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THE LOVE OF CHRIST.

"For the love of Christ constraineth us."—II Cor., v: 14.

Paul and his co-labourers in the ministry were zealous and energetic men. They conferred not with flesh and blood, neither counted they their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God.

What was it, my brethren, that enabled them to make such sacrifices, endure such hardships, brave such dangers, and perform such labours in order to promote the cause they had espoused? Paul answers this question in the language of our text: "The love of Christ constraineth us." Yes, this was the all-absorbing, all-controlling motive that urged them onward.

A few explanatory remarks will not be inappropriate just here. It seems evident from the tenor of this passage that by the words, "love of Christ," Paul means Christ's love, and that he represents his death on the cross as a proof or evidence of his love.

Again; the word "constraineth," which occurs in our text, is somewhat peculiar. It occurs seven times in our version of the New Testament, but nowhere is it used in precisely the same sense in which it is here employed. The following is Dr. Bloomfield's version: "For the love of Christ *strongly*

urges us." Admitting this to be correct, the construction of the word *δυνεχει*, at least suggests to us another beautiful idea, namely, *union*. "For the love of Christ unites us."

We purpose briefly to discuss the subject contained in our text under the following heads:

I. The love of Christ reveals to us the awful fact that all are dead, and thus furnishes us with a strong motive to activity: "Because we thus judge, that if (since) one died for all, then were all dead."

II. It demands of Christians corresponding love to him, and entire consecration to his service: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

III. It unites Christians in heart and in effort: "The love of Christ *unites* us."

1. Christ's love, as exhibited on the cross, reveals to us the fact that all are dead.

How awful, yet how true! "Death has passed upon all men, for that all have sinned." The high and the low, the rich and the poor, the free and the bond—all of every country and of every clime, are, if not redeemed by the blood of Christ, dead in trespasses and in sin. Had not this been the true state of things, God would never have given up his only-begotten Son, and that Son, who was "the bright-

ness of his Father's glory, and the express image of his person," never would have consented to spend in our world a life of poverty and of grief, and at last to shed his heart's blood on the cross. But seeing what fearful havoc sin had made in our world, they both yearned over our condition. A remedy—the *only* remedy—was provided: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This awful revelation, which the cross makes to us, presents a still more awful aspect when we consider that *men are unconscious of their danger*. If they could but see their real condition, we might reasonably entertain the hope that none would be lost. But, alas! they are blinded by the god of this world, and led captive by the devil at his will. They are saying to their souls, "Peace, peace," while the wrath of God is abiding on them. They are plucking the wild flowers of sin along the brink of destruction, which crumbles and gives way at every step they make. O, my brethren, shall not we who see their danger raise a warning voice? Will we not feel *constrained* to pray them in Christ's stead, to be reconciled to God? Were we to see a friend or an acquaintance about to sustain some temporal loss, we would not hesitate, nay, we would seek an opportunity, to tell him how he might avoid it, provided we ourselves knew. And shall we, when those with whom we have daily intercourse, and those, too, who live in pagan lands, are in danger of losing their souls, keep our tongues still and our purses tightly closed, and suffer them to walk down to the pit of endless woe? Will we so lightly regard what Christ died to redeem? God forbid! O let the love of Christ *constrain* us!

II. The love of Christ demands of Christians corresponding love to him, and entire consecration to his service.

It is a universal law that love begets love. We cannot help from loving those who we know love us. But can any of us call to mind one who ever exhibited half as much love for us as Christ did, when he died that we might live? "Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die: but God commendeth his love toward us, in that while we were yet sinners Christ died for us."

"For us he hung and bled,
For us in torture died;
'Twas love that bowed his fainting head,
And ope'd his gushing side."

Should not this amazing love, my brethren, cause us to exercise corresponding love? Should it not constrain us to present our bodies a living sacrifice, holy, acceptable unto God? This is certainly nothing more than our reasonable service. The language of every energetic heart should be:—
"Lord, what wilt thou have me do?
I have been living unto myself long enough: I would fain live unto thee
the balance of my days, for deeply sensible am I of the fact that

'Love so amazing, so divine,
Demands my life, my heart, my all.'"

III. The love of Christ unites Christians in heart and in effort.

The nearer we get to the cross, the nearer we get to each other. The more we love our Saviour, the more we love those who have been redeemed by his blood. "Every one," says John, "that loveth him that begat, loveth him also that is begotten of him." I appeal to your experience, my brother. Let memory recur to that period in your life, which you will never forget, when Christ spoke peace to your troubled soul, and when you were enabled to rejoice in hope of the glory of God. How much you loved your Saviour! And did you not love God's

people too? Yes, you loved everybody—even those who had wronged you and endeavoured to injure your character. Since that time God has more than once opened the windows of heaven, and poured out His Spirit in rich profusion upon the church of which you are a member; and have you forgotten (can you forget?) how soon all difficulties between brethren were adjusted, and how love flowed from heart to heart? We need no more proof than this that the love of Christ unites us. O what a *happy* union! Well might the Psalmist exclaim: "Behold how good and how pleasant it is for brethren to dwell together in unity."

"To each the love of each how dear!
What tender love, what holy fear!
How doth the generous flame within
Refine from earth, and cleanse from
sin!"

Moreover, union is *strength*. United we stand, divided we fall. When brethren are arrayed against each other—when jealousies, and contentions, and strifes prevail among them, the Great Adversary of souls looks on exultingly, and all the demons of hell shout for joy. But let the love of Christ unite the "sacramental host of God's elect," and all the powers of earth and hell combined cannot harm them. No weapon formed against them can prosper. In all their conflicts victory will perch on their banner, and songs of triumph will burst from every lip.

L. W. M.

FOREIGN MISSIONS.

By foreign missions we mean the missions under the supervision of the Board at Richmond, Va., instituted by the Southern Baptist Convention.

Without statistics before us, it is im-

possible to give a full and correct statement of the result of missionary operations, under the direction of the Board. But this much is known, a great work has been done, by way of removing obstacles, and laying the foundation for future labours. The Board has established missionary stations, and the missionaries have constituted churches, in China and in Western and Central Africa. The Chinese language, spoken by nearly one-third of the population of the globe, of all the languages the most difficult to learn, has been mastered by our missionaries; the Holy Bible has been translated into that language, and the Gospel of our Lord and Saviour Jesus Christ is now preached to portions of the population of that vast empire by our missionaries, and by native preachers, who have been converted under their preaching.

Africa, the darkest, most benighted portion of the globe, has been penetrated by our missionaries; and large cities, the very existence of which was not previously known, have been discovered, and a more intimate and thorough knowledge of the character, manners, customs and religion of the African race has been obtained by the untiring efforts and investigations of our self-sacrificing missionaries, than had been gained by the united labours of all the travellers who had preceded them. And all this has been accomplished within a few years,—since the organization of the Southern Baptist Convention, and under the direction of the Richmond Board.

In addition to what has been accomplished through the instrumentality of our foreign missionary organization, God in his providence, in answer to the prayers of his people, has, within the past year, opened to the preaching of the Gospel the entire empire of China, with a population of over 400,000,000 of souls,—a country that, hitherto, by

her exclusive policy was almost entirely isolated.

The world being the field, how large a portion of it is now open to our cultivation, and how wonderful the Providence that has opened it so soon! And, notwithstanding so much has been done, in proportion to the means used, how small a portion of it is now occupied by our missionaries!

Taking into consideration what has been effected by our missionary organization, (an organization which is everything we could wish, simple and efficient; and a Board of Managers in whose wisdom and piety we all have the utmost confidence,) have we any cause for distrust? Nay, have we not the most abundant reasons to approve their course, and to encourage those engaged in this labour of love by our sympathies and good wishes, and to give to the cause in which they are engaged our prayers and our aid?

In view of what "God hath wrought," in opening out the field to missionary labour, have we not the greatest encouragement not to falter, but to redouble our exertions in behalf of the perishing millions of our race, and the strongest indications that he will bless our efforts in evangelizing the world?

Then let us not relax our exertions in this glorious cause, nor stop to quibble over the best plan of carrying out the commission of our blessed Lord, but work upon the plan we have, so long as our labours are blessed of the Lord, or until a better is presented, and then embrace that better plan, and continue to work on until "The heathen is given to our Lord for an inheritance, and the uttermost parts of the earth for a possession."

T.

BROTHER COMPLAINER.

I have been acquainted with this brother for several years, and the bet-

ter I know him the less I like him. How old he is and where he lives, I will not say. He has many relatives and connexions. I visited him not long since, and he was in a fret, and complained of many things. He complained of his pastor, and said his church was paying him fifty dollars a year for his services, and that was too much, for he did not visit his people, and he did not preach as he formerly did; for then he seldom ever said anything about foreign missions, or any sort of missions; but now he frequently preached about the heathen. I asked him why he objected to his preaching about missions. He said when he preached on that subject he would call on him to give something to send the Gospel to the destitute, and he did not like even to be called on to give. He complained of agents, and said they were too numerous and too urgent, and called on him too often to give; that if he were to give to all the benevolent objects of the day he would not have anything to live on; that he would starve.

TAKE NOTICE.—*He did not say he paid his pastor anything for preaching or for missions; and as for agents, he never gave one a cent in his life!* He would starve them to death if he could.

He complained of his better-half, and said she was not what she ought to be; SHE IS TOO LIBERAL. He complained of the editors of religious papers, and thinks if they would not contend so much about things, and say more about religion and less about money, they would be more popular. He takes no paper and consequently knows but little about them.

He complained about our Boards, and said things were not managed rightly. I asked how he knew. He said he heard so. The truth is, he cares but little about them, for he gets all he can, and keeps all he gets. He complained of the weather. He thinks when it is cold he shall freeze,

and when hot he shall melt; when rainy that everything will be drowned, and when dry that nothing will be made.

These are some of the complaints he makes. I think he is a poor specimen of Christianity. He ought to be admonished, and I hope he will repent, for I pity him from my heart. I fear he is in the gall of bitterness. Let all pray for him.

A WITNESS.

Our Missions.

SHANGHAI—CHINA.

Journal of Rev. A. B. Cabaniss.
No. 14.

ORIGIN AND USE OF PAGODAS.

As the reader may wish to know the origin and use of pagodas, which are often mentioned in missionary letters, I will here state that Faber thinks all idolaters retained the traditions of the flood, the ark, Mount Ararat, and Noah's family, as well as of Adam and Eve, and the Garden of Eden. Hence, though they forgot the true God, they delighted to worship in groves, emblematic of Eden, and upon high places,* emblematic of Ararat where the ark rested and Noah erected an altar for worship.

When they removed to plains to dwell, they supplied the lack of "high places" by artificial mounds, towers, &c. And thus originated pyramids and pagodas.

Though this is a pretty theory, and may possibly be true, yet the Chinese know nothing about it in their pagoda building. It is true they worship in groves and upon high places, and make

artificial mounds, where they dwell in plains, yet they have no idea that either these mounds or pagodas are miniature Ararats. They imagine that elevated objects are instrumental in disseminating good or bad influences, according to circumstances. In some instances they are thought to obstruct the "wind and water,"* or currents of good luck that may be floating along towards a place, and are then objects of fear. On the other hand, they may ward off currents of bad luck, and thus become objects of delight. Why it is I know not, but they certainly believe that sometimes objects in nature, and more frequently dwellings or other useful structures, obstruct the currents of good luck; while a tower erected for the special purpose, always obstructs the bad and never the good. Buddhist pagodas also have the same happy nature.

As there are many bad influences floating about every place, each town must have its tower or pagoda to ward them off. Hence they are seen everywhere throughout this plain, and in fact throughout China.

