in the tribe, and see that the day school and sanctuary institutions are bearing directly upon parents and children. He should be *'among them as a nurse who cherisheth her children.'*"

The Board have not been unmindful of the wants of the natives, nor of the difficulties attending the attempt to conduct missions for them and the Liberians conjointly. Long since more direct effort would have been made for the natives but for want both of suitable men, and of the means to sustain them. The first object seemed, evidently, to be to establish and perpetuate churches among the colonists, not only for their own benefit, but as necessary to furnish and train the men who might become missionaries to the natives. God has blessed the efforts thus put forth. Meantime the minds of all our missionaries have been repeatedly and urgently directed to the necessity of preaching to the natives, and they have been required to do it. To some extent, this requisition has been complied with. A number of natives have received the gospel—but far less has been done than it was desired to accomplish. The time has come, we think, when greater attention should be given to this department of the work. Missionaries expressly for the natives are needed. And we have reason to think that some suitable men might now be found for this service. But no material enlargement of our operations can be made without an increase of funds. The Board is now expending quite as large a proportion of its funds in Liberia as the necessities of the other missions will permit. It would not be wise to withdraw the aid afforded for preaching and schools within the colony, if at all, except to a very limited extent. Indeed the brethren there are constantly asking for further aid. We therefore bring the question directly before the churches which the

Board represents. If they will so increase their contributions as to justify the procedure, we believe the Board could, judiciously, originate more definite and extended arrangements for giving the gospel to the natives. What say you brethren? To the receipts of our treasury we shall look for your response. P.

### THE WANT OF MISSIONS.

The special need of our missions at the present time is men. Not that we have a surplusage of funds, for this is not the case, but we need more men at all our stations in order to the proper prosecution of the work before us. Will our brethren prayerfully ponder this claim as presented in the first article of this number. P.

### THAT SERMON.

The title of the second article may be regarded as singular, but we trust that every one will read that sermon. It is a Scriptural sermon from a most important text, and upon a subject of great practical moment. P.

### THOUGHTS FOR CHRISTIANS

Will well repay the reflecting reader. The topics suggested are weighty, and deserve prayerful consideration.

By the way, we should be glad to enlarge our list of contributors. Reader, can't you send us an article. THY. P.

### CANTON.

Our brethren have been compelled again to leave Canton temporarily. As will be seen by letters in this number, it became unsafe to continue there. But we doubt not that all these difficulties will tend to the ultimate success of the mission. Let us be in earnest in prayer for this result. Brother Graves has been in rather feeble health for some time, as we learn from Brother Gaillard, though he has not mentioned

## THE COMMISSION.

it himself. We hope it may be only temporarily.

P.

### DAY'S HOPE.

The school at Monrovia is doing a good work under the superintendence of Brother Day. It has fully equalled our expectations thus far. But, in the feeble condition of his health, we can but feel some anxiety as to its future. If a suitable *white man* could be found to take charge of it, and to give a general supervision to the mission work in Liberia, great good would probably result. It has been the policy of the Board, on account of the unsuitableness of the climate to white men, to conduct our Liberia missions altogether through colored missionaries. But other Boards still employ, to a limited extent, white men there. And it becomes a matter of serious consideration whether we might not do so to advantage. Of this we are confident, provided we can find suitable men whose constitutions would bear the climate. Brother Day has, more than once, suggested the propriety of sending one to take charge of the Seminary. If there are any of our brethren whose minds incline them to go to Liberia, we should be glad to hear from them. It presents a field of great promise to one qualified to give a proper direction to mission affairs. Our missions are affecting, very beneficially, the interests of the colony. Churches are being established and built up; and the door is opened for efficient labors among the natives as soon as men and means can be procured for enlarging our operations. Is there any one who, for the love of Christ and souls, is willing to encounter the risk? We would suggest, simply as our individual opinion, that unmarried white men are better suited to this, (and indeed all other African missions in *their present condition*.) than those who are married. We think the climate is less dangerous to the male than the female. Others

perhaps differ from us. We simply express our own views.

