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THE CHINESE WAR.

Some thoughts on the present hostilities between the English and the Chinese, from one who is on the field, may be acceptable at the present when the eyes of all Christendom are fixed on India and China. Having been requested to give my views on this subject, I shall try to do so in a few words.

Supposing that all who feel any interest in the matter have learned from the newspapers the main *facts* and *incidents* of the war, we will not dwell on these, nor attempt any description of the actual conflicts of the two parties. My object is simply to give my opinion as to the *Causes*, the *Necessity* and the *Results* of the war between the Allies and the Chinese.

CAUSES.

All know that the immediate cause of the "Canton difficulty" was the seizure of the lorcha* "Arrow" by the Chinese authorities. With regard to this, I believe that it is now generally admitted, 1st. That the "Arrow" at the time of her seizure, had no right to carry the British flag; and 2ndly. That she had been engaged in piracy. The conduct of Mr. Parkes, the British Consul at Canton, and that of Sir John Bowring, the British Plenipotentiary, was no doubt hasty and did but little honor to

the great country which they represented. But the seizure of the Arrow was scarcely any more the *cause* of the hostilities at Canton than the "Boston massacre" was the *cause* of the American Revolution. Ever since the previous war, Canton has been a bone of contention; the English claiming this right to enter the city according to the terms of the treaty and as they were permitted to do in the other four open ports, and the Chinese persistently closing their gates against foreigners.

In 1847, Sir John F. Davis, the British Plenipotentiary, after capturing some forts and anchoring off the city, demanded satisfaction for the murder of six Englishmen and obtained a written promise from Keying, the Governor, that the city gates should be opened in two years. In 1849, Sir Geo. Bonham went up to enforce this claim, but for some strange reason he was not sustained at home and was ordered to do nothing to interfere with trade. Of course when the Chinese saw the English ships retire without executing their threats, they chuckled with delight. The Emperor ordered triumphal arches to be erected to commemorate the victories of his loyal subjects over the English, and honors and decorations fell thick on all concerned in these bloodless victories. The Cantonese have had an idea that their city is impregnable and that even the name of their "braves" is sufficient to inspire the stoutest heart with terror. In the former war, after

* A lorcha is a small three-masted vessel used in the coasting-trade; introduced from the Mediterranean by the Portuguese.

some forts which commanded Canton were taken, the city was ransomed for a large sum. It was not very difficult for the people to be persuaded that their city was saved, not by the money of their merchants, but by the valor of their braves. The affairs of 1847 and '49 of course only confirmed them in their opinion.

Bearing these things in mind, we will be able to take a more just view of the present war. When Sir John Bowring and Mr. Parkes saw their mistake in regard to the lorch, it was determined that this was a suitable time to press the old claims. They accordingly shifted the question at issue as they had gone too far to withdraw with honor, and knew very well how such a withdrawal would have been interpreted by the Chinese.

There was another cause of misunderstanding. An interview with Gov. General Yeh was demanded, but he obstinately refused it either within or without the city. Those who know what value the Chinese attribute to rank and etiquette, know how to interpret this. A provincial Governor General refuses to communicate with the highest representative of the British government, except through inferior officers. How would such conduct be viewed in a Western government? If not considered a "*casus belli*," it would at least lead to non-intercourse, and with other grievances, might soon lead to war. It is true Yeh generally replied to letters written to him, but instead of giving satisfactory answers only wrote when he pleased and on what subjects he pleased. The American and French governments, I understand, had the same difficulty with him. It was partly because his answers were so unsatisfactory that a personal interview was demanded. The Chinese themselves blame him for his conduct in this respect. An interview was had with Keying, and, I think, with Sü, and

there was no reason for Yeh's refusing to meet a British Plenipotentiary.

If there had been no previous misunderstanding, I think that the "Arrow" case would not have led to a war; at least I think the people of Great Britain would not have justified it. As it is, then, we are to look for the cause of the war not so much to the affair of the lorch, in which the English were undoubtedly mistaken, as to the old hostility to foreigners, haughtiness and self-esteem of the people, and the insolence and pride of their officers.

NECESSITY.

Is the present war justifiable and necessary? This question shook to its very foundation Lord Palmerston's premiership, so that he could only keep himself from falling by an appeal to the people.

The pen of "an outside Barbarian," (Mr. Shortrede) clearly showed to the people of England the weak points in their cause and the blunders of their officials. Still Lord P. was sustained by a large majority, for even though it were possible for the English to retrace their steps with honor, there was doubtless a strong persuasion of the necessity of checking the pride of Chinese officials and a hope of the opening of China as a market for British manufactures.

But notwithstanding the decision of the British people in the affirmative, it will still be asked, "Was the war necessary?" To my own mind this is a difficult question. I can only say that according to the laws which usually govern nations in their intercourse with one another, I do not see how it could well have been avoided. It may be said that after the English saw their mistake, they should have made an "*amende honorable*" and retired. But the old scores were unsettled, or rather the Chinese actually gained their object. Besides, in the eyes of the Chinese to retire would only have been to confess themselves conquered. No doubt new honors would have been conferred

on the loyal citizens of Canton for their fresh defeat of the English, and the haughtiness of the people towards foreigners would have increased.

Besides, Yeh virtually yielded the point of the English jurisdiction over the lorcha. In accordance with the treaty, he sent some men to the English consul who, he said, were the sailors he had arrested on board the vessel; but they were refused by Mr. Parkes because the captain said they were not his men. Probably they were prisoners from the jail, or beggars from the streets impressed to replace the lorcha men. Whether these men were sent because Yeh wanted to fulfil the treaty, or because he wanted to avoid a collision with the English, we cannot tell, but sending them was a virtual admission of the right of the lorcha to fly the English flag. Moreover he did not deny the right of the vessel to that flag until several letters had passed and some days elapsed. In my own mind I am inclined to believe that the British colours were hauled down and the men arrested in defiance of the treaty on board of a vessel which the Chinese *supposed* had a right to sail under that flag. But in fact the term of her license had expired a short time before. So that the conduct of the Chinese though not an *actual* was an *intentional* disregard of treaty.

But in forming our judgment on the *necessity* of the war as well as on its *cause*, we must look beyond the lorcha case. From the tendency of affairs old residents of Canton had foreseen that a collision between the Chinese and Foreigners was almost certain. It was only a question of time.

As an instance of the feelings of the Chinese officials towards Foreigners, take the intercourse between them and the representatives of Western powers. By a provision of the American treaty, it might be revised or amended. In 1856, Dr. Parker, the U. S. Commissioner, tried to communicate with the

Emperor, but the Governors of the provinces in which the five ports are situated refused to have anything to do with his letter. Sir John Bowring, the English plenipotentiary was treated in the same way. The Emperor's policy evidently was to have nothing to do with Foreigners, unless he could not help it.

Another instance of the exceedingly unsatisfactory and annoying conduct of officials. An American merchant steamer was fired at by the Chinese, subsequently another steamer was fired upon from a Chinese fort; an explanation was demanded, but the only answer Gov. Yeh gave was, that he was sorry for it, and it had been done without his orders. No steps, as far as we can learn, were taken to punish the offenders, and no guarantee was given against its recurrence. It was only after the Barrier forts were demolished by Commodore Armstrong, that the promise was obtained that the American flag should be respected in the future.

Another instance. In the spring of 1856, a French missionary was killed in Kwong Sai, in violation of the treaty which provides that foreign offenders shall be sent to be tried before their own officers. When M. Bourbillan, the French Plenipotentiary wrote to Gov. Gen. Yeh about it, (Kwong Sai, as well as Kwong Tung, (Canton,) was under his government,) he left his notes unnoticed, or returned answers in which the matter in question was scarcely touched upon. In fact his whole conduct seemed to say, "I have too much important business to attend to, to waste my time in looking after the affairs of foreigners."

How would such conduct have been regarded in a Western nation? One government has its flag insulted, another its citizens killed in direct violation of the treaty, and the offending party refuses to take any notice of these things. With the English, in addition to such official annoyances, was

the old question of the opening of Canton, in which the Chinese were victors; for in spite of provisions of the treaty and promises of officers on one side, and protests and threats on the other, the gates of the "City of Raner" were still closed to foreigners.

War is a dreadful thing, and should only be undertaken as a last resort. But there seem to be times when the honour and self-respect of a nation demand it.

Especially is this the case where anything like leniency is construed into weakness. The difficulties with China might *possibly* have been settled by peaceable means, but I do not believe that any one who understands the Chinese character thinks that they could have been so settled.

If I thus rather lean toward viewing the war as justifiable in itself, let no one suppose that I avow my approval of all the acts of the Allies during the war, nor of all the motives which led them to undertake the war.

RESULTS.

What are the *results* of these hostilities? Most encouraging and glorious. Though at Canton, just now, things are in a very unsatisfactory state, at the North, Lord Elgin has obtained a treaty which gains for us many important advantages. The "Lorcha affair" has, by the providence of God, been the means of the virtual opening of China. Although we will not know certainly the contents of the treaty until after its ratification, still we have a semi-official summary. It will be seen that some of its provisions secure us privileges far in advance of anything hitherto enjoyed. I say *us*, for although the American treaty gives us no important new privileges, the "favoured nation" clause secures to America all those gained by English and French arms. Here are some of the most important new advantages secured.

Art. II. Provides for the optional ap-

pointment of Chinese and British Ministers at the courts of Peking and St. James.

Art. III. Contains provisions with respect to the permanent establishment of the British Minister at Peking, his family and suite.

Art. IV. Makes provision for the travelling, postal, and other arrangements of the resident Ministers.

Art. V. British Minister to transact business with a Secretary of State on footing of equality.

Art. VI. Same privileges accorded to Chinese Minister in London.

Art. VIII. Christianity, whether Protestant or Roman Catholic, to be tolerated, and its professors protected throughout the Empire.

Art. IX. British subjects to be permitted to travel, for pleasure or trade, to *all parts of the interior*. Arrangements with regard to passports—and cities in the hands of rebels.

Art. X. Chin Kiang to be open for trade within a year from the signing of the treaty, and three other ports on the Yang Tsz Kiang as far as Hankow to be opened, on the evacuation of its shores by the rebels.

Art. XI. The ports of Niu Chwang (Manchuria;) Taug Chow, (Gulf of Pechili;) Tai Wan, (Formosa;) Swatoco; and Kiung Chow, (Hainan,) to be opened in addition to the present ports.

Art. LIII. Measures to be concerted for the suppression of piracy.

Art. LIV. *Favoured Nation clause*. The American Treaty, concluded some days before the English, secures the privileges of the Second and Eighth Articles, and also the opening of Swatow and Tai Wan, two of the ports mentioned in Art. XI.

Articles VIII. to XI. are a virtual opening of the country to missionary effort as far as it can be done by law. Thus the object for which the prayers of Christians have been so long ascending to God seems to be at last accom-

plished. China is opened. O what a wide and glorious field lies before us. Millions upon millions of our fellow-men may be reached.

NEED OF MISSIONARIES.

The barriers which opposed the progress of the truth have been broken down. Let us, however, while we bless God with all our souls, rejoice with trembling. -I was wrong when I said China is opened. We have but the key. The ponderous gates of prejudice, centuries old, superstitious reverence for old customs, and the natural enmity of Satan's servants to the truth, have yet to be overcome. Where are the men to put their shoulders to the work? The land is yet "to be possessed." Where are the soldiers of the cross to buckle on their armour, and take the land? "The harvest truly is great, but the labourers are few." One Reaper, indeed, is mowing down thousands upon thousands, and gathering them to be burned. O where are the men to gather these precious souls into the garner of Jesus.

