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OR

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THE COMMISSION.

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No. 9.

THE NECESSITY OF THE HOLY SPIRIT TO GIVE SUCCESS TO THE CAUSE OF MISSIONS.

The substance of an Essay read at a Missionary Meeting, held at one of the Churches in the Bethel Association, Ga. By REV. C. D. MALLARY.

As a suitable introduction to the brief discussion proposed, it might be well to glance at the great *object* contemplated by missionary efforts, the *obstacles* in the way of their success, and the leading *instrumentalities* ordained by the King of Zion for achieving the great end of missionary labour.

1. THE OBJECT. This is none other than that which brought the Lord Jesus Christ from heaven to earth. He came as the Great Missionary, and the Great Founder of Missions, to seek and to save that which was lost. He came to rescue from sin and death the revolted tribes of earth, by laying down his life a ransom for souls, and sending forth his truth to all the nations. The object of missionary labour is to save immortal souls—to save the world, by proclaiming to them the gospel plan of pardon and reconciliation through the merits of a crucified Redeemer. “Go ye into all the *world*.” This indicates the field of missionary enterprise. “Go ye therefore and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to ob-

serve all things whatsoever I have commanded you.” These words not only indicate the mighty field, but the great object of missionary effort—to make rebellious men the willing disciples of Jesus; to bring them into cheerful subjection to his divine institutions, and to instruct them in all things which Christ has commanded concerning himself and his kingdom. The object of Missions will not then be fully carried out, till the spiritual wants of the whole world are all supplied; till churches organized according to the apostolic pattern are everywhere established, able to sustain themselves in a condition of healthfulness and vigour, and sufficiently numerous and strong to cover the whole field with the pressure of holy, evangelical influence. And yet, even then, when the knowledge of the Lord shall cover the whole earth, and its numberless kingdoms shall have become the kingdoms of Immanuel, if we rightly understand the nature of Christ’s reign upon earth, the great object which now impels to missionary toil will deeply press upon the bosom of Zion. New generations, shapen in iniquity and conceived in sin, like all who have gone before, will come forth to demand and arouse the pious labours of the saints.

In the full blaze of millennial days, there may be few, comparatively, who will pass far into adult years unsubdued by Gospel truth, yet the churches, still alive to their great mission, with

the spirit which now urges believers forth to conquer idolatrous millions, will no doubt concentrate their prayers and toils upon these individual aliens, feeling that the salvation of one single guilty listener is worth the deep benevolent pangs of the whole family of the redeemed.

2. Great are the OBSTACLES that lie in the way of the world's salvation. These are to be rightly estimated, if we are properly and practically to feel the necessity of the Spirit's influence to sustain the cause of missions. The great obstacle is found in the corruption of the human heart. Everywhere human nature is the same, alienated from God, a stranger to holiness, dead in trespasses and in sins. The carnal mind, which is enmity against God, is the native occupant, the cruel, tyrannic lord of every human heart. The missionary does not go forth to knock off the fetters of oppressed loyalty and innocence; but to emancipate those who are oppressed with the chains of loved and cherished depravity, of deep, voluntary, uncompromising rebellion against God. He goes forth to heal fatally diseased natures that have no relish for the medicine which heaven has provided; and which, if left to themselves, would forever spurn the proffered antidote. He goes forth to conquer hearts that can be subdued by a power no less effectual than that which spoke light out of darkness, and the Saviour from his cold tomb. A thousand evils co-operate with the native depravity of human hearts, at once its bitter offering, as well as its stubborn and formidable abettors. The great mass of heathen lands are sunk in besotted ignorance and great intellectual stupidity. To the ears of multitudes must the Gospel message be pressed through languages sadly scant in appropriate terms—designedly framed, one might be tempted to suppose, by the great Deceiver himself, to shut out the light of heavenly truth from

the minds of men. Corrupt systems of idolatry congenial with the corrupt hearts of men, entrenched in the customs, laws, and literature of ages, have to be encountered and overthrown.

The stubborn unbelief of Israel's tribes confronts the labours of the missionary; Mohammedan delusion still enslaves the hearts of millions. In many lands governmental power, allied to corrupt Christianity, is hindering the way of truth. Antichrist, though terribly shaken at its centre, is strengthening its outposts with amazing diligence throughout the world. Infidelity is still arrayed with uncompromising hate against the Bible,—not in its former gross, defiant, atheistic effrontery, but in a thousand newly-vamped and plausible delusions. Nor must we overlook, in our estimate of hinderances, the malignity and craft of the prince of the power of the air, the Spirit that now worketh, as he worked in all past generations, in the children of disobedience.

Nor are we to rank amongst the least formidable obstructions to the cause of missions the imperfections of a great multitude of the professed followers of Christ, their ignorance of God's requirements, their insensibility to duty, their unbelief, their prayerlessness, their contentions, their covetousness, their sinful conformity to the spirit and practices of the world.

3. We may now hint at some of the MEANS to be employed for the accomplishment of the great end of missionary labour. The *preaching of the Gospel* is the great leading instrumentality which the Lord has ordained. It pleases God by the foolishness of preaching to save them that believe. Men of like passions with others, unaided by carnal weapons, depending not for success on social position, skilful diplomacy, nor the smiles of princes, are to go forth to rehearse in the ears of men the story of a cruci-

fied, buried, risen Saviour. The constraining principle which is to urge forth the missionary to his toil, and secure from Zion all the subordinate means that are needful to sustain the enterprise in which he is engaged, is *love*—love to God and love to the souls of men. It is the work of *faith* as well as of love. Faith is prescribed as an essential instrument in order to ensure success—faith in the promises and power of Christ. Paul looked to the enlargement of the faith of his brethren as that which was to secure an enlargement of his labours and success in the missionary work. "Having hope," says he to the Corinthian Church, "when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." *Prayer* is also ordained as an important and essential instrument for the world's salvation. We are taught to pray, "Thy kingdom come." We are instructed that for the wonderful things which God has purposed in behalf of our ruined race, he will be inquired of by his people. To his redeemed he says, "Ye that make mention of the Lord, keep not silence and give him no rest, till he establish and till he make Jerusalem a praise in the earth." Inspired apostles needed the prayers of the churches to render their labours effectual. "Pray for us," says Paul, "that the word of the Lord may have free course and be glorified."

From this brief survey, are we not well prepared to appreciate the necessity of the Spirit's sovereign, almighty influence to give efficiency to missionary efforts? What short of this divine agency can provide and sustain the necessary instrumentalities, can vanquish all opposing barriers, and bring a revolted world to the feet of Christ? We must have men—a great multitude of labourers to occupy the field. But they must be converted men, men

born and instructed of the Holy Spirit, and by his gracious voice called forth to the divine enterprise. "Separate me," said the Holy Ghost to the church at Antioch, "separate me Barnabas and Saul for the work whereunto I have called them. The missionary work does not accept of presumptuous, carnal, self-appointed intruders. To all such Jehovah saith, "What hast thou to do, to declare my statutes, or that thou shouldest take my covenant in thy mouth?"

The missionary must be endowed with those holy graces which the Spirit gives, and sustained in his toils and sacrifices by those strong and precious consolations which flow from the same never-failing source. The love which must burn in the hearts of Christ's disciples to fire them up to all the exigencies of the missionary struggle, must be the love of the Spirit; the faith which is to conquer must be imparted and nurtured by the Spirit; and the prayer which is to prevail with the angel of the covenant for the subjugation of a lost world to himself, is prayer in the Holy Ghost. He descends as the Spirit of grace and of supplications. He begets and perpetuates the holy wrestlings of Zion. "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

The mighty barriers to be prostrated, as already intimated, are too great for human strength. Idolatry, infidelity, Mohammedan imposture, corrupt Christianity, and the violence of despotism, all backed by the strength and artifice of the father of lies, are not to be overthrown but by a divine and almighty influence. We would do well to remember what was said to ancient Israel. When the Jews, delivered from their seventy years captivity, had returned to the land of their fathers, and had commenced the rebuilding of the

temple, they were solemnly reminded of the great source to which they must look for success. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The headstone of the sacred edifice should assuredly be brought forth by the hand of Zerubabel, yet not with the voice of triumph in an arm of flesh. "He shall bring forth the headstone thereof with shoutings, saying, Grace, grace unto it." To animate in their work the few and feeble friends of Zion, and at the same time to intimidate and confound their adversaries, the presence and grace of the divine Spirit were absolutely needful; and in building up Christ's kingdom in all lands upon the ruins of Satan's throne, can we rely upon a helper less powerful and gracious? "Go ye *therefore*," says Christ to his listening disciples. Upon what does this great and emphatic **THEREFORE** hang? "All power is given unto me in heaven and in earth." Invested with universal power and authority he had a right to command; invested with infinite power he could provide for the full and infallible execution of his command. It is this, and this alone, that gives any consoling significance to the superadded promise, "Lo, I am with you alway, even unto the end of the world." Christ is with his disciples in his true character as a divine and almighty helper, able and ready to dispense the gifts and influences which are needed in every work and every peril. And what is the great essential gift that he promises and bestows? The gift of the Holy Spirit. This blessing was absolutely necessary to the favoured apostles, who enjoyed for so long a season the personal instruction of the Redeemer; how necessary must his comforting and sustaining influences be to his disciples at the present day.

Without the gracious and powerful anointings of the Spirit, the first disciples were not ready for their great

mission; hence they were directed to tarry at Jerusalem till they were endowed with power from on high. They waited and prayed, and the promised blessing came; and with the support and guidance of the divine Spirit they commenced at Jerusalem the great missionary battle, which is to continue till the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession. We do not now expect, nor need the miraculous gifts of apostolic days, but we need the gracious, heart-subduing influences of the same Spirit, and without which even the miracles of Pentecost would have been no more, as to any saving effect, in the streets of Jerusalem than sounding brass or a tinkling cymbal.

The great end of missions, as we have seen, is to conquer hearts, to save souls, to change the enemies of God into cordial and loyal friends. This is the great work of the Spirit. He convinces of sin, of righteousness, and judgment. He gives efficacy to truth, and vanquishes the rebellious will. The Father provides a ransom; Christ in accordance with the Father's will becomes obedient unto death, to save the guilty; the almighty Spirit, proceeding from the Father and the Son, applies the blood of atonement, and secures for Christ, in conquered, renovated, obedient souls, his purchased heritage amongst the nations. Paul may plant and Apollos water, but God must give the increase. Had Paul lived and laboured with burning zeal till the present hour, without the presence and power of the Holy Ghost to apply the truth to the hearts of men, not one single soul had been converted to God. The Bible is full of this doctrine; our own minds should be penetrated by it. The missionary feels it when he wanders forth amongst Pagan gods and temples to win souls to Christ. Nothing to him seems to be so absolutely needful as the help of the Holy Spirit;

for nothing does he beg so earnestly as fervent and united prayer for divine influence to attend his anxious efforts. "Send us men, holy, devoted men;" such is the spirit of the missionary's plea; "send us Bibles, send us tracts; but above all pray, *pray, pray*, for the descent of the Holy Ghost to give efficacy to our unworthy labours."