P.

### THE COMMISSION.

The number of subscribers is increasing, but is still far below what it ought to be and what it might be by a little effort on the part of its friends. We hear no complaint against it. Many, very many warm commendations are received. These cheer us, but, dear friends, the most *cheering letters to an editor* are those transmitting the names and payments of new subscribers. Of these, as stated, we have some, but not as many as we should be glad to receive. Will not each of you gladden us by such an epistle? P.

### HOME AND FOREIGN JOURNAL.

We are striking from the list a large number of delinquent subscribers. Would that their places could be supplied, and more than supplied by new names. We trust all will exert themselves to circulate the *Journal*. The *Commission* and the *Journal* are the organs of the Boards of the Convention. The *Journal* alone represents the Domestic Mission and Bible Boards. No one can be well informed as to the missionary matters of the Baptists of the South who does not take both these papers. The price—\$1.25, for both can hardly be an *excuse* for not taking them. Still less can the price, 25 cents, of the *Journal* be. Will not those who desire to increase the missionary spirit of our brethren act as agents to procure and forward subscribers for both? P.

### REV. S. A. CREATH.

This brother, a native of Virginia, and long favorably known here as a consistent and zealous minister, and who has, for several years, prosecuted successfully an agency for Richmond College, has accepted an appointment as an agent of the Board of Foreign



Missions for the State of Alabama, and just entered upon the field. He will visit those portions of the State not included within the limits assigned to Rev. D. G. Daniel. We commend him to the confidence and affection of the brethren.

P.

### AGENTS WANTED.

The Board would like to engage suitable men as agents in several of the States. Mississippi and Louisiana are without an agent of this Board. In South Carolina we should be glad to engage one to co-operate with our venerable and beloved brother William B. Johnson, who, by reason of his feebleness, is unable to visit large portions of the State. Portions of Tennessee, and the whole of Arkansas and Texas are unoccupied. Should this meet the eye of any who could recommend suitable men for the work, we request to hear from them.

P.

### SELECTIONS.

#### THE CALICO CLOAK.

"Have you seen the new scholar?" asked Mary Lark, a girl of twelve or fourteen years, as she ran to meet a group of schoolmates who were coming towards the school-house; "she cuts the most comical looking figure you ever saw. Her cloak is made out of calico, and her shoes are brogans, such as the men and boys wear."

"O yes, I've seen her," replied Lucy Brooks; "she is the new washerwoman's daughter. I shouldn't have thought Mr. Brown would have taken her into the academy; but I suppose he likes the money that comes through suds as well as any. It is cleaner, of course."

And the air rang with the loud laugh of the girls.

"Come, let us go in and examine her," continued Mary, as they ascended the steps of the school-house. "I'm

thinking she will make some fun for us."

The girls went into the dressing-room, where they found the new scholar. She was a mild, intelligent looking child, but very poorly, though tidily clad. The girls went around her, whispering and laughing with each other, while she stood trembling and blushing in one corner of the room, without venturing to raise her eyes from the floor.

When they entered school they found the little girl was far in advance of those of her age in her studies, and was placed in classes with those two or three years her senior. This seemed, on the whole, to make those girls who were disposed to treat her unkindly dislike her the more; and she, being of a retiring disposition, through their influence had no friends, but went and returned from school alone.

"And so you really think," said Mary Lark, as she went up to the little girl a few weeks after she entered school, "that you are going to get the medal? It will correspond nicely with your cloak."

And she caught hold of the cape, and held it out from her, while the girls around joined in her loud laugh.

"Calico Cloak get the medal! I guess she will! I should like to see Mr. Brown giving it to her!" said another girl, as she caught hold of her arm, and peeped under the child's bonnet.

The little girl struggled to release herself, and when she was free, ran home as fast as she could go.

