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OR

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THE COMMISSION.

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WHO ARE THE OLD BAPTISTS?

As a general rule I am willing to accord to a Christian denomination, or society of men, that name by which it may desire to be known to the world. But when such a denomination, or society, selects a name which assumes for it honour, its right to which, to say the least, there is great cause to doubt, I think it proper that such assumption should be brought to the test, and, if found wanting, we should be recreant to our high trust, if we fail to notify the public of that fact. This, brethren Editors, is what I propose to do in this article.

There is a certain Christian denomination in America, (if it exists anywhere else I am ignorant of the fact,) claiming to be the *true Church of Christ*. They are few in number, and regard this fact as certain evidence that they are the Lord's "peculiar people." These people, upon the whole, are distinguished for little else than *profound ignorance*, and *supreme bigotry*. With expressions of peculiar pride and satisfaction they claim to be the "*Old School, or Primitive Baptists*." They are sometimes called "*Hard-Shells*," or "*Iron Jackets*," and they do not seem very averse to these names; but their proper name, and that by which they will, no doubt, be known in history, is, "*Anti-Missionary Baptists*."

There is another class, among Missionary Baptist, too, who are inclined

to admit the truth of these assumptions. Anti-Missionary Baptists assert that Missionary Baptists did not exist until 1813, when Luther Rice returned to the United States from Burmah, whither he had gone as missionary. Rice, Judson and others went out as missionaries of the Congregational Church. Judson, his wife and Rice all having embraced Baptist sentiments, united with a Baptist church. This severed them from their former ecclesiastical connection,—cut off all hope of support from the Congregational church. What must they now do? became a question of thrilling interest to them. The circumstances connected with the church to which they had just united themselves furnished no certain hope of support. True, there were many whole-soul missionaries in our churches in the United States. The subject of Foreign Missions had been talked and prayed over by many of our best brethren. But still, up to that time, no plan for the support of missionaries among the heathen had been fully matured.

Under these circumstances Rice returned to this country to stir up the Baptists, and to organize and systematize a plan to sustain Mr. and Mrs. Judson while they laboured for the conversion of the Burmese.

Our Anti brethren assert, and the other class above named allow its truth, that Missionary Baptist were unknown until this period in our his-

tory. I allow both of these classes to be honest,—but widely mistaken. They have never examined this subject. Both the assertions of the one and the admissions of the other are utterly untenable. I propose to make good this declaration by the records of history. I am well aware that I might do this by the infallible word of truth, and there let the matter rest; but I prefer, for the present at least, to decide the question, “*Who are the Old Baptists?*” by the teachings of history. If I prove that Missionary Baptists existed before the time designated, I shall have proven these assertions and admissions false; and if I prove that missionaries existed long before Anties, then I shall have proven that the former and not the latter are the *Old Baptists*.

Let us, then, look well to the testimony on this subject.

It is generally allowed now, that the ancient Waldenses and Abbigenes were Baptists in faith and practice. I will therefore refer, very briefly, to their missionary character as developed in history.

Dr. Peck, in his sketches of these people published in the “*Christian Repository*” in 1852 or 1853 says, “The Abbigenes and Waldenses were most enterprising and successful evangelists or travelling missionaries. They had pastors or barbs, deacons, to superintend and provide for the poor, and missionaries to propagate the faith.”

Dr. Benedict says, “The farther down I go into the regions of antiquity, the more fully is the missionary character of all whom we denominate our sentimental brethren developed. Propagandism was their motto and their watchword.”—New Bap. His. p. 936.

And again: “I have seen so much of the missionary spirit among the old Anabaptists, Waldenses, and other ancient sects; so vigorous and perpetual were the efforts of these Christians whom we claim as Baptists in early,

middle and latter ages, to spread the Gospel in all parts of the world, and among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination, and do nothing, have no claim to be called by their name,” viz: the Old Baptists.—New Bap. His. p. 935, 936.

So much, then, for the missionary character of the Anabaptists, Waldenses and Abbigenes, “our ancient sentimental brethren.”

I will next direct the reader's attention to our brethren in Wales and England. Were they missionaries? Let history answer the question.

Davis, in his history of the Welsh Baptists, says, “That for many years the Baptists had been greatly persecuted by the tyrannical government of Charles, and were prevented from meeting in *large* numbers, or doing anything *publicly* for the spread of the Gospel.”

Mark here, “they could not meet in *large* numbers, or do anything *publicly* for the spread of the Gospel.” They did, then, meet in *small* numbers, and they did do something *privately* “for the spread of the Gospel.”

Our historian continues: “But, under the administration of Cromwell, God gave them a respite, and they were allowed to meet together and devise plans for the advancement of the Redeemer's kingdom.” And again: “In the year 1653, (206 years ago,) the brethren were emboldened to meet in Association at Abergavany, and that arrangements were made to send out missionaries, and that they passed a unanimous vote that by sending out and supporting missionaries as they had done before the days of their persecutions, they would revive the ancient order of things.”

This passage is very expressive, and deserves our special attention. It declares that they made “arrangements to send out missionaries” at that meet-

ing—that they did send out and support missionaries “*before the days of their persecutions,*” and that by doing so then, they “*would revive the ancient order of things.*”

I will assume here, that *that* which was “*ancient*” to the Baptist church two hundred and six years ago, extended back to apostolic times, and that, by consequence, the Baptist church has been missionary in faith and practice ever since its organization by the apostles,—now more than eighteen hundred years ago.

Rippon, in an article published many years since in a London Magazine, if I am not mistaken, said: “Soon after the accession of William and Mary to the throne, the Baptists emerged from a long and bitter persecution, during which many of their ministers had ended their days in prison, and many others, to escape a similar fate, had hid themselves in different parts of England and on the continent, especially in Germany.” Again: “In 1689, (170 years ago,) our brethren assumed courage to meet in a great Association which was held in London. It was attended by ministers and delegates from one hundred and seven churches,—eight of these were from Wales, and the others from England. On the third day, resolved, ‘To assist those churches which were not able to maintain their own ministry, and to send ministers to preach in the city and among the destitute, and to visit the churches.’”

Let us now turn to the Baptists of the United States. Whence came they and how came they here? Benedict tells us. He says that, “In 1717, (142 years ago,) the Baptist churches in and about London united and sent missionaries to the colony of Virginia. Subsequently the Father churches in England sent other missionaries to the same colony.” The churches planted in Virginia by the labours of missionaries sent from England formed

themselves into a body which assumed the name of the “General Association of Virginia.” It was afterwards called the “General Committee of Correspondence;” afterwards the “Baptist State Convention for missionary purposes,” and then again, “The General Association of Virginia,” which name I believe it retains at the present time.

This body from its first organization until now has ever been, and still is, an uncompromising missionary body both in faith and practice.

In 1707, (152 years ago,) the Philadelphia Association was formed. Its district at first was very large. It embraced a part of the State of New York, the whole of New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, and perhaps afterwards South Carolina, and Georgia, at the time, too, when most of these States extended back to the Ohio and Mississippi rivers, and therefore embraced the larger part of the South-western States. In 1753, (106 years ago,) this Association sent Elder John Gano, as missionary, to the churches of North Carolina; and the next year they sent Elders Miller and Vaughn, by whose united labours the Rehukee Association was formed.

In 1762 Elders David Thomas and David Sutton went out as missionaries, receiving a certificate from the clerk of the court, bearing the official seal of their character and citizenship. And in 1792 this Association sent out Messrs. Vaughn, Patton and Clingham as missionaries.

The Charleston Association, next in age, was formed in 1751, (108 years ago.) Soon after its organization it sent out missionaries, and from that day to this, its entire history shows it to have been actively and zealously engaged in carrying out our Lord’s great Commission in preaching “the Gospel to every creature.”

Now, “Who are the OLD BAPTISTS” according to the records of history?

I have shown that the Waldenses, Abbigenses and Anabaptists were all missionaries—I have shown that our brethren in Wales and England were missionaries, and that they declared two hundred and six years ago that the “*ancient order of things*” in the Baptist churches was to “*send out and support missionaries*”—I have shown that the baptists of America owe their origin, in no small degree, to the labours of missionaries sent from England, and that the great Baptist family in this country has ever been, and still is united in hand and heart for the salvation of the heathen world—I have shown, again, that the Rehukee Association of North Carolina, now perhaps the strongest anti-missionary body in the world, *owes its very existence* to the labours of missionaries sent there by the Philadelphia Association. Unless, therefore, our Anti brethren, who so much glory in the name *Old Baptist*, can go farther back than that which was considered “*ancient*” two hundred years ago, and show that *Primitive Baptists* instead of being in favour of sending the Gospel “into all the world” were really and truly *opposed to any and every effort* to carry out our risen and ascended Redeemer’s last great command—unless, I say, those claiming to be the *Old Baptists* can do all this, they must cease to claim the honour of that name, and publish that the missionaries, and not they, are the *OLD BAPTISTS*, and that they have had their origin within the last sixty or, at most, seventy years. But they have never shown historical records to substantiate their claims. They never can do so, and that for the very best of reasons, viz: the records of history teach directly the opposite.

Should we, therefore, call these people the *Old* or *Primitive Baptists*? I think not. In regard to this Dr. Benedict remarks: “*Old School or Primitive Baptists*, are appellations so entirely out of place, that I cannot, even as

a matter of courtesy, use them, (in speaking of Anti-missionary Baptists,) without adding, *so called*, or some such expression.” Nor should we do so.

PHILANDER.

Alabama, Feb. 3rd, 1859.

THIS IS NOT VERY SURPRISING.

Some professing Christians have said to me, they were done giving. I was sorry to hear such language, no doubt others will be sorry to hear of it. I was sorry because of the heathen and because of the individuals themselves. Why have they thus acted? Is it because God has shut His hand and refused to give to them? No, He is bestowing blessings on them continually. They live on the liberality of their Creator. Is it because they have given all they possess? No, they have the greatest abundance, and their children too. They have not become poor like the Saviour, who had not where to lay his head. Is it because there is no one needy? No, there are many poor and afflicted persons, and many heathen without the Bible. This is the reason, I believe. They profess to love Christ, but are deceived. They have gone out from among the liberal ones because they were not of them. The love of Christ expands the hearts of men, and causes them to feel and do more and more for the promotion of His cause and the salvation of souls.

S. A. C.

PAUL LEAVING GALATIA.

Phrygia and Galatia are added to the Pauline fields of successful missionary toil.

Where next shall the tidings of salvation be borne? The scarred, yet triumphant champion of the Cross would press on. Into Asia? Her cities and villages seem specially inviting, contrasted with the rugged regions just traversed; and her balmy airs will be soothing indeed, to the long fevered,

almost blinded Apostle. But what is the purpose of God respecting the Apostolic mission? Why, sirs, these messengers of Jesus and of Eternal Life, are forbidden to preach the Word in these seductive valleys now. Philadelphia, Sardis, Thyatira, Pergamos, Smyrna, Ephesus, and Laodicea, must still maintain their dark night of heathen revelry awhile, quite undisturbed by the purer voice of Immanuel's mission to a wanton world. Their day of holy light and heavenly peace is to come—will come. But now, Westward, the discipling band will wend their way.

They enter Mysia to pass thence into Bithynia. For they appear to reason that if they cannot tread the genial plains Southward, they certainly may go Northward into that pleasant highland province. No, the Spirit suffers them not to enter there. Westward only, is now the mandate of the skies.

Perhaps Paul needs the careful advice of a trusty medical man? And, hark ye! Luke, the beloved physician, is now in Troas. May he not have been providentially brought to meet the Apostle there; and prescribe to the suffering hero, so physically worsted in his Galatian campaign?

Old Trojan soil is trod. But not even on this classic ground may these Christian laborers linger long, and visit each distinguished spot sublimely sung on the Homeric pages. Nay, Apostles of Jesus, Missionaries of the Lamb, may not ever while away their few precious hours in intellectual joys, when souls are crowding thickly through the very gates of hell! Here they may tarry but a night, and that only while a vision from on high shall afar direct their steps. "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." All speed is made to obey the heavenly call, assuredly gathering the will of God to be, that there they next should preach the Gospel.

Yes, thither. Lydia, and the Jailer, and multitudes more, in Phillippi, Thessalonica, Berea, in all Macedonia, round about unto Dalmatia in Illyricum; in Athens, in Corinth, all, are waiting for the desire of all nations. Europe must be invaded by the Gospel. Churches of Jesus must be planted there at once. This is the auspicious hour.

Ah, God knows when and where we best may toil. Not always in that field we would choose. Asian meadowsweets, and Asian magnificence, and Asian ease may often tempt our senses. But forbear them. Choose rather rougher ways, and ruder homes, if God may lead thee.