Assembled as we are to consult, labour and pray for the furtherance of the missionary cause, it would be well if we could attain to adequate, heart-affecting views of the subject now under consideration. It might be the opening of a new era in our spiritual history; a new era in the pious efforts of our Bethel Association. We profess to be missionary Baptists; but let us remember that to be filled with the true spirit of missions, we must be filled with the Holy Ghost. We admit, in speculation, the necessity of the divine influence to sustain the missionary cause; but we have not surveyed the subject in its true magnitude, nor felt it in its true weight. To use the language of the pious and devoted missionary, Ward, "We have embarked in this cause too much in the spirit of the man of St. Helena, rather than as those who expect everything through the medium of faith and prayer, and who have ever present with them the words of the Lord of the harvest, 'without me ye can do nothing.' It is true there is a universal admission of the fact, that without the influences of the Holy Spirit, not a single conversion can be wrought, and that these influences are promised to prayer; yet it is most grievous to witness how little practical attention is paid to the doctrine, how little of deep solicitude is manifested in regard to this all-necessary blessing."

God is greatly dishonoured by our superficial views upon this point. He takes it ill that his people so little value and so carelessly seek the influence of his all-gracious Spirit. Satan strives

by all possible means to obscure the doctrine in our minds, knowing that success at this fundamental point is his greatest success everywhere. If ever there was a time when Zion should feel her need of the guiding, saving influence of the Spirit, it would seem to be the present. The dormant energies of men are awake as never before in the history of our species. Invention and discovery are pressing on with almost miraculous powers. Commercial enterprise is prosecuting its aims with unexampled energy. The thrones of tyrants are crumbling, and nations cut loose, are drifting off with terrible momentum from their ancient moorings. The intellect of the world is shaking off the nightmare of ages, and idolatrous systems of thousands of years standing are trembling unto ruin, to give place to new structures of religious thought and worship. The destinies of men are converging to some great crisis; the final issue we believe, upon the authority of inspiration, will be glorious. But over the vast surges of passing events, the Holy Spirit, as over ancient chaos, must spread out his almighty wings, or all will tend to ruin. He must arouse and guide the energies of the church; he must be invited with an earnestness more universal and fervent than we now witness, to come forth and seize the earth's helm, as she is dashing and foundering in the great ocean of enterprise, conflict and change.

The great crowning blessing that we need is the gift of the Holy Spirit in Pentecostal measures. We live under the dispensation of the Spirit. God promised by his ancient prophets to pour out of his Spirit in the latter days. The promise is not exhausted; the sun of the latter days has not yet gone down. There are upon earth many millions, we would hope, of praying saints; to each one of the mighty company Jesus says, "Ask and ye shall receive; seek and ye shall find; knock

and it shall be opened unto you. If ye then being evil know how to give good gifts to your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him."

The subject should be more faithfully urged in our pulpit ministrations; should be daily recognized with a new and healthful interest in our closet, family and public devotions; felt, honoured, grappled with as it should be by God's militant Zion, what wonders should we soon behold. Pure, powerful, and evangelic revivals would be multiplied to an extent unknown since the days of Peter and Paul. The voice of Gospel truth, whether spoken from the printed page, or the lips of the living preacher, would everywhere go forth clothed with almighty influence. Conversions would increase in Christian and in heathen lands beyond all former precedent. Churches everywhere would spring up in apostolic fashion and purity; and the resources of Zion would be marshalled and trained for the great missionary work—the conquest of the nations. Money in all needful supplies would be forthcoming; labourers in dense ranks would be forthcoming; the intellectual energies of the world would be guided in safe and sanctified channels; commercial enterprise and political agitations would be made subservient, in methods visible and surprizing, to the triumphs of the everlasting Gospel. The wrath of man would be made to praise God in a manner most striking and wonderful; and all this soon followed, how soon we may not precisely know, by a glorious fulfilment of the Apocalyptic vision: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should de-

ceive the nations no more, till the thousand years should be fulfilled."

Beloved brethren, faith and prayer and the Spirit of God can bind the results of this little missionary meeting to the triumphs of millennial days. In what more hopeful way can we render probable this blessed issue, than by mourning over our past prayerlessness and unbelief, and entering into solemn covenant, that, through the aid of divine grace, we will hereafter more distinctly recognize the necessity of the Spirit's influence to the success of missionary labour, and that we will daily pray for the abundant and powerful out-pouring of that influence upon all the nations of the earth.

THE CONSTRAINING LOVE OF CHRIST.

(Exemplified in Judson.)

No one of modern times could with more propriety than Judson adopt the language of the Apostle to the Gentiles: "The love of Christ constraineth us." It was the love of Christ that first constrained him, in opposition to the wishes of friends, the remonstrances of relatives, the attractions of literature, the pride of authorship, the offer of a distinguished pulpit, &c., &c., to sail for Burmah's distant shore.

It was the love of Christ that prompted him, when he saw himself in error in regard to the subjects and action of baptism, to repudiate the human ceremony of "infantile dedication" to God, and receive Christian immersion on a profession of his personal faith. It was the same love that stimulated him to almost superhuman perseverance amid the appalling difficulties of acquiring the Burman language. It was the love of Christ that induced him to write "HOLINESS TO THE LORD," on his rich intellectual endowments, and on the treasures of a superior scholarship. It was the love of Christ that made it his "meat" to tell the poor heathen the

story of the cross, and translate into their tongue the oracles of God. It was the love of Christ that inspired him with patience and fortitude, during twenty-one months' dreary imprisonment, and nerved him with the purpose, when released from prison, to labor for the salvation of those who had loaded him with chains.

It was the love of Christ that rallied the prostrate energies of his broken heart when he stood under the "Hopia tree," and made him zealous in the prosecution of his work, though uncheered by the sweet voice of his "angelic Ann." It was the same love that made him willing to part with his "beloved Sarah" on the "green islet," that he might return to the theatre of his missionary labors. And when, afterward, he followed her to her grave on the rock of St. Helena, he still felt the sacred impulses of that love.

Returned to his native land, had he intimated a desire to spend the remainder of his days here, all would have said, the veteran missionary, after so much labor, ought to rest and die in the land that gave him birth. But he could not stay. The love of Christ induced a second self-expatriation and the restless ocean bore him to his adopted home. The same love exerted its constraining influence over him till he drew his last breath.

O, the transcendent power of the love of Christ! There is no principle of action whose impulsive energy is so strong, so sacred, so inexhaustible. It is not strange that Judson so often exclaimed in rapturous amazement, "O, the love of Christ!" "O, the love of Christ!" J. M. P.

"YES, GO."

At the designation of Brother J. Boardman Hartwell as a missionary to China, in May last, his father, Rev. J. Hartwell could not be present. The following communication from him was read on the occasion. We had intend-

ed to publish it heretofore, but mislaid it.' It will appeal to every parent's heart. God grant that it may cause many others to say, "Yes, go my son!" P.

To the Board of Foreign Missions of the Southern Baptist Convention.

When we contemplate the love of God, to a world lying in wickedness, we are lost in wonder and admiration. We can but exclaim in the words of the apostle, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." This love is manifested most wonderfully in God's "unspeakable gift." "For God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." Human love is limited in its subject, and its object. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us!" By his death we may live forevermore.

Though Christ "was delivered for our offences," his work was not yet complete, "He was raised again for our justification." Our Saviour is ever at the right hand of God making intercession for us; so that "if any man sin we have an advocate with the Father, Jesus Christ the righteous." That the *Son of God* should undertake for sinners, and persevere in his work is a manifestation of most ardent love.

But the whole feature of love is not yet displayed. The Holy Spirit has been sent into the world "to convince of sin, of righteousness and of judgment." And when he has renewed the heart by his gracious influence, he takes up his abode there. Hence says the apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." This indwelling of the Comforter manifests the infinite love of God. But the full dis-

play of the unspeakable love of God will be finally developed when all the ransomed shall arrive at *home* in heaven.

The love of God towards men demands suitable returns. We cannot, without the greatest ingratitude, withhold our service. Instead of inquiring what duties we may neglect, or what sacrifices we may avoid, our ardent prayer should be, "Lord, what wilt thou have me to do?" So far from considering it a burden to serve the Lord, we ought to make any sacrifice, perform any duty, give up any comfort cheerfully, and endure any privation patiently, for the sake of him "who loved us and gave himself for us."

Sometimes the Lord answers prayer in such a way as to try the faith and patience of his people. Thus Abraham was tried when called to give up "his son Isaac whom he loved." The widow of Zarephath was tried when the prophet said, "Bring me a little cake first." Paul was tried by the "thorn in the flesh." "For this," he said, "I besought the Lord thrice, that it might depart from me, and he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness." So at the present day Christians are called to serve God in the fire.

"How much owest thou" to the Lord? is a question which may frequently be asked. And if we obtain a correct answer, we shall decide that any thing which the Lord may require will fall far below the just debt. We should at all times be willing, not only to serve the Lord, but to serve him with *our best*. "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." Too often are the people of God disposed to serve the Lord with that which is of little or no value to themselves. "Offer it now to thy governor; will he be pleased with thee or accept thy person?" The *first*, and

the best belong to the Lord. God gave *his first*, and *his best*, and shall we not follow this heavenly example?

"I will not serve the Lord with that which costs me nothing," said King David. The strength of our affections is shown by the sacrifice we are willing to make. "Honor the Lord with thy substance, and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses burst out with new wine." "God loveth a cheerful giver." With such instructions and promises we may cheerfully engage in the service of our Saviour.

The Lord has blessed us with children, both sons and daughters. Among them a *son beloved*,—a son of promising abilities,—a son qualified for usefulness at home, a son respected wherever known,—a son on whom grey hairs and tottering age might lean for support,—a son endeared not only to parents, but to brothers and sisters, relatives and friends,—a son in whom is concentrated all those amiable qualities which render human society desirable and happy,—a son of many prayers, of tender care, and watchful anxiety,—a son who is just entering on the career of life with bright prospects,—yet—how trying to a parent's, a *mother's* heart,—*this son*, so dear, and beloved, is called of God to leave father and mother, brother and sister, friends, *home*, and country, to encounter the perils of the ocean; the privations of life among idolaters; to be cut off almost entirely from Christian society, privileges, and intercourse; and, left to wend his way through life amidst labors, trials, privations and hardships unseen and unknown.

And what shall we say? Can we give him up? Can we, who watched his helpless infancy, and rejoiced with each developing power—can we drop him from our arms? Can we surrender *such a son*? Can we say, *Go*, my son, *go!* in the name of the Lord, and bid him a final adieu?

Yes, bless the Lord, his father and mother, brother and sister, with full, cheerful hearts say, *yes, go*, my son, *go*, my brother, *go*, bear the glad tidings of salvation to the benighted heathen. *Go*, preach a crucified and risen Saviour. Carry the word of life to the idolatrous pagan. Tell him *Jesus died to save sinners*. *Go*, we would not hold you. And though the cords of affection draw closely round our hearts, and our tears flow in torrents, still we say, in the name and strength of the God of Jacob, *go*, and the blessing of God rest on you!

We are thankful that we have a son whom the Lord and his servants think worthy to be entrusted with such an important commission. We bless God that we have *one* in our domestic circle who is called, and capable of such a glorious service. We hope and pray that his life may be spared, and his health preserved that he may labor many years in the field of his choice:—that he may not be compelled even to *return home* in quest of that health, without which he cannot labor. May the God of grace go with him, protect and defend him, and make him instrumental of good.

Hence, we say, brethren, Take our son, lay holy hands on him. "Separate him to the work to which God has called him." Give him the right hand of fellowship, that he may go to the heathen. Bear him up in your prayers at the throne of grace. Encourage him in his arduous labors, and strengthen him by your paternal advice.

May the Lord grant that *we* may never regret the sacrifice we make; nor you repent because of misplaced confidence. Withal, pray for us, that we may be supported in our declining years, and never left to murmur whatever may be the lot of our dear child.

May the blessing of God attend your labors, and crown them with abundant success.

