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SOUTHERN BAPTIST
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THE COMMISSION.

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AN APPEAL FOR MISSIONS.

DEAR BRO. POINDEXTER:

I have received your letter. Your request is most congenial to my feelings. Other engagements forbid any formal and elaborate response; but I sit down at once, to make, from the fulness of my heart, and in an epistolary way,

AN APPEAL FOR MISSIONARIES.

That a new phase of the church is presented in our day, must be apparent to every careful observer. The last half century has developed phenomena unlike anything since Apostolic days. The world is begun to be recognized again as the Lord's field; and on every side, cheering prospects of the spread of the gospel, make us feel that we are truly in "the last times."

But, while the day of God's power seems upon us, there is one feature of church-affairs which fills us with perplexity and solicitude, and robs the comfort which would be otherwise experienced. The promise that "thy people shall be willing," is unfulfilled. Truly, the fields are opened, but the laborers refuse to enter. The question starts up: Can we be mistaken as to this prostrating the barriers between us and the nations being of God, and with the view of the world's evangelization? Or, is there some delusion about the call and duty of God's ministry, and other working servants? If this work is paramount and pressing,

why are not laborers called to it? Either the work is not of God, or there is some error about the commission of His disciples.

That the field is arduous, and requires sacrifice, is nothing against its occupation being divinely commanded. When Abram was called, it was to forsake home and kindred, and to follow the Lord, "not knowing whither he went." Because Moses cried: "Who am I," he was not exempted from being the leader and law-giver of Israel. Jeremiah plead: "I am a child;" but the Lord ordered: "Thou shalt go to all that I send thee, and whatsoever I command thou shalt speak." Jonah shrank from his mission, and he was brought to judgment and shame. Look at all the Apostles, and primitive Christians, the very essence of their profession was self-sacrifice, which the Lord made the test of His discipleship. And what great work has ever been done without this spirit?

It becomes a serious inquiry, therefore, whether the most established in mind, with regard to their line of duty, should not re-consider their call to the ministry, and to Christianity, and examine if missions are properly excluded from it. Let our brethren of eminence, who fill high positions of responsibility and usefulness: let those who have met with the very largest success: let our Professors, who seem indispensable to the training of the young: let our watchmen Editors, who inaugurate new

measures, or abide by old plans of missions: let our brethren of wealth, and of large families, who have thought that they could do more by sending than giving: let our corresponding secretaries, whom it appears impossible to spare from their offices: let all put the question to their hearts, as before God and the coming judgment: whether, under all the circumstances—the supreme importance of the work, the scarcity and common reluctance of laborers, the fact of our cities and land, already taken, requiring less force to garrison than the first onsets upon the redoubtable fortresses of the enemy—they have really no duty in the foreign field?

The difficulty of raising means for missionary support, is a distressing fact of the times. But, let such brethren as have been indicated—brethren of influence and wealth, and reputation—known and beloved of the churches—our Pauls and Barnabasses—go forth to China and Africa, and the Isles of the sea, and we stand security for every dollar needed for their abundant supply, and run no risk of having our inability exposed.

To this our younger brethren, who happily admit the superior wisdom and experience of their Fathers in Zion, will give an hearty Amen. But, this pleads no exemption for them. Our humble objection is, that the more distinguished have not won their worthy names by missionary labors from their youth. Enlarged knowledge and common reputation have their peculiar advantages, but the rising ministry are the hope of the church. And a new sphere opens before them—the inviting sphere of Reformation. Let the people generally be impressed, by faithful pastors, with the magnitude of the missionary work; and, as the young begin to feel their call to the ministry, let their eyes be directed to “the region that is beyond.” Let them enter the schools of the Prophets with this object in view: let them

study and pray, with the perishing nations on their hearts; and when prepared for active labor, let each honestly ask: what sufficient reason can I assign for not going where the gospel is most needed? Then will the turn be given to our movements corresponding with the leadings of Divine Providence. And the reformation of the ministry, and of the church, promises the renovation of the world.

These things I am putting to my own conscience, and subscribe myself,

Yours fraternally, T.

“MORE LABORERS.”

The want of laborers for the harvest, so earnestly deplored by Christ, did not pass away with his day, but was prophetic of other periods, reaching far into the distant future. Though eighteen centuries and a half have since rolled into eternity, each bearing upon its bosom the augmenting trophies of the Redeemer's kingdom in the earth, still the white harvests widen and loom up on our vision, and the cry comes from far and near, saying, “Send more laborers into the harvest-field.” Listen to the voices of distress as they come up from the perishing million that occupy the other side of the globe. Listen to the Macedonian cry, as it rolls up from Hindoostan, from the depths of Central Africa, and from the priest-ridden nations of South America. Hear bursting out through the open doors of the Celestial Empire, the bold petition, “Give us a thousand missionaries for China alone.” Harken to the wail of distress, wafted from the Isles of the sea, mingling with the wild lament of the red man's cruel wrongs. Hear, O hear, the familiar voices of your own countrymen, and your own kindred, pealing out from thousands of destitute regions in your own “loved land,” asking, “Send us some one to ‘break unto us the bread of life.’” Just cast your eyes over this Christianized nation.

See, her many feeble churches, and some strong ones too, are destitute of pastors! How many promising fields are permitted to run to waste, for the want of some one to occupy them! How many associations are begging in vain for men to accept their support in the missionary service! How often and how earnestly do our Boards, at Richmond and Marion, plead, and plead for missionaries of the Home and Foreign field! Why this universal cry? Why this vast expanse of harvest, all ripe for the sickle, and yet unreaped? Christ foresaw this state of things, and his prophetic words must be the answer: "The harvest truly is plenteous, but the laborers are few." Christ not only foresaw this want, but suggested the remedy, the source from whence that remedy must come, and the means by which it is to be obtained. "*Pray ye therefore the Lord of the harvest, and he will send 'more laborers' into his harvest.*"

We want more laborers for the harvest-field. Let us ponder this fact. It is not the want of preachers, for there are more than five hundred baptist ministers in the State of Virginia alone. It is not the want of nominal ministers, more "honorary members," who tack on the ministry as an appendage to some worldly office or avocation. No. There is no lack of such *ministerial idlers* as these.

1. We want *laborers*. Men who will *work* assiduously, perseveringly, efficiently—men, who will consecrate their whole heads, and hearts, and bodies to their divine vocation. We want men who are willing to toil in the study until the brain reels and the nerves quiver,—men who are willing to toil in "the highways and hedges," and "from house to house," until their bodies are worn down with "going about, doing good." We want, in the pulpit, men who can teach, rather than shine; who can arouse, rather than entertain; who can win souls for Christ, rather than

admirers for themselves. We need, for pastors, men who have the happy art of training Christians for labor, men who can lead the whole church into the harvest field, and teach every member to use the sickle, and to labor just in that part of the field, and at that kind of work best adapted to his capacities and opportunities,—men who have the tact to elicit and direct the best energies of the whole church, making every member a co-laborer with God.

2. We want *qualified* laborers. Men of natural ability, of aptness to teach, of disciplined and well-furnished minds, who know what to do, and how to do it. It is not an imperative necessity that all who enter the ministry must be great and eloquent men. Yet they must possess that measure of mental capacity and educational and theological training, which will make them *competent* laborers in this particular work. The brilliant and gifted preachers, (few in number,) will be needed to meet the wants of a minute fraction of hearers, who, in force of intellect, in genius, and acquirements, stand like their teachers, head and shoulders above the rest of mankind. Such men should be welcomed by all, as gifts of Providence, to fill an important sphere in the great scheme of redemption. But there is another, and a much wider sphere, that must be filled by men of medium ability and talents. Now, it will not do to raise the standard of the ministry so high, and to adhere to that standard so rigidly, as to shut out, either by positive interdiction, or starvation, this class of *working men*, the very bone and muscle of the ministry. This large amount of *working* talent, the most valuable kind of talent, must not be lost forever to the denomination. They are men, many of them, of medium talents, but of great practicalness. They are men of large hearts, who mingle with the masses, and have their sympathies, men of strong hands and

willing minds, who bear the heat and burden of the gospel work. These are men who cannot be spared, and ought not to be forced, by a course of depreciation and neglect, to seek employment elsewhere.

3. We want laborers *sent* of God. Christ claimed and exercised the exclusive right of placing men in the ministry, while on the earth, and before his departure taught his disciples to pray unto him for a supply of ministers for the future. The Apostles conceded to Christ the sole prerogative of choosing the men for this particular work. The extraordinary success which attended the preaching of the Apostles, and such men as Summerfield, Whitfield, and Spurgeon, has been owing to the divine power, which called and qualified them for the work. And the reason why many, seemingly good and talented brethren, labor stately in the ministry without success, may be the want of a divine call to the work. A mistaken zeal, on their own part, and on the part of their brethren, rather than the special movings of the Holy Spirit, has led them to assume the responsibilities of the ministerial work, and they are doomed to labor without that divine influence which can alone give success. I do not believe that any amount of educational training, or of natural gifts, can supply the lack of a divine call to the work. The first, and most essential element of a successful minister of Jesus Christ, is the fact, that he is "sent of God," and receives his credentials and his sword direct from heaven. But this is a fast age, an age of facilities for making preachers, as well as many other things. And it is one of the misfortunes of the age, to overlook the prerogatives of Christ, and trust to human appliances for the supply of ministers, instead of praying "the Lord of the harvest to send" them.

4. We want ministers who will give

themselves wholly to one work—the gospel work. The work is single and peculiar. It will afford the amplest employment for the loftiest mind and the largest heart. The strongest constitution will find enough here to consume all its energies. A work so grand in its object, so fearful in its responsibilities, requires something more than feeble and irregular efforts. He who takes upon himself such a work, will have no time to waste in secular employments, in political, or party strife of any kind. If a man is divinely called to the labor of the gospel ministry, he should forthwith leave his fish nets to others, and hence-forward fish exclusively for men. His commission does not contemplate selling goods, tilling the land, or teaching school. Its one specific command is, "*Go, preach my gospel.*"

5. We want *Christian laborers* as well as laborers in the ministry. I have long felt, that one of the greatest wants of Christianity in this age, is a larger development of the lay talent in our churches. If, for instance, our lay brethren were educated and fitted to take charge of our literary institutions, to fill the chairs of instruction, and to edit our newspapers—if they would take charge of the press, fill agencies, and manage the financial affairs of the church, what a host of talented preachers, now shut up in colleges, school-houses, and printing offices, might be sent out in the Home and Foreign field! And what a host of lay brethren, now almost buried and lost to the cause, would be brought into active and efficient service in the harvest-field! Yea, the whole membership of the body of Christ, ought to be taught to *work*. I love to see the faces, and hear the voices of these intelligent and pious laymen in our Conventions and business meetings. O, I know the value of such men in the churches of Christ. It is a misfortune that the usefulness of many such is destroyed

by putting them into the ministry, to become henceforth only official and titled "idlers." I repeat, *more laborers are wanted* for the gospel work. May we have a speedy increase of such, both in the ministry and out of it.

R. J.

MISSIONARY ORGANIZATIONS.

Thoughts on the Missionary Organizations of the Baptist Denomination. By FRANCIS WAYLAND.