RESPONSIBILITY OF THE CHURCH.

What if the churches at home prove recreant to Christ at this crisis! Will not a blight and a withering rest upon them? Will not blasting and mildew lay waste their crops—bankruptcy and ruin follow their speculations? Will not their sons and their daughters whom they refuse to the service of the Lord grow up in dissipation and worldliness?

But we are persuaded better things of the followers of Jesus. What means that "great awakening" which like a glorious shower from God is sweeping over our beloved land to enrich, and fertilize, and purify? What means the voice of prayer and supplication going up from crowded prayer-meetings? What mean the trembling voices of stout-hearted men telling to the world what God hath done for their souls? Do not these things proclaim that

Christians are awaking to the importance of *individual effort* and *personal consecration* to Christ? Are not those who love Jesus beginning to feel, on *me* rests the obligation to obey the Saviour's last command?

Has not this out-pouring of the Spirit of God in the West some connection with the great movements in the ancient empires of the East? Is it a mere *coincidence* that China and India are being opened just at the time when God is calling so many from the world to the service of Christ and leading Christians to a fresh dedication of their all to the blessed Lord and Master? O no; it cannot be. We are living in solemn times. Are not these the "last days?" God's hand is at work among the nations. Oh that the church may arouse herself! O that "holiness unto the Lord" may be written on all that we possess,—our goods, our money, our time, our talents, our all.

Then shall the church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then shall the thousands of India be enlightened and the millions of China bow the knee to Jesus. Then shall hymns of praise from the plains of Africa, the jungles of India, and the hills of China mingle with songs of thanksgiving from Europe, America and the isles of the sea, and the whole world be one altar of incense unto our God. Amen and amen!

R. H. G.

DIVINE UNCTION, THE GREAT WANT OF MISSIONS.

The greatest of all the wants of the missionary cause, is the "Unction of the Holy One." This, and this alone, will give impetus, perpetuity, and success to the machinery of Christian missions. We have all the elements of human appliance, the power of numbers, of wealth, of talent, of organized effort. But all these, though augmented a hundred fold, would be perfect weakness

without a superadded power from above. A supernatural influence is needed to develope and direct these elements of strength—is needed to electrify the church, and send her heaven-born energies streaming to earth's remotest bounds, and waking to immortal life the prostrate nations "lying in the Wicked One." We need just what Christ told his disciples to wait for at Jerusalem, "*power from on high*." This is the great want of the church, her life and her glory, the very soul of her missions.

Let this influence thoroughly permeate our missionary societies; it will give right direction to their instrumentalities, and insure triumphs in all their movements. Without this, the most imposing and gigantic missionary organizations, are but cobwebs before the hurricane's blast. On the other hand, one touch of this "Unction of the Holy One," would drive on the car of salvation to its grand consummation, with the same ease that the simple impulse of attraction holds the mighty Universe on its way.

Let us not have our minds so occupied with the power of men, measures, and money as to forget our entire dependence upon God. Feeble though our means be in themselves, yet with the benedictions of God's spirit, they shall prove mighty in the subjugation of the world. I have sometimes thought that in our missionary meetings we depend too much upon human appliances, and captandum manœuvrings whose transient effects pass away "like the morning cloud and early dew." I have thought if more time were given to devotion on these occasions, if more thought were given to concentrated prayer, we might catch an enthusiasm direct from heaven that might be borne back by the delegates to their churches, that might be borne by the missionaries to their distant fields of labor, and propagated among the perishing heathen. In this way we might catch an "unction" from above that would cause our

churches at home to swing out from the skies as a grand chandelier, pouring light upon every dark corner of the land, from the Gulf to the Lakes, from the golden valleys of California, to the green mountains of Vermont, and thence athwart the ocean east and west to the farthest verge of this sin-benighted world.

The missionary work should be entered and prosecuted only in God's name. Spasmodic efforts and fitful beneficence can not be relied upon in such a work as the world's conversion. Let the church come up to the work in God's own strength, prompted by principle rather than impulse, then she may march forward step by step to the subjugation of the nations of the earth.—To accomplish this end, we must have men called and separated to the special work, as were Paul and Barnabas. We must have men for the foreign field, raised up, and qualified by divine Providence, as were Carey and Judson.

The fact is, the world is travelling with such rapid strides towards her grand jubilee, unless the gospel shall greatly accelerate her progress, she will be left out of sight. Antinomianism that clogs her wheels and crushes out her life, must be thrown off. Some tremendous far-reaching instrumentality must be brought to bear upon the spring of her activities. The whole church, more than half asleep, must be roused to a more thorough consecration of her talents and her possessions to the work of missions. Then it shall no longer be said to our shame, that more self-sacrificing devotion is found among the votaries of idolatry, than among the professors of pure Christianity. Let but "the Unction of the Holy One," come upon us, then we shall exhibit to the world a true apostolic zeal. Then the church will be seen hastening forward with triumphant banners to the conquest of the world.

R. J.

CHRIST SUPPORTED BY A FEMALE MISSIONARY ASSOCIATION.

A missionary is one sent. Christ was a missionary. He was sent from heaven to earth to save the lost. After he entered on his public ministry, he was constantly and diligently employed in preaching the gospel. The evangelist, Matthew, informs us that he went about all Galilee—into all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. Galilee was the Northernmost division of Palestine—was populous, and contained 200 towns, the most noted of which were Capernaum, Chorazin and Bethsaida. But Christ's ministry was not limited to Galilee. He made several visits to Jerusalem, one to Gadara, and one to "the coasts of Cesarea Philippi!"

How, it may be properly asked, was Christ supported in his missionary labors. He did not live on the wind. He was flesh and blood, and needed material food. He "came eating and drinking," as did other men.

Christ was not supported by his *own worldly resources*. Of all men he was the poorest. He had neither land nor money—neither barn nor store-house. He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

Nor was Christ sustained by the exercise of *miraculous power*. He had the ability to work miracles, and he might have employed it for the accumulation of wealth. He who fed five thousand men with "five barley loaves and two small fishes," could easily have supplied his own wants. It does not appear; however, that he ever wrought a miracle for his own benefit. On the contrary, when he had fasted forty days, and was hungry, he refused to change stones into bread, but committed himself to divine providence, saying, "Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God."

How then was Jesus supported in his ministry? The answer to this question is furnished in two passages of Scripture. Mat. xxvii. 55: "Many women were there, (at the crucifixion of Jesus,) beholding afar off, which followed Jesus from Galilee, ministering unto him." Luke viii. 1, 3: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God; and the twelve were with him, and certain women which had been healed of evil spirits, and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance."

From these passages we learn clearly that Christ was supported, at any rate, aided during the period of his public ministry by the contributions of the holy women who had received from him far richer benefits than those which they conferred on him. He healed them of "evil spirits and infirmities," and, no doubt, added the blessings of Salvation, and they, with grateful hearts "ministered unto him of their substance." These holy women were not *formally*, but *virtually* a missionary society. They probably had no written constitution—no rules of decorum, and no officers; but they were associated in the noble work of supplying the wants of their generous benefactor. We are not informed in what manner their contributions were made—whether regularly or occasionally—whether in money or in other means of sustenance and comfort—whether through a common agent, or directly to Christ himself, or to Judas, the treasurer of the apostolic college—but we may be sure they were made generously, and in the method dictated by convenience and courtesy. A few

of the most eminent contributors are named—they were probably leaders in this work of love—but they were not alone in it. Both Matthew and Luke express the number of grateful contributors by the indefinite term, “many.” They would have formed, no doubt, a highly respectable “Female Missionary Society,” with Mrs. Joanna Chuza, first directress; Mrs. Mary of Magdala, second directress; Miss Susanna, Treasurer, &c. If they did not form some such society, it was, I presume, simply because they found it more convenient, in their circumstances, to accomplish their purpose without it—and not because it would have been, in any measure, contrary to the laws of Christ, or derogatory to his name.

What a blessed privilege these godly women enjoyed in supplying the daily wants of their Redeemer! We think that if we had lived in that day, we should have deemed it an honor, and a pleasure to contribute to the necessities of Jesus. We would have made any sacrifice to contribute to his usefulness and comfort. Dear brethren, let us not deceive ourselves. Our wilful hearts may mislead us. We enjoy the privilege that the holy women enjoyed. “Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.” “Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Christ’s disciples are his representatives on earth. What is done to them, he acknowledges as done to himself. But where shall we find worthier representatives of him than our foreign missionaries? Who have sacrificed more, suffered more, or periled more, in his cause? Who, as a class, have exhibited more of the spirit of Christ, or more abounded in labors of love? The disposition which would lead us

to supply the wants of Christ, were He on earth, will prompt us to contribute to the support of his faithful servants in the foreign field. J. B. J.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. A. B. Cubaniss.

CHINA OPEN! WHAT NOW?

SHANGHAI, July 14, 1858.

Rev. J. B. Taylor, Cor. Sec’y.

Dear Brother—As much will be said about the great field now opened to missionary effort, by the recent treaties at Tien-Tsing; and as many may think, since the Chinese have consented to open their whole land to us, we have nothing to do but go in and possess it in the name of the Lord, I deem it proper also to say something on this important subject.

Be it remembered, in the first place, that the Emperor has *consented* that we may go where we please. This looks like a great boon. But the Emperor, unfortunately, has not the power to protect us in many parts of his dominions. In the very heart of his country a large revolutionary party have maintained an independent government for the last five or six years. Besides, there are other smaller parties in different parts, who set at defiance his laws.

In the present disturbed state of the country and weakness of the old government, it will not be safe or prudent to go everywhere; but foreigners will have to feel their way cautiously. There are many parts, however, to which they can go with safety now, and in due time they will find their way everywhere.* But what then? Will the Chinese more readily give heed to the

* If we had a thousand missionaries here to-day, there are plenty of places to which they could go and be perfectly safe.

gospel? Shall we have little else to do, but to go in and reap the harvest? Be not deceived; we shall meet with the same prejudices, and the same heathen and perverse hearts that we have met on the coast. Instead of reaping, we shall have to commence turning up the fallow ground and sowing the seed in the largest field on the globe. We shall therefore need a large force of faithful laborers. The soil is of a hard and stubborn nature, requiring to be cultivated with prayer and watered with tears. How then shall we perform this immense work with such a feeble force?

I say not these things to dishearten any one about China; as no one has stronger faith in her redemption than I have. But I simply wish our brethren not to deceive themselves, and think because God in His providence has opened China, it will now be an easy task to convert the people. That the Chinese can be converted, He has already given us evidence in the pious, consistent members in our little church at Shanghai. And though one has gone back recently to his old sins, it is no more than what I have seen happen too often in churches in America.

As this little church has been raised up here, by years of faithful preaching and teaching—line upon line and precept upon precept—so shall we have to labor patiently and perseveringly in every other part of the Empire, if we expect to see this people converted.—God has heretofore worked through the instrumentality of his people, for the conversion of the heathen, and we have no reason to believe he will change this order in China.

That a great door is being opened here in China, every sensible Christian must admit; but I should regret to hear that our brethren at home on the receipt of the news, had got up an excitement on the subject, without counting the cost, and stirred up the people by saying—"The door is open! China is unlocked! Now you may expect to hear of

great results there! All we have to do is to go in and possess the land."