Severely, then. Does not this mysterious way of leading Paul show us that God has a *time* to open each land and nation to His people? The *world* will be ready in *His time*. Some fearful lessons have had to be learned—must yet be learned, ere God prepares the way of the nations. Not any time can the modern missionary successfully enter every land. What may we do? We may watch the indications of God's will; and hasten on whenever and wherever we see God before us,—feeling fully realized in our hearts, the "Lo, I am with you always," of the Lord Jesus.

Or perhaps the better plan may be, to attempt, like Paul leaving Galatia, to enter each country in order as they lie, unless God may to us, as he did to Paul, clearly forbid such a course.

That "Go, ye," of the Saviour's last commission, He meant, evidently, to ring in every convert's ear till earth shall be redeemed. When will His people go? Has He not gone before them? Who can go, should go, will go? Hear we not the Macedonian cry? It reverberates across our plains, up through our valleys, amidst our mountains. It is a loud and piercing wail from the four winds of heaven. Young men of our multiplied churches, hear ye it not in the deep chambers of your souls?

Fling, fling, as ancient warriors, the
standards of the Cross far into the
ranks of hell's opposing forces, and
then leap to their rescue and support,—
singing, if need be, as a rallying
cry,

Yes, my native land, I leave thee,
All thy scenes I love so well;
Friends, connections, happy country,
All, I bid you all, farewell!
Yes, I leave you,
Far in heathen lands to dwell.
M. R. W.

LIST OF PROTESTANT MISSIONARIES TO THE CHINESE.

LIST OF SOCIETIES ENGAGED, WITH THE DATE OF THEIR ENTERING THE FIELD.

1. The London Missionary Society, in England,	- - -	A.D. 1807
2. The Netherlands Missionary Society, at Rotterdam,	- - -	1827
3. The American Board of Commissioners for Foreign Missions,	-	1829
4. The American Baptist Board of Foreign Missions, now styled, The American Baptist Missionary Union,	- - -	1834
5. The Board of Foreign Missions of the Protestant Episcopal Church in the United States,	- - - - -	1835
6. The Church Missionary Society of the Church of England,	- -	1837
7. The Board of Foreign Missions of the Presbyterian Church of the United States,	- - - - -	1837
8. The Morrison Education Society, in China,	- - -	1839
9. The General Baptist Missionary Society, (England,)	- -	1845
10. The Evangelical Missionary Society at Basle,	- - -	1846
11. The Rhenish Missionary Society,	- - -	1846
12. The Board of Foreign Missions of the Southern Baptist Convention in the United States,	- - - - -	1846
13. The Seventh-day Baptist Missionary Society, (U. S. of A.,)	-	1847
14. The Methodist Missionary Society of the U. S. of America,	- -	1847
15. The Foreign Mission Scheme of the Presbyterian Church in England,	- - - - -	1847
16. The Missionary Society of the Methodist Episcopal Church in the Southern States, (U. S. of America,)	- - - - -	1848
17. The Missionary Society at Lund in Sweden,	- - -	1849
18. The Cassel Missionary Society,	- - -	1850
19. The Berlin Missionary Union for China,	- - -	1851
20. The English Wesleyan Missionary Society,	- - -	1851
21. The (English) Chinese Evangelization Society,	- - -	1853
22. The Netherlands Chinese Evangelization Society,	- - -	1855
23. The Board of Foreign Missions in the Reformed Dutch Church in the United States,	- - - - -	1858
24. The Mission Union for the Evangelization of China, in Pomerania,	-	1858

NOTE.—The Societies numbered 2, 8, 17, 18 and 22, have at present no representatives among the Chinese. The operations of No. 23 at Amoy, have been, until this year, conducted through the A. B. C. F. M. No. 3. Nos. 9, 13 and 24, have each only one laborer at present in China.

NAMES.	Arrived.	Rel.	Died.	SOCIETY.	STATIONS.	REMARKS.
1 Rev. Robert Morrison, D.D.*	1807†		1834	London Miss. Society,	Canton.	First wife died in Macao in '21; again married in '52; widow [still survives.
2 Rev. William Milne, D.D.*	1813		1822	London Miss. Society,	Malacca.	Mrs. Milne died in 1819.
3 Rev. W. H. Medhurst, D.D.*	1817†		1857	London Miss. Society,	Malacca, Batavia, Shanghai.	Left for Eng. 10 Sep. '56, where he died at Batavia, where he commenced the mission. [24 Jan. '57, aged 60.
4 Rev. John Sater,	1817	1823		London Miss. Society,	Penang.	Commenced the mission to the Chinese. Mrs. Ince died in Singapore. Died there in 1849.
5 Rev. John Ince,*	1818		1825	London Miss. Society,	Malacca.	
6 Rev. Samuel Milton,*	1818		1825	London Miss. Society,	Malacca.	Mrs. Humphreys died in 1826.
7 Rev. Robert Flemming,*	1820		1820	London Miss. Society,	Malacca.	Made a translation of the Four Books.
8 Rev. James Humphreys,*	1821		1830	London Miss. Society,	Malacca.	Became professor of Chinese in King's College, London.
9 Rev. David Collic,	1822		1828	London Miss. Society,	Singapore.	
10 Rev. Samuel Kidd,	1824		1832	London Miss. Society,	Singapore, Bangkok, Malacca.	Pub'd an account of his labors in '45.
11 Rev. John Smith,	1826		1829	London Miss. Society,	Penang, Malacca.	Died in Malacca. Memoir written by E. Davies.
12 Rev. Jacob Tomlin,*	1826		1836	London Miss. Society,	Siam.	Labor'd independen'ly as a missionary. Died at Hongkong '51.
13 Rev. Samuel Dyer,*	1827†		1827	London Miss. Society,	Batavia, Amoy.	At present in Australia. Mrs. Young died in '57.
14 Rev. Cs. Gützlaff, D.D. PH. D.*	1827	1828		Netherlands Mis. Society	Canton, Shanghai.	
15 William Young,*	1827†			London Miss. Society,	Bangkok, Amoy.	Came out in 1830 as Seaman's chaplain.
16 Rev. Elijah C. Bridgman, D.D.*	1830†		1830†	Am. B. C. F. Missions,	Rhio.	Chap. for Dut. govt in the Straits, & event. retur'd to Germ.
17 Rev. David Abeel, D.D.	1831†		1831†	Am. B. C. F. Missions,	Singapore.	Commenced the American mission in 1834.
18 Rev. Herman Röttger,	1832†	1846		Netherlands Mis. Society	Macao, Canton.	Superintendent of the press. Appointed Secre-
19 Rev. Ira Tracy,*	1833	1841		Am. B. C. F. Missions,	Malacca.	itary of Legation for the U. S. of America in 1856.
20 S. Wells Williams, L.L.D.*	1833†	1857		Am. B. C. F. Missions,	Bangkok, Fuhelut.	Lost two wives in Bangkok. [H. Lyman.
21 Rev. John Evans,*	1833		1841	London Miss. Society,	Indian Archipelago.	Killed by the Rattaks in Sumatra with
22 Rev. Stephen Johnson,*	1833†	1853		Am. B. C. F. Missions,	Canton.	Interp. to Am. Leg. and finally U. S. Commiss'r, 1856-'57.
23 Rev. Samuel Munson,*	1833		1833	Am. B. C. F. Missions,	Canton.	Came out as Seaman's chap. in '32. Died at Singapore.
24 Rev. Peter Parker, M.D.*	1834†	1847		Am. B. C. F. Missions,	Bangkok, Hongkong.	One wife died in Singapore, one in Hongkong.
25 Rev. Edwin Stevens,	1835		1837	Am. B. C. F. Missions,	Batavia.	Mrs. Lockwood died at Batavia in 1837.
26 Rev. William Dean, D.D.*	1835†	1857		Am. Baptist Miss. Union,	Penang.	
27 Rev. Henry Lockwood,*	1835	1838		Am. Epi. B. F. Missions,	Singapore.	Died at Zamboangan.
28 Rev. Francis R. Hanson,	1835	1837		Am. Epi. B. F. Missions,	Macao, Shanghai.	At present laboring among the Chinese in [California. Lost two wives in China.
29 Rev. Evan Davies,*	1835	1839		Am. Epi. B. F. Missions,	Bangkok.	
30 Rev. Samuel Wolfe,	1835		1837	London Miss. Society,	Singapore.	Was afterw'ds teacher 3 yrs in the Singapore institu'n.
31 Rev. J. Lewis Shuck,*	1835†		1839	London Miss. Society,	Macao, Canton, Shanghai.	Went to the U. S. in '54, and returned
32 Rev. James T. Dickinson,	1835		1839	Southern Baptist Conv.		
33 Rev. James T. Dickinson,	1836	1840		Am. Baptist Miss. Union,		
34 Rev. Issacher J. Roberts,*	1836†			Am. B. C. F. Missions,		

NAMES.	Arrived.	Ret.	Died.	SOCIETY.	STATION.	REMARKS.
35 Rev. M. B. Hope, M.D., D.D.	1836	1838		Am. B. C. F. Missions,	Singapore.	
36 Stephen Tracy, M.D.*	1836	1839		Am. B. C. F. Missions,	Bangkok.	[to China in '56, and is connected with no Society.
37 Rev. Elthu Day,*	1836†			B. F. M. in Ref. Dut. Ch.	Borneo, Amoy.	
38 Rev. Elbert Nevius,*	1836	1843		Am. B. C. F. Missions,	Borneo.	His first wife died at Amoy, '45; the 2d 28 Feb. '58.
39 Rt. Rev. W. J. Boone, D.D.*	1837†			Am. Epi. B. F. Missions,	Batavia, Amoy, Shanghai.	Mrs. Boone died at Amoy in '42. Re-
40 Edward B. Squire,*	1838	1841		Chuch Miss. Society,	Singapore, Macao.	[turned the U. S. May '57. Remarried.
41 Rev. Alexander Stronach,*	1838			London Miss. Society,	Singapore, Penang, Amoy.	
42 Rev. John Stronach,*	1838			London Miss. Society,	Singapore, Amoy.	
43 Rev. Robert W. Orr,*	1838	1841		American Presb. Board,	Singapore.	Mrs. S. died on passage to England, 1846.
44 Rev. John A. Mitchell,	1838			American Presb. Board,	Singapore.	
45 Rev. Dyer Ball, M.D.*	1838†			Am. B. C. F. Missions,	Singapore.	
46 Rev. George W. Wood,*	1838	1840		Am. B. C. F. Missions,	Singapore.	Mrs. B. died at Hongk'g, '43. Remar'd.
47 Rev. William J. Pohlman,*	1838			Am. B. C. F. Missions,	Borneo, Amoy.	Joined the miss. to the Armenians.
48 William Lockhart, M.R.C.S.*	1839			London Miss. Society,	Borneo, Amoy.	Drown'd on way to Amoy from Hkg. Mrs. P. died '45.
49 Rev. Samuel R. Brown,*	1839	1846		Morrison Ed. Society,	Macao, Hongkong.	Has charge of a miss. hospital. Left for Eng-
50 Rev. Josiah Goddard,*	1839			Am. Baptist Miss. Union,	Bangkok, Ningpo.	[land in 1857.
51 Rev. Nathan S. Benham,*	1839			Am. B. C. F. Missions,	Bangkok.	Published a Vocabulary of the T'iechiá dialect.
52 Rev. Lyman B. Peet,*	1839			Am. B. C. F. Missions,	Bangkok.	Drowned in the river Meiham. [Mrs. G. died in '57.
53 William B. Diver, M.D.	1839	1841		Am. B. C. F. Missions,	Bangkok, Fuhchian.	Mrs. Peet died at Fuhchian, July 1856. Mr.
54 Rev. James Legge, D.D.*	1839†			London Miss. Society,	Macao.	{P. went to U. S. Dec. 1856. Remarried.
55 Rev. William C. Milne,*	1839†	1854		London Miss. Society,	Malacca, Hongkong.	Mrs. L. died at Hongkong in '52. Returned
56 Benjamin Holston, M.D.*	1839†			London Miss. Society,	Macao, Hongkong, Canton.	[to England in 1856, and 1858.
57 Rev. Thomas L. McBride,*	1840	1843		American Presb. Board,	Singapore, Amoy.	Has charge of miss. hospital. First
58 James C. Heplurn, M.D.*	1841	1845		American Presb. Board,	Singapore, Amoy.	[wife died on the passage to England.
59 Rev. Walter M. Lowrie,	1842			American Presb. Board,	Ningpo.	Killed by pirates near Ch'apoo, going from Shanghai to
60 W. H. Cumming, M.D.	1842	1847			Amoy.	Had charge of a hospital.
61 Daniel J. Macgowan, M.D.*	1843			Am. Baptist Miss. Union,	Ningpo.	Conducts a hospital for the Chinese.
62 Rev. James G. Bridgman,	1844			Am. B. C. F. Missions,	Hongkong, Canton.	
63 Richard Cole,*	1844	1852		London Miss. Society,	Ningpo, Hongkong.	Came out under the Am. Pres. B. Sup.
64 Rev. Divie B. M'Cartee, M.D.*	1844†			American Presb. Board,	Ningpo.	Conducts a hospital for the Chinese. To the U. S. in
65 Rev. Richard Q. Way,*	1844			American Presb. Board,	Ningpo.	[Jan. 1857; returned June, 1858.
66 Rev. T. T. Devan, M.D.*	1844	1847		Am. Baptist Miss. Union,	Hongkong, Canton.	Afterwards joined the Baptist mission in
67 Rev. William Gillespie,*	1844	1850		London Miss. Society,	Hongkong, Canton.	[France. Mrs. Devan died 1845.
68 Rev. John Lloy,	1844			American Presb. Board, Amoy.		

