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OR

**SOUTHERN BAPTIST**

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# THE COMMISSION.

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## FOREIGN MISSIONS.

*Brethren Editors*,—Foreign Missions have now become a fixed fact in the history of Christianity, and will so be handed down to future generations. The Bible clearly teaches that the gospel *must* be preached in all the world, and the church feels and acknowledges that it is her duty to see that it is preached “to every creature.” And yet many good brethren refuse to assist in this great work. Some refuse because the *present system* of Missions is, in *their opinion*, deficient. Many of this class prefer to take no part in this Godlike work, rather than to operate through a *system* which, though deficient, is the best yet devised, and which has done and is still doing great good.

Some again refuse to aid in Foreign Missions, contending that the obligations to “preach the gospel to every creature,” imposed in the commission, were fully met in the days of the apostles. Paul asked, say they, “Have they not all heard?” and then replies, “Yes, verily, their sound went into all the earth, and their words unto the end of the world,” Rom. x. 18. And again, that Paul asserts that the gospel had been “preached to every creature which is under heaven.” Col. i. 23.

These brethren seem to forget another plain and important passage of scripture. Long after Paul had used the above language, John says, “I saw another angel fly in the midst of heaven, having the everlasting gospel to

preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” Rev. xiv. 6. Now, from this passage it is evident that, if Paul did mean to assert, as they affirm, that the gospel had been preached to “every creature,” it is *yet* to be “preached in all the world for a witness unto all nations,” before “the end cometh.”

There is still another numerous class, found, too, in all of our churches, who refuse to co-operate with us in *Foreign Missions*. These brethren declare that the “Greeks are at our doors”—that there is much destitution at home, and that these, having higher claims upon us than those at a distance, demand and should receive all that we do in supplying the destitute with the means of life. Is this position correct? Is this reasoning just? I maintain that it is not. And why?

I. To do as these brethren suggest, would be the very reverse of that which we are taught in inspiration. There we are taught that the field to be cultivated, “is the world,” and the commission is equally extensive in the duty it enjoins—It is to “preach the gospel to every creature.” In doing this, the work was to *commence* “at Jerusalem,” but the apostles were not to stay there. They were very much inclined to do so, and a great persecution was necessary to force them away. Being thus “scattered abroad,” they “went every where preaching the word.”

The first commission extended to the Jews only. "Go not," said Christ, "into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." They were not to remain in one city or place even among the Jews, until all embraced or even heard the gospel. They were to go "into every city and place whither he himself would come," and if in carrying out this instruction, they should be persecuted "in one city," they should "flee into another."

2. To do as these brethren suggest, would be opposed to *apostolic example*. We know that the apostles and early christians did not stay in one nation or country, until all the destitute were supplied, before they went on to other heathens. This will be still more apparent, if we will take a map of the world and mark the many countries in which the apostles preached, and the incredibly short period of time in which they accomplished so great a work. In regard to this point, Dr. Adam Clark says that, "Before the destruction of Jerusalem, the gospel was preached, not only in lesser Asia, and Greece, and Italy, the greatest theatres of action then in the world; but was likewise propagated as far north as Sythia; as far south as Ethiopia; as far east as Parthia and India; and as far west as Spain and Britain." Bishop Newton remarks, "That there is some probability that the gospel was preached in the British nations by St. Simon the apostle; that there is much greater probability that it was preached there by St. Paul; and that there is an absolute certainty that it was preached here in the times of the apostles, before the destruction of Jerusalem." Mr. W. Jones, on the 80th page of his Church History, says: "It appears from credible records, that the gospel was preached in Idumea, Sythia, and in Messopotamia by Jude; in Egypt, Mamorica, Moritania, and other parts of Africa, by Mark, Simeon and Jude;

in Ethiopia, by the Eunuch and Mathias; in Pontus, Galatia, and in the neighboring parts of Asia, by Peter; in the territories of the Seven Asiatic churches, by John; in Parthia, by Matthew; in Sythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simeon and Jude; in Media, Carmania, &c., by Thomas; from Jerusalem and round about unto Illyricum, by Paul, who also published it in Italy, and probably in Spain, Gaul, and Britain." Here then is *apostolic example*.

We know that the destitution in no one of these countries was wholly, nay, partially supplied before the apostles went on to other fields. Did not the apostles understand the divine plan, and how it was to be carried out? They certainly did. Whenever therefore we withhold our aid in sending the gospel to the heathen because there is destitution at home, we may be assured, that we are departing from *apostolic example*.

3. If those from whom we received the gospel had, for the same reasons, refused to engage in Foreign Missions, we should, to day, have been without the gospel. They had the "Greeks at their doors," and among them, and for them they might have expended all their benevolence.

Had they done so, the gospel and the efforts of the church would now have been confined to a very narrow circle, and we, instead of enjoying gospel blessings in their full noon-day glory, should have been shut up in the darkness of heathenism.

4. If the whole church should refuse to engage in Foreign Missions, until all the destitution at home was supplied, the question, Could the church ever meet the obligations imposed in the commission? would become of vital importance to every christian mind. It is very problematic whether any people will ever so highly appreciate the gospel, and so support and encourage it, as to have *all* their destitution supplied

before the second coming of Messiah.

5. The course proposed, by these brethren, must thwart the object in view. The *professed* object is the increase of contributions to Domestic Missions. But does the result prove the wisdom of the means used? I think not. It may be set down as the rule (as in all other rules there *may* be exceptions) that withholding our aid from one object of benevolence, though done for the purpose of giving more to another, must ultimately, if persisted in, result in an injury to both. Thus then he who refuses to aid in giving the gospel to the heathen, though it be for the purpose of doing more for the destitute at home, does an irreparable injury to both. He withdraws all aid from Foreign, and does that which, if persisted in, as certainly results in decreasing his contributions to Home Missions, as effect follows cause, or consequent its antecedent. In an experience of twelve years as pastor, the writer has often seen this declaration demonstrated. He has known both churches and individuals to determine to give nothing to foreign Missions until all the destitution at home should be supplied, and, so far as he now recollects, in every instance, persisted in, the contributions to the destitute at home were diminished, if not entirely withheld. It must be so. It cannot be otherwise. The spirit of benevolence decreases, a less and less interest is felt in Domestic Missions, and a corresponding decrease in contributions certainly follows.

All christians do, or have at some time felt the obligations to preach the gospel "in all the world for a witness unto all nations" imposed in the Redeemer's last command, and the voluntary impulse of every renewed soul is to do all it can in this great work. This impulse is certainly right, and if circumscribed, this must become the point of retrogression in that man's christian character. While punctual in the discharge of every duty, the christian finds

Christ's "yoke easy and his burden light." The "law of his mind" causing him to "delight in the law of God," is constantly developed and strengthened, and the "law in his members, warring against the law of his mind," is as certainly decreasing in strength and becoming less efficient for evil. The opposite of this is also true, viz: If he neglect duty and go into sin, the "law in his members" is developed and nurtured for evil, while the "law of the mind" suffers a corresponding diminution in its efficiency for good. Thus we see how it is that punctuality in the discharge of duty arms and prepares, while carelessness and neglect disqualifies us for conflict with the wicked one in our christian pilgrimage. One step backwards is fearful. One step in this direction, and no mortal can tell where that man will stop. The moral sensibilities and powers, strengthened by divine grace, are thus blunted and crippled. That man never *can* be what he otherwise *might* have been. Time is lost, and his means of doing good impaired. He may see his error and repent of it, but the loss is irreparable. Now I maintain that to withhold our aid in Foreign Missions is such a step. It is circumscribing the principle of unlimited benevolence implanted in every soul at the moment of conversion. This step taken, and no man can foresee the result. That man may, and most probably will go on and on in diminishing the objects of benevolence, and decreasing his contributions to these objects, until his soul steeped in the love of money is dwarfed for time and eternity. All sources of benevolence dried up, and not a single cord can be found in his heart which vibrates in sympathy at any distress. He is now opposed to *all* missions, a thorough *anti* at heart, and, if he remain among us, is an element of continual discord, and a clog to Zion's wheels. This principle is wrong, essentially wrong and must be ruinous to all who persist in it.

If I wished my people to increase their contributions to one object, I would labor to increase their contributions to every other. I should thus succeed. But if I attempt to do so by *robbing* God in something else, I shall certainly fail. The only safe rule is to be punctual, and *attempt* the discharge of every christian duty. *We should be liberal in the support of Domestic, but not at the expense of Foreign Missions.*

May God bless the Foreign Mission cause, and direct us all aright.