"O, mother," she said, as she entered her mother's humble kitchen, "do answer Uncle William's letter, and tell him we will come to New York to live! I don't like to live in Bridgeville. The girls call me 'Calico Cloak,' and 'Brogans,' and you don't know, mother, how unkindly they treat me."

"Lizzie, my dear," said her mother, "you must expect to meet with some

who will treat you unkindly on account of your poverty; but you must not be discouraged. Do right, my child, and you will eventually come off conqueror."

Although Mrs. Lee tried to encourage her child, yet she knew that she had to meet with severe trials for one so young.

"But, mother, they are all unkind to me," replied Lizzie; "there isn't one who loves me."

And the child buried her face in her hands and sobbed aloud.

In Bridgeville Academy there were a few selfish, unprincipled girls, and the others joined them in teasing the little "Calico Cloak," as they called her, from thoughtlessness, and from a love of sport. But they knew not how deeply each sportive word pierced the heart of the little stranger, and how many bitter tears she shed in secret over their unkindness.

Mrs. L., learning that the scholars still continued their unjust treatment towards her child, resolved to accept her brother's invitation, although he was a poor man, and become a member of his family, hoping that while there her child could continue her studies, and perhaps, through his influence, lead a happier life among her school-mates. Accordingly, at the end of the term, she left Bridgeville, and removed to New York. Although Lizzie had been a member of the school but one term, yet she gained the medal, and it was worn from the academy beneath the despoiled garment.

Weeks, months, and years glided away to the students of the Bridgeville Academy, and the little "Calico Cloak" was forgotten. Those who were at school with her had left, to enter upon the business of life.

Twelve years after Mrs Lee and her daughter left town, a Mr. Maynard, a

young clergyman, came into Bridgeville, and was settled as the pastor of the village church. It was reported at the sewing circle, the week following his ordination, that it was expected he would bring his bride into town in a few weeks. There was a great curiosity to see her, and especially after it was reported that she was a talented young authoress.

A few weeks after, Mr. Maynard gratified their curiosity by walking into church with his young wife leaning on his arm. She was a lady of great intellectual beauty, and everybody (as they always are at first) was deeply interested in the young minister and his wife.

The following week the ladies flocked to see her, and she promised to meet with them at the next gathering of the sewing circle.

The day arrived, and although it was quite stormy, Mrs. Deacon Brown's parlor was filled with smiling faces. The Deacon's carriage was sent to the parsonage after Mrs. Maynard, and in due time it arrived, bringing the lady with it. The shaking of hands that followed her arrival can only be imagined by those who have been present on such an occasion.

"How are you pleased with our village?" asked a Mrs. Britton, after the opening exercises were over, as she took a seat beside Mrs. Maynard.

"I like its appearance very much; it certainly has improved wonderfully within the last twelve years."

"Were you ever in Bridgeville before?" asked another lady, as those around looked somewhat surprised.

"I was here some months when a child," replied Mrs. Maynard.

Their curiosity was excited.

"Have you friends here?" asked a third, after a moment's silence.

"I have not. I resided with my mother, the widow Lee. We lived in a little cottage which stood upon the

spot now occupied by a large store, on the corner of Pine street."

"The widow Lee?" repeated Mrs. Britton; "I well remember the cottage, but I do not recollect the name."

"I think I attended school with you at the academy," replied Mrs. Maynard; "you were Miss Mary Lark, were you not?"

"That was my name," replied the lady, as a smile passed over her features at being recognized; "but I am really quite ashamed that my memory has proved so recreant."

"I was known in the academy as the little 'Calico Cloak.' Perhaps you can remember me by that name."

The smile faded from Mrs. Britton's face, and a deep blush overspread her features, which in a few moments was seen deepening upon the faces of others present.

There was a silence for some minutes; when Mrs. Maynard looked up, she found she had caused considerable disturbance among the ladies of her own age, by making herself known.

"O! I remember very well when the little 'Calico Cloak' went to the academy," said an old lady, as she looked up over her glasses, "and I think, if my memory serves me right, some of the ladies present will owe Mrs. Maynard an apology."