69	Rev. A. P. Happer, M.D.*	1844	American Presb. Board, Macao, Canton.	To the United States in December, 1854.
70	Rev. M. S. Culbertson,*	1844†	American Presb. Board, Ningpo, Shanghai.	To the U. S. Oct., 1855; returned June, '58.
71	Rev. A. Ward Loomis,*	1844	American Presb. Board, Ningpo.	
72	Rev. Thomas M'Clatchie,*	1844	Church Miss. Society, Shanghai.	
73	Rev. Hugh A. Brown,	1845	American Presb. Board, Amoy.	
74	Rev. Samuel W. Bonney,	1845†	Am. B. C. F. Missions, Canton, Whampoa.	To the United States in Dec., 1854; married [and returned, December, 1856.
75	Rev. H. W. Woods,*	1845	Am. Epi. B. F. Missions, Shanghai.	
76	Rev. R. Graham,*	1845	Am. Epi. B. F. Missions, Shanghai.	
77	Rev. Thomas H. Hudson,*	1845	Gen. Bap. Miss. Society, Ningpo.	Mrs. Jarron died 1845.
78	Rev. William Jarron,*	1845	Gen. Bap. Miss. Society, Ningpo.	Mrs. Fairbrother died 1845.
79	Rev. William Fairbrother,*	1845	London Miss. Society, Shanghai.	[in 1856.
80	Rev. Edward W. Syle,*	1845†	Am. Epi. B. F. Missions, Shanghai.	Spent some time in California; returned to Shanghai
81	Rev. William A. Macy,	1846†	Am. B. C. F. Missions, Canton.	Came out first to the Morrison Education Society in [Hongkong.
82	Rev. John F. Cleland,*	1846	London Miss. Society, Hongkong, Canton.	
83	Rev. F. N. Jencks,*	1846	Am. Baptist Miss. Union, Bangkok.	Mrs. Jencks died on passage to the United States.
84	Rev. Samuel C. Clopton,	1846	Southern Baptist Conv. Canton.	
85	Rev. George Penney,*	1846	Southern Baptist Conv. Canton, Shanghai.	
86	Rev. William Speer,*	1846	American Presb. Board, Canton.	Labored several years among the Chinese in San Francisco; now in the U. S. Mrs. Speer died at Macao, '47.
87	Rev. John B. French,*	1846	American Presb. Board, Canton.	
88	Rev. John W. Quarterman,	1846	American Presb. Board, Ningpo.	Died of small-pox, 13th October, 1857.
89	Rev. Edward C. Lord,*	1847†	Am. Baptist Miss Union, Ningpo.	Mrs. L. died soon after reaching the United States. Re-
90	Rev. Solomon Carpenter,*	1847	Sev. day Bapt. Miss. Soc. Shanghai.	[married.
91	Rev. Nathan Wardner,*	1847	Sev. day Bapt. Miss. Soc. Shanghai.	
92	Rev. John V. N. Talmage,*	1847†	B. F. M. in Ref. Dut. Ch. Amoy.	
93	Rev. Moses C. White,*	1847	Am. Meth. Epis. Mission, Fuchiau.	Mrs. White died in 1848.
94	Rev. J. D. Collins,	1847	Am. Meth. Epis. Mission, Fuchiau.	Died soon after reaching the United States.
95	Rev. Francis C. Johnson,	1847	Southern Baptist Conv. Canton.	
96	Hen. J. Hirschberg, M.R.C.S.*	1847	London Miss. Society, Hongkong, Amoy.	Conducts a miss. hospital. To England 1858.
97	Rev. William Muirhead,*	1847	London Miss. Society, Shanghai.	
98	Rev. B. Southwell,	1847	London Miss. Society, Shanghai.	
99	A. Wylie,*	1847	London Miss. Society, Shanghai.	Superintends the press. Mrs. Wylie died in 1850.
100	Rev. Phineas D. Spaulding,	1847	Am. Epi. B. F. Missions, Shanghai.	Lost in the ship "Coquette," when on his way to the [U. States.
101	Rev. William C. Burns,	1847†	Soc. Presb. Church, Eng. Hongkong, Canton, Amoy, Shanghai, Swatow.	
102	Rev. Thomas W. Toly*	1847	Southern Baptist Conv. Shanghai.	
103	Rev. M. T. Yates*	1847†	Southern Baptist Conv. Shanghai.	To the United States in 1857.

NAMES.	Arrived.	Rel.	Died	SOCIETY.	STATION.	REMARKS.
104 Rev. Theodore Hamberg,*	1847		1854	Evang. Miss. Soc. Basle,	Hongkong and vicinity.	
105 Rev. Rudolph Lechler,*	1847			Evang. Miss. Soc. Basle,	Hongkong and Púak NW, of Hongkong.	Mrs. Lechler died in 1854. To Germany 1858.
106 Rev. W. Köster,	1847		1847	Rhenish Miss. Society,	Hongkong.	
107 Rev. Ferdinand Genachr,*	1848			Rhenish Miss. Society,	Sh-hang, near Tungkoo anchorage NW, of Hongkong.	
108 Rev. John W. Johnson,*	1848†			Am. Baptist Miss. Union,	Hongkong.	Mrs. J. died '48. Remarried in '53. To U. S. in '58.
109 Rev. Robert S. MacLay*	1848			Am. Meth. Epis. Mission,	Fuchlau.	
110 Rev. Henry Hickok,*	1848	1849		Am. Meth. Epis. Mission,	Fuchlau.	
111 Rev. Seneca Cummings,*	1848†		1856	Am. B. C. F. Missions,	Fuchlau.	Returned to the U. States in '55, and died in '56.
112 Rev. Caleb C. Baldwin,*	1848			Am. B. C. F. Missions,	Fuchlau.	Returned to the United States in 1857.
113 Rev. William L. Richards,	1848		1851	Am. B. C. F. Missions,	Fuchlau.	Died on his passage to the United States.
114 J. Sexton James, M.D.*	1848		1848	Southern Baptist Conv.	Shanghai.	Drowned with his wife near Hongkong.
115 Rev. William Farmer,*	1848†		1850	Church Miss. Society,	Shanghai.	Died on his passage to England.
116 Rev. R. H. Cobbold,*	1848†			Church Miss. Society,	Ningpo.	To England, March 1857.
117 Rev. W. A. Russel,	1848			Church Miss. Society,	Ningpo.	
118 Rev. Thomas Gilfillan,	1848	1852		London Miss. Society,	Canton, Amoy.	
119 Rev. Joseph Edkins,	1848			London Miss. Society,	Shanghai.	To England, March 1858.
120 James Hyslop, M.D.*	1848	1851		London Miss. Society,	Amoy.	Resided in Amoy some time after leaving the mission.
121 Rev. William Lobschied,*	1848†	1857		Chinese Evang. Society,	Hongkong.	Came out under the Rhenish Miss. Soc. Mrs. L. died 1854.
122 Rev. Charles Taylor, M.D.*	1848	1852		Method Epis. Ch. South,	Shanghai.	
123 Rev. B. Jenkins, D.D.*	1848			Method Epis. Ch. South,	Shanghai.	
124 Rev. Henry V. Rankin,*	1849†			American Presb. Board,	Ningpo.	Mrs. Jenkins died on her passage home. Remarried.
125 Rev. J. K. Wight,*	1849†	1857		American Presb. Board,	Ningpo.	To United States, January, 1856; returned July, 1858.
126 Rev. Brayfield W. Whilden,*	1849†	1854		Southern Baptist Conv.	Ningpo, Shanghai.	To the United States, January, 1857.
127 M. S. Coulter,*	1849		1852	American Presb. Board,	Canton.	Mrs. Whilden died at Canton, 1851. Remarried.
128 Rev. A. Elquist,	1849	1852		Swedish Miss. Society,	Ningpo.	Superintended the press.
129 Rev. Carl J. Fast,	1849			Swedish Miss. Society,	Hongkong, Fuchlau.	
130 Rev. John Hobson,*	1849	1851		Church Miss. Society,	Shanghai.	Killed by pirates on the river Min.
131 James H. Young, M.D.*	1850		1854	Soc. Presb. Church, Eng.	Amoy.	British chaplain at Shanghai. To England 1857.
132 Rev. Frederick F. Gough,*	1850†			Church Miss. Society,	Ningpo.	
133 Rev. W. Welton, M.D.C.S.	1850			Church Miss. Society,	Fuchlau, Ningpo.	
134 Rev. Robert D. Jackson,	1850	1853		Church Miss. Society,	Fuchlau, Ningpo.	
135 Rev. E. T. R. Moneroff, L.L.D.	1850	1857		Church Miss. Society,	Hongkong.	Musacred at Cawnpore with his family.
136 Rev. Justus Doolittle,*	1850			Am. B. C. F. Missions,	Fuchlau.	Mrs. Doolittle died June, 1856.
137 Rev. Samuel N. Martin,*	1850			American Presb. Board,	Ningpo.	To the United States, June 1858.

138 Rev. W. A. P. Martin,	1850	American Presb. Board, Ningpo.	
139 Rev. R. Kröne,*	1850	Rhenish Miss. Society, Hongkong. Pá-kak near Tungkoo anchorage.	
140 Rev. Carl Vogel,	1850	Cassel Miss. Society, Hongkong. The only agent of the Society sent to China.	
141 Rev. William Ashmore,*	1851	Am. Baptist Miss. Union, Bangkok, Hongkong. Mrs. A. died May '58, on her passage to U. S.	
142 Rev. James Colder,*	1851	Am. Meth. Epis. Mission, Fuhchau.	
143 Rev. Isaac W. Wiley, M.D.*	1851	Am. Meth. Epis. Mission, Fuhchau. Mrs. Wiley died at Fuhchau, 1853.	
144 Rev. George Piercy,*	1851	English Wesleyan Socy, Hongkong, Canton.	
145 Rev. Robert Neumann,*	1851	Berlin Miss. Society, Hongkong.	
146 Rev. J. Von Gennap,*	1851	—, Hongkong, Batavia.	
147 Rev. Cleveland Keith,*	1851	Am. Epis. B. F. Missions, Shanghai. To the United States, December, 1856.	
148 Rev. Robert Nelson,*	1851	Am. Epis. B. F. Missions, Shanghai.	
149 J. T. Potts,	1851†	Am. Epis. B. F. Missions, Shanghai.	
150 Rev. T. P. Crawford,*	1852	Am. Epis. B. F. Missions, Shanghai.	
151 George W. Burton, M.D.*	1852†	Southern Baptist Conv. Shanghai. To the United States, August 1858.	
152 Rev. Daniel Vrooman,*	1852	Southern Baptist Conv. Shanghai. To the United States, [Feb. 1857.	
153 Rev. John Chalmers,*	1852	Am. B. C. F. Missions, Canton. Mrs. Vroom died at Macao, 1854.	
154 Rev. John Byers,*	1852	London Miss. Society, Hongkong. Died on his passage the United States.	
155 Rev. Philip Winnes,	1852	Evang. Miss. Soc. Basle, Hongkong, Pá-kak, NW. of Hongkong.	
156 Rev. W. G. E. Cunningham,*	1852	Meth. Epis. Ch. South, Canton. Died within a month of his arrival.	
157 Rev. Fred. H. Brewster,*	1853	Am. B. C. F. Missions, Canton. Died within a month of his arrival.	
158 Rev. A. B. Cabaniss,*	1853	Southern Baptist Conv. Shanghai.	
159 Rev. William R. Bench,	1853	Eng. Wesleyan Society, Canton. Entered the Anglican Church, and is chaplain at Macao.	
160 Rev. Josiah Cox,	1853	Eng. Wesleyan Society, Canton.	
161 Rev. Charles Hartwell,*	1853	Am. B. C. F. Missions, Fuhchau.	
162 Rev. John S. Burdon,*	1853	Church Miss. Society, Shanghai.	
163 Rev. Henry Réore,*	1853	Church Miss. Society, Shanghai.	
164 Rev. James Johnston,	1853	Soc. Presb. Church, Eng. Amoy.	
165 Rev. John L. Nevius,*	1854	American Presby. Board, Ningpo.	
166 Rev. Charles F. Preston,*	1854	American Presby. Board, Canton.	
167 John G. Kerr, M.D.*	1854	American Presby. Board, Canton.	
168 Rev. M. J. Knowlton,*	1854	Am. Baptist Miss. Union, Ningpo. Conducts a Missionary hospital. Mrs. K. died Aug. '55.	
169 Rev. Arthur Taylor,*	1854	Chinese Evang. Society, Hongkong. [Dr. K. went to the U. S. Feb. 1857. Returned in 1858.	
170 Rev. Henry Blodgett,*	1854	Am. B. C. F. Missions, Shanghai. Teaches an English school in Hongkong.	
171 Rev. William Aitchison,	1854	Am. B. C. F. Missions, Shanghai.	
172 Rev. C. W. Gailard,*	1854	Southern Baptist Conv. Canton.	