Affectionately adieu,

J. HARTWELL.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

After some digression from my route, in previous numbers, let us return again to *Sing-zz*.

THURSDAY, November 5th, 1857. A rainy morning. I, however, had a mind to distribute books, and take a view of *Sing-zz*. It proved to be a village of some twenty or twenty-five thousand inhabitants, with a business appearance. The market was well stocked with turnips and green ginger, ling and fish innumerable.

PISCICULTURE IN CHINA.

These fish are hatched in Kiang-Si and Ngan-hwui provinces, where the spawn are hawked about in mud, and sold at a very cheap rate, every Spring, to the farmers, who put them in pools, where they soon hatch, and are fed on tender plants, thrown into the water. Their growth is very rapid, and in a few months they weigh from one to three pounds. When the fish are very small, many are sent down into Kiang-Su and Cheh-kiang provinces, in water boats, where they are sold to the farmers along this watery plain from Su-Chau to Hang-Chau. Each farmer has a pool, or pools, near his house, and relies almost as much on his crop of fish for a support, as he does on his rice or silk. Many of them are carried alive in water boats to the different towns for sale, and we can even buy them fluttering at Shanghai. They are all sold during the Fall and Winter, and a new stock bought in the Spring.

The French have paid much attention to pisciculture for some tens of years back, and I see from the papers, it is beginning to receive attention in some parts of the United States. We would do well to immitate the Chinese in this, as also in some other things in which they have gone ahead of us by centuries.

I distributed a number of books at *Sing-zz*, and trust, at least, some of the seed will fall into good ground. Left after dinner. Raining all day. In the afternoon passed a pagoda on the top of a solitary mountain peak by the side of the canal. Stopped at night at a village called *Lea-zz*.

FRIDAY, November 6th. Started early this morning and passed a large village, with two pagodas, called *Hoo-tung*. This place is a hundred and sixty or seventy *li* from *Su-Chau*. Entered the Grand Canal just before night at a village called *Ping-Mong*. Here I distributed books and talked to the people about the one living and true God, of whom they seemed never to have heard.

SATURDAY, November 7th. Started early from *Ping-Mong* and by 11 o'clock reached *Ng-kong*, a walled town on the Grand Canal, fifty *li* from *Su-Chau*. There is a pagoda at this place. I landed here and distributed books.

POULTRY AND MUTTON.

When near *Su-Chau*, saw two large flocks of ducks and geese in the canal, with their keepers following them in little boats.

At Shanghai the Chinese have many chickens, as well as ducks, for sale. At *Hang-Chau* and *Su-Chau*, ducks and geese seem to be more abundant, and chickens in the minority. At *Hang-Chau*, I noticed they seemed to be fond of raising capon, and doubtless proclaim it in their bill of fare with as much regularity as they do in the best French hotels.

At Shanghai, the mutton, with which the Chinese market is daily supplied, is all good meat. At *Hang Chau* and *Su-Chau*, you scarcely see any goat meat, but an abundance of genuine sheep in the stall.

The excellent mutton, which is sold to foreigners at Shanghai, all comes from the mountains beyond *Hang-Chau*, *Oo-Chau*, and *Su-Chau*. It is the fan-tail sheep.

WILD GAME.

The foreigner, when he first lands at Shanghai, and walks through the market, is surprised that such an old and densely populated country can furnish such an abundance of wild game.

He sees hares, wild geese and wild ducks of every hue, snipe, woodcocks and golden pheasants, not a few. I sometimes scare up pheasants among the rushes on the grave-mounds, within fifty or a hundred yards of my house, which is close to the city wall, and have even seen them inside of the wall. This tameness arises from a want of fire-arms among the Chinese common people.

BEEF NOT MUCH EATEN IN CHINA.

The Chinese raise cows, as well as the water ox, for purposes of agriculture; yet very few of them eat either beef, butter or cheese. In fact they never churn milk or make cheese in this part of China, though their rulers, the Tartars, at Peking, are very fond of butter and curd. Very few about Shanghai will even drink milk. They are very willing, however, to furnish foreigners with an abundance of beef and milk. If they have not enough of the latter, they understand as well how to make up the deficiency with water as any milk-man in New York or Richmond. I am told there are some parts of China, where the people have no scruples about eating beef.*

WORSHIP OF THE BULL AND COW.

Though they do not worship either the bull or cow, that respect of the Chinese, which makes it wrong to eat their meat, calls to mind the remarkable fact that these brutes have been honored and worshiped in every age and nearly every land of heathens.

The ancient Egyptians worshiped a living bull, Apis. Their cotemporaries, the Assyrians, also worshiped the bull,

* All consider it right to eat the ox annually sacrificed to Confucius.

as is fully established by the large winged bulls which have, but a few years since, been exhumed by Mr. Layard at Nineveh. The Greeks worshiped the bull Minos. The Druids of England worshiped a living bull just like the Egyptians. The Cimbri, all Gaul, and the Goths on the Continent, worshiped a brazen bull.

In other countries they had a human body with a bull's or cow's head, and *vice versa*. As their chief god was a bull, their chief goddess was a cow in many places.

It is astonishing to worshipers of the true God, at the present day, to know what a snare and temptation this cow worship was to the ancient Jews. They had scarcely got away from Egypt, whence they had been delivered by the mighty hand of God from the most servile bondage, when they made a golden calf and set it up as their God. When the ten tribes revolted from the house of David, Jeroboam made two golden calves, and setting one up in Bethel, and the other in Dan, he said, "Behold thy gods, O, Israel, which brought thee up out of the land of Egypt."* From that time the ten tribes continued to worship these calves, and Hosea (13: 2,) tells us that they were so enamored with the images of these brutes, that they kissed them when they offered sacrifices to them. As bad as kissing the pope's big toe, by the apostasy of the present day.

Even the great and wise Solomon was so far carried astray as to "build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon."† This Chemosh was represented with horns on his head, and Molech, or Molech, was a brazen image, with the head of a calf. So infatuated did the Jews become, that in the Valley of Hinnom, *in sight of the very Temple where the living God yearly manifested His glory*

to the high priest, they sacrificed their children to this calf-headed god!! At the present day the Hindoos reverence the cow as a sacred animal; so much so, that even its "very dung is eaten as an atonement for sin, and, with its urine, is used in worship. "A Hindoo does not carry anything out of his house in the morning till he has rubbed his door-way with cow-dung"*—for good luck, I suppose, or rather through fear of bad luck, if he neglects it.

After this long catalogue of cow-worshippers, including some of our own ancestors, what shall we say of the boasted "dignity of man"?—and of that "reason" which some skeptics would have us substitute for the Word of God? The fact is, the whole history of idolatry proves that men seem to cast away their reason as soon as they forget the true God, and there is no absurdity into which they will not run, and nothing too low and debasing for them to worship. To say they *ought* not to cast away their reason is to beg the question. Men who, from their infancy, have, as it were, unconsciously enjoyed a funded light and morality, which more or less affects every one who dwells in a Christian land, may talk flippantly about the Christian religion, and, glorifying their reason, say—"We need not the Bible, and could do better without it;"—yet all who are posted up in regard to the past and present history of those nations who have been left to their reason, know that both facts and reason contradict this assertion.

As an evidence of the manner in which men cast away their reason, when they attempt to worship without the light of divine revelation, I will state the case of my old teacher, who is a good scholar in his own language, and really a very intelligent heathen.

Not long since, when I told him of the reverence which the Hindoos paid

* Ward's Hindoo Mythology, vol. 1st, page 43.

* 1. Kings 12: 28. † 1. Kings 11: 7.

to the cow, he laughed immoderately at their stupidity, and concluded they must be a very low and degraded set. Yet it never occurred to him that there was anything low and degrading in worshipping a wooden, brass, or mud god, or the hideous old dragon so highly esteemed by the Chinese. Though an arrant old heathen himself, he can only see the folly of idolatry when it differs from his own; and like his heathen brother, Juvenal, in satirizing the idolatry of the Egyptians, he could, doubtless, write a caustic article about the gods of the Hindoos.

WHAT THE ORIGIN OF COW-WORSHIP?

The reflecting reader, in a Christian land, will naturally ask, "Why has nearly all the world been so infatuated with bulls and cows? And how did this kind of worship first originate?"

If he should dwell in a heathen land a short time, he would learn that the large majority of idolaters—nine tenths—never bother themselves with such troublesome questions. If asked why they do this or that, the ready reply is, "It is the custom."

"But how did the custom originate?"

"Why, it has always been so."

And as this takes us back to the beginning, I will state that Bishop Faber has an elaborate article, in his valuable work on "The Origin of Pagan Idolatry," to show that the worship of the bull, the lion, and the eagle, originated in a perversion of something which God established in the Garden of Eden soon after the fall of man. His argument is briefly this: In Gen. 3: 24, we are told God placed at the East of the Garden of Eden Cherubims, &c.; but no description is given of them. In Exodus 25: 18—21, Moses is directed to make Cherubims as if he well understood what they were, and no direction was necessary but to tell him how to place their wings and faces, when they were put over the Mercy Seat.

In Ezekiel 1: 5—11, we are happily

furnished with a description of Cherubims—showing them to be a compound figure with the faces of a man, a lion, an ox, and an eagle. In Ezekiel 10: 14, where the faces are again described, the word Cherub is substituted for ox, showing that the face of a Cherub, and the face of an ox, were used as synonymous terms; probably because the shape of the ox predominated in the figure. Revelation 4: 7, shows that John saw the same kind of faces that Ezekiel saw in his vision.

Mr. Faber thinks the first Cherubims remained at the Garden of Eden till the flood, not as a kind of scare-crow, but to keep up the knowledge of God, and as a place where He might be worshiped—just as the Cherubims were afterwards kept in the Temple at Jerusalem. If this was the case, Noah was well acquainted with the fact, and doubtless worshiped there, as he was the only one found faithful when God commanded the ark to be built. As he and his sons lived long after the flood, even near to the building of the Tower of Babel, the people had a good opportunity of learning the facts about these Cherubims, (and perhaps were taught by Noah to worship at an altar where they had Cherubims set up,) and in course of time kept the shadow, but forgot the substance.

One thing is certain, after the dispersion we find nearly every nation worshipping images of the bull, the lion, and the eagle, and frequently a *compound* of these images.

Mr. Parkhurst, in his Hebrew lexicon, under the word Cherub, has collected a number of interesting facts on this subject; but he goes farther than Faber, and tries to show that the compound figure of the Cherubim was a symbol of the Sacred Trinity.

Bishop Faber certainly makes a strong case; but nevertheless, much might be said on the opposite side. The subject, however, is more appropriate for a Quarterly Review than a monthly

magazine, and my paper already admonishes me that I have written enough for this number.

CANTON—CHINA.

Letter of Rev. R. H. Graves.

CANTON, Dec. 13th, 1858.

My Dear Brother Taylor.

Your letter of July 23d, reached me several weeks ago. I am glad to hear that brother Holmes has left America for Shanghai. When will you send us some reinforcements? Our work here still progresses favorably—that is, the word of God is listened to with attention. My congregations are not as large as they were, but when the Little North Gate is opened, they will no doubt be much larger. The most encouraging feature that I see in my audiences is that some are regular attendants. Perhaps not very many at home would attend a service from 12 to 1½ or 2 o'clock, four days in the week, but I have some few hearers whose place is rarely vacant. Some continue coming for two or three weeks and then I miss them. O that the Holy Spirit may by His influence, cause the seed to germinate, spring up and bear much fruit. You will be glad to hear that I have several persons coming to see me who may perhaps be called inquirers. One is a man who has been an opium-smoker. He says he has given up the practice now, and daily prays to God to enlighten his mind and lead him to a knowledge of his sinfulness. There are two young men who come to me regularly for instruction in the Word of truth. I have much hope for one of them especially, but do not yet see clear evidences of a change of heart. My prayer is that God may “reveal His Son” in the hearts of these men. Beg the brethren to pray for them.

