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OR
SOUTHERN BAPTIST
Missionary Magazine.



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THE COMMISSION.

Vol. 4.

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No. 5.

The following, while it discusses an interesting question, furnishes much valuable information bearing on the missionary enterprise:

DID THERE EVER EXIST A CONTINENT WHERE NOW THE PACIFIC SPREADS HER MIGHTY SHEET OF WATERS?

Whatever physical changes the antediluvian or the past diluvian earth has undergone, has been wisely effected, with a view to a forthcoming realizing age. And however widely separated by a wide waste of waters, or by immeasurable continents, or by the lapse of many ages, and unknown to each other, the races of mankind are all traceable to one common root. It is the greatest conceivable folly, to attempt to account for the diversity of the human features, as appears among nations remote from each other, for all are evidently descended from one common stock. If we pay particular attention to the sacred account of the settlement and dispersion of the early families of the earth, we can see a trinity in unity of the races, and all this directly in the face of Agazis, who would have five paternal heads instead of three.

With respect to the nations of the Pacific, there is much of interest to be gathered from their history, and of a character sufficient to justify the conclusion, that they all descended from one common origin or root, and that their original domain was so vast as to cover nearly the whole area of waters

surrounding them, far and near. The evidences leading to this conclusion are found in the identity of the Polynesian language, analogy of character, similarity of habits, customs, religion, and oral traditions.

The Polynesian tribes are scattered over a vast geographical surface, inhabiting isolated spots, many of which are widely remote from each other, and surrounded by a great expanse of waters. By Geographers, this region of the world has been called Polynesia, a Greek word, signifying many islands, and is also called Oceanica, and so laid down on some maps. It covers about 25 million of square miles. Many of these islands possess paradisaical beauty, and a verdure that knows no fading. From the islands on the east, to Loochos on the west, is about 7,200 miles; and all the intermediate space studded with splendid Archipelagoes, with an ocean space between them, presenting the singular phenomena of identity of origin, as to their inhabitants.

Whether they sprang from one root or many may be regarded by some as a question rather of speculative curiosity than of practical utility. But we cannot regard the question as only curious, or the determination of it as wholly useless. If one can find satisfactory evidence that all the Polynesian tribes have a common origin, that they all sprang from the same root, and are only widely dispersed members of the same original family, will it not con-

tribute an item in the proof that "God made of one blood all nations of men, for to dwell on all the face of the earth?" In other words, be a conclusion in favor of the scriptural account of the origin and early history of our race, which the most eagle-eyed infidelity cannot gainsay or overthrow? If they have a common root, then every thing favors the supposition that that root is the same with that of the more numerous families which inhabit Asia or America, or of both.

To the missionaries of Polynesia are we indebted for correct information respecting native character, language, and modes of life; for these, by a long residence with the natives, have acquired a correct and extensive knowledge of the Polynesian language, and by pursuing their appropriate work, have become familiar with the character, manners, and customs, of the islanders. They have visited and conversed with the natives of all the most important groups on their own shores, and in their own language, and in making their observations, have rather been seeking to qualify themselves for usefulness, and to impart instruction, than to become famous journalists or travellers. We feel, therefore, neither delicacy nor hesitation in acknowledging that our main dependence in the discussion of the question before us is on testimony derived from this quarter.

We now proceed to the question before us, and we shall attempt to support an affirmative answer to it.

The first and chief consideration, then, in favor of the theory that all the Polynesian tribes have a common origin, is derived from their language. If it can be made clear that all the inhabitants of the Pacific, have a common language, the conclusion can scarcely be resisted, that they have a common origin. What then is the fact in regard to the language? Nothing

is more certain than that it is essentially the same throughout. To a person familiar with any one of the dialects, it becomes apparent at once, on a very slight acquaintance with the others, that they all have the same root. As the voyager acquainted with any one of the dialects, passes from one group of islands to another, though thousands of miles of unbroken waters lie between, he feels that he is still among a people of substantially the same tongue; being able to converse with one branch of the family, he finds little difficulty in introducing himself to all the rest. Some of the Missionaries of the Island of Tahiti can converse with considerable ease with the inhabitants of the Friendly, Navigator, Austræ, Permotu, Marquesas, and Hawaiian groupes, although their only opportunity for acquiring a knowledge of these several dialects, is an occasional visit to their shores, and an interview now and then with a wandering native. The Missionaries who went from the Sandwich to the Washington Islands, a distance of 2100 miles, commenced preaching in the Marquesan tongue on the fifth Sabbath after their arrival, although their knowledge of the Hawaiian dialect was very scanty indeed. We do not pretend to affirm that the attempt was perfect. The natives from the Sandwich Islands, who accompanied the missionaries, could, within a very few days after going ashore, converse familiarly with the Nuuhivans on any subject, and in fact acted as interpreters for the Missionaries until they had time to acquire the language from the natives. A missionary from Tahiti visited Nuuhiva, about 850 miles distant, and in eight days he was enabled to communicate with the natives with considerable freedom.—These things could not be unless the languages are very similar.

The Polynesian language has one structure throughout, from Hawaii to Van Diemens Land, (nearly 4,000 miles

apart,) and from Pitcairn's Isle to the Bonin, (about 7,000 miles from each other.)

All the parts of speech occupy the same place in a sentence. There is the same indefiniteness in the meaning of words and phrases, a similar exercise of the organs of speech is required in the enunciation, and what is still more to the point, many of the words spoken in the groups most remote from each other, are precisely the same. Multitudes of words, too, vary so slightly, that in writing them, all that is necessary is to change, drop or add a single letter, leaving the main root the same; other words in the different dialects resemble each other closely, but vary according to fixed laws or preferences, an acquaintance with which is almost a certain key to an understanding of the several dialects. To illustrate these remarks, we shall give a few examples.

1. Words which the Hawaiian pronounces with the *l* sound, the Marquesan invariably pronounces without it, and this is the only difference between a large class of words in the two dialects. For instance:

Hawaiian,	Marquesan,	Meaning.
Aloha,	Aoha,	Love.
Akolu,	Akou,	Three.
Iloko,	Ioto,	In.
Lomilomi,	Omioni,	Rub.

2. Words which a Hawaiian commences with a vowel are prefixed by *k* in the Marquesan, or when two vowel sounds run together in the Hawaiian, the Marquesan inserts a consonant,—as:

Hawaiian,	Marquesan,	Meaning.
Aa,	Aka,	Root.
Ike,	Kiti,	Knowledge.
Oa,	Oka,	Rafter.

This rule will apply to a very large class of words.

3. Another general rule is, that the Marquesan uses *k*, *ng* or *g*, instead of the Hawaiian *n*, as:

Hawaiian,	Marquesan,	Meaning.
Inoa,	Ikou,	Name.
Flina,	Ilinga, or Hika,	Fall.
Mano,	Mako,	Shark.
Makani,	Mataki,	Wind.

It is unnecessary to multiply examples: what we have given are sufficient to show, beyond a question, that the Hawaiian and Marquesan languages are the same.

If we were to compare the language of the Society Islands and the Georgian with the Hawaiian or Marquesas, we should find evidence equally clear and convincing, that all are branches of the same original root.

None of the languages of Polynesia differ from each other, as the Chinese or Tamul differs from the French and English, (that is radically and totally,) but the difference rather resembles that which exists between the Latin and Portuguese, or the Latin and Italian.

A stronger evidence of a common origin is derived from the fact that in most of the islands, a very large number of words are precisely the same. And it may be observed that the varieties in other words may, in general, be reduced to fixed rules. For instance, the Tahitian prefers the *v* sound to that of *w*, and in this the Tahitian agrees exactly with the Marquesan, as for example:

Tahitian,	Hawaiian,	Marquesan,	English.
Ovai,	Owai,	Ovai,	Who.
Eva'u,	Ewalu,	Evau,	Eight.
Eiva,	Eiwa,	Eiva,	Nine.
Vahine,	Walhine,	Vahine,	Woman.

We could multiply these examples, but to one who is not about to study the language of Polynesia, it might not be interesting.

The united testimony of all the English Missionaries who have visited the Navigator, Friendly, and Austrac groups, is, that the languages of all these tribes are essentially the same as that of Tahiti. If a New Zealander were to visit Oahu, after a voyage of

5,000 miles he would be able to communicate as readily with a Hawaiian as a Scotch Highlander would in New York, or an American in Ireland.

The question now occurs, does a common language prove a common origin? To this question there can be but one answer, for we cannot soberly conceive how such a phenomena can be accounted for on any other supposition. Having proved that the Polynesian Tribes have a common language, what farther proof do we need that they have a common origin?

The analogy of character which we trace throughout these numerous families is corroborative proof that they have a common origin. When we reflect that thousands of years have rolled by, during which these isolated natives had scarcely, if any intercourse with each other, we should not wonder if a variety of circumstances, such as a difference of climate, government, food, location, &c., should have produced considerable diversity in their character and habits, both moral and physical. Such indeed is the fact. The natives of each different group have their peculiarity of character, sometimes strongly marked, as in the case of the Marquesans, and yet there is a strong resemblance in the main outline of native character, from Hawaii to New Zealand. Wherever one goes among the numerous nations, he finds the same ingratitude for favors, the same improvidence in view of future wants; the same disposition to indolence, dishonesty and treachery; the same corruption of morals; the same religion, with all its bloody appendages, and the same manner of eating, sleeping, fishing, bathing, talking, worshipping; and in fact all the prominent circumstances in their habits and modes of life, run parallel to each other.

The character of their minds, too, is worthy of notice. The mode of thinking, and the manner of expressing

thought are very similar in every part of Polynesia. The *loves* and the *hates* of the natives, their preferences and predilections, their hopes and fears, bear a striking resemblance all over Polynesia. Among all these numerous tribes the family relation is similarly constituted. The men and women cut separately, and their property is not common to man and wife, but belongs to each individually. The system of polygamy also exhibits the same features. The oppressive *tabus* cut off many of the women from sources of enjoyment. The ceremonies at marriages, and funerals, too, are analogous on all the groups; and a form of salutation, which exists from Hawaii to New Zealand, is, when friend meets friend, to touch their noses together.

Yours,

THEOPHILUS.

September 15th, 1859.

To be continued.

YORUBA.

Having described the cause of the large cities, the building of houses, &c.; we will proceed to notice the people, their dress, diet, occupation, religion, habits, &c., &c.

As regards the people themselves, I do not consider there is anything very striking in their appearance. They very much resemble the black man of the South, with eyes, mouth, *nose* and head very much the same; and almost invariably ivory-white teeth. There is in many, more of an independent air; but many have slavish look, and probably are slaves. Their feet and hands I consider much smaller in general than of the Southern negro, the size in other respects is about a medium. What I have said regarding the general physiognomy, has some exceptions, but where there is an exception, I believe it wholly arises from a mixture with other nations or tribes.

As we go North, we meet with per-

sons of much brighter complexion, more regular features and a more *beautiful form*, and a few I saw had striking European features.

Perhaps many of the Yorubans, pure blood, are not "jet black"—but if pure Yorubans, are almost sure to have the negro features.

They are friendly—very friendly—and with themselves, as well as with strangers, are sociable. They are emphatically an agricultural people, and naturally must be opposed to war. In many respects they may be called quick, not slow at least.