The subject of Missionary Organizations has been attracting great attention among the Baptists of the North. We had hoped that the distractions resulting from the discussion of the subject there, the diversion of interest from the work of missions itself, and the alienations which it has produced, both among the missionaries and the brethren at home, would have deterred from the introduction of the controversy among us. In this hope we have been disappointed. Whether for good or for ill, the question has been thrust upon us. It is proposed, on the one hand, to inaugurate a system of drainage, by which the supplies of the Convention shall be gradually cut off, and, its inefficiency being thus secured and *proved*, it shall be thrown aside as worthless; and on the other, that it shall be forthwith abandoned. We have looked in vain for the presentation of any well-defined plan, to be substituted for our existing organization. Some of the opponents of the Convention have dimly shadowed forth something like the plan proposed by Dr. Wayland. But whether they would unite on this plan, we cannot tell. One has said he has no plan to offer. Another, that he has a plan, and claiming it as his *own*, we suppose it differs, characteristically, from that of Dr. Wayland. We deem it doubtful, therefore, whether the opponents of the Convention, should they succeed in breaking it down, could agree upon any substitute.

We think brethren ought, at least, to reach this point before they seek to overturn existing organizations. Revolutions are always to be dreaded. Sometimes they are necessary. But even when revolution is necessary, it may happen, as has frequently been the case, that the attempt, while successful in overturning existing order, shall introduce a state of things more deplorable than the evils it was sought to remedy. Under two conditions this is likely to be the result. First, When dissatisfaction with the existing order is allowed to consummate the work of destruction, in the absence of any definite object beyond to be secured. The best that can be hoped for under such circumstances, is experiment after experiment, each experiment, in fact, a new revolution, sacrificing individual happiness, and destroying public prosperity, to terminate, no one can tell in what. Secondly, When the *real* cause of revolution is found, not in the defects of government, so much as in the demoralization of public opinion and feeling. Whenever a people become restless and turbulent, easily excited by appeals to prejudice and passion, ready to embrace new notions, and hazard new experiments for the sake of change, then, better far to hold on to the "old land-marks" than, yielding to the spirit of innovation, suffer it to rush on to ruin.

Now, to a considerable extent, these conditions seem to us to meet in the state of the Baptists of the North. While Dr. Wayland proposes his plan, others propose different plans. The Dr. is for destruction, because of the supposed inability of Baptists to work under "any general and centralizing organization." Some of his co-laborers are for a still further "consolidation." "The evils of centralization would, however, seem, in this manner, to be increased rather than diminished," says the Doctor. Dr. Wayland, in effect, admits that, in this respect, the De-

nomination North is not in a condition to make any change, while he insists that *some* change is demanded. He puts forth his own views simply for "such consideration as they seem to deserve," and adds, "Other plans will, doubtless, be suggested. I ask for them precisely the same consideration. Let us prayerfully and deliberately examine every plan that may be offered, and then choose one or the other, or combine into one the best portions of all, or reject them all and pursue our present course without alteration, as we think best." But in the absence of any plan, attack after attack has been, and continues to be made on the existing organizations. What could be expected but such a decline of missionary interest as has taken place?

These facts go far to show that the agitation is owing *mainly* to the second condition specified above. If there were that spirit of calm and prayerful investigation evoked by Dr. Wayland, so far from attempts to weaken existing organizations, in the absence of something better to take their place, every effort would be made to give them the greatest efficiency, while, at the same time, the effort might be made to find that something better. A farther evidence of this deplorable state of things is furnished in the following statements of Dr. Wayland. "Our missionaries are not agreed among themselves. The missionaries and the Board, at home, are not in harmony. Year after year our attempts to create unity of feeling, have resulted in leaving matters worse than we found them. Our brethren at home are divided in opinion. When we meet to consult concerning missions, missions are almost the last thing thought of, and, in fact, frequently can hardly obtain a hearing. Our time is spent in unfortunate disputings; and we contend so earnestly for the Union, that we render it doubtful whether indeed it is at all worth saving." Strong as is this re-

presentation, those who are conversant with the facts know that it is short of the truth. It is *not the love of missions* that causes these disgraceful contentions. It is *not the spirit of Christ* that makes men thus quarrel about plans to the neglect of the very object, for the attainment of which any plan is only valuable. But we have, alas, very much more, and more palpable evidence that the evil lies deeper than any plans. What was it that, during the existence of the Triennial Convention, arrayed (as a brother of Dr. Wayland, during the Convention at Baltimore, expressed it,) "New York against Boston?" What that originated, and persisted in the organization of the American and Foreign Bible Society in New York, against the earnest remonstrances of those who wished the question to be submitted to a convention, untrammelled by any previous action? What forced the question of Revision upon that Society, and what, in that Society, rejected, that question, with a spirit, and in a manner, on both sides, which for bitterness and discourtesy, has rarely, if ever, been equaled? * What thrust the slavery agitation upon the Triennial Convention, enacted the shameful inquisitorial process at Baltimore, nor ceased from its aggressions until the Baptists of the South were compelled to withdraw, and organize our present plans? What has made so many of our brethren in the North, even Dr. Wayland among them, factionists upon this question? Alas, facts in the religious history of the North, no less than in its political, but too fully show that the spirit of anarchy and faction is rife there. And this, in our judgment, is the chief source of the difficulties in their missionary operations.

* It is not our design to question the propriety of the organization of either the American and Foreign Bible Society, or the Bible Union. We refer simply to the spirit manifested on both occasions.

Let us learn wisdom from their folly. Dr. Wayland once wrote, "We have shown you how Christians ought not to act; do you show us how they should act," or words to that effect. He might repeat them with emphasis now. And yet, there is reason to fear that we are about to import the spirit and copy the course of Northern agitators. Our Convention is assailed and sought to be rendered odious, while no substitute has been agreed upon, even by its opponents, and much, too, we regret to be compelled to state, of restless agitation prevails.

We propose now to subject to review the plan offered by Dr. Wayland. For the sake of perspicuity in our review, and ease of reference, we will state this plan.

I.—FOR FOREIGN MISSIONS.

1. "Suppose * * * all centralizing organization was abandoned, and missions and missionaries supported directly by individual churches and clusters of churches."

2. "Each missionary church, or association of churches, might send delegates, ministers, and private brethren, to meet annually, to tell each other what God had done for them and by them, and to encourage each other in the good work."

3. "If this could be accomplished, we should at once be relieved from all the machinery of boards, committees, secretaries, treasurers, and agents, inasmuch as every church, or cluster of churches, would be all this to itself."

II.—HOME MISSIONS.

1. In the older States. To "churches, associations, and State Conventions * * * this part of the work is to be confided."

2. In the new States and frontier settlements. 1. "Here we seem to need some central arrangement that shall be the medium of intercourse between the parties."

2. "Every church, and association,

and convention, should do its *own work* just so far as it is able."

3. —"as far as possible the general organization should do its work by means of the *local agencies* in the immediate field of labor."

4. The new States and frontier settlements should, for the present, be relieved from missionary effort, except among themselves. The older States should aid them and support Foreign Missions.

We shall not consider this plan with reference to the state of things in the North, but as it applies to our own condition.

THE HOME MISSION PLAN.

Except article fourth, *this is the plan now in operation here*. Churches, Associations, and State Conventions, all through the South, are prosecuting missions where and as they choose. In by far the larger number of cases, they establish and prosecute their missions independently of the Southern Baptist Convention, and the Domestic Board at Marion. That Board is simply "a central arrangement," with an "office" and "some men," to attend to the business, and these "men," "as far as possible, * * * do [their] work by means of the *local agencies*." But then it is found that there is a great amount of "work" to be done which cannot be accomplished by the "local agencies." There are "destitute neighborhoods," near which there is no church, having "licentiates, or private brethren, whom it would send into" them. There are "inviting" and uninviting "fields" "still unoccupied," and which "local agencies" give no promise of occupying. These fields the "men" at Marion are endeavoring to bring under culture. To do this they need men and money, over and above what the "local agencies" are giving, or would give, without special appeals. What should these "men" do? Sit down and lament the inefficiency of the "local agencies," or

seek to excite them, and individual Christians also, to greater liberality and enterprise? And if they are to do the latter, if some of these "men" in order to "be the medium of intercourse," to receive and disburse "the contributions of our churches," and to gain and impart "information," must give their whole time and attention to the business, by whom are they and their families to be supported? As respects the connection of these "men" with the Convention, it will be considered in another part of these remarks.

Upon the 4th article of the plan, but few observations are necessary. The *principle* upon which it proceeds would effectually estop *all* missionary operations, on the part of any Christian or church, except such as are so located that their funds and energies cannot be expended at home. The plea is that the churches of the West have more to do there than they are able to accomplish. If this relieves them from obligation, so that they should not be called upon to aid in Foreign Missions, the same plea must exempt every individual, and every church, where as much as cannot be done is needed in their own vicinity. But in the present condition of our country, and with the present state of Christian enterprise, how many are there who might not expend *all that they give, or are likely to give, profitably in their immediate vicinity?*

Such was not the principle inaugurated by Christ, embodied in the Commission, and exemplified by the Apostles. The Saviour did not tell his disciples to "tarry at Jerusalem" until that city was evangelized, and that, only after "the home work" became "less onerous, they [should] commence the work of Foreign Missions for themselves." These devoted "men" did not feel it incumbent upon them to restrict their labors to Judea until their home missions increased and "their pecuniary ability" was enlarged. Christ

said, "Go ye into all the world," and they obeyed him. They did not neglect Judea, but they "went forth every where." This tendency to localize and restrict Christian obligation is one of the most fearful "signs of the times." Admit all that can be claimed for proximity, and kindred, and country. We would not, in the slightest degree, damage their *just* claims. But the *principle* which should underlie *all* Christian activity, is devotion to *universal evangelization*. The world is to be conquered to Christ. Every Christian is to fight in this battle. In deciding the questions, "Where?" and "How?" his present location and condition are mere circumstances, to be taken into account along with the condition and wants of other places, and other men.

Practically, it has ever been found that the most speedy and efficient method of awakening a strong *home* interest, is to interest the heart in the grand idea, the conversion of the world. Foreign Missions have ever been the precursor and the cause of increased zeal in Home Missions.

We now pass to the plan for Foreign Missions.

We may be allowed here to notice, what seems to us, unworthy of Dr. Wayland. With reference to Home Missions, he says, "the work is to be done, in part, by associations." He tells us, "the association seems to belong especially to us, and is the offspring of our own individual and ecclesiastical principles." He says, "the ordinary Baptist Association" seems to him to be "the form of organization," upon which our Foreign Missionary organizations should be modeled. Yet when he comes to state how foreign missionaries should be sustained, it is, not by churches and associations, but, "churches and clusters of churches." Again, in relation to home missions, when conceding the necessity of "some central arrangement," and some "man or men," and some "office" he appears sedulously to avoid the use

of the common terms, agent, board, committee—although he could not but know they would express what was intended by “central arrangement,” “man, or men.” Why was this? Did it occur to him that the use of these terms would render the correspondence of his plan with those in use too obvious? No, he is incapable of such a subterfuge. Why then? Even great and good men sometimes mislead themselves by mere words. We once knew a brother, a man of considerable intelligence and strength of mind, but of stronger prejudices, who, being asked if he would consent that the association of which he was moderator should appoint some “protracted meetings,” replied indignantly, “No! no! but if you wish to have meetings of two or three days continuance, I have no objection.”

The only material difference between the Home and the Foreign plan of the Doctor is the absence, in the latter, of any “central arrangement.” Now this difference struck us as “exceeding strange.” When we had considered the reasons assigned by him for such an arrangement for Home Missions, our surprise was increased. What are those reasons?