Our street congregations are very encouraging by the interest which many of them seem to take in our words. Yesterday I spoke three times in the

streets and once at chapel. In preaching in the streets and temples, I make it an object to visit different sections of the city, so that we may, as much as possible, *spread abroad* the knowledge of the truth and give *all* an opportunity of hearing the glorious gospel. O that God may bless our efforts.

There is a plea which I have been led to use much in prayer lately, it is that God, *for the glory of His own name*, would bless us. How can the heathen see that our doctrine is different from their man-made systems, unless they see evidences of its power? Will they not consider it on a level with human devices, unless God vindicates His glorious name by converting souls. I hope the brethren at home will plead earnestly with God, “How long, O Lord, wilt Thou look on?” When wilt Thou arise and work? “It is time, O Lord, for Thee to work.” Pray for me, and urge the brethren to do so—that I may be qualified for the great work before me—that I may have strength of body and a command of the language; but especially that I may be kept always humble and feel my entire dependance on the Holy Spirit. If God’s instruments are out of order, His work must suffer, and in proportion to our imperfection. O that, for His own name’s sake, we may be kept holy and humble.

My health has been very good lately, but brother Gaillard is quite weak with disordered bowels.

The province of Canton is again invaded by the Rebels. Some of the Western districts of the province are in their possession and in the Eastern part, the town of Levaton lately opened by treaty to foreigners, is threatened by them. I do not think that these men have any political object—they only desire plunder. The imperial government is trying to check them, but the treasury is low; some districts are already in arrears to the Emperor for several years. Besides this, the two millions demanded by the English before

they will evacuate the city, are pressing like an incubus upon the minds of the people. The English garrison now in Canton is its only protection, as the Rebels are but five or six days' journey from us and no doubt the moment their army appeared before the walls, they would be joined by many inside who would be glad of the opportunity to plunder.

The Nankin party still keep their ground and perhaps are rather increasing than otherwise. It is very difficult to tell whether disturbances and conquests are made by these men or by those who have no political end in view. Some persons at home may be interested to learn that a cousin of Tai Ping Wong, who is an assistant of the London Mission Society in Hong Kong, left here last summer for Nankin. He travelled disguised as a merchant, and when last heard from had safely reached lake Poying. He says his object is to teach the revolutionists the way of God more perfectly. It may be that God intends to bring good results from this step.

All the missionaries are again settled in Canton. The streets are getting more busy and some houses are being erected in the place of those destroyed.

Remember me with much love to all the brethren.

Yours in Christ,
R. H. GRAVES.

YORUBA.—AFRICA.

Letter of Rev. J. M. Harden.

LAGOS, January 5th, 1859.

Rev. A. M. Poindexter.

MY DEAR BROTHER,—It has been a long time since I was able to write anything of a cheering nature to you.

I have been cast down and much troubled, both with regard to the financial embarrassment of the mission, and that of myself; but thanks be to the great giver of ALL good, our good Board have relieved me from my distress, and I now feel like *another* man. I feel that

I did *not* deserve such unprecedented kindness and regard, and I feel too that though I cant find words to express to the Board the weight of gratitude which I now feel towards God and them; yet I never can pay the debt of gratitude which I owe. * * *

May God abundantly bless our Board with "all spiritual blessings in heavenly things in Christ Jesus;" and may he *long* spare their lives to manage the affairs of Foreign Missions.

I have not much to write at present which is encouraging; but I am living in hope of better days. Sabbath before last our congregation was much better than usual. Two strange heathens came into the chapel and listened with great attention; and last Sabbath too, I was enabled to speak with much more feeling and earnestness than usual. But I am greatly disturbed during service by the people in the street and the market, which last is not 50 yards from the chapel.

An old woman who used to attend chapel (I fear on account of the few cowries I used to give her,) has lately died. Poor thing, she died a confirmed heathen. The last time I went and preached to her she got quite out of humour, and told me that she was now too old to become a Christian. I have the great comfort of knowing that she did not die without first hearing the gospel preached to her.

I went some time ago to the out-skirts of the town and preached to a man whom I had never seen before. I told him of the love and goodness of God and the wickedness of men. I told him also of Heaven and Hell, and of the final judgment; how that Christ would come to judge the world; how the righteous would go into Heaven, to come out no more, and the wicked be turned into Hell. He listened attentively until I had finished, and said, that he knew what I had told him was true; for said he, "four years ago, I was lying down asleep, and I dreamed a

dream. I thought that I saw God on earth. His eyes were brighter than fire. He had a stick in his hand; and on the head of that stick rested *every* thing in the world. As he advanced, the beasts, trees, and every thing fled before him. I thought that I fell on my face and could not look upon him. I have heard people say (Olorum, Olorum,) God, God, but they know nothing about God. He drew nearer and asked for me. He delivered me into the hand of another man, and told him to keep me until he should call for me. I have been troubled about that dream until you came and told me these things.—What you say is true. What you say is true." Such was the narrative of that poor heathen man. I preached Jesus Christ to him, and then left him. Since that time I have not had a chance to go and see him; but will go as soon as I get off this present mail.

With love to you and all the brethren,
I am your brother in Christ,
JOSEPH M. HARDEN.

ABEOKUTA.

Letter of Rev. A. T. Reid.

ABEOKUTA, AFRICA, Dec. 31, 1858.

Dear Brother Poindexter:

Your kind favor of the 23d October was duly received by the last mail. I can assure you the kind words of encouragement and the items of news which it contained were gladly received by me. I am truly gratified to learn, that Brother Stone will soon join our number in this mission. He has already arrived in Liberia, and we expect him by the next steamer. I would that other young men would be willing to enlist as soldiers in the war of exterminating the kingdom of Satan and raising, by the help of God, the gospel banner upon every heathen shore.

STAY IN ABEOKUTA.

I have been here, since the 8th inst., endeavoring to recruit my health, and

I am glad to say, that I have much improved. I think it likely that I will not leave here till about the last of January. I think it most prudent to be patient, and wait till I can, with safety, return; and then I hope to be able to keep up regular service at Ogbomishaw, till I am ready to move to Awyaw.

On the 15th inst. sister Priest gave birth to her second child in this country. She and her infant daughter are doing very well, and we hope she will be up again soon.

CONDITION OF THE TOWN.

This town seems to be improving in some respects. There are 7 white missionaries, and, I suppose, about 15 native teachers, Catechists, visitors, &c., here now. Besides, there are 6 white merchants, two of them have their wives, and several native merchants. One of these English merchants had to pay a considerable fine some time since for abusing a native man, or leave the town entirely. He paid the fine and a number of presents to the king and other rulers. Soon afterwards the king proclaimed, that no woman should trade with the white men, which was equal to stopping trade entirely. The English Consul came up from Lagos, and with some threats he succeeded in having the decree revoked and trade placed upon its former basis. I fear that such difficulties will have a retrograding effect upon our mission movements. Because the natives will naturally associate missionaries and merchants together, and will, perhaps, hold all equally culpable, in every transaction of this kind. We have occasional developments of this kind; besides, other minor intimations, which proves that though this people profess great friendship to the white man, yet there is a lurking jealousy in their hearts. I do not fear, however, that missionaries will be prohibited from preaching the gospel freely to the people. I am still of the same opinion expressed in a

former letter, that the gospel should precede every other improvement, if a permanent basis upon which to found a safe and prosperous civilization is desired. Civilization of any kind preceding the gospel, is like the house upon the sand, while that succeeding the gospel is like the house upon the rock.

DESTRUCTION OF CHURCH MISSION HOUSE
AT AWYAW.

I regret to inform you that the church mission station at Awyaw was, about 10 days since, with slight exception, consumed by fire. Mr. Townsend told us to-day that they had not been able to ascertain the particulars, but supposed that it was the work of a heathen incendiary, and that the King had ordered an examination into the whole affair. Mr. T. does not seem, however, to attach much importance to the King's orders. Mr. Meekin, the resident missionary, was in this town at the time, recruiting his health.

This closes the correspondence of this year. My thoughts mingled with joy and sorrow, recur to scenes through which I have passed during this year. Although I have had frequent afflicting visitations of Providence, yet his all sustaining and comforting grace has been sufficient for me in every time of need. O that we may all record with humble thankfulness the mercies of God during the past, and strive to live for the glory of God. Remember us in your prayers.

Yours in Christ,
T. A. REID.

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IJAYE.

Letter of Rev. A. D. Philips.

IJAYE, December 29th, 1858.

Dear Brothers Taylor and Poindexter:

Sickness prevented me from writing my usual monthly letter, as I suppose Brother Reid informed you, who was here at the time. I had another bilious attack, though lighter and shorter than any previous attack. I think that

was partly caused by my apprehending it; and had my system pretty well stocked with quinine. That is the fourth attack of malignant African fever I have suffered. I have been obliged, to some extent, to neglect preaching in the market on account of work going on in the house and lot. In advance of any funds I have been trying to recover the mission house here, for we have only one time in the year that we can do that.

Grass for covering houses must be gathered now, for in about a month the grass will all be burnt, and then we can get no more until next rains. I hope also to be able to build me a chapel this year—that is, I hope means will be here in time.

MAIL FROM AMERICA.

A few days ago the mail from America arrived with dates from you up to the 28th October; one from Brother Taylor 8th Oct. Those letters did me a great deal of good; they bore expressions of kindness that will nearly make a poor missionary weep. And the interest felt in the welfare of the mission makes me believe more and more that the hand of God is in the matter; and I feel we *shall* be blessed in the year -'59.

HOPEFUL PROSPECTS.

Every thing (so far as I know) seems to be moving smoothly on, and to my vision the clouds in our horizon are fast dispersing; and we even now imagine we feel the genial rays of the glorious sun of righteousness. Lord grant it may be so. I have been here nearly 3 years, and have endeavored to observe very closely the signs of the times, and I *think*, at no time of my stay here there has been more to encourage. And I am looking forward to the year -'59 with interest, and *do* believe that the Lord will bless us. I have read with thrilling interest the success of the brethren in China, and also the awakening throughout many

parts of the United States, and my ardent prayer is that Africa's redemption may be nigh. The thing which at present is so much encouraging is not many very anxious souls, or any particular or peculiar outbursts of expression among the people; but it is the general conduct of the masses towards the preaching of the word; together with restraints thrown around the people only to be accounted for by attributing it to the influence of the gospel. There are but few *regular* attendants on services on Sabbath, but the attendance is always (with some exceptions) good. The interest is better than usual; and there is an influence to be seen by one who has some time observed, but hard to express; that seems to be moving gently and stealthily over the people. They are restrained in acts of violence that two or three years ago they would have committed and even boasted of.

NEED OF PATIENCE.

You may expect the work to move on slowly, and it requires our earnest prayer and untiring faith and perseverance. I hope and pray that before another year shall end, our hearts will be made glad by seeing new converts. When the interest at home shall be steady and untiring, patiently waiting for the "early and latter rains," we shall then see the work move on more briskly here, and the power of darkness give way more rapidly. The work will not be done in a day, neither by *spasmodic* efforts. The mushroom that springeth up in a night will wither in a day. Every thing here and at home makes us hope much for the future, and I feel almost enthusiastic now. O, I wish the churches would all agree to pray *a whole year* for us. Against such prayer the power of darkness can't stand.