The dress is perhaps well adapted to the people. Perhaps any one who ever heard of well dressed heathen, would feel much disappointed at first sight. But when we compare them to other heathens, even tribes on the coast, and some others that I sometimes see from small declining tribes, interior, they may be said to be well dressed.

The common dress for a man, is a pair of pants, called "*Shakato*," these reach from the hips to the knee, and are fastened around the hips by a draw-string. Over this they wear a cloth three yards long and nearly as wide. This latter cloth they throw over their shoulders, or cross it under the right arm, and throw the end before over the left shoulder, leaving the right arm bare, and the rest of the body entirely uncovered. When the wind blows, or they feel cold, they wrap themselves entirely up in the over wrapper. On the head they wear a small cap, which answers for a bag; it is generally a foot or more long, and fits the head amazingly tight, so that, though they should contain several pounds of cowries, snuff-box, &c., there is but little danger of its being pulled off thereby. In addition to the cap, a very good native made hat is frequently worn on the head. In place of the pants, named above, a smaller cloth is sometimes worn, made fast around the hips, and which comes but little below the knee; and in place of the up-

per cloth, a kind of shirt, without sleeves, and made very loosely, is sometimes worn, or even the shirt and the cloth. When at work, *all* is left off except the under-dress and what they have on the head. What I have said about dress, is the common dress of a man: many "extras" may be seen too tedious to mention. The dress of a woman differs from the man's in that she *never* wears "pants." Her under-dress is always a tight cloth, fastened around the body and extending nearly to the feet. Over this is worn one, two or three other cloths. One is generally fastened around the body, close under the arms, or nearly around the waist; the second is thrown over the shoulders, and the third is doubled up and carried on the head. The heads of the women are invariably tied up with a piece of cloth a yard or two long, and two or three feet wide. At work or walking with loads, the cloth of the woman is generally merely fastened around the waist, leaving all the upper part of the body entirely bare.

Now I have said that these may be, or are, considered well-dressed heathen, compared with other heathen nations or tribes. The dress is well adapted to their wants, as it is no ways cumbersome when at work, and is loose and does not make them so hot. Most of their clothes are made of cloth, manufactured in this country; it is mostly striped, some white or nearly so. Most or all the foreign white cloth is died blue when bought here.

I have been necessarily hindered from writing these sketches regularly for a few months past, but hope in future to be able to write one a month. In the mean time now, while we have a picture of the people before us, we must not forget their souls are clothed even worse than their bodies, and while they are neither dependent or asking food or clothing for the body, they are most earnestly asking *both* for the soul, and are dependent upon the Christian world

for them. It is required of the Christian world, and earnestly asked by this people, to supply their souls with food and clothing. The means of supplying their bodily wants have been granted them; but they are destitute of the means of supplying the soul. We can weep and pity the destitute condition of the body, and on first approach are ashamed of contact. *But we are not required to supply the bodily wants!*—Then why not rather now pity the poor naked condition of the soul, than at the last judgment to be ashamed of the poor, naked, outcast soul, that is *now* within our reach. A. D. PHILLIPS.

Ijaye, June 21st, 1859.

NEW FIELDS.

The committee on New Foreign Fields, at the recent meeting of the Biennial Convention, strongly recommend the commencement of new missions in Japan and Brazil. The opinion of such brethren comprising the committee, as Duncan R. Campbell, J. E. Dawson, E. T. Winkler, G. H. Martin, J. B. Jeter, T. U. Walter, P. H. Lunday, William Crane, and J. M. Pendleton, deserves high consideration. Their recommendations were adopted by the Convention, unanimously.

We cannot better occupy these pages, than by the introduction of that part of the report of the Board which relates to Brazil as a new field. It conveys in few words the main arguments, which bear upon the expediency of an early appointment of missionaries to that country.

1. Brazil is, in a certain sense, a new country; or rather, it is an old country, which, having decayed under the influence of Popery and Portuguese rule, is now just emerging from insignificance and darkness, and assuming a character and a place among the nations of the earth. Its principles seem more liberal, its government more stable, its enterprizes more hopeful than any in the South American continent. The territory within its borders is of vast extent, greater than that of the United

States,* and a large portion of it is of extreme fertility. With a population already twice what the United States could boast in 1790, the government is offering great inducements, not only by equitable and honorable laws, but by an extensive system of land grants, to allure foreigners to become permanent settlers. At the same time the resources of the country are being rapidly developed by energetic efforts for internal improvements, while commerce is adding that external pressure, and those enlarged facilities which are needful to give a nation the proper use of her peculiar advantages,—and to develop her hidden wealth and power.

2. The Brazilians, as a people, are without the gospel. In the towns, though nominally Catholic, they are, for the most part, it would seem, really infidel. In the country, Catholicism and heathenism contend for predominance; the former having the advantage not so much in superior morality, or freedom from superstition, as in greater sagacity, cultivation and wealth.

The services in the church are not intended to instruct. The mass is said every morning in most of them. "Ordinarily but few attend, and these principally women. Upon the great holidays, the churches are thronged, and sermons are occasionally delivered, but

* It is stated in the most recent and complete work on Brazil—Kidder and Fletcher's—that "according to the best calculations made in 1845, Brazil contains within its borders 3,004,460 square miles. The United States, by the latest computations of the Topographical Bureau at Washington, has an area of 2,936,166 square miles. Brazil is therefore 68,294 square miles larger than the whole territory of the Union. In other words, we should have to add to the possessions of the United States an area equal to that of the adjacent states of New York, Connecticut, Massachusetts and Vermont, to make it of the same dimensions as the 'land of the Southern Cross.'"

nothing like regular preaching on the Sabbath or any other day is known in any part of the country.

3. What we have ascertained in regard to the experience of missions there in the past, appears to show no essential difficulty in the way, further than that which arises everywhere from the radical aversion of the human heart to God, and God's truth. That which has baffled former missionaries, has been not opposition so much as indifference; not enmity so much as a quiet, stolid, proud neglect,—not so much a stern and vigorous conflict, as a pertinacious holding off from their cause—joined however with no little courtesy to themselves as individuals. It may indeed be questioned whether some of them did not expend too much of their energies in exploring the country, rather than in preaching Christ; and this may be the reason why they succeeded better in making books than in making converts. As has been remarked, however, the nation seems now waking out of a lethargy, and entering almost as if it were a new country, into a forming state, which affords the most valuable opportunities for readily accomplishing extensive and permanent results. *A B C D E*

It is the distinct testimony of Mr. Fletcher, the intelligent and observant traveller, "There is no country in South America where the philanthropist and the Christian have a freer scope for doing good than in Brazil." And he subscribes cordially to Kidder's remark, "It is my firm conviction that there is not a Roman Catholic country on the globe, where there prevails a greater degree of toleration, or a greater liberality of feeling toward Protestants." (Brazil and the Brazilians, p. 143.)

Besides these general considerations, there are some special points which may recommend Brazil to us as a mission field.

4. Its proximity to us, and the comparative ease, certainty and regularity with which it may be reached by ves-

sels sailing directly from James river—constitutes an advantage of no slight importance. Forty days is the average time of a trip.

5. Closely connected with this is the comparative cheapness of transporting missionaries thither, and of transmitting to them all necessary supplies.

6. The language, nearly allied as it is with the Latin, as its original stock, and with French, Italian and Spanish, as kindred branches, would occasion very little delay to a good classical scholar; and the growing extension of commerce will more and more bring the English into use there, since the trade is almost exclusively in the hands of the English and Americans. *Settle*

7. There is said to be no difficulty on the score of health. In fact, the climate is thought decidedly advantageous to those who are afflicted with a tendency to consumption, and not injurious to others, who observe any tolerable precaution. *Settle*

8. The relations of our own government with Brazil are so direct as to give assurance of the entire security of the missionaries as American citizens. But in addition to this the Brazilian laws are express and particular in tolerating other forms of religion, notwithstanding the Roman Catholic is still the established church. The commercial transactions, too, between that country and the United States, may be expected to increase, lending greater influence to the considerations named above. Especially does there seem to be reason to anticipate that the southern portion of this confederacy will make a vigorous effort for this trade which nature itself seems to have placed in their hands. Nor is it amiss to allude to the fact that a number of our own citizens, and personal acquaintances have gone, or are going thither, in the prosecution of the works of internal improvement which the Brazilian government is generously pushing forward.

9. It is, like our own, a slaveholding

country. No missionary can go thither, from any portion of the christian world but this—who would not probably feel himself called on, either by his own feelings, or by the demands of the public at home who sent him, to broach this vexed question—and to war, either openly or covertly, with the domestic institutions of the land. A missionary from the southern states of America would be free, at least, from this liability to embarrassment. He would have nothing to preach to them but the gospel of Jesus Christ—and need not commence by laying a foundation either of practical or theoretical abolitionism.

Our Missions.

CANTON—CHINA.

Letter from Rev. C. W. Gaillard.

All will rejoice to know that our work in Canton is not in vain in the Lord. Let us with our brother Gaillard thank God and take courage. His letter is dated July 15th, 1859.

DEAR BRO. POINDEXTER:

Yours of April 21st came duly to hand, as a token that you do not forget us.

Since my last to you, we have employed another assistant, Wong Ah Mooney, who was for some time in California with brother Shuck. He is very highly spoken of by brother Shuck, and from what I have seen of him, I am very much pleased with him. I think he is by far the most zealous native I have seen. We give him the same salary that we gave Yaung, \$12 per month. He has a wife and two children. Perhaps the ladies of some church would like to support him.

You ask me if I have any school, and also what it would cost to support a girl, and whether we can obtain girls?

As to schools I have none, and I have neither the time nor the inclina-

tion to attend to schools. I feel that teaching school is no part of my calling, and if it was, I have my heart and hands full without it. It will cost between thirty and forty dollars a year to support a Chinese child, either boy or girl. We could get almost any number of girls if we wanted them. I have had many offered to me. I tell them that I do not want their children, have no use for them, and that it is wrong to give or sell their children to other people.

These are my views with regard to schools, and to adopting children. I know, however, that some other people have very different views from mine on the subject. I am very thankful for your kindness in making to us the offer of support for girls.

I see from your letter to brother Graves, that one man has been appointed, but his field is not yet designated. You say that while we have so few men, it is best to have not more than two at a place. I entirely agree with you in this opinion, and would be glad if we had even one man at each of the open ports. Before the country was opened I asked for men for Canton. But they did not come. I feel, however, that our mission is greatly strengthened. Ten have been added to us this year by baptism, one of them is a good preacher, and has been aiding me ever since he was baptized. The young man I baptized last year, I think, will make a good assistant some day, and perhaps one or two others may. So that our hearts are much rejoiced and our hands strengthened.

I told brother Graves sometime since, that I had much more hope of getting help from our converts than from America. I do not mean, however, to pick up every convert and put him to preaching.

I have been trying to get another chapel, but it is rather difficult work. When we find one that is suitable and in a good place, they are not willing to

rent. Those that we can get we do not want.

Our health continues good, and we are going on in our regular work. Things are quiet in and around Canton; but there are a number of local rebels in different parts of the country—some in this Province, but not near here, and perhaps will not be while the English remain.

We have not been in the country for some time, as the weather is rather hot to travel about much.