The pagodas are built five, seven, nine, and eleven stories high. Sometimes solid, as in India, more frequently hollow, with a winding stairway to the top. The large ones have idols in them, and may answer somewhat the purpose of a temple; but the large majority are too small for this, even where they are hollow, and besides, they frequently have a temple near by them, which shows they are not intended to take the place of these. At the corners of the eaves are hung bells, which make a tinkling when the wind blows. They are doubtless intended to harmonize the influences and keep up a continued stream of good luck; but in what way I never could see.

* See 2d Kings, xvii: 10-11.

" " xxi: 2-3.

" " xxii: 4-15.

" 1st Kings, xv: 13-14.

* A general term among them for luck, or the influences that effect a place either for good or evil.

The Buddhists, particularly in Burmah, say there is a genuine relic of Budha either in or under every pagoda. But whether they first erected these tall buildings as monuments over these relics, I am unable to learn. When they teach the people that there is a relic under each pagoda, we can readily see how the latter believe that a pagoda has the power to ward off evil influences.

Whatever may have been their origin at first, in India, I am persuaded, from all I can learn, that the Chinese of the present day subscribe to the erection or repairs of high pagodas, with the design of their exercising a protecting influence over a town or section of country, and scarcely for any other purpose. People in a Christian land can scarcely comprehend, even when told, the many fears that beset the mind of the Chinese; and the mysterious influences which must be counteracted, in order to insure "good luck" among them.

If a house is erected in any part of a town a little higher than the surrounding buildings, it immediately obstructs the "wind and water," and nothing but "bad luck" flows by.

When the Baptist Church was first erected in Shanghai, the people were greatly alarmed at its height, and predicted many evils would befall them. Shortly afterwards, the District Magistrate died, and as his dwelling was in the rear of the church, it was considered proof positive their fears were well grounded.

In the fall of 1852, the rebels entered the city, and killed another Magistrate in the same house, thus giving additional proof of bad luck. During the war which ensued, the church was considerably injured by the shells from the French men-of-war which assisted in taking the city. When they got back into their homes again, the mandarins and literary gentlemen consult-

ed the fortune-tellers as to the cause of the great calamities which had befallen their city. Our church came in for a large share of the blame. In the first place its reddish colour exercised a bad influence upon the minds of the people; secondly, its spires reminded them of spears, until they were influenced to revolt and shed the blood of their officer; thirdly, the tower was so high it interfered with lucky influences in general. These literary gentlemen then sent us a formal deputation, just as we were repairing the church, begging us to take down the spires, and especially to lower the height of the tower. Mr. Yates spoke to the deputation with becoming plainness, about the stupidity of such a set of literati, and proposed that the District Mandarin should meet him at the church the next day, and discuss the subject. We heard no more from them after this. They probably concluded we were a stupid set of "outside barbarians," who could not comprehend the mysterious influence of "wind and water."

Towers and pagodas are not the only things used to counteract evil influences. If a tall building is about to be erected, it is then too late, to say nothing of the expense, for the neighbours to build a tower or pagoda. They have, however, good and cheap substitutes. The carpenters, conscious of the great danger, tie bushes to the end of every scaffold-pole before it is erected, so as to form something like a broom, and never raise the ridge-pole* till the fortune-teller has decided upon a lucky day. The near neighbours who are likely to be injured also tie a broom to the end of a long pole, and just below the broom fasten a sieve. This pole, broom-end up, is then elevated by the side of the house next to the new building.

* Instead of laying the corner-stone first, the Chinese invariably commence a building by putting up the ridge-pole!

When I first saw these brooms and sieves, I could not imagine in what way they could avert evil influences; but on asking a Chinaman, he made it as clear as daylight. I shall, therefore, for the benefit of the reader, give it in his own lucid style,—as I fully concur in the doctrine of the present day, that no discoveries in science or art should be concealed and only appropriated to private use, but should be made public for the benefit of mankind.

“You know,” said he, “brooms are used to sweep dust and trash away, and sieves to separate the chaff from the wheat. The brooms are therefore elevated to sweep away all the trashy influences, and the sieves to sift out all the good and let the bad pass on.”

Since writing the above, I have read an elaborate article on pagodas, by Rev. Wm. C. Milne, of the London mission, in which he exhausts the subject.* He restricts the word pagoda, which is of Hindostanee or Persian origin, to tower-like structures, whether they are two or more stories, or square, round, or octagonal. This is proper to distinguish them from temples or houses of worship. The Chinese have no such word, but call them T'ah.

Mr. Milne shows—1st. That they had pagodas in India six hundred years before Christ, and then says: “Their object was professedly sacred, such as—first, to commemorate the four chief events in Budha's life, (for which four grand towers, or topes, were raised before the Christian era, and were in existence in the fourth century of the same era;) the four events were, Budha's birth, his accomplishment of the law, and his death; second, to celebrate the meeting of the three Budha's predecessors of Sakya Memi, near Farrahkabad; third, to preserve the relics of Budha—such as his teeth,

bones, and hair, his begging-pot, &c.; fourth, to commemorate the spot where Budha preached or taught the law; fifth, to store up sacred books of their religion; sixth, to commemorate the acts of living individuals; seventh, in memorial of the dead, chiefly the eminent disciples of the Buddhist sect. This last is frequently called Chaitya, or deposit for the relics of patriarchs, and appears like a small tower of a pyramidal structure.”

2d. He shows that the pagoda was introduced into China from India, on the establishment of the Buddhist religion in the empire in the early part of the Christian era, and was *originally* erected and supported to serve the religious objects of that sect.

THE SHE-LI, OR PRECIOUS RELIC.

Several Chinese books on this subject, say, “What is properly named a T'ah (pagoda has a *Shé-li*,—but a building of this kind without a *Shé-li*, is called Ch'ti.” They also say, “the word *Shé-li* is a Buddhist term, brought from the Western countries, denoting a sacred relic of Budha's body.” This *Shé-li* relic, they think, is not confined to Budha's body only, but is contained in the heads of very devoted priests and nuns, and can be found in the ashes after their bodies are burned. The remarks of a Chinese author are here worthy of note. Says he: “Of the *Shé-li* I constantly hear people speak. One says such and such a temple, or such and such a pagoda ‘has got a *Shé-li*.’ Another replies, ‘although it may be there, it being a supernatural thing, wherever it wishes to go it goes.’ In my neighbourhood there is a nunnery, one of whose inmates recently died. On burning her body, something of the *Shé-li* description was discovered, which was reported to resemble a big louse. It is also said of this curious article that, by the attraction of one hair of a child's

* See Transactions of China Branch of The Royal Asiatic Society, Part V., Hong-Kong, 1855.

head, it can be raised up; but I cannot vouch for the truth of these rumors."

Although this conscientious author says he cannot vouch for the truth of these rumours, I must confess if the *Shé-li* is such as he here describes it, I am rather inclined to believe them,—in part, at least,—as I know *such Shé-li* are constantly "raised up" by "one hair of a child's head" in China. Had he only said the *Shé-li* was found about the nun's body before she was burned, I should have been a full believer. But I trust my readers will not infer from this that I am growing superstitious.

Mr. Milne proves conclusively that they were not only erected in China for depositing the *Shé-li*, but just as in India, for storing their sacred books and in memorial of eminent disciples of the Buddhist sect. How these eminent disciples are buried in small pagodas, will be interesting to the reader, and best expressed in our author's own words, who says :

"BUDDHIST MODE OF BURIAL.

"As has already been remarked, (page, 23.) Buddhist priests and nuns, on their decease, are interred in a kind of pagoda. There are two or three methods of burial. Priests or nuns who are remarkable for their devotion and virtue, and die at a good old age, are buried in a sitting posture—as they sit in the presence of their idol reciting prayers, &c., with their hands clasped together, and head falling on the breast. Thus the person is put into a large earthen jar, and another jar is placed over the head. The two are then hermetically sealed, and, being placed on a suitable site, are built round with bricks and mortar in the form of a small pagoda, probably not lower than ten feet in height. They likewise occasionally take the bodies of their devoted Buddhists, and commit them to the flames; after which they examine the ashes in search of the

relic called *Shé-li*, on finding which, they lodge it in a sort of pagoda. As to the ordinary class of priests and nuns, they are not thus highly honoured on their leaving the world. Some say the bodies of all are burnt, others say not; but whether burned or not, their remains, bones, and ashes, are thrown into a hollow pagoda, sometimes reserved for one only, sometimes open for several individuals."

I will just state that there is a small pagoda—such as our author describes above—in a hundred yards of my dwelling. According to the tablet on it, it was erected over a devoted nun, who died in 1839. My teacher says she was put in a large earthen jar and interred just as above described. This, though solid, has the outward shape of two stories, is hexagonal and only ten feet high. It is cited by our author in proof of his position.

I may add another use to which these small pagodas are applied, that seems to have escaped the notice of Mr. Milne. There is one about twenty feet high near an old nunnery outside of the West Gate of Shanghai. It is hollow and has a hole near the top. As Chinese do not go to the expense of coffins for little infants when they die, this kind is erected that they may be thrown in at the hole near the top, to prevent their being eaten up by the dogs.

Some months ago, as I passed by this pagoda, I saw at its base the remains of an infant which had been nearly devoured. It seems they did not take a ladder with them, and finding it difficult to get up to the hole, they threw the infant down by the pagoda, with only a piece of cloth wrapt around it.

But a few days ago, as I passed by the one erected over the nun near my house, I saw a small bundle of something, wrapped up in matting, lying on the eaves forming the first story. The Chinese informed me it was the

body of an infant. Whoever had charge of it did not care to go to the trouble of taking it out to the hollow pagoda near the West Gate. As I see it is not there now, it has probably been taken off by the dogs, as it was not more than five feet from the ground.

After all Mr. Milne has so ably written to prove the original design of pagodas, he rather confirms, in one part of his argument, what I had written before I saw his article, namely: "Whatever may have been their origin at first in India, I am persuaded, from all I can learn, that the Chinese of the present day subscribe to the erection or repairs of high pagodas,* with the design of their exercising a protecting influence over a town or section of country, and scarcely for any other purpose." Now for the proof in our author's own language, or rather what he cites from Chinese writings:

"In the plan proposed in 1821 for the erection of a pagoda at Macao, (to which we alluded at page 22,) the above objects are distinctly mentioned in the following words, 'The Chinese and foreign merchants have hitherto been prosperous, their wealth abounding, and the destinies of the place altogether felicitous. Of late, however, its fortunes have waxed lean, and the influence of the atmosphere has been unlucky, so that the acquisition of riches has become less certain. A proposal is accordingly made to erect a pagoda, in order to renovate and improve the commercial fortunes of the island on which Macao lies. (After alluding to the architect, it proceeds.) He declares that a high pagoda should be built on the eastern arm of 'Monkey Island,' and affirms that prosperity and riches will be the result, and that both Chinese and foreigners at Macao will share in the felicity.'"

* The small and low ones are not, properly speaking, pagodas, in the Chinese idea of T'ah.

Mr. Milne also says: "The same belief, as to the geomantic charms of the pagoda, is expressed in the subscription paper that was circulated among the literati, gentry, and merchants of Canton early in the year 1837, for the purpose of collecting funds for the restoration of the dilapidated pagodas of the district. We make the following extracts from that appeal: 'Fellow-countrymen—The region of the country South-east of the provincial city, (Canton,) has an important influence on the fortunes of the inhabitants. All these pagodas (which had just been named) have had a most salutary influence on everything around, causing the literati to be very numerous, and the productions of the soil most abundant. Their appearance at present is very unsightly. They ought to be repaired in order to secure the return of happy and prosperous times.'"