A. VANHOOSE.

*Eufaula, Ala., Nov. 23, 1859.*

### COUNTING THE COST.

Luke xiv: 28.

The principle inculcated by our Lord in this passage is obviously true, and of great practical value: The necessity, before making a profession of Christianity, of carefully considering what such a profession involves. To neglect this admonition, is not only wrong, but may be attended with most disastrous consequences. The danger, under such circumstances, of encouraging a false hope is imminent, and where this is not done, there will likely be continued perplexity in regard to Christian duty, and the frequent and disastrous failures in their spiritual conflicts.

The Saviour proposes to confer the greatest benefits upon his followers:—A new heart and a right spirit; the forgiveness of sin; the supports of divine grace through all the toils and trials of life; and when life shall have ended, a home in the bosom of God. He demands of every one who would enjoy these blessings, that he “for-sake all that he hath.” To make a profession of religion without attending to this requirement, and distinctly considering its import, is unwise and wrong. To understand its meaning, and in disregard of the injunction, to assume to be the friends of Christ, is criminal hypocrisy.

It would be difficult to exaggerate the importance of a full and just conception of what is necessary to any undertaking, before entering upon it. He who begins to rear a palace when his means are only sufficient to build a cottage; the king who involves himself in a war with an antagonist of crushing power,—these would act most unwisely. Equally unwise is he who enters upon the pursuit of any moral object, without the energy of will, the devotion to the object, and the patient fortitude, necessary to success.

In temporal matters men generally calculate; and such is their devotion, that they pursue their object with self-denying diligence. They expect to make sacrifices, and they make them without hesitation. The farmer toils on through the heats of summer, and the snows of winter. The merchant, faithful to his interests, heeds not the solicitations of pleasure, nor yields to the sense of weariness. The scholar, forgetting the bustling throng, holds converse with the men of past generations. They have chosen their vocation. They have counted the cost. They pay the price of success and success attends them. Sometimes, however, we see those who would possess well stored granaries without care and labour. We see those who would have commerce waft her treasures to their doors, while they sport with the gay crowd of idlers. We see those who would wear the wreath of literary renown without “trimming the midnight lamp.” But do they succeed? The cost they have not counted. They refuse to pay the price of success, and failure and disaster attend them.

With regard to religion, men are peculiarly disposed not to consider. The subject is unwelcome. When it obtrudes upon their attention, the easiest compromise by which it can be banished, is apt to be adopted. And even when the welfare of the soul has become an object of awakened interest,



there is still a strong disposition to conform the Gospel to the feelings of an unsanctified heart. How wicked! How hazardous this course! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven," is the declaration of Jesus. Men must be Christians indeed, if as Christians they would be saved. What is it to be a Christian? What the cost of being a disciple of the Saviour?

The present is an age of "Revivals." Large numbers, chiefly of young persons, are every year crowding into our churches. And it is to be feared, without any adequate sense of the responsibilities of the Christian profession. Do the efficiency and liberality of the churches bear any just proportion to the number of their members? Is there an increasing manifestation of the purifying power of the Gospel at all commensurate with the growth of numbers? Alas, we see not how an affirmative answer can be given to these inquiries. When we look over our Zion, and behold the laxity of morals, the frivolity, the sensuality, the worldliness which must be admitted to prevail, when we notice the little which is being done to evangelize the world, and the exceeding difficulty with which all our religious enterprises are kept alive, we cannot avoid the fear that many say, "Lord, Lord," while they do not obey Christ, and that of those who are really his servants there are few who comprehend the extent of their obligations.

Such a state of things is most lamentable and injurious. The churches need, like the army of Gideon, to be purified in order that they may contend successfully against the enemies of Israel. There is need for a more distinct and emphatic enforcement of the great principles of Christian discipleship. The pulpit, both by example and earnest instruction, must ele-

vate the demands which it makes upon the consecration of Christians. The churches must cleanse themselves from the pollutions of a half-hearted and self-seeking membership. They must invite and secure the presence of God so that, to every one seeking admittance to their fellowship they may be able to say, "Put off thy shoes from off thy feet, for the place where thou standest is holy ground." Nothing can ever be gained by letting religion down to the world. The world must be brought up to the claims of religion. To accommodate the Gospel to the unsanctified feelings of the human heart, is to betray a solemn trust and to ruin the souls of men.

No man should be satisfied to be less than such a Christian as the Gospel demands. The interests of eternity are the issue. How awful in the last day, the condition of those who, standing without, say, "Lord, Lord, open unto us," to whom Jesus says, "Depart from me, I never knew you!" And yet such must be the doom of every false professor, of every "almost" Christian. O, let each of us "count the cost" of being a Christian, and then in candor answer the questions, Have I paid it? Am I willing to pay it?

P.

## Our Missions.

### SHANGHAI—CHINA.

*Extracts from a letter of Rev. A. B. Cabaniss.*

SHANGHAI, Sept. 3rd, 1859.

*Dear Brother Taylor:*

I am glad to hear that you are again in the Mission Rooms, and, also, to learn that your revised and enlarged edition of the Virginia Baptist Ministers is ready for the public. \* \* \* I hope the time will come, when some one will have the pleasure of writing the lives of Chinese Baptist Ministers,

among whom, I trust, our present deacon, Wong, and brother Tseu, will be numbered. \* \* \* Our brother, J. L. Holmes, has been staying on board ship up at the North, hoping to be able get a house on shore when our treaty was ratified; but unfortunately for his hopes, Tang Chau is not mentioned in our treaty as one of the ports to be opened. Also, some other important items in the English treaty are not mentioned in ours. Had the English treaty been ratified, we should have had the benefit of these under that clause which says, "China will grant us whatever she grants the most favored nation." At present we have no more right to live at Tang Chau than at Peking. We regret this, but it cannot be helped.

We have written to brother Holmes to return to Shanghai by the first opportunity, as it is useless for him to stay up there, on board ship, out in the bay.

Things are getting more quiet at Shanghai, and we are going on as usual with our mission work. The health of my family is feeble, and we are expecting to sail for America in a few months, if a suitable opportunity occurs. I am glad to have been able to hold on thus long, as brethren Yates and Crawford will, probably, reach Shanghai soon after I leave. I had hoped to avoid this trip; but Providence seems to declare otherwise, and I must submit. The all-wise Ruler of all events can make it *all* work for His own glory. After all, it may not be so important for me to stay in China as I may imagine it is, just at this time. God may see that His cause can be carried on just as well without me. I trust I shall not only gain bodily strength, but be spiritually refreshed by my visit among you.

I was delighted to hear of the harmony, and unity of purpose, which characterized your late Convention in Richmond. May the God of peace be

with you all evermore! is my constant prayer.

Your brother in Christ,  
A. B. CABANISS.

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### LAGOS—AFRICA.

*Letter of Rev. J. M. Harden.*

LAGOS, Oct. 8th, 1859.

*Rev. Jas. B. Taylor, Richmond, Va.:*

DEAR BROTHER:—Your general letter to the mission, with the list of appropriations for 1860, was duly received. The latter rains have set in, and there is now scarcely a day in which we can do any thing. Our school is doing reasonably well, and I think, on the whole, that I ought to thank God and take courage. Mrs. Harden has one of Grover & Baker's best sewing machines, and people from various parts of the country come to see it work. And I take such opportunities to declare the truth unto them.

Dr. M. R. Delaney is of the opinion that I have done considerable good in this place, though I confess that I do not see it. God grant that I may see it soon.

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### IJAYE—AFRICA.

*Letter and Journal of Rev. T. A. Read.*

IJAYE, AFRICA. }  
September 20, 1859. }

*Dear Brother Taylor:*

Your kind favor was duly received by the last mail. It found me in ill health, which has continued even till now, with but little improvement, if any. As I wrote you in my last, I still feel quite resigned to my condition, and still expect to wait the indications of God to direct my course.

My spleen is slightly affected. I have moved all my things down to Aw-yaw, and have come down here to rest, and recruit if I can; for in my present condition, I am disqualified from anything which requires any mental exertion. During the last two months, I



have almost daily suffered, more or less, from nervousness in my head. During much of the time, I have not attempted to read or study anything, save my Bible, and that with but little profit.

Under these circumstances, I felt it my duty to lay aside all care and labor of the station, and come down here and stay with the brethren, where my mind would be free from any excitement.