NAMES.	Arrived. Ret. Died.	SOCIETY.	STATION.	REMARKS.
173 Rev. Reuben Lowrie,*	1854	American Presby. Board,	Shanghai.	
174 Rev. C. Kelly, M.D.*	1854	Meth. Epis. Ch. South,	Shanghai.	Returned to the United States, 1855.
175 Rev. J. S. Belton,*	1854	Meth. Epis. Ch. South,	Shanghai.	Mr. and Mrs. B. returned to the United States in 1855,
176 Rev. J. W. Lambuth,*	1854	Meth. Epis. Ch. South,	Shanghai.	[where Mr. Belton died.
177 James Hudson Taylor,*	1854	Chinese Evang. Society,	Shanghai, Ningpo.	
178 W. Parker, M.D., L.F.P.S.G.*	1854	Chinese Evang. Society,	Shanghai, Ningpo.	
179 Rev. Robert Telford,*	1854	Am. Baptist Miss. Union,	Hankok.	
180 Rev. H. Z. Klockers,*	1855	Netherl. Evang. Society,	Shanghai.	Mrs. Klockers died November, 1855.
181 Rev. August Hanspach,	1855	Berlin Miss. Society,	Hongkong.	
182 Heinrich Gökking, M.D.	1855	Berlin Miss. Society,	Hongkong.	
183 Rev. Francis McCaw,*	1855	Church Miss. Society,	Fuchelau.	Mrs. McCaw died October, 1855; and Mr. McCaw, in
184 Rev. Matthew Fearnly,*	1855	Church Miss. Society,	Fuchelau.	[1857.
185 Rev. Samuel Hutton,*	1855	Eng. Wesleyan Society,	Canton.	
186 Rev. J. Preston,*	1855	Eng. Wesleyan Society,	Canton.	
187 Rev. S. J. Smith,*	1855	Eng. Wesleyan Society,	Canton.	
188 Rev. E. Wentworth, D.D.*	1855	Am. Meth. Epis. Miss.	Fuchelau.	Mrs. Wentworth died September, 1855.
189 Rev. Otis Gibson,*	1855	Am. Meth. Epis. Miss.	Fuchelau.	
190 Melanthon W. Fish, M.D.*	1855	Am. Epis. B. F. Missions,	Shanghai.	Was U. S. Vice-Consul and Superintendent of Cus-
191 Rev. Griffith John,*	1855	London Miss. Society,	Shanghai.	[oms. Mrs. Fish died 1857.
192 Rev. Alex. Williamson,*	1855	London Miss. Society,	Shanghai.	
193 Rev. Carstairs Douglas,	1856	Soc. Presb. Church, Eng.	Amoy.	Returned to England, January, 1858.
194 Rev. J. S. Jorammon,*	1856	B. F. M. in Ref. Dut. Ch.	Amoy.	Returned to the United States, June, 1858.
195 Rev. W. K. Lee,*	1856	London Miss. Society,	Amoy.	
196 John Jones,	1856	Chinese Evang. Society,	Ningpo.	
197 Rev. Roswell H. Graves,	1856	Southern Baptist Conv.	Canton.	
198 Rev. John Liggins,	1856	Am. Epis. B. F. Missions,	Shanghai.	
199 Rev. C. M. Williams,	1856	Am. Epis. B. F. Missions,	Shanghai.	
200 Rev. E. B. Inslee,*	1856	American Presby. Board,	Ningpo.	
201 Rev. Wilhelm Louis,	1856	Rhenish Miss. Society,	Hongkong.	
202 Rev. D. Sandeman,	1856	Soc. Presb. Church, Eng.	Amoy.	Died 31st July, 1858.
203 Rev. Charles J. Hall,*	1857	Chinese Evang. Society,	Ningpo.	
204 Pruitt, M.D.	1857	Chinese Evang. Society,	Penang.	
205 Rev. Charles R. Mill,*	1857	American Presby. Board,	Shanghai.	
206 Rev. Samuel R. Gayley,*	1857	American Presby. Board,	Shanghai.	

207 L. Landendorf,*
 1857
 208 Rev. George Smith,
 1857
 209 Rev. George E. Moule,*
 1857
 210 Rev. W. H. Collins, M.D.*
 1858
 211 Rev. Alex. Grant,
 1858
 212 Rev. H. E. F. Voegler,
 1858
 213 E. Gamble,

Berlin Miss. Society, Hongkong.
 Soc. Presb. Church, Eng. Amoy.
 Church Miss. Society, Ningpo.
 Church Miss. Society, Shanghai.
 Soc. Presb. Church, Eng. Amoy.
 Pomeranian Mis. Society, Shanghai.
 American Presby. Board, Ningpo. In charge of press.

Of the 213 named in the above list, 87 are at present in China, and Pohlman (47), Spaulding (100), James (114), were lost by the wreck of 23 (Messrs. Young, Boone, Shuck, Lockhart Peet, Legge, Happer, of the vessels in which they were traveling. Messrs. Ince (5), Collie Yates, Lechler, Jolinson, Baldwin, Cobbold, Edkins, S. N. Martin, (9), Wolfe (30), Richards (113) Farmer (115), and Byers (154), died Keith, Crawford, Vrooman, Reeve, Johnston, Kerr, Kelly, Williamson, at sea on their return home.

The total period of labor of the 69 who have retired, is 378 years, or an average of 5½ years. But deducting the aggregate of Dr. Williams, 24 years; Mr. S. Johnson, 20 years; Dr. Parker, 13 years; Dr. Dean, 22 years; Mr. Milne, 15 years, or 94 years, there remains to the 64 others, 284 years, or an average of 4.44 years. Of those of the same

tion with their respective missions. Of the number retired, 5 are still in China:—S. W. Williams (20), Secretary of United States Legation; surname, the Messrs. Tracy, Stronach, and Martin are brothers, and W. Lohschied (121), Inspector of schools, Hongkong; J. Hobson (130), Mr. Milne (55) is the son of Dr. Milne (2).

Consular Chaplain, Shanghai; A. Taylor (169), Teacher in St. Andrew's School, Hongkong; and M. W. Fish (190), Superintendent of Customs in Shanghai.

Of the whole number 154 are or have been married, and of these, 19 have been once or twice remarried. There are 28 physicians, of whom 11 have also been clergymen.

The total period of labor of the 39 who have died in the work, is 241 years, average of 6 1-5 years to each; but the aggregate of Dr. Morrison (56), his eldest son was Chinese Secretary, 27 years; Dr. Medhurst, 40 years; Mr. Dyer, 10 years; Dr. Abel, 27 years; and Mr. Goddard, 15 years; Mr. Pohlman, 11 years; Mr. until his health failed. The son of Dr. Milne was a Missionary in China 15 years; and Mr. Goddard, 15 years; Mr. Pohlman, 11 years; Mr. until his health failed. The son of Dr. Medhurst is one of H. B. M. Quartermaster, 11 years, is 135 years, and leaves to the other 32 only 106 Consults in China. His eldest daughter married Mr. Lockwood (27). years, or an average of 3½ years. Of those who died on the field of two daughters of Mr. Dyer have been in China; one the wife of Rev. labor, three met with a violent death, S. Munson (23), on the coast of J. S. Burdon (162), died August, 1858. The other is the wife of J. H. Sumatra; W. Lowrie (59), near Chapoo, on his way from Shanghai to Taylor (177). The two daughters of Dr. Ball have continued in the Ningpo; C. J. East (129), in the river Min near Fuhchau; the latter mission work, the one as the wife of Rev. A. P. Happer (69), the other two were thrown into the water and drowned. Messrs. Benham (51), as the wife of Rev. J. B. French (87).

TABLE SHOWING THE STATIONS OF MISSIONARIES SENT TO THE CHINESE.

SOCIETIES.	STATIONS.														Totals.
	Malacca.	Penang.	Singapore.	Rio.	Batavia.	Bangkok.	Malacca.	Hongkong.	Canton.	Amoy.	Fuchuan.	Ningpo.	Shanghai.		
1. London Miss. Society,	1 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	1 Sent	0 Rem.	0 Rem.	0 Rem.	11 Sent	26 Sent	
2. Netherland Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
3. Am. B. C. F. Missions,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
4. Am. Baptist Miss. Union,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
5. Am. Epis. B. F. Missions,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
6. Church Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
7. Am. Presbyterian Board,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
8. Morrison Education Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
9. Gen. Baptist Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
10. Basle Missionary Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
11. Rhenish Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
12. Southern Baptist Conv.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
13. Seventh-day Baptist Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
14. Methodist Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
15. Presb. Church in England,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
16. Methodist Episc. Church South,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
17. Swedish Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
18. Cassel Missionary Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
19. Berlin Missionary Union,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
20. Eng. Wesleyan Miss. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
21. Eng. Chinese Evang. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
22. Netherlands Chinese Evang. Society,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
23. Board of Ref. Dutch Church,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
24. Pomoranian Miss. Union,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
25. Independent,	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Sent	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	0 Rem.	
Totals,	7	0.3	1.10	0.2	0.4	0.6	1.2	0.21	9.30	12.22	9.20	6.31	18.55	25.13 81	

NOTE.—In the above table each Missionary is accredited to the Society and station with which he was last connected; otherwise arranged, some Societies would have larger numbers, and some stations show a greater degree of labor. All the stations out of China were abandoned, excepting the American Baptist Mission at Bangkok, on the opening of the five ports, and the Missionaries transferred to one or another of these ports.

A table embodying the results of Missionary labors would have been added, but for the almost insuperable difficulty of obtaining reliable returns.

N. B. In the preceding list of Missionaries, those persons to whose names an asterisk (*) is added are or have been married; the dagger (†) placed opposite the years in the first column shows that the person has revisited his native country.

Our Missions.

SHANGHAI—CHINA.

Letter from G. W. Burton, M. D.

SHANGHAI, Oct. 20th.

Rev. J. B. Taylor, Cor. Sec'y :

DEAR BROTHER:—I suppose Mr. Cabaniss has informed you of the addition we had to our family on the 3d inst.,—another son. Mrs. Burton is doing very well—and seems to be getting up from her confinement without any untoward symptoms. My necessary attendance on her, and to my practice as physician, has seriously interfered with my missionary work during the last three weeks. Indeed, I find it more and more difficult to express myself in Chinese. I hope, however, to get a good teacher before long, and again devote a few hours every day to the Chinese, for without this I will soon lose almost all that I have acquired. I fear I did wrong in engaging in general practice, as otherwise I could have had more time for studying, and the Board need service more than money at the present time.

Nov. 5th I was called off, and had not time to finish this sheet before the mail closed. Four others have professed to have experienced a change of heart, and would like to join our church. Mr. Cabaniss may have written you in reference to them. A single woman and her daughter, a carpenter and another woman who lives near the south gate. I am not so sanguine in reference to their conversion as some of our members seem to be. I have had several conversations with the three first mentioned, and a talk with the latter. The single woman is quite zealous and regular in her attendance on our services, which, by the way is much more than I can write of many of our members.

Much will depend on the men who are to act as leaders for us as a church,

and great is the responsibility of missionaries when a church is watching their example, and are, as it were, moulded by them.

Mr. Cabaniss and family are absent on a boating excursion to the country. He seems to be pretty well, but Mrs. C. is by no means strong.

I was glad to learn by last mail that Mr. and Mrs. Holmes were expecting to sail on the "Falcon," and hope we may have the pleasure of welcoming them here about the middle, or last of January next.

Lord Elgin and suite leave to-day, on one of his best war-steamers, accompanied by several gun-boats, &c., &c., for an Excursion up the Yong Wayong River. It is said that he expects to go some distance above Nankin, and if molested by the rebels, goes prepared to give them a lesson.

Mr. Kreyer is still with us—he seems to be studious, and I hope is making good progress in the acquisition of the Chinese language, and such other knowledge as may be brought to bear on his work as a missionary. I hope he will prove a useful laborer.

Mrs. Burton is up again, and quite well. Truly I have great cause for thankfulness to God for His great mercy towards us.

