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LABORS OF FEMALE MISSIONARIES.

During my sojourn in America, I have often been asked the question, "What can female missionaries do?" and as I deem the efforts and influence of those women of no inconsiderable importance, I have thought it well to commit to paper a few remarks based on my own experience and observation. I doubt not as much might be said in regard to the mission fields in Africa, but as I am more familiar with the details of labor in China, I will discuss the subject with more direct reference to our need there.

The object of the missionary is to win souls to Christ. He or she must ever keep that in view; nor allow any subject of secondary consideration to divert attention therefrom. It is noble and benevolent to teach to the young, the sciences—to inspire them with a love of learning; it is great to aid in civilizing a nation; but the aim of the missionary is far above these,—to point the heathen to the only name by which they may obtain salvation. This was the work committed to the church by our ascending Lord, and woe to that church or individual member who disregards the obligation. On entering a heathen country, the Christian is almost overwhelmed by the desolation, moral, mental and physical that presents itself. He sees a thousand evils he would like to correct. But his ability is limited. He can have access

to only a comparatively small number of individuals;—upon those few his influence, however great, cannot make them what he would. He endeavors so to economize his labor as to bring about the greatest amount of good. You can readily see how a man, a minister, can warn sinners from the pulpit,—how he can go from house to house teaching all with whom he may meet,—how in the by-ways—in the public thoroughfares he may call men to repentance, and find much more than he is able to perform. But, you ask, what can *women* do to promote the great object in view? Well, look at the subjects; they are men, and women, and children. How are they to be reached? By various methods. Besides the religious teaching from the pulpit, they must have *individual* instruction; each case requiring the truth applied in a way to meet its peculiar difficulties. Opportunities for this kind of teaching occur daily. You have only to hold yourself in readiness to embrace them and they force themselves upon you constantly. Nor need you confine yourself to the school-room for something to do, going through the drudgery of teaching children the rudiments of learning; for your whole time may be occupied in the nobler work of imparting those truths which make wise unto salvation. I would not disparage school-teaching; much good may be accomplished in that way, and I would have each one to choose her own department; yet in my

opinion the expenditure of the same amount of labor would be productive of more good when confined strictly to imparting religious instruction, than in the school-room.

The *supervision* of a school taught by a native christian who performs the drudgery, is a means of usefulness requiring comparatively little of the time of the missionary. But, you will ask, how can a woman with all the cares of a family, find time for these things? Shall she neglect her own children and domestic affairs to teach the heathen? By no means, her first duties are to her own household. In any well-regulated family the mistress may find very many hours which might be devoted to the instruction of others, without at all interfering with her home duties, or *injuring her own health*. Do not our Christian sisters here find time for visiting—for fancy work—for light, trashy reading—for recreation and amusement? True, a missionary mother generally has, with her other duties, the additional one of being school-mistress to her own children; yet even then she may find some time to instruct those who are thrown in her way. For instance—the missionary and his wife, worn with the cares of the day, take an evening walk into the country, accompanied by their children. They pass a cluster of houses; they see native children at play around the doors, they address to them words of kindness. This is sure to bring some mother to the door, who, seeing a foreign lady speaking affectionately to her little ones, extends an invitation to the strangers to be seated. The missionary replies, “Thank you, as we have walked some distance, we will.” In five minutes the couple are surrounded by twenty, thirty, or forty curious, gaping gazers; and while the husband dexterously introduces the one great subject that is ever uppermost in his thoughts to the attention of those without, the wife may be employed in the same man-

ner with the women who have taken her within doors.

But besides these individual efforts, there is a silent, unobserved, yet powerful influence emanating from a well-regulated Christian family. The heathen cannot fail to observe the difference between a Christian, and an unbelieving household. They see order, affection, industry, neatness on the one hand, contrasted with unruly, disorderly children, scowling husbands and grumbling wives, slovenliness and general discontent on the other. A chinese woman once, in speaking to another of heaven, attempting to convey the idea she had formed of it said, “It is a nice, clean, happy place like Mrs. —’s house,” mentioning the name of a missionary lady.

There is yet another work in which a female missionary may participate—(if it be a *work*.) *She may pray for the heathen*. She may do that here, you will say. Yes, she may do it here, and I would fain believe there is not a Christian, male or female, who does not pour out prayers for the perishing idolater; but with how much more fervor would these prayers be offered if those miserable beings were seen dying around every day. The missionary sees the many thousands bowing in ignorance to Gods of their own setting up; he feels his own inability to save them and is constrained to cry mightily for help to Him who is able. He thus prays daily for the people, besides which there are always persons for whom he is especially enlisted;—whose individual cases he presents with an earnestness that refuses to be satisfied with a denial. In this the female need not be behind; it is her blessed privilege to pour out her soul in prayer for the perishing.

Do not then, dear sisters, let the belief that you can do nothing, and especially that you *need not do anything*, deter you from engaging in this delightful work. If your heart be in it—

if you determine to take hold of whatever your hands find to do, my word for it, there will not be wanting time for acquiring a foreign language, and numberless opportunities to teach to the heathen the way of life.

M. F. C.

A GLANCE AT THE FIRST FORMAL FOREIGN MISSION AND ITS RESULTS.

In the 13th chapter of the book of Acts, we have the account of the formal beginning of missionary work. Before that period of Christian history, *individual effort* had been the only law of order.

Although Saul of Tarsus had for *six years* possessed a specific commission to evangelize the Gentiles, nothing worthy of Scripture record had been done by him—indeed, we judge, nothing at all. Damascus, Arabia, Jerusalem, and Cilicia, had been to him fields of attempted labor, barren in results. God seemed to baffle him, because, Jew-like, he confined his efforts to the descendents of Abraham.

But now, at Antioch, in Syria, the Holy Spirit takes the initial move for a formal foreign mission. By some manifestation not recorded, the Holy Spirit indicates that Barnabas and Saul—for Saul appears yet as the inferior workman—ought to commence labor in a special manner among the Gentiles.

To this work they received a special consecration by the imposition of hands—not to confer peculiar grace upon them, but to give speciality to their task.

In this movement, “they,” the whole Church at Antioch concur. It is a *combined effort* of that people. They not only separate these men to work, but no doubt assume the charges of that mission, as we infer from their return to make a full report of their toils, as by all the circumstances of their sending. Barnabas and Saul, with their

attendants, by Selucia sail away to Cypress, then to Perga, thence they journey to Antioch in Pisidia, to Iconium, to Lystra and Derbe, cities of Lycaonia. Retracing their steps, they also visited Pisidia, throughout, came to Pamphylia, to Perga on their way to Attalia, thence to Antioch in Syria again, to give an account of their mission.

On their return the Church is assembled, listens to their rehearsal, and rejoices that God has “opened the door of faith to the Gentiles.”

Previous to that mission then, no actual, unproselyted Gentile, had been won to Jesus. Those Greeks mentioned as converted in Antioch of Syria, before this, must have been only what the term really imports, *Hellenized Jews*. Cornelius, the Italian centurion, evidently was a Jewish proselyte. Agreeably to their own statement, on the return of these first formal missionaries, God had now, through them, for the first time, “opened the door of faith to the Gentiles.”

Some results following these events can briefly be stated, comprehensively, to be:

1. The feasibility of foreign missions, although at much hazard to them of that age, not so much from the heathen as from nominal servants of God, the Jews.

2. The further prosecution of the work.

3. The publication of the gospel narratives to harmonize the traditive views of converts to Christ, upon the facts of His earthly life, nature and teachings.

4. The production of the Apostolic Epistles, written to, or from, or in connection with these foreign missions.

5. The general diffusion of the gospel in those times amidst surrounding States.

6. Ultimately, our knowledge of the way of life eternal, as Gentiles afar off.

A closing word. What can make a

disciple of Jesus Christ an opposer of Foreign Missions, if he places these facts before himself? A strange Christian he must be if he does not rejoice to toil in the farther diffusion of that which has so blessed him, to wit: "the glorious gospel of the blessed God."

M. R. W.

RELIGIOUS CONDITION OF THE HEATHEN.

I. *The heathen are accountable.*—Because they are endowed with conscience and reason, and, consequently, can distinguish right from wrong. If a brute break into an enclosure and waste the corn, we attach no moral character whatever to the act, because he has neither reason nor a moral sense. The same act committed by a man excites indignation, because he possesses these endowments.

The heathen have the light of nature, as the guide of conscience in its decisions, rendering them inexcusable, so far as the knowledge of duty goes, for any and every neglect of it.

They recognize and feel their own accountability. If not the origin, yet certainly the perpetuation of sacrifices, is accounted for in this way. The consciousness of guilt, of the violation of law, the apprehension of judgment, impel to these sacrifices. The pressure of apprehension, judging from the nature of these sacrifices, is by no means slight. The costliness, the pain involved, the great inconvenience incurred, imply a powerful motive. Witness the sacrifice of babes, the self-immolation under the wheel of Juggernaut, the swinging by hooks fastened in the flesh, the perilous pilgrimages performed.

Accountability is proportioned to attainable, not merely actual, light. This is consonant with both reason and Scripture, as we might have said, but need not, of the propositions above.

II. *Scripture gives no intimation that*

the heathen can be saved without the Gospel.—That the Gospel is dimly shadowed forth in the works of nature, so that a Socrates or a Nezahualcoyotl* may have so far attained to the idea of sin, guilt, and *mediation*, in life or in death, is, and must be, questionable. The testimony of Scripture is direct. "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Scripture constantly takes it for granted that the heathen are in fatal darkness upon the subject.

If this were not so, proclamation of the Gospel would be cruelty. Many, very many who hear the Gospel, fail to obey it, neglect it, whose guilt is thereby heightened and their damnation deepened. If, therefore, the Hottentot and Bushman are sunk below the level of accountability, we shall simply expose large numbers of them to the death that never dies, by carrying out the terms of the commission in reference to them. But we know the Gospel is a scheme of mercy, which should be such to all people.

III. *All this, rightly viewed, will not detract from our notions of the Divine Benevolence.*—How came it to pass? The apostle answers in few words. "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts. . . . Who changed the

* Tezcucan chief.—Prescott.

truth of God into a lie, and worshipped and served the creature more than the Creator. . . . *For this cause God gave them up to vile affections.*" Once they had the knowledge of God. The way of salvation was made known ere our first parents were driven from Eden. Abel and Enoch knew the way. Noah was a preacher of righteousness. "Brief, affectingly brief," says a great living preacher, "are these antediluvian records." There was doubtless much more good, as well as evil, that history has not preserved. Certainly the impression of possible if not actual knowledge, on the part of all, is left on the mind in reading these few condensed chapters.