I should regret to hear this, because I feel confident in four or five years, a reaction would take place, unless something very great turned up in China to keep up the excitement.

I will now tell you what I would say in order to "stir up" the brethren, if I could attend your associations and conventions, and you may take it as my "steam speech" on the opening of China.

"Brethren, it is true, our Heavenly Father has given us a large and rich territory by this opening in China; but let us not forget that we are exactly in the condition of a family of children, whose father has left them a large tract of land, upon the express condition that they cultivate it well, and if not, it will be taken away and given to others.—Suppose, too, this tract in some parts is covered with dense forests which must be cut down; in other parts with briars and thorns to be dug up, with now and then a large bog to be ditched out; in addition to all this, some one is constantly troubling them with a pre-emption claim. Just such is the condition of the territory given us in China, brethren, and there is no wisdom or propriety in concealing it. It is a glorious inheritance, but it will require years of hard labor to possess it, unless the churches send forth many more laborers than they have heretofore done.

What would you think of the children who had been left such a large tract of land as I have described above, and who yet sent only four or five servants to work it? You would immediately say—"They will never possess it, as such a force can only cultivate a patch or two on the border.

God in His providence is ahead of us in China, brethren, but I do not wish to see any spasmodic effort on this account. I would rather see every brother and sister calmly determine to support their missions in China and Africa

for life, and try to teach their children to follow their example when they are dead. If all could come to this conclusion, I verily believe, there would be no want of men, as God would raise them up, and no want of success, as God would give it. Brethren, can't you come to this conclusion, to obey the commands of God upon Christian principle, and not wait to be "stirred up" to some effort? If you doubt the commands of God to give the gospel to the whole world—China and Africa included—say so, and we will produce a different argument; but if you believe this command, make it the principle of your life to obey it, and God will see that your labor is not lost. The little lights that you and I may help to kindle in Africa and China will not go out when we are dead. Others will be raised up to fan the flames, till these dark and benighted lands shall be illumined from one end to the other."

This is the kind of speech I would make, Brother Taylor, and yet I fear there are many of our brethren who will think there is not enough of the "go ahead" in it, for this "progressive age." If so, I have only to say to them, "If you will labor five years in a heathen field, you will learn that their castles of idolatry are not to be taken by storm, and their hosts of superstitious and prejudices are neither to be overcome by "steam speeches" nor by spasmodic efforts; but by *daily and yearly, patiently and perseveringly* applying the arrows of divine truth.

Fraternally yours in Christ,
A. B. CABANISS.

Letter from Rev. T. P. Crawford.

SHANGHAI, July 28, 1858.

Dear Brother Taylor:

I have found a ship, the "Lizzie Jarvis," Capt. Knipe, which is to sail direct from this port to Puget's Sound, (or Sts. de Fuca on the maps,) Washington Territory, between the 5th and 10th of

August, and I have arranged to take passage in her. She goes over after timber; expects to reach there in forty or fifty days. From thence I go down to San Francisco in the mail steamer, and thence via the Isthmus to New Orleans, and hope to reach home about the 10th of November at the outside. My reasons for going this route and at this time, are several.

I am already feeble from a long hot summer, and I do not feel like plunging into the tropics. Should I land at New York in the spring, then I would have three summers together without an intervening winter, and then I should have to remain a year longer at home than I will if I go by California, and take the seasons in their natural order; and my health will be much more likely to get benefit by the voyage.

Again, it is not so uncertain, tedious, and fatiguing as the other way, and quicker by at least twenty days. It will not cost more than via New York, —perhaps less.

I go now, because it is the only chance I will have this season, because the winds are favourable and the season mild—later would make me land in lat. 46° in rather a cold time. It is impossible to get a ship direct to San Francisco; no trade. Ships from Hong Kong to San Francisco at this season have to pass up North, off the coast of Japan to lat. 43°, to get the N. W. winds. So it is not much out of the way to go to Puget's Sound.

It is understood that brother Cabaniss will hardly leave before spring, —so he can look after the church. Brother Kroyer and Deacon Wong will together take charge of my chapel and appointments, so you see there are good reasons for my setting out this way, and at this time. Besides I feel *very* uneasy about my wife's health. She did not get the benefit by the voyage I expected. My conscience dictates my course as well as my judg-

ment. I have done what I could to keep our work going on, and now I resign it cheerfully, and without a struggle, into the hands of God.

We have not had a baptism for some time, yet there are a few interested persons and the church members advancing I hope. *Polk*, our brother, who went back to opium smoking, came last Sunday, confessed and wept over his weakness and shame, and said he would, if Dr. B. would assist him, make another effort to throw it off. He begins to-morrow. We all believe he is a good man and a Christian. Oh may he not fall.

This has been a very trying season, and several of the missionaries are complaining. No news; you know about the treaties.

Regards to brother Poindexter.

Yours in Christ,

T. P. CRAWFORD.

MACAO—CHINA.

Letter from Rev. R. H. Graves.

MACAO, Aug. 3d, 1858.

Dear Bro. Taylor,—My letter this mail, like the postman's bag, must have had news as well as good.

CHINA OPENED.

You will be rejoiced to hear, if you have not already heard before this reaches you, that a treaty has been concluded by Lord Elgin which reestablishes peace and secures to us some important advantages. By its provisions China is virtually opened, for we are permitted to travel to all parts of the interior for pleasure or trade. Thus the object for which Christians have been praying so long, is at last accomplished. We have free access to all parts of China. But while Christians bless God from the bottom of their hearts, let them gird themselves for the contest and tremble at their responsibility. We have permission to go into the interior, but what years of toil are before

us—what vexatious delays—what mountains of prejudice to be removed—what hatred to the light and love of idolatry to be overcome. Still we should be filled with hope. Brother Gaillard when on his trips found no opposition from the people—all was from the officers. Mr. Burns who was sent a prisoner to Canton, through another part of the interior, two years ago, found that the people were everywhere glad to see him and hear his message. If we have the law on our side, a great barrier will be removed.

RESPONSIBILITY OF CHRISTIANS.

What a responsibility rests upon Christians. God has thrown China on their hands. The obstacles which have so long retarded the progress of the truth are melting away. Shall the churches not awaken to new exertions? Should not the people of God make fresh sacrifices for the spread of the truth?

DIFFICULTY AT CANTON.

But while at the North things look so cheering, when we turn our eyes to Canton—our own field of labor—all is dark. Although the treaty was signed a month ago, no news of it has arrived at Canton to the Chinese officials, or if it has arrived they have not made it known to the people. "Braves" have been collected in large numbers and the streets of Canton are full of them. Large portions of the city have been destroyed by fire, and the Allies have had many of their number kidnapped and beheaded. Indeed their position is more like that of a besieged force than of conquerors holding a captured city. Their General is so incompetent, or so tied down by "red tape," that his officers have but little confidence in him and do not hesitate to express their disapprobation. Every one feels that he is wholly unfit for his position.

On 22nd ult. the braves made an assault on the Allies' lines, but were easily repulsed with the loss of several

hundred, while the Europeans did not lose a man.

I have every reason to believe that my chapel is burnt. If so, all our Chinese book-blocks and all my books except a dozen or so, more than half of my clothes, and what little furniture I own, are all gone. But "it is the Lord, let Him do what seemeth Him good." My own things I can gradually replace as I need them, but I regret very much the loss of our book-blocks. We had been wishing for a long time for the blocks of the New Testament; last year when we did not have an opportunity of distributing very many scriptures, we appropriated our Bible Funds to cutting the blocks of the New Testament. Now that we have all except Mark, they are destroyed, except Matthew, which was at brother Gaillard's.

Besides the Scriptures, we had blocks for quite a number of tracts. It will take some time and expense to replace all these. I hope we shall be allowed funds to have new blocks cut as soon as possible, for without books we are very much retarded in our efforts. It is not *certain* that these things are all burnt, but I have scarcely a doubt of it. As soon as matters are quiet enough I want to go up to Canton and ascertain every thing certainly.

No one could have foreseen what has occurred. Brother Gaillard's chapel which when we left seemed much more exposed to danger than mine, is all safe.

STATE OF THINGS IN MACAO.

In Macao things look very unsettled. The gentry and officers have ordered all connected in any way with foreigners to return to their native villages before a set time. If any fail to observe this edict, their property is to be confiscated and their relatives imprisoned or executed. The result of this order is that the place is almost deserted. Not more than one shop in 12 or 15 is open—the crowds that used to fill the streets

have dwindled down and everything wears the aspect of desolateness. Most of the shop-keepers have taken their goods away, but the Portuguese authorities compel those who sell groceries and provisions to keep their shops open and will not suffer them to move their stock. Boats are forbidden to bring provisions here; still some are brought but sold for very large prices. In Hong Kong things are worse than here, the supply of provisions seems to be almost entirely cut off. Sir John Bowring has just issued a proclamation threatening the magistrates who have recalled their people and stopped the supply of eatables with signal punishment unless their decrees are immediately rescinded. It remains to be seen what effect this will produce.

Still we have reason to bless God for His goodness. We, although we have heard various idle rumors of Macao being attacked, are still unharmed. None of the servants in our employ have left us, though some of the other missionaries have lost theirs.

BAPTISM OF A PING.

You will be glad to hear that God has added another to our number. On the first Sabbath in July, brother Gaillard baptized A Ping. He is a nephew of the wife of Yeung Sin Shang, and has for some time professed a hope in Christ. For three months he has been living with me as my servant, and I have been very much pleased with his consistent christian conduct, and desire to understand the Bible. I hope that he may be a valuable assistant to us in the future.

Thus does God cheer us in the darkest hours.

I am now very well, so is brother Gaillard. Sister G., though still feeble, seems much better than when we first came from Canton.

Love to all the brethren.

Yours in Christ,

R. H. GRAVES.

P. S.—Aug. 6th. Yesterday I received

ed a letter from the Allied Commissioners at Canton, saying that the soldiers had saved from my house some boxes containing my foreign books and clothes and all the Chinese books we had printed. I suppose our book-blocks are certainly burnt. I am glad that so much has been saved through their kindness, but regret exceedingly the loss of the blocks. But God's ways are always right.

Yours in Christ,

R. H. G.

YORUBA—AFRICA.

Extract from a Letter of Rev. R. W. Priest.

ABEOKUTA, Aug. 28, 1858.

Mrs. Priest is not able to be up one day out of a week, but she never has expressed a willingness to leave the field. For she says, her engagements have become so interwoven with this people, she feels that nothing but death can separate them. She offered herself a sacrifice upon the altar of foreign missions for Africa, and when the flames of God's love and will begin to consume her, then her greatest desire and earnest prayer is, that God may give her grace not to withdraw the offering. I think it was well enough for me to express a willingness to carry her home. Now, I assure you, it is not painful for us to feel that we shall, in all probability, meet you no more in the toils of time.

September 2d.—Since writing the above, I have passed through as severe an attack of fever, as I have had since our arrival in this country. I caught cold when the brethren were here, (in attendance on a meeting of the mission.) Mrs. Priest seems to be improving, and says she now feels like she will get well. But our feelings are so delusive here.

Letter from Rev. A. D. Phillips.

ABEOKUTA, Aug. 24th, 1858.