As a suitable conclusion to this article, I will add the Chinese account of what was placed in the ball on the spire of the far-famed Porcelain pagoda, at Nanking, to ward off noxious influences:

"One night-illuminating gem, one gem for averting damages occasioned by rain, a third as a fire-escape pearl, a fourth for protecting against wind, and a fifth precious stone as a guard against dust."

Other articles are also mentioned.

I trust the reader now has a good idea of the design of pagodas, though I doubt whether he can still comprehend the mysterious influences of "wind and water."

MANNERS.—With regard to manner, be careful to speak in a soft, tender, kind, and loving way. Even when you have occasion to rebuke, be careful to do it with manifest kindness. The effect will be incalculably better.

Letter of Dr. G. W. Burton.

SHANGHAI, June 13th.

Rev. A. M. Poindexter, Cor. Sec.:

Your letter (addressed to the mission) of March, was received to-day, and as I am the only member of the mission now in Shanghai, the duty of answering it will devolve on me. I am glad to hear that you have such fair prospects in reference to reinforcements, and hope you will not be disappointed.

Mr. and Mrs. Holmes left for Shantung on the "Orestes" (a Dutch vessel I believe.) From what I have heard of Dr. McCortee's reception by the natives, I think there is but little probability of Mr. Holmes' getting a house, or lodging in a temple, as he hoped to do. Some of us thought that it would have been much better for him to have remained quietly here, studying the language, but he would have felt as though he were cramped, and would have chafed under it.

Messrs. Cabaniss and Hartwell have been out on a boating excursion for several weeks. We have heard from them twice from Hangtcheou and Soochou. Mr. H. was very much pleased with Hangtcheou, and will probably give you the results of his observations by the next mail. Mr. Cabaniss will, of course, have something for you. We expect them home in a few days.

No news of special interest. Wong reads and explains the Scriptures to our little church every Sunday. The natives still keep up their prayer meetings, and some of them seem to take interest in it.

We still have service four or five times a week at the Sung Way Dong.

The English Ambassador has gone North, and Mr. Ward expects to leave in a few days.

Kind regards to any enquiring friends.

Yours very truly,

G. W. BURTON.

CANTON—CHINA.

Journal of Rev. C. W. Gaillard.

(CONTINUED.)

"ONE CONSECRATED COBLER."

Now, brother Taylor, I believe that each of those Associations can find in their own bounds at least one "*consecrated cobbler*" who would be willing to go. If so, perhaps the Lord has called him; and why not send him? If they do not think him fit to go to Africa, I would say send him to China!

There must be some reasons why so few men offer themselves for the mission work; and I think that one of the reasons is, that people have got an idea into their heads that a man, in order to be a *missionary*, must be entirely different from a minister at home. I know that this idea prevails to some extent, but I do not know how far. I sometimes see in the newspapers where some good brother asks, "why not send our best men (*i. e.*, our greatest men,) to the foreign field?" I do not object to seeing some of our best men in the foreign field; but I fear that this idea will throw a damper over the feelings of men of moderate pretensions, who would be glad to come, and who might do as much good as "our best men," and perhaps a *little more*. For the one may depend on his *greatness*, while the other may rely on the strength of God.

WE NEED MORE MEN!

But, brother Taylor, we want more men, we *need more men*, and if we cannot find such men as we want, send us such men as the Lord has prepared, whether found in a college or a *cotton field*. We need more men, and we need more of the Holy Spirit.

May 3rd.—Bro. I. J. Roberts baptized another man the first of this month, Sunday, which was our communion day. Though it was a very rainy day, *all were present*. When I first came to China there was only one native, Yang Seen Shang, at communion, and thus

it continued till the 4th of last July I baptized one young man. But when we met the first of this month, at the Lord's table, we sat down with 13 natives, eleven of whom have been baptized this year, and we have reasons to believe that others will be added to our number before the end of this month. Surely the Lord has blessed us greatly. Will you not unite with us in thanks to God for the past, and in prayer for the future. Our health is good.

Yours in Christ,

C. W. GAILLARD.

Letter of Rev. C. W. Gaillard.

CANTON, CHINA, June 2nd, 1859.

Rev. A. M. Poindexter :

DEAR BROTHER—Since my last to you, of April 10th, we have baptized six persons. Brother I. J. Roberts baptized two, brother Graves one, and I baptized three, two of them women and wives of the men I baptized some time since. Two household baptisms. Some of the Pedoes have sprinkled several during the last month. We still have a few who seem to be seeking the way of life. So you see that the work is going on, though not at railroad speed, yet it progresses much faster than in former years. We hope that a few of those baptized will be helps to us after a while, in fact they are now a great help in talking to the people. Brother Roberts and I took a four days' trip into the country last week, four of the disciples went with us, one as cook and the others as helps. We found two of them to be great helps. These two were baptized by brother Roberts, and are now studying with him, and preach once every day.

During our excursion in the country we found the people very quiet, and willing to hear our message. We preached thirty-three times, and distributed about three thousand books, from which we hope to reap some fruit in a future day. We have made seven

excursions this year to places where the gospel had not been preached before. Thousands have heard the Word of life, not only from our lips, but also from native tongues has the story of the cross been told. Numbers have heard and numbers read the Word of life. But who will believe and obey it?

I learn from our Consul, that he is now collecting the money which is to be paid as indemnity for losses during the war. He says that our Government has appointed two Commissioners, who are to investigate the claims of American citizens. These Commissioners are expected in a short time, so that we may get the indemnity for our Chapel some time this year.

The Commissioners have gone North to exchange treaties, and *report* says that they will have to fight their way to Peking, as the Emperor is not willing to abide by some articles of the treaty.

Our health is very good.

Yours in Christ,

C. W. GAILLARD.

Letter from Rev. R. H. Graves.

The following journal was crowded out when first received, and then overlooked. It is too interesting to be withheld.

Last week I took a trip into the country, accompanied by A Peng, my boy. Perhaps a short account might be interesting.

March 1st.—After getting an early breakfast we equipped ourselves for our journey. My plan was to be absent for several days, going by boat and returning on foot. As we were to be out at night we each strapped a blanket across our shoulders as covering. Our books were in three bags. At about 10 o'clock we left Canton in a Chinese passage-boat for *San Fong*. The wind was fair and the morning very fine. We had about thirty passengers. Of course there were many inquiries as to why I was going on a boat with Chinese passengers. These afforded an oppor-

tunity of conversation with many on the subject of salvation through a crucified Saviour. Soon after we started we gave away some books, and I was listened to with attention by the passengers as I explained the guilt of man and the glorious plan of redemption from hell through Christ. Afterwards I spoke quite often to men singly, or to two or three. All treated us with respect. We made our dinner on a bowl of rice, and some bread and pork I brought with me.

EAST RIVER.

About 4 P. M. we entered the mouth of the East river. We had now a fine breeze and went quite rapidly. On each side were large fields, planted with plantains and sugar-cane, which is now just in season. When the sun had nearly set we reached our destination. We landed, and I, of course, was the centre of attraction in a town rarely, if ever, visited before by a foreigner. We inquired for a lodging house, and found our way to one at the far end of the town. Here we laid down our blankets and books, and thought of passing the night, but the crowd was so great about the door and in the house that the landlord was rather glad for us to go. So we returned to the boat, followed by a large crowd. The captain was very kind to us, and gave us permission to pass the night there, adding that we need not pay anything for lodging. The people followed us on board so as to accommodate the men who were taking out the freight. So the captain asked me to go into his room and shut the door; but soon every window and crack was blocked up with heads of men and boys, all trying to get a peep at "the foreigner who could talk Chinese." The windows were covered up by slides, but all in vain, the crowd could not be kept off. After a while it grew dark, and I ventured out of my prison, glad to get some fresh air again. They then made us some tea, and I sliced up my loaf

of bread and distributed it to them, saving a slice for ourselves next morning. The boat people very kindly gave us mats to sleep on. After a few words to them as to our duty to thank God for the blessings of the day, I prayed with them and then lay down. I could not but thank God for His goodness in taking care of us, by giving us such a kind-hearted captain. If he had been suspicious, or ill-natured, we would not (humanly speaking) have fared so well. But God put it into his heart to treat us very kindly.

DISTRIBUTING BOOKS.

March 2nd.—Left the boat early this morning in order to distribute books in the shops before the crowds were too great, as this is a market day. We only saw part of the town, but understood there are over two hundred shops. We passed through some of the principal streets, leaving a book at each shop and often speaking to the crowd collected at the door. On reaching the edge of the town I stood on a stone altar, dedicated to the worship of the *She Tsik*, or gods of the land and grain, and spoke for some time to a large and attentive audience. After speaking and distributing books we prayed with them. I noticed here, and at several places afterwards, that during prayer all were unusually quiet, and seemed to be impressed with the solemnity of the occasion. I have often noticed the same thing before.

PAH KONG—APPEARANCE OF THE COUNTRY.

After walking a mile or so we reached *Pah Kong*. This is a small village, but there were a great many people passing through, on their way to the market at *San Fong*. After crossing a stone bridge, leading to the town, I spoke from an altar near its foot. The people were very well behaved and quite attentive. Quite a number of women were among the hearers. After leaving this village our path led us through a large orchard of *Lai Chi*

trees. The scenery reminded me somewhat of America. The *Lai Chi* tree is very much like the apple in shape and size. On both sides of the road we often saw gentle hills covered with these trees. This is the season for blooming, but owing to the dry weather there are very few blossoms. We made our breakfast on some cakes and tea at a stand, under one of these trees, kept by a respectable-looking old man. After leaving these orchards we passed along the borders of a large, fertile plain, stretching to the Southward. By the roadside I plucked a sweet briar and a wild violet, bringing back memories of my own dear, native land. Here, also, were patches of sugar-cane. I know nothing more refreshing, when one is hot and tired, than the cane. All along the streets in Canton, and the roads in the country, you find it for sale. Pieces a foot in length are bought for two or three cash.

SHIN KANG.

The next place we reached was *Shin Káng*. This is quite a large town on the boundary line between the district of *Tsáng Shing*, in which we had been, and that of *Pim íi*, in which half of the city of Canton is situated. On reaching the edge of the town we found quite a crowd collected to see us, our approach having been heralded by a troop of boys, who came to us from the fields and roadside. Making a pulpit of a pile of banyan plank, I spoke to a large audience and distributed books.

NAM KONG.

We next arrived at *Nám Kong*. This is a large market town. Here I spoke twice, and gave away quite a number of books. Congregation at the last place very attentive, but at the first place not so quiet, as I could not find a good place to stand, and merely stood at the side of the street.

THE MAN WITH THE BLUE UMBRELLA.

After leaving *Nám Kong* we visited a small village, of which I cannot re-

member the name. We now noticed that we were followed everywhere by a man with a blue umbrella. I asked him where he was going, and requested him not to follow us so closely, as I did not like the idea of being watched as if I was a dangerous character. He politely told us that he was in no hurry, and went ahead of us, but not out of sight. At the next village, *Luk Pò*, we were not so favorably received. We were now getting near to Whampoa, and parts of the country where the people had seen more of foreigners, and from here, until we reached Canton, we could see a difference in the feeling of the people. In this place I spoke from the porch of a temple. As I began a man called to A Peng to take me away as they did not care about hearing. But another man was very kind and went home and brought us some tea. The people were rather noisy, but some paid very good attention. We afterwards went to several small villages. Our shadow still followed us; when we came out from a village he was waiting for us, when we rested he still loitered about us. I suppose he was sent by the elders of *Nám Kong* to watch us. As he would see that our only object was to speak and distribute books, I had no great objection to his following us, only I did not altogether fancy being viewed as a suspicious character.

PO SO.