From Noah to Christ, the same thing may be said. Noah, Abraham, Isaac, and Jacob, Moses, stand out on the foreground of those almost unknown ages. Who shall say there were not fragments, at least, of collateral lines of pious men? That there was only one Melchisedek in those ages? Later—from Moses to Christ—the light shone brightly. No commission was indeed given to propagate it, but neither did any prohibition exist; and we know proselytes were cordially received. The light was accessible far around. Wondrous through their whole career did God make the history of this people. Who shall say that it was not, in part, to attract the gaze of all nations upon them—upon their Messiah?

On the day of Pentecost God had gathered a people "out of every nation under heaven," to Jerusalem,—some to worship, some to gratify curiosity; and above that immense concourse clouds big with mercy gathered, and broke in blessings on their head. Scenes so wondrous, we may be sure, were reported not only by those who came savingly under the influence of the Divine Spirit, but by all who beheld them. How widely the report of these things went no one can tell. Of the accessibility of the knowledge

which is able to make wise unto salvation, since, we need not speak.

It were hard, to say the least, to show that the darkness of the heathen, in any case, has been the effect of necessity. An illustration may aid us. The possibility of the rapid diffusion of knowledge is strikingly shown in the history of the gold mines of California and Australia. Where has not the knowledge of those repositories of shining dust gone? How long did it take for this knowledge to go from the mines to the ends of the earth? What isle of the sea is ignorant of the existence of these countries? Is there anything in history to raise a question of the equal accessibility of the Gospel in any age?

Besides, God has always and everywhere impelled all men towards the light. The "fearful looking-for of judgment" which all sinners feel, has ever urged men to look for a remedy. Within the gaze of all men has gleamed, albeit sometimes dimly and scarce above the horizon, the star of hope, the harbinger of the "desire of all nations."

It were enough, one would think, that so great a boon was within the possible reach of mankind. There is a proportion between great efforts and great blessings. The scholar and the man of science, murmurs not that with aching temples and strained eye, he must burn the midnight oil." The Indian regards not fierce tropical sun or terror-inspiring typhoon, as she seeks the treasures of the East. Nor does the miser weary of the ant-like accretions which so gradually heap his golden monument.

If at last a temptation cross our dark hearts, to suggest the hard lot of these whose fathers, not themselves, loved not to retain the knowledge of God, and wandered from the light, we have only to say, this were to quarrel with a universal law; that the iniquity of the fathers is visited upon children

and children's children, in many ways, for reasons known to us, at most, but in part. When we know not the whole of a matter, it is unsafe and unwise to cavil about it.

What do these remarks signify? *Cui bono*? This much, at least.

1. We should be careful, if we see the sword coming, that the people be warned.

2. Like our Divine Master, we should have compassion on the multitudes, and pray the Lord of the harvest that he would send more labourers into his harvest.

3. And we should afford ourselves tangible proofs of our compassion for souls, by contributing our labour, talents, money, to feed the perishing.

E. B. T.

THE MISSIONARY ALARUM.

AIR—"Marseilles Hymn."

Ye royal heirs of God's salvation,
 With heavenly hosts, the world survey;
 And see, alas! no ransomed nation,
 Evincing, fully, Gospel sway!
 Her throngs are madly hell betiding,
 Careering mid pollution vile;
 While fitful triumphs you begile,—
 Your conquest-plans foul fiends deriding!—
 And still ye slumbering lie,
 Nor man his peril tell!
 Arouse! arouse! with Christ go forth,
 To save a world from hell!
 Arouse, arouse, with Christ go forth,
 To save a world from hell.

Ye veteran champions, gird ye newly!
 And let His temptings, keen, untold;
 Rejection, scorn, betrayal cruelly,
 By ingrate sons of Israel's fold:
 Let all the toils He was partaking;
 His night of sin-wrought agony,
 And blood-sweat in Gethsemane;
 Him, false-grown friends, alarmed, forsaking;
 Arouse *your* loyal souls,
 His rebel foes to quell:
 And marshalling round your conquering King,
 Go crush the powers of hell!
 And marshalling, etc.

Behold those gashing stripes, and gory,
 The Roman soldiery deep impressed;
 The God of endless ages hoary,
 With brow by thorny crown distressed!
 Go view His Cross and mockeries shameful;
 His hands, his feet, so rudely nailed;
 His life by sin-leagued powers assailed;
 His faultless limbs, disjointed, painful!

And weeping o'er your sloth,
To man his peril tell;
And rouse, and dauntless, forth march on,
To save a world from hell!
And rouse, etc.

Hear, hear Him, God-reft, loud imploring!
See, see, the spear has pierced His side!
Pursue Him to the shades!—deploring,
That, with the vile, thy Saviour died!
Go to the tomb, that held so sadly,
His mangled form, for sinners bruised!
And blush with shame, that ye refused,
For such a Lord to labor gladly!
Nor longer slumbering lie;
But man his peril tell:
And rouse, and march, with holy might,
To save a world from hell!
And rouse, etc.

Though rending many a fond relation,
Uprise! and to the lost away!
Tell all there is a free salvation!
That Christ hath broken Satan's sway!
Tell them He would His iron-rod never
Might dash the nations hopeless down!
But lures them to a heavenly crown,
To joys, and splendors, flowering ever!
And can ye yet delay,
These tidings man to tell?
Arouse, arouse, and speed ye on,
To save a world from hell!
Arouse, arouse, etc.

Yea, haste, ye sons of grace, the dying
Pour blood against you to the ground!
Then while the Gospel-angel's flying,
Bear balm to every bleeding wound!
And though with death and hell contending,
The "*Great Commission*" yet fulfil!
That man by Jesus' gracious will,
No fiery curse may feel descending!
Then ye may, shouting, tell,
How man *escaped* from hell!
And rose, immortally arrayed,
With God and heaven to dwell!
And rose, etc.

M. R. W.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

After reading the account in the last number of my journal, of the funeral rites of the Chinese—their erecting the ancestral tablet and employing priests to say mass for the dead, the reflecting mind will very naturally inquire, whether no Chinaman has ever been found with the sagacity to see, and the boldness to expose some of these absurdities? There have been some few such men. Among them, the Compiler of the Family Ritual has spoken his mind very freely, as will be seen by the following extract which was translated for the Chinese Repository.

A CONFUCIANIST'S OPINION OF BUDDHIST MASS FOR THE DEAD.

"Those who believe in the vagaries of Buddhism call in the priests of Budha every seventh day, to set up their altars and do honor to Fuh, in order to diminish the sins and increase the happiness of the dead, that thereby he may ascend to heaven. Filial children elevating the tablet, kneel down in company with the priests, and unite their petitions in calling him to enter into life. How shameful is this! These people think if they do not act thus, their friends will certainly go to hell and suffer interminable misery; not knowing that the soul goes to heaven, the anima dissipates in the earth, the form corrupts in the grave, and the spirit wanders unsettled. If the deceased was a bad man, these priests cannot remove his punishment; and what they say about the palace of heaven and the prison of earth, is only done for the purpose of exhorting men to forsake evil. If the ceremonies are not according to propriety, how can you expect the demons and gods to hear your private talk? Therefore Li-Tan, prefect of

Luehau, wrote his sister, saying: 'If there be no heaven, we cannot help it, and if there be no hell, we cannot alter it: Yet if there be the one, good men will go there, and bad men to the other. When people lose their parents, they implore the Buddhists to pray for them, which is acting as if their parents were miserably wicked, and had not lived well; how can they bring such an imputation towards them by acting so? Or, supposing they were guilty of crimes, how can these priests remove the punishment? If there really be a heaven and a hell, they were in existence when the heavens and the earth were produced. Now, as men died before ever these Buddhists came into China, did not one unluckily fall into hell before that time, and see the ten judges of Tartarus? It is of no use to speak of these things to the unlearned, for even the learned understand them but little.'"

This last clause fully explains why these moralizing Confucianists have failed to restrain the Chinese from believing in the "vagaries of Buddhism."

According to their own confession, "learned" though they be, they "understand but little" about a future state; and though they may ridicule the doctrines of the Buddhists, yet they have nothing *better* with which to comfort and console the mind of an individual who is distressed at the death of a near relative, and anxious as to his condition in the land of "Shades," as the Chinese express the abode of the dead. Blessed be God, the Christian Missionary *can comfort them* with the hope of "a better resurrection" than anything offered in the "vagaries of Buddhism," or any other *ism* with which they are acquainted.

As I enumerated, in the preceding number, some of the Chinese ceremonies *after* the death of a relative—to complete the picture, I shall now speak of what they do *before* the death of an individual.

EXORCISM.

When a person is very sick and likely to die, the Chinese frequently imagine the disease is caused by the influence of ghosts or evil spirits lurking about the house. Those who wish to get rid of them in a summary manner, send for tauist priests to come and exorcise them. These come clothed with authority, brandishing long knives, spurning water around the room, and muttering such threats as alarm the poor ghosts, and cause them to vanish.

ESCORTING THE GHOSTS OUT.

There are many others who prefer persuasion to terror. These send for some old witch gifted with second-sight, who examines the house and tells the number and kind of ghosts in it, in order that the family may know what sort of a feast to prepare for them; as, to get into the good graces of these ghosts, they must prepare a bowl of rice, a slice of meat, a cup of wine, an egg, and a string of gilt paper for each one. As soon as it is dark they place these in order in the house, and, in the most polite manner, invite their ghostships to eat as much as they want. When the ghosts have finished their repast, the family take up the dishes and walk out doors with them, turning east or west, north or south, according as the witch has stated that these spirits belong to either one of these points of the compass. They then politely bow the ghosts away, wishing them prosperity at some other place. This is called "escorting the ghosts out." After they have treated them in this hospitable and polite manner, they think the ghosts will have sufficient politeness to leave.

It is a remarkable fact that both the Chinese and Japanese have, in former days, treated all foreign officials, who have been sent to try to gain admittance to their countries, just as they treat ghosts—that is, feasted, and then politely bowed them out. But they

think the English and French have now become worse than the ghosts, since they refuse to be feasted and bowed out.

SECOND-SIGHT.

These notions about ghosts are not wholly confined to the illiterate. Last year the chief wife of a Mandarin at Shanghai, who is a brother of one of our church members, was taken very sick. A second-sight* witch being sent for, hunted around the house, and informed them she could see thirty-odd ghosts in the dwelling. About half of these she was acquainted with, but the other half were strangers which she had never seen before. This reminds us of what is said in Acts 19—15, only reversing the speakers.

CASTING LOTS FOR A PRESCRIPTION.

Though the ghosts were feasted and escorted out according to the custom, yet the Mandarin's wife did not recover. Doubting the skill of the attending physician, he called in two or three others, and had each one, separately, write a prescription. These he threw into a bowl and placed it in front of the kitchen god. Then putting on his official robes, he bowed before the god and pulled, at random, a prescription from the bowl; but, according to his idea, the god directed his hand.

The woman finally got well; but attributes her recovery to the guardian care of her deceased ancestors, and not to any benefit derived from the medicine.

I recollect another ghost story, in Chinese high life, which I may as well give here, now I am on the subject.