1st. Such an arrangement is needed as a “medium of intercourse” between those who are to give and those who are to receive aid.

2nd. To furnish an “office” to which applications for aid may be made, to which the contributions, designed to meet these applications, can be sent—and from which information of the condition of the field can be had.

3rd. Because “some man or men, who shall be always familiar with the ever changing character of the West,” will be needed, “so as to disburse our aid to the best advantage, and only where it is needed.”

And yet, “individual churches and

clusters of churches,” can efficiently and judiciously accomplish all these objects in Foreign Missions, inasmuch as “every church or cluster of churches, would be,” “boards, committees, secretaries, treasurers and agents” “to itself.”

Now we submit to our readers, whether a “medium of intercourse” is more needed between our Western and Atlantic States, than between these States and Africa and China? Whether, if it is “indispensible” to have an “office” for applications for information and contributions, and if “some man or men” must devote special attention to the subject, to be qualified to give the needed information, and to make a wise distribution of funds, with respect to our Western States, such an office and such men, are not much more needed with respect to Foreign countries? Do our brethren and churches know more of China and Africa than of Texas and Arkansas? What “medium of intercourse” have they with the former, at all comparable to our extensive postal arrangements, our wide-spreading newspapers, and our thronging travel?

It seems evident that Dr. Wayland must have been led into this blunder—for such, with all deference, we must be permitted to call it—by regarding the Foreign Mission enterprise as a small affair, in which only a few “of the better sort,” men of large information and ready pens, are to engage, while the “Home Mission” looms before him as the embodiment of the “moral dignity of the missionary enterprise.” Upon any other supposition, how could he fail to see that in every respect, the necessity for a “central arrangement,” would be far greater in Foreign, than in Home Missions? We know less of the people, and of those peculiarities of condition and character which should direct our efforts; sources of information, and means of intercourse are infinitely inferior, the questions affecting the judicious application of funds are far more numerous and intricate; and

the transmission of funds and supplies is far more difficult and burdensome. We claim then, that Dr. Wayland has proved the necessity for a "central arrangement" in Foreign Missions. His plan is essentially defective at this point. It may not matter whether you call it a "board," a "committee," or "some man or men." We have very high authority for saying that "a rose will smell as sweet by any other name."

In every other respect, except one common to both plans, to be noticed presently, as we have said of his "Home Mission" plan, his plan for Foreign Missions is essentially that which is in operation among us. Individuals, churches and associations, select missionaries, and assume their support whenever they choose. They are encouraged to do so. The Board is, in respect to these, nothing more than a "central arrangement" for receiving funds, "acting as a medium of intercourse," gathering and imparting information, and making disbursements "to the best advantage, and only where (they) are needed." But beyond this, they perform an arduous and indispensable service in stimulating the missionary spirit, seeking out missionaries, promoting the efficiency of "local agencies" where they exist, establishing them where they do not, and gathering up the scattered contributions of such brethren as do not cooperate with any "local agencies."

But, it will be said, the main feature of Dr. Wayland's plan, you have not yet touched. That would abolish the Convention, and substitute for it "the ordinary Baptist Association" "on a large scale."

To this part of the plan of Dr. Wayland we have strong and what seems to us insuperable objections. To present them fully would require far more space than can be allowed. We glance at the more prominent.

1st. It would lay the foundation for an *ecclesiastical hierarchy*. Dr. Way-

land asks and answers the question, "what is a Baptist Association? It is nothing more than an annual," (some associations meet semi-annually,) "and voluntary meeting of delegates from churches in a neighbourhood, or district, who come together as independent bodies, to tell each other what the Lord has done for them," &c.

Now is this "the whole truth?"—While, by their constitutions, these bodies are denied all power over the internal concerns of the churches composing them, are they not invested with the right of deciding in every case upon the orthodoxy of a church? The union then, is an *ecclesiastical union*. It is not a union of individuals, but of churches. The association has no right of jurisdiction over individuals, (though some have gone so far as to exercise such jurisdiction in defiance of their organic law,) *but it has this right over churches*. Every church, applying for admission, must submit to this jurisdiction before it can become a constituent of the body. Every constituent church is at all times subject to it, and liable to be dismissed as heterodox or disorderly whenever a constitutional majority so decide.

This being the case, a "Baptist Association" "on a large scale" would be an overwhelming ecclesiastical tribunal, capable of crushing, not indeed the name, but the character of any church. If any one will be at the pains to examine history with a view to this point, it will be found, that upon this very principle—ecclesiastical union—some of the most crushing spiritual despotisms that have cursed the world have been erected.

Our Convention has no such feature. It is not a union of churches. It knows nothing of churches as such, except in the ninth article of the constitution.—"All the officers, boards, missionaries and agents appointed by this Convention, or by any of its Boards, shall be members of some regular church, in

union with the churches composing this Convention." This article does not require any inquiry into the *character* of a church, but simply as to its *associate status*. If a church is a constituent of an acknowledged Baptist association—or, being unassociated, if it is held and regarded by contiguous churches of acknowledged regularity, as a regular church, its members are eligible to appointment. The phrase "in union with the churches composing this Convention" is evidently explanatory of what is meant by the term "regular." The Convention has no right to go behind the fact of such union to investigate the character of a church. And the investigation thus far is not for the purpose of deciding the *relation of a church to the Convention*, but simply whether an individual is eligible to office. Moreover, individuals, societies and associations are entitled to representation in it equally with churches. The Convention is not, therefore, an ecclesiastical union. It is not composed of churches alone, nor has it any jurisdiction over churches. It is hence far less liable to abuse, than would be Dr. Wayland's "Baptist Association on a large scale."

But Dr. Wayland claims for "Baptist Associations" what history will not sustain. He says: "Here we have no collisions, for there is nothing to strive about. There is no power exerted, and of course no occasion for abuse of power." Alas! the history of the contentions and divisions—the alienations and strifes that have occurred in associations, would form a sad refutation of these declarations. We have known cases of the kind—all our readers, who have any extensive and prolonged acquaintance with the denomination, have known such. The course of anti-mission associations furnishes numberless illustrations.

We can bear with them for the sake of the vast benefits of union; and because occurring in bodies of limited ex-

tent, the evil can be checked by separation, and the kindly offices of neighbouring brethren and associations. But what would be the effect if all the churches of the South and South-west were united in one "Baptist Association on a large scale?" The defection of one single church might convulse the whole fraternity of churches.

Nor is the matter mended, if, upon the same principle, you should have District Associations composed of Churches, State Associations of District Associations, and the "Baptist Association upon a large scale" composed of State Associations. This would be to annihilate at once the independence of the churches, and place them under the rule of a hierarchy. The truth of the matter is, that the principle of our District Associations—the union of churches as such—can be carried no farther without involving consequences, the bare contemplation of which makes us shudder. And even within the limit assigned it, it requires to be carefully guarded in its practical operations. We have other objections to this feature of the plan. We can barely glance at them.

2. It makes no adequate provision for its own efficiency. To induce men to leave their homes, and take long and toilsome journeys at a heavy expense, you must give them something more to do than simply to "tell each other what the Lord has done for them during the year past, and to encourage each other to more earnest efforts for the future." Practically, it has been found that these objects alone will not secure a full representation even in District Associations. How then could we calculate upon any thing like a general gathering from different States, if nothing more is contemplated?

3. It makes no provision for the establishment of the "office," or the appointment and supervision of "the man or men," which, according to Dr. Wayland, are "indispensable" to the successful prosecution of Home Missions,

and as we have shown, are even more necessary for Foreign missions.

4. It would be a hazardous experiment—promising no benefit, and likely to prove far more inefficient than our present plan.

Upon this objection we must, at the risk of tediousness, make some remarks. That it would be an experiment cannot be denied. It has never been tried.—No body for the promotion of missions has been formed upon this plan, if we except one, the failure of which was reported some weeks since in one of the papers. Some of our exchanges refer to the Goshen Association, in Virginia, as demonstrating the efficiency of the associational plan. The Goshen is a very efficient association. But its *comparative* efficiency is overrated. Two other associations in the State, (if the statement of the Clerk in the last minutes of the Dover Association is not very wide of the mark,) contribute more largely than the Goshen—the Dover and the Rappahannock. Nor are the latter, so far as we are able to judge, stronger than the Goshen. We would not, however, underrate the efficiency of this body; nor detract from the value of its plans, which, in some respects, are an improvement upon what was the common course of associations a few years back. But the Goshen Association does not act upon Dr. Wayland's plan. It has its Executive Board, to which is committed the management of its funds and missions. This Board holds regularly Quarterly Meetings, and others, when necessary. It selects missionaries, fixes their salaries, designates their fields of labor, and supervises their work. So far as relates to missionaries in Virginia, it possesses the same powers, and sustains the same relations as does the State Mission Board of the General Association. Prior to the commencement of a general system of colportage, it commissioned and sustained colporters. The experiment, however, did not work well. There were depart-

ments of that business to which no member of the Board could give the necessary attention—the selection and purchase of books. It has now turned over its colportage work to the general superintendant. In Foreign, Domestic and Indian Missions, it has never attempted any thing except in connection with the Foreign and Domestic Mission Boards of the Southern Baptist Convention; and the members of the Board and of the churches have always manifested a desire for the visits of the officers of those Boards, and their co-operation in promoting these interests.—We shall be greatly disappointed if the Goshen is not one of the last of our associations in which opposition to these Boards manifests itself.

We can perceive no benefit to be derived from this proposed change. The reader of Dr. Wayland's tract can see that the only benefits claimed for it, whatever may be true of Northern organizations, are secured by our plans, except that it would prevent strife.—But how, upon his own statements, would it prevent this? Simply by *attempting nothing*. This alone is sufficient to establish its inefficiency. Its whole business is to tell what the Lord has done, and encourage to renewed effort. It is to have no missionaries, no "men," no "office," no work. But would it prevent strife by having nothing to do? Let us not forget that

"Satan finds some evil work
For idle hands to do."

It is in the recollection of many of our readers, how much our District Associations used to find claiming their attention when they had nothing to do but to meet, report statistics, and part. What fierce debates over "Queries," and church difficulties. Were it possible to bring together, annually, any considerable number of brethren from the different States, for no other objects than those specified by Dr. Wayland, it would not be long before every question

possessed of strong local, or general interest, would become a subject of discussion, and such discussions would often "wax hot." If you do not wish Christians, in their assemblies, whether Churches, Associations or Conventions, to fall into contentions, you must keep them well employed in the Lord's work.

But more about the inefficiency of this plan. Dr. Wayland has a long list of suppositions and ifs in arriving at the conclusion of increased efficiency on his plan. But he candidly confesses that these conditions being fulfilled, "adopt whatever plan we may, the silver and the gold will not be wanting." "Let the spirit of missions be really awakened." Aye—"there's the rub." It is precisely here that we charge inefficiency upon this plan. It fails to provide for awakening this spirit. The entire sum of the missionary spirit which exists in our churches is the result of a different plan. This plan leaves the *many* to awaken, and diffuse, and maintain this spirit within and among themselves. The plans which have succeeded—so far as any success has been attained—have brought the *few* into active exertion and co-operation, to awaken and energise the *many*. Thus it was in apostolic times, thus also in the times of Fuller and Carey in England, thus in the times of Judson and Rice among ourselves. Thus it still is.