About 4 P. M. we reached *Po So*. Here is a fine, large temple, where I planned to stop for the night. But, as the Chinese say, "Man may plan, but Heaven rules." When I asked the temple-keeper to let us stop there for the night he declined, and seemed not very favourably disposed to us.

DESPERADOS.

We, therefore, resolved to push on to *u Tsung*, a market town, about three miles further, where we learned there were taverns. We reached it about sunset, and entered a tavern pretty well

tired, hot and hungry, as we had eaten nothing all day but some cakes and sugar cane, and a little bread and meat saved from the day before. While our dinner was being prepared the place was surrounded by boys, calling out "foreign devil," and men and boys kept coming in so that the little, hot place was very uncomfortable. We were soon visited by three desperate looking fellows, who said they were servants of a mandarin, and that their master had no objection to our staying there, but wanted to know from what country I was, what my object was in coming, and to see some of my books. I told them and gave them some books, and then asked them to leave us, as we were hot and tired and wanted to be still, and also asked them to keep the boys in order. But the men only seemed inclined to annoy us by their noise, and probably wanted to extort some money. So I told them they must leave or I would. As they did not seem inclined to go, we left. I thought at first that we would go some distance from the town and sleep under a tree, but the people said something about our getting a boat, so I resolved to try and get a boat and go to Whampoa, which was about six miles off. We could see no boats, and so started off to walk towards the river until we came to some. It was now getting quite dark and we knew not how to go, so we knelt down by the roadside and committed ourselves into the hands of our Lord and master, pleading His promise "Lo I am with you until the end of the world." I felt assured that we would be taken care of. We first went a wrong road, but three men came after us and told us to take another one. We did so, and after inquiring, found some boats at a small village. But they would not go to Whampoa, alleging as reasons, first, that the water was too low for them to get out of the creek; and secondly, that they were afraid of being captured on their return by some of

the coolie ships. Both of these reasons were, I think, good ones. I saw that the water was very low, and it is known that the vessels engaged in the coolie trade employ the most high-handed and abominable means of kidnapping the Chinese. As we could not get a boat I asked some men in the village to let us sleep under some sheds, but they refused, so we went on further and again tried to get a boat, but was unsuccessful. I then asked a man, who kept a shop in a mat shed, to let us pass the night there, telling him that our simple object was to tell his countrymen how to be saved from hell through Christ. He not only gave us permission, but asked if we had eaten rice, and learning we had not, cooked rice and some eggs for us. The shop was filled with men from the village, who listened attentively to the Word of life. I sat up until nearly 10 o'clock, reading and explaining the Scriptures. After praying with them and giving them books, I retired for the night on bed-boards, kindly furnished by the shop-keeper. How wonderful are the ways of God! By our disappointments these men had an opportunity—the first in their lives—of hearing the glorious gospel of salvation. When I saw how attentively they listened, I could but bless God for His goodness.

HOSPITALITY AND KINDNESS.

March 3rd.—This morning we arose refreshed by our night's rest. I gave our kind host some money, but he declined it, saying that I might want to spend it on my way back to Canton, but I left it on his table. He cooked rice and eggs for us again. Before we left a little child brought me an orange, and a man who had been in the night before also brought one. Never shall I forget the kindness of the people of *Hà ũ Lán*. May He who rewardeth a cup of cold water given in the name of a disciple, remember the people of this little village in great mercy. It was now raining, and the roads very muddy.

On reaching the place where we asked God's direction the night before, we returned Him our thanks for His goodness in taking care of us and in giving us such an opportunity of speaking of Christ.

On our return to *à Tsung*, we distributed some books and spoke. In crossing the country we now found many cross-roads, and several times went wrong. The first village we stopped at was *Kat Shan*. As it was raining we did not see very many people. We, however, spoke in a public building to a number of men assembled there. After leaving here we saw some very large bamboos, fully sixty feet high. After speaking and distributing books at several villages, we reached *Shek Pai*. This is a large town, not very far from Canton. It was now raining very hard, and we were quite wet. After giving away books in the principal streets, we took a boat for Canton, which we reached after rowing for an hour and a half.

The place we visited was about 25 miles East of Canton. Most of the towns we saw had, I suppose, never been before visited by a missionary. The people generally received us with kindness, and I saw nothing like disrespect or enmity. Some were suspicious, and supposed that we had been sent out by the English General, but I think most of those who heard us believed what we told them, that our only object was to preach Christ and distribute books.

I feel my faith strengthened by this journey. I have no doubt that any one who simply casts himself on God will be taken care of; his bread will be sure, and he will be provided for, for the night.

In going thus among the people, the plan I pursued is, I think, the proper one. I took as little as I could to tempt their cupidity—dressed in the plainest clothes, left my watch behind, took but little money, and left the carpet bags

exposed, so that every one could see we had nothing valuable in them.

O, that God's blessing may rest upon what was said, and upon the books distributed. May the seed cast upon the waters be seen after many days.

Yours in Christ,

R. H. GRAVES.

Journal of Rev. R. H. Graves.

INQUIRERS.

May 9th.—For a week past several women have manifested quite an interest in the Gospel. The first is an old woman of seventy, an inmate of the House of Refuge for Destitute Chinese. This institution, supported by the subscriptions of the English officers and men, has been under my care for several months. This old widow, who is named *Hong*, asked me about the doctrine of Jesus, saying that she had heard it preached, and had not worshipped idols for some time. I had several conversations with her, and asked her to come to chapel. She has attended quite regularly, and generally brings some friend with her to hear. To-day she was not at chapel herself, but a woman who has been with her several times came. After preaching I had quite a long conversation with her. She seems a simple-minded woman, and though taking an interest in the Gospel, is attached to idolatry. She said that we worship Jesus, but the Chinese worship *Sheung Tui* and *Kun Yam*. On my telling her that I left my native land expressly to exhort men not to worship idols, she said that *Kun Yam*, (the goddess of mercy, and perhaps the most popular deity in Canton,) had cured her when she was sick, and proceeded to tell me her story. Year before last she was very ill for five months. She had spent all that she had for medicine and food and was reduced to the necessity of doing without food for several days. In her distress she called upon her god, and

said, "O god, if there is a lucky day for me let it soon come; if I must die, let me depart soon, for I am in great pain." She slept, and in a dream saw *Kun Yam* who appeared in great splendour seated on a lotus flower. When she besought her to pity her, the goddess took some fairy pills from her bosom, giving them to her and telling her that she should get well. When she woke up a woman from her native district—(she is not a native of Canton city, but from the eastern part of the province)—came to see her and gave her some food and some money. This woman pitied her, she said, because the goddess had moved her heart to do so. From that time she began to recover. She bought a picture of the goddess, purchased some fine foreign cloth and some silk, and pasted the paper on it, and hung it up and worshipped it. But one day when she was out, a woman who lived in the same house, and who is slightly deranged, got hold of her idol, tore it up and threw it down the well. When she came home and found what had happened, she burst into tears. Her poor *Kun Yam* had been so badly treated.

I asked her how her idol could protect her when she could not protect herself. "Oh," she said, "it was not because she could not protect herself; it was only because she wanted to change her form, and ascend to heaven."

Thus it is easy to see the strong hold which idolatry gets upon the minds of the poor deluded people. They ascribe all their deliverances and blessings to idols, because they are ignorant of the one true God, and of Jesus Christ whom he hath sent.

I told her that it was God who had raised her up and that she should worship him alone; but her faith in *Kun Yam* did not seem to be much shaken. Oh, that the Holy Spirit may lead her into a knowledge of Jesus.

POWER OF THE GOSPEL.

Last week I met with a cheering instance of the power of the Gospel—of the fact that the seed we are sowing is not thrown away, but will spring up and bear fruit. As I was standing at the chapel door inviting the people in, a woman came up. I asked her to have a seat, and listen to the preaching of Jesus. She told me she had worshipped Jesus for a long time, and seemed very glad to meet with an opportunity of hearing more of the Gospel. I asked her to come regularly and I would instruct her. On inquiring how she first heard of God, she said that more than ten years ago a foreign teacher and his assistant had taught her to worship God, and from that day to this, though her friends had ridiculed and persecuted her, she had never worshipped idols. I afterwards ascertained that it was Dr. Ball who taught her. Though I do not think her a converted woman, yet I can but hope that God who has begun a good work in her in turning her from idols, will reveal his Son in her. She speaks this dialect quite intelligibly, though she is from *Chin Chau*.

Does not this case teach us to hope for God's blessing on our labours although we may not see any fruit for many years?

MORE INQUIRERS.

May 13th.—To-day five women remained after services to talk with me. Old Mrs. Hong, the woman who had been sick, a friend whom she had brought, the *Chin Chau* woman, and a friend of hers. I am much encouraged in seeing some of these attend so regularly. I find it very difficult to get clear ideas into their uncultivated minds. I try to dwell simply on the story of Christ's sufferings, and the fact that they were for our sins. I hope that they are getting some glimpse of the idea which I repeat in every conversation. O, that God may

make me wise to win souls. May the Holy Spirit open their hearts, for I cannot.

To-day I taught them a simple prayer, which I hope the Spirit will bless to their souls. It is, "O God, my Heavenly Father, forgive my great sins for Jesus' sake. Make me understand the truth as it is in Jesus."

AN INTELLIGENT FRIEND.

To-day I had a talk with an intelligent friend, whom I have known and visited for some time. A few months ago he told me of his worship, which was the nearest approach to spiritual worship which I had met. At midnight, when all is calm and still, he goes into the open air and worships "all the heavens," without any image or other "help to devotion."

I have since been told by several that they worship in this way, among others by the woman with whom I had the conversation related above. To-day this man (his sur-name is *Ho*) told me that he had adopted another way of worship in addition. Every Sabbath he wrote out a confession of his sins; after filling the room with the smoke of incense, he burned the paper, lighting it from the burning incense. I told him that his writing out a confession of his sins was well, but as for the incense, and presenting his petition before God by burning it, God had never required this at his hands, and it was therefore wrong. I asked him, "If you should visit the Emperor, should you conform to the forms of paying your respects laid down by the Emperor's law, or try to invent some new ceremonies for yourself?" He at once acknowledged his error. Afterwards he said that repentance and conversion must be a gradual work,—it could not be instantaneous. I related my own experience, and some cases mentioned in the New Testament.

This man seems to be feeling after God, and I feel much interested in

him. I have often conversed with him, and think that he sees the excellency of Christianity. He has read much of the Testament. But he is a man in quite good worldly circumstances, and a respectable worldly position. To come out before the world and put on Christ by baptism, is too much for his proud heart. I always insist on this point with him, for he, I fear, may lose his soul, because, like the Jewish rulers who believed on Christ, (in their mind,) he, I am afraid, seeks "the praise of men rather than the praise of God." But God may yet have purposes of mercy toward him. As his mind is favourably disposed to the worship of the true God, I hope the Spirit will yet open his heart.

My congregation to-day was quite large, and some were very attentive.

May 15th.—To-day the *Chin Chau* woman brought three others with her.

May 16th.—The woman from *Chin Chau* asked me this morning if it were possible for her to obtain forgiveness for the sins she had committed when she worshipped idols. I of course pointed her to the full and free salvation in Christ's blood. Blessed be God that I can preach this Gospel—glad tidings of great joy.

ABEOKUTA—AFRICA.

Extract from a letter of Rev. A. D. Phillips.

MISSION HOUSE, *Abeokuta*, }
May 29th, 1859. }

SABBATH MORNING.

Dear Bro. Poindexter:

This is one of the loveliest mornings I ever saw. The sun rose clearly, and a soft, gentle wind rendered the air extremely delightful. The birds are merrily singing—every tree is green—the whole face of nature seems to be covered with a smile.