"I had no intention whatever, ladies," replied Mrs. Maynard, "to reproach any one present by making myself known; but, as it may seem to some that it was my intention, I will add a few words. Most of the younger ladies present will remember the little 'Calico Cloak;' but no one but the wearer knows how deeply each unkind word pierced the little heart that beat beneath it. And as I again hear the old academy bell ring, it brings back fresh to my mind the sorrows of childhood. But let no lady mistake me, by supposing I cherish any unkind feeling towards any one. I know that

whatever the past may have been, you are now my friends.

"But, ladies, let me add, if you have children, teach them a lesson from my experience, and tell them to treat kindly the poor and the despised. A calico cloak may cover a heart as warm with affection, and as sensitive to sorrow, as one that beats beneath a velvet covering. Whenever you meet a child who shows a disposition to despise the poor, tell it the story of the 'calico cloak;' it will carry its own moral with it."

"That is the shortest, but the best sermon I ever heard," said the old lady, as she put her handkerchief under her glasses; "I do not believe its moral effect will be lost upon any of us."

The old lady was right. The story went from one to another, until it found its way into the old academy. At the very time a little boy was attending school there, whose mother was struggling with her needle to give him an education. The boys often made sport of his patched knees and elbows, and he would run sobbing home to his mother. But when the story of the "calico cloak" reached the scholars, the little boy (for he was naturally a noble-hearted child) became very popular in school; and the children, from that time, were very kind to "Little Patchey," as he had always been called.

When Mrs. Maynard heard the story of "Little Patchey," she felt that she was well repaid for all she had suffered in childhood.

*The Schoolmaster.*

*From the Macedonian.*

### A NEW GOD.

BY J. M. HASWELL, MAULMAIN.

On my arrival at Amherst a few days ago, I was told there was a great excitement among the people owing to the discovery of some brass images in the ground at the foot of a banian tree,

and that they were saying: "A new god has made its appearance." I went to see the idols, of which there are three. They are very small, not larger than a man's little finger. There is also a small brass idol temple, a little tank, and two or three little brass trees. All these were found at the foot of a banian tree. There is a monastery near the spot, and it was said that groans were heard at the foot of this tree, and on examination that the ground was heaving up a little. They therefore dug down a few inches and came to some bricks; upon removing these they found a flat stone, and on lifting that found the images. They were not more than ten or twelve inches below the surface. How they came there is uncertain. They may have been buried many years ago, or the priests may have buried them lately, and then invented the story of the groaning, and had them dug up for the purpose of gain. At all events, it would be a thing of no moment, but for the exhibition of the stupidity and superstition of the multitudes.

People are coming in from the surrounding country to make their offerings and pay their devotions to these paltry images. From morning till night, men, women and children are going and coming. It is truly painful to see intelligent men, as well as little children, kneeling in prayer and bowing down in adoration before them.

How blind is man when left to himself! Did men worship the sun and moon, or the mighty ocean, or some noble object, idolatry would not appear so contemptible as it now does. But who has made us to differ? And what has been the means of our differing? Every Christian must answer, God has made us to differ, and the Holy Scriptures have been the grand instrument of our elevation.

Shall we not then obey the great commission, and preach the gospel to every creature? The multitudes here, who

are bowing down to these contemptible images, have heard the gospel again and again, but are blind as ever. "The word preached has not profited them, not being mixed with faith in them who heard it." What then? Shall we give them up? By no means; but with renewed zeal and fervor, let us labor and pray for their salvation.

## Other Missions.

### AMERICAN BAPTIST MISSIONARY UNION.

#### RANGOON.

Mr. Stevens writes from Rangoon, June 15. In respect to his station in Rangoon, he says, "There is no lack of people to preach to, and I have an encouraging reception wherever I go. The people hear truths which are new to them, and which are adapted to their awakening and salvation.