Now, I think, is the turning point of acclimation with me, and it may be, that a few months more will determine my course in some way. It is at times very humiliating and afflicting to my feelings to remember that I have been here two years, and have done so little in preaching to the people, or acquiring the language. With the exception of a few months, affliction of some kind has been my almost daily companion.

According to my promise in my last, I will give you a brief journal of my visit to Ilorin. In order to make it more interesting, it will be necessary to preface a little.

This town was first settled by the Fulahnas, who have, upon this account, held the chief officers, and ruled the town. Their physical strength and numerical power are far less than several other nations over whom they rule. The great reason why they have been so successful in retaining this power is, their low cunning and acuteness of management. Their original habits of life seem to have been Nomadic, but now more settled, and depend much upon trade and various other artifices for support. They introduced cattle into the Yoruban country, and are the herdsmen of all the Yoruban possessors of cattle, because the native Yoruban knows nothing of this business. From various causes, people of a large number of countries have collected here and formed a tremendous town. More about the town at the close of the journal.

The King is a Fulahna. The Rale-

jour is the commander-in-chief of the military forces, and is also a Fulahna. Maramu is the King's executioner, and is a Kanaka. Dungari is the chief messenger of the King, and is a Hansa.

I have thus prefaced and given the principal characters, so that they will be known when their names are called.

#### JOURNAL—TRIP TO ILORIN—APPEARANCE OF THE COUNTRY.

Aug. 18th.—Having heard much of the magnitude of Ilorin, and feeling that a change of place would perhaps be beneficial to my debilitated condition, I left the Ogbomishaw station at 6½ A. M. for Ilorin. Soon after leaving the Ogbomishaw gate I found that we were gradually ascending. Two hours brought us to the farm-house, where travellers take refreshments. After leaving this place our route lay through prairie and some bush, without any other settlement till we reached the Ilorin farm, after 3 P. M. Here we rested awhile, and took some refreshments. Just as the sun was secluding himself behind the far west, we reached Ajana-Ka, (means elephant,) the Ilorin farm-house, where we took lodgings for the night. There is a large number of farm-houses scattered around: connected with the extensive and beautifully undulating prairie country around, render it a most beautiful situation.

After the bustle of carriers and the cries of provision venders, I prepared myself for rest. I was, however, disturbed by two women, who placed a wooden mortar near my door, in which they beat a quantity of yam for food. After it was done, one of them brought some of it and some palaver sauce to me. Through courtesy, I ate a few bits, and sent the other out to my carriers, which, to them, was truly acceptable.

The greater part of the road over which we travelled to-day was monotonous to one accustomed to African travelling.

## SCENERY—ENTERS THE CITY.

Aug. 19th.—Owing to debility and some nausea of the stomach, I could not get up this morning till 7. After taking some coffee, I started at about 8. One hour brought us to the top of a hill near the Ilorin gate. Here the traveller is amply rewarded by pausing to view the scenery presented. Behind, and on either hand, is a most extensive and beautiful prairie country. Spread out in view is much of the town. Just beyond the town a small mountain rises up several hundred feet high. Although this mountain is small, yet its isolated position, overlooking, as it does, the town and surrounding country, gives to it much beauty and grandeur.

At 10 A. M., we reached Maramu's house, near the centre of the town, where we were kindly received, and comfortable lodgings given us.

As soon as my bed was prepared, I laid down, for I was much exhausted. I soon took some tea, which revived me some. I then sent my interpreter, with our host, to announce my arrival to the king. They were kindly received, and soon returned with a warm salutation and request from the king to visit him then. My debilitated condition forbid my going without some rest. I sent an explanation of my condition to the king, and he very cheerfully excused me, sent his salutation, and desired me to be quiet and rest till the following day.

Nothing farther of interest transpired during the day.

## INTERVIEW WITH THE KING.

August 20th.—At 10 A. M., Maramu arrived with his utensils of execution, and conducted me into the presence of the king. I was seated under a kind of arbor, on a nice small skin, about 15 feet in front of a screen of open mat-work, behind which the king was secluded. A little to the left sat Dungari, and around sat many aged Mahommedans—all in a reclining position.

I spoke to my interpreter in English; he spoke to Dungari in Yoruba, and he delivered it to the king in Hausa. This was merely to show off, because the king heard my interpreter as well as Dungari did.

After the numerous salutations and some general conversation, I told him to ask me any questions he wished, in regard to my coming into this country, and about my own country.

For ease, I will put what passed in the form of a conversation:

"What have you come to teach?"

"We have come to teach the people of this country the true way to worship God through Christ, the only Saviour of sinners, how to improve their mode of life in every respect, that they might become a great people."

"Is Mahommed believed in in your country?"

"No. The Koran is there, and read by some, but not believed."

"Why?"

"Because we do not consider him more than any other man in regard to inspiration. Had he been an inspired prophet of God, as he claims to have been, his name would have been mentioned as such among the true prophets, of whom the word of God speaks. But the word of God nowhere mentions him."

This response caused a general smothered laughter to pervade the company.

"What are the names of the prophets of the word of God?"

I mentioned the most of the names given in the Bible, and told him, "That all these foretold of Christ many hundred years before he came: the humble manner in which he would come, what he would do, how he would die, lay in the grave, rise on the third day, and finally ascend to heaven, for the redemption of mankind everywhere. These predictions were made true, because Christ came and did everything precisely as they said he would do. Now, all this proved, beyond a doubt,

that he was the only Son of God, and the only Saviour of sinners."

"Who was Christ's mother?"

"Mary, the wife of Joseph."

"This," he replied, "was the same name given in the Koran."

It is evident, from the next question, that this was all he wanted to hear of Christ.

"Is your country ruled by a woman?"

"No. It is ruled by a man, who is elected by all the people every four years, aided by others, who are elected by the people of the several divisions of the whole country."

I also briefly explained to him how the country was divided, and the mode of electing officers. This pleased him very much.

The question, "Whether my country was ruled by a woman?" was suggested, I suppose, by the visit he received the previous day from Mr. and Mrs. Townsend, English Church missionaries. He had learned from some source that their country was governed by a woman, which, of course, was perfectly absurd to his mind, living, as he does, in a country where female character is so lowly estimated.

I told him the Queen of England was a great and good woman, highly respected by many nations. I told him how England and America were divided. That they were the same kind of people, but living under different governments.

"What do you raise in your country for food and other uses?"

"We raise horses, cattle, sheep, goats, hogs, corn, cotton, &c., as you have here, but ours are much larger and better as a whole than yours. Besides these, there are various other things raised and made."

This is the substance of our interview. At the close of which he gave me a male sheep and three heads of cowrie, and I left him, after the usual salutations, and returned to my lodgings.

Maramu told me afterwards that the king was much pleased with the interview.

In the afternoon I visited Mr. and Mrs. Townsend, who were lodging in the Bologoun's house. While there, I called on the Bologoun, who received me very respectfully, and gave me a head of cowries.

He is certainly one of the most restless men I ever saw. During the short time I was in his presence, he sometimes had his face to me, sometimes his side, and sometimes his back. He was, however, very conversative.

I returned to my lodgings about dark.

Maramu told me that they arrested four robbers the day before, and had put them in prison for trial—three men and one woman. The men, he said, would be decapitated, but the woman would only be fined heavily, because she was a Fulahna.

Being somewhat fatigued, I retired early to rest, thinking much about what had transpired during the day.

#### ATTEMPT TO PREACH.

Aug. 21st.—To-day being the Sabbath, I hoped I would be able to talk much to the people about Christ. But I was prevented, because there was so much business brought before Maramu that there was a constant confusion in the house all day. I siezed upon an opportunity, and talked some. After the bustle of the day was over, I had the pleasure of talking much of Christ to a very attentive crowd. Although they, perhaps, did not intend to believe what I said, yet there was something about it that attracted their attention.

What a sublime truth and lasting evidence of the divinity and power of the Gospel, that even the benighted and uncultivated heathen are interested, while listening to its simple and undulterated truths.

More by the next mail.

Yours, affectionately,

T. A. READ.

## MONROVIA—LIBERIA.

*Letter of Rev. J. T. Richardson.*

MONROVIA, Aug. 22d, 1859.

*Rev. James B. Taylor:*

VERY DEAR BROTHER:—I avail myself of the present opportunity to write you from these ends of the world, by which you will learn that I am still in the living's land, and am prosecuting with all the power I possess, the blessed work committed to my charge. We are moving on in the usual way.