* Do not laugh at this in the Chinese, as Dr. Johnson was a full believer in second-sight; and our Yankee brethren in New England were wont to try old women for witch-craft. I have also read of a witch being ducked in the Old Dominion in days of yore.

Three years ago, the imperialists recaptured the City of Shanghai, and beheaded some four hundred rebels in one day. Executions were constantly taking place for months afterwards—as they ferreted out persons who had been concerned in the rebellion. The cholera raged in the city during the summer and took off many persons. The knowing ones attributed it all to the influence of the spirits of the beheaded rebels. A rumor was spread over the city that the dwelling of the *Tau-tai*, the highest Mandarin in the place, was beset with the ghosts of the rebels, whom he had beheaded. I believe he also had some frightful dreams about that time. So it was, at any rate, he sent for a second-sight witch to examine his premises. She received a hint from the servants and attendants of the Mandarin, that the more ghosts she discovered the better. Understanding very well their meaning—after a careful examination of his premises, she informed the Mandarin there were at least a thousand ghosts about him. He immediately ordered a thousand eggs, a thousand slices of meat, with wine and other things to be prepared for them. At this his body guard and all the runners about his office were delighted, as the subordinates of a house have the privilege of feasting on the carnal part, when the ghosts have partaken of the spiritual part of the food offered them. They make a sort of carnival of these occasions. My teacher says, the witches, fortunately for the poor people, do not discover a large number of ghosts in their houses; if they did, the poor would have to suffer, as they could not afford to make a feast for them all.

These witches, as well as the fortune-tellers and priests, are all paid for their services, and it is surprising, to a western man, to see what an ascendancy they gain over the minds of the people. By this craft they live, and I strongly suspect them of putting out a report

about ghosts, merely to encourage trade. If I judge them too harshly, I beg forgiveness. One thing I know—they are a great tax upon the poor, superstitious Chinese, who can neither live nor die without the expense of some of them.

CAN'T AFFORD TO DIE.

It is very expensive to get sick in China—but still more so to die. Hence an intelligent Chinaman remarked to me not long since, "A poor man can't afford to die here."

When a parent dies, if he has no money, the custom requires the eldest son to borrow as long as his friends will lend him. He must then buy an expensive coffin, pay priests to say mass, feast all the friends and relatives who attend the funeral, and continue to support his father's soul in the other world. Thus persons, frequently, at the death of a parent, incur a debt which hangs over them all their life.

IMPORTANCE OF THE COFFIN AND SHROUD IN CHINA.

Among the preparations made before the death of an individual, nothing appears so strange to the foreigner as the prominence given to the coffin and shroud.

Such is their anxiety to have these ready beforehand, that women will lay up money till they get enough to buy their coffins, wealthy men will have theirs made years before their death, superintending the work themselves, and will exhibit them with much satisfaction to visiting friends, as we would a fine piece of furniture just finished for the parlor. If a man unexpectedly gets a sum of money, he thinks it prudent to buy his coffin, as a kind of savings-bank in which, if deposited, it will not be spent. I have actually known a young man with much self-satisfaction, make his mother a new year's present of a coffin, and the old lady received it, as a striking proof of his filial affection. As a fine

coffin is something to brag of, the undertakers take advantage of this weak point in their countrymen, and place them, highly polished, and with handsomely carved and gilded ends, in the front rooms, close to the street, as if they would tempt a man to buy his own coffin.

* Not long since I called to see the father of a former school teacher of mine, who was very sick. I tried to get him and the family to feel the importance of his making, what I conceived to be, a very necessary preparation for death, but soon saw they paid not the least attention to what I said. To my inquiries about his ideas and hope with regard to a future state, the old man replied, by a painfully vacant and ignorant grin. While they were wholly indifferent to my communications, I found they were deeply interested in something which they considered as an almost indispensable preparation for death. They had workmen busily engaged making the old man's coffin. The timber had been sawed in the yard, where he could hear every stroke of the saw, and they had then gone to his bedside and taken his measure. Strange as it may appear to the western reader, this was all very gratifying to his feelings, as it gave him the consoling belief that he should have a good coffin to repose in when he died.

It is also customary to get the grave clothes ready and, taking them to the sick, ask if they are such as they like—at the same time, stating the coffin is prepared—and wishing to know if there is any thing else the family can do to render their last moments happy.

I have been questioning my old teacher about this custom, and he said to me: "Seen-Sang, you know—I had

betrothed my daughter to one of my scholars. Last year, when she was taken sick and got so low, we saw she must die. I bought her coffin, and her grave clothes were placed by her side. For two days she was gasping for breath, but would not die. Some one asked her if there was any thing else we could do for her, but she was past speaking. Finally, thinking she must be troubled about something we had failed to do for her, I bought another garment to place with her grave clothes, and immediately she died, which showed we had not given her clothes enough."

At this the old gentleman burst into tears, and has just left my study in order to conceal his feelings.

Strange, passing strange, as all these things may appear to the reader, I shall, in my next number, show that the Chinese can give as good reasons, in their own estimation, for these customs as Americans can for any of their funeral rites or other ceremonies. Be it remembered—we and the Chinese look at things from an entirely different stand-point. Many of their "antipodes" and "absurdities" spoken of by flying visitors, would appear in a very different light if they understood the Chinese *reasons* for doing thus and so. I may here remark, it is perfectly absurd to expect Bayard Taylor, or any other traveler, who spends a few months at the five ports, to give a correct account of the Chinese. I go further, and say, a man may live here ten or twenty years as a merchant or Consul, and still he will be lamentably ignorant of many things about the Chinese; unless he learn their language, mix with their people, and study their interior life. Such being the fact, I have sometimes thought it fortunate that the missionary cannot preach as soon as he lands on these shores. For he would make many blunders—often shoot in the dark, and perhaps do as much harm

* This number was written out June 11th, 1858.

as good. As it now is, he "begins to get his eyes open" by the time he can preach, and to learn that the Chinese "know a thing or two" if they are heathen.

Letter of Rev. A. B. Cabaniss.

SHANGHAI, China,
September 16th, 1858.

DEAR BRO. TAYLOR:

Since I last wrote to you, my family has been much afflicted. Before Mrs. Cabaniss recovered from her illness, our oldest son had a severe attack of dysentery. By the time he got better, our second son was attacked with cholera, from the effects of which he has not yet entirely recovered. In addition to this, my health has been feeble. But God has accompanied these afflictions with such spiritual blessings as cause us to rejoice.

Last Sabbath morning a man called to see me who has been an enquirer for three months, and said he now felt like a new man; formerly it went hard with him to acknowledge an error or to forgive an injury; but now he could readily do both. He seemed to have made up his mind to serve the true God the balance of his days.

I then went to the chapel where nearly all our members were assembled for prayer-meeting, as is our custom, before the sermon, every communion Sabbath. We had a good prayer-meeting, and my own heart was better prepared for preaching.

EXEMPLARY CONDUCT OF CHINESE CHRISTIANS.

I may here state, every male member of our church prays when called on, without any hesitancy. The idea of refusing like some members in America, never seems to have entered their heads,—they believing from what they have seen those who joined the church before them do, that it is nothing more than the duty of every mem-

ber.* God grant this idea may be transmitted down through all generations here.

After preaching I administered the Lord's Supper. There were present several neighbours, who have become regular attendants at church every Sabbath. This is an encouraging sign. Our sister Ling from the country, went to my house to dinner, taking two female friends whom she had brought to church with her. I was glad to find one of them anxious to be taught the doctrine. The other said the doctrine was very good, but her children and relatives were too much opposed to it, for her to think of becoming a Christian.

OTHER INQUIRERS.

Sister Ling thinks her mother-in-law is more favourably disposed towards Christianity than formerly. She requested that some one of our brethren should come out and hold meetings at her house, both for her own benefit and that of the neighbours. We were but too glad to hear this, and several of the members have made arrangements to alternate in going out once a week.

I went to the Nay-Way-Dong in the afternoon, and was delighted to find our Deaconess in conversation with a woman who, she thought, was converted. After some conversation with her, I came to the same conclusion. This woman has been interested on the subject for the last three years, and has been well instructed by Mrs. Crawford. Formerly she mixed up her worldly troubles with her religious convictions,—but says about a month ago she con-

* Even the unconverted have caught this idea. But a few nights ago, I was urging upon a Chinese acquaintance the importance of becoming a Christian, when he replied "It is all very good, but I could not pray like your members." He inferred from this that he could not become a Christian.

cluded just to commit them all to God, and serve him till she died. Since then, her worldly matters have not troubled her, and she finds peace and comfort such as she never had before.

When asked about joining the church, she replied, she wished to wait till Mr. and Mrs. Crawford returned. We told her if she was converted it was her duty to obey Christ now and not to wait. I expect to baptize her soon, if our members are satisfied that she is converted. After we had finished conversing with her, brother Tseu preached and was followed by brother Sau. All the events of the day had stirred up my soul, and though it was getting late, I felt that I must speak,—so I urged the claims of the gospel on them for a half or three quarters of an hour longer. You may well imagine this was a happy Sabbath for me.

SUSTAINING POWER OF THE GOSPEL.

On Monday I visited our sister Zee, who is confined to her bed with dropsy. Her husband is a worthless man and pays little attention to her. Though afflicted and poor, she is rich in faith, and not the least alarmed at the prospect of death. She told me the only thing that gave her trouble, was the thought of leaving her little children. But for this, she could meet death as a welcome messenger. But a few years ago she was a hopeless heathen, but now an example of faith and love worthy of admiration. What a blessed gospel which can produce such fruit in a heathen land.

PRAYER-MEETINGS.

A few days ago our brother Tseu told me he thought it would be a good plan for the native prayer-meeting to be held in rotation at the members houses,—as they are scattered far apart, and it is difficult for the females with their little cramped feet to attend. He thought, too, the neighbours in each locality would be benefitted by seeing

these meetings, as they would come in through curiosity, and thus gain light about our religion. I told him I thought the plan was excellent, and he has since made arrangement with those brethren, whose houses are large enough to hold these prayer-meetings.

It is truly encouraging to see the members, devising means, of their own accord, for their spiritual good and that of their neighbours. It is a sure indication that our little church will be blessed, and the gospel here spread.

Fraternally yours,

A. B. CABANISS.

P. S. *September 20th*.—The female mentioned above, as thought to be converted, came to church yesterday, and went to my house, where we had a conversation with her, in presence of some of the members of the church, and they said she talked very much like a Christian. I now have no doubt about her conversion.

CANTON—CHINA.

Letter of Rev. R. H. Graves.

PLEA FOR CANTON.

MACAO, Sept. 3rd, 1858.