"Just now I feel a special interest in another subject—the building of a house for the Lord in this idolatrous town.\* \* A few subscriptions here, already realized, and the liberal donation of the Jamaica Plain Sabbath School of \$150, furnish enough to begin with, and I will use it for a beginning, trusting that if God delighteth in us, and our enterprise is pleasing in his sight, He will send help from some quarter, though the Missionary Union be not able to furnish it."

#### MAULMAIN.

Dr. Wade writes, May 18, that the new term of the Karen Theological Seminary commenced at the beginning of the month, with thirty-two pupils. This number includes two who are in normal department, but have one recitation in the theological, and eleven resident graduates, who remain another year at their own request, not having had their full three years' course in the Institution on account of the failure of funds. Of these, nine belong to Bassein, one to Toungoo and one to Maulmain. The school therefore embraces eleven in a fourth year of study, three in the Junior class, fourteen in the middle, and four in the Senior. The resident graduates study the prophecies and minor epistles, besides attending to arithmetic. The assistant teachers,

Pahpoo and Shahshoo, at their own request, attend the recitations on the prophecy of Isaiah.

PROME.

Mr. Kincaid writes, April 10:

"There is in Yunan, a vast province bordering upon Burmah, a civil war between the Mussulman part of the population and the other creeds, and it is supposed it will end in the utter destruction of the Mussulmans, who began the work of slaughtering the others, men, women and children.

"I am obliged to visit immediately several of our stations from twenty to fifty miles around Prome, Burmah, Karen and Kyen villages. In several places there is much to encourage, and our assistants are all doing well, except one who has been suspended from the church and deposed from the ministry. We have two other men who are studying and preparing to labor in the ministry. We have also among the Kyen converts, one who, we think, will become a preacher of the gospel to his countrymen. He is studying the scriptures in Burman. The Kyen villages are numerous north and west of Prome.

"This is now by far the most interesting Burman mission in all Burmah, and the work must be pushed forward."

#### THE CHINESE DEPARTMENT OF THE SIAM MISSION.

Mrs. Telford, of the mission in Siam, under date of April 24, writes as follows:

At our last communion season, two persons were baptized, a Chinaman and a Siamo-Chinese woman. The hot season is nearly past, and Mr. T. and myself are in usual health, although we have suffered much from the excessive heat.—*Macedonian*.

TELOOGOOS.

Mr. Jewett, under date of June 5th, reports quite an awakening among the Teloo goos, as we learn from an interesting letter in the October number of the *Macedonian*.

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### MISCELLANY.

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#### BECHUANA CHILDREN.

A Missionary in South Africa, in a letter to some children in his own country, thus writes: "Fancy to yourselves, dear readers, a missionary arriving in

a village of the Bechuanas, where white men are scarcely ever seen. All the people crowd around him to examine his person and his dress from head to foot; but the children seem the most surprised at his strange looks. If he walks, immediately they walk behind him and try to keep the step just as he does; and if he speaks to them, instead of answering him, they only repeat his words; if he asks them questions, they ask him questions too. But generally the younger children are very much frightened by the sight of the white stranger; they cry with fear, and cling to the necks of their mothers, who carry them towards the foreigner and try to reconcile them to his strange appearance. Thus the missionary finds that he is looked upon by these savages much as if he were a new kind of wild beast. But, as he wishes to do them good, he does not care for this; for he well knows that but for the goodness of God, which caused him to be born in a country where the Gospel is preached, he might have been like these pagan children, or even worse. But, happily, there are now many Bechuana children who enjoy the blessing of having Christian parents, and who grow up at a missionary station.

#### WHEN MAY CHILDREN COME TO JESUS?

They should come at once, for now is the accepted time; the Bible nowhere invites them to come to-morrow. To-day you may repent, and have your sins forgiven; this very hour you may become an adopted son or daughter of the Lord Almighty. Jesus Christ even now waits to receive and welcome you.