Dear Brother Taylor:

Yours of June the 24th was received yesterday. You see I am in Abeokuta again. I came down here on the 14th inst. to see sister Priest, and to meet the brethren. Sister P. is unwell, and it is very hard for me to find out what is the matter with her. She is better now, however, than when I came down. Brother Harden came on the 19th inst., and since then we have been engaged attending to such matters as we thought necessary.

I have been doing all I felt able when at Ijaye, preaching and studying, visiting families, and talking to those who came to see me. I enjoy good health, and so I am able to spend all my mornings in visiting families, and talking to them in their own houses. By this means I bring the subject to them individually, and make it personal. These conversations are frequently long and interesting. During the heat of the day I am in the house plying with all my might to the study of the language. In the afternoon I go to preach in the market. Many, many evenings are spent in thrilling interest. Twice within the last few months Mohammedans have met and opposed me in the market. Once they talked very sharply and threatened my life. I told them I was the servant of God, and nothing proposed against me should prosper. All threats of that kind are as empty of meaning as the wind. In other places even in this country a Christian could not even live.

I believe the people in Ijaye are more friendly than ever before, and the chief shows decided friendship for the white man. Although I have to preach on Sabbath in the parlour, my congregations are better than ever before. But in coming into the house to hear preaching, everything is so very different from what it is in their own houses, that

much of their time and attention is taken up in looking at things around them; and according to the custom of the country they generally prostrate themselves to me, although I may be in the midst of a discourse; and they seldom get up until told.

There are two men who give me much hope now. One is a regular attendant on Sabbath, and the other comes sometimes on Sunday, and often in the week. In visiting the houses two years ago, I found it very difficult to find the Governor of the Compounds. If he was at home he was studiously concealed, and if I happened to call upon him, he denied himself.

This year it is very different. I am at once shown into the Governor's house, and am generally very kindly received.

I feel sure we have great reasons to be encouraged. But, as you know, our ranks are sadly thinned; the harvest is great and the labourers are few. The work is very laborious; we have no assistance, hence the work must be done by the white missionaries. But though it is arduous, it is pleasant, and the promises of God make our labour light, and not only light but sweet.

Sickness and the departure of our missionaries make us feel sadly, but we hope no friend of missions will be discouraged, and that we shall soon be strongly reinforced. I hear of a brother Stone coming. Who is he?

Pray for your afflicted brother,

A. D. PHILLIPS.

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OGBOMISHAW—AFRICA.

*Letter of Rev. T. A. Reid.*

OGBOMISHAW, Africa,

Aug. 10th, 1858.

*Dear Brother Poindexter:*

Your kind favour of the 25th of May was duly received by the last mail. Although it contains no item of news except the reception of some

letters from us, the kind tenor of it was pleasant to me. I fully appreciate your regard for the communications of my dear companion, the perusal of which seems to have given you so much pleasure. Her correspondence may be considered a loss, but it is not to be compared to the loss sustained by me, of a fond help-mate and an efficient co-labourer with me in leading the dark minds of the heathen from heathenism to the marvelous light of the gospel. There is not a day but I sensibly feel my loss of her.

\* \* \* \* \*

But why lament the inscrutable providences of God, which are always sent in wisdom and mercy to us poor mortals.

#### BAPTISMS.

We have many trials in this mission as well as elsewhere, but at the same time we have many moments of true spiritual pleasure. For the Lord has been pleased to give us evidences of the effect of his gospel upon this people both directly and indirectly.

During the afternoon of the 7th inst., I had the privilege and pleasure of baptizing two females at this station, and the prospect of baptizing the old man of whom I have written to you. I expected to baptize him with these females, but his son was absent, and he wished to postpone it till his return.

As I expected, as soon as it was known in the Compounds in which those females lived that they had been baptized; persecution against them commenced, and neither of them was permitted to attend preaching on Sabbath. After the services of the afternoon one of them came to see me, and while she was here I called in the two members who live on the lot, and two others who were here, and administered the Lord's Supper to them, it being about two hours sooner than I had appointed for the celebration of the ordinance. I did this that she might be permitted to

enjoy it, for I did not know when another opportunity would offer for her because of her persecutors.

Before baptizing them, I visited their husbands, and endeavoured to explain to them what I wished to do, and asked them if they were willing for me to do it, and they both expressed themselves not only willing, but pleased with the idea. One of these women is the slave of the Bale of the Compound, and the other is the wife of an inmate of another Compound.

#### STATE OF THE WEATHER.

During the last two months we have enjoyed but little of the beauty of brilliant sunshine. There has been a cloudy sky sufficient to exclude the sun at least nine-tenths of the time. During this time, the thermometer within and without the room has been at 70° with scarcely a variation. That a thermometer in a closed room, and one of the same kind outside the room where the wind blew directly upon it, should be at the same point, was something new and surprising to me. This appeared the more remarkable because, when I would leave the room and go into the wind, the change was quite sensibly felt. Owing to the exceeding porousness of the human system in this climate, my experience and observation have been that, when excluded from the direct rays of the sun, we suffer more from cold and less from heat than in the States; the temperature being equal. If the heat of the body was not passed off in this way, life in this, as in all other tropical climates, would not only be a burden, but almost insupportable. The farming and travelling classes of the natives are necessarily much exposed to the direct rays of the sun, and hence we see the wise provision of Providence in so constituting them that the sun has generally but little effect upon them. It is true, when over-exertion is made they suffer proportionately to

their physical ability and the effort made.

While the above is true respecting the effect of the heat upon our bodies, it is nevertheless very hazardous to be long in a brilliant sunshine unprotected. I refer in this remark to the European.

As to the general health of the natives, a more healthy and athletic people I do not think I ever saw. Lest I should be considered as prolix, I will close on this topic for the present, with the hope of offering some more thoughts in the future.

My general health is about as it has been during the last few months with some improvement, but not so much as I desire.

#### PERSECUTION.

*August 19th.*—One of those women has been tied up and whipped, and driven off by her husband because of her baptism. I went to see the Bale of the Compound, where she had been taken by her brother, and talked to him, but he gave me no satisfaction, and said while she lived in his house he forbid her coming to church or to see me either. I then went to the Compound from whence she came, but did not find the Bale at home. The following evening I went again, and saw him, and told him I wanted him to settle the difficulty, so that the woman could come to church. But he said she should not come to church, &c., if she returned to his house to live. I asked him why he told me the word which I told him when I came to see him before, was good. He said he did not understand it. This was not so, for I explained to him all about what I was going to do, and why I did it. During the whole conversation he was very much confused, which was evidence of his consciousness of his guilt.

I will have to close this for the present. I expect to baptize my old friend as soon as practicable, for his son has

returned, and expresses himself willing, and told me that all in their house were going to leave Orishas and worship God through Christ.

## The Commission.

RICHMOND, NOVEMBER, 1858.

### THE NEWS FROM OUR MISSIONS.

It will be seen from the letter of Bro. Crawford that he is on his way to the United States, and expects to reach home in a short time. It is a source of satisfaction that, providence permitting, the Shanghai mission will so soon be reinforced by the arrival of Bro. Holmes and his wife, and also of Bro. Hartwell and lady.

From our Canton missionaries, now at Macao, we have mingled strains of sadness and of joy. The necessity of leaving Canton again and the destruction of mission property, seem much to be regretted, but then they have the consolation of having added to their number one from the ranks of heathenism. O let earnest prayer be made that it may be only the beginning of a great work.

It will be seen that God is blessing the Yoruban mission. The letter of brother Reid mentions the baptism of two females and the expected baptism of the old man who has several times been mentioned as a hopeful inquirer. The letter of Brother Phillips is also cheering.

P.

### "THE CRY IS MEN!"

Who will heed the earnest appeals of our missionaries for more men? Both in China and Africa, but at this time especially in China, the need is great—the demand is urgent. We should like to be able to meet this demand. Who will go? True we have not an overflowing treasury, but we are willing to send out every one judged suitable who applies. The brethren will give the money if the men can be found.

Says Brother Clarke, in a letter recently received:

"There are eight Associations in Georgia sending out, or proposing to send out missionaries to Central Africa. They tell me they want men—men. The cry is MEN!"

Brother Yates thus writes:

"Shall I not have a reinforcement to go with me to occupy the vast field now open in China. *Sick or well, sink or swim*, I must attempt to reach my field of labor some time next year. Shall I tread the interior of that vast empire all alone? The will of the Lord be done!"

Who will harken to this earnest cry? Who will go with Bro. Yates? Who will go? Who? P.

### THE ORIGINAL ARTICLES

Of this number are valuable. The leading article, from the pen of our missionary, Bro. Graves, gives an exceedingly interesting account of the causes and effects of the late war in China, and the facts which it narrates from a most powerful appeal for more laborers for China. O that we might all feel the need of "an Unction from the Holy One," in the mission work. We trust the readers of the Commission will hear often from R. J. We know they will be pleased to have him talk to them.—J. B. J. suggests thoughts which we especially commend to our sisters. Woman, in every age of the world, has been among the most devoted servants of God, "Last at the cross and first at the tomb." We should be glad to know that there was a Female Missionary Society in every neighborhood. P.

### OUR MAGAZINE.

The Commission is gaining new subscribers by almost every mail. The increase is not rapid, but indicates, we think, a growing favor with our brethren. If those who take it would exert themselves a little, we have no doubt the number would be more than doubled before the beginning of the fourth vol-

ume. If this were done, it would be a source of pecuniary profit to the Board. Come brethren and sisters, try what you can do. Can't you send a club?—at least, you may procure one additional name.

We are glad to be able to state, also, that the list of the

#### HOME AND FOREIGN JOURNAL

is again increasing. We have stricken off so many names of non-paying subscribers that the number printed was greatly reduced. But it is now going up again. We shall need to issue five hundred more of the December number than we had of that for November. Go on brethren. Circulate our papers and they will cultivate the missionary spirit and promote every good work. P.

#### IGNORANCE AND PREJUDICE.

We extract the following from a private letter from a beloved sister whose heart is deeply interested in foreign missions. It relates to the state of things in a region where the churches have enjoyed the services of intelligent and able ministers:

"I very much enjoyed my stay, both at ——— and ———. I was grieved, though, as well as *surprised* to find so little interest manifested, and so much ignorance on missions and kindred subjects. I found many intelligent Christians (?) who seemed hardly to know whether we had missions and where—others seemed discouraged and strongly advocated giving up our Foreign Missions for the present—the time had not yet come. Still, there were not wanting those who looked intelligently and rightly on the subject."

"The time had not yet come." When, then, will it come? More than eighteen and a half centuries have passed since our Redeemer gave the command "Go ye into all the world and preach the gospel to every creature," and still the time has not come when this command shall be obeyed with reference to

the hundreds of millions who have never heard his name!!

We have said that intelligent ministers have labored where these things were observed. But we can not refrain from asking, "Did they faithfully discharge their duty as ministers of Christ? Alas, it is this same neglect of ministers to instruct and train their people to work for Christ, which is the *great obstacle* to the progress of the gospel.—O FOR A FAITHFUL MINISTRY! A ministry that feels the obligation to live and labor for the conversion of the world, and whom neither sloth, nor love of ease, nor a fear of the opposition it may arouse, nor any other motive can prevent from laboring earnestly and perseveringly to bring every Christian to feel it.

How shall we remove the ignorance of our brethren? Reader, will you not aid us in doing it by circulating the Journal and Commission? P.