My Dear Bro. Taylor:

We were grieved and rather perplexed at a sentence in your last letter to Bro. Gaillard, in which you say that our Canton Mission may expect a reinforcement when indicated by the quietude of the country and "progress of the truth."* Do you mean by the last expression that we need not look for more missionaries until we have baptized more converts? If so, I shall feel sad indeed; not only from the fact that we will have no help, but from the

* This remark had reference, not to our conviction of the propriety of sending reinforcements to Canton, but our *fears* that none would be found before there was some awakening there. We commend the remarks of bro. Graves as judicious and timely.

principle involved, which is that a mission is to be sustained in proportion to the apparent success. I rejoice that the three brethren lately appointed to China are to go to Shanghai. They are more needed there than here. But I shall be very sorry to think that we are not to be strengthened until we see a work in our midst like that at the North. Our Shanghai Mission labored for ten years before they had the late gracious outpouring of the Spirit. They had four or five men on the ground.

I know that Canton is the most discouraging mission of our Board. At least, though the first established, it has been the least prosperous—trials and discouragements of various kinds have attended it. But should not those who have devoted themselves to this field, *on this very account*, be sustained and constantly remembered in the prayers of the brethren? Our English Wesleyan brethren, who already have five men in their mission at Canton, say in their last Annual Report: "We must either place it, and support it on an efficient scale, or it would be wise to abandon it altogether."

I suppose there may be brethren, who seeing the name *Canton* in our missionary papers for so long, and seeing the little success that we have had, feel sick and tired of the very name. But we have some peculiar difficulties here. The dialect is generally admitted to be more difficult than that of the other ports. The people who have been accessible were mainly those of the suburbs of Canton, and a few neighboring villages who have long been prejudiced against foreigners. But let it be remembered, that our drawbacks have been more, perhaps, from the fact of having no missionaries who have devoted their lives to the service of the Board in Canton. Ill health, removals and other causes, have prevented the establishment of a *permanent* interest in Canton. But all these things are past. The prospect before us now is

bright and encouraging. We have to deal with a people who are generally admitted to be superior to those of the other ports in civilization and intellect. We may soon gain access to those who are less contaminated with prejudice against foreigners. If we are now reinforced, and well sustained, I can but hope that by God's blessing we may see some fruit before very many years. O that brethren may learn to trust God and look to His promises alone—not to man, whose breath is in his nostrils. We may sicken and die—we may toil and see no fruit of our labors—but the work is God's. It must go on. Beg the brethren not to be impatient of results. It is only "through faith and patience" that we can inherit the promises of God. If small success is trying to the brethren at home, it is still more so to us. But let us all "hope in God and we shall yet praise Him."

Bro. Gaillard went up to Canton a few days ago, and I expect to go by the first good opportunity. He thinks that my chapel can be made fit for use for about \$50. The walls, excepting that in front, are still standing, and the tile roof is not much injured. The doors, windows, steps, and everything that I left in the house are gone. By offering a reward for the book-blocks, two cases of them have been heard of. I hope that we may be able to recover a great part of them. This is an agreeable disappointment. How often is God better to us than our fears.

Several proclamations have lately been issued, calling on the people to return to their shops and dwellings. Things look much brighter than they did last mail. I do hope that peace will soon be established on a firm basis. Doubtless some sources of irritation, such as the payment of the indemnity and the occupancy of the city by a foreign garrison, will keep up a bad feeling for a while, but it may cease with these causes of it.

Sister Gaillard's health is much bet-

ter than it was. The rest of us are very well.

Sept. 7th.—Since writing the above your kind letter, dated "Baltimore, June 19th," has been received. You have learned the result of our first attempt to reoccupy Canton. A few days after your letter was written we were obliged to leave. Things look quite favorable again, and we shall again attempt to carry on our work in that great city.

BIBLE CLASS.

As I have no further news to communicate, perhaps you may be interested to hear something of a little Bible Class which I have commenced. When at Canton I began a class on the Sabbath with Yeung Sin Sháng and A-Peng whom Bro. Gaillard lately baptized. I translate most of the questions in Baron Stow's Doctrinal Question Book, and add others that I think suitable, we then go over the verses quoted in answer to the questions. On the next Sabbath they bring their answers to the questions, often in writing, together with all the texts they can find which throw light on the question. I have been deeply interested in some of these little meetings, and hope that they may lead our two native brethren to "search the Scriptures." I am very glad to see A-Ping love his Bible so much. He seems very anxious to get a clear understanding of what he reads. Once, in Canton, he did not clearly understand my explanation of a verse, after prayers were over he came to my room and asked me why I explained as I did; after telling him, and pointing out the context, he got the idea and said "O, now my heart is at rest. I see it clearly." He sometimes brings me texts to explain, and never seems satisfied without a clear comprehension of their meaning.

Kind regards to all.

Yours in Christ,

R. H. G.

Letter of Rev. C. W. Gaillard.

RETURN TO CANTON.

Canton, Sept. 27th, 1858.

REV. JAS. B. TAYLOR, Richmond:

My Dear Brother,—Yours of June 21st reached us several weeks since. Brother Graves wrote you by last mail, from which you learned that I had returned to Canton. Brother Graves has since come up, and Yeung Sin Shang will be up in a few days. I reached here the first of this month and found every thing very quiet, and nearly every person was gone from the city, not more than one shop in fifty being open, and that one had nothing in it. I found my chapel and things just as I left them, though great changes were made in parts of the city during our absence. Brother Graves' chapel was partially torn down and all the things carried off, among which were our Book Blocks. My first business was to look after the Blocks. I have got them all back by giving a few dollars reward. Brother Graves will get back part of his things, perhaps most of them. He is now having his chapel repaired, which will not cost much, as the owner furnishes all the materials.

PREACHING RESUMED.

I have preaching in my chapel several times a week, and also continue street preaching. But there are so few people in town that the congregations are small. The allies still hold the city, but the government of it has been given back to the native officers, who can attend to it much better than the allies can. Though every thing seems quiet, I do not think that the state of things and feelings are as good as they were when I came up in February last. A kind of uncertainty seems to hang over every thing. The Governor who was appointed to this place, this spring, has recently been recalled, for some misdemeanor, and his successor has not yet arrived; and the people do not know what course he will pursue when he

does come. The large silk and tea merchants will not begin to trade until the new governor comes; so that the foreign merchants are idle.

DESCRIPTION OF CANTON.

In your last, you ask me to tell you something about the size and appearance of the city of Canton.

First its name and origin.

Its true name is *Yeung Shang*, literally "Sheep City," or "City of Rams," as it is sometimes called. Before the city was founded, five Genii each riding a ram, and each ram having its mouth full of grass or straw, came to where the city now stands, when each of the rams deposited the grass which they brought in their mouth; after which they all disappeared. The Chinese supposing this to be a good omen, they founded the city, and hence its name *Yaung Sheng*, Sheep City.

The wall of the city was built about eight hundred (800) years ago, and must have been the work of many years. The city is not in the shape of any Geometrical figure, so that I can not tell its exact dimensions. The circumference of the old city wall is a little over five miles. Its longest diameter not quite two miles; and its shortest diameter not quite a mile and a half. The new city is not quite two miles long, and about two hundred yards wide at the widest part. It lies on the South side of the old city separated only by the South wall of the old city. The circumference of both cities taken together is a little over five and a half miles. The old city has seven gates, one West, two North, one East and three South. The new city has one gate East, four South and one West. Its gates on the North, are the South gates of the old city. The walls at their base are from twenty to thirty feet thick, and on the outside from twenty to thirty-five feet high, and on the inside from fifteen to twenty feet high, the whole forming

three terraces. First terrace is from fifteen to twenty feet high, and from ten to fifteen feet wide, paved with brick and nearly level, so that it would make an excellent road for a carriage. The second terrace is from two to four feet high and from six to eight feet wide, also paved with brick. The third terrace is about seven feet high and three feet thick made of brick, with embrasures and loop-holes; so that the city is in fact one large fort. I suppose the inner part of the wall is made of dirt. The crust, on the side from the city is made of red sand stone, and the side next the city is either dirt, brick or sand stone. On the wall, over each gate, is a large house where the soldiers stay. There are also a number of small houses along the top of the wall where soldiers are stationed, with one or two cannon at each place and from ten to twenty at each gate. The Chinese say that there were a thousand cannon on the wall when the city was taken, and the allies say they saw a number of American made cannon, all quite new, also a number of American made muskets.

The suburbs of the city are larger, and I think have a larger population than is within the walls. But I can form no idea of the number either within or without. It has been estimated at 700,000. The city, viewed from the top of the wall, looks *dismal*. A large part of it is in ruins, from the effect of the present war, and looks more like an old brick kiln than any thing else. The part which is not ruined, being covered with tiles, looks old and dilapidated, from the rusty appearance of the tiles. But when we get in the streets, especially in the business part of the city, it looks quite nice from the large number of large signs hung at the doors of the shops. Many of these are ten feet long, hanging down so low, that a tall man, walking on the side of the street, has to pick up his hat frequently. The shops are generally not more than ten

feet wide, and some not more than six feet.

In my next, I will tell you something about the streets, temples and people. Nothing of interest to report in our work.

Hoping that you continue to remember us and China, at a throne of grace, I remain yours, in Christ,

C. W. GAILLARD.

LAGOS—AFRICA.

Extracts from a Letter of J. M. Harden.

LAGOS, Sept. 6, 1858.

Rev. James B. Taylor.

Dear Brother—Your kind favor of June 14th, came to hand while I was at Abeokuta, where I had gone to meet with the brethren, Priest and Philips, to take into consideration the interests of our mission.

I was glad to receive a letter once more from your pen; and with regard to the painful circumstances to which you refer, I will say, that we have much cause to regret the loss of the dear brethren and sisters from the mission. Still we do not despair, but try to thank God and take courage that *our health* is not so bad as to force us from the field. It is true that the health of Sister Priest is very bad, but she and Brother Priest declare they have no desire to return to America. * * * * * In our meeting we tried to pass such resolutions as would be beneficial to the mission. It would be useless for us to make the impression that building in Africa is exceedingly cheap. True it was once much cheaper than it is now. * * * *

I am sorry that I have nothing more to write now that would be interesting to you. I preached twice at Abeokuta. I think Brother Priest has a better prospect before him than I have before me. His people, I think, are more susceptible of impressions than the people at Lagos.

JOSEPH M. HARDEN.

IJAYE—AFRICA.

Extract from a Letter of Rev. A. D. Philips.

IJAYE, Sept. 24th, 1858.

Allow me to add—I have just received a letter from Mr. Mackey, of the Presbyterian Mission on the Island of Corrisco. He informs me that a new Governor has been sent to Fernando Po, and carried with him a Roman Catholic bishop and priests; and has issued a proclamation prohibiting all religious services except the Roman Catholic. The English Baptist Chapel had been closed by order of his Majesty, the Governor, and they, (the Baptists) were removing their school children to the continent. The same mandate had reached Corrisco, as it also is claimed by the Spanish; but as there was no one there to enforce it, they still went on. But he said they were looking continually for an officer to close their chapels! And if so I might see some of them here in a few months.