An old man one day taking a child on his knee, entreated him to seek the Saviour now, to pray to him and love him. The child, looking up at him, asked, "but why don't you seek God?" The old man deeply affected, answered, "I would, my child, but my heart is hard, my heart is hard."

An intelligent, well educated boy, about twelve years of age, attending a meeting held for conversation and prayer with those anxious on the subject of religion, inquired of one who was assisting the pastor, what he must do to be saved. He was told to "go home and read the Bible, and pray to God for a new heart." "But," said the little boy, with deep emotion, "Sir, I am afraid I might die before I get home,

and then it will be too late." The good man invited him to kneel at once and ask the forgiveness of his sins. The little boy complied with the last advice and went home rejoicing in hope, and now, for over thirty years he has been a constant member of the church of Christ. Yes, children,

"'Twill save you from a thousand snares,  
To mind religion young;  
Grace will preserve you following years,  
And make your virtues strong."

### SATAN A SCHOOLTEACHER.

1. He opened his school in Eden.—How such a teacher got into such a holy and innocent, and pleasant place, we are not informed. The first human being he could get access to, he sought and obtained as a pupil.

2. He is therefore an old, if not a venerable teacher. He has not laid down the office since he took it up in Eden. We have never heard of a place where there were human beings, where there were not traces of his presence, and where he had not been busy in causing men to make progress in some kind of knowledge.

3. A very successful schoolmaster, no body can gainsay. He made an apt scholar of his first pupil, and we have seen no record of our race, relating to an age gone by, that has not proved his success as a teacher. We doubt if there is a human being who has not learned something of him.

4. He has had employment among all classes. The kings and princes and potentates of the earth, of all shades of distinction, have been to school to him. And he has not been above making the degraded wiser in their wickedness.—While he could boast of Pharaohs, Ahabs, Jezebels and Neros, he could glory over equal success among all the lower realms of human society.

5. His perseverance as a teacher gives him a high character in this respect. Very early in the history of individuals he is at work, and in the last stages of life he keeps on.

**GUILT: GRACE.**—Let "deserved" be written on the door of hell; but on the door of heaven and life, "the free gift."  
[Baxter.]

Unlettered men are not always the most ignorant, nor learned men always wise.

### WARNING TO THE INTEMPERATE.

Charles Lamb tells his sad experience as a warning to young men, in the following language:

The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have set a foot in the perilous flood.—Could the youth, to whom the flavor of the first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is, when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction, and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacles of his own ruin; could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feebleness out to be delivered, it were enough to make him dash the sparkling beverage to the earth, in all the pride of its mantling temptation.

### THE SPIRIT OF LOVE.

Beyond all question, it is the unalterable constitution of nature that there is efficacy, divine, unspeakable efficacy, in love. The exhibition of kindness has the power to bring even the irrational animal into subjection. Show kindness to a dog, and he will remember it; he will be grateful; he will infallibly return love for love. Show kindness to a lion, and you can lead him by the mane; you can thrust your head into his mouth; you can melt the untamed ferocity of his heart into an affection stronger than death. In all of God's vast, unbounded creation, there is not a living and sentient being, from the least to the largest, not one, not even the outcast and degraded serpent, that is insensible to acts of kindness. If love, such as our blessed Saviour manifested, could be introduced into the world, and exert its appropriate dominion, it would restore a state of things far more cheering, far brighter than the fabulous age of gold; it would annihilate every sting; it would pluck every poisonous tooth; it would hush every discordant voice.—

Even the inanimate creation is not insensible to this divine influence. The bud and flower and fruit put forth most abundantly and beautifully where the hand of kindness is extended for their culture. And if this blessed influence should extend itself over the earth, a moral Garden of Eden would exist in every land; instead of thorn and briar would spring up the fig-tree and the myrtle; the desert would blossom, and the solitary place be made glad.

[Uplam.]