Dr. Wayland claims that his plan "is quite in harmony with our ideas of civil government." This, so far as his plan is peculiar, is manifestly a mistake. It may be conceded that the school district, the town, the county, the State—each manages its own affairs, "so far as is possible," independently. But then, each of these has its committee, its court, its governor, and council, or a representative body in some form; and in regard to all of them, they are subject to other representative bodies in matters lying beyond the pale of

their own immediate affairs. He would say, however, these are matters that cannot be attended to without some "central arrangement," while nothing of this kind pertains to Foreign missions. He asks, "might we not follow the example with which our experience has made us so familiar, * * * * looking to no central organization, until we find some work which cannot be done without it." The doctor appears to have overlooked the scriptural and political maxim—"In union is strength,"—and also entirely to ignore the doctrine of "progress." I may be able to raise a great weight, but shall I therefore refuse the aid which would lessen the effort? I can go by the old process of stage coaches, or sail vessels, to New York, but shall I therefore refuse to pass over a rail-road or on a steamer?

But are there no departments of Foreign mission labor which cannot be properly attended to without some permanent "central arrangement." We cannot specify fully here. But how, in the absence of such an agency, are arrangements to be made by which money for buildings, printing presses, &c., which are needed alike by all the missionaries in a given district, is to be procured? Who is to control such joint property? Who is to attend to such houses, &c., as may be in the possession of a single missionary, in the event of his dying, or leaving the field? To whom, in the event of the cessation of a Church or Association to sustain a missionary, are such investments as have been made to belong—to the Church or Association, or to the missionary? If to them, who is to attend to, and secure their rights? If to him, what becomes of them in the event of his death? Again, some degree of co-operation and united effort among the missionaries in any given field is indispensable. Shall this be left entirely to the missionaries to arrange? and if so, how can they effect an arrangement in

any matters involving the joint expenditure of money, when no one of them knows whether his patrons will approve the union, or advance his quota of the money? But these are minor matters, compared with the *moral* difficulties to be met. Upon the bare mention of these we cannot enter. Suffice it to say, they are grave and troublesome, and do not arise from the nature of our organizations, but from the imperfections of human nature.

We do not complain of Dr. Wayland, or of others, for the discussion of this subject. He is the tried friend of missions. He thinks, doubtless, that the publication of his views will do good, and he has written in his usual courteous and dignified style. In our judgment he mistakes the source of the evil complained of, and his plan, so far as peculiar, is inefficient and dangerous. Whatever in it is valuable, exists already in our organizations. We, therefore, need no such changes as he proposes.

There is much more which we should like to say, but this article is already too long. Perhaps we may resume the subject—perhaps not. P.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.

GRAND CANAL, Nov. 7th, 1857.

From the vast number of boats on this canal, the internal trade of the country must be immense. In the afternoon reached the "Precious Girde" bridge with fifty three arches—an elegant stone structure near Su-Chau.

ASTONISH THE BOWZES.

We here went ashore and visited the temple and pleasure garden near by. We gave the bowzes some books. They were astonished to find foreign books printed in Chinese, and were still more

surprised when they heard me read the Chinese characters. Looking at each other they said, "The books are just the same as ours! and so is his language!" and then a look of "who would have thought the language of the barbarians and ours was the same!"

If they will but read these books, they will be astonished at some other things, of which they never heard or probably thought before.

Passed on down to the city wall along the broad canal on the eastern side which here forms the city Moat. Thence along the moat on the northern side, where the night overtook us.

LANTERN BOATS OR PLEASURE BARGES.

After dark, passed a number of pleasure barges, lighted up with flowered lanterns, thickly hung inside and out. This gives them a brilliant appearance as they glide along at night. Some were fitted up with marble-back chairs and couches, silk curtains and other things to match. Tables were spread with choice viands, around which sat gentlemen eating and chatting. On others they were drinking wine and tea. On others still, were handsome females richly dressed, powdered and painted, accompanied by men, at heart, no better than themselves, though they were robed in silks and satins, and pass for gentlemen.

FEMALES TRAINED UP TO VICE.

Females of this class in China are often bought, as in Japan, in their early youth, and trained up to this life. They are, in the large establishments of ill-fame, taught to sing and play on various musical instruments, so that they can have musical concerts for the entertainment of the visitors.

It is not uncommon for a man to buy a second or third wife from one of these establishments. When taken to his house she then passes as a respectable female. We are assured by Dutch authors that such persons in Japan often marry and are respected after-

wards. Perhaps their having led such a life not through choice, but compulsion, has considerable influence in moulding public sentiment on this point. I am acquainted with a Mandarin at Shanghai whose second, or "little wife" as they term them,—the chief wife being called "great wife"—came from one of these houses.

The reader must not infer from this that the Chinese are indifferent about the virtue of their wives. There are no persons who are more jealous on this point. But how sad to think, that in the most civilized and polished heathen nations on the globe,—innocent young girls are bought and systematically trained up to vice!!

Painful as it is to Christians to read such things, it is, nevertheless, proper that they should know them, in order that they may see the fruits of heathenism even in its best form, and learn to appreciate more highly "the glorious gospel of the blessed God."

Passed on to *Hoo-Chen-Sau*, a hill, on the northwestern side of the city, on which stands a pagoda surrounded by temples, many of which are in a dilapidated condition. Here we stopped for the night. The city wall is over two miles off; but the suburbs extend to this hill.

Sabbath, Nov. 3th.—After breakfast this morning, took some books and walked out. Passing by the toy, fan and picture shops, I turned towards the pagoda, giving books to such persons as I thought could read.

Found a school in the main temple, where the boys were surrounded by dusty and crumbling gods. Walked up to the top of the dilapidated pagoda and had a good view of the surrounding country.

ANCESTRAL HALL, TABLETS AND WORSHIP.

Returning to my boat, I passed a new building, in front of which, some finely dressed gentlemen were landing from their boats. As I walked up to give

them some books, an old gentleman stepped forward and invited me in, stating that this dwelling was his ancestral hall. Taking me into the sitting room, he offered me tea, and then showed me the whole building—and the tablets in which they suppose one of the three souls of their ancestors resides.

As I have somewhere else stated, the poor keep the tablets in one room of their house, but the rich have a special building fitted up in handsome style for this purpose, where all the relatives meet at least once a year, and sometimes twice, to join in a feast and worship their ancestors.

At these meetings the family register is read over. If there have been any births in any branch of the family, their names are then recorded. If there have been any deaths—their tablets are allowed a place with the others. If any member of the family has become an outlaw, or acted so as to bring reproach upon all of the name, his name is erased from the register and he is no more allowed to enter the hall. Females are not recorded in the genealogy, as they marry into other families, and are considered by their own family as lost.

The Chinese are as careful in keeping their genealogy as the Jews ever were, and from the number of tablets ranged along the shelves of some of their halls, they may profess to trace back their ancestry to the days of Nimrod or Noah, as their public chronology dates as far back as those ancient times. Hence arises their great reverence for everything ancient, and their contempt for modern innovations.* The tablet is simply a flat

* The English Consul at Ningpo, Mr. T. T. Meadows, tells an anecdote of a native of the province of *Shau-Tung*, who acted as a Mandarin at Canton when Mr. Meadows was there as

piece of wood set into another flat piece which acts as the foot to keep it erect. The following is the Chinese description of a tablet, "twelve *tsun**" high to represent the twelve months, four *tsun* broad, to denote the four seasons, and twelve *fun*† thick to represent the twelve hours. The top is round like heaven, and the bottom flat like earth."

The name of the man and dynasty in which he lived, are written on the face of the tablet, with his title or titles if he had acquired any. In the back is a sliding lid, under which is written the dates of his birth and death, with the number of his children and place of his grave.

In a former number I described the manner of erecting the first tablet as soon as a man dies. This is written on white satin and is kept in the house three years, the specified time for mourning. During this time food is daily placed before it and incense burned. The tablet is called the spiritual residence of the deceased, and they have an idea that the spirit comes out and eats the spiritual part of the food. When the time for mourning has ended the wooden tablet is made and placed

in the ancestral hall as above described.

Though people in the West are accustomed to look upon the Chinese as the antipodes of all other nations in every respect, it is a remarkable fact that they are by no means eccentric in their religious views and idolatrous practices. In offering food and paying divine honors to their ancestors, they are only doing what the Egyptians did more than three thousand years ago, and what the Greeks and Romans did at a later date, as well as other heathen nations, and what the Hindoos and the Africans of Southern Guinea have continued to do to the present day. In fact, Hero and Ancestral worship seem to have been the earliest, as well as in after ages the most prevalent forms of idolatry. Offerings "for the dead" were forbidden by the law of Moses in such a manner as shows it was a custom well known in his day. Deut. xxvi: 14.

SHOCKING FAMILIARITY WITH THE DEAD.

The Egyptians went farther than all other nations in their attention to the dead. Sir J. G. Wilkinson says, that "they even introduced the mummy of a deceased relative at their parties, and placed it at table as one of the guests; a fact which is recorded by Lucian, in his Essay on Grief, and of which he declares himself to have been an eye-witness.*

Though the Chinese do not introduce them at their parties, and set them at the table as their guests, they are, nevertheless, according to our western notions,—shockingly familiar with their dead. Soon after we arrived at Shanghai, Mrs. Yates took Mrs. Cabaniss out to visit one of her neighbors; but Mrs. C. could not enjoy the visit, because she was shocked at the sight of three coffins, containing

an interpreter for the English Consul. It seems the Cantonese were displeased with this man's administration, and found much fault with him. In complaining to Mr. Meadows of their censures, he intimated it was not very becoming in them, *as they were a parcel of upstarts, who could not trace their genealogy more than a thousand years back.* To appreciate this, the reader must understand that the northern provinces of China were first settled, and Canton province was among the last. This Mandarin came from the province where their great sage, Confucius, was born some five hundred years before the Christian era.

* A *tsun* is one inch.

† A *fun* is one-tenth of an inch.

* Sir J. G. Wilkinson's Ancient Egyptians,—abridged edition, vol. 1, p. 108.

dead persons, sitting in an adjoining room.

I once called on a young man in the city, who was living in a room about ten feet long and six feet wide. On the right stood his bed—on the left sat a coffin, with only space to walk between that and the bed. He sat on the bed, and as I was invited to take a seat at the foot of the coffin. I felt a little curious to know whether there was any thing in it—when, lo! he gravely informed me it contained his mother! In spite of all my philosophy, I must confess I felt “a little queer” as long as I sat by it. He, however, had quietly slept by it for months. This shows the force of custom.

The Chinese often thus keep their dead in their houses for years; some, because they have no present place to bury them; but the large majority, because they are waiting for a lucky day or place, to be signified by the fortune-teller, who has always to be consulted about such matters. If the family is wealthy, some how or other, the fates are very unpropitious for an early interment. In the meantime the fortune-teller gets paid for every time he is consulted about it.

An inquisitive Yankee would be very apt to ask the professional gentleman if the pay did not have some influence over the fates; but the unsuspecting Chinese never think of questioning a time-honored custom,—as well might a Catholic think of questioning the supremacy of the Pope.

This afternoon took some books and started down the street towards the city. A wide canal runs down the middle of this street, or rather the canal is the street with side walls on either hand. Handsome boats take the place of carriages and horses. The shops make a good appearance, as this end of the town seems to be devoted mostly to the manufacture of paintings, artificial flowers, fans, lacquered boxes, toys, colored lamps, and every

now and then a store filled with flowers, hot-house plants and dwarfed trees, shaped like deers, birds, &c. Chinese ladies are passionately fond of flowers, and dress their hair very tastefully with them. Making wreaths with live flowers is a profession in China, and in such places as *Su-Chau*, persons may be seen at it all the summer.