FEELING RELATIVE TO THE APPOINTMENT OF BROTHER STONE.

Dec. 30th.—When your letters came
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and announced the fact to me that Brother Stone was then, probably on his way to Yoruba, and that he would stay with me, my joy knew no bounds, *I am so glad*—for I had so much rather have company than to be alone. Besides it is as Brother Poindexter said, "where two are together, one can often go into the neighboring villages and preach to them, and often these excursions might be taken in company." I have been called from my station a great deal, but have never been satisfied to leave and have no white person to take charge; besides we are so subject to sudden and fatal attacks of fever. I think no one man, or one man and wife should be put off far from any company. I shall make every preparation for Brother Stone's comfort I can, and endeavor to render him, (and I hope he will be married) as comfortable as possible.

DECREASE OF WAR—ATTEMPTS TO RE-VIVE IT.

I believe there is less war going on in the country than ever before in the dry season. It is said that the towns, (and especially Ibaden) around Ijaye, are endeavoring to kidnap the Ijaye farmers. There has long been an old quarrel between Arie (the chief of Ijaye) and the king of Awyaw. The former refuses to pay tax or tribute to the king. It is now said that the king has sent presents to all the towns around to hire them to do Ijaye all the harm they can; and he thinks by so doing he will bring Arie in subjection. Arie heard of all this and issued a command that no person should be allowed to go to the farm without his gun, or bow and arrows. So the Ijayans now look more like an army as they go to farm of morning than peaceable husbandmen. I am inclined however to believe it all a farce that Arie has gotten up to turn the minds of his people from some new and recent cruelty, in the murder of a young child,

and using its body to make medicine. It was about 3 or 4 days old.

QUARTERLY REPORT AND SUMMARY OF LABORS DURING THE YEAR OF REV. A. D. PHILIPS.

This quarter closes another year—the third year of my sojourn in Africa. I have not preached regularly this quarter, from several causes. 1st. A part of the time I was sick—had another severe bilious attack, and could not preach. 2d. I was a month or more without an interpreter, and having no assistant, I found but little time to go to market and preach. I have, however, endeavored to preach to those who came in the house, and have kept up regular services. Two services on Sabbath—school twice in the same day and weekly prayer-meeting on every Wednesday evening. I have studied the language, what I could, and can now be understood tolerably well, and pray altogether in Yoruba as well as read and sing.

For the last month I have been so busy trying to make some repairs that I have not had time even to read as much as I desire. The regular services however are not neglected.

It is with profound gratitude to God that I recount the mercies and blessings of the past year. I have, since the 1st of January last, been absent from my station, in all, nearly three months. One to Lagos, one to Ogbomishaw, and three times to Abeokuta. I have suffered three severe attacks. Dr. Ford calls it malignant fever.

I have baptized one heathen convert, and seen all those formerly baptized making as fair advances in a divine life as could be expected. I am glad and take courage at the prospects; still I mourn that no more has been done. I am not satisfied, and never can be until I see flourishing churches in Yoruba. My general health has been good, though my eyes trouble me some. I sometimes fear on account of them—they seldom ever pain me, but

they turn very red, that is, the ball turned without any sign of inflammation without. Farewell dear brethren. Pray for us.

Your brother, very affectionately,
A. D. PHILIPS.

MONROVIA.

Letter of Rev. R. H. Stone.

SHIP M. E. STEVENS, *Off Monrovia,* {
December 30th, 1858. }

Dear Bro. Taylor:

The American bark, "Exchange," is about to leave this port for Baltimore, and I take the opportunity to make a report. After being detained at Freetown for a week, the vessel set sail for Cape Mount on the 18th ult. From this time I notice my journal saying as follows:

Saturday, Dec. 18th. A tornado struck the ship last night. It rained heavily during the time, and blew, thundered and lightened in a severe manner. Weather cloudy and cool.

Monday, 20th. In company with Mrs. S. and the rest of our party, I went ashore. The moon being full, the surf is quite bad here now, and we had an opportunity of witnessing the skill the Kroomen possess in passing it safely. We first went to the Receptacle, where we met and were entertained by the steward. We then proceeded to the Methodist mission house, now occupied by Mr. Williams. On our way we passed the chapel, which is a wattled frame building, with thatch roof. The dwelling house is of the same construction, plastered with mud. Leaving my friends here, I went to see the Baptist chapel. It is a small, open hut, built of crooked poles, but has tiled roof. The school was not in session, and I did not have the pleasure of seeing either bro. Bacon or Wilson, the latter being absent at Monrovia. The American Colonization Society has a school in the Receptacle. The Methodist also have one in the same place. From the teacher of the former I learned

that these two number about forty scholars each, but that the Baptist school did not have so many. The classics are not taught in any of them.

Mr. Williams informed us that there is great need of an Orphan Asylum here. They are bound out by law to persons who are not able to take care of or educate them.

Saturday, 25th. Cast anchor before Monrovia early yesterday morning. In company with our party, went ashore this morning. Mrs. S. and myself went directly to bro. Yates' house, where we had been invited. We received a cordial reception from his good lady, he being absent at the Senate Chamber. Services were held to-day in church, and at the request of bro. Day, I preached. After services I made the acquaintance of several of the ministering brethren, amongst them bro. Vonbrun of Bassa, who is a native. From church, we visited the "Palm Palace," where an agricultural fair is now being held. Every department indicated a growing prosperity. From this place, in company with bro. Yates, the Vice-President, we paid our respects to the President. He seems quite sanguine of soon having a communication between Liberia and the Niger.

Sunday, 26th. Preached in the Baptist church this morning. The congregation was a very good one, the house being nearly full. Had the pleasure of listening to a sermon from bro. Davis of the Bassa mission; this evening dined with bro. Yates. On the beach, as we were leaving, I observed a little Kroo boy, who had a cap made of the leaves of a large Bible.

Monday, 27th. Visited the Methodist High School. The classical department is not now in operation, owing to the absence of Mr. Horne, the teacher. A teacher was in one of the rooms, drilling some children for a celebration which is expected soon to take place. From here we went to the Senate, which sits in the second story of a stone build-

ing, from whose top floats the Liberian flag. We found them engaged in debate over some important bill. The senators, eight in number, sit before plain red desks, similar to those used in school-rooms, but a little differently constructed for their peculiar use. The Speaker sits upon a rostrum covered with red cloth. There is no gallery for visitors, but they sit on benches placed in the end of the room. Everything seemed to be conducted with becoming dignity, and in the usual parliamentary manner. From here we went to take dinner with Rev. John Seys, the U. S. agent for taking care of the re-captives of the Echo. We visited his charges during the evening. We found the males, 180 in number, sitting in circular rows in the kitchen-yard of the Receptacle, taking their dinner. After this was over, all, both boys and girls, were assembled in the passage to hear "God-man's palaver," which was a short sermon by Rev. J. Rambo of the Cavalla Episcopal mission, delivered through an interpreter. This interpreter is also a Congo, and was recaptured several years ago. He followed the speaker by reading and singing a hymn; thus showing what may be done for these poor creatures. He is said to have found a known brother amongst them. Mr. Seys thinks of endeavouring to establish a sort of manual labor school for their benefit.

Wednesday, 29th. In company with our party, took dinner with Hon. E. J. Roy, who is originally from Newark, Ohio. The subject of the Orphan Asylum came up again, and I learned that there was great necessity for such an institution, located somewhere in Liberia. The Episcopalians have one at Cape Palmas, in which about 24 children find an asylum and receive secular and religious instruction.

Thursday, 30th. Visited the House of Representatives. The same simplicity found in the Senate Chamber was also observable here. Quite an

important question, concerning a national college, is now before the House. The society for establishing the college is located in America, and through their trustees in Liberia, they had even begun to erect the building, but a difficulty with the Government, concerning the location, has put a stop to it.

From the House we visited the "Palm Palace," where premiums were being delivered by the President. The highest, \$25, was awarded for cotton cloth and a barrel of nice brown sugar. The sugar cane grows to an immense size here, as my own eyes proved. From here we went to Ex-President Roberts', where, with the rest of our party, we were invited to dine. Mr. Roberts lives surrounded with all the luxuries and conveniences which wealth affords in America. The dinner also showed that there are some who *live* in Africa.

December 31st. I have to close my letter this evening, and hasten to drop you a valedictory line. I find Monrovia a very different place from what I anticipated; quite enlightened and hospitable. The society here is very different from that in Freetown. In the latter place, nearly the whole population is composed of uncivilized natives. These are divided into several powerful tribes, or parties, and it is said that nothing but the English guns keeps them from open war. One who is a stranger, is, however, astonished to meet so many with tattooed faces, who have been converted from degraded heathen to meek and lowly ministers and followers of Christ.

There was a concert at the Methodist High School last night. To-morrow, which is New-Year's day, a Sunday School pic-nic will be celebrated on the cape. I understand my unworthy name is amongst those who will deliver addresses on the occasion. We hope to meet the steamer at Cape Palmas, if not, we will have to await the one of February. We are both very well

and hopeful. Mrs. Stone desires to be remembered.

Yours in Christ,

R. H. STONE.

The Commission.

RICHMOND, MARCH, 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, Georgia.

DELEGATES TO THE NEXT BIENNIAL CONVENTION.

Upon funds paid into the Treasury of the Board of Foreign Missions, from 1st of April, 1857, to 30 of January, 1859, allowing \$200 to each delegate, the different States are entitled to representation as follows, viz:

Maryland,	. . . . .	11
Virginia,	. . . . .	80
North Carolina,	. . . . .	23
South Carolina,	. . . . .	46
Georgia,	. . . . .	75
Florida,	. . . . .	3
Alabama,	. . . . .	51
Mississippi,	. . . . .	13
Louisiana,	. . . . .	5
Missouri,	. . . . .	3
Kentucky,	. . . . .	40
Tennessee,	. . . . .	20

The above numbers may be increased by all contributions up to the meeting of the Convention, and also, in the case of such bodies as have never before been represented, by sending one delegate for each \$100, instead of \$200, as in the calculation.

The different individuals, churches, &c., will, of course, distribute the delegation according to their contributions.

Will our Southern and Western exchanges please copy. P.

A YEAR OF PRAYER.

"O, I wish the churches would all agree to pray *a whole year* for us.—Against such prayer the power of darkness could not stand." Will you, dear reader, grant this request so far as it concerns yourself? And will you endeavor to induce others to grant it?—Remember, the prayers of the churches are the prayers of the individual members. Whatever others may do, you can, God helping you, *pray a whole year*, for the success of our missions.

Pastors of churches, will you bring this request to the notice of your brethren? And will you set them an example of such persevering prayer? O, when you are in your closets, when bowed around your family altar, in the social prayer meeting and in the pulpit, whenever you pray will you remember the missionary and the heathen? P.

MISSIONARIES FOR CANTON
WANTED.

From the letter of brother Graves, to be found in this number, it will be seen that the prospects of the Canton mission seem to be brightening. Our brethren there are, however, sorely in want of help, and sometimes feel discouraged that we do not send them recruits.—This we would long since gladly have done, but we have not been able to find the men. Who will go to Canton? We should be glad to hear several respond, "I will go." P.

JAPAN.

We notice in our exchanges several appointments of missionaries to Japan. Our Board has been unable to take any steps towards a mission there for want of *men*. It is useless to urge the Board, as some of our correspondents have done, to start such a mission, while in response to our reiterated appeals, we can hear of no one who is willing to go. We do not believe the Board would

hesitate at all to establish such a mission if even one suitable man could be found. Missionaries for Japan!—Can we get them? P.