Nov. 20.—Mr. Cabaniss and family have not yet returned—we shall expect them home next Thursday or Friday. Wang has been rendering us valuable services in reading and expounding the Scriptures, and exhorting. I do not know how we could have got on without him during the absence of our pastor.

Yours affectionately,

G. W. BURTON.

Letter from Rev. A. B. Cabaniss.
"SHADY-SIDE" OF MISSIONARY
WORK.

SHANGHAI, Oct. 21st, 1858.

BRO. TAYLOR :

I wrote you not long since that there

were two persons, a male and female, wishing to join the church, who, if not converted, were near the kingdom of Christ; indeed I felt satisfied the woman was converted. As we are very cautious how we receive members, we deferred their cases in order that all might be fully satisfied. In the interim our Deacon and Deaconess had several conversations with the woman, and began to doubt from her own frank confessions whether she was converted. She seemed to have no design to deceive us, but only appeared self-deceived. We postponed her case indefinitely, but hope she may yet be brought into Christ's fold. The man is still an inquirer, but does not give clear evidence of conversion. He, too, we hope, will ultimately be brought in; but it sometimes casts a shade over our spirits to have our hopes long deferred.

I now have to relate a case which distresses us. Our Deacon informed me, not long since, it was reported that one of our female members had been worshipping ancestors at the appointed season, and also helped her servant engaged in making *ding-pah* gilt paper, which she sold, knowing it was only used in idolatrous worship. Like Paul respecting the Corinthians, he said he "partly believed it;" and also added that he *knew she had given a feast in celebration of her cat's birth-day*;* and was, he feared, rather inclined to observe days and months and times and seasons; he therefore wished me to preach a sermon on Sabbath, from Galatians, chapter the 4th, 10th and 11th

* She is a widow woman without children, and needing something to pet, has set her affection upon her cats and dogs. In the "shady-side" of the apostle Paul's labours, I find some severe charges brought against certain members of his churches, but I can nowhere find him charging them with celebrating a cat's birth-day. This is, therefore, a novel case.

verses; which I did. I told him, however, that he and the Deaconess must inquire into the truth of these reports, and see her personally before they made any charges, and that I would also call and see her when they had learned what they could about the reports. The Deaconess accordingly went to see her, and she partly confessed them—saying, however, that she did not worship the ancestors herself, but her servant did it for her. After this I called to see her, and she confessed the same to me,—but said she would not do it again, since the church was grieved at it. I tried to make her feel that she ought to be grieved at it herself, but fear I did not succeed, as she would only say, if we disapprove it, she would not do it again.

We have cited her before the church next Sabbath, and I fear we shall be compelled to exclude her.

It is now proper that I should give you the

"SUNNY-SIDE" OF MISSIONARY WORK.

I wrote you that our members had determined to have a prayer-meeting every Sabbath afternoon from house to house in rotation. The first meeting was held at our brother Tseu's house, and was blessed in the conviction of one of his neighbours and her daughter. The old lady even wept about her sins, and seems to be deeply in earnest. They attend our meetings regularly—prayer-meetings included—as do several other persons. Tseu told me yesterday he now knew of nine persons who were praying and inquiring the way of salvation.

As the Chinese do *nothing* as hastily as the people of the West, we must not be discouraged because these do not immediately come out clearly on the Lord's side.

We continue preaching in the country at our sister Ling's house, and hope that a good impression is being made. The interest in our Sabbath

school is increasing. Our members are growing stronger in the faith, and seem determined to maintain strict discipline.

These things add considerable sunshine to my labour, I assure you, and encourage me to go forward, believing that God will certainly bless us.

Fraternally yours,

A. B. CABANISS.

YORUBA.

THE YORUBA KINGDOM.

The former boundaries of the Yoruba kingdom I am not able to give. The present Yoruba kingdom lies between 2° and 6° W. long., and 6° and 10° N. lat. The former Southern boundary was as far North as 6° 30' S., the Egba kingdom coming that far N., but how far South it extended I am not able to say.

This country, comparatively unknown a few years ago to the civilized world, abounds in so many delightful objects, that one hearing a description of it is amazed and in doubt whether or not these things be so.

The large cities, extensive farms, and the amount of art and "taste" in the country, are well calculated to cause wonder. How any people without a knowledge of letters, and cut off from all intercourse with other nations, can yet carry on agriculture to such an extent and keep up, or invent so many of the ruder arts, is really surprising!

My object is to give a condensed view of the people *as they are*: but I will first give a general outline of the country, and a brief account of the leading circumstances which crowded the people into such populous cities.

Lagos on the sea coast in the Bight of Benin is the landing point. From Lagos the route by land is mostly through an impenetrable jungle—such as I am not able to describe. This jungle continues most of the way to Abeokuta. A few small unvalled villages serve to

break the monotony, and afford food and shelter to the traveller. Ota (Ota) is also on this route—a city of, I suppose, 20,000 inhabitants. Owing to a quarrel with the Abeokuta people some years ago, the inhabitants were forced to have their town wall broken down, and in the treaty of peace were not allowed to build it again.

We emerge from the jungle into a grassy plain, or rather, hill-country, with very few trees, ten or fifteen miles before reaching Abeokuta. Then we are seldom out of sight of a farm until we reached the latter city. This route leaves the Ogun river on our right, which we cross just before entering Abeokuta, and which runs through that city. The journey interior is generally performed by the river in canoes. The Ogun river empties its waters into the lagoon near Lagos, and is a large bold stream in the rainy season. The channel is large enough to admit good-sized steamboats, and when full the depth must be amply sufficient. Nearly all the trading from Abeokuta to Lagos is done on the river, and palm oil and other articles of export from the interior generally go down this river.—Cowries, supplies, &c., are brought up from Lagos by the same route. The canoes used for this transportation are long and large, generally manned by a single man, or a man and boy. Poles are used entirely, especially when the river is not too deep. Some villages on each route are said still to hold allegiance to Kosake, the former king of Lagos, and the great promoter of the slave trade.

ABEOKUTA.

Abeokuta is a large walled city, with "gates and bars," and perhaps covers as many hills as ancient Rome. It has fine scenery, and the whole country abounds with large masses of granite rock, and high hills, so that the whole scenery is very picturesque.

From Abeokuta to Ilorin, the country is very open—very little jungle—ex-

cept between Abeokuta and Ijaye. A low scrubby bush thinly scattered over the country is the principle growth except the grass. Occasionally a majestic cotton tree lifts its tall branches far above all the surrounding bushes. With this the shea butter tree may pretty generally be seen, and one or two others of ordinary height. But all are useless for timber to build, &c.

GRASS—PALM TREE—LOCUST.

The grass is from 10 to 40 feet high; much of it has the appearance of cane, and is extensively used in roofing houses. This grass abounds throughout the entire country, except in the jungles. The palm tree is one of the most utility, perhaps affording more profits than all the rest combined. It affords a chief article for lights, diet and commerce. This tree grows generally over the whole country, both in open grass and in the jungle. It abounds more about Ibadon, Ijaye and Awyaw, and other towns in the same latitude, than elsewhere. Beyond Awyaw, going interior, the palm tree begins to fail, though much oil is made in Ogbomishaw. Before reaching the latter place, however, the palm tree is thinly scattered over the country. Its place seems to be supplied by a kind of locust tree, bearing a pleasant fruit, which is extensively used for food by the natives. Beyond Ogbomishaw, with a few solitary exceptions, the palm tree ceases altogether, and the locust is very abundant.

The country from Abeokuta, or even from Lagos, is undulating to Ilorin.—From Abeokuta we have a fine view of some groups of mountains in the distance, and through the country generally, we now and then meet with a rock or a hill which rises several hundred feet above the surrounding country.—But these so called mountains appear to have but little connection; and I think are more appropriately called clusters than chains.

SOIL—PRODUCTS.

The land is tolerably productive—

produces corn well, and is, I believe, tolerably well adapted to cotton, but certainly not to wheat. The corn and yam are more extensively cultivated than anything else, though cotton, peas, beans, &c., are cultivated to a considerable extent. The country is tolerably well watered. However, in travelling in the dry season, I nearly always have to buy water for my horse. Nearly all the streams are small, and there are very few which do not dry up in the dry season.

After leaving the Ogun river at Abeokuta we meet with no stream of any size until we pass Awyaw, then we cross the Auba, (Oba,) a river of pretty size even that high up.

We then meet no more streams except small brooks, in going to Ilorin. We may, however, cross some of the headwaters of the river which sweeps about half mile of the west gate of the city, and I believe runs in a southeasterly direction.

We now have a brief view of the country, and shall try to proceed with a description of the cities, so as to bring the *people* particularly before us. In the meantime we must not forget that the "sunny fountains" of Africa are still rolling "down their golden sands" in the midst of a heathen and barbarous nation; many of whom are truly saying to a Christian world, pray for us, and "come over and help us."

A. D. PHILLIPS.

Letter of Bev. R. H. Stone.

SHIP M. C. STEPHENS, OFF FREE-
TOWN, Dec. 15th, 1858. }

DEAR BROTHER TAYLOR:

The vessel came to anchor before this place about 4 P. M. yesterday. We have had an unusually quick and pleasant passage. We bade adieu to the shores of America on Sunday the 7th ult. As they faded from our view, went up on deck and sang "The missionary's farewell." During the first week of our passage, while we were in

the region of the Coast, the weather was one continued series of squalls, one and sometimes two or three occurring daily. The deep being so repeatedly chafed, became very angry, and the billows rolled very high during most of the time. Sea-sickness was, consequently, very bad; and in some instances among the ladies, went to alarming extremes. The end of the second week, however, found us all quite well, and enjoying ourselves greatly.

Owing to the size of our vessel, we had comparatively a dry time on deck. Occasionally a wave would break over on main-deck, ducking some poor wight to the great merriment of the more fortunate. One evening after tea, a tremendous billow struck the ship on her side, giving her a great shock, and deluging both main and quarter-decks.

RELIGIOUS SERVICES.

Although our daily prayer-meetings were quite thinly attended on one or two occasions from the indisposition of the passengers, they were kept up all the time until within several days past, when, because of the warmth of the weather, they were changed to semi-weekly. We had some quite interesting seasons in them. The interest, also, among the sailors, gives us reason to hope that our prayers in their behalf have not been ineffectual. One has professed conversion, others are apparently concerned for their souls, while all seem fond of the missionaries' society and conversation, and favourably impressed by their familiar association with them. Besides the daily religious services held in the cabin and steerage, others were also held after tea, by two of the missionaries, in the fore-castle for the especial benefit of the sailors.

As we approached and entered the tropics, the weather became very fine, though we were several times troubled with "Pat's hurricanes," which blow

straight up and down the masts; or in other words, *dead calms*. We saw many sails, sometimes four a day; but had no opportunity for sending a letter back. One morning a vessel passed near enough to signal us, but our captain not being prepared for communication, we were compelled to pass her without either knowing who the other was. On the 24th ult. we exchanged salutations with one of the British mial-steamers from Liverpool to Lagos, and West Africa. On the same day we spoke a beautiful little cutter, which, though it was under English colors, was thought to be an African *slaver*.

WATER SPOUT.

Immediately after one of the squalls we had on the coast, some *steam* was created on board by a water spout, which was to the windward, and evidently approaching. The captain loaded a gun to fire into it, but it broke up without injury or peril. This wonderful phenomenon, peculiar to the great deep, is a magnificent sight, *if it is not too near*.

MAN OVERBOARD.

Several mornings after this occurrence, as we were about sitting down to breakfast, the startling cry, "Man overboard," resounded through the ship. There was a rush for the quarter deck, which I reached in time to see the poor sailor raised several times on the great waves which were rapidly bearing him away out of sight behind them. A storm was rising, and the ocean very rough; every dispatch was therefore necessary to save the drowning man. The ship was brought to, and the boat being hastily unfastened, six bold seamen, headed by the second mate, sprang into it and were let down. As the little bark, though tossed like a feather on the foaming crests of the great billows, struggled with flying in rapid pursuit, the suspense became intense, and

earnest looks told that many hearts were engaged in fervent prayer. The roar of the ocean drowning the sound of their voices, those who were aloft indicated by waving their handkerchiefs which way they should steer. When at last the joyful sound, "They have found him," came from those above; the scene that followed, vividly reminded me of some passages of Scripture relative to the once lost, but found again. This incident, also, seems a striking illustration of the condition of the lost spirit of man out of Christ, the ark of spiritual safety. Tossed on the billows of divine wrath in the "blackness of darkness" of eternal night, no sympathetic voice cries for help; no helping hand come to the rescue. If the situation of this man was so appalling, what must be that of a ruined soul!

The emigrants in the steerage were twice called to mourn the death of an infant. Their little remains were committed to the sea in the usual way.

LAND.

My eyes were much refreshed on Sunday morning the 28th, when I looked out of my state-room window, and beheld the mountains, San Antonio, the largest of the Cape Verde Isles. The sun was just rising in all its tropical splendor, and it threw an air of enchantment over the whole scene.