#### THE DUTY OF GIVING.

We invite special attention to the article selected for this number on the Duty of Giving for Religious Purposes. It cannot be read, in a Christian spirit, without great profit. And if any of our readers, after its perusal, shall find themselves prompted to a more faithful discharge of their duty, we suggest that they call the attention of others to it. We take the article from the South-Western Baptist. We would suggest to the respected author to prepare and have it printed in tract form for general distribution. P.

#### THE NAMES OF OUR MISSIONARIES.

We have prepared a list of the names of our missionaries which will take the place of that of the contributors to the Commission, on the cover. The direction for letters to the missionaries is also given. We trust this will increase correspondence with them. P.

## THE STUDY OF THE SCRIPTURES.

"Let the word of Christ dwell in you richly."—Col. iii.—16.

It is the design of Christianity to effect an entire transformation of human character. It therefore demands, at the very commencement of the Christian life, the renewal of the heart. But this change is only the germ of the contemplated transformation. It is the seed having within itself the future tree, but needing time and suitable culture for its full and healthy development. Or, to employ another illustration derived from the sacred volume, the new convert is a little child, and must have the sincere milk of the Word that he may grow thereby. Nor is he always to remain a child using milk. There is "strong meat" for full-grown men in Christ Jesus.

The Word of God is the Christian's food as he needs nourishment, his instructor as he needs knowledge, his corrector as he needs reproof, his guide as he needs direction, his sword in all spiritual conflicts, and his comforter under all the trials of life.

That it may subserve these purposes, it is necessary that the Christian shall diligently study and "inwardly digest" the sacred pages. Whatever the value of the truths of Scripture, they cannot protect him who does not know them; and receive them into his heart. And there is no way of acquiring this knowledge but by earnest thought and close application. Many persons read the Bible who learn very little of its import. They read it carelessly, as a mere duty—a task. They take no pains to find out its meaning and to discover its beauties. A few of the more prominent truths they may understand, but even these make but little impression upon them. Such individuals, if Christians, are dwarfed in their spiritual stature. They have but little of the strength and beauty of Christian character. They enjoy but little of the true comfort of religion. They can do

but little good in the world. He who will be a thriving, useful, happy Christian, must imbue his mind and heart with the truths of God's Word.

We can but think that very much of the want of an elevated, earnest piety, in the present day, is attributable to neglect of the study of the Bible. There is, in the bustling activity of this age, so much to divert the mind from the serious pursuit of religious knowledge; there are so many books and periodicals, presenting all the enticements of novelty, that even religious persons fail to appropriate sufficient time and thought to the Scriptures, to secure any increase of sacred knowledge. To some extent Sunday schools and Bible classes serve to counteract this tendency. But they are attended by comparatively few; and, not unfrequently, it is obvious that those who do attend have paid no attention to the lessons. All that they learn, they learn during the recitation.

Every Christian ought to devote a portion of each day to the study of the Bible. It may be that a considerable number could only give a small portion of time to this object. But, if it be only to understand and impress upon the heart one verse daily, the effect would be such as richly to repay all the care and self-denial of the effort. And such persons should all the more sedulously employ their leisure hours and the Lord's day in this object.

To make much advancement in a knowledge of the Scriptures, it is necessary to avail one's self of the aid of a commentary, and such other helps as will give the true sense of words, the general scope of the argument and a knowledge of historical facts. The number of authorities consulted need not be great. A good commentary—for ordinary purposes say the Comprehensive Commentary—and the Encyclopedia of Religious Knowledge may suffice for such as have but little time.

Properly conducted, religious conversation may become a very efficient

means for increasing a knowledge of the Scriptures. If, when reading, we would note such passages as perplex us, and when in company with our brethren, especially such as have had greater advantages, ask an explanation of them, often would our perplexities be removed and that which had seemed obscure be made plain. Knowledge gained in this way is apt to be retained. The interest of the conversation impresses it upon the mind. Pastors might greatly benefit their brethren, and also themselves, by encouraging them to present for solution such questions as have perplexed them. It would enable them directly to increase the religious knowledge of those under their instruction, and serve, also, as the occasion for many a valuable practical suggestion that could not be so well given in any other way.

The Bible must be studied with a candid spirit, and a desire to understand its whole import. We should not allow ourselves to take partial, or one-sided views. Truth, taken out of its connections and pushed beyond its proper limits, becomes error. Many dangerous and destructive heresies originate in this way. Thus it is with antinomianism. Thus, also, with Arminianism. It is always dangerous to allow the mind to dwell upon any one truth, or class of truths, to the exclusion of others. Some persons pay much attention to the doctrinal and overlook the preceptive portions of the Word of God. Others, again, are ever looking at the forms of religion, while they pay little regard to its spirit. No one who takes such partial and perverted views can be a "scribe well instructed."

We should subject ourselves to the practical influence of the truths of Scripture. "All Scripture is profitable for reproof, for correction, for instruction; that the man of God may be perfect, thoroughly furnished unto every good work." Ministers, especially, in their anxiety to benefit others, are in

danger of neglecting to make a proper personal application of the sacred Word. But how awful to have to adopt the exclamation, "I have kept the garden of others, but mine own garden have I not kept."

These observations might be extended, but we close with an earnest exhortation to every one to study diligently, prayerfully, obediently, the sacred oracles. P.

### SAILING OF MISSIONARIES.

We have just returned from New York, whither it was necessary to go, for the purpose of superintending the embarkation of Brother and Sister Hartwell to their destined field in Shanghai. Their passage was secured in the well-tried ship *Howqua*, where their accommodations will be comfortable. It was expected they would leave on the 30th ult., but an unavoidable detention occurred, and after completing all their outfit, it was necessary for us to leave, in order to attend to similar arrangements, on behalf of Bro. R. H. Stone and lady, both of Va., but who are in part sustained by the Washington Association of Georgia. They sailed on the 4th inst. from the city of Baltimore, on board the excellent ship, *Mary Caroline Stephens*, for Liberia, where they will be expected to intercept the English steamer and pass in her to Lagos, the point of debarkation. They will be stationed at Ijaye in connection with the Yoruba mission.

It will be proper to notice the fact that in connection with the First Baptist Church, New York, a solemn prayer meeting was held, on behalf of Brother and Sister Hartwell, on Friday the 29th ult. A similar meeting was held with the Seventh Baptist church, Baltimore, on Sunday the 31st ult. Both these occasions were peculiarly interesting to all present.

Religious services were also performed on board the *Mary Caroline Stephens* just before she sailed. Twelve or more

missionaries, of different denominations, took passage in her. May the Divine arm be stretched out, holding the winds and waves in abeyance, permitting these vessels, with their precious freight, to reach in safety their destination. T.

## Other Missions.

### AMERICAN BAPTIST MISSIONARY UNION.

#### A MEETING IN REFERENCE TO THE DEPARTURE OF DR. BIRNEY

to resume the charge of the Karen Theological School in Barmah, was held at the Baptist meeting-house in Rowe st., Boston.

#### THE ORDINATION AND DESIGNATION OF MR. CYRUS F. TOLMAN

took place at the Calvary Baptist church New York, October the 20th, Mr. Tolman is to be located at Nowgong. Mrs. Tolman, a daughter of Mr. and Mrs. Bronson, was born at Nowgong, and has already labored there in the mission.

#### SIAM.

Mr. Telford writes, June 23, that the mission had been bereaved of a valuable assistant. He says: "The mission has met with a severe loss in the death of Chek Suan, our most efficient assistant. He died April 3, aged fifty-seven years. He was at the Bangchang outstation at the time of his death, and we did not hear of it until a full month after the sad event."

Another assistant, A Choy, a Siamo-Chinese, of whom the brethren had cherished high hopes, has left the service of the mission, to engage in a secular occupation. Mr. Telford says:—"We have but two assistants left, and br. Ashmore in China! A dark prospect for the mission just now; but it has been darker; and if it is of God's planting, a brighter day must dawn."

#### THE REVIVAL AMONG THE TELOOGOS.

The November number of the Maccdonian contains still farther accounts of this revival, mentions the baptism of nine converts, and the application of three others, who were banded to wait.

#### A YOUNG CONVERT PREACHING CHRIST.

The notice which follows, from the communication of Mr. Jewett, is a testimony to the genuineness of the revival at Nellore. The scene narrated brings to mind many similar scenes that have occurred in Christian America during the progress of the great revival of 1858.

Narayadu, the father of Mā Lutchmu first heard the news of his daughter's conversion on the Sabbath subsequent to her baptism, which brought him from his distant village to worship God in his sanctuary. He reported that his wife had recently been converted, and wished to be baptized; and that she was in advance of himself in her views of divine things. "But," said he, "come and judge for yourselves."

Mā Lutchmu, having taken the New Testament and a few tracts, such as "Come to Jesus," and "Truth for All," returned with her father to carry the gospel message to her mother and her neighbors; to read the word to those who cannot read it for themselves.—She says her mother's heart was filled with joy, on hearing the word of God. "I have," said she, "done making offerings for the support of idolatry, and have put my trust in Jesus Christ."—Narayadu had imparted to his wife the instruction which he heard from time to time on the Sabbath, so far as his understanding and memory would permit. But it was a bright morning in her history when her own daughter came to read to her such portions of the sacred volume as the third chapter of John, and to tell her, in its freshness, the story of her conversion. "Yes," said the mother, "this is true, and besides Christ there is no Saviour. He made us. From my very birth, not knowing him, I have lived in sin; my sins are like the burden which the washerman carries upon his back." In answer to her complaint, that she was troubled and confused by Satan when she tried to pray, the daughter assured her that her case was neither solitary nor hopeless; but that all believers have to encounter the opposition of Satan; and to secure divine help in the time of need, they knelt and prayed with and for each other.

On the return of Mā Lutchmu, we sent two brethren to inquire still further as to the grounds of her hope and desire for baptism. They brought back

a good report, confirming the testimony of her husband and daughter.

Several others have requested baptism; and, in the case of some of them, we can look back into the history of the past upon efforts which, after a long season of unprofitableness, we hope will prove to have been crowned in this day of the Lord's power.

#### BURMAN HOPEFULLY CONVERTED.

In some recent tours around Tavoy, Mr. Allen took with him a native Burman, Moung Toon-la, of whom he wrote, Dec. 31: "Moung Toon-la has seemed greatly interested. He speaks decidedly in favor of Christ, and says he wishes to become a Christian. I have frequently employed him in my jungle tours, and have always found him strictly upright and honest. Hence I think he would not make a profession unless he was sincere."

#### MEETING IN A THEATRE.

We learn from the *Missionsblatt* for October, that Mr. Geissler, a German preacher, has lately visited the region around Königs-burg, in Prussia, and enjoyed a visible divine blessing. The editor of the *Missionsblatt* says:

Nothing equal to it has occurred hitherto within our experience. In a small town in West Prussia, a meeting was held in the theatre, comprising from five to six hundred persons of all ranks, there being no other place large enough to accommodate the numbers of people who were hungry for the bread of life. [*Macedonian*].

#### METHODIST EPIS. CHURCH.

From the November number of the *Missionary Advocate*, we glean the following facts: Rev. C. Willeruss, under date of August 24, writing from *Copenhagen*, reports an interesting condition of things—one convert—and says, Brother Peterson writes from Sparsburg that the work of God is progressing there.