Yours, in Christian love,

C. W. GAILLARD.

IJAYE, YORUBA—AFRICA.

Letter from Rev. R. H. Stone.

IJAYE, June 28th, 1859.

DEAR BRO. POINDEXTER :

I was too much indisposed from fever to write by last mail. I have had another light attack since that, but am thankful to be able to say that we are now both quite well.

Brother Phillips is now absent at Abeokuta, as brother Priest's departure makes it necessary for that station to receive particular attention. Brother Reid is now with us, and we all have much comfort and pleasure in each other's society.

As the Abeokuta school has been transferred to this station, our school is now in quite a flourishing condition. Four of the scholars can read the Bible in the Yoruban language. The most interesting one—a boy twelve years of age—has been taken from us by his father, who lives in Lagos, and who is opposed to having his son so far from him. He can read and speak English fluently, and was studying geography, arithmetic, and the Bible in the same language. I hope he will unite with brother Harden's school in Lagos.

I have nothing to write relative to our missionary labours more encouraging than usual. I hope and believe the work of the Lord is progressing

slowly but surely. A woman, who is the wife of an American man, petitioned yesterday to unite with our church by baptism. She has been a regular attendant at the Sabbath services, but she was formerly under Wesleyan influence. I fear she has wrong ideas about church fellowship, and have deferred her examination until brother Phillips returns from Abeokuta.

Brother Phillips' interpreter has now become our teacher, and as I have never yet been able to obtain an interpreter, I can preach only on the Sabbath days. I am diligently engaged in the study of the language, as I earnestly desire to be independent of an interpreter, and be able to speak to this people at any time, "the whole counsel of God," "in words easy to be understood."

Remember me affectionately to brother Taylor, and the other brethren of the Board.

Yours, in Christ,

R. H. STONE.

ABEOKUTA—AFRICA.

Letter from Rev. A. D Phillips.

ABEOKUTA, July 1st, 1859.

DEAR BRO. POINDEXTER :

Duty has again called me here, though it be in disagreeable weather. This always going about from one to another place is not desirable and is very fatiguing. I am heartily tired of the road from here to Ijaye. But I am well and strong and generally cheerful; and this I consider helps me on wonderfully. It is very gloomy for me to be here now, when a little while ago everything about here was so full of life, and I enjoyed the pleasure of brother and sister Priest's company.

I arrived here on the 27th ult., and you can scarcely tell how sad I feel in approaching the house. Everything looked so desolate; not a soul to greet my coming.

Everything seems to be getting on as well as could be expected; and I will take occasion here to say, I think it better to let brother and sister Stone remain at Ijaye with me, and keep up this station by an agent rather than separate us. I never want to be left alone again if I can help it. My reasons are more fully stated in my letter to brother Wortham. However, we are all willing to serve God in any way we can. But I don't love such a lone-some life.

Though our mission is so fluctuating and we are obliged to attend to so many secular concerns, we have evidence that God has not forsaken us.

Last Sabbath our new chapel in Ijaye was opened for service, and I felt greatly encouraged at the number of people and the attention. We now have one candidate for baptism—a woman. She has not, however, been thoroughly examined. I am looking with interest to several others who attend Sabbath service and give some signs of interest. I have had some very interesting conversations with Mohammedans of late. One, evidently a pretty well informed man from Ilorin, has apparently become much interested. The first time I ever saw him, he came in and said he wanted to hear the word of God. After preaching to him he conversed with me a long time, and seemed to understand what I told him, viz: salvation by Christ. Since then he has been to see me nearly every day until I left Ijaye. He behaves himself well and is very respectful.

I seldom preach through an interpreter, so wherever I go I endeavour to preach a little. Often I have long conversations in the road, and at night, and I am much encouraged to see how well strangers can understand me. I understand the language. I have learned it almost entirely from the people, and can generally say whatever I like; but I have never had time to systematize.

In coming down here a few weeks since, I was overtaken in a hard rain, and it rained on me for several hours, so that I was at last obliged to seek quarters before I reached my appointed place. I had not a sign of bedding or bedclothes; all my chance was an overcoat, and it was wet. I reached a small village about four o'clock, P. M., and "took up." I found a tolerable comfortable house, where I was allowed to stay. They had a good fire, so that I was able to get my clothes mostly dry, and had a fine chance for making a cup of tea. After tea a number of persons came in to look at the white man. I took the occasion to preach to them. I suppose I talked an hour, and then they seemed desirous to hear more—we then turned it into a conversation for a good while. The Lord only knows the results. At bed-time the man of the house seemed desirous to make me comfortable, so he took a stick of wood and laid it down, then he took a piece of bark long enough for me to lie on, and placed one end of it on the wood; that was for the head. Then he spread a mat over it, and my bed was done. I took my coat for a pillow, and he gave me a country cloth for covering, and so I slept very soundly. I seldom ever carry a bed with me in travelling.

I love to travel in good weather, and preach the gospel as I go; but it is very disagreeable in the rains. I hope after this not to have to come down here again for several months. But I hope to have a little rest and a little time to study and preach. You know I have been very busy at work for several months past; and now my work is over, I am obliged to give my attention to this station. But when at home I have much more time, for brother Stone keeps everything going in my absence, and renders very serviceable assistance when I am there.

In my preaching by the wayside I seldom ever see any result—I proba-

bly never will ; but I am quite willing to leave the results to God, and it gives me an easy conscience.

LAGOS—AFRICA.

Letter from Rev. J. M. Harden.

LAGOS, September 6th, 1859.

REV. J. B. TAYLOR.

Dear Brother,—Yours of June 28th is at hand. I am happy to be able to say, that I am now in very good health. With regard to transferring me to the Liberia Mission, I can only say, that I am ready to obey the Board in every thing they may wish me to do for the furtherance of the Gospel.

I go, not only from family to family, but even to the temples of the idols, and preach to the priests and priestesses.

Three days ago I went to one temple and preached to the priest and his family. He was very civil and kind, and told me that the religion which I was teaching them, was *very* much better than the religion of the Mohammedans; but he said that he was now too old to repent. I tried to persuade him that he was not too old, but he insisted that he was, and finally promised to give me one of his children to be instructed in the Christian religion. The above priest had about forty different idols in his temple.

I went yesterday and preached in another temple, and after I had told how sin came into the world and death by sin, the old priest told me that if I would go aside with him, where there were no women, he would be able to tell me *all* about God, who was the first man, and first woman, and who their first child; and all the people who surround the throne of God, he could call by name; but I know that he said this merely to blind the people who were about him at the time. Had I gone with him, he would doubtless have confessed that he practiced priestcraft to make a living by. He got angry at last, and finally, after I had insisted

much on repentance, he told me that there was another kind of repentance, viz. turning from Christianity to heathenism; and then he insisted that I should come and be *his* disciple. Such are my prospects for doing good here in Lagos. May God Almighty help me to preach his word in such a way as shall reach the hearts of the people.

Farewell.

My wife joins me in sending much love to you and brother Poindexter.

Remember us to all the brethren affectionately. Yours in Christ.

JOS. M. HARDEN.

MONROVIA—LIBERIA.

Letter from Rev. J. T. Richardson.

May 14th, 1859.

REV. JAS. B. TAYLOR.

My Beloved Brother,—I know you would be glad to hear that the Lord is at work with us. I therefore send these lines, to tell you that our Zion is travelling. On Sunday week the Holy Spirit came in the midst of us, in the morning prayer meeting—causing our hard, stony hearts to feel. At the same time he opened the eyes of poor sinners, who are now crying for mercy—some have obtained a hope in Christ. Up to date, eighteen have been received from the water, and there are many more inquiring the way to Zion. Five of the young men of our high school are hopefully converted, and are now sitting at the feet of Jesus, in their right minds *Blessed be the name of God!* I have another son converted, who is a student at our high school. For the last two weeks, we have had blessed times in this city; not much noise, but a silent moving of the Holy Spirit. The work is still going on with increased interest. I have been obliged to preach short sermons to the church and congregation, for the two weeks, every night. The young men of the seminary have been very useful in the revival, I look for much from them; they seem to be hum-

ble followers of the meek and lowly Jesus.

There is quite a number of native converts rejoicing in the hope of the glory of God, and many still seeking. I hope to baptize in two weeks, if the blessed Lord will.

In great haste I drop these few lines. Now, brother Taylor, my prayer to God is that your useful life may be spared, with the enjoyment of the love of God, always. Pray for me.

Yours, in the Lord,

J. T. RICHARDSON.

CAPE PALMAS—AFRICA.

Letter from Rev. B. J. Drayton.

CAPE PALMAS, LIBERIA, }
September 16, 1859. }

Dear Brother Poindexter,—I am truly gratified to have the pleasure to renew my visit by my correspondence, which I feel to be my bounden duty. While I have not anything very particular to relate, aside from what I have communicated in my last, I am glad to have to record that we are progressing.

The strong arm of Him who rules our affairs, is still being exerted in our favor, under the many circumstances. I still have the impression that our operation needs only the men and means just now, to enable it to work and rank in the foremost position, in the effectual execution of the charge assigned us. Be it far from me to believe, that ours is not a position of great responsibility, and that to us is committed a great charge, which if considered properly, and executed with zeal, shall bring forth glorious results.

Since our recent heavy afflictions, in the death of brethren Day and Cheeseman, I have had solemn thoughts respecting our operations and my own responsibility to God and to the church. All of these calamities have their several and distinct meanings, and will doubtless be applied at some future day, in the demonstration of the Lord's own

hidden and well wrought plans; to say more than this, I will not venture, but be encouraged to move forward, and the motto of the few remaining in Liberia mission should be, "Go Forward."

There is much life and expression in the command; as much now as when uttered to the chosen of God on the verge of the Red sea. The prospect of the ultimate success of the church over Satan's empire, is sufficient impetus to drive us forward, more especially the glorious anticipation of resting with Jesus, after the work is done. Oh, ravishing thought, eternal hope, resting with Jesus! I am still endeavoring to remind the people of the "Cross"—bringing to bear on their minds the certainty of death; shortness of time, and the vastness of eternity. These cautions apparently reach many hearts, and affect the votaries of the cross, leading them to assume a closer walk with God; this disposition is just as it should be, and how cheerful we would be if this feeling could always exist in a more universal form.

I am extremely anxious to see and have our operations at this point in a well regulated and working form, more laborers and more points occupied by us, from which may truly emanate the healing light and power of our common Saviour. It is quite true that we are trying, by the help of the Lord, to do even that which is committed to our hands, but a much wider extension of our "interest" would be much more agreeable to us, and more destructive to the kingdom of the evil one. I feel that this is your wish and aim, and I can but press the importance of its speedy realization to your mature consideration.

Our Sabbath school, in connection with our church, is assuming an important position. The members are becoming more and more interested in its prosperity, and as a whole I feel sure that all will become devoted to it. The day school for natives, receives its due attention, and we discover an interest

in the older ones to give countenance and support to it. This large and interesting body of people claims our sincere attention, and from this stand-point we behold the mass as they pass before us in review, crying out in their wretchedness; save us, oh! save us from impending ruin. Jesus, as you know, died for all these, and I am sorrowful oftentimes that I am unable to do so small part for them—that I cannot exert my weak arm without the necessity of more support from you; I believe, my dear brother, that the Lord is willing to act, but only waiting for us to “occupy.” “Occupy,” pray, let us occupy the fields forthwith.