We not only experienced pleasure from our social intercourse, but the monotony of sea-life was broken by the splendor and variety of the phases of a tropical sea, the sight of the flying fish, the beautiful dolphin, the great, sporting porpus, and a variety of other fish. Some dolphin and a young shark were caught. An examination of the teeth of the latter gave us to understand that we might expect a *grinning* reception if we should happen to fall overboard on this coast, where they abound. The ocean was alive one

morning with schools of fish. They moved to and fro with a rushing sound, and made large portions of the surface boil like a caldron. I went on shore this morning and had a most agreeable time; but I have no time or space here to relate what I saw. You may expect a communication by the M. C. S. relative to this, and other matters which are connected with my stay at this place. To save port charges, the vessel is now passing out the Bay to anchor at sea. This will render it difficult for me to obtain a passage on board the steamer for Lagos, which is expected daily. The matter is made much worse, by the fact the steamer does not stop at Monrovia now, but at Cape Palmas instead. Learning the state of affairs when I arrived from on shore this morning, I went back to the shore after dinner to see the American Consul and ask his advice in the matter, but found that I could not land my effects, but through a permit from the custom-house, and that nothing could be done as long as she remained out of port. When I came back to the wharf I found the vessel was under way, and down the Bay several miles; and though it was raining from dark clouds charged with lightning, I remembered your charge and put out after her. Impelled by the powerful natives, I was soon on deck; and am about finishing this letter to yourself in our comfortable cabin. Mrs. Stone desires to be affectionately mentioned to you. My kindest regards to sister T. and the rest of the family.

Yours in Christ,
R. H. STONE.

ABEOKUTA—AFRICA.

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

ABEOKUTA, Nov. 24, 1858.

REV. J. B. TAYLOR:

My Dear Brother.—The American mail arrived on the evening of the 21st.

One letter from brother Isaac T. Smith of New York was the sum of our mail. We love him, for, besides attending to our business in buying and forwarding supplies, he offers us words full of courage and comfort * * * * Mrs. P. has been confined to her bed several days, and is still suffering with a severe pain in her side. * * * *

When I began to write, I only thought to tell you of brother Smith's well doing and Mrs. Priest's ill health; and I thought I would send you a copy of a letter which one of Mrs. P.'s little boys had written to-day for his mother, who lives in Lagos. Since Mrs. P. has been sick she told Edward that he must not go outside of the piazza wall, then he could here her call him. To-day he fixed up a piece of a board on the wall for a desk, and I, being about where his writing was, picked up his letter and read it. I suppose the boy is as attentive a little fellow as you meet with. His mother is a heathen, and he writes her thus:

"My Dear Mother.—Wishing you are quite well in these few lines, with all my friends and all my family—my mother, I want you to trust on the Lord for he is your help. I want you to went to church every Sabbath with Ege, and pray to your Master, and saying have mercy upon me and forgive all my sins. If you not do what I told you, if you die you will go to hell fire, then you will live in everlasting fire—the fire can not go out. But if you do what I told you, if you die you will go to your Master—there you shall live forever and praise unto the Lord in joy and peace and strength—you can't get any quarrel there.

"I remain yours

"truly son,

"ED. GABBIDON.

Edward is not a Christian, still you see there is a probability that his notions of heathenism may have some influence upon his poor heathen mother.

Are the members of the Board wil-

ling that we send this boy back to his heathen mother? Is there one church in all the South which would be willing to have us send him back to his heathen mother? No! no! methinks I hear the voices of a thousand churches crying, "Save that child for his mother's sake—save him for the Redeemer's sake." I am fully confident that there is not one church in the whole South but what would gladly become his "nursing mother" could he only be seen by the church. Still I alone have him with several others. Sometimes I feel that I have held them up as long as I can, and that I must let them go. But, then, Mrs. Priest (Oh! the tenderness and faith—undying faith—of a woman's bosom!) begs for the children, and encourages me to strive to get faster hold on the Throne of God.*

I am firmly of the opinion that no man should go alone as a messenger of God to a nation of heathen. There is more faith and unyielding perseverance in the bosom of one "poor, frail woman," than in that of the stoutest giant-hearted man.

Mrs. Gallmer, a missionary of the church of England, was to see Mrs. P. to-day; and I heard her say, "We have received supplies of clothing for our children, and Mr. Gallmer said I must give your children some." I passed through the room as though I heard it not; but God Almighty alone can know the deep emotions of gratitude which are heaved from a poor man's bosom upon hearing such expressions of disinterested sympathy and charity.

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IJAYE—AFRICA.

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

IJAYE, Africa, Nov. 27, 1858.

DEAR BRO. TAYLOR:

I append these few lines at the request of brother Phillips. He has

\* An appropriation has been made for his school.

been suffering during the last four days with a severe attack of biliousness, and has thereby been prevented from writing to you as he expected to do. He is improving, and I think will be able soon to resume his duties. This attack has not been so severe as the previous one.

I have been quite feeble during the last week, not able to render but little service to him in his affliction. My health has not improved so much as I expected it would have done by this time. As soon as I can leave brother Phillips with safety, I design going to Abeokuta to spend some time, where I can consult the physician there and ascertain, if possible, the extent of my debility. It is a source of great grief to our minds while looking upon these poor heathen, and we not able to labour for them. But we endeavour to bear it with all the patience we can, feeling assured that we are in the hands of Him who directs all things aright.

We received no letters from you by the mail just received, though we hope they are on the way. The steamer does not stop at Monrovia now, but comes on to Cape Palmas and stops instead of Monrovia.

Remember us to all the dear brethren. Yours in Christ,

T. A. REID.

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#### MONROVIA—LIBERIA.

*Extract from a Letter of Rev. J. Day.*

MONROVIA, Sept. 25, 1858.

*Rev. James B. Taylor.*

VERY DEAR SIR:—Mr. Herndon is attending school at Day's Hope, four hours in the day, and makes rapid improvement. It is a pity that such a mind could have had no early advantages. I have great hope of him. His habits of ranting have been formed for want of better direction. His abundant good common sense, with the grace of God, will put all right. He is beginning to read so as to understand,

what he reads; and seems as in a new world. For knowledge he is like a hungry man. He is meek and docile as a child.

Mr. Burk will bless the days he attended Day's Hope. He baptized four last Sunday. I baptized two, three Sundays ago. Some are to be baptized at New Georgia as soon as I can attend to it. Mr. Britton is just the man for that place. He and Mr. Burk are the most worthy Baptist preachers in this country. They are pious, reading, honest, reliable men. Theirs is not a shining preaching talent, but a shining piety, sound good common sense. Brother White, at Junk, is doing more for the natives than any in the country, but has less talent than Burk or Britton. The little done for the heathen makes me sore.

In conversation with missionaries the other day, I found that there is not a native school in all this country. All now being done, is that we get children in our Sunday schools, have a joint school in Kroo Town, and preaching to the natives just around Monrovia. Mr. White preaches to one little country town.

Your school at Day's Hope is increasingly interesting. There are thirteen young men and boys, six young women under my instruction four hours of the day, nine of that number attend the department taught by Mrs. Johnson in the afternoon. One of the teachers of little children has been very ill for two weeks, and although she has a substitute, half of her children do not attend.

I think of putting boys and girls under one teacher next year.

Please send books for the schools. Send a library for my school if possible; a small, well selected one. Send historical, philosophical, and some theological. I have no works on church polity, and indeed no regular series of theological books. Some have made free with my private library. First vol-



ume of Washington's Writings; first volume of Ramsey's History of the United States; first volume of Moshime, Magee on the Atonement; first volume of Dwight's Theology, and other valuable books have been taken from my private stock of books. A freedom taken while I have been sick I suppose.

I am, very dear sir, yours faithfully,  
JOHN DAY.

#### SIERRA LEONE.

*Letter from Rev. J. S. Weeks.*

*Colony of Sierra Leone, }  
WATERLOO, Nov. 16, 1858.*

*Rev. J. B. Taylor: Dear Sir:*

With pleasure and gratitude to God for his manifold grace and blessing, I proceed to report to you that the church in this place continues steadfast in the faith, and is increasing in numbers and the knowledge of the gospel of God our Saviour. Our people are thirsting after the word of life; this is evidenced by their deep attention during divine worship, and their regular attendance on the means of grace. The word of God is preached twice every Lord's day in our little chapel and as often during the week. Prayer meetings, conference meetings, revival meetings, &c., are held regularly. Thirty-four persons have received baptism by immersion from the hands of our respected pastor, the Rev. J. J. Brown, from January to September 30th inclusive.

The present number of church members is forty-four. There is also a week-day school and Sunday school in connection with the Waterloo Baptist Chapel. The day school consists of twenty-nine scholars and the Sunday school forty.

Our little chapel can hardly conveniently seat our congregation. My rented house is also in a bad condition, especially during the last rains. Would our respected brethren of the Board kindly consider our poor state and so render us some assistance in these points, I will feel very thankful.

## The Commission.

RICHMOND, FEBRUARY, 1859.

### MISSIONARIES WANTED.

One for Central Africa, and one for the Creek Indians—to be supported by the Georgia Baptist Association. Address H. A. Tupper, Washington, Ga.

The above notice was forwarded for insertion in the Home and Foreign Journal, and will have a place in the next number. We give it in the Commission also, because we wish it to arrest attention. Is it not a singular state of things that churches and associations are begging for Missionaries and cannot obtain them. We have assurances which would justify the appointment of more than a dozen additional missionaries by the Foreign Mission Board. Brethren, why is it that while the commission says "Go," the churches inquire "Who will go?" and the heathen by their misery appeal, "come over and help us," and now when the providence of God is saying in such impressive tones, "Go forward," there are not found the men to go? Think of this. Pray over it. P.

### MISSIONARY FOR YORUBA.

It is well known to our readers that the greater part of the brethren who devote themselves to the work of missions are young and inexperienced. From this cause it happens, in the commencement of new missions, that many difficulties occur which might be avoided by older and more experienced brethren. When a mission has been established for a considerable period, the older missionaries, who by residence and practical experience in the business of the mission, are able to aid those who join them from time to time, as the older pastors and judicious members of our churches at home do young ministers at their first setting out in the ministry,

by counsel and encouragement. But, in a new mission, unless there go out those who by reason of their age and experience here, are in some degree prepared for any exigency, many mistakes are unavoidable and much time and labor must be lost.

Without intending to reflect at all upon our brethren of the Yoruba mission, we express the conviction that if even one man, otherwise adapted to the position, of middle age, sound judgment, and good practical business qualities, could be added to their number, it would be of incalculable advantage to the comfort and success of the mission. We should be glad to send out several such. We ask our middle aged brethren to ponder the question of obligation thus suggested. Is it right to place the whole burden of personally carrying the gospel to the heathen on the young? Is it a clear conviction of duty, or the love of home and comfort that keeps you here? P.

#### TOMBSTONE OF SISTER REID.

We extract the following from a letter of brother Reid, under date of Nov. 24th. "On the evening of the 18th instant, I received the tombstone prepared by the Washington church, (Georgia,) in memory of Mrs. Reid. I received it in six months, to an hour, from the time she was interred at Ogbomishaw, 5 o'clock, P. M. I am very much pleased with it, with one exception, that is, the name is spelled wrong. It is Canfield, instead of Caulfield. I do not know that it will make any material difference, as the missionaries now in the field know her name and the mistake will perhaps be corrected."

#### NEWS FROM THE FIELD.

It will be seen by letters published, that four more Chinese have applied for membership to the church at Shanghai. At Sierra Leone thirty-four have been baptized at Waterloo and several

at Freetown. From Liberia, also, we learn that some of the churches have been refreshed. P.

#### MISSIONARY TABLES.

We give a large space in the present number to the tables of missionaries, &c., in China. Our readers will thank us for the document. It embodies just such facts as one often desires to know without knowing where to search for them. P.

#### THE COMMISSION.

Will not all our readers try to send us at least one new subscriber? While such commendable efforts are being made to enlarge the list of many of our weeklies, we trust we shall share in the regards and exertions of the brethren and sisters. P.

#### MISSION ROOMS.

From the organization of the Board of Foreign Missions of the Southern Baptist Convention, the 1st Baptist Church in Richmond have generously permitted the use of one of the basement rooms of their building by the Board. In addition to this, they have furnished, gratuitously, lights and the greater part of the fuel used by them. In repairing and adding to the building, the Church have provided two rooms, with a spacious passage connecting them, (which serves as a place of deposit for the Chinese and African curiosities which have been sent by missionaries) the use of which they generously donate to the Board. The only cost of these rooms to the treasury of the Board is for necessary furniture and fixtures.

At the regular monthly meeting for February, this was made known to the Board, and a resolution adopted tendering their thanks for this and all the past liberality of the Church towards them. P.