The great Mohammedan army at Illo-rin has been miserably cut to pieces. They went out as usual to make war on some peaceable tribes, and were far from home. When they attacked the town a strong ambush had been laid, and before they were aware they were entirely surrounded. It is thought that not less than three thousand perished. Before the engagement the Mohammedans had poisoned the running water about the town; and now they themselves were scattered and unwittingly drank of the water they poisoned, and numbers died, and many are now suffering with enormous biles in their hands, on their faces, &c. Great is the lamentation in the large African city of Illo-rin.

A. D. PHILLIPS.

Quarterly Report of Rev. A. D. Phillips ending October 1st, 1858.

This quarter has been of uncommon interest and encouragement to me.

I have been very well until the 4th of September, and up to that time been entirely engaged preaching, writing, and studying. My daily labor was to go from house to house every morning until ten or eleven o'clock; then study and read until 4 P. M., and then go to the market and preach and be back by 6½ o'clock, P. M. I think I was never so much encouraged. And in proof that an unusual interest was felt, I had a good congregation on Sabbath, which seemed to increase every week. Some became regular attendants. In the latter part of August I was called to Abeokuta, and was absent two weeks. Soon after my return, on the 4th of September, I was taken with another severe bilious attack and have not been able to preach since, until last Sabbath, when I held the usual services. The congregation had fallen off some, but I was pleased to see so many. I go through all the service in Yoruba except the sermon. I have taught the disciples here to repeat all of the 5th and part of the 6th chapter of Matthew. I hope in a few days to resume my accustomed labors, though the rain is some hinderance just now. Pray for your afflicted laborer.

Yours, very affectionately,
A. D. PHILLIPS.

ABEOKUTA—AFRICA.

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

ABEOKUTA, Africa,
September 30th, 1858.

MY DEAR BRO. TAYLOR:

* * * It is not in my power to tell you the feeling of gratitude which fills my heart on account of the goodness of the Lord. His mercies and his love enable me again to say, *we are all well*. Our prospects for doing good are not in other respects better than formerly, but we do feel greatly encouraged. I have not seen Mrs. P. seem more cheerful and encouraged

since we have been here. She has health now, so that she can be in the school amongst her children. They are spelling and beginning to read—some of them can read very well.

I now feel more like I am doing a missionary's work than I have before since coming to Abeokuta. We have public worship every evening at 3 o'clock, and after services, I and brother Mould visit and preach to families. We also make morning visits.

Notwithstanding my feelings are of such an encouraging nature, I do not wish to make the impression on your mind that external prospects are more promising. I have taken one room (14 by 18 feet,) of the mission building for a house of worship; and notwithstanding we are in a city containing perhaps not less than a hundred thousand inhabitants, our little house is seldom half filled. Often we have not more than two or three heathen besides our servants. The only source of our encouragement is the eternal truth in the immutable promises of our blessed Master: and I suppose the source of our unceasing courage is, the greater willingness and desire to labour for the heathen, which God has given us. Ah! we are poor frail human beings, and without the Holy Spirit we can do nothing.

September 26th.—I have been quite ill since the 23rd, and have not been out to service till to-day.

OGBOMISHAW—AFRICA.

Extract from a Letter of Rev. T. A. Reid.

OGBOMISHAW, Sept. 18, 1858.

DEAR BRO. TAYLOR:

I am now quite feeble and can write but little by this mail. I have had several returns of fever since writing by last mail, though for the most part they have been of a light form. My present debility is occasioned by an injury received on the morning of the

13th inst., (by a fall from my horse.) During that day I had some apprehension that some dislocation had occurred, but could not find any. I am not, however, certain about it, for when I walk my body has a tendency to incline to the right. On the morning of the 15th I had a chill, followed by vomiting, which debilitated me very much. I have also suffered some from headache and slight vertigo. All of which, I think, is consequent upon the accident.

The religious interest among the people is, I think, about the same that it was when I last wrote. My old friend has been quite unwell or I should have baptized him before this. He appears to be unwavering in his faith in Christ. The two females whom I baptized are still much persecuted, but remain quite firm and decided.

I am trying all I can to learn the language, but progress slowly, as when I apply myself closely it gives me fever. I have been visiting the houses of the people and preaching to them there. I have now many visitors, to whom I preach and talk frequently.

Extract from a Letter of Rev. John Day.

What is to become of Day's Hope? you ask. I had hoped you would send some one to take charge of it, more capable than myself. This school is the only hope of this mission; and what a fault in me that I did not beg for it several years sooner. No, that delusive hope, America will send us men, was a quietus. The Methodists needed men, and they reared them here, at much expense it is true, but now they have men, preachers and teachers,—trained missionaries, whom they need not fear to send anywhere. Our schools are eclipsed by the superior qualifications of their teachers.

Brother Taylor, don't despair. All is not gone. I have thirteen excellent

readers in my school. President Roberts says that the foundation of an excellent education is laid in these young men and women. Next year I shall try my son as teacher, under my own eye, of Greek and Latin and Mathematics. I shall induce him to apply closely to study, and think he will soon have no superior here in those branches.

But, brother Taylor, send books! Philosophical, Theological, Historical, Classical, Scientific. Don't spare. Send books! O let us have reading matter,—soul dilating food, works of the great and good.

I can safely say, that the progress of my young men has equalled, to say the least, either of the other schools.

EDINA—AFRICA.

Letter from J. H. Cheeseman.

EDINA, July, 1858.

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

DEAR BROTHER:—Your favor under date of May 25th has just reached me, and as the M. C. Stevens has not left, I hasten to acknowledge it. I assure you my dear brother that nothing will afford me greater pleasure than to aid in any way I am capable of doing, the carrying on of the great work of missions in the land.

As I advance in life I feel more and more the awful responsibility resting upon me as a minister of the gospel of Christ, and my daily prayer is that I may be wholly influenced and guided by the Spirit of God.

The work of a minister and missionary in this land is arduous and great, and but from the consciousness of being called to it by the Great Head of the Church, I would long since have shrunk from it.

I can find no time to be idle were I inclined to it while there are so many perishing heathen around me. The call for laborers is heard from every direction, and I know not how I can

better employ my time, when at home, than by raising up young men to labor in the field, and hope the Board will encourage me in the work.

I will make an effort to arouse our brethren on the coast to their duty.

You may expect my hearty co-operation in any thing that may serve to enhance the interest of the Redeemer's Kingdom in this land, and indeed I feel anxious that sinners, everywhere, may be brought to Christ and participate in the blessings of Salvation. May the knowledge of the Lord soon cover the whole earth. Pray most earnestly.

Yours very affectionately,
J. H. CHEESEMAM.

NEW VIRGINIA—LIBERIA.

Letter from Rev. John T. Richardson.

NEW VIRGINIA, July 30th, 1858.

With a desire to promote the interest of the kingdom of Christ in this heathenish land, I have entered the dense forest of superstition and idolatry, trying to preach the gospel to the heathen of this vicinity. The surrounding villages are filled with a mixed class of people, the Mandingo, the Vey, the Golab, the Dey, and the Ressiah tribes, which makes it very necessary to have a suitable interpreter. I learn from my visits among them that good is done. The time has arrived for us to put forth the very best efforts to excite an interest among them. On Saturday, the 22d of May, I left home for the purpose of going from village to village in this vicinity to preach to them the gospel; I traveled for hours through much rain, and at a late hour I reached a village, called Von Zon. Here I found a mixed congregation, to whom I preached in the open yard. I have not witnessed so much willingness to receive the gospel as was manifested on this occasion. I beg to say that this is an important point, and should be well armed with

gospel weapons. I conclude, too, with proper management, missionary operations would be felt far back in the interior. I feel assured that Satan's kingdom must ultimately fall, and the kingdom of Christ be built up on its ruins.

My dear brother, I find an increasing interest in this blessed work at this station. I am kept constantly employed, day and night. In addition to the wants of this field, I am obliged to make frequent visits to stations on this river. There are Millsburg and Louisiann, very important points. Since the death of Elder White, I have had to do what I could to supply their wants. Brother Day is too feeble to do any thing in the way of traveling, or labor. I want to do whatever my hands find to do with an eye single to the glory of God and the salvation of sinners.

The Commission.

RICHMOND, DECEMBER, 1858.

ALABAMA BAPTIST CONVENTION.

The last session of this body was held at Gainesville, commencing on Friday before the 2d Lord's day in November. Although we left home expecting to reach Gainesville at an early period of the session, owing to failures of making connections on the Railroads, we did not arrive until about 10 o'clock A. M., on Lord's day. The trip had been tedious and dispiriting, and we feared, from the lateness of our arrival and other causes, that it would be of little profit. But before the close of the session we felt thankful that it had been taken.

A good deal of the time of the Convention was taken up with two reports—that on the Publication Society and that on Periodicals—and, during the discussions on these reports, feelings were manifested, and things were

said very much to be regretted; but the power of Christian love and mutual confidence among the brethren triumphed over the temporary exhibition of a contrary spirit, and before the close of the meeting on Tuesday, every one present seemed to have submitted with joy to the new commandment of our Saviour, "Love one another."

At the missionary mass-meeting on Lord's day afternoon, and again on Tuesday morning, we had the privilege of advocating the cause of the poor heathen, and apparently not without beneficial results. A resolution appointing brethren Tichenor and S. Henderson, A. Van Hoose and Sturgiss, a committee to look out and provide for the support of not less than ten additional foreign missionaries for Alabama, was adopted—also, one offered by Brother Holman, Secretary of the Domestic Missionary Board, commending the agent of the Foreign Board, Bro. S. A. Creath, to the confidence and liberality of the brethren.

We met with Brother Creath at the Convention. He had but just entered the field of his future labors. He was cheerful and hopeful, and reported that the brethren every where, as we fully expected they would, had received him with kindness. The Baptists of Alabama—we may say the citizens generally, are a kind, hospitable, liberal people.

Including the funds transmitted directly to the Treasurer of the Board, Alabama contributed, during their conventional year, about five thousand dollars for Foreign Missions. This is far below the capacity of the State, but compares well with the contributions from other States, and if, as we earnestly hope may be the case, the committee can find a sufficient number of brethren to be sent out, will be easily more than doubled. As we have said, and written again and again, our great want is not money, but *men*. We have not an overflowing treasury it is true, and constant vigilance and untiring industry

are needed to secure funds. But it is our conviction that, if we had a hundred missionaries—men called and qualified by God for the work, but little, if any more difficulty would be found in sustaining them than we now experience. Brethren, we want men. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." P.

OUR MISSIONS.

The news from our missions, contained in the letters in this number, is cheering. The brethren, Gaillard and Graves, have been permitted to return to Canton and re-commence their labors. The work of the Lord still progresses at Shanghai. In Yoruba, at Abeokuta, Ijaye and Ogbomishaw, there are indications of the divine favour. We ask renewed and more earnest prayer for our missionaries and missions. P.