#### AFRICA.

Rev. B. R. Wilson writes from Greenville, Sinou, Liberia, July 17, 1858:—"Since my return from Conference 54 souls have professed faith in Christ, and have joined the Church as probationers. There has also been an uncommon hunger and thirst for righteousness awak-

ened in the Church. The female members of the Church have been especially useful during the revival. *Bluntsville* has also been visited with a gracious refreshing."

Rev. F. Burns, who arrived in Baltimore September 16th, wrote on board the ship "Mary Caroline Stevens," off *Foga, Cape de Verd Islands*, Aug. 20, 1858:

*To the Corresponding Secretary:*

Dear Brother—I left the mission on the 8th inst., after having heard from or seen every part of it; and am happy in being able to say, that all the missionaries were well, with the exception of sister Hazzard at White Plains, and sister Williams at Cape Mount. Both of these were indisposed from attacks of African fever, but neither so sick as to awaken apprehension. We have had the misfortune to lose one of our mission pupils at White Plains, of pulmonary consumption, a biographical sketch of whom I send forward.

## SELECTIONS.

### THE DUTY OF GIVING FOR RELIGIOUS PURPOSES.

#### *Circular Letter of the Coosa River Association.*

The first great question to be settled is, what proportion of our *means* does God require us to consecrate to religious purposes? The claims of God to the world and the fulness thereof, cannot be overlooked much longer. There is a growing impression that an appalling dereliction prevails, that a change amounting to a *general* reformation must come over the Churches before Christianity can accomplish its mission, that this delinquency has delayed the work committed to Christendom, of preaching the Gospel to every creature, and converted the world into a field of blood and into a company of contending Sectarians.

It is proposed in this Circular to inquire into the teachings of the Sacred Scriptures on the subject of *giving* for religious purposes. Baptists recognize the sufficiency and binding force of these living oracles. Show us *one* pre-

cept or *one* example, say we in our debates about ordinances, and we yield the *issue*. Shall we—can we, without inconsistency, not to say sin, require more before we acknowledge the obligation to give, or can we without sin, ignore a positive duty when we have line upon line, precept upon precept, simply because it comes in contact with our selfishness, *the mother of all sins*? God has frequently kindled fires to burn up the luxury and lusts bred and nursed in the hot-bed of the world's selfishness—no man, no denomination, no nation can long escape the judgments of God, who habitually refuses to perform a positive duty.

*Shall we give or shall we not give?*

Mark 12: 15.

The first act of religious worship on record was the offering of property to the Lord. This is declared to be an act of faith. *By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.* Heb. 11; 4. Abraham not only acknowledged his property as a gift, but recognised God as the proprietor and himself as a steward, by offerings on all suitable occasions, and in this way trained himself to become the friend of God and the father of the faithful. Jacob vowed in his vision to give to God a tenth of all his increase, and thus became not only wealthy, but the progenitor of a people who were remarkable for their readiness to honor the drafts which the Great Proprietor of the world drew upon them. Whether these consecrations of property were made under the force of an *oral* command or from the impulses of a devout heart, it is clear that they were not only acceptable to God and secured to the donors, the highest degree of prosperity and the largest share of faith and patience, but also rendered them worthy model-pilgrims and stewards.

The thrift and piety of the descendants of the "pilgrim fathers" result

from the liberality of those patriarchs of an infant nation in providing for intellectual and moral training—so surely do the *vices* or *virtues* of the fathers descend to the children. And what may we not expect from the generations of the Abrahams and the Jacobs? The sequel will tell. Let us come to *the law and to the testimony*. And surely if any people can be excused they are the Israelites, just from a four hundred and thirty years' bondage—their wives and children with them—a long journey before them; a short store of provisions; a scanty supply of clothing, an unproductive country to be traversed and little hospitality to be expected. Well could these half-escaped bonds-men complain of *hard times*. But they had put themselves under the teachings of the Law-Giver, and the silence of the awful moment is broken. "Say ye unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart. And this is the offering which ye shall take of them, gold and silver and brass, &c." Exodus 25: 2-3.

To this call for a voluntary contribution "they came both *men and women*, as many as were *willing-hearted*, and brought bracelets, &c.," until "the stuff they had was sufficient for *all* the work to make it and too much." Exodus 33: 22; also 36: 7. These free-will offerings were sufficient to construct a Tabernacle and furnish it with every thing necessary. Subsequently ample provisions were made for the poor, for the widow and orphan as well as for the Priests, and Levites, including one-twelfth of the entire population. Here we have a "system of beneficence, ample in its scope to meet the wants, physical and religious, of a whole nation established *forever*."

The terrible wilderness is passed—the Tabernacle is worn out. Selfishness and misery reigned a long time, until this system was restored under David. He himself had prepared, with all his

merit, gold and silver in abundance and spent the evening of his eventful life in drawing drafts, and in arranging plans for the construction of a house for the Lord on a grander scale. For an account of this wonderful exhibition of liberty, the reader is referred to the 28th and 29th chapters of 1st Chronicles. See how ample the provisions are; how liberally the people offer, so much so that the Temple is estimated to have cost three thousand millions of dollars; notice, too, how this pious king ascribed all to God. "Both riches and honors come of thee and thou reignest over all \* \* for all things come of thee and of thine own have we given thee." All this store that we have prepared, cometh of thine hand, and is all thine own. 1 Chron. 29: 10-16.

So deep rooted was this sense of duty in the minds of the better part of the Jews, that it entered into their national proverbs; into the fiery visions of their prophets, that if they honored the Lord with their substance, their barns should be filled. Prov. 3: 9-10. If they would observe an acceptable fast, it was to deal their bread to the hungry—to draw out their soul to the hungry, and satisfy the afflicted soul; then was their light to rise in obscurity, and their darkness to be as the noonday, then they should call and the Lord would answer them. To withhold was to rob God. Mal. 3: 8, 12; Isaiah 58: 6-12.

However much we may be disposed to evade the *force* of the Old Testament Scriptures upon the subject of giving, no such evasion is admissible in the New Testament, and it is here submitted to the candid reader if the teachings of the old dispensation on this *particular* subject do not form a part of the *moral* features of that Testament, and one therefore still in force. It is evident that Christ and his apostles frequently quoted from the old, and incorporated its precepts in the new. On this subject see 2 Cor. 9: 9. Particularly is this the case in 1 Cor. ninth

chapter. The apostle argues to prove from the law, the duty to support the ministers of the new covenant; and finally concludes that *God hath ordained, that they that preach the Gospel shall live of the Gospel*. See 1 Cor. 9: 14.

John the Baptist claimed no support from either dispensation; hence the coarseness of his garments, and the plainness of his food. He came neither eating nor drinking. He gave in a short, figurative style, the substance of the new dispensation. His axe, his tree, his fan, his flour, his wheat, and his chaff are all full of Gospel marrow. The *people* came to him to know what *they* must do. He promptly answered, "Let him that hath two coats sell *one* and impart to him that hath none, and let him that hath meat do likewise." Luke 3. 11. Here is the *principle* and the *duty* in a small compass. Shall Baptists who *justly* recognize his baptism in its *force* and *form*, repudiate his teaching on giving? Let us beware how we *cull* the Scriptures for *selfish ends*. It is to be feared if his doctrine on giving were forced, that many would reject it as some do his baptism.

Christ is King and Law-Giver in Zion, Head over all things to the Church. His teachings must be conclusive. We pass over the example of his gift to us, with this simple remark, that his gift to us is the measure of our obligation to him. He gave himself for us, and He requires us to give ourselves to him. It is worthy of note in this connection, that neither prayer nor baptism is more frequently and positively taught by him than the duty of giving. He taught this duty in almost every possible form: *first*, by requiring self-denial as a condition of discipleship, by forbidding the laying up of treasure on earth. *Second*, by commanding us to sell what we have and give alms. Luke 12: 33, to give to him that asketh; by requiring the fruits of the vineyard and the improvement of the talents; by his exposition of the law and the prophets; by the

parable of the good Samaritan; by commending the two mites of the poor widow, and the cup of cold water; by direct precept to GIVE and it shall be given to you again, good measure, &c. Luke 6: 38. Freely ye have received, freely give. Matt. 10: 8. "Sell what ye have and give alms, provide yourselves with bags that wax not old; a treasure in the heavens." And conclusively by representing what we do to the least of his brethren as done to him. "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Matthew 25: 35-36-37. "Then shall the King say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." *O, the blessedness of giving!*

The Apostles doubtless understood the mind of their Lord on this subject, and "*the words of the Lord Jesus Christ that it is more blessed to give than to receive,*" had gone into a proverb. The terms communicating, distributing and sowing, are almost exclusively used to inculcate this duty. They taught the duty of giving under the general terms of doing good to all men. To maintain good works, Paul was instructed to remember the poor. Hence he gave *orders* to the Churches in Gallatia, and also to the Corinthians, "Upon the first day of the week, let EVERY ONE of you lay by him in store as God hath prospered him." 1 Cor. 16: 1-2. Here EVERY ONE ON A PARTICULAR DAY was required to give as he had been prospered. This order contains a SYSTEM OF BENEFICENCE. He also taught the duty of communicating to him that teacheth in all good things, that they that preach the Gospel should live of the Gospel. 1 Cor. 9: 14. This whole chapter is devoted to the inculcation of the duty of giving. John the evangelist uses

this significant language, "But whosoever hath this world's goods and seeth his brother have need; and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3: 17. James saith, "If a brother or a sister be naked and destitute of daily food, and ye give them not those things which are needful for the body, what doth it profit?" James 2: 15-16. "If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbour as thyself, ye do well." James 2: 8. Peter also inculcates the duty of fervent charity. 1 Peter 4: 8. Thus we see these four Apostles all teach that giving is a duty in almost every form in which that duty could be inculcated. In the mouth of two or three witnesses every word shall be established?

With such teachings, we might expect a liberal Church, for Christians are generally as liberal as they are taught to be. A liberal ministry usually insures a generous membership; and this general principle is well attested in the unbounded liberality of the *primitive Christians*. They sold their lands and possessions, and goods and parted them to ALL men, as every man had need. Acts 2: 45. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, \* \* and distribution was made to every man according as he had need." Acts 4: 34-35. When the Antioch Church learned the destitution of the poor saints at Jerusalem, then the disciples every man according to his ability, determined to send relief unto the brethren. Acts 11: 29-30. The whole of the eighth and ninth chapters of 2 Corinthians are devoted to the *duty and blessedness of giving*. Paul declares to the Churches in Corinth the grace of God bestowed on the Churches in Macedonia, how their deep poverty abound unto the riches of their liberality, so that to their power, and even beyond their power they were willing of

themselves. 2 Cor. 8; 1, 2, 3, 4. He also boasted to them of Macedonia that Achaia was ready a year ago; he says, that God loves a cheerful giver, that God is able to make all grace abound towards you; that ye having all sufficiency in all things, may abound unto every good work; that he which soweth or giveth sparingly, shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. 1: 6, 7, 8. See the whole chapter.

Various Churches and especially the Phillippian Church, sent once and again to relieve the necessities of Paul while he was travelling under the appointment of the Antioch church as a missionary.

We have now briefly glanced at the Bible to see what it teaches upon the subject of giving for religious purposes with the following results:

First: That from Abel to Jacob, the custom prevailed with the better part of the patriarchs of making frequent and suitable appropriations of property in tithes and offerings,—in several instances, amounting to the tenth for tithes of alms, and all taken together, amounting perhaps, to one-third.