### MINISTERS OF CHRIST.

St. Paul, in his Epistles to Timothy, speaks of ministers both in a *negative* and in a *positive* sense. He says of a man fit to be a minister, he must *not* be a novice: that is, not one "newly come to the faith;" not one who is floating upon the surface of things, but he *must* be "a good soldier of Jesus Christ;" one well-trained, disciplined and equipped for the fight; one that can endure hardness; a husbandman that laboreth: one that digs deep, breaks the clods, sows good seeds, waits in patience, and is made a *partaker* of the fruits.

### FAMILY IRRELIGION.

It is a wonder that the churches of Christ continue, if we reflect upon the folly, the pride, and the worldly-mindedness of many professors in the disposal of their children.—*Bradbury.*

### THE BEST KNOWLEDGE.

A very learned man (Selden,) when about to die, called his family around him, and said to them—"My dear children, I have spent my whole life in trying to learn every thing that was worth knowing. Much of it has been of use, but much more was not even worth the getting; and now that I am about to leave the world, of all that I have learned, nothing gives me so much comfort as the little sentence, "Jesus Christ came into the world to save sinners," and I would rather be ignorant of every thing else, than of this one short saying."

### ETERNITY.

What is the eternity of God? Existence without beginning or end. Who can comprehend it? Run your thoughts back, as far as the utmost stretch of imagination, even millions of ages before creatures were made—God existed,

and was as old as he is now, or as he will be, when millions of ages more are passed away. From everlasting to everlasting he is God!

What is the eternity of creatures?—Existence without end. Such is our inheritance, to live for ever and ever. No period of years, or revolution of unnumbered ages, will diminish aught of the duration, which will still lie before us. Here we have no abiding place. Time is hastening us into eternity. All we do is for eternity. We are forming characters for eternity. The thoughts we indulge, the feelings we cherish, the words we utter, the works we do, are all drawing the features of our moral likeness. How short and uncertain is the period of our probation. How soon will our deathless souls rise to the joys and employments of heaven, or plunge into the world of hopeless despair!

Do you wish your present character to remain unchanged for ever? Is your preparation all made? Is your lamp trimmed, and your light burning for Eternity?

### RELIGION.

The old English could express most aptly all the conceits of the mind in their own tongue, without borrowing from any: as, for example, the holy service of God, which the Latins called *religion* because it knitted the minds of men together, they called most significantly *ear-fastness*, as the only assurance and last anchor-hold of our soul's health.—*Camden.*

### GOOD HUMOR.

Is the clear blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounter no vapors in his passage. It is the most exquisite beauty of a fine face; a redeeming grace in a homely one. It is like the green in a landscape, harmonizing in every color, mellowing the light, and softening the hues of the dark; or like the flute in a full concert of instruments, a sound, not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

FAMILIARITY WITH ERROR. — Never let a man *repeat* to you a lie. If he tell you a story every day which you know to be false, at the end of the year you will believe it to be true.—*Burke.*

## NO NIGHT IN HEAVEN.

"And there shall be no night there."—REV. XXII: 5.

## I.

No night shall be in heaven! no gathering gloom  
Shall o'er that glorious landscape ever come;  
No tears shall fall in sadness o'er those flowers  
That breathe their fragrance through celestial bowers.

## II.

No night shall be in heaven! no dreadful hour  
Of mental darkness, or the tempter's power—  
Across those skies no envious cloud shall roll,  
To dim the sunlight of the raptured soul.

## III.

No night shall be in heaven. Forbid to sleep,  
These eyes no more their mournful vigils keep;  
Their fountains dried—their tears all wiped away—  
They gaze undazzled on eternal day.

## IV.

No night shall be in heaven—no sorrow's reign,  
No secret anguish, no corporeal pain;  
No shivering limbs, no burning fever there;  
No soul's eclipse, no winter of despair.

## V.

No night shall be in heaven—but endless noon;  
No fast declining sun nor waning moon:  
But there the LAMB shall yield perpetual light,  
Mid pastures green, and waters ever bright.