AGENCIES.

Rev. J. H. Campbell who, for some years, has acted as the agent of the Board for the State of Georgia, having tendered his resignation, the Board, at its last meeting, adopted the following resolutions:

Whereas, Brother J. H. Campbell, agent of the Board for the State of Georgia, has, on account of declining health, tendered his resignation, Therefore,

Resolved, 1st. That we accept his resignation, and in so doing, assure him of our sympathy and prayers for the divine blessing to attend him.

2d. That the Board tender him their grateful acknowledgements for the services which he has rendered to the great cause committed to them.

It was subsequently resolved to withdraw Brother D. G. Daniel from that part of Alabama formerly committed to him, and assign him the whole of Georgia; and to extend the agency of

Brother Creath in Alabama, so as to embrace that part of the State formerly committed to Brother Daniel. We may also state that measures are in progress, which we trust will place a brother in South Carolina, to co-operate with our venerable brother, Wm. B. Johnson, in visiting the Churches there. We trust we shall, after awhile, be able to arrange a system of agencies embracing all the Western and South-western States. Meantime brethren, don't wait for an agent to visit you, but promptly meet your own personal responsibilities with reference to the heathen. P.

THE IMPORTANCE OF CORRESPONDENTS FOR THE COMMISSION.

The following letter from Brother Cabaniss was not designed for publication, but it is worth reading. We wish *many* of our brethren would take the method it recommends for increasing their own missionary zeal and exciting that of others. P.

Brother Poindexter.

We are much pleased to see from "The Commission" that you have enlisted *home* correspondents, and do not look entirely to the missionaries for articles to interest the people in that cause, which should be dear to the heart of *every Christian*. What a man writes and thinks about, he will be apt to take an active part in carrying on.—When pastors feel sufficiently interested in the mission cause, to advocate it through the press, they will certainly keep their church members posted up on missions, and plainly teach them their duty to aid in spreading a knowledge of the Redeemer over the whole earth. If they do this, there is no fear that the laity will not enter whole-heartedly into the good work. But if they do not, in vain may agents travel, and missionaries make affecting appeals. All our efforts will be spasmodic. Reason, as well as experience, teaches us, "Like priest like people" the world over. As no fountain rises higher than its source, so will no church go ahead of its pastor in missionary enterprise. Hence a

weighty responsibility rests upon the ministry, which, it is to be feared, some do not fully realize.

Truly yours in Christ,
A. B. CABANISS.

BRIGHTENING HOPES.

"I am glad to inform you," writes Brother Cabaniss, "that I was never more encouraged about the redemption of China and the spread of the gospel in the East than I am at present." He thinks, and we can but concur with him, that the late war has prepared the way for a much more safe and rapid spreading of the gospel in that empire.

O let us lift our hearts in earnest prayer for the divine blessing to be richly bestowed! P.

MORE MISSIONARIES.

As stated in our notice of the recent session of that body, the Alabama Convention appointed a committee to endeavour to secure, at least ten additional missionaries for the foreign field, for that state. Was this right? Do the wants of the heathen, and the openings of providence justify such enlargement of the missionary force of Alabama? Then what is the duty of other States? Some are not represented at all in this work. None have more than one or two messengers among the heathen. Brethren of Virginia, of Georgia, and of other States, will you not seek for those, to be sustained by your prayers and contributions, to go forth with the word of life to the perishing? The Secretaries need your help in this matter. "Look ye out among you" these messengers of the churches. P.

THE COMMISSION.

We should be glad to receive a large accession to our list of subscribers to commence with the next number. Who will send us one, two or more names? P.

NEW YEAR'S OFFERINGS.

Do none of our readers feel like making a New Year's offering to the cause of the perishing heathen? They doubtless are grateful for the Divine protection extended to them through the year now drawing to its close. How can they more appropriately acknowledge their obligations than by enclosing to us, for the benefit of these ignorant and lost ones, such an amount as their hearts prompt and their condition enables them to give? Will you not send us a New Year's offering?

P.

CORRECTION.

The list of names of our missionaries, as published on our cover last month, did not include the names of some of our missionaries now in this country. We are unable to say how the omission occurred. The list was hastily prepared just as we were leaving home, and we did not see it again until published. We expect we omitted those names in our haste. We have corrected the error. Our attention has also been called to an error in printing the name of the Treasurer of the Board. It should have been E. Wortham, not C. Wortham. Will our brethren notice the correction?

P.

CHARLESTON ASSOCIATION, S. C.

On our return from the Alabama Convention, we stopped two days, Lord's day and Monday, with this body, which met not far from Sumpter. We had the privilege of hearing, on Lord's day morning, an excellent sermon by Dr. Manly, on the "stewardship" of Christians—and preached in the afternoon. On Monday an opportunity was afforded of addressing the Association on the subject of Missions, and a contribution was made to the funds of the Board.

The Charleston Association formerly supported brother Whelden in China. Since his return less has been done for this cause by them. We hope for better things. They are an intelligent, active, liberal body—doing a great work in the home field within their own bounds, and have subscribed largely to the endowment of the Southern Baptist Theological Seminary. Why should they not look out and support one or more missionaries in the foreign field?

P.

SELECTIONS.

THE SURE SUCCESS OF MISSIONS.

Let it be remembered, by the way, that to question the utility and success of foreign missions is ineffably absurd in view of the fact that all true religion now existent in the world is the fruit and effect of Foreign Missions. For the faith and hopes which we ourselves cherish as Christians, we are indebted to missionaries of the Cross, who preached the glad tidings of the gospel to our heathen forefathers. This is equally true of every other Christian church and people in the world. And to doubt the success of foreign missions is to condemn and despise all that has been accomplished by the church of Christ in the ages and generations past.

It is true that we may often seem to have cause for fear and doubt. Our efforts may suffer occasional embarrassment. The conversion of the world may be less rapid than we fondly hoped. Some portions of the great work for a time may be thwarted, or destroyed. The heralds of the truth may sometimes fall by heathen violence before their work is well begun. But these are events to exercise our faith and patience, to awaken our fortitude, and stimulate our strength—not to discourage hope, paralyze effort, or relax diligence. Let us not for a moment doubt the ultimate triumph and prevalence of

the truth. The kingdom of our Lord and Saviour is staked upon the issue, and against all the machinations of men and devils, yea, by and through them, He will glorify himself. A little while ago a throb of anguish smote through the heart of the church, when the intelligence came that a number of our most beloved and useful missionaries, with their gentle wives and tender babes, had fallen in a bloody and cruel death by the hand of savage violence. Eyes unused to tears wept, and thousands of hearts in the bosoms of strong men bled, at the tidings of that bitter story. It was the most sorrowful dispensation that has fallen in this day and time. But precious in the sight of the Lord is the death of His saints! The cry of martyred blood ascends to Heaven. It enters the ears of the Lord of Hosts. And it has sealed as His own the land on which it was shed, and it consecrated it for the future conquest of our God and Saviour. On the very spot where it was spilt He will erect His throne, and reign in great power and glory. The wrath of man shall praise Him. And the fury, the fires, and the slaughter of India shall but exalt and extend the victories of the truth.

Many calamities and great sorrows may indeed be yet in store for the world and for the church. The vials of wrath, prepared of God, are probably not yet all exhausted. Fearful convulsions, the strifes of hellish passions, the shock and the fury of contending nations, may shake and desolate the earth yet again and again. But in the midst of all these, and by the very means of them, the truth shall hold its victorious way to the predestined triumph. That which shall fall and perish by them is the lies and errors which curse the world. And if our eyes were opened to understand the mysteries of our own day, we should doubtless see that the cause of our God, and of His truth is moving forward with amazing rapidity. The day is coming, it is coming, O my brethren,

when the shout of nation shall be answered by the shout of nation, and from every land, and from among all people the loud concert shall be heard encircling the whole earth, singing with one heart and one voice "Alleluiah! The Lord God omnipotent reigneth!"

REV. A. A. PORTER.

THE YOKE OF JESUS.

The yoke of Jesus is easy, and his burden is light. It well fitted his shoulders and will fit ours also, if we will but bow the head. Here lies all the difficulty. We carry the head too high, and then it chafes us. This is not the fault of the yoke, but of the yoke bearer.

It is designed for lowly ones. Jesus was a lowly one. We are called to learn of him, be lowly too, and then it will fit our shoulders as it did his. It is only in this way that we can walk with him. How sweet thus to walk with Jesus—step by step, side by side, shoulder to shoulder! This is now our great lesson—having taken the yoke upon us, to learn of Jesus. Then, even whilst laboring, we shall find rest unto our souls. It is so in glory. There they serve him day and night, and yet they have entered into his rest. This is a law in God's house: Service in the spirit gives rest to the soul. The Lord's burden never makes us weary. We become weary only when we attempt to carry our own burdens. Our shoulders are not adapted to this. They are adapted to bear one another's burdens. Jesus bore ours. We are to bear one another's and so fulfil the law of Christ. If Christians understood this more fully, there would be far greater liberty, and joy, and power in service than we now witness in the churches. Nor should we so frequently hear the words of mourning and lamentation uttered by the children of God:

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?"

Ah, where! but in the place of lowly and self-denying service. He says, "If any man serve me, him will my Father honor." "If any man love me, let him keep my words, and my father will love him, and we will come unto him and make our abode with him." Here then may again be found the "soul refreshing view of Jesus and his word," even the path of lowly, self-denying service.

Christians must be brought to feel that they are not their own; that their bodies, souls, minds, spirits, talents, property, money, all belong to Christ. They must be willing to serve him, as well as worship him; to serve him by renewed acts of consecration to him, both of themselves and their property. If Christians are not willing to do this, they will certainly suffer loss in their souls. This is a law of the spirit. It cannot be evaded. There will be leanness. It may be concealed for a time, but effect will follow cause; and sooner or later, it will become obvious, even to the world. Then we shall not only have leanness in the churches, and hear the voice of lamentation; but we shall also have to bear reproach from the keen-sighted world, because of our departure from that simplicity of faith which characterized the pilgrim fathers.