But for the coarse sound of the drum, together with wild, savage songs of worshipping heathens, I could scarcely

believe I were in a heathen land. While I now write the gentle zephyrs are playing with my locks, and gently fanning my brow, as if to cheer the sadness within and around me.

I believe that none ever rejoiced more sincerely at the arrival of missionaries in this country, or mourned more deeply at their departure, than myself. My hands are, as it were, but scarcely cold from the last cordial farewell grasp of our dear brother and sister Priest; and our lips seem yet to feel the sweet kisses of their little ones. Our poor little mission seems sorely tried, and we cannot yet tell where our bark may land. But we feel sure that God is our guide, and at last we shall see that all the changes and fluctuations were necessary for the progress of His kingdom in Africa. Sometimes I feel as though my own responsibilities were continually increasing; for I am privileged to preach the gospel to the heathen, while others are cut down or called home from their labors. How long my privileges will last, none but the great I AM can tell. While I am cheered with the apparent effects of the gospel around me, my heart is made sad when I see our already small band made smaller.

But I am not discouraged. As I said once before—If God was not willing to overcome the hosts of Midian by saving the thousands of Israel, he was pleased to be glorified in the few Gideonites. While I exceedingly regret the necessity of brother P.'s having to return to America, I believe it was best, and his duty to do so. And I speak for him a kind and warm reception from the Board. Kindness gives an echo of kindness in return, and *vice versa*.

Since brother Priest and family left, I have been here trying to dispose of as many articles as possible, and also to arrange the business so as to get it under the care of some one capable of attending to it. Everything is now as well arranged as I can well get it, and D. V.,

I hope to leave for Ijaye to-morrow. It is very lonesome here now. All the children are gone to Ijaye; except what are gone to Lagos with brother and sister Priest, and one whose father refused to let her go. The last of the servants left for Ijaye to-day—so now no one is astir except the man and his wife who are to stay here, and a few carriers, waiting for me to-morrow. It is sad to part with our fellow-laborers, and doubly sad to have to remain so long in their house after their absence. I expect to be here at least once a month, when well, until some one is sent here. You know this will be a double tax upon my physical as well as mental faculties, and I hope some one will soon be sent out to relieve me. Though you know I do not believe new missionaries should be first stationed alone, and I do not wish brother and sister Stone moved from Ijaye, I never want to be left alone again.

OGBOMISHAW—AFRICA.

Letter of Rev. T. A. Reid.

OGBOMISHAW, May 23rd, 1859.

Dear Bro. Poindexter:

I am happy to inform you that I have again resumed the missionary labors of this station, under very favorable prospects of good. My health is still good, and I am able to labor with more ease than before I left here, last October, on account of ill health. I arrived here in the afternoon of the 13th inst. from Oyo, where I had been during the three weeks previous.

I remained at Oyo until the new king was chosen and installed, because, during the interval from the death of the late king to the selection of his successor, there was no one to rule the people, and I did not consider the mission property safe without my being there.

The eldest son of the late king was almost the unanimous choice of a very large number of the towns of Yoruba

which sent their messengers to Oyo. On the 7th inst. Aremu (which means the first born) was secretly crowned, and on the 8th he was publicly presented to the people. This being the Sabbath I did not attend. As far as I have learned the history of the new king, his manners have been such as to win extensive favor from the people, and he will, perhaps, on this account, be a successful ruler. He is about 40 years of age; dark brown color; his contour indicates more than ordinary physical and mental ability. I think he, also, possesses a large portion of that vanity which is more or less prominent in all the African rulers with whom I am acquainted.

A large number of persons were the victims of death when and after the king died. There is a house, somewhat isolated, in Oyo, called Rorra, in which the king was interred, and in which a large number of females was kept altogether secluded from all intercourse with the masses of the people. These were thus kept for special sacrifices at the death of the king, according to former customs.

CORDIAL RECEPTION.

You may well imagine that feelings of sadness pervaded my mind when I arrived here—the scene of the greatest afflictions of my life. This sadness was greatly dispelled by the cordial welcome and warm salutations that were given me. Among the first who came to see me was my old friend. He took me by the hand and arm, and looked me in the eyes with great intensity for some time, and then with uplifted eyes, thanked God in a most fervent manner for my safe return. I looked at him and thought, such gratitude cannot be the production of a heart unimbuéd with the unction of the Holy Spirit.

The two females, both, remained firm in the faith of Christ. I have had interesting conversation with both, and

have given them special instructions in regard to their duties.

I have, since my return, visited a most interesting man, and had much conversation with him upon the gospel. He told me that two years ago he became convinced of the sinfulness of idolatry; and the importance of a firm faith in Christ for life and salvation. He said that he laid aside his orishas, and sought Christ with all his heart, whom he believes he had found. He said that he daily thanked God that though his parents were not blessed with the privilege of hearing this good Word, yet God had, in his tender mercies, sent it where he could hear it. He has a most remarkable son, about 10 years old, and he is anxious for him to come and be taught by us; but the mother of the boy is decidedly unwilling. He said, however, that the boy would soon pass the bounds of parental control, and then he would voluntarily come. I will say more about him again.

Dr. Burkie, the Commander; Mr. Burton, Botanist; and Mr. Dalton, Naturalist, of the present Niger Expedition, have recently passed through this town, *en route* for Rahba, their present encampment. All of them had more or less captives, which they had obtained on or near the coast, and were now taking them interior to the place of their nativity. I think it very probable that the manner in which the expedition is taking off these slaves will result in evil. Mr. Dalton, who passed a few days since, was stopped in Abeokuta, and had about £76 taken from him, and was not allowed to pass for several days. Inducements are held out to these slaves that they will be conveyed, free of expense, to their native homes if they will come. Consequently every one leaves his master that can.

The present arrangement of the expedition is to go up the Niger, by land, as far as Lokoto, and then return and

proceed to the further exploration of the Chodu or Rinue.

My health is still very good, and I am much encouraged in the work here.

O that we had more laborers here, for we need them so much.

Yours in Christ,

T. A. REID.

LIBERIA—AFRICA.

Letter of Bro. B. P. Yates.

MONROVIA, July 10th, 1859.

REVS. J. B. TAYLOR, AND

A. M. POINDEXTER:

Dear Brethren.—As the brig Ocean Eagle stops here for a few hours, I hasten to drop you a line, acknowledging the receipt of your favours of date April 22d and 27th, which came to hand July 8th. This was owing to the non-arrival of the mails from Cape Palmas, where they were left by the British mail steamers. Their delay did not cause any delay in the mission. I felt assured that whatever was done in a proper manner, would be approved.

* * * * *

Now, my dear brethren, I am called upon to announce to you the second time within six months that *another has fallen*. Our beloved brother John H. Cheeseman is no more. He was drowned in the St. John's river on the afternoon of June 20th, while attempting to cross, along with brother Josiah T. Neyle, (our school teacher at Buchanan,) and a youth, Charles F. Washington. All found a watery grave! Our bereavements are grievous in the extreme. *But God is our trust.* The bodies of brethren Cheeseman and Neyle were found next evening, and interred by torch-light. They were both buried in one grave.

Letter of Rev. J. T. Richardson.

DAY'S HOPE, MONROVIA,

July 8th, 1859.

REV. A. M. POINDEXTER:

Very Dear Brother.—As the Ocean Eagle called in here on her way to the

United States, I thought I had as well drop you a few lines by way of acknowledging the receipt of yours bearing date 27th April, which was handed me three days ago by brother Yates.

The Lord has in a wonderful manner blessed my labours since here. I have had the honour to preach the Gospel of Christ in Monrovia. The church is greatly revived, and continues to travail, bringing forth such as shall be saved, I trust, at the second coming of the Lord.

On the 22d May I had the extreme pleasure to baptize twenty-three souls, hopefully converted to God, four of whom were the wild men and women from the forest. On Sabbath, two weeks ago, I baptized four more, one of whom was a native girl about fourteen years old, of the Vie tribe. Since that date the church has received three more, who are waiting to be buried with their Lord and Master. Since April there has returned to the fellowship of the church and the communion of the saints five backsliding children of God. One of them has been living beyond the means of grace for the last six or seven years.

In a former letter I informed you that every soul at this place (the Hope) was converted but one. Since that, he has found Christ precious to his soul, and he is now a candidate for the water.

Letter of Rev. J. B. Drayton.

CAPE PALMAS, Liberia,

June 23d, 1859.

REV. A. M. POINDEXTER:

My Dear Brother.—Your esteemed favour of April 22d and 27th came duly to hand by mail, and I was sorry to know my reports had not reached you. I am equally happy to know that you were cheered by the report of the progress of the native school.

I am sanguine that there is no doubt

of signal victory by the army of God in that quarter, as we have daily indications of the growing weakness of Satan's power there, and the effectual working of the Spirit of the Lord on the minds of the people. Only listen, if you please! The Lord moved on the heart of a native chieftain, living some thirty miles from the sea-shore, near the rolling of the majestic Cavalla river, to send me a special message, inviting me to come over and help him and his people: to teach their children and show them the "way" which leads to God. More than any other message I have received from them, this hath impressed me most. I told them to satisfy their urgency, I would write you to authorize me to send a teacher and Godman all combined to teach them. With this they have rested.

My brother, this is your field by choice and Divine direction, and it is the Lord's vineyard,—and it needs the workmen. I have no need to use extra exertions to press this matter upon you, because I believe you are fully awake to it; your heart is *open* and *big* with benevolence, your arm is stretched out to give aid and comfort to the sin-sick and lost, by preaching to them Jesus. Then, with due respect, I most earnestly appeal to you to send them a teacher; send them the word of life, and save some. I am desirous to see this field studded with schools and churches as the stars doth the heavens, and shining with equal brightness, guiding and directing the poor way-faring wretched heathens to God—to heaven. Fully, my dear brother, has the time come to occupy this field as we should; I mean, if you please, *the patient and persevering exertion to evangelize the heathens*. Our attention must be *fixed* upon them, and if any extra amount of means must be spent, let it be *directed* there.

How much do I wish to see our operation, in ample time, waging a direct

battle against that quarter. I know of no particular field in this mission that presents better and stronger inducement to enlarge than here, (Palmas.) In saying this much, I beg your indulgence—and permit me to say I am not selfish, but only present facts as they are. The work is the Lord's, and he does it with his own Spirit—not me. I am too weak and sinful; but his grace is everything to aid the labours of his servant.

The church and school are doing very well. The teaching is regular and the children continue to improve. They think and talk about God. Blessed results! The wandering children will soon come home; just in proportion to our prayers and exertions they will come. Oh may they come to the waters and drink and be healed!

I thank the Board for the kind notice which they were pleased to take of my request. I am grateful to them, and I will endeavour, by God's help, to use all to the best advantage. I am very much encouraged by the act of the Board.

Letter of Rev. Jacob Vonbrun.

VONBRUNVILLE, June 24th, 1859.

Dear Bro. Poindexter:

We have to inform you we are more encouraged to preach the word of God to our friends, the Bassas, who show more willingness now, and manifest a desire to learn the way of life. Many of them come from some distant places to attend meeting. I preach to them in the Bassa language regularly every Sabbath. Sometimes the number of the congregation is one hundred and fifty and upwards. All are the natives of this country. We are surrounded by thirty little native towns, allowing twenty-five persons to the town, (being the lowest number in some of the towns.) Our school consists of twenty-nine native children, who are faring

well in their learning. Over the St. John's are several other towns containing a number of souls. To these I preach alternately. The number that assembles there is fifty and upward.

Brother Poindexter, I would in particular apprise you with regard to this station, but I am sorry my pen is not able to do me the justice. However, depending on your judgment in this matter, I am satisfied.