My time is still employed as named before, having charge of the mission station, and preaching for the Church, having entire charge of it as pastor. Up to date my success as such has been great, having much to encourage me in this field of my present labors. There have been added to her numbers by baptism, thirty-one precious souls hopefully converted to God, five of the number are natives of the soil, of the different tribes, consisting of Vies, Congoes, and Bassas, and eight fallen members restored likewise. So that the church can be said to be in a good condition. Notwithstanding having much to encourage me in the blessed work, yet I beg to say that my trials are great. I find that I need much grace, strong faith and unwearied patience in this great conflict with the devil and wicked men. Therefore will you remember me when you approach the mercy seat? Particularly name me to the Father of all Grace, that I may from him receive the necessary aid to enable me to fight the good fight of faith, and lay hold on eternal life.

Oh! my dear brother, I have not words to express my feelings when I cast my eyes over this region of darkness, that is to be redeemed from its present condition. More particularly, when I look at the few left in the field to labor in the vineyard of the Lord, I am compelled to ask, "who is sufficient for these things?" Our constant prayer should be to the Lord,

to send forth more laborers into his harvest. Seeing the fewness of laborers in the field, has caused me to double my diligence in trying to make myself more useful than ever. I am trying to improve myself in every way that I can to meet the demands as presented. I have entered upon the study of the Greek, and have advanced so far as to be able to read a little in my Greek Testament. In reading my Greek Testament I have found the wide difference in regard to baptism. In the English translation it reads, "I indeed baptize you with water, &c.," but in the Greek I find "*en*," which means *in* instead of *with*. I hope you will not regard me as speaking boastingly, or anything like it, or I hope you will not regard me as using silly words, as I am willing to confess my ignorance at any time; yet I want you to know that I am trying to do what you recommended years ago, with regard to improving myself. I shall, with the help of the Lord, continue the course—plodding along until I shall be able to read the Lord's Word in the original should I be spared. I hope to be able to labor successfully in the Lord's vineyard. The small pox has been in our midst for the last five months. Many have by it been carried to the house of all living.

I am, fraternally, yours in the common faith,

J. T. RICHARDSON.

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*Letter from Brother B. P. Yates.*

MONROVIA, Aug. 24th, 1859.

*Dear Brother:*

I take much pleasure in transmitting to you the reports of churches and schools for the 2d quarter of this branch of the missions. I had commenced a visit to all the various stations in this and Bassa County, and got as far as Marshall Junk. At that place I was seized with a severe attack of ague and fever, on account of which I was detained

ten days—was confined to my bed-room four days of this time. This being in the middle of the rainy season, it was advisable that I should defer my intended visit for a future time. This is the cause why I did not finish my tour, so as to make a proper report at this time to lay before you. My journal will continue open until I shall have fully consummated this, my intention, when you shall have a full report. From what I have seen, both of churches and schools, I am fully satisfied that they come up to the standard of their several reports without any embellishment.

I wrote you so recently respecting the workings of the mission, upon this occasion I will make but little comment.

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#### CAPE PALMAS—LIBERIA.

*Letter from Rev. B. J. Drayton.*

CAPE PALMAS, LIBERIA, }  
October 14th, 1859. }

*Rev. A. M. Poindexter:*

DEAR BROTHER—I am permitted again to drop you a few lines. Nothing of importance has transpired since my last. The department here is moving along in its usual orderly course, with strong indications of wielding, at no distant day, a very potent and widespread influence.

I feel greatly encouraged in the prospect before me, feeling quite confident that the Lord of the vineyard will eventually pour out his Spirit largely upon us.

The principles of our holy religion are being planted effectually among the aborigines, and the results are manifest in many respects, and I hope to have the satisfaction very soon to give glad news in this direction, the Lord blessing our feeble efforts.

The School for natives is still in its usual channel. More children have been added since my last letter to you, exhibiting, all of them, quite a disposition to learn the word of God. Our

teacher is quite lifted up with the prospect before him, and I pray the Lord to make him useful in various ways. I am anxiously waiting to hear from you in reference to the school house. Suffer me to urge upon you this, together with the establishment of two more schools, which I regard as being indispensably necessary.

Our little church seems to be gaining strength daily, and all appear animated in the glorious work of the Lord. The want of material aid to the church has, to a large extent, dampened the ardor of the few devoted, but they have never despaired; and since you have shown your recent care for them, it has had its powerful influence to urge them forward. It is possible we will have need to call on you again for a few more dollars to place us right, which, we trust, will be the last for some long time.

My dear brother, I hope you and the dear brethren of the Board will pray for me always, that I may continue always faithful and constant.

Peace exists throughout the Republic—plenty prevails—and it does seem the Lord is smiling upon the nation.

Yours, fraternally,

B. J. DRAYTON.

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#### MOUNT HOPE.

*Letter from Rev. L. K. Crocker.*

MOUNT HOPE, Little Bassa, }  
August 19th, 1859. }

*Dear Brother Poindexter:*

Though we who remain in this field are few in number, yet I believe, and can almost say, I know that the hand of the Lord is in this work, and what He has begun, we believe that He will carry out.

Since I have been connected with your Board, (who are kind enough still to remember the poor Bassas, who are without God and hope in the world,) my constant prayers have been to Him who heareth prayers, to enable and pre-

pare me fully for this great work of evangelizing my countrymen. My desires have ever been, and still are, to preach the gospel to my perishing countrymen; and though the world may not witness a large outpouring of the Spirit of God on the people at present, yet daily experience, and the change of the people's habits and customs, do convince us, that the time is not far distant when this cloud of superstition and heathenism, which now hangs over this people, will be cast away by the knowledge of the gospel of Jesus Christ.

We are witnessing, as darkness will flee before natural light, so the darkness of heathenism is here gradually flying before the light of the gospel. Though it may be in a slow degree in our eyes, yet the light is progressing steadily—and we have every reason, particularly, to persevere in our work, for the “Lord will not despise the day of small things.”

In my humble opinion, the Bassas, to which nation I belong, need to be taught as well as to be preached to. Though having a vague idea of the immortality of the soul, yet there is, properly speaking, no mode of worship among them—for all the benefits which they expect to receive from their grigris, &c., are in this world. Death is dreaded, but no thought is hardly entertained of what would become of the soul hereafter. The people manifest willingness to listen to the gospel, and do, at this time, deplore their wretched condition, and desire very much that the younger generation be taught in the way of God and civilization.

For this we earnestly pray, that the combined efforts of Christian missionaries, and that of the Government of the Republic of Liberia, will bring about.

School is very much needed amongst the Bassas, for the younger generation. There are a great many promising boys and girls who need to be trained up in

the way of our holy religion; but how can this be effected? The people are scattered about in small villages, and when a missionary resides in one of these villages, which are not near each other, he cannot teach the young ones as he would wish, and as to say, to do a real good, he cannot. The children, then, must be taken from their parents and brought to the station where the missionary resides, to be under his immediate instruction, as was the case with myself, when I was young, there to “bring them up in the nurture and admonition of the Lord.”

Now, my fathers and brothers in the Lord, besides my itinerant preachings, I have a school at this station numbering twelve scholars only, of the promising young Bassas. Will you please make a small appropriation for their support? I support them from my own little means, for which reason I am sorry that my school does not go on regularly as I would wish. I have here with me some young Bassa men, who are intelligent and who can assist me in the school and in many other missionary affairs. For any one of them I am not ashamed to ask for a small appropriation, even if it be no more than seventy dollars per annum.

Christians, do help us.

I am yours in Christian love,

L. K. CROCKER.

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VONBRUNNVILLE.

*Letter of Rev. Jacob Vonbrunn.*

VONBRUNNVILLE, *Bexley*, }  
Sept. 27th, 1859. }

*Dear Brother Poindexter:*

I avail myself, by this opportunity, to write you again, by the Caroline Stephens. I wrote by the Stephens the last time she was here, and forwarded both the letters and Quarterly Reports to the esteemed brother B. P. Yates, at Monrovia, and got his receipt for the same. Believing that I shall be able to forward this by any means,



I have written it to state to you my preaching to the natives around here is still in pursuance. The willingness that the natives manifest is the same. In our Conference, held on the 24 inst., for the consideration of a better method to be adopted for the church to attend this Conference, brother L. K. Crocker came down from his station. At the close of the meeting, drawing a contrast between this and time past, I called the attention of my brethren to the time when we were all first taken by the missionaries to be educated in hope to be instrumental for the propagation of the gospel of Christ. The above Conference consisted of none but the people of this country, save two colonists. It was resolved and passed, that a subscription be made for the express purpose that a place of worship be built here at this station. As in former letters, I have again solicited your assistance for this important purpose, of building a small place to the name of God.