## BACK NUMBERS OF THE COMMISSION.

We should be very glad to secure copies of numbers 4, 5, 7 and 8 of Vol. I., for the purpose of completing sets. If any of our subscribers, who do not file them, have either of these numbers they will confer a favor by mailing them, addressed, Commission, Richmond, Va.

We will take pleasure in forwarding to any of our subscribers who file the magazine, any numbers which we have to spare, that may be wanting to complete their files. P.

## JAPAN.

A brother of Virginia writes as follows:

*Bro. James B. Taylor, D. D. Cor. Sec. S. B. Convention, Richmond, Rev. and Dear Sir:*—Having long been deeply impressed with the importance of carrying out both the spirit and letter of the great commission, to give the gospel to the world, I have watched with intensest interest the indications of Providence favoring the establishing of any new mission, or the introduction of the gospel among any nation as yet unevangelized.

Of late my mind has been much upon Japan, and I am happy to see attention called to that field in the last Commission. It is devoutly hoped that the subject will not be allowed to rest here, but that prompt action will be had, that a mission to Japan will be decided upon—suitable missionaries sought out and obtained, and sent forward with as little delay as possible.

And why may not the Southern Baptist Convention take the initiative in this work.

To the question, "Can the men and the means be found?" I answer, yes. There are men who know and acknowledge their obligations to their Lord, and who oftener pray than publish, "Lord what wilt thou have me to do." And when a call is made for men to go on such an errand of mercy as is here suggested, oftener *feel* than say (aloud) "Here Lord, am I, send me." And the means can be found.

There is money enough in the hands

of the Lord's stewards and they only require *proper* notice that an installment is wanted to establish a new mission, the importance of which is undoubted.

The project of this new interest is important, practicable and every way desirable. The providence of God encourages it; the last great command of the ascending Redeemer requires it. Let the plan of this mission be at once inaugurated, vigorously prosecuted and it will speedily become popular with our churches, and the general voice of our Christian brethren and sisters will be—*let us have a mission in Japan.*

Yours fraternally,

We have several other communications relating to a mission to Japan. We are glad to see these indications of interest. The subject of establishing such a mission is still before the Board. The chief difficulty—to us the only difficulty—in the way of deciding upon such a mission, is the want of *suitable men*. Our missions in Yoruba and China are sadly in need of reinforcements, and with slight exception we know not where they are to come from. Shall we in this paucity of laborers in missions already established, open another? We would answer, "Yes, if the men to establish it offer themselves for the work." But it must be evident that without suitable men it cannot be done. And for a mission in Japan we shall need men of tried character and exemplary prudence and energy. To send young and inexperienced men there, might result in sore disaster.

Indeed, what we need in all our missions is *men*. Men of God, who for Christ's sake, "count not their lives dear unto themselves." We fear not, we never have feared the failure of money to carry on the work. Our brethren are more willing to give their money than to give themselves, or their sons and daughters to this work. O Lord, send laborers into thy harvest! Brethren of matured minds and sanctified experience, and young brethren, will you go? Will you go for Christ to the

heathen? They are perishing. Jesus can save them. You can tell them of Jesus. You may die in doing it. What then? He will say, "Well done!" and eternity will be long enough for happiness. Will you go? Answer not as to man. Christ asks you through us. Will you go? P.

## Other Missions.

### AMERICAN BAPTIST MISSIONARY UNION.

#### LATEST INTELLIGENCE.

*Tungoo.*—Dr. Mason writes under date of Oct. 23, 1858, that upwards of forty native assistants, of six different native tribes of Karens, had been to him to seek instruction during the rains. They were able to spend in study, some one month, others two, and others three, and he adapted the course to their several exigencies. During this period four different parties of Bghais, from districts farther north than any of the previous out-stations, came to ask for teachers. The applicants were brought before the school, the case stated, and volunteers were in every case found to go with them.

Mrs. Mason has had a school of fifty young women, all of whom are pledged to teach school hereafter, in order to leave the male assistants more at liberty to occupy themselves in preaching.

*Henthada.*—Mr. Thomas, under date of Oct. 22, gives information of the continued demands for native preachers. Last year forty-two were sent out from this station for the whole or a part of the year. Every effort is made to secure the support of these preachers from the fields where they labor, and they go forth, some of them scarcely receiving ten dollars a year from the mission, but expecting their reward in heaven.

Mrs. Thomas was instructing a Karen girls' school of twelve pupils, with the prospect of enlargement.

*Tuvoy.*—Mr. Allen writes, Oct'r 19, that Mrs. A. was seriously afflicted with trouble in her eyes, and that physicians urged the importance of her enjoying a colder climate for a season, as the only expedient affording a hope of restoration.

Mr. Cross was not well. Mr. Watrous and wife, of the Shwaygyeen mission, had been called to suffer the loss of their little daughter.

*Germany.*—Among the passengers on board the ill-fated "Austria," which was lost at sea Sept. 13, 1858, was Mr. Straube, a German Baptist minister, whose labors have often been reported in the records of our missions. He was on his way to America, partly to seek the restoration of his health, and partly for the purpose of visiting some of the German brethren who had emigrated to Texas.

#### NEW OPENINGS FOR THE GOSPEL.

The native preachers connected with the German churches are often itinerating from one out-station to another, for the purpose of diffusing as widely as possible the privileges of the gospel.—At the Conference which was held in Varel, the native town of Mr. Oncken, immediately after the dedication of the new Baptist chapel, July 25, several of the brethren gave an account of the state of things in their field of labor.

A new station has been opened at Eilsun in East Friesland, and there are great assemblies in that region. The whole land hungers and thirsts for the bread of life. There is no want of any thing but laborers.

On the right, or Hanoverian bank of the Weser, there is a want of laborers and also of open doors; and doors formerly opened have been closed by the (national) pastors. On the left bank, in Oldenburg, there is perfect freedom. All assemblies in Hanover have been forbidden. At first the people were intimidated; but the meetings held by night came to be attended by such numbers, that the people were forced to hold them again by day.

The station at Brake is among the most interesting. That no occasion might be given to the police, the people in one place were not invited to a meeting, but to a coffee-drinking, where there was an opportunity from eleven in the morning till ten at night to preach to hungry souls. A public debate on baptism has been held with a Moravian brother. A female just beginning to seek the Lord, has been called to experience the hostility of the world.

Mr. Schlesier, of Sleswick, announces that there are but few members of the church in that place, who are not

personally engaged in missionary work. All meetings have been prohibited, the truth is diffused more in the way of conversation. All the out-stations are visited every month. Two brethren aid in the work, the one bearing his own charges, accepting nothing for his time or travelling expenses; the other, paid from the missionary treasury.

#### PERSECUTION IN MECKLENBURG.

A letter from Boitzenburg to the editor of the *Missionblatt*, gives the information that persecution there is felt with oppressive weight.

A short time ago some persons were hopefully converted, and, as Boitzenburg is an out-station of Hamburg, they were baptized at the latter place. When it was known at their home, they were accused as if they had committed a crime, and then they were solemnly excommunicated from the church, their sentence being read from the pulpit.—Their meetings in Boitzenburg, too, though held with great quietness, were visited and broken up by two police officers on three successive Sabbaths, and the last time the names of all present were taken down. Compulsory baptism of children, which all Protestant Germany besides repudiates, is also here again put in force.—*Macedonian*

#### MISSIONS OF METHODIST EPISCOPAL CHURCH.

*China*.—Rev. R. S. Maclay writes, under date of Septm'r 3, 1858: "Our brethren of the American Board of Missions here recently baptized three more converts. We have some candidates for baptism in our church. We shall advise you in due time of their progress. Our infant church and Sunday school at Iongtan go forward encouragingly. We feel encouraged to hope for greater displays of the Divine power in the salvation of souls."

"*Foundlings*."—An Asylum for Female Foundlings in Fuh Chau, China, will be immediately provided by our missionaries there, through the munificence of the foreign residents chiefly, and with the approbation of the Board at home.

*Infanticide* in China, especially in the case of female infants, has led to this Christian foundation. Brother Maclay says, in one of his letters to us, that of all the nurses he has had in his family during his residence in China, not one

but has acknowledged the destruction of one or more of their female children.

The government formerly made some provision for foundlings, but of late years nothing has been done in that way.—*Miss. Adv.*

#### PRESBYTERIAN BOARD.

*South America*.—We have received letters from Bagota to 11th December. The missionaries were no longer molested in their work, and Mr. Pratt continued to preach on Sabbath.

*China*.—Mr. and Mrs. Keer, missionaries, had arrived at Macao 12th Nov. Mr. French and family had left on account of his ill health.

*Sailing of Missionaries*.—Rev. Wm. Clemens and wife, and Miss Jackson, a sister of Mrs. Clemens, sailed for Corisco on the 18th of January.—*Foreign Miss.*

#### MISSIONS OF THE EPISCOPAL CHURCH.

*Africa*.—Rev. C. C. Hoffman, under date of August 19, 1858, writes:

And we have been blessed, by our covenant-keeping God. I have been enabled to have daily morning and evening prayer; surrounded by all the natives, we sang, we read the Word, and expounded it to them, and then knelt in prayer. Attentive, thoughtful, devout, were the groups who surrounded us on the deck.

*Daily Conversation and Instruction*. I had daily conversation with these Kroomen. There was one among them whom I had baptized some months ago at Cape Palmas, (James Hogan,) who was steadfast in the truth. There was another who had said to me on land—"when I cut my rice I want to be baptized." Now, he had embarked with me; I had much conversation with him; he still desired to join God's people, and with him another, both brothers of native Christians who live in our Christian village at Hoffman station.

*Two Kroomen Baptized*.—The Creed, the Lord's Prayer, and the Ten Commandments, were daily subjects of explanation; they were, and had been, in the habit of prayer; they repented of sin; they believed in God's Son who died for them; they purposed leading a life in obedience to God's laws.—What did hinder them to be baptized?

I saw nothing—but rejoiced that God had blessed the seed we had sown on land, and granted that we should reap it on the sea. On the Sabbath morning, therefore, they stood before me on the deck, candidates for Holy Baptism.

*The Blessed Work Goes On—Others Baptized.*—But as God's work progressed, I found others much interested. I have sat on the hatchway for hours, instructing those who wanted instruction, hearing of their simple faith, their hearty desires, their steady purposes. Ah! I thought, God is surely pouring out of His Spirit on *this* people, blessing *us here*, as *you* in Christian lands; cheering us with tokens of His favor, assurances that we labor not in vain, and that His word returns not to Him void.

Two other men presented themselves, and expressed an anxiety for baptism; with them I conversed. I found them *praying men*, serious, and humble-minded. I explained to them the way of life; they wanted to enter it; for four days I also to them went over the Creed, Lord's Prayer, and Ten Commandments. I could not deny to these baptism, although I expect to leave them, as I do this day. I believe the Holy Spirit will still teach them, and that God is able to keep them. This morning, as I had my last conversation with them before baptism, another young man, with interested countenance, came and sat down on the hatchway beside us. He said he was the brother of S. W. Seton, one of our native Christians; that he believed God's things; that he wanted to join God's people, to be baptized.—He said the reason he had not been before to see me was, that he had been in the galley with the cook, and had been kept so busy that he could not come.—Now he wanted to tell me of his purpose to serve God; that his brother Seton had often told him about God's things, and that he would have been a Christian on land, but his father prevented him. I immediately examined him on the articles of our Faith, etc.—I determined to baptize him with the two already referred to.—*Spirit of Missions.*

**WATCHFULNESS.**—When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.—*H. More.*

## MISCELLANY.

### SPEAK GENTLY.

Speak gently; it is better far  
To rule by love than fear.  
Speak gently; let no harsh words mar  
The good we might do here.

Speak gently; love doth whisper low  
The vows that true hearts bind;  
And gently friendship's accents flow,  
Affection's voice is kind.

Speak gently to the little child,  
Its love be sure to gain;  
Teach it in accents soft and mild,—  
It may not long remain.

Speak gently to the young, for they  
Will have enough to bear;  
Pass through this life as best they may,  
'Tis full of anxious care.

Speak gently to the aged one,  
Grieve not the careworn heart,  
The sands of life are nearly run,  
Let such in peace depart.

Speak gently, kindly, to the poor,  
Let no harsh tone be heard;  
They have enough they must endure,  
Without an unkind word.

Speak gently to the erring; know  
They must have toiled in vain;  
Perchance unkindness made them so,  
O, win them back again.

Speak gently; He who gave his life  
To bend man's stubborn will,  
When elements were fierce with strife,  
Said to them, "Peace, be still."

Speak gently; 't is a little thing  
Dropped in the heart's deep well;  
The good, the joy which it may bring  
Eternity shall tell.

### POWER OF A LIVING FAITH.

Justyn Martyr, who lived in the second century, suffered martyrdom in Rome, about A. D. 167, by being sawn asunder. Hence he received the surname of *Martyr*.