At the close of last year, while I was at Monrovia, I endeavoured to show the state of things as they appeared to me here. In regard to the means used by you, our friend in the States, to benefit the people in this country that they were not lost. I tried to show, also, that this station, being immediately situated among the natives, you need more labourers here. Look at the number of country towns above mentioned. These are only those under my immediate protection, independent to the vast number of inhabitants of the land among whom we labour. This obliges us to feel, as we do now, the want of another teacher beside myself.

Please pardon my forwardness in taking on myself to name any one to you. I have once named brothers Thos. G. Clarke and W. D. Crocker. Both are natives of this country like myself, and able teachers.

Ten of the children of this school are most able to read in the Holy Bible, but are not clad, and so are several of them. We hope you will enable us to procure some clothing for them.

Dear brother in Christ, I remain

Most affectionately yours,

JACOB VONBRUN.

SIERRA LEONE.

In a letter from Rev. J. J. Brown, dated July 11, it is stated that much sickness has prevailed there during the spring and summer. Both small pox and black vomit have visited them.

One member of the church at Freetown had died. Brother Weeks states that four had died at Waterloo. They both write encouragingly. We give brother Brown's summary of labour for the quarter ending June, 30, 1859:

"Sermons preached, 41; conference meetings, 3; missionary prayer-meetings, 13; baptized at Freetown, 13; baptized at Waterloo, 6; present number of members, 80."

Brother Weeks reports:

"Number of sermons preached, 39; conference meetings, 39; prayer-meetings twice a week; visiting three times a week; present number of members, 40."

The Commission.

RICHMOND, SEPTEMBER, 1859.

ASSOCIATIONS.

We have still to appeal to the forbearance of our readers. Such have been the demands upon our time by Associational meetings and other engagements, that we have been in the office only *four days* since penning our Apology for the last number of the Commission. And as, in consequence of the absence of Brother Taylor, who has also been busily engaged in similar labors, we had a large number of letters to attend to and to write, during that brief period, and especially, as we must leave to-morrow for another Association, and the matter of the Commission *must* be prepared before we leave, we can devote very little time to it. Not even is the day at our command, for a number of letters must be written, and business prepared for the regular monthly meeting of the Board, which takes place to-night. We have no one to fill our place when absent. We are, therefore, compelled just to do the best we can and trust to God and our patrons

for its acceptance. We add brief accounts of some of the meetings attended since our last.

APPOMATTOX ASSOCIATION.

This body met at Charlotte Court House on Tuesday before the 2nd Lord's day in August. The delegation was good, and congregations were large. The introductory sermon was preached by brother S. J. Atkins. The discourse was listened to with marked attention, and we doubt not had a salutary effect. Brother Daniel Witt was chosen Moderator, and Brother E. W. Roach was continued as Clerk; he has held this office for a number of years, and we trust he may be spared to fill it, and to labor in other ways—as he has so efficiently done—for the Glory of Christ, yet many years more.

During the sessions of the Association, and at night, preaching was had in the Presbyterian Meeting House—except on Wednesday forenoon, when brother Witt preached in the Baptist House—the Association having adjourned to hear him. He preached also that night in the Presbyterian House.

The business of the Association was conducted in a dignified and fraternal spirit while we remained, and we doubt not, to the end of the session. Domestic and Indian Missions, Colportage, Education, Foreign Missions, and other objects of Christian enterprise were advocated by their respective representatives, and some of them shared liberally in the contributions of the brethren.

We were under the necessity of leaving on Wednesday morning in order to reach the

BEULAH ASSOCIATION,

Which convened on Friday before the 3d Lord's day in August, at a Camp ground in Rutherford county, N. C. But one unpleasant circumstance was connected with our attendance at this meeting—the inclemency of the weather during

part of the time—and that was more than compensated by the grateful effect of the genial showers upon the parched earth and withered vegetation.

We had heard fears expressed before arriving at the place of meeting, that difficulty would be experienced in finding comfortable accommodations. We think, however, that those who had entertained such fears were agreeably disappointed. At least we can say, that if all received the same cheerful hospitality and good cheer which our hosts, our good brother, Dr. Powell, and his excellent lady gave to those who were their guests, they were hard to satisfy if they were not grateful for the comfort afforded them.

We love to attend the Beulah Association. Though so long domiciled in Virginia, yet we love to get over among the brethren of our *native State*—the good old North State. And we have found our visits to the Beulah so pleasant, that it is really gratifying to be permitted to renew them.

The session being held where there are not many Baptist churches, and somewhat remote from the region where the strength of the Association is located, the representation was not so full as we have heretofore seen it. But we had the pleasure of shaking hands with many of our old friends and of forming some new and pleasant acquaintances. There was a *host* of agents at the Beulah, but the brethren, without impatience, listened to all who wished to address them. Brother Mays was there for the Southern Baptist Theological Seminary, and was, we think, encouragingly successful. The Baptists of North Carolina seem determined to do their part in this noble enterprise. Opportunity was afforded us to plead the cause of the heathen. We thank God for it. Our plea was for *prayer and men*. Of the former we trust the spirit was excited in many hearts—for the latter we can but hope. While we were pleading with our

brethren to consecrate themselves and their children to the work of the Lord, and when many throbbing bosoms and weeping eyes led us to hope we were not pleading in vain, a brother rose, and with utterances almost inarticulate from emotion, begged that prayer might be made that God would accept *his children*, and consecrate them to the work; one, and another, and another followed. It was a solemn, melting time. At our request brother J. L. Pritchard led in prayer. When he had concluded, and the emotion had somewhat subsided, we concluded our address. The brethren gave with great readiness, about \$200, for the cause. For this we were grateful, but we can but think it was the least valuable of the offerings made by them. We can but trust that many of the dear children of God gave themselves and their children.

On the afternoon of Lord's day we left our comfortable quarters at brother Powell's, in company with our dear friend and brother, Rev. S. G. Mason, who had taken us from Danville to the meeting, that we might be in time to pass, via his residence, to the

CONCORD ASSOCIATION,

which met at Antioch, Charlotte county, on Wednesday before the third Lord's day in August.

Any one who has attended a meeting at Antioch can readily conceive of the ample and tasteful provision, which was made by the brethren and friends there, both at the meeting-house and their homes, for the comfort of their guests. And if any who have not been so fortunate wish to know, we advise them to visit the place on some such occasion.

The attendance of delegates was good—though as the meeting was held upon the extreme upper boundary, and the Association is spread over a narrow section extending from Charlotte to Greenville county, some of the lower churches had no delegates present. We

suggest to the members of the body, whether the interests of the churches composing it would not be promoted by its dissolution, and their uniting with the Dan River, Appomattox, Middle District, and Portsmouth Associations. We venture this suggestion, not because the Association is not an efficient body, but solely because of the peculiarities of the local position of the churches.

Here, as at the Beulah, opportunities were afforded for the presentation of the claims of various objects. We had full time for the Foreign Mission cause. We did not ask for any collection, but arrangements were made, which, if they are faithfully carried out, as we trust they will be, will give us very substantial aid from the churches of that body. The introductory discourse was *read* by brother W. O. Bailey. We should judge that brother B. is not in the habit of reading sermons. He is laboring, also, under a disease of the throat. These causes lessened the effect of the sermon; but it was an able production. Preaching was kept up at the stand during the sessions of the Association. We have been informed that, aided by brother Greer, of Washington City, the pastor protracted the meeting, and that a precious revival was the result. The meeting was still in progress when we heard last.

From the Concord, we passed by Halifax Court House, on our way to the Roanoke Association, and preached on Lord's day, for brother Tyree, at that place. After spending a few days with our family, who are at present in Halifax, we went on Thursday before the fourth Lord's day to the

ROANOKE ASSOCIATION,

at Bethlehem, in Pittsylvania county. This is a large strong body, and the churches were generally represented. It was a source of much pleasure to meet again with many of those with whom, in former years, we were in habits of more frequent association. Such a life as we have led for the last

fourteen years has many discomforts; but it has many comforts too. Not the least among the latter are such opportunities of grasping the hands of the associates of former years, as we meet them in the different gatherings of the Saints.

The session of the Association was commenced by an introductory sermon by brother M. W. Reid. It was an earnest, affectionate, practical discourse from the words, "Why stand ye here all the day idle?" and we trust excited a determination to greater industry and energy in the cause of Christ. Rev. R. D. Rucker was chosen Moderator, and Rev. Ro. W. Hurt, Clerk.

The business of the Association was conducted with spirit, harmony and Christian courtesy. Our associate, brother Taylor, had, unexpectedly to us, found time to attend this meeting. On Friday morning, opportunity was given us to address the body. Brother Taylor spoke. We followed in a few remarks, and closed by proposing a plan for future action. Then, having been appointed to preach, we left him to finish the details and repaired to the stand. We were surprised, soon after we commenced preaching, to see the members of the Association coming in a body to the seats. Upon inquiring the cause afterwards, we were told, "The Association adjourned to hear you preach." We thanked God for this evidence of the appreciation of our brethren.

Much interest was manifested in various objects. Especially was the discussion regarding colportage affecting. Three of this class of self-denying laborers gave some account of their work. O, that we had colporters in every neighborhood! They are efficient and most useful preachers of "the Word." We need them to disseminate general religious reading, and to visit and instruct the poor and ignorant. We need Baptist colporters to scatter, broadcast, Baptist books. Let every

Baptist pray for and give to the colportage enterprise.

Other engagements prevented our attendance on the Association after Friday, and here we close these *rambling* notes of our ramblings. P.

APPOINTMENT OF MISSIONARIES.

Brother C. H. Toy, of Virginia, has been appointed as missionary to Japan. He expects to spend one year at the Southern Baptist Theological Seminary before entering upon the work.

Rev. J. G. Schilling, a native of Maryland, and for sometime past pastor of the church at Clarksburg, Va., has also been appointed. He will probably go to Canton.

In stating the reasons which led him to devote himself to the work of Foreign Missions, brother Toy said, that though his attention had been directed to the ministry, yet he had not felt it to be his duty to enter it. He had thought he had not the qualifications for a preacher. His tastes and his convictions of duty concurred in leading him to literary pursuits, and it was his purpose to serve the Lord in that department. But by a discourse from his pastor, Rev. John A. Broadus, and other influences, he was brought to contemplate the work of Foreign Missions. He felt that he could not *preach* here, where some degree of speaking power was necessary, but, thought he, "If I cannot preach Christ, I can *talk* of Christ, and that is the work of the Foreign Missionary." He came to the conclusion that it was his duty to give himself to this work.

Are there not others of our brethren who could "talk of Christ?" Dear brethren, the heathen are perishing for lack of knowledge. Go and tell them of Christ. P.

MORE LABORERS GONE.

By the letters from Liberia, published in this number, it will be seen

that Rev. J. II. Cheeseman, of the Liberia mission, Josiah T. Neyle, a teacher, and Charles Washington, a native youth, were drowned in attempting to cross the St. John's river on the 20th of June. Brother Cheeseman was one of our most faithful, intelligent and influential missionaries, and brother Neyle had, for a long time, been a faithful and efficient teacher. The loss of brother Cheeseman will be severely felt. There was no one, since the death of the lamented Day, upon whom we felt more reliance in the work of the mission. Would that the number of intelligent ministers could be increased in Liberia. Are there none among the colored members of our churches in this country who ought to go and preach Christ to the perishing in Africa? Dear readers, look out for such.

P.

OUR FINANCES.