The whole fronts of Chinese shops are open, and they carry on the manufacture of nearly everything in these front rooms. Thus you can see the process of making, while you are buying an article.

They not only work in the front room, but eat there, and in hot weather frequently eat in the streets in front of their shop, when they take their evening meal. The Ancient Egyptians seem to have had this custom also, as Herodotus says, “the Egyptians eat in the street.”

The boys were clamorous for books, but I only gave to such as I thought could read. After disposing of what I had, I returned to my boat.



Letter of Rev. A. B. Cabaniss.

SHANGHAI, Jan. 6th, 1858.

Brother Taylor:

We have had no news of Brother Holmes in the China seas yet; but look for him every day. Glad to hear Brother Hartwell is now, probably, on his way here. We are all about as usual. Nothing of special interest in our mission. We have some enquirers, who we hope will finally come to a knowledge of the truth.

A. B. CABANISS.



Letter of Rev. B. J. Drayton.

CAPE PALMAS, LIBERIA, Feb., 1859.

Dear Brother Pindexter:

I have the pleasure to acknowledge the receipt of your kind and encouraging note. I thank you for the very kind expressions of advice and caution

intimated by you, and feel that they belong to me particularly. I hope to improve from them. Please never withhold useful hints, as I need instruction and encouragements.

I am quite thankful to have to record the progress of our interest here, and that there is a growing disposition on the part of those to whom we minister, to assist in pushing forward the work. While we are yet destitute of a place of worship, and are compelled to worship from house to house, still we have our encouragements, by having many who gladly come to hear the "word of life." Just here, you will please suffer me to implore the Board, through you, to lend us a helping hand this one time—beseech them for the cause sake at Palmas, to grant us \$200. Brother Crane has kindly donated \$70—that with the above amount from you, we will struggle and do the balance ourselves. We have the frame nearly completed, and a site. Without a house we will have to feel and endure many mortifications. My little flock is willing, but poor. Think, O! think of this, we are poor!

Our native school, I am happy to inform you, is progressing very well indeed—the children are improving, and the parents gladly listen to the wholesome story of the cross. I feel that heaven will yet bless abundantly the labors which are being spent for their salvation, and even within the last two years more inquiries have been made about Jesus than ever have been in years past. This interesting people must have the gospel, they must be taught prayerfully and systematically, and I know the harvest of the Lord will be abundant and joyful. How precious in our eyes should be their salvation, and with what meekness and humility should we enter upon the work. "Who is sufficient for these things?" The Lord's power I imagine will make his people sufficiently adequate.

I have had with me Brother Richard H. Stone and wife, who were in waiting for the steamer from England, to convey them to Lagos, but, providentially, the steamer "Hope" arrived a day after the Liberia packet sailed, and thus they were afforded an opportunity to be forwarded earlier than they expected. They left here the 28th of January in good health and spirit. Brother Stone preached for us the Sabbath previous. I admire him much, he seemed anxious to enter upon his labors, and much devoted. I hope and pray their lives may be spared for great usefulness in their field of labor.

I remain yours truly,

B. J. DRAYTON.

Letter of Rev. R. H. Stone.

LAGOS, February 7th, 1859.

Dear Brother Taylor:

We arrived before this place on the 3d, and came ashore the next morning. We came around the coast in the "Hope," a steamer irregularly connected with the mail line. We had a pleasant passage of six days, stopping a day each, at Elmira and Cape Coast. Your kind letter came duly to hand, and we are both very grateful for the edifying and paternal advice it contains. Satan sometimes endeavors to persuade us that we have not the Lord's commission, but a prayerful consideration of the motives which prompted us to come, soon puts all such doubts to an end. This hope cheers us amidst the apparent dangers which are rising up in our path.

We have arrived in somewhat troubled times. Kosoko is said to be on his march to this place, and the new King of Dahomey, to be preparing to attack Abeokuta. All the chiefs, excepting one, are said to be in favor of Kosoko, and the King of Lagos, who seems to be an irresolute man, is very much alarmed, even shedding tears at times. I suppose the whole

movement is a renewal of the league between Dahomey and Kosoko, to revive the slave trade. The bloody rite attending the inauguration of the new King of Dahomey is said to have said consisted of a thousand human sacrifices. I fear the missionaries at Abeokuta will not fare well in the hands of such people.

I accompanied Brother Harden to our chapel Sunday morning. Though the chapel was situated in the midst of the town, and crowds were continually passing and repassing, not a single heathen or Mahometan deigned to enter and listen for a moment. They seem to be wholly taken up with the things of the world, and had no desire to hear the "good news." Perhaps the condition of political affairs occupies their minds. The services were conducted partly in Yoruba and partly in English. Brother Harden seems to have made considerable progress in the acquisition of the former. The congregation consisted of a few professed Christians, and two little children.

On our way to the chapel we passed two little heathen mud temples, the object of worship being a curious kind of tree which shaded them. We also passed a stump covered with shaggy fragments of mats, which, I was informed, was an idol. The people here are excessively superstitious, and the King squanders nearly all his revenue in sacrifices to the sea, snail shells, oyster shells and such things.

We expect to start for Abeokuta on Wednesday the 9th instant. The boatmen engaged, at first promised to start to-morrow, but they still say they will reach the city at the time appointed, which is Saturday. I have received a letter from Brother Phillips, and have sent a messenger by land to Ijaye to inform him of our arrival.

We are all well and hopeful. Mrs. Stone desires to be remembered affectionately to you.

I hope you will ask the prayers of the church in behalf of the missionaries, especially when Satan seems about to make vigorous attempts to strengthen his waning power in this country.

Yours in Christ,

R. H. STONE.

P. S.—We have lost one of our boxes, and some of our flour is much spoiled.

Yours &c.,

R. H. S.

IJAYE.

Letter of Rev. A. D. Phillips.

IJAYE, January 25, 1859.

Dear Bro. T aylor :

My own work is progressing finely, and I think this week will finish my buildings. I am continually encouraged at the prospect before me for success in Ijaye. There is now a secret enquiry about the word of God, and many are now to be found like Nicodemus. Some have gone so far as to say, perhaps the chief would die, and then they would *at once* forsake all their father's ways. And I believe there are those here who like Naaman, when they bow to their Orishas—say, Lord pardon this thing in thy servant. I tell you Bro. Taylor, I feel almost, as it were, on fire, so to speak. I feel enthusiastic.

The day is *certainly* dawning, though we may have a long and dreary morning, the light is not moon-shine—it is the light of the *Day Star*, the sun's rays are now beginning to streak the horizon. I do most earnestly beg that the churches will this year pray with a sober, steady faith, and without ceasing. Pray for us in Yoruba and the cause here. We would greatly rejoice to see more laborers—but God is able to overcome with few as with many.

I believe my health has not been better since I came to Yoruba than now, and I am sure I never felt more like laboring with this people, or felt more encouraged for success. In Awyawon Sabbath, I held two services, and was

listened to very attentively by the few present. I was able to make them understand me very well without an interpreter. I hope very soon now to be done my work and be able to give myself entirely to preaching and study.—I hope brother and sister Stone will be here in ten days, and I will gladly do all I can for their comfort and happiness.

A few mails ago you asked my opinion regarding the probability of women standing this climate as well as men. I have no hesitating in saying, I fully believe a woman with a sound constitution, and then using *proper care*, will pass the acclimation as well as men. I contend that there is more in care than medicine in this country.

You also asked my opinion about establishing schools at the different stations. I have already answered you on that, and now I will add, in every new town where we begin, some time is required to gain the confidence of the people, and until that is gained, there is no use to employ a teacher.

My prospect is excellent for a good school here soon, but it will be children who are allowed to come school hours, or over whom I have not absolute control. My interpreter promises to teach, and I hope in a month or two to see what can be done. If we begin at all, it must be when the people are in the notion. Farewell.

Your brother affectionately,

A. D. PHILLIPS.

The Commission.

RICHMOND, APRIL, 1859.

NEWS FROM THE MISSIONARIES.

It will be seen that brother and sister Stone had reached Lagos in good health, and were expecting soon to start for Ijaye. We regret to learn from the note from brother Cabaniss that brother Holmes had not been heard from at

Shanghai when he wrote. We have no communications from Canton, and but one from Liberia by last mail. Brethren Harden, Priest and Philips write as if strong in hope of the blessing of God on their labors, particularly brother Philips. The rumors of war in the region of Lagos and Abeobuta we trust may prove to be unfounded. P.

THE CONVENTION.

Soon, Providence permitting, the So. Baptist Convention will have met. O pray that the presence of Christ may sanctify the meeting, and that good—great good and no evil may result from it. P.

HEATHENISM.

A missionary in Ceylon who has lately commenced his labours there, thus writes:

But heathenism, in all its repulsive aspects, its follies, its superstitions, its debasement of the god like man, its delight in the worst of practices, the meanest, the basest, the most hellish things, has not been represented to the people of America. I did not understand it. I would not blame those who have written about it; indeed, I doubt whether I could convey my own impressions upon paper. As yet I have only begun to learn what it is; but I see enough already, to convince me that our good people at home cannot appreciate the immense difficulties which the missionary must encounter. These must be seen, to be known. Men and communities are sometimes called *heathenish* at home, but it is a misnomer. I never saw a community there, nor a family, nor a man, in whom I thought there was *no* honor, *no* virtue, *no* self-respect, and *no* knowledge either of sciences, self or God. There is not just such a community here, for there is a germ of some of these things in most of the Jaffna people. Yet in the very best of them there is far from being a full development of any of these qualities, and in very few are there correct ideas upon any subject of importance.

A church taken from such a people, and surrounded by such elements, con-

tains a membership which, in itself and in outside influences, is wholly peculiar. There is nothing like it in America. And this peculiarity embodies difficulties which, although they might seem small to one a thousand or ten thousand miles away, are exceedingly great; and when dwelt upon exclusively, discouraging. But one need not dwell upon them.

It is difficult, if not impossible, adequately to impress the mind with the degradation and wretchedness of heathenism. "I did not understand it," has been, in effect, the confession of missionary after missionary, and the confession will still be reiterated. Even those whose attention has been specially called to the subject, and who, before leaving their native land to carry the gospel to the poor degraded sufferers, have sought to form some adequate conception of the evils of idolatry, when they are brought into actual contact with them feel astonished and almost overwhelmed at the depth and inveteracy of the depravity and guilt and suffering by which they are confronted. O there is an amount of untold woe, even in this world, in departing from the living God, that may well awaken the most lively sympathy of every child of God, on behalf of the nations that know him not. But when we look beyond this world. Ah! what Christian can think of these millions of their fellow men dragging out their degraded existence on earth to enter upon the fearful doom, in another world of "the nations that forget God," without shuddering. And who that loves Christ and souls but must feel desirous to rescue them?

The miseries of heathenism should quicken our missionary zeal. But at the same time, just reflections upon their degradation would serve to lessen our impatience of apparent results. It is not the work of a day to break the sleep of centuries. The work of rescuing the miserable and degraded serfs of ignorance and sensuality is not to be

accomplished by a few feeble efforts.—How is it even in our own land? With what patient, "hope against hope" labors, are we compelled to toil on to keep a little at bay, the surging waves of vice among the degraded of our own population, where surrounding influences are ever at work to aid us in our efforts. How then can we expect that, as soon as the missionary has commenced to prepare a little patch, amidst the dreary wastes of idolatry, "the wilderness shall be glad, and the desert rejoice and blossom as the rose?"