Second: That the Law given from Mt. Sinai, required voluntary contributions of money and other productions of male and female industry for the construction of a Tabernacle and all its fixtures, for the support of all the poor and the stranger, and for the maintenance of the orphans and widows, and for the sustenance of the Priests and Levites, and that in David's time a single collection amounted to three thousand millions, besides extensive out-fits to support the worship of God.

Third: That not only the duty itself, but the blessings resulting from its faithful discharge, entered largely in the proverbs of the wise men of the Jewish nation, into the visions of their prophets and the songs of their poets; so much so, that the prosperity of the

nation was made to depend upon the fidelity with which these offerings of property were made.

Fourth: That John the Baptist and John the Evangelist, and Peter and James and Paul all unite in testifying that this is a duty, in the discharge of which the largest prosperity and highest degree of grace are promised to the cheerful giver. From this array of proof, both by precept and example in the Old and New Testaments, we deduce the following conclusions:

First—*That giving for religious purposes, is taught to be a duty as positively, as frequently, and as clearly, as prayer, baptism or any other duty.*

Second—That there are as many promises of rich blessings in temporal and spiritual things connected with this duty, as any other duty in the Bible.

And if we admit these conclusions, we must admit some legitimate inferences:

First—That if giving is a duty, it is a sin to neglect it. We cannot evade this. Baptists teach that we are bound to do every thing in the very way and to the extent which the Scriptures require, that they are the rule of faith and practice.

Second—That if any specific amount of our increase is required, we cannot refuse it without violating our obligation to God, and withholding good from whom it is due, and thus injuring our own souls. We are not authorised to plead any excuse in the premises. We cannot withhold from God to pay Caesar.

No, brethren, rather let us bring all the tithes into the storehouse and prove the Lord. Millions are perishing for lack of knowledge. The earth is cursed with luxury—the judgment is coming—let us remember that it is more blessed to give than to receive—that God loves a cheerful giver.

JESSE A. COLLINS.

## FAMILY DEVOTION.

What a cheerful radiance is diffused through the family circle by fireside piety. It is not enough that each one pray alone. Parents and children are bound together by holy ties, and it is fitting that they should join in bending before that Maker, on whom they all depend. The safety and happiness of each are dear to all, and they can pray for each other with a united heart. See them at their morning devotions. How sacred is the hour, when, as the sun is just rising on a new day, they form a circle round the fireplace, the old father in the midst. Here is a scene for a painter! Here are sons and daughters grown to manhood and womanhood, and perhaps children climbing their parents' knees. By turn they all read from the Scriptures, and it is sweet to hear the little voices mingling with the husky and trembling accents of age. Then they kneel, and if prayer ever is heard in Heaven, it is such as ascends from this group of affectionate worshippers.

The whole service has occupied but a few minutes, yet how marked the influence of that brief devotion. How tenderly is this family as they rise from their knees. The brothers and sisters disperse to their several occupations with a light step and a cheerful heart. The effect of this morning prayer will last through the whole day. How rash and presumptuous are they who rush forth to duties and trials with no such preparation of spirit. How likely are they to be plunged into passion and bitterness before its close!

And when the evening shades appear, this family assemble again. They are about to commit themselves to sleep—the image of death. They thank God for his care through the day, and pray that He who never slumbers nor sleeps would watch over them through the night. Then they sing a hymn, and as their humble notes rise and float away, it seems as if some bird of

Heaven, stooping to their windows, had poured forth into the hushed night the melody of a celestial song.

We have seen many families, intelligent and refined to a very high degree, yet without religion, and it always seemed that there was wanting somewhat of moral beauty and loveliness. Their minds were cultivated, their dispositions amiable, and their manners polished; yet there was a certain charm which the eye sought in vain. It was the moral tone and elevation which Religion gives the human soul; a kind of unearthly, spiritual light, like the halo with which the old painters surrounded the head of our Saviour. An artist has recently painted the Adoration of the Magi, and he has illumined the dark stable of Bethlehem with a supernatural light. Not less heavenly is that moral radiance which beams on every forehead, and in every eye, where all hearts are touched with the sweetness and serenity of prayer.

Take away this family altar, this bible, this sacred hymn, this morning and evening devotion, and does not the day become dark? Has not the home lost something of its attractiveness? Those who live without family prayer, have no light in their dwellings. They may live in palaces, but their palaces are dark as dungeons.

Would that all who are so happy as to have a home and a family, would bless them with such gentle piety. Our religion is too much a public affair—a religion of the street or of the church, rather than of the family and of the heart. There is no want of harmony between these duties, and it is not necessary to disparage the one in order to exalt the other. But it does seem that if there is any spot where a good man should show his excellence, it is at home. There should parents always keep their lamps trimmed and burning, that children may see by their light, and be led to God by their faithful and affectionate piety.—*N. Y. Evangelist.*

## WHY THE BAPTIST CHURCHES FLOURISH SO MUCH IN GER- MANY.

The following, which we take from the *Religious Herald*, has lost none of its value by age, and is as applicable to many other regions as to Virginia.

During the last Baptist Anniversaries in Richmond, a young minister inquired of the beloved J. G. Oncken what was the secret of his wonderful success in propagating the gospel? Brother Oncken's reply deserves the prayerful consideration of all who desire the extension of Christ's cause, especially does it teach Pastors a lesson by which they may profit.

Said he, "The great secret of my success is, that I get the church to work—every member does something. We have no drones in our churches; and thus notwithstanding our cause meets with great opposition, it is rapidly gaining ground. If, my young brother, you would succeed, get the church engaged. You cannot do their part.—It is not apostolic. God designs that each Christian shall do something in bringing the world in subjection to his Son. The secret of my success is in getting all the brethren engaged in the Lord's work."

May not the Baptists of Virginia profit by the example of our brethren in Germany? Dear reader, let us be humbled by the contrast. In Germany, there are "no drones" among the Baptists, while many of our more highly favored churches are made up of drones. In many churches numbering hundreds, there cannot be found a dozen really acceptable, efficient members! To labor for Christ, is now the exception. In Germany, to engage in practices inconsistent with the Christian religion, ensures expulsion from church-fellowship. Among us, many are esteemed Christians, who by avariciously hoarding up this world's goods, and doing nothing for the extension of Christ's cause,

prove that they are led captive by the wicked one.

In many churches are to be found occupying prominent positions, those who daily use as a beverage that which Robert Hall most appropriately called "liquid fire and distilled damnation." How dare we expect God's blessing upon churches that permit such stumbling-blocks to remain in the way of the world's conversion?

O Lord, hasten the day when all that name thy name, shall "walk worthy of their high vocation." Then shall thy church go forth in her triumphant career, "fair as the moon, clear as the sun, and terrible as an army with banners."

A. E. D.

*Louisa C. H., Sept. 23, 1854.*

## SHOULD SUNDAY SCHOOLS CLOSE IN WINTER.

In many parts of the country, but few Sunday-schools are found with open doors in winter, except in the larger towns and villages. Those who advocate this measure assign as a reason for the same, bad roads, unpleasant weather, uncomfortable houses, distance, &c.

So prevalent is the impression, in some quarters, that a Sunday-school cannot be carried on in winter, that in thousands of neighbourhoods the Sunday-school is closed in consequence of that opinion, though the effort has never been made to sustain it through that season.

Experiments fairly tried have established the fact, that where the teachers are deeply interested in the work, and appreciate its magnitude, and have a deep sense of their responsibility combined with energy of character, the Sunday-school can be carried on with as much interest during the winter as in the summer.

Winter is the period when the greatest amount of intellectual education is given and acquired. If children can attend the district or private school five

days in the week, for the education of the mind, ought they not to go one day, for that which is vastly more important—the education of the heart?

Many children receive in the Sunday school the only religious instruction they do receive. Deprive them of the Sunday-school in winter, and their souls, which are of more value than worlds on worlds, are not cared for during that period, but are left exposed to those temptations which Satan is ever ready to present to unoccupied minds.

As the Sunday school is a means of grace adapted to the young, it would be as reasonable to close, to the Christian, some of the privileges of worship because of the storms of winter. As well close the place of worship or school-house for preaching to the adult, as the Sunday-school for the young. As well may the preacher cease to preach Christ and him crucified, as the Sunday-school teacher cease saying to the young—“This is the way—walk ye in it.”

“Revivals more commonly take place in Sabbath schools during the winter months. As a matter of fact, nearly all the revivals reported during the past year, have been enjoyed in schools which have continued through the year.”

Few are the hours in which Sunday-school instruction is given, these few are reduced at least one-third by those who close the Sunday-school in winter.

That the difficulties attending a Sunday-school in winter are greater than in summer, is admitted; but that they can be surmounted, we know from the experience and observation of many who have tried, and have overcome the difficulties.

The reason generally urged for closing the Sunday-School in the fall, is “that the children cannot or will not attend in the winter, the weather and roads are so bad.” Try it, and see if this is the *true* reason. Just before the time when you propose to close the school for the reasons above mentioned,

state to the children the intention; remind them of the storms of winter, long walk over bad roads, and the comfort they must deny themselves in leaving their warm firesides. Remind them, too, that these difficulties do not deter them from their ordinary work, and sports, or their attendance at the day schools, then speak of the advantages of the Sunday school and library, and the long winter evenings for studying the lessons and reading the books, and then take a vote whether the Sunday school shall be closed or not—letting the children understand that those who vote in favour of its continuance, by that vote, do promise to be regular and punctual if it is continued. Let that vote be the decisive act.

If it is determined to close the Sunday school, set a time when it will be re-opened; as it is sometimes the case that where there is not interest enough to sustain the Sunday school through in the winter, there is not enough to revive it promptly in the spring.

Let the time set be early, as, if delayed till late in the spring, a large portion of the season will be lost before they get fairly under way after it is commenced.

If the school closes in the winter, the teachers, older scholars, and neighbourhood generally, should form themselves into Bible-classes, using the Union Questions or some other Text-book. Here the older scholars can be trained for teachers. All experience proves that they are the best teachers who have been scholars.

*Sunday School Pioneer.*

### A YOUNG HERO.

Master Walters had been much annoyed by some one of his scholars whistling in school. Whenever he called a boy to account for such disturbance, he would plead that it was unintentional—“he forgot all about where he was.” This became so frequent that the master threatened a severe punish-

ment to the next offender. The next day, when the room was unusually quiet, a loud, sharp whistle, broke the stillness. Every one asserted that it was a certain boy, who had the reputation of a mischief-maker and a liar. He was called up, and, though with somewhat stubborn look, he denied it again and again, he was commanded to hold out his hand. At this instant, a little, slender fellow, not more than seven years old, came out, and with a very pale, but decided face, held out his hand, saying as he did so, with the clear tone and air of a hero :

"Mr. Walters, sir, do not punish him; I whistled. I was doing a long, hard sum, and in rubbing out another, rubbed it out by mistake, and spoiled it all, and before I thought I whistled right out, sir. I was very much afraid, but could not sit there and act a lie, when I knew who was to blame. You may ferule me, sir, as you said you should."

And with all the firmness he could command, he again held out the little hand, never for a moment doubting that he was to be punished.

Mr. Walters was much affected.