It will be remembered that, at the Convention, a large balance was reported by the Treasurer of the Board. In what we have said and written upon the subject since we have stated that *we have no need of special efforts to enlarge the contributions to the Board at present, but only that the usual amounts be contributed.* Some brethren have said that a consequence will be, that *less* will be given, and thus our treasury will soon be empty. We trust not. Remember, brethren and sisters, *we need the usual amount of contributions.* If you diminish we shall suffer embarrassment. We hope, soon, by the return of missionaries now in this country, and the sending out of new missionaries to have necessity for an increase. When the time comes we will let you know it. Meantime, don't diminish your contributions. *The Foreign Mission Board has never been involved in debt. Don't let it be.*

P.

THE LAST WEEK IN JULY.

We learn from various quarters that the recommendation of the Southern Baptist Convention, to employ the last week in July as a special season of prayer, was extensively carried out. It fills our heart with joyful anticipations of the future, as we see the churches on their knees before God. If we shall have men of the right sort, God must give them. If the means to sustain them are realized, the Spirit of "bountifulness" must come from above. If our plans are Scriptural and well-directed, the needed wisdom of rectitude God must bestow. If our work is successful, the Sovereign Jehovah must work in us, and by us.

Prayer, then, is our great, constant duty. Glad are we that so many in unison with this sense of dependence on God, were together on their knees before him.

T.

ENCOURAGING.

Among other specimens of thoughtful interest in our work, on the part of pastors, we insert the following short note from our esteemed brother, Oliver Welsh, of Alabama:

"I enclose you a draft for sixty-two dollars, contributed for foreign missions by the following members of my (Talladega) church."

And then follow the names of several brethren and sisters. Thank you, brother Welch, for this unsolicited contribution.

T.

A PLEASING FACT.

While the Board have been suffering from the covert hostility of some, and the want of faith, prayerfulness, and liberality in others, it is gratifying to know, that we have never possessed a hold on our brethren of the South so strong as at the present time. Of this we have evidence too plain to be mistaken. Never have we known before

so much of sympathy in our plans and work. Nor has the period in our history ever been when so many of our most intelligent and Godly men were looking into the claims of missions on their personal support. The Lord be thanked. May we be humbled in view of this fact. May our reliance on Divine wisdom and Divine strength be but increased as we thank our brethren all over the South for their sympathy in our toils and trials.

We desire, in all our work, to do and be right. Will not much prayer go up from the churches on our behalf?
T.

SELECTIONS.

PROTESTANT MISSIONS IN CHINA.

From an interesting account of missions in China, prepared by Rev. M. J. Knowlton, of Ningpo, and published in the *Macedonian*, we extract the following:

PROTESTANT MISSIONS IN CHINA.

Protestant missions to China were commenced in 1807. A detailed account of each missionary, his station, time of arrival, &c., has been prepared in the form of tables, presenting a bird's-eye view of them. They are arranged from a "List of Protestant missionaries to the Chinese," published about the close of 1858, by Rev. Dr. Bridgman, of Shanghai.

[These tables have been published in the *Commission*.—ED.]

Of the whole number, 213, who have entered the field, 69 have retired; 39 have died in connection with their respective missions; 23 are absent on account of health, or for other causes, and one is labouring among the Chinese in California; 81 remain at their posts. Of the number retired, 5 are still in China, employed either in some official station, or in teaching. Of the whole number, 154 are or have been

married, and of these, 19 have been once or twice re-married. There are 28 physicians, of whom 11 have also been clergymen.

The total period of labour of the 39 who have died in the work, is 241 years, an average of six and one-fifth years to each. Three met with a violent death; four were lost by the wreck of the vessels in which they were travelling.

The total period of labour of the 69 who have retired is 378 years, or an average of five and a half years.

The first missionary who entered the field was the Rev. Robert Morrison. His great work was the preparation of a Chinese dictionary, and the translation of the Scriptures; being aided in the latter work by the Rev. William Milne, who joined him in 1813.

As China at this time was shut against foreigners, except a few who were permitted to reside at Canton for the purpose of trade, missionary operations were commenced and prosecuted for a time among the islands and countries adjacent, where large numbers of Chinese emigrants had settled. At these border stations much preaching was performed, great numbers of books were printed and circulated, many children were gathered into schools, and several were converted. But the work was not prosecuted for a sufficient length of time to bring much fruit to perfection. On the opening of China in 1844, all these stations, except that at Bangkok, were abandoned, and the missionaries transferred to the newly opened ports.

At the five ports then opened, viz: Canton, Amoy, Fuhchau, Ningpo and Shanghai, also at Hongkong, which was ceded to the English, the missionary work has been prosecuted vigorously, though, if the number of conversions be the standard of judging, the success has not been very marked.

The labour performed has been chiefly preparatory.

One item in this preparatory labour has been the learning of the language and the preparation of helps to its more easy acquisition by succeeding labourers. The local dialects have been mastered by most who have resided in the field any length of time, so as to preach intelligently and fluently, and some even with eloquence and power. In the written language, also, some have made great proficiency. Of helps to an acquisition of the language which have been prepared, are several vocabularies and dictionaries; several grammars; phrase-books and chrestomathies of the different dialects; and elementary books and tracts in some of the local dialects, written, in some instances, according to a system of newly invented phonetic characters, in other cases, according to a system of Roman orthography, and adapted to aid the beginner very much in acquiring a correct pronunciation, and the immediate use of the dialect where he is located.

These last mentioned books have another important use. As the orthography is simple and easy of acquisition, and the language used is that of common life, natives who know nothing of the Chinese classical language may, in a few months, be able to read, and peruse for themselves Christian books and the Scriptures prepared in that form.

Another preparatory labour has been the preparation of works exhibiting the moral and religious systems, the tastes, habits and customs, the moral condition, &c., of the country. This has been accomplished by means of the translation of Chinese books into English, the publication of periodicals filled with information upon the above subjects, and the writing of books on China.

The establishment of hospitals and dispensaries at the various ports has served, no doubt, to exert a conciliatory influence upon the minds of the

natives, convincing them of the benevolent intentions of the missionaries, and thus gradually preparing the way for the reception of the truth.

The preparation of various scientific works in Chinese has probably exerted a similar influence, serving to remove prejudice, and to produce greater respect for foreigners.

CHINESE VERSIONS OF THE SCRIPTURES.

The translation of the Holy Scriptures has been a subject of earnest consideration among the various missionary bodies from the first, and the labour bestowed upon it has constituted a preparatory work of the first importance. Several complete versions have been made. That by Dr. Marshman, of the Serampore Baptist mission, was commenced in 1806, and completed in 1822. That by Dr. Morrison, of the London Missionary Society, was commenced in 1810, and completed in 1823. That by Dr. Gutzlaff, of the Netherlands Missionary Society, was the next version issued, though the precise date of its completion I am unable to state. That by Dr. Medhurst, of the London Missionary Society, was commenced in 1847, and completed in 1853. Another version is now being brought out by Dr. Bridgman, of the American Board of Commissioners for Foreign Missions. The New Testament is completed, and the Old Testament considerably advanced. The Rev. J. Goddard, of the American Baptist Missionary Union, completed the translation of the New Testament, and commenced that of the Old Testament, when his labours were arrested by death.

These various versions of the Scriptures have been printed and circulated in great numbers, chiefly among the Chinese dwelling in the provinces on the coast, though many have found their way far into the interior of the country.

Another important preparatory work that has claimed much attention, has

been the preparation of Christian books and tracts. A great variety of books and tracts has been prepared, and several millions of copies have been printed and circulated. Printing presses have been in operation for some time at the different ports, and much printing has been done by the natives in their own manner upon wooden blocks. Fonts of metal types have been prepared at great labour and expense, and by means of recent improvements in printing, books may hereafter be printed much more rapidly and cheaply than formerly. Tracts have been freely distributed at not only all the open ports, but in thousands of adjacent villages and cities, and by persons making long tours into the interior.

From this wide distribution of tracts and Scriptures, some interesting and encouraging results have followed. But for the most part the truth thus sown is as seed hid in the ground, which, no doubt, watered by the prayers of God's people, will ere long spring up and bear much fruit.

Much other preparatory work incident to the establishment of new missions, such as erecting dwelling houses, churches, school-rooms, &c., &c., has also been performed.

But the work has by no means been all preparatory. The Gospel has been freely and faithfully preached to the people dwelling in the open ports, and to some extent to those in the regions adjacent to them. Nor has the labour thus put forth been in vain. The true aim of missionaries, and their peaceful and benevolent intentions, are becoming widely known. Prejudices are gradually melting away, and the truth is silently gaining ground. Thousands have had their confidence in false gods shaken, and many have abandoned idolatry altogether; have become sincere worshippers of the true God, and firm believers in the Lord Jesus Christ. Thus the promise of the great Head of

the church, "Lo I am with you," has been verified. Native churches have been organized at the several ports and at various outstations; the number of members in them probably considerably exceeds a thousand, and many have died in the faith, and in the confident hope of everlasting life. A widespread spirit of inquiry has been awakened, and the number of conversions is every year increasing. There is every encouragement to increased effort. Everything concurs to produce the conviction that a great work of divine grace is ere long to be witnessed in this land. Will not the friends of Zion, as "labourers with God," do all in their power to forward and hasten so desirable a result?

What has been accomplished compared with what remains to be done is but the merest beginning.

Ningpo, March 7th, 1859.

Other Missions.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

NEW YORK, July 20th, 1859.

RECENT INTELLIGENCE.

CHINA.—We have received but two letters from the missions in China since our last issue, one from Ningpo, April 9th and one from Shanghai, April 14th. The former mentions that Dr. McCartee was licensed to preach the gospel by the Presbytery of Ningpo, on the 3d of April; that two of the native brethren, one of them a candidate for the ministry under the care of the Presbytery, were at the large city of Hang-chau, meeting with encouragement, and that Mr. and Mrs. Nevius had gone to spend a month or more at the same city, which is said to contain a million of inhabitants. Two of the native brethren had been sent to Shaohing, a large city half way between Hang-chau and Ningpo, to seek entrance, and to open a bookstore,

to serve also as a chapel. A good day-school is spoken of in Ningpo, which is under Mrs. Rankin's care, and taught by one of the former pupils. The translation of the New Testament into the Ningpo colloquial was making good progress, and occupied a part of the time of Mr. Rankin and of a missionary of the English Episcopal Church. At Shanghai the missionaries deplore the death of Mr. Macy, an esteemed missionary of the American Board, by small-pox, in the prime of his days and usefulness.

SIAM.—We learn by a letter of Dr. House to Mr. Mattoon, of April 2d, that Mr. McGilvary and he had just returned from a missionary tour up the river Meinam. The school at Bangkok is spoken of as doing well. A Siamese, employed as a teacher, gives some reason for hoping that he is a disciple of Jesus.

INDIA.—Our advices are dated at Lahor, February 28; Sabathu, May 2; Saharanpur, May 15; Dehra, March 15; Futtehghurh, May 3; Allahabad, April 20. Some irregularity is apparent from these dates in the arrival of letters from this country, and we have reason to suppose that some letters have been detained or lost on the way. Mr. Barnes had spent most of the cold season in tours to spread the gospel. Mr. Woodside had returned from a visit to Bijnour, where he found some five or six hundred persons desirous of becoming Christians—see his letter on another page. Mr. Scott speaks of their work at Futtehghurh as going on well, and expresses an earnest wish for the outpourings of the Spirit to make their labors effectual in the salvation of many souls.