We shall be pleased to hear from you soon; you will be pleased to inform me respecting the two young men, Clarke and Crocker, whom I mentioned in the first or second letter to you in the month of June last. I preach occasionally to the colonists, as I have much to attend to in this station. I shall be thinking myself as doing a better business as soon as a permanent place of worship be built here for the native congregation. I wish it was possible for brother Poin-dexter to visit Africa only for a short time, in order to witness the state of things here for yourself. I have not the least doubt but that you would be pleased to see the goodly number of natives decently and attentively attending to the worship of God; and dear brother,

I remain yours truly,

J. VONBRUNN.

## The Commission.

RICHMOND, DECEMBER, 1859.

### THE MEN THAT WE NEED.

We have repeatedly called attention to the great need of more men for the Foreign field. We propose now to present a few suggestions as to the *kind* of men adapted to the work.

*First.* They should possess a sound constitution, free from all tendencies to diseases which a tropical climate would likely develope. Persons of very robust form and full habit are not demanded. Generally such would not stand the process of acclimation so well as those who are thinner and less plethoric. But it is important that those who go out, shall be healthy and of sound constitutions.

*Second.* It is desirable, especially, that they shall be free from any tendency to nervous depression. The change of climate, habits, and associations is very trying to the nervous system. One who would be a hypochondriac here, would be likely to sink early under this change, meantime being himself unhappy, and causing no little anxiety to those at home and abroad, who are associated with him.

*Third.* The missionary should possess an open, ingenuous, confiding disposition. If he is suspicious, easy to imagine wrong, or insult; disposed to brood over evils, real or imaginary; ready to take offence, it is next to impossible that he shall be satisfied with the course of his fellow-labourers, or that of the Board and its officers. Especially will he be in danger of falling out with the latter. Separated from them by thousands of miles, not able to hear from them for months after he has written to them on any subject, not knowing, and by reason of his temperament, indisposed candidly to receive information as to the facts and argu-

ments which control their course when they do not accede to all his wishes, he will be unfitted for the proper and cheerful prosecution of his work, and in all probability will soon return soured and complaining.

*Fourth.* He should possess great decision of character. By this we do not mean recklessness, or obstinacy.

Some persons seem to think that all virtue consists in an utter *disregard of consequences* in carrying out a favourite notion. "This is my duty, and no matter what may be the consequences, I will do it." Such a resolve, when it is the result of a calm survey of the obligations resting upon a man, is noble, heroic. Paul felt thus when he said "none of these things move me." Judson felt thus when he gave himself to Burmah's redemption, nor turned aside for the death prison of Ava, the miserable shed of Oung-pen-la, or the deeper woe of the solitary grave at Amherst. O, that we had hundreds, nay, thousands, such as these. But the class of whom we now write fail to consider the question of duty thus calmly and comprehensively. They exclude every other consideration than the *one idea* that possesses them. They are fanatics. Owing to either an intellectual or moral weakness, or to both combined, they are incapable of seeing, or of estimating the value of any thing else. They rush forward, as the horse into the battle, in a sort of frenzied feeling. Such persons can co-operate with none less frenzied than themselves.

Obstinate men, those who are determined to have their own way because it is their own, should never engage in any enterprise requiring concert of action, unless *they are to rule*, and all others are to be their servants. In an equal, or a subordinate position, they soon become restive and unhappy, and cause unhappiness to those with whom they act. And generally, they do more harm than good.

But decision of character is neither

recklessness nor obstinacy. It allows time to form just conclusions. It looks at a subject in all its bearings, and then, and not before, it *resolves*. The decided man never comes to a conclusion until he feels that he has thoroughly investigated. But when that is done, he no longer hesitates. Having once decided, he is *firm* and not likely to change, not because, as the obstinate man, he wants to have his own way, but that, having so thoroughly investigated, it is improbable that there will be a reason for change.

The man who is always inquiring without coming to any fixed conclusion, who so distrusts his own judgment that he cannot feel reliance upon its decisions, the reckless man, who from the impulses of fanaticism, rushes on head long in his career, and the perversely obstinate man, are equally unfitted for the missionary work.

*Fifth.* We want men of strong, sound minds, capable of energetic, persevering, judicious mental action. We do not mean "talented men," or "men of genius." While any degree of mental greatness might well be devoted to so noble and glorious a cause, yet we do not conceive that what is generally meant by *talent* is by any means indispensable. We must, however, have men of capacities adequate to grapple with and overcome the difficulties of a foreign language and a foreign population. And the latter is perhaps the hardest. We hear much of the difficulty of the languages—little of the difficulty of understanding the people—their habits, modes of thought, points of accessibility, and a thousand other matters that are included in the comprehensive phrase, "a knowledge of men and things." But we know how powerless one is here, without this knowledge. We know that *all* cannot acquire it. How can we expect those who lack this faculty of acquisition, (if we may so speak,) to do good

among a foreign people? *We want no such men.* We need just those sound, common-sense, practical men who can do most good at home. Until the churches are willing to give *their very best men* to the foreign work, they need not look for any large increase of success.

*Sixth.* Foreign missionaries to any adequate measure of success, must have *well-trained* minds. This is implied in the last item. But it deserves distinct notice. Whatever may be the native strength of one's powers, without ample and judicious training, he must be unfitted for work. The courser may have blood and muscles, but there must be training, too, in order to success. The foreign missionary is thrown, almost entirely, on his own resources. Men of but little mental discipline sometimes get along tolerably well here, because they can find others to do their *thinking* for them. But the missionary must delve for himself. He must learn a language unlike, it may be, any he has ever known. He must adapt truth to minds formed in moulds so different from those with whom he is conversant, as to require an entirely different shaping of thought. He must judge in practical cases without the aid of parallel or consultation. He needs a well-trained mind.

*Seventh.* The missionary should have acquired, in *some way*, the laws of Biblical interpretation, and aptitude in applying them, and a just and comprehensive knowledge of the System of Doctrine and Polity taught in the New Testament.

We do not mean that he must be a *scholar*. A thorough acquaintance with Greek and Hebrew will be of great advantage, and in some cases, (as of translating the Scriptures,) indispensable. But if one has only a good English education, he may be a useful missionary where the work of translation is not demanded of him. Let no one be deterred from this service because

he has not been classically educated. We do not mean that he must be a *theologian*, in the sense of having gone through a course of Theological Studies, though we would advise *young* men who are contemplating either the Foreign or the Home ministry, to take such a course. But we do mean that he must know how to study the Bible, and have some tolerable acquaintance with its teachings.

The young man who goes into the ministry in this country is surrounded by older and judicious brethren, who can instruct him, if ignorant, correct him, if erring, and aid him in gaining that completeness of knowledge which will make him "a workman that needeth not to be ashamed, rightly dividing the word of truth." And yet, if he commence his ministry without competent acquaintance with the principles of interpretation, and with meager and crude views of doctrinal truth, and of the nature and polity of a Christian church, how many mistakes he will make! The missionary, as stated in another connection, is thrown upon his own resources. He must ever remain ignorant and erring, or he must devote the time which should be given to direct missionary work to the acquisition of such knowledge, with no one to aid him, and under all the disadvantages of a tropical clime. It is probable he will remain ignorant. And then his errors perpetuate themselves, with no counteracting influences. He is doing foundation work. He works alone, or with only a few co-labourers whose hearts and hands are full of similar labours, and who have little opportunity to aid in him his. He ought, therefore, to be competent to his work before he enters upon it.

*Eighth.* No one should engage in the foreign field who, after counting the cost, has not firmly resolved to be a *missionary for life*. We do not design to cast any reflection on any one, but it is well known that the cause

has suffered and is still suffering from the return of missionaries. Two evils result, general distrust, and an increasing difficulty in obtaining missionaries—to say nothing of the sinking of funds without valuable return—which must be corrected if our missions are to succeed. But so far from being corrected, these evils will increase if the cause of them still continues. More than ever, in such a state of things, is it important that missionaries shall make up their minds that their labours are to end only with life. There will even then be occasions justifying the return of a missionary. But they will be rare, and a statement of facts will prevent injurious consequences. We think every man and every woman who goes to a foreign field, should go with the purpose to live and die there.