THE ORIGINAL ARTICLES

in the present number will richly repay perusal. We insert the name of the author of the first, (the article was sent without its being attached,) because we think it will add to the pleasure and profit of many who will read it. (Our brother Mallory will pardon us in view of this reason.) We trust it will be read and prayed over. "O the love of Christ!" This exclamation will burst from many a heart on reading the second article. The love of Christ constraining and the Holy Spirit blessing, what might not our churches accomplish? The address to the Board, by brother Hartwell, is such an exhibition of the constraining power of the love of Christ triumphing over the tenderest and strongest feelings of nature, and such an exhibition of the blessed influences of the Spirit, that it forms a fit appendix to the preceding articles.—God bless our dear aged brother and his wife and children, and watch over and bless abundantly the dear one who has left them to "bear the glad tidings of salvation to the benighted heathens." P.

THE COMMISSION.

Can we not have a large increase of subscribers to begin the next volume with? Nothing easier, if you, readers, each of you will "try" to have it so. Come, now, good friends, send us one, two, three or more names, with the money. Many of you, in your letters, express your high appreciation of the work. The best way to praise it is by procuring subscribers. We thank you for your kind letters, we shall thank you more if they are accompanied by names of subscribers. P.

*Statement of Receipts and Disbursements of the Board of Foreign Missions of
the Southern Baptist Convention.*

	Items.	Receipts.	Disbursements.	Perct.
1845-'6.				
RECEIPTS, as per Report of Board,		\$11735 22		
EXPENSES OF BOARD, viz: Salaries and travelling expenses of Agents,	\$834 41			
Incidentals,	4 12			
			\$838 53	
OTHER EXPENSES, viz: Missionaries and Missions, including travelling expenses of missionaries, outfits, and remittances; printing Minutes of Convention, loss by discount and exchange, etc.			1072 56	
PERCENTAGE of receipts used in expense of Board and Agents, about				7 1-6
1846-'9.				
RECEIPTS, as per Reports,	54397 69			
retained by agents not reported,	4050 00			
		58447 79		
EXPENSES, of Board, salary and travelling expenses of secretary and agents, as per accounts of treasurer,	5253 60			
Salary and expenses of agents, not reported,	4050 00			
Incidental,	526 72			
			9930 32	
OTHER EXPENSES, as above,			52440 44	
PERCENTAGE, about				17
1849-'51.				
RECEIPTS, as per Reports,	44805 65			
retained by agents, not reported,	3150 00			
		47955 65		
EXPENSES of Board, salary and travelling expenses of secretary and agents, as per treasurer's account,	4577 18			
Salary and expenses of agents, not reported,	3150 00			
Incidental,	403 50			
			8130 68	
OTHER EXPENSES, as above,			33695 68	
PERCENTAGE, less than				17
1851-'3.				
RECEIPTS, as per Reports,	45986 75			
retained by agents, not reported,	2267 52			
		48254 27		
EXPENSES of Board, salary and travelling expenses, as per treasurer's accounts,	4957 58			
Retained by agents, not reported,	2267 52			
Incidental,	298 92			
HOME AND FOREIGN JOURNAL,	118 25			
			7642 27	
OTHER EXPENSES, as above,			40728 24	
PERCENTAGE, less than,				15
1853-'55.				
RECEIPTS, as per Reports,	52805 52			
retained by agents, not reported,	3800 00			
		56605 52		
EXPENSES of Board, salary and travelling expenses of secretary and agents, as per treasurer's accounts,	5378 18			
Retained by agents, not reported,	3800 00			
Incidentals,	320 00			
HOME AND FOREIGN JOURNAL,	439 78			
			9938 99	
OTHER EXPENSES, as above,			54039 29	
PERCENTAGE, less than				17
1855-'57.				
RECEIPTS, as per Reports,	58436 13			
retained by agents, not reported,	10020 00			
		68456 13		
EXPENSES of Board, salary and travelling expenses of secretaries and agents, as per treasurer's accounts,	7576 62			

Statement of Receipts and Disbursements of the Board of Foreign Missions of the Southern Baptist Convention.—Continued

	Items.	Receipts.	Disbursements.	Per ct.
Retained by agents, not reported,	10020 00			
Incidental,	361 37			
HOME AND FOREIGN JOURNAL,	350 10			
OTHER EXPENSES, as above,			18318 19	
PERCENTAGE, less than,			51261 56	26 5-6
1857—Jan'y 30, 1859.				
RECEIPTS, as per report and treasurer's books,	70470 62			
retained by agents, not reported,	4524 84			
		74995 46		
EXPENSES of Board, salary and travelling expenses of secretaries and agents, as per treasurer's accounts,	9459 71			
Retained by agents, not reported,	4524 84			
Incidental,	319 29			
HOME AND FOREIGN JOURNAL AND COMMISSION, after deducting amounts returned by other Boards,	609 81			
OTHER EXPENSES, as above,			14863 65	
PERCENTAGE, less than			49501 69	20
Total,		\$366552 85	\$352301 69	

EXPLANATORY NOTES.

1. The total expenses of Board, agencies and periodicals is \$69,562 53, which is less than 19 per cent. upon the total of receipts.

2. When I made out the statement upon which I published that the expenses of the Board did not exceed 22½ per cent. of the receipts, I took the statements of salaries, traveling and incidental expenses as reported by the Treasurer, but included under these items were expenses of missionaries while in this country, and some other items of general expense not pertaining to the Board. In the above statement I give the actual expenses of the Board and agencies, separating them from other expenses.

3. Rev. R. G. Kimbrough, of Tennessee, was appointed agent of the General Association of Middle Tennessee and North Alabama in 1847, at a salary of \$600 per annum and traveling expenses, which appointment was concurred in by the Board. He has never been under the control of the Board and does not report to us. It is probable his salary may have been increased, but I have calculated it at

\$600 per annum, with an allowance of \$50 per annum for travelling expenses, in funds retained by agents.

4. The reason why the *whole* of the salaries and travelling expenses did not appear on the books of the Treasurer was, that he adopted the principle of entering only cash receipts, and as there would be unnecessary risk in the double transmission of funds, if agents remitted *all* their collections, and then we remitted to them for salary and expenses, they were permitted to retain for these purposes out of collections. The subject was before the Board at different times, but as the Treasurer thought that an arrangement different from that adopted by him would unnecessarily complicate his accounts, and as he performed his services gratuitously—as indeed do all the members of the Board, except the corresponding secretaries—and as no injury could result to the funds, the Board yielded to his wishes. *The Secretaries in apportioning representation, added the amounts thus retained.*

5. It is impossible to separate the results of agency work from the amounts contributed in their fields. Our agents,

very generally, have funds for the collection of which they arrange to come through other channels. *We never estimate the value of an agent by the amount of money coming through his hands, but by the increased productiveness of his field.*

6. It will be noticed that for the years 1855-'57, the per cent upon the collections is 26 5-6. But it will be remembered that this period embraced a *pecuniary pressure* which demanded extra exertions to raise funds. But for this, the average per cent. would have been about 17½.

7. A large amount of the expense of agencies is for the purpose of awakening an interest where little is being done, or will ever be done, unless some such instrumentality is brought to bear. In such cases the per cent. upon collections *must be heavy* and serves to swell the general average.

8. Several Associations have assumed to support missionaries, though in no case have these bodies met the entire expenses of such missionaries; their contributions being chiefly for salaries; and in most instances, not even the whole of the salaries being thus paid. Such missionaries sustain precisely the same relations to the Board, as do others under their care, and the secretaries and agents of the Board aid in securing their support as they do in raising funds in Associations where pledges have not been given. But such pledges are a material help to the cause, and the Board encourage individuals, churches and Associations to assume them.

P.

GOD'S VOICE FROM CHINA.

We find the following extract from a recent work of Rev. J. A. James, in the Macedonian. It is a heart stirring appeal. The facts upon which it is based should arrest the attention and animate the zeal of every Christian. Will the ministers and churches of our Southern Zion heed the earnest

exhortation here addressed to them? God grant that they may! P.

"Do you ask what you can do? Do? Get your own souls filled with the subject—let the fire be kindled there. Have you thought upon it, felt about it, preached about it? Has the recent treaty turned your attention, with palpitating hearts and eager hopes to the land of Sinim? Do? Pray, intensely pray, for it—privately, domestically, publicly. Do? Preach about it. Do? Talk about it, in your private intercourse with your flocks. *You, you* must raise and support the cry, "*CHINA FOR CHRIST?*" You must appear in the van of the movement. You must interest the public and call forth their liberality. You must look round for the men who are to go out as missionaries, and call forth the money to support them. God demands at your hands above all others, the conversion of China, so far as means and instrumentality can go; and you cannot meet him with the hope of hearing him say, in reference to this part of your duty, "Well, done, good and faithful servant," unless in this matter you do *what* you can, *when* you can, and *all* you can.

"But it is not the work of ministers alone: If they *lead*, the *people* are to *follow*; and I unhesitatingly say that the conversion of China is, one way or other, the business of every Christian upon earth—and every Christian upon earth *can* do something for it, and ought to do what he can. The man who says, "What have I to do with this matter?" is either ignorant, indolent or covetous; and is altogether heartless towards the cause of Christ. He that says, "What concern have I in China's conversion?" just asks the question, "What fellowship have I with Christ?" We are all too apt to think of what the *Church* can do and ought to do, and not what we *individually* can do and ought to do; and either through modesty, timidity, or avarice, lose ourselves and our individual obligations in the crowd. Do you ask then whose business the conversion of China is? I answer, *yours*, whosoever you are, who may read this page. *Yours*, I say, as truly as that of any other man on the face of the earth. Here it is. I offer it to *you*, and in the name of Christ, bid you take it. Take it into your hand, your heart, your purse, your closet—you dare not refuse it!

"I now propose CHINA as a *special* subject for private as well as social prayer. Would God withhold his Spirit, when millions of believing prayers were ascending to him daily for it? Our prayers must be *earnest*. What intense fervor should characterize those which are prosecuted for the salvation of more than three hundred millions of immortal souls! Nor should this be a mere *occasional* and intermittent exercise. I should think that day had lost part of its duty, in my case, in which I had not remembered China in my supplication to God. And we must pray *in faith*. China is to be converted. It is assured to us by prophecy. We must not go to God under the chilling influence of unbelief, but with all the boldness and importunity of faith. We must carry to him his own promises, and humbly, yet confidently ask for their fulfillment. We must plead as if we expected to prevail. We must not only pray and look *up*, but pray and look *out*. If ever there was a time when the whole church of God should be down upon their knees, pleading for China with all the intensity of desire, and the importunity of faith, it is the time that is now passing over us.

"The conversion of China must be sought *by the contribution of our property*. It is by ordinary means, and not by miracle, that this great moral revolution is to be achieved. God will not, I repeat, step out of his ordinary course even to win this conquest. He will employ the wealth of his people, and he now, with imperial authority, demands it. He appeals to our compassion for immortal souls; and says, "What will you give to redeem these three hundred million souls from sin and hell? He appeals to our zeal and says, "What will you give to rescue those three hundred million idolaters from the tyranny of their idols, and restore them to me?" "I will test," he says, "the truth of your professions, the sincerity of your prayers, and the strength of your principles, by these events of my providence. There is China now open to you; see what I have done, and what I expect you to do. Have you mocked me with hypocritical prayers, when you supplicated me to open that country to missionary efforts? What will you now give—what exertions will you make—what self-denial will you practise—what sac-

rifices will you submit to—in order to Christianize the empire? Remember I am proprietor of all your wealth. You are but *stewards*, and I will require a most strict account, in the judgment day, of all I have entrusted to your care." * * *

"We want, in the church, the cry so often and so loudly raised in the world: "RETRENCHMENT AND REFORM!" Christians I place you beneath the cross, and with the blood of atonement streaming forth upon you, I repeat the Apostle's purpose: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He gave his heart's blood to China, and what can *you* withhold?"