## VI.

No night shall be in heaven—no darkened room,  
No bed of death, nor silence of the tomb;  
But breezes, ever fresh with love and truth,  
Shall brace the frame with an immortal youth.

## VII.

No night shall be in heaven! But night is here,  
The night of sorrow, and the night of fear;  
I mourn the ills that now my steps attend,  
And shrink from others that may yet impend.

## VIII.

No night shall be in heaven! O had I faith  
To rest in what the faithful Witness saith,  
That faith should make these hideous phantoms flee,  
And leave no night, henceforth, on earth to me.

ANON.



If men forget God, it will be just in God to forget them. If they are deaf to his calls, he will be deaf to their cries.

## BOOK NOTICES.

**SERMONS TO THE CHURCHES.** By FRANK WAYLAND. New York: Sheldon, Blakeman & Co., &c.

We have here, in eight sermons, some of the matured thoughts of Dr. Wayland, presented as an offering to the churches. In the preface he says, "The design of the following discourses is, to urge upon individual Christians the duty of personal effort for the conversion of men, and a more consistent and uncompromising profession of religion." We have not read all the sermons. The first on "The Apostolic Ministry" awakened, when it was preached, a large amount of interest, and no little opposition. For ourselves we regard the views set forth in it as substantially correct, and earnestly desire their general prevalence. If any recommendation from us can add to the circulation of a work from the pen of Dr. Wayland, we freely give it in favour of this volume.

**SPURGEON'S GEMS.** *Being Brilliant Passages from the Discourses of the Rev. C. H. Spurgeon.* Same Publishers.

This is a sparkling volume. No living preacher, whose sermons are known to us, gives utterance to a greater number of striking passages, presenting great truths in a forcible and sententious form. This is a rare collection of such "Gems," albeit, there may be found some that are but little polished, and here and there what is only a shining pebble. The work will be read—and it deserves to be. These, and other publications of the enterprising house may be found at the store of T. J. Starke, on Main Street,—the Baptist Depository, (formerly Wortham & Cottrell.) P.

**THE LITTLE PREACHER; Or Five Short Sermons for Children.** By UNCLE CHARLES, Author of "The Advantages of S. S. Instruction," "Sanctification," "Simple Rhymes," &c., &c. Southern Baptist Publication Society. Charleston, S. C.

Here we have another of the interesting and valuable children's books of "Uncle Charles." Truly "Uncle Charles" must love the little folks, and we doubt not that many of them have learned to love him. These short sermons will increase the number of his admirers. Go on "Uncle"—don't cease to "feed the lambs."

*Poetry and Prose for the Young—The First and the Last Oath; with other Stories.* By CAROLINE HOWARD. Same publishers. Price 30 cents.

This is spoken of as a valuable little book for the class of readers for whom it is designed.

**POPULAR AMUSEMENTS; Or how Far may a Christian Indulge in Popular Amusements.** By REV. FRANKLIN WILSON. Baltimore, Md. Same Publishers. Price 10 cents.

**THE COMPARATIVE INFLUENCE OF BAPTIST AND PEDOBAPTIST PRINCIPLES in the Christian Nurture of Children.** Prepared by REV. FRANKLIN WILSON, Baltimore, Md., for the Southern Baptist S. School Convention. Same Publishers. Price 4 cents.

We do not remember to have published any notice of these tracts. If we have, it can do no harm to commend them again to the attention of our readers, and especially to colporters. The tracts and books of our Publication Society deserve a wide circulation. P.

**SELF-CULTURE.** *An Address delivered before the Oxford Female College, May 27th, 1858.* By REV. WILLIAM WINGATE.

We read this address shortly after its publication, with much pleasure, and intended noticing it at the time, but, like other publications sent us, it had to be laid aside. President Wingate is a man of strong common sense as well as an interesting speaker. The address before us, while it does not show that degree of care in its preparation which would commend him as much as he is capable of commending himself as a writer, is replete with good practical thought earnestly expressed. P.