Permit me to say that I am greatly interested in our future operation here. In Liberia, much, very much, presents itself to be done, which needs resuscitation and energy to give to it that character which the Lord promises to grant in aid to all well directed efforts to promote his church. The elements of usefulness are here; the materials upon which we are directed to operate, can be found in abundance, and therefore, now, it is only left to us to lay hold upon these opportunities and improve by them.

You will please allow me to suggest the propriety, (as it appears to me) of establishing in this department of the mission, two or more schools; two among the natives and one for the settlers. Our own Baptist population has been greatly inconvenienced in consequence of the non-operation of a school, and as we are improving in number, I feel that it is quite requisite we maintain every essential and advantageous position as extended to us by the Great Head of the Church. In agreeing, or if you favor the recommendation, you will please remember, that our native operation should be furnished with suitable houses for school use, which may at the same time be used for preaching. In view of strict and commendable economy, I would thus inform you that

these buildings can be erected of thatch, and made comfortable and serviceable for a long time.

In allowing pay to the Teachers who might be employed, the usual salary is adequate for the present; except the Teacher of the department for colonists, a few more additional dollars to the present allowance will arrange this point.

Please understand me, that with my desire to see matters properly arranged and operating, I do not wish to have a dollar misapplied, or applied upon any object undeserving the “means” dedicated to noble purposes. I am aware that the already application of your means here have been singularly blessed, and even now fruits are seen ripening for the harvest.

Allow me to remark further, that since the fall of our great and useful men in the mission, I have become very deeply interested in the state of things as presented to me here; and in consequence of which I would request that you would allow me to take a tour throughout the entire field, to ascertain the true state of things, as well as to encourage, by the help of the Lord, those who may be impressed and feel that they are called to preach the gospel. You know, dear brother, we are in *want* of men, I pray you to regard this request as flowing from a heart that has been deeply wounded, and is still mourning the loss of those whom I dearly loved, and whose departure “home” to the church “triumphant” is a keen stroke to the church here. These manifestations of the Lord’s power has humbled me in the dust, and drove me to seek him more devoutly. I am only anxious to commune with my brethren in christian affection and union for a season. To leave my fields for a season, would require the expenditure of means, which I believe you would doubtless meet as a contingency. Repeated solicitations from the different destitute churches, seem to urge this

upon me—please consider and reply at your leisure.

I hope to write again by next mail, giving you a detail of some matters which I regard as being important you should know, if there be no material change in its present features. You will please send me, if possible, copies of the Commission by mail.

Abraham Cheeseman, brother to the late John H. Cheeseman, died a few weeks ago of smallpox. Only one brother now survives.

I am pleased to say that at present, prosperity seems to attend our Republic, and general satisfaction prevails. The natives are gathering, throughout the country, a large crop of rice. Rev. Mr. Hoffman, of the P. E. M., leaves here for the United States this steamer. He is a worthy man, and his departure, even for a season, is very much regretted.

The Commission.

RICHMOND, NOVEMBER, 1859.

NORTH CAROLINA CONVENTION.

It was our privilege to attend the Annual Convocation of our North Carolina brethren in the town of Charlotte. The Convention met on Wednesday, the 2d, and closed on the 7th inst. It was well attended, and all seemed deeply interested in all the objects of the Convention. Brother James McDaniel was chosen President, having filled this position for many years.

We were happy to meet brother Sumner, as the representative of the Domestic Mission Board, and brother Mays, the agent of our Greenville Seminary. Several other ministering brethren, not delegates, were present, among whom we were pleased to see our venerable brother Stradley, from the Western Convention of North Carolina.

The report of the Board by Professor Brooks was well prepared, and the items were separately taken up and passed. During the consideration of these, addresses were delivered. We were glad of the opportunity of presenting the claims our Board, and to find such a deep interest manifested by all the brethren. Several animated appeals were made by various brethren, especially with reference to the necessity of additional missionaries. It is a matter of devout thankfulness, that several excellent brethren of North Carolina are pondering the question of personal duty to labour among the heathen.

The concert of prayer was observed on Sunday afternoon as a part of the services of the Convention, and was attended by a large congregation. Our brother Yates and family were specially remembered at different times in prayer by the brethren.

It is gratifying to know that the College at Wake Forest is in a highly prosperous condition. Having an able President, sustained by well qualified professors, it deserves and is securing a large patronage.

We are much mistaken if North Carolina Baptists do not take a commanding position in the great work of evangelizing the nations. The Colportage work under the direction of Elder James L. Purefoy is advancing, and the number of Domestic missionaries is being increased. May the Divine Redeemer continue to guide and prosper them. T.

DEPARTURE OF REV. M. T. YATES.

Brother Yates with his wife and daughter, sailed from New York on Wednesday, the 26th ult., in the excellent ship "Eureka." They have gone back with ardent desires to preach the glorious gospel to the Chinese, and in any way to promote their

spiritual welfare. Their brief stay in this country will not be in vain. Increasing interest in the missionary enterprise has been awakened through their means, and we hope that ere long others from their native State will follow, to aid them in their labours.

T.

JAPAN.

From the North China Herald we learn that the treaty between Japan and Great Britain has been confirmed. The following is a part of the treaty:

ARTICLE I.

There shall be perpetual peace and friendship between Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, her heirs and successors, and His Majesty the Tycoon of Japan, and between their respective dominions and subjects.

ARTICLE II.

Her Majesty the Queen of Great Britain and Ireland may appoint a Diplomatic Agent to reside at the city of Yedo, and Consuls or Consular Agents to reside at any or all the ports of Japan which are opened for British commerce by this Treaty.

The Diplomatic Agent and Consul-General of Great Britain shall have the right to travel freely to any part of the Empire of Japan.

His Majesty the Tycoon of Japan may appoint a Diplomatic Agent to reside in London, and Consuls, or Consular Agents, to any or all the ports of Great Britain.

The Diplomatic Agent and Consul-General of Japan shall have the right to travel freely to any part of Great Britain.

ARTICLE III.

The ports and towns of Hakodadi, Kanagawa, and Nagasaki, shall be opened to British subjects on the first of July, one thousand eight hundred and fifty-nine. In addition to which, the following ports and towns shall be opened to them at the dates hereinafter specified:—

Nee-e-gata, or, if Nee-e-gata be found to be unsuitable as a harbour, an-

other convenient port on the west coast of Nipon, on the first day of January, one thousand eight hundred and sixty.

Hiogo, on the first day of January, one thousand eight hundred and sixty-three.

In all the foregoing ports and towns British subjects may permanently reside. They shall have the right to lease ground, and purchase the buildings thereon, and may erect dwelling and warehouses; but no fortifications, or place of military strength, shall be erected under pretence of building dwellings or warehouses; and to see that this Article is observed, the Japanese authorities shall have the right to inspect, from time to time, any buildings which are being erected, altered, or repaired.

The place which British subjects shall occupy for their buildings, and the harbour regulations, shall be arranged by the British Consul and the Japanese authorities of each place, and, if they cannot agree, the matter shall be referred to and settled by the British Diplomatic Agent and the Japanese Government. No wall, fence, or gate shall be erected by the Japanese around the place where British subjects reside, or anything done which may prevent a free egress or ingress to the same.

British subjects shall be free to go where they please, within the following limits, at the opening ports of Japan.

At Kanagawa to the River Logo (which empties into the Bay of Yedo, between Kawasaki and Sinagowa,) and ten *ri* in any other direction.

At Hakodadi ten *ri* in any direction.

At Hiogo ten *ri* in any direction, that of Kioto excepted, which city shall not be approached nearer than ten *ri*. The crews of vessels resorting to Hiogo shall not cross the River Engawa, which empties into the bay between Hiogo and Osaka.

The distance shall be measured by land from the goyoso, or town hall, of each of the foregoing ports, the *ri* being equal to four thousand two hundred and seventy-five yards English measure.

At Nagasaki, British subjects may go into any part of the Imperial domain in its vicinity.

The boundaries of Nee-e-gata, or the place that may be substituted for it, shall be settled by the British Diplo-

matic Agent and the Government of Japan.

From the first day of January, one thousand eight hundred and sixty-two, British subjects shall be allowed to reside in the city of Yedo, and from the first day of January, one thousand eight hundred and sixty-three, in the city of Osaka, for the purpose of trade only. In each of these two cities a suitable place, within which they may hire houses, and the distance they may go, shall be arranged by the British Diplomatic Agent and the Government of Japan.

ARTICLE IV.

All questions in regard to rights, whether of property or person, arising between British subjects in the dominions of His Majesty the Tycoon of Japan, shall be subject to the jurisdiction of the British authorities.

ARTICLE V.

Japanese subjects, who may be guilty of any criminal act towards British subjects, shall be arrested and punished by the Japanese authorities according to the laws of Japan.

British subjects who may commit any crime against Japanese subjects, or the subjects or citizens of any other country, shall be tried and punished by the Consul, or other public functionary authorized thereto, according to the laws of Great British.

Justice shall be equitably and impartially administered on both sides.

ARTICLE VI.

A British subject having reason to complain of a Japanese must proceed to the Consulate and state his grievance.

The Consul will inquire into the merits of the case, and do his utmost to arrange it amicably.

In like manner, if a Japanese have reason to complain of a British subject, the Consul shall no less listen to his complaint, and endeavour to settle it in a friendly manner. If disputes take place of such a nature that the Consul cannot arrange them amicably, then he shall request the assistance of the Japanese authorities, that they may together examine into the merits of the case, and decide it equitably.

ARTICLE VII.

Should any Japanese subject fail to discharge debts incurred to a British subject, or should he fraudulently ab-

second, the Japanese authorities will do their utmost to bring him to justice, and to enforce recovery of the debts; and should any British subject fraudulently abscond or fail to discharge debts incurred by him to a Japanese subject, the British authorities will, in like manner, do their utmost to bring him to justice, and to enforce recovery of the debts. Neither the British or Japanese governments are to be held responsible for the payment of any debts contracted by British or Japanese subjects.

ARTICLE VIII.

The Japanese Government will place no restrictions whatever upon the employment, by British subjects, of Japanese in any lawful capacity.

ARTICLE IX.

British subjects in Japan shall be allowed the free exercise of their religion, and for this purpose shall have the right to erect suitable places of worship.

ARTICLE X.

All foreign coin shall be current in Japan, and shall pass for its corresponding weight in Japanese coin of the same description.

British and Japanese subjects may freely use foreign or Japanese coin, in making payments to each other.

As some time will elapse before the Japanese will become acquainted with the value of foreign coin, the Japanese Government will, for the period of one year after the opening of each port, furnish British subjects with Japanese coin in exchange for theirs, equal weights being given, and no discount taken for re-coinage.

Coins of all description (with the exception of Japanese copper coin,) as well as foreign gold and silver uncoined, may be exported from Japan.

Other articles are annexed relating to minor points. We sincerely hope that similar privileges will be secured by the American Government, and that our missionaries will soon be permitted to enter the field, and there successfully labour, in bringing this people to know and acknowledge the true God and his Son Jesus Christ.

T.

CAHABA ASSOCIATION.