*Ninth. We need men of earnest self-denying, self-sacrificing piety.* No others are fit for the work. Some deficiency in other respects might not disqualify a missionary for great usefulness. But a defect here is fatal. Unless the love of Christ and of souls so reign in the heart as to subordinate every other feeling, no one is prepared for the sacrifices, the toils, the anxieties and the *death* of a missionary.

P.

#### RETURN OF THE AMERICAN MINISTER AND SUIT FROM PEKING.

We are indebted to brother Cabaniss for the following extract from the North China Herald. We think our readers will be glad to have it in the Commission.

"The U. S. Steam Frigate *Powhatan*, Flag Officer, Josiah Tattnall, and Capt. G. F. Pearson, Commanding, and having on board H. E. Ward, U. S. Minister, has just arrived from the Peiho after a passage of three and a half days. From her Officers we learn the following items of news.

"On the 16th ultimo while the *Powhatan* was anchored off Pei-tang there arrived an Imperial Edict, ordering that the American Minister and suit of twenty should be escorted with all honour to Peking, and that they should leave Pei-tang upon any day after the 19th. This Edict was in answer to a communication of the American Minister, informing the Authorities that he was present, and ready to exchange his treaty at any time and place which they might appoint.

"Shortly before the arrival of this Edict, the smoke of a steamer was discovered to the Sd. and Ed., which proved to be the Russian Paddle-wheel *America*, having on board H. E. Count Mouraviëff, the Governor-General of Siberia—travelling *incog*. She anchored near the *Powhatan*, and upon the 21st sent a courier to Peking with communications for the resident Minister. Upon the 17th a Russian Gunboat also arrived, reporting that several others were to follow, but these did not make their appearance.

"On the morning of the 20th Mr. Ward and suit landed at Pei-tang, where they were received by the escort and conducted to Peking with every show of respect. They first travelled forty-five miles across the country in covered carts, striking the Pei-ho at a village called Pei-tsang some ten miles above Tien-tsing, and thence proceeded in Junks to Toong-chau, distant twelve miles from Peking of which it is the Port. There they again took carts to the Capital. The entire trip occupied eight days and a half, five of which were passed upon the river. They passed not less than six or eight barriers between Pei-tsang and Toong-chau:—none of them however being in repair or backed by forts. The boatmen said they were partly to stop the English, and partly to afford shelter to junks when the ice was breaking up.

"The Legation remained in Peking fifteen days, during which time they were confined to their quarters. Not, however, as *prisoners*, for they were at liberty at any moment to walk out, but the Commissioners refused the use of horses and guides, leaving it optional with Mr. Ward to grant permission to *walk* out or not as he saw fit. They would doubtless, however, have closed the gates entirely had not that gentle-

man taken a firm stand at the very first interview, informing Kwei-Liang that as soon as his movements should be at all restricted, he should close all intercourse and demand his return escort.

"It seems that the Emperor was very anxious to see Mr. Ward, but that he also insisted upon his performing the Ko-Tow, which being against the principles of his Excellency was positively refused. The result of this was, that upon the fourteenth day of their stay, it was finally concluded to receive the President's letter at Peking, and to send His Excellency back to Pei-Tang to exchange the Treaty—and the next day they returned accordingly.

"During their stay in Peking they saw nothing of the Russians, but received several letters from them. The first of these was six days going from one end of the city to the other, having evidently been detained by the Authorities.

"Arrived at Pei-Tang on the 16th, the Treaties were exchanged, and an English prisoner, named John Powel, given up. This man, who was on O. S. on board of the *Highflyer*, and who with a sapper by the name of Thomas McQueen, had been captured on the 25th June, fearing for his life had proclaimed himself to be an American. The Chinese informed Mr. Ward of this, and intimated their readiness to give him up as an American, if he would demand him. This, however, the latter could not do, as he had been taken fighting under the flag of another nation. Anxious, however, to serve the poor fellow, he intimated to them that it would be a great *personal favour* if they would turn him over, and as *such* it was done. He is now on board of the *Pouchatan*. Of the sapper, nothing more is known than he was wounded in the arm, was doing well, and is still a prisoner.

"The Chinese seemed generally anxious to know what the English would do next year."

The Emperor finally agreed—so anxious was he to have an interview with Mr. Ward—that Mr. Ward could come into his presence without "knocking head" to the floor; but he must kneel—and finally said he would be satisfied if Mr. Ward would only kneel on one knee. Mr. Ward, however, an-

swered that he would do neither—and this ended the matter.

A. B. CABANISS.

P. S.—Mr. Ward is now in Shanghai, and will pay a visit to Japan in a few days. One of the Presbyterian missionaries for Japan reached Shanghai several days ago, with his wife.

#### MISSIONARY ACTIVITY OF THE PAPAL CHURCH.

The "Annals of the Propagation of the Faith," for November last, records the departure of missionary laborers as follows, omitting the names: From London, July 26, 1858, for New Caledonia, three "Fathers," five "Brothers," and three "Sisters of Charity." From Marseilles, October 13, 1858, the "Bishop of Enos and Vicar-Apostolic of Central Oceanica," for his field, accompanied by one father and one brother. From Bordeaux, "about the same date," for the same "missions of Oceanica," four fathers, four brothers, and three sisters of charity. From Havre, August 26, 1858, "thirty-one members of the society of Picpus;" viz. for America, one brother; for Tahiti, two brothers; for "Sandwich," (Sandwich Islands) two fathers and ten sisters; for Valparaiso two, Santiago, four, Lima eight, and Ica two sisters. From Havre, August 28, for North America, one father, one brother, and three sisters. From Bremen, August 30, for the United States, four priests and six brothers. And from Bordeaux, for China, in September, twenty-one priests.

Thus we have, in one number of the "Annals," a record of the sailing for different portions of the world, of ninety-two papal missionary laborers. Twenty-one of these were priests on the way to China; and of these it is said: "The hope of gaining the palm of martyrdom was the reason that induced so many to proceed to the Celestial Empire. May they be frustrated in the expectation by the new treaties! There will still be sufficient privations left for them to satisfy their desire of sacrifices." Should not such a record serve to excite Protestant Christians to more missionary zeal? Especially should real Protestants move with reference to China, when Papists are sending so many laborers there, seeking "the palm of martyrdom."

We take the above from an exchange. Although the date is not recent, that does not alter the state of the facts. When we read such accounts, and this is not an isolated case, of the earnest and self-sacrificing labors of the children of the papacy, we can but turn, with a sigh, to contrast them with the meager exertions of the children of God. The condition of our own missionary enterprises especially, affects us with grief. That among all the thousands of Southern Baptists, so few can be found willing to go to the heathen; that so little concern at this state of things is felt in our churches, while hundreds of papal emissaries are going forth from different lands to convert these poor idolaters to a superstition well nigh as degrading as that which now crushes them—Well nigh as hopeless as the religion of their idols.—Ah! it is lamentable, and shall be for a lamentation.

When we read the commission given by our blessed Lord, when we review the course of the apostles and primitive christians, when we reflect upon the blessing which has ever accompanied zealous and persistent efforts to spread the gospel, the duty of our churches in relation to the missionary enterprise seems to us as plain as it is possible for any question of duty to be made. The word and the providence of God—the history of the apostles and of modern missions alike say, “Go teach all nations.” We have reiterated the arguments from these and similar sources, until we hardly feel that they will be at all adequately heeded. It is a case in which argument should not be required. The duty is so plain, the feelings natural to the renewed heart so strongly prompt to its discharge, that it would seem every christian who can read his Bible, and who knows of any plan of co-operation for effecting it, should feel his heart stirred within him to give, or to go, as the providence of God may direct, that the heathen may

hear the gospel. Yet, alas! the few thousands of dollars which we receive, are the result of repeated and urgent solicitations. But hard as it is to get money, to get men is still harder. Our brethren will give their money more readily than themselves or their children. To the cry that comes from Yoruba, from China, from Japan and from Brazil and other fields lying waste for the want of christian culture, the responses are few and feeble.

O, how long shall it be thus? How long shall the apostles of error be bolder and more self-sacrificing than the ministers of Jesus? How long shall our churches be content to send only ten or a dozen of their men to the hundreds of millions who are without the Gospel? “O Lord how long!”

If we had a power which could reach and rouse the hearts of our brethren—pastors and people—we would wake them from this lethargy—we would stir them from this supineness. But what can we say more than we have said? And if the ascending command of Jesus, “Go ye into all the world and preach the gospel to every creature,” will not move them, what hope can we have from any effort we may make?