Moreover, if the churches are not awakened to a sense of their departure from lowly, energetic, self-denying service, and quickened to acts of dedication both of themselves and property to the furtherance of the gospel, we shall have to witness through God's providences the removal of property from the hands of unfaithful stewards, that it may be bestowed upon others more worthy of it. Already we have had intimations of this. Our Master is head over all things to the church. The silver and the gold are his. These are required in his service. And if the present holders of property refuse to make appropriation to the Lord, or to give back to him that which he has loaned to them, that they may know

the blessedness of giving; then, as the kingdom of God was taken from the Jews and given to the Gentiles, so will property be taken from the hands of unfaithful stewards and given to others. This will be brought about in the Lord's governmental dispensations. He "worketh all things after the counsel of his own will." Men will have to learn that it is not enough to say "Lord, Lord," and then turn and worship mammon. * * * * *

"Faith in God," must become the motto of every house of business.—Every merchant must adopt it and act upon it. All commercial transactions must have reference to it. Governmental acts should be based upon it, administrators of law be guided by it. Let it become a household word; let children early be taught to lisp it; let family arrangements spring out of it; let all the churches live it out, and thereby commend it to the world. Then, and not till then, shall we be exalted as a nation. Christians must deny themselves; self-denial will give the opportunities of proving their devotion to the cause of Christ. They must be brought to understand that to use upon themselves, or to lay up on the earth that which should have been devoted to the Lord, will be followed by great loss; whereas, to give themselves first to the Lord, and their property to his service, is to secure great gain, blessedness in their souls now, and glory in the world to come. The liberal soul will be made fat. He that gives himself and his substance to the Lord, will receive Christ and his glory in return. So that he may say, "The Lord is the portion of mine inheritance, and of my cup." His cup will be full, running over; and his language will be, "O taste and see that the Lord is good; blessed is the man that trusteth in him."

There is no honor like following Christ—no service like bearing his yoke—no security for riches, save when they are laid up in heaven—no labor

so remunerative as labor for the Lord—no investment like works of faith and labors of love, for these shall appear unto praise and honor and glory at the appearing of Jesus Christ—no fortunes like those of devoted Christians, who are rich in faith and good works, whose inheritance is incorruptible and undefiled and fadeth not away. * *

The church has become straitened, not because she has been drawing largely and cannot draw more, but because she has been saying, "I am rich and increased with goods and have need of nothing." Let her now change her language and say, "My God shall supply all our need according to his riches in glory by Christ Jesus." The Lord is able to make all grace to abound toward you, so that ye, having all sufficiency, may abound to every good work. So that in this great trial of affliction and poverty, the abundance of joy among the Lord's people may be made to abound under the riches of their liberality."

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*From the American Messenger.*

### FOR WHAT DO YOU LIVE?

A young man who had recently professed faith in Christ, when urged to avoid a scene of gay amusement, lest it might interfere with the life of God in his soul, replied, "Why do I live, if not to be happy?" In his mind, happiness was the immediate and great aim of his earthly life. Herein lies a common and dangerous error.

That God has important ends in view in extending the earthly life of his children after their regeneration, is evident. He would not endow them with such capabilities, and give them such opportunities for their exercise, unless there were high purposes to be subserved. It is fitting that each Christian should examine the question, Why do I live? and so far as possible, conform to the will of Him to whom he must give an account.

To the one who asks, "Why do I live, if not to seek happiness?" let this answer be returned: *Holiness*, personal holiness, should be the first aim of the Christian. God is holy. Angels are holy. Our first parents were created holy. Heaven, the home which you hope to reach, is so pure that nothing unholy can ever enter it. And he commands you, whether you eat or drink, that is, in every action, the most common, and most trivial, to perform it with a holy motive. In plain words he says, "Be ye holy, for I am holy." No higher aim can you have, than to be like him whom you adore; no weightier motive, than that He commands it. To attain this purity of character demands constant, earnest and prayerful effort. Paul found a law in his members still warring against the law of his mind, after he had been long in the school of Christ. So do other followers of the Saviour, and their first effort should be, as was his, "to crucify the world with its affections and lusts." In proportion as they overcome sin by forsaking it, do they approximate the purity of infinite holiness. For what do you live? *To be holy.*

*Usefulness* in the vineyard of the Lord should be your second aim, and as the first is attained, the second will be promoted. Christians are the light of the world, the salt of the earth, and the instruments in God's hands for carrying forward his work in a world broken loose from its allegiance to him.—The great majority of the race are now in a state of open and persistent rebellion to their Sovereign; and those who have bowed to his sceptre, he continues in life that they may labor in bringing others to his peaceful sway. "To do good, forget not," is his exhortation to every child. "Whatsoever thy hand findeth to do, do with thy might," is his command to each redeemed one.—In this day of multiplied instrumentalities, what unending facilities are presented for usefulness. There is an open

field for every grade of talent, every measure of piety, every capability of zeal. Heathen nations are calling for missionary effort; our own widespread destitutions are supplicating for the bread of life; the hosts of unevangelized foreigners landing upon our shores are dying without the gospel; and God has put into the hands of his people the means of reaching every unsaved man. Pulpits are waiting for pious and earnest ambassadors of mercy; Bibles are ready to be distributed to every destitute family; colporteurs are pleading to be sent forth on their mission of love and toil; and every Christian may speak for Christ daily, to those around him. For what do you live? *To do good.*

Combining the attainment of holiness and usefulness as the great aim of life, happiness will follow as a natural and heaven-appointed result. God has linked them together by an adamant chain. The holy and useful man is necessarily a happy man: not because he seeks happiness as a paramount object, but because in striving to be holy and useful, he conforms to the will of his heavenly Father, and is therefore blessed. Happy for our lost race will be the day, when all Christians, rising above the unworthy aim of mere personal enjoyment, shall live to glorify God by individual holiness and constant usefulness. S.

## Other Missions.

AMERICAN BAPTIST MISSIONARY UNION.  
IMPORTANT FROM CHINA.

*Letter from Mr. Knowlton, of Ningpo—  
Baptism of a Chinese Woman.*

At our last communion season we had the pleasure of receiving into the church the wife of Tung, the soldier, of whose capture by the insurgents, Dr. Macgowan has already given an account. The occasion was one of peculiar interest to myself, as it was the

first baptism I ever had the happiness of administering. I trust that through the blessing of God, this may be the first of a multitude from among this heathen people, whom it may be my privilege to bury with Christ in baptism.

The candidate seems to be a very sincere and earnest Christian. Her husband, who was a very sincere Christian, was very faithful in instructing and exhorting her, and was the chief instrument of her conversion, though for a long time she gave no heed to him. Since the severe affliction of his imprisonment, and perhaps death, by the hands of his enemies, she has called to mind his virtues and kind counsels and instructions, and has been deeply impressed by them; she is unusually sprightly and intelligent for a Chinese woman, and is very active in exhorting her neighbours and friends to believe in Jesus and the true God.

### CHAPEL AT CHUSAN.

The little chapel at Chusan is completed, and meetings are now being held in it. The converts there seem to be much encouraged, and rejoice that they have a convenient place of worship. Several candidates are requesting baptism, some of whom will probably receive the ordinance at the next communion season there.

### EAGERNESS FOR BOOKS IN CHINA.

During a tour in Chihkiang province in March last, Dr. Macgowan provided himself with tracts to be left in every city. The following notice furnishes a specimen of the manner in which they were received.

"Throughout the journey we found tract distribution the most painful labour we were called on to perform. I do not refer to the physical difficulty, which was very great, of keeping off lusty vagabonds, when trying to put a volume into the hands of a reading man, but to the necessity we were under of refusing books to fifty worthy applicants, while complying with the request of one. Having before us a thousand miles or more, and only about two books to spare for each mile, every square mile averaging between five and six hundred inhabitants, we were constantly compelled to resist the most

pressing applications. In selecting one out of a crowd of petitioners, we often gave offence, the most forward and least deserving, doubtless, generally getting the prize."

### CONVERTS AND OPEN DOORS AROUND PROME.

Mr. Kincaid communicates the following cheering intelligence in a letter addressed to Mr. Bronson:

"We have in our Prome field Burman converts in two cities and eleven villages, Karen converts in three villages, and Khyen converts in two, and in over twenty other villages we have many inquirers. These places are scattered over a district 150 miles North and South, and not less than 100 miles from East to West. Most of the travelling must be done on a pony or elephant. All our assistants but one, are Prome converts, brought in since January, 1854.

"The door of faith is opened to the Khyens; they inhabit the Yoma mountains, and their villages extend down upon the plains, and are numerous for four or five hundred miles to the North. The first convert, Moung Gee, baptized May, 1856, in Prome, has now just commenced labouring among his own race. Through the Burman language he has obtained a good deal of Biblical knowledge, and his younger brother, who is also a Christian and a high-minded, noble soul, will, as we fondly hope, become a preacher. Several others, in widely different localities, have been baptized, and there are many inquirers. In their traditions and aspirations, they point to a common origin with the Karens; but in their language and physiognomy they are quite distinct."

### NEW CHURCH ORGANIZED—IN- QUIRY AT HALSBECK—NEW CHAPEL.

Mr. Remmers writes from Oldenburg, June 1, that a new church was organized, April 24, at Sage, five hours distant from Oldenburg. Mr. Hinrichs, of Oldenburg, who had served them for the last five years, was chosen pastor. Two brethren were also appointed deacons, who knecled down and by the imposition of hands and

prayer were set apart to their office. At the close, the company celebrated the Lord's Supper. "O, how we enjoyed the communion of saints. Our hearts were deeply impressed by the glorious things which the Lord has done in this country. But the day declined. Only too quickly the hours hurried by, and we were forced to give the parting hand." He continues:

"At Halsbeck, May 13, I enjoyed a blessed day. Great things have been done there recently. After long drought the Lord has visited them with a reign of grace. Early in the morning I set out for the place, which I reached at twelve o'clock. There I found a numerous company at the house of Bro. Bohlken, including two who had been baptized the same morning in the presence of many spectators. At two o'clock we set out for the chapel. But, O, what a scene! As far as the eye could see, we saw people hastening to the chapel. Mr. B. said he had never seen it so before. We had three sermons, in the presence of three hundred hearers. The greatest silence prevailed, and though the day was hot and the meeting crowded, for two hours scarcely one left his place."

### BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

#### RECENT INTELLIGENCE.

The Rev. S. Jackson and his company had reached their several stations, Mr. and Mrs. Jackson arriving at Spencer on the 6th of October. The school at Wappanucka had been re-opened, and also the school at Tallahassee, with a good attendance of scholars.

AFRICA.—Letters have been received from Monrovia, to Sept. 11; Sinou, August 9; and Corisco, to August 16. The intelligence from the latter place is of a serious nature. The Spanish Governor of Fernando Po, an island situated about 150 miles north of Corisco, had claimed jurisdiction over the latter island; and on a visit to the island, he gave our missionaries a copy of his proclamation, prohibiting the exercise of any religion except the Roman Catholic. The Governor treated our brethren with civility on his visit, in which he was accompanied by a Romanist bishop. The missionaries were remaining at their posts, however,

and at that date no attempt had been made to carry the proclamation into effect.

**SOUTH AMERICA.**—Our letters from Bogota are dated to the 12th of October. Preaching in English for a few Sabbaths, and afterwards in Spanish by Mr. Pratt, together with an evening school, had occupied the attention of the missionaries, and were regarded with much interest.

**INDIA.**—Mr. Morrison refers to the misconduct of two church members at Rawal Pindi, and speaks of four candidates for baptism. Mr. Barnes reports the admission of four more adult members and one infant to the church at Labor, three of the former to the English branch of the church. He expresses the hope of soon receiving others, and among them the "son of good old Qadir Baksh, of Lodiana." Mr. Carleton says in a note, concerning Ambala, "There have been three additions to the church within a few months. The last was Sarah, the wife of Mathias, one of our native helpers."