It was our privilege to attend, for the first time, a meeting of this body, which convened at Hamburg, Ala., on the 14th of October. We found the body to be composed of an intelligent and united membership, sympathising with all our plans for the evangelization of the world; and, although no great amount was contributed at the meeting for these objects, yet we learned that the collections in the churches had been considerable—in some instances quite liberal.

Brother A. G. McCraw, of Selma, was re-elected Moderator, and presided over the body with his usual dignity and courtesy.

Brother Manly, State Missionary for Alabama, was present, and preached on Sunday a discourse of great richness and pathos. We can but believe from what we have seen and heard, that the mission of this venerable brother is doing much good.

The business of the Association was conducted with harmony and good feeling, and we trust some influences were exerted that will result in permanent advances of the cause of Christ.

Domestic, Indian, and Foreign Missions, Sunday Schools and Temperance, engaged the special attention of the body, and considerable interest was manifested in each of these objects. We think the course of the Cahaba Association will be one of progress and usefulness.

BIGBY ASSOCIATION.

This body met with the Friendship church, Forkland, Green county, Ala., on Saturday the 22nd of October. After spending a few days succeeding the adjournment of the Cahaba, with friends at Marion, we accompanied brother R. Holman to this meeting. The Bigby is not a large body, having only some 19 or 20 churches, and these with only a small average membership;

but it comprises a large amount of wealth and intelligence.

Rev. Wm. Howard, of Gainesville, was re-elected Moderator. The introductory sermon was preached by brother Manly.

It was a source of much satisfaction to us to meet, for the first time, our brethren of this body in Association. With some of them we had formed previous acquaintance, but the greater part were strangers. We do not remember to have mingled in the meetings of any body of brethren where greater kindness and courtesy marked the entire intercourse. We do not think that an unkind expression was uttered, or an unkind feeling experienced during the meeting. The usual business was attended to with promptitude and considerable dispatch.

This Association supports an Indian Missionary, under the Domestic Missionary Board, Peter Folsom. Arrangements were made at this session to enable that Board to employ a missionary for a feeble church of the Association. We learn from our agent, brother Creath, that increased contributions for Foreign Missions were obtained during the year. We were allowed ample time to plead for the poor heathen, and trust increased sympathy for them was excited.

The Association adjourned on Monday. The session was very pleasant.

P.

 THE OPENING OF CHINA.

What heart does not rejoice in a survey of the Divine operations within a few years, with respect to China. The time was when many were engaged in an earnest prayer for the opening of China. Then, a lone missionary was seen, adventuring in the capacity of a physician, with his box of medicines and a few tracts, stepping on shore, and secretly, here and there, dispensing the Word of Life. Soon it was announced that five large cities

had been opened, and that a number of men were proclaiming Christ to hundreds of thousands. Then, our brethren, in those free ports, were seen going out, allowed by popular sentiment to go far into the interior, and the Word of the Lord had free course, and was glorified. Now, the whole empire is opened. China is no more a sealed land. God is at work, preparing the way for wonderful events in that land. Brother Crawford, of the Shanghai mission thus writes:

"Truth is penetrating the Chinese mind from various points, and making itself felt. We shall not be surprised if there is in the end, such a religious revolution in China as will astonish the world. The seeds of such a result, it appears to us, are being scattered broadcast. The wars, and rebellion, and Missionary labor, and numberless other influences are at work. The Lord's hand is controlling them all. When the 'fullness of times' shall come, He will manifest His glory as the God of China!"

The Lord grant that this prediction may speedily be fulfilled. May the Divine glory spread all over that land, so long lying beneath the blighting power of idolatry.

T.

BRIGHTENING PROSPECTS.

We rejoice to know that several brethren in the different States are agitating the question, whether it may not be the will of the Lord for them to go out as missionaries of our Board? This feeling is increasing among the young men of the South.

T.

PRAYER FOR MEN.

That the gospel cannot extend itself without men to proclaim it, is apparent. It is acknowledged by all. "How shall they call upon Him in whom they have not believed, and how shall they

believe in Him of whom they have not heard, and how shall they hear without a preacher?" This is the stirring inquiry of the Apostle Paul. In reference to this need of men, we clip the following from a report, written by our brother C. D. Mallary, and adopted by the Georgia Baptist Convention. The report says:

"With reference to our Foreign Mission fields, it seems that it is far more difficult to secure men than money. Our Board is constantly exclaiming, Who will go? Several of our Associations are advertising for Missionaries to go forth upon their bounty, to represent them in heathen lands. Why is it that so few are ready to respond to these urgent calls? Is it that the true spirit of Missions has never been kindled in our hearts? Is it that there is too little love for souls and for Christ amongst our young brethren who are coming forward to the work of the Ministry?—so little of the spirit of self-consecration to the service of the Redeemer, who has bought us with his own heart's blood? With our young men, who are deemed by their brethren competent for Missionary toil, the great question should be, not may we go forth to heathen lands, but dare we stay at home? It appears to your Committee that greater efforts should be made by the Pastors of our Churches to establish and keep up the monthly concert—to urge the importance of special prayer for the increase of gospel laborers—to extend the circulation of Missionary publications, especially the Commission and Home and Foreign Journal, and in every way possible, urge upon the Churches, and upon individual Christians, their obligation to labor for the salvation of a perishing world."

The above suggestions being carried out, it will not be long ere this difficulty will be removed. If prayer to the Lord of the harvest be offered, according to His command, we may expect that laborers, well qualified, will be sent into the harvest. Brethren of the South, let us pray, earnestly, and in expectancy of a blessing.

T.

AFRICA.

We cannot refrain from the insertion of a valuable communication which we find in the *Christian Index*, from our esteemed Brother Bowen. It exhibits an interesting fact. The Africans are naturally confiding and impressible. Let us hear Bro. Bowen's testimony :

"If I should roundly affirm that the Africans are not so very barbarous after all, some of my readers might doubt my accuracy. In some of my lectures, when I have spoken exclusively of the Central Africans, and have confined myself chiefly to their good qualities, some have not believed, and others have said, 'If the Africans are so moral and amiable as that, why send them the Gospel?' The same objections have been raised against the lectures of Rev. Wm. H. Clarke. People have heard in times past, that the Africans were naked savages, cannibals, &c., and now when missionaries return and tell the naked truth, they must embitter the pill a little to make it go down. The truth is, Africa is a vast country, larger than all North America, from the frozen ocean to the Isthmus, and her people exhibit a vast diversity of character. There may be cannibals there. I, for one, would scarcely believe it on the oath of a self-conceited, lion-slaying traveller; for I have been in several 'cannibal' countries, and found the people simple, good-natured farmers.

The early stories of African barbarism had three sources: 1. The lying propensities of travellers and slavers; 2, the fact that the coast people everywhere are barbarous; 3, the inference that the people of the remote interior are much worse. But this inference is now known to be incorrect. Clapperton, Livingstone, Barth, and in short all who have penetrated into the interior have testified that the people of those remote regions are far in advance of the coast people, in everything pertaining to civilization. The barbarians of Africa are only about one-sixth part of the population. This I repeat on the highest authority of books. My own opinion is that nine-tenths of the population belong to the so-called category. The romance of African barbarism, like the story of tailed negroes, must expand its wings and fly

away before the light of truth. Even the coast people are not generally savages, for they live in houses, and support themselves by farming, not by the chase. The people of the interior for the most part cultivate the soil with considerable skill; they dwell in walled towns; they carry on many arts as the smelting and forging of metals, leather-dressing, spinning, weaving and tailoring, &c.; and finally they are polite, kind and hospitable to strangers; and often anxious for missionaries to live in their country.

How is it that every man from Europe and America, who has once lived in Africa is never satisfied to live elsewhere again? This fact is notorious. The reason of it is, that the Africans are the most docile, friendly, heart-winning people on the globe. No where else do we see the good traits of human nature so well developed. I quote the sentiment of Col. Hamilton Smith, a British officer, and a very respectable writer on Ethnology, when I say, it is impossible to live among the negroes and not love them. To the missionary they are doubly interesting, because of the intense eagerness with which they often listen to the Gospel. There is no one missionary who has ever been in the interior, who will deny, or even mitigate, a word that I have written. Is it likely, now, that the barbarism of these people will prevent the success of missions? But I will not rest on inferences, I will state facts which have become a part of history and ought to be universally known.

"In the first place, then, no missionary has ever abode for a few days in any town of the interior without preaching to swarms of deeply interested people of both sexes and all ages. No missionary has ever preached in a town for two or three months without gaining some converts. At least I have heard of none. It fell to my lot, under the providence of God, to be the first who ever preached in the interior, and the first to consecrate the streams of Sudan by baptism. I had not been in Yoruba four weeks before several professed to believe, and I saw there some of the clearest cases of conviction and conversion. I have known two or three cases of people who believed under the first sermon. I have met with people from the more remote interior; who believed in Christ and had re-

nounced idolatry from hearing missionaries only a few times, nearer the coast. There are converts in many parts of Yoruba where Christ was first named in 1852. There must be at least two thousand converts in the single city of Abeokuta. Does all this look as if African missions were a failure or ever would be?

"But the greatest triumphs have been wrought in Sierra Leone, where missions have been flourishing for thirty years. In Freetown alone, with a population of 30,000 souls, there are no less than twenty-three well-filled churches. The converts probably number 15,000, besides many non-communicants, who are nominally Christians. The whole colony exhibits similar results; and there are churches all along the coast for two thousand miles. Facts are a loud plea for African missions."

JESSE HARTWELL.

Our October issue contained a valuable article from the pen of this brother, on the question, "WHOM SHALL I SEND, AND WHO WILL GO FOR US?" Little thought we that this would be the last to emanate from his pen. His hand is now palsied by death. He sleeps in the grave, and no more shall we hear him, as we have often done, pleading for the perishing heathen.

Brother Hartwell was one of our most valuable men. His intellect was clear, his sensibilities tender, his manners amiable and affectionate. No one could grasp his hand, and be in his society, without recognizing him as a warm-hearted, Christian friend. In early life, his mind was deeply impressed on the question of labouring for the heathen. Often did he fear that the question ought to have been differently decided. Though he went not himself, as he had it in his heart, yet God permitted him to see his dearly beloved son engaged in this work. This son he willingly gave up. Doubtless he now looks down with a holier, higher joy, as this son may toil on in his blessed employ as a preacher of Christ's Gospel to the Chinese.

We call the attention of our readers to the last solemn appeal of our dearly beloved brother, as found in the October number of the Commission.

T.

WORLDLY EXPENDITURES.

It is said that Mr. Snow, formerly second in command of the discovery ship, Prince Albert, in the course of a recent lecture, stated that there had been no less than ninety expeditions fitted out to search for Sir John Franklin at a cost of £830,000—more than \$4,000,000.

If such pains, and such enormous sums were expended to find one man, living or dead, among the iceburgs of the Polar Seas, how much should Christians expend, to send God's salvation to the millions of degraded heathen, who are going down to the gloom of an eternal night?

T.

BRAZIL MISSION.

We are happy to say that a commencement is about to be made, in an attempt to establish a mission in Brazil. It has been the earnest desire of our brother, Rev. T. J. Bowen, to return to his field in Yoruba, but he deems it perilous to himself and wife to subject themselves to the influence of that climate, in the present condition of their nervous system. After serious consideration, therefore, the Board, in accordance with his wish, have concluded to transfer him to Brazil. As soon as arrangements can be made, he will depart for his new field.