P.

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#### WHERE SHALL WE GET MISSIONARIES?

We have been looking, with earnest expectation, to our denomination colleges for a portion of the supply which we need. In some of them we are glad to know there are a number of young men who are pondering the question of personal consecration to the work. From others, nothing is heard. We would respectfully, yet strongly, urge the brethren who compose the Faculties of these institutions, to inquire whether they are discharging their duty to Christ and the heathen in the instructions given to, and the influence exerted upon the young brethren



committed to their charge on this behalf. Surely our colleges ought to cultivate the missionary spirit. They are designed to educate our young men for Christ. Not simply to store their minds with knowledge of Greek and Latin—Science and Literature, but to form their *religious* character. If the former is *all* that can be gained by them, we might, at *much* less cost, gain that through our *State* Colleges and Universities.

We have labored and prayed for denominational colleges, in the hope that they were to be special instruments for the right direction and proper elevation of the *religious character* of those who attend them. If this hope is disappointed, we shall think much less of them. But we affectionately urge our brethren, the Presidents and Professors, to see that it is not disappointed.

P.

#### THE UNIVERSITY OF VIRGINIA.

We record, with unfeigned gratitude and special pleasure, that we are receiving from the students of the University of Virginia, applications for missionary appointment. In addition to Brother Toy, who has been accepted, as a missionary to Japan, there are several young brethren of the University who have offered themselves to the Board, and we learn that others are seriously considering the propriety of doing so. We ask our brethren to pray for this and all our State institutions. Let them share largely in your supplications, for they must exert a wide-spread influence for good or for ill.

P.

#### WE NEED SOME MEN OF EXPERIENCE

For our Yoruban Mission. Not that the brethren now there are specially deficient, but because the stations are, necessarily, so far apart for the present, that the missionary of each station is

very much dependent upon his own judgment. We are very much in want of four missionaries for Yoruba, two for Abbeokuta, and two for Ogbomishaw. Are there none who are prepared to go out at once—who will say, “Here we are, send us?” We should prefer to send unmarried men—but would not reject a married man.

The preference expressed for unmarried men is our individual opinion. The Board have expressed no opinion on the subject. Our opinion is formed from the fact, that the casualties of the mission have occurred chiefly among the ladies. The brethren, generally, have enjoyed as good health as in any tropical climate.

P.

#### IS IT AN ANSWER TO PRAYER?

We had occasion, at one time, to call attention to the fact, that there was only *one* missionary from Virginia in the Foreign Field. This fact was repeatedly urged upon the attention of the brethren. Now there are two in China, one in Yoruba, one under appointment for Japan, and two applicants for appointment, natives of this State. Is it an answer to prayer? O then, what encouragement have the friends of Missions to pray for missionaries! Will not our brethren of Virginia continue thus to pray? Will not brethren in other States pray the Lord of the harvest to send forth laborers to reap the fields of heathendom? Especially will not brethren of those *States from which no representatives have gone to bear the word of salvation to the perishing afar off, pray that they may be honored by some such representatives?*

P.

#### TAYLOR'S LIVES OF VIRGINIA BAPTIST MINISTERS.

When a notice of this work should have appeared we were from home. We mention it here now, to say that those who wish to have a worthy me-

morial of our departed fathers in the gospel, can procure it by writing to Mr. Chas. E. Taylor, Box 283, Richmond. There are two volumes—price of the work \$2 50 for both volumes. Brother Taylor has well executed a laborious and difficult task, and we trust the sale of the Lives will be such as to remunerate him for his labor. P.

## Other Missions.

### AMERICAN BAPTIST MISSION-ARY UNION.

#### BASSEIN.

Through a letter from Mr. Crawley, dated July 27, 1859, we learn that he had recently made a tour of a very encouraging character, extending to several villages in the Bassein district. After speaking of the disheartening circumstances that have weakened the hands of Mr. Douglass, the letter expresses the belief that "the cloud begins to lift, and the long-tried missionary believes, with good reason, that he sees the first kindling of a light which shall increase more and more. During this tour, baptism and the Lord's Supper were administered, eager listeners heard the Word of God in several places, and tracts were distributed among earnest recipients. The hearts of the brethren were greatly cheered and refreshed.

#### PROME.

Mr. Kincaid writes, July 18, that three had been recently baptized, and in Enmah there were two candidates for baptism.

#### RANGOON.

In a letter from Mr. Kincaid, July 18, we learn that Dr. Binney's theological class, at Rangoon, numbers upward of eighty pupils, and everything is as favorable as could be expected.

#### TOUNGOO.

Dr. Mason writes in August, 1859, suggesting enlargement of the opera-

tions of the Union, in the direction of the Eastern and Western Red Karens, among whom "a wide and effectual door" seems to be opened, the Saubwa, or native governor, having made overtures, showing the greatest readiness to receive the Word of God.

#### NINGPO.

Letters from Mr. Knowlton, at Ningpo, are at hand, dated July 28. In reference to the recent reverses of the British on the river Peiho, he says—"This event casts a momentary gloom over the prospects of the *immediate* opening of the country; yet it is certain that event cannot be delayed long. And this seemingly untoward event may, in the providence of God, result in a still more complete opening of the country, and in placing the relations of China with foreign nations on a still firmer basis.

"Besides, the country, even now, is not wholly shut against foreigners, nor against the propagation of Christianity through its length and breadth. . . . China is opened, and it cannot again be shut against foreigners or their religions. The present opposition to the English and French is one of the last struggles of expiring intolerance and exclusivism."

The work of the mission, at Ningpo, proceeds as usual. "There are several interesting and hopeful inquirers."

#### GLAD TIDINGS FROM KINGHWA.

Under date of June 1, Mr. Knowlton communicates glad tidings from Kinghwa, an interior place, where two native assistants have been laboring.

"A few days since I received a letter from Dong-Sin-Sang, accompanied by a diary of his first month's labors at Kinghwa. He devotes his whole time to the work of preaching the gospel. He daily receives at his house numerous calls from his relatives and old neighbors, who wish to learn something of the new religion, to whom he

faithfully explains the Scriptures and expounds the Christian doctrines, and exhorts them to believe in Christ, that they may be saved. On the Sabbath he has services morning and afternoon, at which, usually, about thirty persons are present. He has also visited a few villages, where from fifty to a hundred or more gathered around him and listened attentively to the truth. He reports four inquirers, who come frequently to listen to him, while he unfolds to them the way of salvation by faith in Christ. I entreat your prayers in behalf of that interesting field."

#### CONVERSION OF A BUDDHIST.

In a communication dated at Ningpo, May 23, Mr. Knowlton gives the following interesting account of a converted Buddhist.

"On the first Sabbath in April, an interesting case of baptism occurred at Chusan. It was that of a man who had long been a devoted Buddhist and earnest merit-seeker. He had long been indefatigable in the use of the various means by which Buddhists in China hope to obtain merit, and a comfortable abode in the future world. He had visited various temples of celebrity; made his offerings upon their shrines; there paid his vows, and chanted, most reverently and devoutly, his prayers. He had expended much money in offerings, and had accumulated a large number of notes or orders prepared by Buddhist priests, with which, on arriving at the future world, he might draw money for all his wants. In order to obtain greater purity and merit, he had confined himself to a vegetable diet, refusing all flesh; and had consumed immense time in chanting prayers, and in repeating, with the use of rosary, a countless number of times, the name of Buddha.

"But the devotee did not find peace of mind. Notwithstanding all his zeal and devotion, the future still remained dark; he was still without hope and without God in the world.

"A few months since, passing the chapel when the native assistant was talking, out of curiosity he went in, took a seat and listened. His attention was arrested. He came again and again. He became convinced that here was presented the true road to that which he had so long and earnestly sought, viz., peace of mind, and a substantial hope of everlasting happiness hereafter. He began to speak of his convictions to his family and near neighbors, which brought upon him their ridicule and bitter opposition. His wife and daughter, especially, berated him so severely for listening to "red haired men," and receiving their doctrines, that for a short time he ceased to attend the chapel.

"But his heart was there; and it was not very long before he began again to attend the meetings. Daily he listened, while the assistant unfolded the plan of salvation through the atoning merit of the Son of God. Gradually the light dawned upon his mind. He saw that his sins against the infinite God and Sovereign of all could not be removed by any efforts of his own, nor could any fancied merit of his own serve to justify him. He was enabled, at length, to realize that Christ was just the Saviour he needed, and to trust entirely in Him for pardon and salvation. He now spoke of having a peace of mind that he had never experienced before; also of Christ as his Saviour, and expressed an earnest desire to be baptized and unite with the church.