"Charles," said he, looking at the erect form of the delicate child, who had made such a conquest over his natural timidity: "I would not strike you a blow for the world. No one here doubts that you spoke the truth; you did not mean to whistle. You have been a hero, sir."

The boy went back to his seat with a flushed face, and quietly went on with his sums. He must have felt that every eye was upon him in admiration, for the smallest scholar could appreciate the moral courage of such an action.

Charles grew up, and became a devoted, consistent Christian. Let all our readers imitate his noble, heroic conduct.—*Twilight Hours.*

## MISCELLANY.

### HEAVEN.

The following lines were written in January, 1847, by the late Mrs. Mary B. Crocker, wife of Rev. William G. Crocker, who died in West Africa, November, 1844.—*Macedonian.*

I ask not human greatness,  
I ask not wealth or fame;  
I only ask my soul renewed,  
And sealed with Jesus' name.  
To be an heir of heaven,  
And have a mansion there,  
O, there is naught of earthly good  
Can with such bliss compare.

I love the world of glory—  
There would I have my home?  
Its pearly gates, its streets of gold,  
I long to call my own.  
Its gentle stream of pleasure,  
Where living waters roll,  
With many a sweet attraction  
To win my thirsty soul.

That land of undimmed brightness,  
Hath blessed charms for me;  
I like not skies where shadows fall,  
But light eternally.  
The gems which there are gleaming,  
How brilliant do they shine,  
Jasper and sapphire, precious stones,  
Angelic brows entwine.

But all their beaming splendor  
Is borrowed from their King.  
His smile gives brightness to that world,  
His love the seraphs sing.  
I love that land of beauty!  
His peace is always there—  
And always tones of melody  
Are floating on the air.

No anguished tears are streaming,  
No waves the heart can swell,  
No sighs—no groans, no bitter tears,  
Nor that dread word, farewell!  
But richer the attraction  
Of that celestial band,  
Because the Lamb, the Saviour,  
Is 'mid his chosen band.

O, to be near the Saviour!  
To gaze upon his face,  
To read each marked lineament,  
His matchless love and grace,  
To hear his voice of welcome

And to be supremely blest,  
O, who would not resign this earth  
For such a land of rest?

### THE TRY COMPANY.

A manufacturer was travelling on a railway in company with a gentleman, his wife and a little boy of some five or six years of age. The little fellow had had a parcel in his hand, and was trying, apparently in vain, to unloose the knot in the string, when the stranger took out his knife and offered to cut the knot, saying, "You *can't* open it." The child immediately said, "Please, sir, father does not allow me to say I *can't*—I belong to the "*try company*."

The manufacturer was delighted with the remark, and watched the little member of the *Try Company* until he exultingly finished his task.

"Right! Right!!" said I, when I heard of the circumstance, "we should have fewer dunces in schools, and many more clever, industrious youths and men in the land, if parents would teach their children not to say, 'I can't,' but train them up as members of the *Try Company*."

Whenever I see a boy, or a girl *diligently* learning some difficult lesson, I say to myself, there's a member of the *Try Company*.

Whenever I see a child of naturally irritable temper striving to repress the stirrings of anger—keeping the mouth shut lest the tongue should utter unguarded words, I say to myself there's a member of the *Try Company*.

When I see a kind and loving sister showing kindness to her little brother, and lessening the daily duties and trials of her mother, I say, there's a good member of the *Try Company*.

When I see an apprentice attentive to his master's interests, and making good use of his leisure hours, I say to myself, there's a member of the *Try Company*.

Whenever I see a Sunday School teacher regularly at his post, at the appointed time, and greeting his class with a smile, I say to myself, there's a member of the *Try Company*.

Parents, teach your little ones to be good members of the *Try Company*. Every family may have its *Try Company*. Dear reader! are you a member of the the *Try Company*?—*Band of Hope Review*.

### THE SCARLET BLOSSOM.

It is related by Charles John Anderson, in his account of explorations and discoveries in South-Western Africa, that one morning, after he and his party had been travelling some time through a wild and sterile region, he discovered upon the top of a rock "a most beautiful air plant in full blossom, of a bright scarlet color, with the lower part of the interior of the corolla tinged with lemon."

What a lesson did this little plant whisper to the traveller's heart; and what lessons should all such displays of God's goodness whisper to us. Shall he who so clothes the lilies and the wild flowers of the desert forget us, who are of more value than they? Cannot he who caused the barren rock to blossom, give us light in darkness and comfort in affliction?

Christ says, "*Consider the lilies of the field.*" Yes, whoso is wise, and will consider these things, shall find here and there along life's dreary waste many a scarlet blossom smiling around them.

### THE CROSS OF CHRIST.

"If any man will come after me let him deny himself, and take up his cross daily, and follow me." It must have seemed a hard saying, and many that heard doubtless said so, and added, "Who can bear it?" That word "cross," so familiar now that it fails to move the mind; was an uncommon word then to speak. It stood, as you are well aware, for all that is vile and contemptible, for a form of death reserved only for the meanest of men. How it must have struck upon the ear! "The cross." What can have made him think of that? How could that vile instrument of death have entered into his mind?" Perhaps they asked one another. Perhaps they repeated the word, and inquired whether indeed they heard correctly. Yet the Lord did speak it, and plainly; nor did he qualify it, or add anything to soften its harshness, when he perceived their reluctance. Yes, it was the cross they were to take up and bear it daily. And, as we read on, we find that, no long time after, those very men, not ashamed of it, but glorying in it for their Lord's sake, who had changed it into the symbol of the world's redemption, did take it up and

bear it firmly to the end; making their death-bed upon it, if need were, after the manner of their Master.

### TREASURES IN HEAVEN.

We read of a philosopher who, passing through a mart filled with articles of taste and luxury, made himself quite happy with the simple, yet sage reflection "How many things there are here that I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called *good things*. It has posts of honor and power, to tempt the restless aspirings of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian, whose piety is deep-toned, and whose spiritual perceptions are clear, looks over the world and exclaims, "How much there is here that I do not want! I have what is far better. My treasure is in heaven."

[*Dr. Tyng.*]

### TO-MORROW.

"And he said, To-morrow."—Ex. viii: 10.

"To-morrow" ruins multitudes.—Those who have gone down to the pit from gospel lands, have almost all been ruined by "to-morrow." They did not intend to make their bed in hell. They intended to embrace the Saviour, and prepare for heaven; but they were never quite ready to attend to this matter; they were always going to do it, "to-morrow," or at some no very distant future day. So they deferred till death came, and they went down to perdition! O fatal "to-morrow!" O cruel murderer of souls! How many by thee have been robbed of heaven and pierced through with many sorrows! And the devil is in all this. He never cares about our resolving to put off religion forever. Such a resolution would alarm the most thoughtless, and defeat the plans and purposes of the enemy of souls. No—he only wants us to delay for a little while; if we will only put off till to-morrow, and then again till to-morrow, he is satisfied, and we are lost! It is thus that multitudes are cheated out of their souls and perish forever. It is thus that "to-mor-

row" slays its thousands and ten thousands. Reader, will you be slain by it? O! "be wise to-day, 'tis madness to defer!" Flee to-day from the wrath to come, and boast not of "to-morrow!" Prov. xxiii. 1.—*Presbyterian.*

### THE FOLLY OF NATIONS.

An eminent French statistician states that the land and naval forces of the European armies number 2,800,000 sound, picked men, in the prime of their productive strength; the annual outlay required to keep up these armies and the material of war, is over \$400,000,000, not including the value of land or buildings occupied by fortifications, arsenals, hospitals, foundries, schools, etc., moderately estimated at \$3,800,000,000, on which, at four per cent. interest, the yearly expense is more than \$150,000,000. To this add the value of the labor which these men would productively perform, which amounts to more than \$156,000,000, and we have an annual war expense paid by European producers, of nearly \$800,000,000.

### RELIGIOUS PROGRESS.

It is some hope of goodness not to grow worse; it is a part of badness not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much? why should I make it less? If I keep the goodness I have, it is not enough; why do I not make it more? He never was so good as he should be, that doth not strive to be better than he is: he never will be better than he is that doth not fear to be worse than he was.—*Shelton.*

### KIND WORDS.

They never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely.

### CONTENTMENT.

I should marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a

poor man can be content, when the contented man is only rich: the one wanting in his store, whilst the other is stored in his wants. I see, then, we are not rich or poor by what we possess, but by what we desire.—*Arthur Warwick.*

#### APPLICABLE TO OTHER PLACES.

A pastor in a manufacturing village in Massachusetts, in recently reproving his people for some of their faults, said that the fourth commandment of the manufacturer is, "Six days shalt thou labor and do all thy work, and on the seventh make thy repairs."

History will speak of the present as an age of enterprize and innovation, true zeal and fanaticism, improvement and fickle change, industry and criminal speculation, piety and profaneness, strangely operating in the same community.

W. L. P.

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### BOOK NOTICES.

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MANUAL OF THEOLOGY. SECOND PART. *A Treatise on Church Order.* By J. L. DAGG. Southern Baptist Publication Society, Charleston, S. C. &c. Price \$1 25.

This is a valuable work. The subjects discussed are important, the discussion is kind, conciliatory, candid and as thorough as comports with the design of the work.

We differ with the author's views upon some of the subjects, especially as to the meaning of the term *ecclesia*. When not referring to a local church, we can adopt neither the *generic* theory of the author of Theodosia, nor the *universal spiritual church* theory of Dr. Dagg. We even doubt whether the word is ever used in either of these senses. We incline to the opinion that it always relates primarily, to the followers of Christ on earth, yet not as a generic term for the Christian institution, nor as the "universal church visible," nor the "universal church invisible" of theologians, but as including all baptized believers, not as an organized assembly, but as one brotherhood in Christ. We have sometimes thought of endeavouring to elab-

orate this view and presenting it to the judgment of our brethren. Whether other engagements will ever permit is uncertain.

We would most earnestly recommend this, and also the first part of the Manual to all, especially to ministers.

P.

CHURCH FELLOWSHIP: *As Practiced by the Baptists, briefly Explained and Defended.* Together with a Baptist Confession of Faith, and an Essay on Creeds, as used by the Baptists. By WILLIAM W. GARDNER, Pastor of the Baptist Church, Russellville, Ky. Southern Baptist Publication Society, Charleston, S. C., &c. Price, single copies 10 cents, eleven copies sent by mail, post paid, \$1, one hundred copies \$7—postage extra.

This is a long title for a little book—a tract of 55 pages. But though a little book, it treats of many and great matters. We do not think any one would regret paying ten cents for it.

P.

SALVATION OF INFANTS; *Or Children in the Kingdom of Heaven.* By J. P. TESTIN. Charleston, S. C., Southern Baptist Publication Society, Charleston, S. C. &c.

The subject of this tract is one of which we know but little, and what is more, we have never met with any man who did know much about it. We are not certain that we understand the speculations for the first fourteen pages of this discourse, so we shall say nothing about them. As to the remainder, we think the language of the author too positive for the strength of his reasoning. His practical conclusions are good. Upon the whole, we cannot commend the tract. If the Southern Baptist Publication Society must needs publish a tract upon a subject, on which, so far as we can understand them, the Scriptures *have nothing to say, except by inference*, we would be glad of less refined philosophizing. It may be proper to say that we *think* all dying in infancy, are saved. We can hardly say "believe," because that were to indicate that we think there is some *certain teaching* of God's word on the subject, which we do not.

P.