He was educated from early youth in one of the Greek schools of philosophy, and afterwards became acquainted with the doctrines and ceremonies of various sects, seeking ever, by the most intense application to study, and the practice of all manner of austerities, to obtain lasting peace of mind; but in vain.

At length, when on the verge of despair, he wandered one evening on the sea-shore, and there met an aged Chris-

man, with whom he entered into conversation. This Christian told him of JESUS, the fountain of all peace, the only ground of the sinner's hope; and besought him to cast aside his vain creeds and austerities, and come simply and earnestly as a poor, guilty, helpless sinner, to the all-sufficient Saviour, and in him find rest.

This was indeed "good news" to the weary heavy laden sinner, and from that hour the whole tenor of his life was changed. Peace flowed over his troubled soul as a river; he found blessed employ in pointing other sinners to the Saviour; and though in early life timid and fearful, he was now brave as a lion. When called to die for the Master he served, he met death rejoicing that he was accounted worthy to bear pain and shame for his honored Lord, and blessing God that he was permitted to seal his testimony with his blood. What cannot God's grace accomplish? Am. Mess. F. G. R. D.

### PREACHING TO SELF.

Let us preach to ourselves with all our might; let us say with a distinguished and devout hero, on the eve of a battle, "Perhaps I cannot inspire a generous ardour into those around me; but at least I will make sure of one. Let us pray fervently; let us embrace the salvation of Christ; let us exhort our friends to go to heaven; let us lead and show the way. There is a God of love; our sins can be pardoned through the sacrifice of the Redeemer. There is a Holy spirit to guide us, a watchful Providence to protect us, and palms at last for the hands of conquerors of this sinful world to bear. What a glorious prospect then before us! Adieu to vanity! adieu to sloth! adieu to all unchristian fears, distrustful of the care and the strength of our blessed Father above. 'Be thou faithful unto death, and I will give thee a crown of life.'" —Foster.

### THE KARENS.

Rev. Dr. Binney, President of Columbia College, D. C., has returned to the mission among the Karens in Burmah, where he formerly labored several years. This interesting people, among whom the gospel has made remarkable progress, are, it is hoped, to be greatly instrumental in Christianizing the East. They have not only received the truth

with great readiness, but have promulgated it with apostolic zeal. The history of their turning to God, it has been said, reads like a chapter in the Acts of the Apostles. The Karen Christian enters actively into the service of Christ, carrying his religion into his daily business, and teaching his brother and neighbor, so that thousands are instructed in the gospel before they have seen or heard a missionary.

The Karens are remarkably intellectual, being quick and independent thinkers. The intellects of those who are converted are powerfully quickened, and many are eager to preach the gospel. The business enterprise of the Christian natives is also greatly increased, some of the most successful business men being those who were educated in the mission schools.

There are 15,000 members of the church among them. They are eager to have their children educated and consecrated to Christ. No limit to the race has been discovered, Karens being found not only in Burmah, but in Siam, Assam, and China. With their active minds and their missionary ardor, they seem wonderfully adapted by God to spread his gospel among these teeming millions. Dr. Binney returns to take charge of the theological seminary, in which the native pastors of this interesting people may be thoroughly qualified to sustain and spread the gospel.

"No TIME."—We complain that we have "no time." An Indian chief of the Six Nations once said a wiser thing than any philosopher. A white man remarked in his hearing that he had not time enough. "Well," replied Red Jacket, gruffly, "I suppose you have all there is!" He is the wisest and best man who can crowd the most good actions into now.—Emerson.

THE HOLY CITY.—If we saw our Father's house, and that great and fair city, the New Jerusalem, which is up above sun and moon, we would cry to be over the water, and to be carried in Christ's arms out of this borrowed prison.—Rutherford.

DIVINE ENACTMENT.—It may so fall out that the reason why some laws of God were given, is neither opened, nor possible to be gathered by the wit of man.—Hooker.

### PAUL'S SALUTATIONS.

It has been often objected that however we may claim the inspiration of other parts of Holy Scripture, the same cannot be affirmed of the "Salutations," and other seemingly minor matters with which his Epistles frequently close. It is said that they are too trivial to be the subject of inspiration, not worth the interference of the Holy Spirit either one way or the other. There is no harmfulness in them, but it is absurd to apply to them the solemn words—"All Scripture is God-inspired."

We do not purpose to answer this objection in detail, by way of argument. We would rather see whether something may not be gleaned from these salutations, which shall, on the one hand, show that there is nothing trivial in them, and, on the other, lead to the conclusion that they are no exceptions to the rule that St. Paul spoke as he "was moved by the Holy Ghost."

And we remark, by the way, as to the internal evidence which such passages afford to the genuineness of Paul's Epistles. An impostor, who wished to foist on the world a human composition as the revelation and very word of God, would never have endangered his scheme by inserting such passages as that wherein Paul bids Timothy bring his cloak which he had behind at Troas; and the salutations and greetings, by name, of many members of the church at Rome. There is a naturalness about them, which goes far in itself to forbid thought of imposture. It is just what we would expect Paul to say.

He is sending a letter to Rome by the hands of Phœbe. As he dictates its final sentences, associations and remembrances of all kinds spring up in his heart. Many were personally known to him. Some had been his companions as he went forth preaching "the Gospel of the blessed God,"—fellow-laborers in the work that was nearest his heart. Others had been diligent in the various departments of Christian labor and Christian benevolence. One was affectionately remembered as his first convert in Achaia. Others had known Christ and His Gospel, at a time when he himself had been a persecutor and blasphemer. All were the objects of his Christian love, dear to his heart in the bonds of the faith of Jesus Christ.

Two HANDLES.—The motto of the city of Edinburg—*Nisi Dominus, frus-*

*tra*—which bears the sense, "Unless the Lord be with you, all your efforts are in vain," has been whimsically translated, "You can do nothing here, unless you are lord."

### NO WORK, NO REWARD.

Set it down as a fact to which there are no exceptions, that we must labour for all that we have, and that nothing is worth possessing or offering to others which costs us nothing. Gilbert Wakefield tells us that he wrote his own memoirs, a large octavo, in six or eight days. It cost him nothing; and what is very natural, is worth nothing. You might yawn scores of such books into existence; but who would be the wiser or better? We all like gold, but dread the digging. The cat loves the fish, but will not wade to catch them.—*Todd.*

### THE DIVINE MERCY.

However old, plain, humble, desolate, afflicted we may be, so long as our hearts preserve the feeblest spark of life, they preserve also, shivering near that pale ember, a starved, ghostly longing for appreciation and affection. To this attenuated spectre, perhaps a crumb is not thrown once a year; but when ahungered and athirst for famine—when all humanity has forgotten the dying tenant of a decaying house—Divine mercy remembers the mourner, and a shower of manna falls for lips that earthly nutriment is to pass no more. Biblical promises, heard first in health, but then unheeded, come whispering to the couch of sickness; it is felt that a pitying God watches what all mankind have forsaken, the tender compassion of Jesus is recalled and relied on; the fading eye, gazing beyond time, sees a home, a friend, a refuge in eternity.—*Charlotte Brontë.*

### WHO EXPECT SUCCESS?

A venerable missionary in India of thirty-three year's standing, connected the London Society, recently observed,—"that no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field."

SELF-DENIAL.—Those whom God loves in order to a happy eternity, he weans from the pleasures of this present life.—*Wilson.*



## THE HEAVENLY LAND.

There is a land where beauty will not fade,  
 Nor sorrow dim the eye,  
 Where true hearts will not sink nor be dismay'd,  
 And love will never die.  
 Tell me—I fain would go,  
 For I am burdened with a heavy woe;  
 The beautiful have left me all alone;  
 The True—the Tender—from my path have gone,  
 And I am weak and fainting with despair:  
 Where is it? tell me, where?

Friend thou must trust in Him who trod before  
 The desolate paths of life;  
 Must bear in meekness as he meekly bore,  
 Sorrow, and toil, and strife.  
 Think how the Son of God  
 These thorny paths has trod:  
 Yet tarried out for thee the appointed woe:  
 Think of his loneliness in places dim,  
 When no man comforted or cared for him—  
 Think how he pray'd, unaided and alone,  
 In the dread agony, "Thy will be done!"  
 Friend, do not thou despair,  
 Christ, in his heaven of heavens, will hear thy prayer.

[From the German of Uhland.]

"Ye sorrow not, even as those which have no hope."—1 Thess. iv: 13.

Transient are life's brightest treasures,  
 Long its toiling, brief its pleasures;  
 There is nothing lasting here:  
 All our fairest prospects fading,  
 Storms our clearest skies pervading,  
 Every joy distils a tear.

Death the ties of Friendship sunders;  
 O'er Love's path his tempest thunders,  
 Dashing all its glory down;  
 Brings Earth's pomp to desolation,  
 Humbles every rank and station,  
 And with dust defiles the crown.

Look how Faith and Hope are growing,  
 Point where pleasures, full and flowing,  
 Ever smile in fields above:  
 There our longing wishes flying,  
 Grasp possessions never dying,  
 Basking in perfected love.

Cease, then, mortals, cease to languish:  
 Stay, ye mourners, all your anguish:  
 Death can only briefly frown.  
 In the better land above us,  
 Live those who here cease to love us,  
 Joyful with the harp and crown.

[Independent] 34

## THE CHURCH.

The mission of Messiah, undertaken in the covenant of eternity, was not merely that of a teaching Prophet and an atoning Priest, but of a ruling King as well. His work was not to enunciate simply a doctrine concerning God and man's relations to God, as some Socrates, for the founding of a school; nor even merely to atone for sinners, as a ministering priest at the altar; it was, as the result of all, and the reward of all, to found a COMMUNITY, to organize a GOVERNMENT, and administer therein, a perpetual KING.—*Stuart Robinson.*

## RECONCILIATION.

If thou hast wronged thy brother in thought, reconcile to him in thought; if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him; that reconciliation is most kindly which is most in kind.

## BOOK NOTICES.

THE ANCIENT LANDMARKS; *Or Belief and Baptism before Conversion.* By Rev. WM. T. BRANTLY, D. D., Pastor of the Tabernacle Baptist Church, Philadelphia. American Bapt. Publication Society: Philadelphia.

The above tract has been handed to us by T. J. Starke, of the Baptist Book Depository, Richmond. We have read it with great pleasure. It is a lucid and forceful presentation of some of the leading arguments in refutation of the open communion theory of Robert Hall. The publication is timely, and we hope our colporters and others will give it a large circulation. By the way, we should be glad to have the opportunity, more frequently, of noticing the publications of this Society.

Call and get the above tract and other valuable works of brother Starke, at the Depository on Main Street.

P.

THE CHRISTIAN REVIEW for January is before us. We give the table of contents:

Art. I. *The Evangelical Armenians of Turkey the Reformers of the East.* By Rev. Geo. W. Clark, New Market, N. J.

II. *Angels.* By Rev. W. Harlin, East Sumner, Maine.

III. *Longfellow as a Poet.* By Rev. Sydney Dyer, Indianapolis, Indiana.

IV. *The Domestic Constitution.* By \* \* \* Baltimore, Md.

V. *The Heathen Witnesses of the Progress of Christianity before 2000 A. D.* By Rev. Edward C. Mitchell, Rockford, Ill.

VI. *Harrison on the Greek Prepositions.* By Rev. John A. Broadus, Charlottesville, Va.

VII. *The Baptism of Basil the Great. Was it in his Infancy?* By Rev. Ira Chase, D. D. Boston, Mass.

VIII. *Buckle's History of Civilization.* By Rev. Heman Lincoln, Jamaica Plain, Mass.

IX. *Early German Philosophers.* By Prof. M. Schele De Vere, University of Virginia.

X. *Literary Notices.*

We have not been able to read all the articles of this number, but from the glance we have taken we think it rich in valuable matter. The article by Rev. John A. Broadus has particularly interested us, and we would suggest to him to push his inquiries further into the New Testament use of the prepositions, and give us, in a permanent form, the result.

The Review is hereafter to be published by that enterprising house, Sheldon, Blakeman & Co., New York, and edited by Professors connected with the Theological Seminaries of Rochester, N. Y., and Newton, Mass.

SOUTHERN LITERARY MESSENGER.—The February number of the *Southern Literary Messenger* is before us in its usual attractive form. Of the contents of the number we cannot speak. The Messenger should be patronized.

THE SECTS VS. THE BAPTISTS.—Some of the advanced sheets of a work with the above title, in process of publication by Rev J. S. Baker, of Fla., have been sent to us. Dr. Baker is extensively known as an able and learned Theologian. Having once been a Presbyterian, the investigations which resulted in his change of views, and subsequent studies prepare him well to execute a work like this. We regret the title, for, while it is expressive, we fear it will tend to restrict the circulation of the work to Baptist readers. We trust, however, that it will have a large circulation.

P.

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