T.

Labour, continuance, constancy. Life's trinity. Turn them into their proper channels, and the meanest intellect can rise to usefulness and honour. Without them the finest talents are of no avail.

Other Missions.

AMERICAN BOARD OF COMMISSIONERS.

This body met in Philadelphia, Oct. 4, continuing four days in session. The income of the past year was about \$334,000. The treasury was deficient \$66,374 13, leaving a debt to be provided for by the Board. A committee having been raised to consider the question, in their report they say, in opposition to retrenchment:

"Take, for illustration, the estimates and appropriations for the coming year. The appropriations are not yet made; but the whole amount of these estimates is \$380,000. Should we cut them down \$30,000 so as to allow an expenditure of only \$350,000, even then it will require an income of \$416,000, to enable the Board to assemble free of debt at its fiftieth anniversary. How shall the Committee, with this reduction, arrange the appropriations for the missions? They are, it is supposed, to reduce the sum of the estimates \$30,000. In cutting off sources of expense, some regard must of course be had to the relative value of each department of expense; though, in point of fact, the reduction will never be levied wholly upon one, or even two, of the departments. The order of valuation is something like this:—1. the missionaries; 2. native pastors; 3. native preachers; 4. catechists; 5. the higher training schools for helpers; and 6. the common schools. Then there is the press, standing intimately related to all these. Some regard must be had to this scale of valuation. Were a clean sweep to be made of the common schools, even that would not save so much as two-thirds of the sum; and were the residue to be assessed upon the higher schools, what a wave of desolation would there be in this method of re-

lieving the charities of the churches! Or were the whole assessed on the native pastors, preachers and helpers, some four or five hundred in number, that would deprive the missions of nearly the entire body; whole education must have cost at least one hundred and fifty thousand dollars, besides years of anxious labour and care. Is such a reduction to be regarded as *possible*? Let him who so believes, go to the Committee-Room, some time in the present month, and try his own skill at destroying the fruits of missionary self-denial and toil, the answers to so many prayers.

"The gradual increase in the receipts of the Board, prior to the year 1853, sufficed, on the whole, to meet the growth of the missions until that time; but it has not been so in the last six years. This is owing to the more rapid increase in the growth and consequent cost of the missions; mainly to the greater success of our work, and the more abundant answers to our prayers. It is not the result, however, of an increase in the number of ordained missionaries; for that is only eight more the present year than it was six years ago. Indeed, the Board sent thirty more missionaries in the ten years preceding its meeting in Philadelphia, eighteen years ago, than it did in the ten years last past. Yet in the last ten years, the heathen world has been providentially opening with wonderful rapidity, bringing scores of millions, and even hundreds of millions, within reach of the Gospel; and the churches have been apprized of this fact. The new missionaries do but little more than supply the waste from sickness and death. Therefore we should pray, not only for increased funds, but, even with greater earnestness, that the Lord of the harvest will send forth labourers into his harvest. There is no danger in sending forth suitable missionaries. Every such missionary may be regarded as ensur-

ing, on the whole, his own support, by a reacting influence upon the churches. The practical difficulty is in securing the means of sustaining what may be called the *auxiliary* forces—the native helpers, schools, printing, etc. These, in some of the more advanced and prosperous missions, cost considerably more than the missionaries themselves, sometimes not less than twice as much. Yet the native converts, churches, pastors, preachers, teachers, schools, are just what, through the divine blessings, we are seeking to create. Without them we labour in vain. They are the beginning of Christian churches, and Christian communities; and it is of no use to send the missionaries, if we do not support and cherish these.”

AMERICAN BAPTIST MISSIONARY UNION.

It is a melancholy, fact that the disputes among Northern Baptists about plans is reducing their resources and crippling their influence, so that now others are entering the field, which by common consent seemed to have been yielded to them. Mr. Dawson of the Burman mission thus writes :

“The long projected plan of establishing an Episcopal mission in Burmah is about going into operation. Three weeks ago the Rev. Augustus Shears reached Rangoon on his way to Maulmain, where he expected to commence a station, under the patronage of ‘the Society for the Propagation of the Gospel in Foreign Parts.’ Personally, Mr. Shears is a fine young man, and is possessed of a most catholic spirit. He is, I believe, unmarried, and goes to work, as soon as he can command a sufficient knowledge of the language, among the Burmese population. He expects to be joined shortly by a first rate schoolmaster, when a school will be commenced, and thus hand in hand, preaching and teaching, preaching to adults, and teaching the

young, will proceed together for the evangelization of these heathen people.”

Appeal to American Baptists.

Thus the inheritance of the American Baptist churches, is being divided, and will slowly pass away out of their hands. For more than forty-six years, by the common and well understood consent of all evangelical denominations throughout Christendom, the Burman empire was, in the providence of God, the allotted field of missions freely surrendered to the Baptists of America. Assuming the trust thus conferred upon them, they here sowed bountifully, for many a long year, “the things of the kingdom.” But they have now apparently grown weary and faint before the work is done. Arracan has been abandoned. All our missions are weakened. New fields are unoccupied, and other bodies of the Christian army are marching in to possess the land. It is a solemn question, and ought to be as solemnly pondered by every true-hearted Baptist. Ought these things to be so? Are you willing to give up Burmah—the field of your first love for missions—the field of so many tears and prayers and sacrifices—precious lives sacrificed—heaps of money spent, and of much labour done? Then, if willing to retire, just sit still, refuse supplies, talk a few years longer about questions of missionary policy, and your inheritance in Burmah is lost.

METHODIST MISSIONS IN CHINA.

Rev. E. Wentworth, D. D., writes :

“You have not the remotest idea how much the character of our work has changed here within the last two years. Then, one little dirty Chinese house, metamorphosed into a street chapel was the extent of our conveniences for preaching the Gospel. Opening this for service twice on Sundays,

and once every week-day, and distributing books at street corners, was about the amount of our work. Now, we have not only nice, spacious chapels, but Church members, actually nearly *forty* Church members, and some twenty-inquirers, with several exhorters, as talented, fluent, and earnest as you would wish to find in any part of the world. We have now all the forms of Christian worship in constant exercise.

"A popular objection and report among the natives is, that we give three dollars a month to those who will embrace our doctrines. Our exhorter repelled it with righteous vehemence. 'I,' said he, 'live in Fuh Chau, at Yong-Tow. I invite all to come and see me at my house. I am a painter on glass, and support myself and family with the labours of my own hand, and preach on Sundays besides.'

"From thence we went to another village, and took our stand in a temple. I set one of the young converts to talk awhile. The people were in the fields at work. So we sent out an appointment for evening, bought some candles, lighted up the temple, and proceeded to hold Christian services right in the presence of the mud gods of Budhism. A large congregation gathered, and, as a preliminary exercise, both preacher and people stuck their long bamboo pipes into the candles, and then, puffing like locomotives, sat down under a cloud of smoke, and took their places to listen to the proclamation of the Gospel. At the conclusion of the services I answered questions for an hour touching foreigners and their ways and doctrines."

Sin may entangle the mind and disorder the affections, and not yet be prevalent; but when it hath laid hold on the will it hath the mastery.

Repentance is a tear dropped from the eye of faith at the sight of a bleeding Saviour.

SELECTIONS.

CHINA CONVERTED TO CHRIST.

The following is the close of a pamphlet written by John Angel James with respect to the conversion of China to Jesus Christ:

China converted to Christ! What a conception! what a prospect! what a hope! and what a reality! Is there a Christian upon earth who does not feel his bosom swell, his heart beat quicker, and his irrepressible emotions gush forth in the prayer "Come, Lord Jesus, come quickly; come and add to thy many crowns, the diadem of this mighty empire?" If the conversion of a single soul raises to a higher tide the ocean of celestial pleasures, what will be the effect of the conversion of this empire? It is not for me to say what length of time will elapse before it takes place; how long the faith and patience of the church of Christ may be tried, ere this great moral revolution shall be effected, or how soon, by its accomplishment, the longest desires of the church shall be gratified. It is in itself so truly great and glorious an event, that if it could be brought no nearer to us than the distance of a thousand years, it would be a blessed object of Christian hope, sufficient to call forth our joyful anticipations, and our unwearied exertions.

But, if one may judge by the events which have lately taken place in reference to that country, we should be led to think that the rapidity with which the scenes have been shifted and the curtain drawn up, looks as if God were in haste to finish the wondrous drama. There are many things which might lead us to suppose that when the gospel has once taken deep root in a few places in China, its diffusion will be rapid, provided it be not hindered by the spread of the opium mania. Its dense and crowded population; its freedom from *caste*; the feebleness of

its sacerdotal class, and the slight authority they possess over the mass of the people; its destitution of any but an effete mythology, the power of which is continually declining; its literary character; its facilities for local intercourse; all inspire the hope that when God pours out his Spirit on that country, the shower will fall in copious abundance.

True it is that the apathetic character of the Chinese, and their total spiritual deadness and indifference to all concern about the unseen world, would, with some, lead to an opposite conclusion; but the power of God can and will be felt even in this valley of dry bones. The Jesuit missionary, Iluc, speaks somewhat despondingly of the ultimate conversion of the nation. His hopes, like our own, will probably now strengthen, and the bright vision of the "conversion of the Celestial Empire" will rise in splendour before his enlivened and excited imagination, and he will now probably believe that the time to favor China by annexing the country to the spiritual domain of Rome has come.

And shall not we indulge the expectation that another and better conversion of the empire will take place? A vision it is of surpassing glory, when the names of Confucius, Laotze, and Budha, shall be lost and forgotten in the name which is above every name, and their multitudinous followers become the disciples of our Lord Jesus Christ—when the deadly skepticism and indifferentism to all religion, notwithstanding the retention of those distinctive names which now characterize the Chinese, shall give place to a deep and solemn interest in Divine truth and eternal realities—when that valley of dry bones, covered with the shadow of spiritual death, including so many degrees of longitude and latitude on the earth's surface, and containing the dry and mouldering skeletons of a third of its population, shall

be instinct with vitality and motion, and present a countless multitude of living saints—when the millions of temples and pagodas planted so profusely over the country shall resound only to the name of Jesus, and the Bonzes of idolatry shall be the ministers of the one living and true God—when the songs of Zion shall be heard floating along the rivers of the empire, and echo through its whole length, from its great Northern Wall—when the science of Europe and America shall be added to the arts of China, and carry her yet unfinished civilization to its highest pitch of perfection—when constitutional liberty, public justice, and the right of mercy, shall substitute the despotism, the corruption, and the cruelty which now prevail—when Christianity shall inhabit the Court of Peking, the Emperor do homage to Christ for his crown, and govern his multitudinous subjects in the name of Jesus—when the loftiest mandarins shall esteem it their highest honor to bow at the feet of the Son of God, and the wealthiest merchants shall write upon their merchandise, "Holiness to the Lord!" Even the legends of China fall in with this expectation:

"While brooding over the different religions professed in China, half despairing for himself as well as for his people, an intelligent emperor, Ming-te, about the sixtieth year of the Christian era, is reported to have had a most remarkable vision. According to one account, there stood before him a resplendent figure of gigantic size and with a glorious nimbus round his head; and when his ministers of state were all counselled as the most probable meaning of this dream or apparition, one of them replied that the description of it corresponded to a story he had heard of some great genius in the Western country, who might therefore be intending to solicit the notice of the Emperor. Another version of the legend is, that in the maxims of Confu-

cious himself was one affirming that the "Holy Man" is in the West, or will hereafter issue from the West."