But it is a soul-cheering—a glorious thought—that over all this corruption and sin, the gospel is destined to triumph. That the whole earth shall be filled with the knowledge of the glory of the Lord, and "righteousness cover the earth as the waters do the sea." O for this end, let us pray and labor, and faint not. P.

MISSIONARIES.

Dear brethren and sisters, are you not tired of our reiterated appeal,—missionaries!—give us more missionaries? And yet we cannot cease to make it. The field is broad and rich and inviting. Millions of souls are perishing without a knowledge of the gospel, *who might be reached* if we only had the men to go forth after them. The friends of Christ seem willing to give money to sustain a large increase of laborers. What can we do? Why nothing less than continue to pray, and to ask you to pray for missionaries, and to urge upon each one the solemn question—"Will you not go for Christ to the heathen?" If we can at all understand the indications of the hand of Providence, it is *the duty of many now members of our churches to go*. We cannot let them rest. We will "cry aloud" whether they will hear, or whether they will forbear. "Who will go for Christ to Yoruba? Who will go to China?" Our brethren who are in the fields want your aid, new openings are presenting

themselves on every side. O will you not go. P.

AN ENCOURAGING FACT.

Bro. Crawford states, that at Shanghai, the missionaries frequently meet with Chinese from Nanking, some two hundred miles in the interior, and where the rebel power has been in the ascendant, who, while they hate the rebels, yet show that they are inclined to favor the religious opinions taught by them, and that they have lost their confidence in idols, to a very great extent. Truth is thus penetrating the Chinese mind from various points, and making itself felt. We shall not be at all surprised, if there is, in the end, such a rapid religious revolution in China as will astonish the world. The seeds of such a result it appears to us are being scattered broadcast. The wars and rebellion, and missionary labor, and numberless other influences are at work. The Lord's hand is controlling them all.—When the “fullness of the times” shall come, he will manifest his glory as the God of China! P.

“Shall I offer unto the Lord that which cost me nothing?”—DAVID.

And yet how many wish God to accept such service from them. If they can stay at home and enjoy friends, and gain repute and make money—and serve the Lord well, if not— P.

WHAT MISSIONARIES MOST NEED.

We do not know that we can better occupy the space, than by transferring the following from the Foreign Missionary :

Most persons believe that missionaries are men and women of piety far above that of common Christians. This opinion is partly founded on their being willing to give up their friends and home for the purpose of living among the heathen. It is supposed

that such a sacrifice could be made only under the influence of strong religious principle; and it is further supposed that missionary life must be in a great degree favourable to eminent attainments in piety. Many have read the memoirs of missionaries like Brainerd, Martyn, Harriet Newell, and others, who were eminent in the graces of a holy life; and these have been taken as the examples of the piety of missionaries.

The missionaries themselves, no doubt, would as a body earnestly wish that this common opinion of their piety were well-founded; but they would regret the prevalence of mistaken views on such a subject. The missionary body is now a somewhat large one, and it is but reasonable to suppose that it must embrace members whose attainments in the divine life are far from being either uniform or eminent. It is not doubted, indeed, that many of those who contribute to their support, remaining at home according to the will of God, are influenced by greater faith and love, and make even greater sacrifice of ease and comfort for the sake of the heathen, than are found among some of those who are on missionary ground. When missionaries return from their fields of labour, on visits for their health, or in order to engage in labours in the home field, the impression made by them in their intercourse with the Christian community is found to be marked by great degrees of inequality; some are felt to be holy men and women; others would hardly be selected as examples of an unworldly and humble piety—seeking not its own things, but the things of Christ. It is doubtless true that men may become missionaries without being persons eminent in grace. The vow of consecration, sincere and controlling, may lead them to go to the ends of the earth; while yet they may be greatly defective in love to God and men. The apostle gives a striking view of this in 1 Cor. xiii., and we see Romanist missionaries encountering all the privations and dangers of a residence among the heathen. In cases where love is not wanting, it may be sadly counterbalanced by selfishness, pride, or vanity. Very devoted persons are sometimes self-willed, overbearing, deficient in the gentler graces, unloveable. In short, the fact of a man's becoming a missionary is a pre-

sumptive proof of his elevated piety; but we must look to his subsequent life for the evidence that he walks in the footsteps of Martyn or Brainerd; yet it is a precious truth that many of the most excellent of the earth, in the rich experience of the grace of Christ, and in its beautiful manifestation in a holy, humble life, are to be found in the missionary body.

Contrary to the impression of many, missionary life is not peculiarly conducive to eminence in piety. Such, it is believed, will be the testimony of all missionaries. Many causes tend to hinder their growth in grace. The stated services of the sanctuary, the communion of saints, the stimulus of Christian examples, are seldom largely enjoyed on missionary ground. At home the piety of the members of the church is greatly strengthened by these things. After the quiet and the worship of the Sabbath; the people of God go forth to the employments of the week, with new strength to resist temptations and to abound in every good word and work; and if they should become weary or discouraged, they are often cheered by the kindly voice of a sympathizing Christian friend, or animated by his example. The missionary seldom witnesses a Sabbath day in the world around him, and finds it no easy matter to keep alive in his own little circle the precious influences of the day of rest. The privation of the means of grace, especially as these are enjoyed in common with other disciples of kindred intelligence and culture, is one of the serious drawbacks to missionary piety.

But there are more positive hindrances. The presence of heathenism itself must be reckoned among these. The missionary is by nature a man of like passions with the people around him. Their low views and corrupt practices may, at first, be looked upon with unmitigated disgust; but they come at length to be regarded as customary, and imperceptibly they exert a stupifying power over the soul, like a poisoned atmosphere benumbing the faculties of the body. At many stations, moreover, there is more or less intercourse between missionaries and worldly-minded Europeans and Americans—an intercourse which for some reasons it is desirable to maintain; and yet too often it results in a sadly dete-

riorated tone of spirituality among the servants of Christ. Melancholy wrecks of missionary usefulness can be traced in part to this cause, and even the withdrawal of some from the missionary work. Where such extreme results have not followed, there has been a sensitiveness to the praise of men, an impatience of temper, a weariness of the work, or a concern for personal comfort, which would have been looked upon with equal surprise and grief by the missionary at an earlier stage of his course. The intercourse, also, of missionary families with each other, especially at a large station, may be too readily marked by the want of religious purpose, and too easily degenerated into unprofitable common places: though unsocial, morose, or unbending severity are no more praiseworthy at a missionary station than in a home parsonage. The main and great difficulty, however, that hinders the growth of piety everywhere, is not found in outward circumstances, but in the heart within. This remains deceitful, prone to go astray, ready to be weary of a self-denying life, craving ease, longing for earthly enjoyment. It is the same evil heart of unbelief after it has crossed the sea; and it will always be the same, except as Divine grace renews it, sanctifies it, and fits it for heaven—thereby best fitting it for usefulness and happiness among the heathen.

It were wrong to make the impression that missionary life possesses no advantages for the growth of grace in the heart. The true Christian will grow in grace and in the knowledge of Christ in any and every lawful calling, and in any place on the earth; this is not to be questioned. Moreover, the calling and duties of a missionary are in some important respects favourable to a life of piety. His time is wholly set apart to his great work; no portion of it is consumed in providing the means of his support, nor is his mind corroded with anxiety as to "making the two ends meet;" but with a heart free from care and full of gratitude, he may give himself up to the work set before him. In entering on this work and continuing in it, he is constantly reminded of the great grace given unto him, in making him to differ from the miserable heathens around him; and this becomes an affecting motive to

draw him near the Saviour, and to make him faithful in the work to which he has been called. That work itself exerts an important influence on his piety. It is the work of saving lost souls. It has to deal chiefly with the essential truths of the great salvation. It may lack the variety of study which the pastoral office in a Christian country requires, but it will also lack some of its temptations. And under the guidance of the Spirit, the missionary's instruction and experience as a teacher of religion, will tend to promote his own progress and comfort in the divine life. Often will his thoughts travel homewards, moreover, and always with the tenderest emotion; more than ever will he prize the beloved church whose servant he is among the heathen; and whether he remembers his relatives or his Christian friends, he will feel himself impelled to a high and holy life, by every tender recollection of their sympathy and love. Few men are borne up by so many prayers. Few men could halt in their Christian course, and thereby grieve so many hearts. And what is far more, he feels himself to be in a special sense under the eye and the arm of the blessed Saviour, according to his promise—which has a peculiar preciousness to one who is literally obeying its corresponding commandment. These are holy incentives to a life of piety among the gospel-needing heathen.

The missionary, like his Christian brethren at home, is engaged in a warfare, encounters temptations, is called to endure various trials—sickness, bereavement; and together with these, some deep sorrows, especially those connected with the separation of his children from their home for a season, from which his brethren in a Christian land are exempted; but he has the sure promise of grace to help in every time of need. He finds that, with the grace of God, missionary life and missionary work are full of blessing to himself, no less than to others. And he rejoices to spend and be spent in this holy service.

Thoughts like these may indicate the way in which the churches at home can best promote the usefulness and happiness of missionaries. It is by praying for them, that they may be eminent in piety—"full of faith and of the Holy Ghost."

MISSIONARY ACCEPTED.

At their regular meeting for April, the Board accepted, as a missionary, brother J. Q. A. Rohrer, now a student at Lewisburg University, Penn., and who expects to graduate in July. Bro. Rohrer is highly recommended by Professors Bliss and Curtis.

P.

Other Missions.

AMERICAN BAPTIST MISSIONARY UNION.

SIAMESE DEPARTMENT.

Tour—State of the Church.

Mr. Ashmore made a tour of eleven days to the sugar-mills on the Tachiu, where multitudes of Chinese are employed. He continued the tour to the Maklong river, and passed up about two days' journey to Photaram, a large Chinese settlement. Mr. Ashmore also visited Petchaburi. During the year, Mr. Telford made a tour of thirteen days on the Tachiu and the Maklong rivers, visiting the most important points; also a tour on the Bangplakong, visiting the Chinese settlements along its banks. A very profitable tour of eleven days was thus made. In this way the chief points where Chinese are congregated have been visited and books distributed.

The statistics of the church are as follows: baptized, 2; applicants for baptism, 2; died, 4. Present number, 35.

RANGOON MISSION.

JOURNAL OF MR. STEVENS.

Beautiful Fruits of Christianity.

Proceeding down the Irrawadi, we next stopped for half an hour only, at Myinka-doung, a Karen village, where I had been requested to leave a letter. Here we were refreshed by meeting with Christians. We went to the house of a fine looking man, whom I at once supposed to be the preacher; but when I was informed to the contrary, I said he must be the deacon. His whole bearing was that of a pillar, and his wife, with an overflowing zeal, seemed a helper meet for him. His house too, was altogether in keeping, speaking of

a generous heart, loving hospitality, and for commodiousness far surpassing every Burman house I had yet seen in Pegu. Near by, too, was a spacious zayat, with a home-made table for a pulpit, where the people of the village and the vicinity meet weekly to worship Him who made the earth and the heavens to sing the praises of Christ the Redeemer, and learns the blessed gospel of salvation. A modest young man was introduced to me as the preacher, who during the week labors with the rest, and on the Sabbath, endeavors to edify his brethren.

SHWAYGYEEN MISSION.

LETTER FROM MR. WATROUS.

Return to Shwaygyeen.