SELECTIONS.

THE INWARD LIFE.

The essential quality of the Christian religion is that it is inward and spiritual, in distinction from that of the Pharisees, which was external. One of the best discourses in Dr. Alexander's recent volume is entitled the "Inwardness of True Religion," in which he treats of single holy sentiments and emotions, and the consequent importance of the hidden life, made up of such thoughts and exercises, and the greatness of the Spirit's work in sustaining such life under the Gospel. We quote a passage on a department of the Spirit's work, the importance of which is sometimes underestimated:

"We too much measure the work of God among men by the single criterion of the number of souls converted. But the Spirit of God has other operations besides the conversion of sinners. It is not for us to bring the two into comparison. Of the influences of the Spirit mentioned in the Scriptures, the great majority concern the inward work on souls already renewed. The Apostolical writings are almost exclusively addressed to those who are called saints. Sheep must not only be gathered into the fold, but led to pasture. We might, by carrying out the false view now cen-

sured, lay thousands of foundations without rearing any edifice. Or rather, we might seek to lay them; for it is ordinarily found that where gracious experience in believers becomes shallow, there are few conversions. Now the truth to be considered is, that in every renewed soul, God is carrying forward an invisible work, more important than the administration of a kingdom. How the apostle Paul yearned for the advancement of this, in churches and individuals! How he labored for it! I find nothing similar, in the experience of brethren or my own. "I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love, and unto the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ."

A wise Christian will watch for the blooming of a single grace in the garden of the Lord, with as real an expectation (but O how much loftier) as that with which the tasteful maiden looks for the opening of some cherished flower in her conservatory. A single grace that buds and blows comes from God, and is a thing of beauty in the esteem of Christ, purchased by his sorrows, and part of his immortal wealth. With what intense anxiety will the devoted florist attend the opening of some rare and extraordinary flower, as of the *Victoria Regina*, or the *Night-blooming Cereus*! Let us not be less awakened when a christian soul bursts forth into the manifestation of faith, hope, or charity. A believer, we will suppose, long infected by an unrelenting malice, at length comes to the point of exercising a free and full forgiveness of the offender, even as God for Christ's sake forgave him. It is an inward work, but how lovely in the sight of heaven! What an epoch does it mark in the soul's history! Call not those labors unfruit-

ful, which are blessed to one such result. Or a formal, worldly, lingering disciple is brought at length to an entire and absolute dedication to God of all the heart so long withheld. Or, some mountain of avarice is heaved off; and the believer henceforth holds his possessions as a steward of Christ. Or, a sufferer is made to give up his own will and bow with loving resignation to the will of God. Or, hope suddenly becomes assurance, and the fear of death is taken away. These are God's daily works in the church, and we offend against sovereign grace if we dispise them. Because they are inward they can be detailed in no report of successes; but they are not the less to the praise of almighty love. When such flowers are blooming in the garden of the Lord, we must not complain that all is winter, or speak, as we hastily do, of the absence of the Spirit.

But lest any should misunderstand me, I now acknowledge that the greatest of God's inward works is the work of Regeneration. It is this which is the root of all subsequent growth. To this our Lord remands the Pharisees, instead of all cleansing of the "outside of the cup and platter," saying, "make the tree good." No change from better to better can be compared with the change from darkness to light. No point in the history of a soul has such importance as its new birth. At this moment only it begins to live, in a spiritual sense. The very transition into heaven is not so critical; for this is but the continuance of a life already begun. There is joy in the presence of the angels of God at every such transformation. We may talk of great junctures in human life; but it were trifling to compare any of them with the translation from being an heir of wrath to being a member of Christ. All distinctions of rank disappear when such a boon as this is conferred. It exalts man above all the pomp of earth.

Chr. Herald.

PRAYER.

"Ye ask, and receive not, because ye ask amiss."

When we do not receive answers to our prayers, we are sometimes almost ready to ask ourselves the question, Is the Almighty a prayer-hearing God? Brethren, this ought not so to be. When we feel in this way, we sin against God by doubting his word; for he has declared that "every one that asketh, receiveth." We should take all the blame to ourselves. The truth is, God is always more ready to bestow than we are to ask for his blessings. The reader may wish to know why it is, then, that our prayers are not always answered. This may be easily accounted for. "Ye ask, and receive not, because ye ask amiss."

In the first place, *we do not always pray in faith*. We ask God to bless us, when we do not believe in our hearts that he will. This being the case, it is far more reasonable that we should expect to incur his displeasure, than to receive his blessing. "Without faith it is impossible to please God." He therefore answers no prayers except those that are offered in the exercise of faith. On this subject the word of God is very explicit. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

Again: *it is frequently the case that we do not sincerely desire the blessing we pray for*. How often do we bow down on our knees merely as a matter of form, or perhaps prompted by a sense of our duty to pray! In this devotional attitude, our lips do all the praying, while our hearts, like the "eye of a fool," are in the "ends of the earth." To ourselves the following language, though addressed to the "scribes and

Pharisees," is not at all inapplicable: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their hearts are far from me." Will God countenance such mockery as this? Will he answer such prayers, if prayers they may be called? No; for we must earnestly and sincerely desire the blessings for which we ask, if we would receive them. We must be importunate.

In conclusion I remark that *there may be times when our prayers are not always answered, even when offered in the exercise of faith, and all the earnestness that we can command*. We are at best but frail and short-sighted creatures, and therefore God, who is all-wise, knows our wants infinitely better than we do. He often sees that our prayers, if answered, would draw down curses instead of blessings upon our heads. So in mercy he does not answer them. If we have thorns in the flesh, the messenger of Satan, to buffet us, He may not deem it proper to extract them, though, like Paul, we should beseech Him "thrice." It may be necessary for them to remain where they are, lest we "should be exalted above measure." Let us, however, be encouraged by the fact that God consults our welfare, and "*no good thing will He withhold from them that walk uprightly*."

L. W. M.

Religious Herald.

Other Missions.

AMERICAN BAPTIST MISSIONARY UNION.

LATEST INTELLIGENCE.

Rangoon.—Mr. Stevens wrote under date of Nov. 16, that he was about to join Mr. Douglass, of the Bassein mission, in preaching at Shway-Loung, in the Bassein district. He expected to be absent on this tour ten or fifteen days.

Two persons only have been baptized in connection with this Mission during the last year. One of

these was a man residing at Thongzai, a village in the Laing district, where there are several Christian families connected with the Rangoon church. Others from that place, and several women residing in Rangoon have professed their faith, and their intention to ask for baptism. The other person baptized was also a man; he belongs to the Tharrawadi district, and was baptized at Kemendine. Others in that district are represented as being desirous to know more concerning the Christian religion.

Maulmain.—Mrs. Hibbard, as we learn from a letter dated Nov. 29, was expecting to return for a season to America, in company with Mr. and Mrs. Allen, of the Tavoy mission. The physician has long been of the opinion that her health could not be restored without the invigorating influence of a colder climate.

Shwaygyeen.—Mr. Watrous (Nov. 22) returned to his station, after an absence of some months from his field of labor. One of his assistants had died during his absence; he was a good man, and his loss is felt. Mr. Watrous was permitted on his return to baptize four Karens, and to dispense to the church the Lord's Supper. The past year has been one of great scarcity among the Karen people of this region.

Delawares.—Mr. Willard writes from the Ottawas, Jan. 26, that he had baptized ten of the natives since last June—four in that month, of whom one was an old chief—four the third of October, and two on the sixteenth of January—one of whom was an old chief's wife. The attendance at the chapel, Jan. 25, was between forty and fifty natives, and much interest was manifested.

NINETEEN PWOS BAPTIZED.

Mr. Douglass, under date of Nov. 8, gives the following cheering information:

Yesterday morning we met at sunrise for prayer and conference. At ten o'clock I preached to them from the words, "I determined not to know anything among you, save Jesus Christ and Him crucified;" after which I baptized the nineteen candidates.

At one o'clock Thah No, one of the Burman preachers with me, preached from the words, "Go ye therefore and teach all nations, baptizing them." After this we organized a church of thirty-

five members—the nineteen just baptized and sixteen who have come to live in this village, from the church mentioned above, of which Me Kee is pastor. Two deacons were appointed, and we united in observing the instructive ordinance, given by the Saviour to his church, by which they show forth his death. Thah 'Oo, the other Burman preacher with me, preached at five o'clock from, "Be ye steadfast, unmovable, always abounding in the work of the Lord." The evening was spent in conference and prayer.

CHINA.

CHURCH ORGANIZED AT CHUSAN.

Mr. Knowlton, under date of Ningpo, Oct. 12, sends favorable intelligence from the island of Chusan:

On the 19th of September, a church was organized there consisting of four members, (two converts there had died,) who were dismissed from the Ningpo church for the purpose; and on the 26th of September, three persons were added by baptism, making the present number seven. Several are inquiring. All who have been baptized there were males; there are now, however, two or three interesting female inquirers, whom I hope to have the happiness of baptizing soon. Chu Tehpiau, the assistant, is stationed there permanently, at least for the present.

GERMANY.

THE PAST AND THE PRESENT.

Mr. Lehmann gives, in a late number of the paper at Hamburg, an interesting account of a missionary journey into Silesia in August last, which he concludes as follows:

The events of the journey, in a lively manner, brought to my remembrance how, in the year 1849, I had the joy of baptizing the first six disciples in Liegnitz, whose prosperity lay so near my heart that I persuaded bro. Klinker, whose services we could ill dispense with at Berlin, to take up his dwelling among them that he might carry forward the work. Then I recalled my visit the following year. At that time great encouragement existed, stimulating me to earnest endeavors. But I was soon called to bury my hopes with the deepest sorrow; notwithstanding more ardent prayers never ascended for the prosperity of Christ's work and for entire devotion to His service.

Years had now passed. Again I

stood on this field, consecrated by my sorrow. Everything revived the memory of the time, the circumstances, the feelings of that day. But what a change! My specific hopes, indeed, had proved delusive; but those tears and prayers were not in vain. I travelled around for four or five weeks, visiting only the important places, and a new one almost every day. Nearly every day I preached the word of life, often before large assemblies. Everywhere in that region dwell the brethren and sisters in Christ; everywhere echo anthems of praise for the great salvation. O what tears of joy flowed, what gratitude filled my heart, and what a glorious future seems opening for the cause of our Immanuel. "Bless the Lord, O my soul, and all that is within me, bless His holy name."

JOYFUL NEWS FROM POLAND.

Mr. Weist writes from Eastern Prussia and Poland under date of November 7, 1858, as follows:

The work is now so pressing that we can no more enjoy necessary rest. Yesterday was a precious Sabbath; our joy abounded, and the prospect for the future is of the most promising character. Seven whom I baptized the preceding evening sat down with us for the first time at the Lord's table. Others are received, who, with still more, wait for the moving of the water.

Bro. G., who has been to Russian Poland, brings the information that I have been anxiously expected there; at least fifty Poles are waiting to be baptized. It seems as if all Poland would be given to the Lord. We have there a member who goes thirty or forty miles to preach. I expect to visit the place and form a church.

PROGRESS IN SWITZERLAND.