AFRICA.—Letters have been received from Corisco, to April 21st; and from Liberia, to June 4th. The afflicting news of the death of the Rev. George McQueen, Jr., at Corisco, on the 23d of March, is fully reported in another column. This is indeed a sad discour-

agement to the mission, but we trust it will be overruled to promote its great object. The brethren report the admission of another convert to the church—making the number of native communicants ten. The missionary work at the stations in Liberia was going on as usual; but the Rev. E. T. Williams had been attacked with serious sickness. An immediate visit to this country was enjoined by the physician, and he was carried on board of the ship by his friends, with many fears that he would not long survive. We are thankful to mention that he arrived safely on the 11th of July, with health much improved, though still very feeble.

SOUTH AMERICA.—A letter from the Rev. T. L'Hombrol, dated at Buenos Ayres, April 17th, gives a narrative of a preaching excursion to places in the neighborhood of that city.

INDIAN TRIBES.—We have received letters from the Choctaw Mission, to June 29; Creek, July 1; Chickasaw, June 29; Iowa, June 11; Kickapoo, July 5; Otoe,—Mr. Thorne, July 2; Omaha, June 8; Chippewa, July 9. Walter Lowrie, Esq., Secretary, returned to this city on the 19th instant, from a visit to missions in Kansas and Nebraska, on which more than a month was spent. Mr. Balentine and his family had arrived at Wappanucka. He is to take the charge of the Chickasaw school in Mr. Wilson's absence, Mr. W. having been compelled to leave on account of his wife's feeble health. Mr. Thorne, also, has had to leave the Kickapoo station for a time, on account of Mrs. Thorne's health. An Indian woman was admitted to the communion of the church at Spencer, and four infants were baptized. Mr. Dougherty mentions that some of the Chippewa communicants, influenced by a man who had been employed as an interpreter, had withdrawn from the church and formed themselves into a Methodist class, with the interpreter as their

leader. He reports the admission of six persons to the church at the previous communion.

DEPARTURE OF MISSIONARIES.—The Rev. A. G. Simonton, of the Presbytery of Carlisle, sailed from Baltimore, in the ship *Banshee*, on the 18th of June, for Rio Janeiro. He will be followed, in a few months, by a missionary under appointment to the same mission, if the accounts he can send back are favorable.

The Rev. Messrs. J. A. Danforth, of the Presbytery of Hopewell, and D. D. Green, of the Presbytery of Richland, and their wives, embarked at this port for Shanghai, on their way to the Ningpo Mission, in the ship *Superior*, on the 6th of July.

We ask for all these missionaries an interest in the prayers of our readers.

AMERICAN BAPTIST MISSIONARY UNION.

MISSIONARIES UNDER APPOINTMENT.

At a special meeting of the Executive Committee held July 1st, Mr. J. R. Haswell, the oldest son of Rev. J. M. Haswell, missionary of the Union at Maulmain, Burmah, was appointed a missionary, to be associated in labour with his father. He expects to graduate in August from the Theological Seminary at Hamilton, and to leave the country early in the autumn.

At the regular meeting of the Committee held July 19th, Rev. H. A. Sawtelle, a graduate of Newton Theological Institution in the class of '58, and for the last year pastor of the Baptist church, Limerick, Me., also Mr. Horace Jenkins, a member of the Senior Theological class at Hamilton, were both appointed missionaries of the Union to labour in China, the particular part of the field to be designated hereafter.

MUNIFICENCE OF THE KING OF BURMAH.

Journal of Rev. Mr. Douglas.

Ava, Feb. 2.—On the invitation of

the king we went again to the palace last Monday. He received us in the inner court, in the most friendly, affable manner. After making some inquiry as to the places we had visited, and what we thought of the plan and appearance of his new city, he inquired if I would promise to return and make my home in Mandalay. I told him I could not promise to do so; that I had a house in Bassein, and there were many Burmans there for me to teach; but I would write to America with reference to the wish of his majesty to have an American teacher come, and I thought one would come from America and live in his royal city; or, if one would come and take my place in Bassein, I was willing to return. He said the Americans were his friends; and though he did not wish an official from the government to come and remain, yet we wished one or two American teachers to come; and if I would promise to return, he would give me a lot of ground, order a house to be built for me, and give me whatever I might need; and that there were many more Burmans in the royal city to teach than there were in Bassein. He then motioned to two men in a side-room, who had been previously placed there, to come, each bringing a bundle of silver, which the king presented to brother Kincaid and myself. We find the amount to be more than sufficient to pay all our expenses while on our journey up here. A similar present he has made to brethren Kincaid and Dawson, each time they have come up.

The king expresses no love for, or belief in the Bible; but thus expresses his wish to have American teachers come here and live, fully understanding their character and work. He is no doubt influenced by the desire to cultivate a friendly acquaintance with America and England, understanding full well that the perpetuity of his throne depends on continued peace; yet if a missionary could come and

live in Mandelay, I do not think that *while this king reigns* there would be any annoyance or restraint in preaching and propagating the Gospel.

BASSEIN ASSOCIATION.

Mr. Douglass, Feb. 22, gives the following notice of the last meeting of the Bassein Association:

"The annual meeting of the Bassein Association commenced last Thursday at a Karen village seven miles east of the city. I went out on Saturday morning in company with Major Brown, the Deputy Commissioner of Bassein, and five or six of the English officers and merchants, who spent the day at the meeting, and appeared interested and delighted with the intelligent, refined appearance of the Karens, especially with their attainments in music, which was the only thing they could understand. There was a large number of Karens at the meeting, and it was a meeting of much interest. The churches are generally in a good condition. They have contributed more money the past year to the various benevolent objects than any year previous, but have accomplished less among the heathen Karens of the district, and the pupils in the village schools have diminished in numbers."

THE WORK IN PRUSSIA.

From Untereisseln, in Prussia, one of the German preachers communicates in the Hamburg paper the following interesting intelligence:

"We had, in April last, a church-meeting, which continued from nine o'clock in the morning till six at night; seven children, three young women, three men, and five married women were-examined and received. One also was restored, making nineteen in all. The baptism took place on the 27th, in the presence of from four to five hundred spectators."

BOOK NOTICES.

THE CHINA MISSION. Embracing a History of the various Missions of all denominations among the Chinese, with Biographical Sketches of Deceased Missionaries. By Wm. Dean, Twenty Years a Missionary to Canton. Sheldon & Co. New York, &c.

We have not had time to read this work, but have been kindly furnished by one who has been a Missionary in China with the following:

"This is a well written and highly interesting volume of 396 pages. The author is a distinguished Missionary of the Northern Baptist Board. He entered upon his work in China at an early day and prosecuted it with zeal and success for a period of twenty years.—No man is better prepared to throw light upon the manners and customs of the Chinese, and to write the history of Christian Missions in that great empire than Dr. Dean. As a statistical work it is unsurpassed for completeness and accuracy. It should be in the library of every person who feels an interest in the great missionary enterprise of the day. The time has come when no man can be regarded as well-informed, who is ignorant of affairs in the Eastern world."

ROMAN ORTHOPEY: A Plea for the Restoration of the true System of Latin Pronunciation. By JOHN F. RICHARDSON, Professor of the Latin Language and Literature in the University of Rochester. New York: Sheldon & Company. 1859.

Of the merits of this work we do not profess to be a judge. Those who ought to know have commended it. It will be found interesting to such as are fond of studies of the kind. As to ourselves, partial deafness, which we have suffered from childhood, has rendered us comparatively indifferent to the niceties of sound.

P.

SOUTHERN LITERARY MESSENGER for August.

If you wish to know how interesting this number is, read it. If you wish to become really interested in the work, subscribe and pay for it. This we would advise you to do. It is a valuable *Southern* magazine. Address Macfarlane & Fergusson, Richmond. Price three dollars per annum.

RECEIPTS FOR THE COMMISSION.

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

Jordan Womble, jr. \$1, John Nance 1, M E Gray 1, William A Whitescarver 1, Samuel M Pettit 1, Mrs Sarah Anderson 1, D Thomas 1, Rev F M Moss 1, J C Foster 1, Mrs Mary E Foster 1, N W Prince 1, P H Wilkerson 1, A W Vandever 1, Hiram White 1, John A Pringle 1, E Betts 1, P S Carden 2, J T Avrett 1, John McIntire 1, J M Maroni 1, Mary J Newton 1, Mrs Mary De Lancy, 84c., (the letter called for \$1, P. O. stamps, but enclosed only 84c.) Mrs J J McIver 1, A H Booth 1, Edward A Smith 1, Rev Thomas Lansdale, 1, J Reeves 1, H Holmes 1, H B Hayward 1, W K Gentry 1, H L White 2, John Leigh 1, Edwin Bowie 1, Rev W B Johnson 1, S S Sherman for Missionary Society of Judson Institute \$10, A C Moore 1, T J Rudd 1, M W Armistead 1, Richard Cox 1, W H Williams 1, M R Watkinson 1, Franklin Finney, (letter called for one dollar, but it had been lost—credited to him.) Celia E Copeland 1, P Stafford 1, Rev R N Herndon 1, Rev A J Haynes 1, W H Rondum 1, Nancy Wath 1, E L Carter 2, J L M Curry 1, Mrs. Lucy Blackwell 1, E E Blackwell 1, Miss Lucy B Anderson 1, J A Dunn 1, Willis Hand 1, J D Granberry 1, I Riser 1, J Dennis 1, Elder J Woodall 1, Edna C Perkins 5, G W Selridge 1, Rev B F Tharp 1, Rev J Q Prescott 1, William O Price 1, Miss McCarroll 2, J H Nelms 2, Miss Louisa Woodruff 1, Rev D S Snodgrass 2, F C Johnson 1, R B Jones 1, William Crane 1, J S Bristow 1, Thomas F Baber 1, William Wright 1, H F Cundiff 1, W H Jeter 1, Martin Tucker 1, L B Anderson 1, J H Fox 1, T T Scott 2, Thomas Curtis 1, C W Hodges 1, Mrs Jane Sparks 1, Mrs C M Fort 1, Mrs J M McIntosh 1, Mrs H L Coner 1, Miss S C Griffin 1, T Sompayrac 1, Mrs J L Wilson 1, J Lewis Dorset 1, John Simons 1, Rev H A Williams 1, James Morris 1, E J Tarver 1, D J Dobbs 1, Mrs M J Roberts 1, Wiley Roland 1, Brooks and Cox 1, J J Whitaker 1, William Henson 1, Mrs H E Jennings 2, Edgar Rawls 1, Martha Freeman 1, Rev P Owens 1, Wellington Goddin 3, W B Elkin 50c., W J Snider 1, Rev S Johnson 1, G W Hicks 1, G W McIver 1, W F Gill 1, Miss Lizzie Nelson 1, Rev B Manly, Sr., 1, Isaac Coffey 1, W B Jordan 2, Caroline Brockman 1, Richard Anderson 2, T H Stout 1, Mary L Swann 1, Miss Rachel Burruss 1, M J Hamlet 1, J W P Crews 1, G W Booker 2, Rev S Davidson 1, Rev S Atkins 1, Rev J C Hamner 1, May E Theese 1, R W Allen 1, John F Mosely 1, Leonard Keeling 1, Mrs Ann Hill 1, Albert Barksdale 1, Samuel Blair 1, Rev S Gardner 1, Thomas H Lane 2, John A Pringle 1, Richard Thorn Hill 4, H A Foster 1, J H Spainhower 1, J H McClung 1, R H Tallifero 1, Mrs S Drake 1, William Eusterling 1, T H Dunning 1, Jackson Raley 1, W P Jones 1, Eliza Carter 1, Dr R H Ryland 1, Rev — Van Hoose 2, S W Lewis 1, Rev L D Horner 1, Professor D R Wallace 1, Dr William J Morris 1, Calvin Waller 1, A L Borders 1, William Ruesel 2, H M Ray 2, K L Arnold 1, E W Jones 1, A Antery 1.

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