Shwaygyeen, Nov. 22, 1858.—After an absence of several months from our field, we returned on the 16th.

Telegraph at Shwaygyeen—Burman Worship Day.

A telegraph office has been erected at Shwaygyeen, and we have telegrams from T Jungoo on the one hand and Rangoon on the other.

Saturday last was the full-moon worship-day of the Burmans. We were pained to see among the Burmans a great number of Karens, joining in a worship so contrary to the traditions of their fathers. I counted sixty Karens at one time kneeling before the idols. The Burmans are zealous to prevent the Karens from becoming Christians, and to incline them to their mode of worship. And the timid Karens are too ready to listen to their suggestions.

Baptisms.

We had the privilege of baptizing 4 Karen converts yesterday, and of celebrating the Lord's Supper. It gives us great joy to meet again with these who love the Lord Jesus Christ, although they know but the first rudiments of Christianity.

TELOOGOO MISSION.

LETTER FROM MR. JEWETT.

Annual Review—The Church.

Nellore, Dec. 9, 1858.—At the close of the last mission year, the number of church members reported was thirteen. The present year we have received by baptism thirteen, which would seem to give us at this time twenty-six members. But this is not the case; soon after the commencement of the year 1858, the church was obliged to exclude

two and to suspend a third. One had been suspended previously; and these two suspended persons still remain under the censure of the church. We think the church remiss in allowing them to remain for so long a period in this state, without taking decided measures. But there are peculiar reasons in the case of one of the suspended members, a young man, which have induced the church to wait long for his return to God and duty.

We have never known a darker period than towards the close of the first half of the mission year. While we were mourning over our unprofitableness and our leanness, to bring us still lower the Lord called away suddenly our only catechist, Jacob, who died of dropsy, March 5. We have felt compelled to report in full our apostacies, our losses, our downfall from highest hopes, from confidence placed in human agents into a very low state of self-mortification and despair of help except in the Lord alone.

FRANCE.

LETTER FROM MR. C——.

Annual Review.

At V——, we have passed a painful year, marked by little progress, and little encouragement. We hoped that several persons who have attended our worship for years, would have been baptized; but not one has offered himself. I have been able, however, to visit several families which have listened to me attentively and received tracts with pleasure. I hope God will not suffer the word to return to Him void, and without having accomplished the effects whereunto He has sent it.

Our friends are very zealous. They have even made efforts in their poverty, and have given 152 francs for the work of the mission. Two of our members have died, and we have received two by letter; consequently our number is 27, as last year. We need the encouragement to be derived from the Divine blessing. We beg our brethren to pray for us, and to sustain us by their Christian sympathy.

LETTER FROM MR. L——.

The Cause at C——.

At C—— and elsewhere, we have had many occasions of spiritual refreshment, and seven persons, having made a satisfactory confession of their faith, have joined the church. Our Sabbath schools

have advanced, and our associations of young people have assisted me as far as they have been able.

The members of my church are scattered through twenty-one different places. They number in all 96. Two have been added by letter, and one has been excluded. We have eighteen candidates for baptism, and about ninety persons well disposed. The church has contributed 367 francs 87 centimes, which are designated as follows: for the mission, 97fr. 52c.; for the poor, 154fr. 35c.; for the repairs of the church edifice, 110fr.

LETTER FROM MR. B——.

Churches of L——, A——, and D——.

The Lord has been with us and has done us good. We have not been permitted to see thousands or even hundreds of sinners converted. The kingdom of God comes not among us with observation. Still, when we consider that a single soul is worth more than worlds, we ought to rejoice and bless God that the churches of L—— and D—— have been permitted to receive by baptism fifteen souls, who have passed from death unto life. Let us be grateful for such a blessing, and bless Him who has shed upon us his Spirit.

Last year the church of D—— numbered thirty members. Five new members have been added by baptism; two have been recommended to the church at L——; one has died. Consequently there are at D—— thirty-two members, besides three at O——; total, 35.

This church has contributed 120frs., of which 40 francs are for missions.

The churches of L—— and A—— numbered together last year 100 members. Ten have been baptized, and two added by letter. Total, 112. Emigrated to the United States, eleven; died, three. Present number, 98.

These churches have given for the poor, for the chapel and other expenses 746fr. 50., for missions 187fr. Total, 933fr. 50c.

LETTER FROM MR. D——.

Church at P——.

We have cause to render thanks to God for the blessings He has granted us in our difficult field of labor. During the year, we have received seven by baptism. We have several candidates for baptism, and are in communication with a considerable number of Roman Catholics who appear to hunger for the

truth, and our meetings are generally well attended.—*Miss. Mag.*

AMERICAN BOARD OF COMMISSIONS FOR FOREIGN MISSIONS.

LATEST INTELLIGENCE.

Ahmednugger.—Mr. Ballantine wrote January 7, communicating pleasant intelligence. He says:

Last Sabbath seven persons were received to the first church of Ahmednugger. Of these, two are girls belonging to Mrs. Ballantine's school, and one is a boy in the school for catechists. He is only eleven years old, but for several months he has exhibited good evidence that he loves the truth.

Gaboon.—Mr. Bushnell wrote Nov. 18:

The religious interest mentioned in a former letter still continues. Our congregations are large, and the truth is listened to with attention and solemnity. A number of individuals seem to be seeking the Lord in earnest; and a few of the number are indulging the hope that they have passed from death unto life. Education is beginning to be better appreciated, and frequently we have to reject applicants who desire to enter our boarding school, as the funds of the mission confine us to a limited number of pupils. The boys and girls who are pupils in the school, have each a weekly prayer meeting, in which they are becoming much interested. I have also recently established a Bible class, for the young men residing in the towns who have formerly been connected with our schools, and can read the English language. It is now attended by fifteen, and promises much good.

But notwithstanding these encouragements, the opposition influences to the gospel are numerous, subtle, and strong.

Zulus.—Mr. Wilder, writing to the Treasurer, November 1, says: "Never were more rapid advances made in civilization amongst the natives of Natal than now, and never have our prospects been brighter for the triumph of the gospel."

Choctaws.—Mr. Hotchkin writes from Living Land, January 31: "We had quite an interesting meeting yesterday at Chishoktak. Two were received to the church and four came forward to the anxious seat. On the 9th of Janu-

ary, three persons were received to this church. This is, to us, cheering evidence that the Holy Spirit is still with us. Mrs. Hotchkiss has a school of twenty-eight scholars this winter."

Miss. Herald.

SELECTIONS.

SUBSCRIPTIONS.

Why is so small a sum of money raised every year for benevolent purposes? The first cause is that brethren begin too late, and the second cause that many brethren are not present when the money is raised. Some churches will give me nothing because they choose to give through the Association or the Convention. If I go to the Association or Convention, I find them giving nothing, or if they do give, it is a very small amount. Ask a man sometimes worth \$10, \$15, or \$20,000, he tells you he gives through his church. Ask him how much his church gives, and the amount is perhaps \$10. Thus churches are giving what *individuals* should give, Associations are giving what churches should give, and Conventions are giving what Associations should give. On Saturday of the monthly meeting before the the Association in a very busy season when *very, very few* are present, the claims are presented and nothing is raised. The net is thrown out to catch fish when no fish is there. Consequently nothing caught. At the meeting before the Convention people are very busy plowing wheat, *few, very few* are present and nothing is done.

Again, nothing is done because it was not done at the right time. The man who begins to plant corn or tobacco in July or August will certainly fail. But to ruin every thing is to send round the hat, instead of subscriptions, for many who are worth thousands may give only 5 cents.

Have subscriptions, begin in March or April, and present the subscriptions to every member and friend of the church payable at the meeting either before the Association or Convention. Have four columns to represent Home Missions, Foreign Missions, the Bible and Education.

For every deacon there should be a gentleman, a married lady, and a single lady each with subscriptions for the above objects. When Carthage was about to fall, the women made bow

strings of their fine curls to save their country. In the Revolution they had subscriptions and sewing societies to carry on the war. In the time of Christ they were active in benevolence. Why should they now be dead capital in the church when a world is exposed to eternal ruin?

E. DODSON.

Bib. Recorder.

SHALL I BE ONE OF THEM?

How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise!—How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to their Redeemer!—With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in his presence?—*Dr. Watts.*

STEP BY STEP.

The steps of a good man are ordered by the Lord.—Ps. 37: 23.

Here it is not said, the whole course of life—the commencement, outline and issue, of a good man's pathway—but his *steps* are ordered. This is the lesson of our childhood, but it is one we daily need in the riper years of our spiritual life. Are we not continually saying in our hearts, "Oh, if I could but see the end of this trying dispensation, I should not so much mind the immediate suffering; but I know not how long it may last, or what will be the result: I could well bear doubt and darkness for a few weeks, if I were sure that then all would be certainly sunshine?" O believer, whence these misgivings? You confess that at present, according to the faithful promise, you are not tempted or tried above what you are able to bear. That confession will prove the germ of assurance in the soil of faith. What have you to do with the morrow? the morrow shall take thought for the things of itself. Do not even during one half hour, burden yourself with the anxieties of the next. The Lord will have his children go *step by step*. And be of good comfort; every step is ordered, and every step nearer home.

POETRY.

NOT SEEING, BUT BELIEVING.

"Thomas, because thou hast seen me thou hast believed : blessed are they that have not seen, and yet have believed."

We saw Thee not, when Thou didst tread,
O, Saviour, this our sinful earth ;
Nor heard thy voice rest ore the dead,
And waken them to second birth :
Yet we believe that Thou didst come,
And quit for us thy glorious home.

We were not with the faithful few
Who stood thy bitter cross around ;
Nor heard thy prayer for those who slew ;
Nor felt that earthquake rock the ground ;
We saw no spear-wound pierce thy side ;
But we believe that Thou hast died.

No angel's message met our ear
On that first, glorious Easter-day ;
"The Lord is risen, He is here—
Come, see the place where Jesus lay ;"
But we believe that Thou didst quell
The banded powers of Death and Hell.

We saw Thee not return on high :
And now, our longing sight to bless,
No ray of glory from the sky
Shines down upon our wilderness ;
But we believe that Thou art there,
And seek Thee, Lord, in praise and prayer.

Anon.

THE RESTING PLACE.

Shed not a tear for me,
O, weep not that I die !
I am where I now would be—
In perfect peace I lie.
A Refuge I have found through grace,
And Jesus is my resting place.

The storms of life are o'er,
The conflicts now shall cease,
Doubts interpose no more,
Now I have perfect peace.
This Refuge I have found through grace,
And Jesus is my resting place.

His precious blood was shed
Sin's deadly wound to heal ;
To that full fountain led,
His perfect peace I feel.
A Refuge I have found through grace,
And Jesus is my resting place.

Naught else have I to plead,
 No other claim to show;
 In Christ is all I need,
 His perfect love I know.
 This Refuge I have found through grace,
 And Jesus is my resting place.

No painful doubts annoy—
 Jesus is ever nigh;
 No fears disturb my joy,
 In perfect peace I die.
 This Refuge I have found through grace,
 And Jesus is my resting place.

Shed not a tear for me,
 Weep not that I am gone—
 I am where I now would be,
 Before my Father's throne.
 That Refuge I have found through grace,
 Jesus is still my resting place.

Central Presbyterian.

FAITH.