Mr. Merkt, of Seefeld, writes, October 26:

The beginning of this month I visited Switzerland. Twelve persons there were seeking admission to the church. On the 8th, eleven of them were examined, of whom nine were received. On the following morning they were baptized near Constance—one male and seven females—without interruption.—Two of the number were formerly Catholics. There are now in the city of Constance five brethren and three sisters—lights in the midst of darkness. We have hope of still farther increase.

FRANCE.

One of the native preachers writes under date of Dec. 16, 1858:

If in some of our fields of missionary labor death has carried off some of our brethren and sisters, new members are added in place of those who have entered into the everlasting rest. We had the joy of receiving at P—— three members by baptism last Lord's day, (Dec. 12,) in presence of a numerous assembly, composed entirely of Roman Catholics. God only knows what was passing in the hearts of the people while the gospel was preached, and while the ordinance of baptism was administered; but the whole assembly appeared attentive, good impressions seemed to be made, and the three sisters who united with us manifested at their baptism an excellent spirit. Of the persons who visit us, several seem to be truly converted and inclined to join us soon.—*Macedonian*.

PRESBYTERIAN BOARD.

SOUTH AMERICA.

Mr. Pratt writes under date of January 3, that there was less opposition to the missionaries. The school for artisans is continued with encouragement, and preaching services also, though with a diminished attendance.

AFRICA.

Mr. Mackey, under date of November 15, speaks of the continued progress of the mission. We are glad to mention that four persons had been received into the church, and others were seeking the salvation of their souls.

INDIA.

From Futtehgarh, under date of November 30, Mr. Scott writes as follows: "On last Sunday we baptized two persons. One of them was a native doctor, who had been with us many years, and who is well acquainted with the way of life. The other was the wife of Zubardust, one of the young men educated in the city school, and baptized two or three years ago. She was carried away by the rebels from Mynpurie to Delhi, and has passed through sore trials. On the fall of Delhi, she was returned to her husband."

CHINA.

Our letters are dated at Canton, November 26; Shanghai, November 22;

Ningpo, November 3. The missionaries were returning to Canton, and resuming their work. Mr. Nevins gives an interesting account of three new members admitted to the church at San Poh, near Ningpo.

Death of the Rev. John B. French.—Our readers have learned that Mr. French and his family sailed from China on the 11th of November, in the ship *Lexanter*. He was then somewhat better than he had been, but after being a fortnight at sea, he had a relapse, and with deep regret we learn that he departed this life on the 30th of November. His last end was full of peace. We greatly deplore his loss. He stood among the best and foremost of the missionaries in China, and of the ministers of his age in our Church. For himself it was gain to die.

Mrs. French and her two children arrived at this port to-day, February 21. They will receive the warm sympathies of the churches in this heavy bereavement.—*For. Miss.*

NEW MISSIONARIES UNDER APPOINTMENT.

It gives us great pleasure to state, that the Executive Committee have appointed several brethren, of approved character and qualifications, to different fields of missionary labour. Of these—

One is under appointment to Japan;
One, to India;
Three, to China;
One, to Brazil;
Three, to Africa.

Besides these, one has been appointed whose field of labour is not yet quite determined; and three others will probably be appointed, their applications not being quite complete, whose preference is for China. It is probable, also, that one of the missionaries now in this country on a visit from China, will be ready to return to his field of labour in two months.

For. Miss.

PRAYING AND LIVING.

He who prays as he ought, will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love or reserve for any sin.

MISCELLANY.

THE CHILDREN'S FRIEND.

BY REV. E. S. PORTER.

When Jesus was a little child,
And in a manger lay,

His virgin mother on him smiled,
The wise their offerings made.

Then suddenly the angels' song
Swelled on the star-lit air,
And joyful came the choral throng,
Their king to worship there.

For fallen man that mighty King,
Of David's royal line,
Did from the skies salvation bring,
In power and love divine.

And when he taught the multitude,
Or healed the sick and lame,
He sought in all to do them good,
For this from heaven he came.

The little children to his breast
He folded in his love,
And promised them a home of rest
In God's own house above.

And all who keep his holy word,
And trust his saving grace,
Shall be forever with their Lord,
And see him face to face.

Now to that King, the children's friend,
Who reigns above the skies,
We sing the song that knows no end—
The song his grace supplies.

JUDGE NOT, LEST YE BE JUDGED.

How much trouble would be avoided,
if we all followed this beautiful maxim!
How many a worthy person's reputation has been ruined by judging incorrectly and from mere hearsay! Scandal, like a snowball, doubles and redoubles at every roll.

"Let us speak of a man as we find him," is an excellent and safe rule of conduct. No man of talent and independence of character, ever lived, who had not bitter enemies, who, be he ever so pure, would make him out as black as Erebus. Envy and Jealousy, those detestable vipers, are sure to throw their deadly venom upon noble, independent worth. When you hear a man assailed with virulence and a vindictive spirit, rely upon it, some selfish motive actuates the attack. Those are not the weapons employed by the wise and just. Believe not all you see in print—it is as easy to print a lie as to write it. If

all the attacks upon private character that have emanated, even from Judges on the bench, were true, Pope would never have penned those two true lines :

"Judges and Senates have been bought for gold,

Esteem and love were never to be sold ;"

nor those other lines, written of Lord Bacon, an eminent Judge of England, who, before his death, admitted that many of his opinions and decisions delivered in court, and involving the dearest interest of suitors in his court, had been bought with gold, and a sacrifice of honor and virtue :

"If parts allure thee, think how Bacon shined—

The brightest, wisest, meanest of mankind."

Be cautious how you condemn any one. Know a man, and then judge for yourself. Find out from those most intimate with him. Ask those who have summered and wintered with him. No amount of cunning or deception can conceal his true character around the fire-side.

In fine, "do unto others as ye would that they should do unto you," and every morning repeat that excellent prayer—O God,

"Teach me to feel another's woe,

To hide the fault I see ;

That mercy I to others show,

That mercy show to me."

Brooklyn Eagle.

JAPANESE.

The Japanese are courteous, affable, gentlemanlike and good natured, quite different from the description our interested friends, the Dutch, gave of them. Jeddo, the capital, is larger than London, and contains 3,000,000 people. The leading street is ten miles long, and closely packed with stuccoed houses. Here are the palaces of 300 hereditary princes, each a sovereign in his dominions, but compelled to reside in the capital for six months in the year. Some of the mansions are made to hold 10,000 retainers. The palace of the secular king is surrounded with a tripple wall, and gives lodging to 40,000 people. The streets are spacious, clean, and airy ; no dirt, no smell, no street obstructions. In this country every cottage, temple and tea-house is surrounded by gardens laid out in exquisite taste. Tea-houses are found in every shady nook, or by pleasant rivers.

The tea is served by the ministrations of fair damsels who glide rapidly and noiselessly about suspecting no indecorum and meaning none.

Strange that we should have known so little of this modern Atlantic, this beauteous isle set in a silver sea ! Stranger still they should have worked so perfect, and yet so grotesque a species of civilization, like the devices of their own ware, odd and startling, but minutely finished off. Here we have two kings ; one spiritual, who can trace up his lineage for 2,500 years—the other secular, who commands the forces, both dwelling in the same city like brothers. The Japanese seem to be the most impressive nation on earth ; whatever they see they imitate,—telescopes, aneroids, steam engines, spy-glasses, etc., and yet they have hitherto locked themselves up within an impenetrable barrier.—*Liverpool Courier.*

EVERY MAN'S AUTOBIOGRAPHY.

Every man is actually engaged, day by day, in writing that autobiography which neither time nor eternity will efface. It may be written in high places or in low, in public remembrance or in the honest heart of domestic affection ; but we are writing fast, we are writing sure, we are writing for eternity. Happy is he who, through the grace of God assisting him, records such lessons of kindness, truth, and wisdom, that when he is gone he will be held in grateful remembrance ; happier still to have one's name written in the Lamb's Book of Life, that when every memorial and monument of his earthly history has perished, he may ascend with the Son of God to honour, glory and immortality.

Strive to recommend religion by the courtesy, civility, and corresponding character of your conduct.

Mortify lust, sensuality and sloth.

CHRIST IN GETHSEMANE.—O thou Heavenly Husbandman ! happy is the heart which is thy garden, watered by thy blood. Oh, break the rocks, root out the thorns, and make my heart a fruitful soil. Sow the good seed of thy grace ; shine on it, thou Sun of Righteousness, and blow on it with the soft gales of thy Holy Spirit, that it may bring forth much fruit.—*Nebelin.*

TORTURE AND EXECUTION OF A FRENCH BISHOP IN COCHIN CHINA.

The Hong Kong Register contains the details of the horrible death which the Mandarins have inflicted on the venerable Don F. Melchoir, a French Catholic Bishop, in Cochin China. The Register, after stating that the bishop, with a heavy chain around his neck, was marched through all the streets of the capital by a guard of five hundred soldiers, proceeds to narrate the execution of his two young servants, who were beheaded. It then says:

"The executioners next stretched a mat on the ground, placed a small carpet upon it, broke the chain which was around the neck of the bishop, and made him lie down on his back upon the matting. The victim being thus placed, the executioner took two stakes which he fixed in the ground on each side of him, and to which his hands were tightly bound with cords, causing great pain. Two others were then placed under his armpits and crossed over the chest of the bishop so as to press it tightly. Two other posts were then set up at a short distance from his feet. The cords with which the feet were bound were passed around these posts and stretched violently, the feet were pegged down, the loins were similarly secured. It would be difficult to conceive the tortures of the venerable prelate thus bound and racked.

"An order was then issued first to cut off the feet, then the hands, afterwards the head of the martyr, and lastly to eviscerate him. At this order five executioners commenced their frightful duty. They were armed with a kind of billhook or hatchet, purposely blunted in order to inflict greater suffering. They commenced by cutting off the legs above the knee, each limb receiving about twelve blows before it was severed. The same process was repeated with the arms. But the power of speech now failed the happy martyr, who, so long as strength remained, had not ceased to call on the name of Jesus. His head was then struck off after repeated blows, and lastly his body was opened and the entrail drawn out with a hook.

"Immediately after the execution, the different parts of the body were wrapped up in a mat and thrown into a pit dug for this purpose. The head,

however, was exposed for some days on the southern gate of Nan-dinh, and then broken to pieces and thrown into the sea."

PSALMS OF DAVID.

The following eloquent extract is from a lecture by Henry Giles on the Psalms of David:

"Great has been their power in the world. They resounded amidst the court of the tabernacle; they floated through the lofty and solemn space of the temple; they were sung with glory in the Halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that church, from the hymn which it first whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals. Chorused by the winds of heaven, they have swelled throughout God's own on the sky and stars; they have rolled over the broad desert of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps; in the sobbing voices of the forlorn Waldenses; through the deeps and caves of the Scottish Highlands; in the rude chanting of the Scottish Covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of princely pilgrims."

The Rev. Dr. Schauffler, American missionary to Turkey, passing through London, mentioned to an American gentleman in that city the wants of Turkey, especially in respect to the printing of several educational works. "What would they cost?" inquired the gentleman. "Thirteen hundred pounds," answered the missionary.—"Do not trouble any one else about the money; I will take the responsibility upon myself," was the response. And so this munificent gift of \$6,500 has been anonymously set apart to this object.

Twelve native Indians were recently ordained to the work of the Gospel ministry by Bishop Early, of the Methodist Episcopal Church, South.

Pray without ceasing.

RECEIPTS FOR THE COMMISSION.

Those in arrears will please pay up. We are in need of the "yellow box."

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