Yes, the "Holy Man," Christ Jesus, is issuing now from the West in our Christian missions, and, by God's Spirit, shall subdue China to the Cross.

Such, O Saviour of the world, shall be the results of thy reign, whenever it shall take place, in China. Such, O Christianity, shall be thy triumphs when the conquest of this great nation shall add to it thy domain. Such, O Christians, shall be the fruit of your labors and the answer of your prayers. If this be only a picture of the imagination, one of those bright visions of hope which an enthusiastic zeal raises before its excited brain, it is so beautiful in itself and so animating by its influence to the efforts which are made for its realization, that we do well to contemplate it as often as we conceive of it. If only a part of it be realized, it is worth all our labor to produce it. But it is *not* a mere vision. The world is given to Christ for a possession, and the uttermost parts of the earth for his inheritance, and China is part of it; and though now a desolate heritage, it shall, like other parts, be as the garden of the Lord during the thousand years when Satan is to be bound and cast into the bottomless pit: for the mouth of the Lord hath spoken it, and the zeal of the Lord of hosts will perform it. Illustrious scene! thine it is to close the long series of preparatory providential events for the welfare of that mysterious people—thine to give meaning to those dark chapters of their history which for so many ages have shut them out from the fellowship of nations—thine to add another and a brighter gem to the crown, and to adorn with its richest honors the mission, of our Immanuel—thine to constitute the brightest beauty of millennial glory! Hasten, glad era, thine auspicious arrival! The groans of three hundred millions of immortal

souls implore thine advent, and heaven and earth, when it comes, will join in the chorus:—HALLELUJAH! FOR CHINA IS CONVERTED TO CHRIST!

HINDUISM—ITS CHANGES IN FIFTY YEARS.

The striking and cheering paper here inserted was written by one of the late lamented missionaries in India. It was printed in the *Presbyterian Banner and Advocate*.

I have often heard it remarked, not only by the Hindus themselves, but also by Protestants, that it is impossible for them to change their long established customs, and embrace Christianity; that the universal prevalence of *caste*, and the claim upon the son to pursue the same avocation in life as the father, will never admit of any radical change; that such and such were the acts and customs of their forefathers, and to deviate in the remotest from their example, the more dire calamities would inevitably follow. But such a view of the case is not only unwarranted, but untenable. Protestants who have thus represented the matter, are certainly either unacquainted with the facts, or else they belong to that class who know nothing of the promises of the Bible, and are opposed to the spread of the glorious gospel of God's Son. That Hinduism has undergone the most wonderful changes during the last half century, I will now proceed to show. Let us notice, first, the changes that have taken place in the articles of dress and household furniture. Half a century ago the Hindus had but little, if any furniture, and that of the rudest style; now many wealthy natives have their palaces furnished to overflowing with the most fashionable and costly of English manufacture. Half a century ago the sun-dial and water-clock were their only time pieces; now, clocks and watches, the most beautiful and valua-

ble, grace their drawing-rooms. In articles of dress, many of the wealthy wear English made fabrics, in preference to their own. Now, many pursue occupations which, but a very few years ago, were entirely unknown in this country. Half a century ago, there were no printed books in the Bengalee language; now, thousands are appearing at Calcutta annually. Half a century ago, no Hindu ever thought of making himself acquainted with the English language; now there are hundreds in the English counting-houses of every large city throughout the land, who read, write, and speak the language fluently. For many generations the Hindus have been accustomed to travel in rude country-boats, on foot, in palankins, or in cow carts; but now, the most wonderful changes have been introduced even in this respect; now it is not uncommon to see the opulent seated in a stately equipage of English manufacture, drawn by a pair of costly Arabian or English steeds. The government steamers that now plough the thrice hallowed and bloody waters of the great Ganges are crowded with passengers. The railroad, even, that most modern invention, they are taken with; and the trains that now run between Calcutta and Raneegunge, a distance of one hundred and fifty miles, are filled to overflowing every day. In the telegraph offices, too, they are at their posts, controlling the wonderful machine.

In a religious point of view the result has been the same. Half a century ago, thousands of infants were thrown into the Hoogly (an out-let of the Ganges,) at the great Saugor Mela annually; but now not one. Half a century ago, many widows were annually burnt alive with the bodies of their deceased husbands; but now the remembrance even of this barbarous custom seems to have been almost forgotten. Formerly it was thought a very shock-

ing thing to touch the flesh or the hide of a dead cow; but now many Brahmins even wear shoes made of cow hides instead of their old wooden sandals. Only ten years ago Brahminism was so rife that the appearance of one in the midst of a crowd addressed by a Christian missionary, was sufficient to dismiss the whole assembly, and leave the earnest missionary without a hearer; now not only the Brahmins themselves, but the people listen attentively without molestation. But a very few years ago, hardly a Hindu would have ventured, through fear of banishment from home, *caste*, and friends, to recommend the marriage of widows; but now, through petitions made by the Hindus themselves, the government, during the present year, have passed an act making such marriages hereafter legal. If we examine into their ancient religious rites and ceremonies, we find many not only unobserved, but forgotten. Half a century ago, how many native Christians were there in Hindustan? Now between Lahor on the North, and Calcutta on the South, there are more than 25,000 souls professing salvation through Jesus Christ. Half a century ago, how many schools were there in which a liberal education was imparted? Now, in the North-West Provinces alone there are 3,781 in full operation. Of this number, 87 are government, with 5,907 pupils; 33 are missionary, with 1,749; 3,661 are common, with 40,181 pupils; making a grand total of 47,837 pupils. Half a century ago, there was not one girl's school in all India; now there are several being conducted under the most flattering circumstances. Such are some of the most important changes of Hinduism during the last fifty years. Christianity is gradually working its way through the multitudinous objects that oppose its progress, and light is fast dispelling the moral darkness that hangs thick and dreadful over this land, where

"every prospect pleases, and only man is vile." If the last half century has accomplished so much, what may we not expect from the next, with its increasing facilities for moral and religious education, and the rapid progress of civilization and science! Who shall now say that the close of the nineteenth century shall not see the whole fabric of Hinduism, as well as Mahomedanism, dissolved, and remembered only as one of the things that were! Who shall now predict that heathenism is too strong for Christianity and civilization! The past refutes such an assumption. The present promises changes that will astonish the whole world. Let the friends of Christ, therefore, rally all their strength around the banner of the Cross; and let their prayers ascend with one harmonious voice to Jehovah of hosts, pleading that this glorious work begun and so successfully carried on in heathen lands, and especially in India, may be crowned with still more success; that more labourers may be sent into the harvest; and we hope the promise of the work shall be done, and "that his word shall accomplish that whereunto he hath sent it."

A. O. JOHNSON.

Furrukhabad, North India, Sept. 1, 1859.

THE PRIMITIVE MISSIONARY.

Wm. C. Prime, Esq., in a series of Summer Letters in the Journal of Commerce, makes the following mention of a missionary who had been traversing the world at his own charges, to distribute the Word of Life:

"I shall never forget an old man whom I met one day at Jerusalem. He was a tall, slender, weary looking man. As he walked, he stooped a little, gazing steadfastly at times on the pavement, as if he loved those stones, fragments of the sanctified stones of old time; the rocks worn with His feet who trod them under the load of the cross.

But my old friend was no stone-worshipper, and when you spoke to him he lifted his eyes cheerfully, and there was a smile of serenity on his face and a light gleaming out of his eyes that went at once to your heart.

"This man was an American. He told me one day his history. It was brief and touching, and the point of it which has led me to refer to it in this letter, was, that he too once lived in Stonington. He had wandered far away from Connecticut, and had suffered many a severe trial. But he was earnest, faithful and patient. He had taken the idea some years ago that it was as well for him to employ himself on an independent mission, as to waste his life in working for bread and clothes. He thought it his duty to go and distribute Bibles the world over. And so he went. His mission was a strange one, and was it not noble? He asked no aid, connected himself with no society, took no letters of introduction. He was a poor mechanic,—I think he was a ship-carpenter, and he went away unheralded, without farewell, alone, lonely, yet always the same kind, cheerful, earnest old man. He took a second class passage to England—worked a while there till he got a little money, and went on to Malta. Here he paused, and began to distribute Italian Testaments among the sailors of the Italian fish and fruit boats, and other traders with Malta. He told me many stories of his labor in this way. He said he was frequently stoned; once he was nearly killed at the foot of the Nix Mangiari stairs. But he worked a little when he was short of funds, bought a few Testaments, and again distributed them; and I rather think he was right in his humble boast that he had got more copies of the Italian Testament into the Roman States than had the British and American Bible Societies and all other institutions. Then he went to Constantinople, and all through the Levant, and finally he reached Jeru-

saalem, and his pilgrimage was ended. There he would tarry till his Master should call him up. I used to meet him daily in the streets of the Holy City. He was a favorite everywhere. The missionaries of the Church of England, the very monks of the Terra Santa, seemed to love him. He was so meek, so quiet, so like his Master. I have never met with a man who seemed to be more wholly and simply devoted to the work he had undertaken. He was engaged in scattering Testaments among the Latins, Greeks, Armenians, Arabs and Jews of the city. He asked no aid. He accepted money to be expended in Testaments, but never a piastre for his own purposes.

"If any reader hereof should be in the Holy City next winter, or was there last winter, I wish he would write me whether my old friend lives, or whether he rests in dust with David and his line. Who does not envy him his work and rest? I think that man is a hero, and when the dead rise up around the Holy City, Hebrews of old days, and Syrians and Egyptians, Crusaders, Saracens, and Moor and Turk, among the calm countenances of apostles and martyrs that shall be conspicuous in the throng, I believe none will be more calm, none shine with whiter light than his."—*The Western Watchman*.

"KIND WORDS CAN NEVER DIE."

Kind words can never die;
 Cherished and blest,
 God knows how deep they lie
 Stored in the breast.

How very few of us really know the value of kind words, or ever think of the happiness they bring to those around us! We are too heedless of the words we speak, too apt to forget, in the joys and cares of our own lives, that there are others near, weary and suffering, to whom our kindness perhaps may come as rays of heaven's

own sunlight, brightening and cheering into new life their worn-out spirits.

We who are young and thoughtless, just entering upon the realities of life, who have still around us the loving tones and soft smiles of friends; to whom the trials and weariness of our path on earth are yet unknown—however dear to us may be the gentle voices of love, however we may cherish the blessings of home—do not, cannot know the full value of kind words. Those only who have felt the want of them can know their inestimable worth. He who has wandered in foreign lands, far from home and friends; he who has lain sick and lonely beneath a distant sky, seeing around him only strange faces, and hearing only unknown tongues, can tell how more than welcome would have been the speech of his own land heard in the kind, familiar tones of friendship.

"Kind words can never die." Though long years may have swept over the earth since the time when they were spoken; though the lips that gave them utterance may have long been hushed; the heart from which they flowed been long buried beneath the green turf—yet they are not lost—their memory still lives—a cherished and blest influence from the past.