Although the Lord is ever ready to satisfy our real wants, and to impart to us all the knowledge we really need. He will not satisfy the idle curiosity and vain aspirations of our intellect.—Our faith is more precious in His eyes than our knowledge. By being left unacquainted with the secrets of the Divine wisdom in some things, we are in the better position for glorifying His wisdom in all things. If we cannot see the reason of His doings, we are yet enabled, from what we do know, to conclude that the Lord is holy in all His ways, and righteous in all His works; and in this confidence can rest content, happy, waiting in the posture that best becomes a believer, and which honours Him more than any amount of knowledge of His high secrets, which He could bestow upon us.—*Killo.*

SYDNEY SMITH ON ENJOYMENT.

Mankind are always happier for having been happy—so that if you make them happy now, you make them happy twenty years hence by the memory of it. A childhood passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure, and in extreme old age is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man

is the happier for life from having once made an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure, which contributes to render old men so inattentive to the scenes before them, and carries them back to a world that is past and to scenes never to be removed again.

NOT TOO LARGE A GIFT.

A pious mother, who dearly loved an affectionate and dutiful son, called by the Lord to go forth in his service as a missionary to Africa, was much afraid that when the time for his departure should arrive, she should be quite overcome by her feelings, and needlessly distress her son by her tears. She prayed that God would strengthen her against the time of trial, and support her when she had to bid him the final farewell. Her prayer was answered; she accompanied him to the railway station and to the carriage, and there, without shedding a single tear before him, took a most affectionate leave of him, uttering, as her last address to him, the solemn words—"Joseph, my son, be thou faithful unto death!"

African fever within a year brought him to the grave. The pastor of her parish had the painful duty of breaking to her the mournful intelligence.—He thus describes, in a letter to a friend, the affecting scene which then occurred:

"Calling at the house, I found his mother alone. She had received no letter. She interpreted my looks in a moment: 'Is Joseph dead?' 'Joseph, thy son, is yet alive: he is in heaven; he is with his Saviour.' She covered her face with her hands and garments, and learned over the table on which her work lay. Sobs and sighs were interrupted with the prayers, 'Let me not murmur at thy dispensations;' 'Give me submission;' 'What Thou doest, must be good and right.' I endeavored to comfort her. I spoke of Jesus. I asked, was He not worthy for whom she should give up her first-born? I hope I shall never forget her reply:

"Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all!"

This pious mother has another son, now sixteen years of age, and very like his brother, whom she is quite ready to give up to the work of a missionary, if the Lord calls him to go forth in his service to Africa.

PRAYER.

There is much in all prayer that passes our understanding. It is the meeting-point of the seen and unseen. It is the border land between earth and heaven. It is the contact and communion of finite beings with the Infinite. What wonder any analysis of ours should fail to unwind all its mysteries, and explain all its divine economy? It is enough that wherever religious wisdom has opened its lips to teach anything, it has taught this; enough that the great body of believing men since Christ, if we may not say since the beginning, have proved it; that all revelation, calmly, as by prophetic, unanxious, assured authority, promises especial blessings to it; enough that Christ by his example and by his lessons enjoins it: "If two of you on earth shall agree as touching any thing that they shall ask, it shall be done for them." "For where two or three are gathered together in my name, there am I in the midst of them."—*Home and Foreign Record.*

FRIENDSHIP.—A friend is a person with whom I may be sincere. Before him I may think aloud.—*Emerson.*

HOW IT STRIKES AN INDIAN.

Mr. J. B. Jones, missionary among the Cherokees, writes that a special prayer-meeting was held at several of the native churches simultaneously with the last anniversary of the Missionary Union. At one of those meetings Mr. Jones explained the object for which the missionary Union was organized, and spoke of the origin of the missionary enterprise in America; of Judson and his companions, laying themselves, soul and body, on the missionary altar; and of the consequent organization of the American Board, and afterwards of the Baptist Triennial Convention. The history seemed of make a deep impression on them.

One man arose and said, "When I hear of such work as that, I do not seem to myself to be a Christian at all. When I hear of six young men, willing to leave home and friends and country and go far off among a different people, into the darkness of ignorant nations,—willing to face death by disease, or by the hand of the heathen, and begging the churches to send them there;—when I hear of them doing all this, because they loved Christ, and because they loved the souls of men, I do not seem to myself to be a Christian at all, or ever to have done anything for Christ. I determine now to do more for God than I have ever done. When work for God is to be done, I will never again say, 'I am poor,' (though he is very poor.) He said more; but, as he said these last words, his voice faltered with emotion and tears stood in his eyes. He closed with the words, 'Let us pray.' We all prayed together to the God of Missions.—*Macedonian.*

WHERE IS HEAVEN?

Plato points to the snowy summits of old Olympus, and says, *It is there.* Swedenborg beholds spiritual presences in all space, and says, *It's every-where.* Wordsworth lives again through his youth, and replies, "Heaven lies above us in our infancy." Sage, theologian, and poet, I turn from you and ask the little blind girl, and she replies, *Heaven is where God is.*

FRUITS OF MISSIONARY LABOR.

We have, as the fruits of missionary labor in Southern India, and the entire island of Ceylon:

1. More than one hundred thousand

persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than sixty-five thousand who have been baptised into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than five hundred natives, *exclusive of schoolmasters*, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than eleven thousand girls, rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What God hath wrought!" Surely, "this is the finger of God!" Here are the palpable evidences of the Divine power of the gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus.

[Statement of Missionaries.]

From the Child's Paper.

I DIDN'T THINK.

"*I didn't think*," said a little boy to his mother, as she reproved him for using a bad word, for which she had corrected him before. Hundreds of little boys and girls, perhaps, have said the same thing, "*I didn't think*." But it is no trifle to do things without *thinking*; it is evidence of *heedlessness*, especially when children repeat the acts for which they have been rebuked. Just think of it: your father or mother forbids you to do a certain act, and yet you do it without thinking! So little regard for your parents' counsels, that you even forget their reproofs.

Suppose you grow up and become men and women with this, "*I didn't think*" habit really formed. What blunders you would make. What errors and sins would mar your character! That young book-keeper in Bos-

ton who pocketed his employer's money, "*didn't think*" of the consequences to himself and family. He "*didn't think*" about the shame and disgrace for life that would follow, nor about the gloomy prison, and heart-broken wife, and aged parents going down with sorrow to the grave. If he had been thoughtful enough to have weighed the consequences, he might have remained honest. And especially might this have been the case, if he had thought of God, and the future judgment, where his sin would surely find him out, if it did not before. But alas, he *thought* too late. No doubt he was one of the "*I didn't think*" boys in his youth, and this habit of thoughtlessness ruined him in manhood, and brought him to prison.

T.

PERSECUTION.

Philip II., when a victim of the inquisition on his way to the stake said to him, "Can your majesty attend in person to see your innocent subjects burnt before your eyes?" replied, "If it were my own son I would bring the wood to burn him, and he were such a wretch as thou art." On another occasion, to justify the *autos-de-fe*, he said, "Better not to reign at all than to reign over heretics."

BOOK NOTICES.

The Losing and Taking of Mansoul, or Lectures on the Holy War. By ALFRED S. PATTON, A. M. &c. New York: Sheldon & Company.

When a boy we read Bunyan's immortal *Alegories*, *Pilgrims' Progress* and *The Holy War*, with wonder and admiration. They seemed to us to be veritable histories of actual personages, while, at the same time, as we can well remember, they stirred the depths of our religious feelings as no other books had ever done. We thought the *Pilgrim* the better work of the two—at least it interested us most. In the judgment of childhood, that of our maturer years agrees. *Pilgrim's Progress* is without a compeer of its kind. But if Bunyan had not written that book, we should then think *The Holy War* the best religious allegory known to us. We are glad to see this attempt to commend it to the attention of the Christian public. The lectures of Mr. Patton are

earnest, and perspicuous, and harmonize well with the spirit and meaning of the book on which he comments.—We should be glad to know that it circulates freely.

The Baptist Church Directory. A guide to the doctrines and discipline, officers and ordinances, principles and practices of Baptist churches. Embracing a concise view of the questions of Baptism and communion. By EDWARD T. HISCOCK, D.D., Pastor of Stanton St. Baptist Church. New York: Same publishers.

Multum in Parvo. We have here a small book of 287 pages, in which are clustered numerous subjects, each of which has caused volumes to be written. But just such an epitome of our church polity, &c., has been felt to be a desideratum, to supply which various attempts have been made. We have not been able to give a thorough examination to this work, but so far as we can judge from a partial one, we think it well executed, and well adapted for usefulness. With every opinion advanced by the author we do not agree. But this we hardly expect to be able to do with any author, treating so great a variety of topics. The only error, as we conceive it, which we can now notice, is expressed on page 68, in the following language—"A man's authority to preach the gospel and administer the ordinances, comes from God directly and only." Now we think that *authority* in these respects, especially the latter, while it comes from God, comes *through the churches*. God hath set ministers in the churches, not apart from them and independently of them. The right of a man to preach, and his duty to preach, may depend upon nothing more than an internal call from God. But his *authority* to preach and to administer ordinances refers to *official standing*, and has respect, as a matter of course to the society of which he is an officer. We can venture to recommend the book to all in need of such a directory—that is to all—baptists and pedobaptists.

For these books we are indebted to the gentlemanly and kind publishers, through T. J. Starke of this city, of whom they can be had.

The Southern Baptist Review, for January, March, 1859, Nashville, Tenn., Graves, Marks & Co.

A few Nos. of this Review found their

way to our table some year or more since. It then ceased to visit us. We again extend to it our friendly greeting. It is ably conducted. It is largely devoted to the discussion of denominational topics and the maintenance of the peculiar views called "Old Land Mark" and "Millenarian." To this we do not object; but we would be glad that there were rather less of the heliocose in its spirit. We give the table of contents.

I. The Antiquity of the Baptists.—A translation of Ypeij and Dermont's Sketch of the Dutch Baptists. T. W. Tobey, Sumterville, Ala. II. Exposition of the Parable of the Ten Virgins. Original. III. Review of Dagg's Church Order. J. M. P. IV. Review of Crowell's Church Manual, Georgia. V. Notes on Revelation. G. H. Orchard, England. VI. Testimony of Assyrian Inscriptions. Bib. Sacra. VII. Church Unity. J. W. McCown, Va. VIII. Prospects of Christ's Kingdom. Review of Editorial Articles in Baptist Family Magazine. J. R. G. IX. Introduction to the Book of Job, Conant. X. Notices of New Publications. XI. Announcement of New Books.

The Southern Psalmist. Edited by J. R. GRAVES, Editor of the Tennessee Baptist, and J. M. PENDLETON, Professor Theol. Union University, Murfreesboro, Tenn., Nashville Southwestern Publishing House, Graves, Marks & Co., Nashville, Tenn.

We think this a good selection of Hymns, but do not perceive that it has any special excellency. Only one peculiarity strikes us. The Hymns arranged under the title Prophetic Events, seem to have been thus compiled to favor the peculiar Mellenial views of one—it may be both—of the compilers.

Southern Literary Messenger, for March, Jno. R. TUOXRSON, Editor. Macfarlane & Fergusson, Richmond, Va.



CONTENTS.—Religious Novels, To One I Loved, Old William and Mary, Sketches of Distinguished Orators, A New Year's Wish, Selections and Excerpts from the Lee Papers, Good-Night, The Ancient Ballads of Percy and Douglas and Chevy-Chase, Our Precious Darling, In the City, Despair, Across the Street, Catherine of Russia, Woman's Grace, Editor's Table and Notices of New Books.

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