**SIAM.**—Mr. Mattoon writes at Bangkok August 25th, "The members of the mission are in usual health; the new members diligently engaged in the study of the language; and other duties of the mission, proceeding as usual."

**CHINA.**—We have received letters from Macao, September 10th; Shanghai, September 2d; and Ningpo, to August 26th. We regret to learn the death, after a brief illness, of John, Mr. and Mrs. Bankin's son, at Shanghai, aged five years. Our deeply afflicted friends were just leaving Shanghai when this bereavement occurred; they have since reached their station at Ningpo, as also Mrs. Nevins, and Mr. Gamble; Dr. and Mrs. McCartee had previously arrived there. Dr. McCartee refers to the cities now open to foreigners, and speaks of probably making an exploring missionary tour to one of them. Mr. French and his family had engaged their passage in the Levanter, to sail in the latter part of October. Mr. Preston writes in a very hopeful spirit about the prospects of missionary labor at Canton, and urges the importance of having a strong mission for that part of China.

#### SAILING OF MISSIONARIES.

The Rev. Messrs. J. J. Walsh, and A. Brodhead and their wives, sailed

again in the ship Rockall from Boston on the 8th of Nov.—the ship having been completely repaired. Mrs. Walsh now accompanies her husband, arrangements satisfactory to them having been made for the education of their children.

Mr. B. V. R. James, of the Mission of Monrovia, embarked at Baltimore on his return to that place, on the 14th of November, with health much improved by his visit to this country.

#### INTERESTING NEWS FROM FUTTEHGURH.

We quote the following account from a letter of the Rev. J. L. Scott, dated at Futtehghurh, September 17th, which has just come to hand.

The present mail must not go off without taking some report from Futtehghurh, lately the scene of such disasters, the object of so much interest to the Christian world.

On last Sabbath we celebrated the communion, and sixty-five of our people sat down to the table of the Lord. This is, I believe, nearly as large a number as we have ever had.

A part of the interest of the occasion arose from the baptism of three persons. These were men of the military police who have their quarters in the compound where we are living. It is something new to see Sepoys coming into the church, and we trust these may be only the first fruits of this part of our field.

#### MISCELLANY.

##### LABORERS NEEDED.

Who will sympathize with the following from the Journal of Missions:

Sure the vineyard needeth laborers,

Earnest laborers, day and night;

Let me not an idler linger,

Longer worthless in thy sight.

O forbid it—

I would work with heart and might.

Crowds of sinners, poor and needy,

Daily cross the paths I tread;

All things for them now are ready,

Yet they no entreaties heed.

May I Saviour,

Bid them feel their pressing need!

Yet, O God, my heart is yearning  
 For the heathen far away,  
 Yet to them my thoughts are turning—  
 Restless—longing—can I stay?  
 I would hasten—  
 Tell of Christ without delay.

Winds of heaven to me are wafting  
 Mourning voices, faint and low,  
 Asking for the bread of heaven—  
 How to shun eternal woe—  
 "Come and save us."  
 Shall I, Lord, be one to go?

When I hear this cry of anguish,  
 Floating over land and sea;  
 When I think of Christ my Saviour,  
 Bleeding, dying on the tree;  
 Let me answer,  
 "Here am I, O Lord, send me."

Home and friends, dear, sweetest treasures,  
 Still to these my heart would cling;  
 Yet I love my Saviour better,  
 Nought on earth such joy can bring.  
 Jesus, help me—  
 To thy side I'll ever cling.

Life's the time to toil and labor,  
 Ask I not for rest or ease,  
 Not a pathway strewn with roses;  
 Not alone proud self to please.  
*Rest in Heaven—*  
 This the laboring Christian says.

#### WHAT ROME IS INTENDING TO DO FOR CHINA.

It is said that the opening of China to Christian missionaries is the absorbing theme in Rome. The pope proposes to order a grand collection throughout Catholic Europe in behalf of papal missions.

#### AMERICAN MISSIONARY SOCIETY.

This is a society supported mainly by Congregationalists. They received about \$45,000 last year. There are now in their service fifty-six missionaries in Africa, the West Indies, the Sandwich Islands, the Canadas, Siam, Egypt and Marquesas Islands. In our own country they have ninety-seven missionaries and colporteurs. Of these, six are settled east of Ohio, nineteen in Ohio, five in Indiana, twenty-five in Illinois, and three in Michigan. There have been thirty revivals during the

past year, and nearly all their Churches practise total abstinence. In their Sunday school there are 6,019 scholars, and they have one hundred Churches connected with them.

#### JAPAN.

By the new treaty between Japan and the United States, the beautiful harbor of Lanagua, twelve miles from Jeddo, the capital city, is to be opened to this country for commerce. The Japanese government have decided to send an ambassador to this country, if our government will convey him and his suite over the Pacific to Panama, on the way to Washington, in a government ship. On the first Sabbath in August, the commodore, officers and men of the United States frigate Powhatan, to the number of four hundred, landed near the consul's residence at Simoda, where they held divine worship on Japanese soil.

#### THE LARGEST CHURCH IN THE WORLD.

Mr. Coan's Church, at Hilo, on the Sandwich Islands, embraces in all its branches, 5,045 members. The monthly concert contributions the last year amounted to \$1,300. All the contributions of the church to religious and benevolent objects amounted to more than \$4,500.

#### LIGHT OUT OF DARKNESS.

The Friend of India mentions a very interesting circumstance with regard to the village of Malliana, about a mile from Meerut. A native convert to Christianity was compelled to leave his books there, when the outbreak occurred, in the house of a man who had sheltered him. This man read the books, was struck with them and read them to his family daily. A knot of listeners was formed, and, as soon as peace was restored, the audience sought the aid of a missionary. More than forty persons have embraced Christianity in consequence, and the converts commenced building a church at their own expense. Government has, of course, come forward to assist. The example has had good effect. At Kankar Kairah, a neighboring hamlet, the villagers assembled, and besought a convert, who was about to leave with

his family, not to depart, stating that, though not prepared to embrace Christianity, they regarded it with favor.

### TESTIMONY OF AN AGED MISSIONARY.

The venerable Mr. Swartz, in a letter written from his mission station in India in his advanced age, says,—“I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my divine Master.”

### “THE UNBELIEVER’S CREED.”

The following summary of the infidel faith of the last century, given by one of the elder British essayists, can hardly be considered a caricature:

“I believe that there is no God, but that matter is God; and that it is no matter whether there is any God or no.

“I believe that the world was not made; that the world made itself; and that it had no beginning, and will last forever, world without end.

“I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul.

“I believe that there is no religion; that natural religion is the only religion, and that all religion is unnatural.

“I believe not in Moses; I believe in the ‘First Philosophy;’ I believe not in the evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbs, Shaftesbury; I believe in Lord Bolingbroke. I believe not in St. Paul.

“I believe not in revelation, I believe in tradition; I believe in the Talmud, I believe in the Koran, I believe not in the Bible; I believe in Socrates, I believe in Confucius, I believe in San-choniathon, I believe in Mahomet, I believe not in Christ.

“Lastly, I believe in all unbelief.”

### MURMUR NOT.

Jesus was once a man of sorrows, but now he abideth amid the fulness of joy; why, then, should Christians murmur at the sorrows of their lot, seeing that they shall eventuate in like joy?

### CURE FOR TROUBLES.

“The Christian’s brow would be

oftener unclouded, did he visit more frequently the mount of prayer. There the wounds received by contact with the world are all healed, and the heart rests in the fulness of infinite love.”

### TO PREACHERS.

I have found the following rules to be of much service to myself, and respectfully suggest to my brethren in the ministry the propriety of testing their merits:

1. Resolve to be brief, as this is an age of telegraphs and stenography.

2. Be pointed; never preach all around your text without hitting it.

3. State your propositions plainly, but do not stop long to particularize.

4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.

5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.

6. Avoid all high-flown language; quote no Hebrew or Greek; aim to be simply a preacher.

7. Be honest enough to own that you do avail yourself of help from any source. But in using helps, be sure you never make stilts of them, when your own legs are far better.

8. Expect the Father’s blessing; you are his servants, and can do nothing without it.

9. Stop when you are done.

Among the many rules given the preachers, I have found it convenient to adopt the above, as being such as were profitable to me.

And now, my brother, if they do you any good, you are welcome to them.—*George C. Bancroft.*

### THE BIBLE.

Sir William Jones, a profound scholar and incorruptible judge, says: “I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the collection of tracts which we call, from their excellence, the Scriptures, contain, independently of their divine origin, more sublimity, more exquisite beauty, purer morality, more important history, and finer strains of eloquence, than could be collected within the same compass from all other books that were ever composed, in any age or in any idiom.”

## "I WILL PRAISE THEE."

For what shall I praise Thee, My God and my King—  
 For what blessing, the tribute of gratitude bring?  
 Shall I praise Thee for pleasures, for health, or for ease;  
 For the sunshine of youth—for the calmness of peace?  
 Shall I praise Thee for flowers that bloomed on my breast;  
 The joys in perspective, or pleasures possessed?  
 For the spirit that brightened my days of delight;  
 For the slumber that sat on my pillow at night?  
 —For this should I thank Thee; but if only for this,  
 I should leave half untold the donation of bliss.  
 I thank Thee for sickness, for sorrows, for care;  
 For the thorns I have gathered, the anguish I share;  
 For nights of anxiety, watchings and tears;  
 A *present* of pain, a perspective of fears:  
 I thank Thee, I bless Thee, my King and my God,  
 For the good and the evil, Thy hand has bestowed;  
 The flowers were sweet, but their fragrance hath flown;  
 They yield no fruit—they are withered and gone:  
 The thorn, it was poignant, but precious to me;  
 'Twas the message of mercy—it led me to Thee.

*From the German of Goethe.*

## HASTE NOT! REST NOT!

Without haste! without rest!  
 Bind the motto to thy breast;  
 Bear it with thee as a spell;  
 Storm or sunshine, guard it well!  
 Heed not flowers that round thee bloom,  
 Bear it onward to the tomb!  
 Haste not! let no thoughtless deed  
 Mar for aye the spirit's speed;  
 Ponder well and know the right,  
 Onward then with all thy might:  
 Haste not! years can ne'er atone  
 For one reckless action done.  
 Rest not! life is sweeping by,  
 Go and dare before you die;  
 Something mighty and sublime  
 Leave behind to conquer time!  
 Glorious 'tis to live for aye  
 When these forms have passed away.  
 Haste not! rest not! calmly wait;  
 Meekly bear the storms of fate!  
 Duty be thy polar guide—  
 Do the right what'er betide!  
 Haste not! rest not! conflicts past,  
 God shall crown thy work at last.