"Kind words make happy homes."

That home alone, however high or lowly, is blest, where love and gentleness reign; for what are kind words but types of these heaven-born qualities? "From the abundance of the heart the mouth speaketh;" and where kindly thoughts fill our inward life, the outward will show them forth in kind and gentle words. They are the links in the chain which binds together the forms that cluster around the fireside.

They are the guardian angels at the altars of domestic peace and happiness; the gentle ministering spirits that hover around the head of infant innocence,

ever ready to gladden the heart by some mission of love; ever active to soothe the angry spirit of contention with the oil of their charity. Home is not home without them; when kind words are unheard in the dwelling, and all the graces that follow in their footsteps have fled with them, then indeed is no longer the resting place of the heart. The sunlight of life, and the dark night of sorrow is brooding overhead, starless and drear.

We need kind words all along our way on earth; in joy and sorrow; alike are they welcome at the wedding feast, and the burial service. They are angel messengers to earth's weary children, "rejoicing with them that do rejoice, and weeping with them that weep."

As the evening dew-drops, coming down from the skies, fall upon the fair young flowers, freshening them into new life, so do the gentle voices of kindness come upon the human heart. And as the little summer streams bubbling up in glad music greet the coming of the cheering sunshine, so does the grateful spirit spring forth to meet their touch. Oh! could we only know how much of happiness, how much of usefulness, lies within our power by the simple means of love, how many we might bless with our sympathy, we should not be so sparing of it.

"O deem it not an idle thing

An angry word to speak,

The look you wear, the thoughts you bring,

A heart may heal or break."

Kind words cost us nothing; and yet to those around us they may be more than blest. There are in the crowded streets of our cities thousands of the poor and needy, the weary and the afflicted, those we cannot give things of great value, our sympathy and kindness may be doubly welcome. There are many of our brothers and

sisters lost and fallen now, who are travelling with us the same green earth, who in earlier days were as happy and as innocent as any of us, and who, even now, could they be reclaimed from their lives of recklessness and vice, might yet shine forth as "stars in the heaven of the redeemed."

Then let us strive to make our lives those of love and mercy. Let kind thoughts dwell largely in our hearts and kind words ever make up our speech, that our way through this life may be traced by the simple crosses of charity and love, rather than by the stately pillars of pride and renown. And let it be our constant aim to remember and fulfil the gentle command: "Be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Christian Intelligencer.

SUFFERING FOR CHRIST.

At a village not very far from Khar-poot, in Turkey, there were two young men who were very anxious to go to that place and study, that they might be prepared to help spread the Gospel among their countrymen. They were both married men, though young. One of them was told that he might attend one of the schools, if he could support himself. "His re'atives," Mr. Wheeler writes, "were exceedingly bitter against him, and threatened to give his wife to another man if he came; yet he did come, and is supporting himself by such work as he can find, and spending the remainder of his time in study."

The other young man, who is a son of the head priest of the village, for a year and a half has suffered much persecution from his father and other relatives, for his love of the Gospel. Mr. Wheeler was at the village, a short time since, and he says of this man: "Escaping from his keepers he came

to our chapel, and I had a long conversation with him, in which I set before him the difficulties in his way. He must forsake father and mother; must suffer persecution; must study hard, supporting himself upon a very small sum; and, if he should ever be accepted as a helper, he must expect no honour and but very small pay in this world. To this he replied: 'No matter, since it is for Christ's sake.' The next day he came, having been twice beaten by his father and once by an elder brother, to dissuade him from his purpose." His mother followed him to the city, and spent a night in the vain endeavour, by threats and promises, entreaties and tears, to induce him to return with her. A few days after she went again with her husband and another priest, and four men from the village, hoping, perhaps, to frighten him. But he was not frightened, and so again they resorted to entreaties and tears, begging him not to break their hearts, and offering, if he would but return, to buy for him whatever books he might wish. And the father begged of Mr. Wheeler that he would send him home "for a short time;" promising that he should be at liberty to return. But Mr. Wheeler told him his son was of age, and could speak for himself, and he might persuade him to go home if he could. This he could not do, and so, after all their efforts, they were obliged to return without him, leaving him to pursue his studies.

Thus this man endures persecution, suffers beatings, and resists entreaties, tears, and offered bribes, "for Christ's sake," that he may prepare himself to be a helper in the missionary work. Who among the readers of the *Day-spring* would be ready to do the same; and to say of all the suffering and trial, "No matter, since it is for Christ!"

Do whatsoever you are commanded by God, and fear no evil.

SUNDAY SCHOOL ANNIVERSARY IN LIBERIA, AFRICA.

What Christian or philanthropic heart but will bound with joy in reading the following description of the gathering of Sunday scholars at Monrovia. The *Colonization Herald* says:

"We have before us the proceedings at the last anniversary of the Sabbath Schools in Monrovia, at which *nine hundred* children were present. They met in the Government Square. All the schools in the city, with the school at Krootown, 'across the river,' and the scholars of the recently organized schools among the recaptured Congoes, that were sent out in the steamer Niagara, from the United States. These were headed by their respective superintendents.

"The Kroomen formed the outermost circle; the next was formed by the recaptured Congees; the next by the Methodist Sunday School; next by the Baptist; next by the Episcopalian; the innermost circle was filled by the Presbyterian school. On a platform erected at the eastern portion of the largest circle, were seated His Excellency, President Benson; Ex-President Roberts; Vice President Yates; Hon. John N. Lewes, Secretary of State; Capt. F. A. Close and two others of H. B. M. steamship 'Trident'; also, Rev. Messrs. Herring, Matthews, Williams, and Gibson; and E. W. Blyden, acting Secretary.

"Besides one general banner for all the schools, with the inscription, 'The Sunday School Army,' each school carried a banner of its own, with some appropriate motto, as follows:

"Methodist banner, 'Feed my lambs.'

"Baptist banner, 'Suffer little children to come unto me.'

"Episcopal banner, 'One Lord, one Faith, one Baptism.'

"Presbyterian banner, 'He shall gather them with his arms.'

"School at Krootown, 'Ethiopia shall stretch out her hands unto God.'

"Native School across the River, 'Come over and help us.'

"Recaptured Congoes, 'All flesh shall see the salvation of God.'

"The exercises opened by the juvenile hymn, 'The Sunday School.'—Prayer was offered by the Rev. Amos Herring, after which the children sang the hymn, commencing,

"I think when I hear that sweet story of old."

"President Benson then delivered an admirable address, in which he dwelt upon the importance of the religious training of the children to the future prosperity of Liberia, and to the elevation and civilization of the surrounding natives."

THE LAST COMMAND.

The Saviour's last command was, "Go ye into all the world and preach the Gospel." The primitive church obeyed literally, and reaped the blessing, even the wondrous first-fruits of the harvest of the nations. We cry for help, for we are *few*, and of our scanty roll many are disabled the climate and the toil of many years. Some must soon go home, whether to the earthly home for a little first, or just at once *straight* to the heavenly home. We ask you to *come*. Do not mock us, saying, "We will send others; we will send books." Come, come to the help of the Lord against the mighty. If you do *indeed* agonize in prayer for the downfall of Satan's kingdom, surely you will be glad to share in the burden and heat of the day, in the battle and the triumph. O, Christian brethren! close not your ears to that sad wailing, that smothered cry; if it be too inarticulate for you to understand it, if in too strange a tongue for you to translate it, let me interpret it

for you—it is not "send;" O no; it is—

"Come and help us,
Come and help us, or we die."

News of the Churches.

FOUNDLING HOSPITAL.

The Methodist missionaries at Fuh-chau, China, have established, in connection with a girls' seminary, a foundling asylum, in the hope of saving some of the female infants who would otherwise be put to death. In response to an appeal on the subject, \$850 were raised and placed at the disposal of the missionaries for this purpose, by the foreign community at Fuh-chau.

COLOURED MISSIONARIES FOR AFRICA.

The Presbytery of New Castle, Delaware, at its meeting in April, ordained three coloured men for the missionary work in Africa, to go out under the care of the Presbyterian Board.

BRITISH AND FOREIGN BIBLE SOCIETY.

The receipts of this Society from England and Wales for the last year were, from "free contributions," about \$215,000, and from sales, \$160,000. The total receipts were about \$800,000, and the Society put in circulation during the year 1,625,985 copies of the Scriptures.

Christ the great object of attraction to heaven and earth. The Father loves him, angels adore him, and saints place their confidence in him.

If you will see the sinfulness of sin look upon Christ crucified. Christ on the cross is a glass wherein you may see the sinfulness of sin.

He only lives who lives to God; and all are dead besides.

POETRY.

From the Western Watchman.

THE POWER OF KINDNESS.

BY WILLIAM MAXWELL.

They say this world is bleak and cold,
 Its regions dark and drear ;
 No Paradise its climes unfold,
 No stream flows full and clear.

They tell how thorns infest the ground,
 How flowers refuse to grow ;
 And trace through all their lurid round
 The scenes of human woe.

They call the rustling of the breeze
 Preludes of war and strife ;
 Destined upon the heart to freeze,
 Chilling the vein of life.

But ah, there moves a genial sphere,
 Even where the wreck is strown ;
 A little world of bliss is here,
 That kindness calls her own.

A cordial here revolves around
 The altar of the breast ;
 A calm where lullabies are sung
 To give the spirit rest.

'Tis kindness strikes the welcome strain,
 And calls the wanderer nigh ;
 Diffusing all the bright domain,
 With sweets that never die.

Beat on ye tempests fierce and drear,
 Forth let your monsters fly ;
 But kindness wipes the falling tear,
 And bids the cheek be dry.

She speaks and wild dissensions cease,
 And clamour stays its rage ;
 In her fair book the law of peace
 Is stamped on every page.

The spirit's ire, the heartfelt wound,
 Kindness alone can heal ;
 Still may it run its genial round,
 Till all its influence feel.

Till amity and quiet meet,
 In friendship's favoured walls ;
 And love shall breathe a fragrant sweet,
 For every tear that falls.

RECEIPTS FOR THE COMMISSION.

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

A G Turner \$1, Simpson F Taylor 1, Elders J B Webb and W Leary 6, Dexter Kiryman 1, Henrietta Reid 1, A McDowell 1, G R Moor 1, J B Goode 1, T W Bass 2, Rob't Bass 2, C H Toy 1, Jno J Hyman 1, Wm S Stokes 2, Jas E Bell 1, Lucy B Edwards 1, Bradley Nall 1, H E T Morehead 1, C Duffield 2, Mrs Dr Potts 1, J R Resprers 1, Rev J P Thompson 5, (for Rev S J Wright 1, Wm S Head 1,) C Morris 1, N B Cobb 1, Jas B T Johnson 2, Mrs J A Whately 1, Elder T B Justice 1, D J Middleton 1, J L Carroll 1, Rev L M Berry 1, B E Rollinson 1, C Wooten 3, W A Cook 2, Rev A W Wilcox 1, Miss E S Conrad 1, Mrs E M Springs 1, Rev R H Griffith 1, Rev Jos S Walthall 1, Rev J D Hupham 1, Rev Levi Thorn 2, Rev H Lennon 2, Rev J J Sawyer and Miss A Wynne, by Rev A H Booth 2, Wm H Heaton 1, J G Coats 1, S T Townsend 1.

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