"His examination before the church being satisfactory to all, he was baptized at the time above mentioned, in the presence of a large concourse of people.

"As he is about sixty years of age, and has property sufficient to support himself and family, he has but little business or care, and is able to give his whole attention to the service of God and preparation for heaven. He is

present, daily, at the morning and evening service at the chapel, and is diligent in the use of all the means whereby he may grow in grace and increase in the knowledge of Jesus.

"Though naturally a timid and retiring man, he is not ashamed to acknowledge his new religion, and to recommend it to others. His wife and daughter have ceased to oppose, and, I trust, they will, ere long, be constrained to follow him."

### BURMAH.

Under date of May 11, Mr. Thomas, of the Henthada Mission, writes—

"I have recently received a letter from one of the Pwo Karen pastors of Bassein, in which in earnest, entreating language he asks me to help them get a Pwo missionary. He reminds me that while in Bassein, last year, I gave them reason to hope that, if bro. Van Meter did not return, another man would be immediately sent. They now say they hear nothing of a missionary coming to them, and ask, 'will a man come?'"

### THE WORK ONWARD.

In the same journal Mr. Thomas writes—

"We have reason to think that God is still with us, converting sinners. Several new families here and there have recently joined themselves to the people of God. We hope they will prove to be true disciples. We also hope soon to see 'the pillar and ground of the truth,' churches of Jesus Christ, in three new places. Our cause is onward, slowly, yet, we trust, surely."—*Macedonian*.

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SWEDEN.—Rev. Mr. Scott, from Sweden, reports that in that country, it is supposed a quarter of a million of converts have experienced Divine grace.

### AMERICAN BOARD OF COMMISSIONERS.

*Southern Armenian Mission.—Turkey.*

#### AINTAB.

*Letter from Mr. Schneider, August 17, 1859.*

#### CONDITION OF THE CHURCH—OUT-STATIONS.

"I am happy to state, that not only are our church and community in a harmonious and peaceful state, but there are indications of more than usual interest; not many and extensive, but real and genuine. There is at times much seriousness, and deep feeling manifested under the influence of the truth. We cannot but hope and pray, and these encouraging signs may in due time ripen into mature fruit. At our last communion, thirteen were added to the church.

Recent intelligence from Birijik shows, it is said, that the work is making progress there. Efforts have been commenced at Ehnes, north of Birijik, on the Euphrates. There was at first much opposition, and the native helper was actually driven off; but he was sent back, "there is no probability of his expulsion in the future, and he finds many ready to listen to his instructions." A helper was also on his way to Besneh, two or three days north of Aintab, "considered a hard field."

*Nestorian Mission.—Persia.*

#### OROOMIAH.

*Letter from Mr. Coan, June 30, 1859.*

#### THE LORD'S SUPPER—NEW CONVERTS.

We reached Memikan on Thursday, and it was determined to celebrate the Lord's supper on the following Sabbath.

About a dozen, most of whom had been hopefully converted during the past winter, were examined with reference to their hopes of eternal life. Four were admitted to our fellowship. The others, while they gave delightful

evidence that a work of grace had been begun in their hearts, and that they had met with a saving change, we concluded to postpone to another season, as they had indulged hopes more recently.

#### AN OPPOSER CONVICTED.

Not long after they thus prayed for a special blessing upon their village, a wicked, worldly young man, went to a neighboring village to attend a scene of carousing. He had been very blasphemous, and being thoroughly enlightened, pointed his oaths and jests with allusions to sacred things, and made merry of eternal scenes. He came home, and was immediately taken with typhus fever. For a few days he had his reason, but was terribly alarmed. He called in his neighbors, and told them, with the earnestness of a dying man, that he should not recover, but expected soon to lie down in the endless flames, and feel the gnawings of the worm that never dies. He entreated them, with heart-rending cries, not to put off repentance as he had done, lest, like him, they should find it too late. He soon became deranged, and being naturally an athletic man, his case, in the writhings of his soul-agony, was truly frightful. Toward the close of his sickness his reason returned, but the blackness of utter despair had settled upon his features. In sepulchral tones he told his friends, "I am lost,—I am lost;"—and thus died, without hope.

#### GENERAL AWAKENING.

The event was followed by a general awakening in the village, and a work of grace ensued. Seed long buried started into life, and now we were permitted to gather in the fruits. The whole plain of Gawar seems now peculiarly open to the reception of the gospel. Deacon Tamo is greatly encouraged. He thinks that a majority of the leading men on that plain are decidedly favorable to evangelical labors,

and urges, strongly, the formation of a Protestant community at once.

#### *Madras Mission.—India.*

*Letter from Mr. Winslow, July 21, 1859.*

#### TOKENS OF GOOD.

Mr. Winslow mentions that he had the privilege, on the 17th of July, of receiving eight persons to the church; six on profession and two by letter. Four were males and four females. The two received by letter were Mr. D. L. Carroll and his wife, Mr. Carroll being one of the first two natives who received the degree of A. M. from the Madras University. His Tamil name was Vesivanathan.

#### EMBARKATIONS.

Rev. Elijah Robbins, from Westford, Conn., and Mrs. Addie B. Robbins, from Rockville, Conn., sailed from Boston, Sept. 29, in the *Gemsbok*, Capt. Lunt, for Port Elizabeth, South Africa, on their way to join the Zulu Mission.

Rev. Morris L. St. John and Mrs. Sarah Ann St. John, of Marietta, Ohio, and Rev. Walter H. Clark, of Milton, N. Y., sailed from New York, Sept. 27, in the bark *Ocean Eagle*, for West Africa, to join the Gaboon Mission.

Rev. C. C. Baldwin and Mrs. H. F. Baldwin, of the Fuh-chau Mission, China, Rev. Simeon F. Woodin, of Green River, N. Y., going to join the same mission, embarked at New York, Sept. 27.

Rev. George F. Herrick, of Essex, Vermont, sailed from Boston in the bark *Armenia*, Capt. Hamilton, Oct. 11, for Constantinople, to join the Northern Armenian Mission.—*Miss. Her.*

#### PRESBYTERIAN BOARD.

##### SOUTH AMERICA.

Mr. Simonton arrived at Rio on the 12th of August, after a comfortable voyage. He was kindly received by gentlemen to whom he had letters of introduction; but he had not been long

enough there to make a full report of the work before him. The brethren at Bogota were engaged in their usual labors, and with continued encouragement.

## AFRICA.

Our advices from Corisco are dated to the 18th of July, and from Liberia to the 25th of August. Mr. Ogden's sickness took a typhoid form, after the fever before reported, and for several days he was very low; but was again considered out of danger. The kind services of Mr. and Mrs. Bushnell, of the American Board of Missions at Gaboon, who were on a visit to Corisco, were very valuable in this time of sickness. Mr. Clemens had returned from his visit to the main land, after going as far north as Batanga. He brought with him his old scholars, and six new ones. Mr. Mackey's letter contains an account of an interesting work of grace at Corisco. From Liberia we learn that five members were admitted to the church at Monrovia, on profession of faith, and three by letters of recommendation, and that two were received by profession in the church at Harrisburg. Twenty-two scholars are reported in the boarding-school at the same station, who are making good progress. Of these, eight are Congoes, of the company of re-captured slaves sent back to Africa by the government.

## INDIA.

Messrs. Walsh and Broadhead, with their families, reached Allahabad July 18th. Mr. and Mrs. Calderwood expected to embark for this country in two or three weeks. The health of Mrs. Calderwood was still very feeble. At Furrukhabad the brethren were fully occupied with their work, and speak of their preaching services and schools as giving them much encouragement. At Ambala two more converts had been admitted to the church, and there were two apparently earnest inquirers. Mr.

and Mrs. Orbison had proceeded to Rawal Findi, and entered on the missionary work at that station.

Mr. Rudolph gives an account of two natives received into the church on the 5th of June.

## CHINA.

The brethren at Ningpo mention the death of San Ahjong, the wife of a catechist, and one of the early converts. As to their missionary work, the brethren were all engaged in their usual labors.

## SIAM.


A letter from Bangkok, dated August 3d, is received. The brethren were receiving some special encouragement in their work. The teacher in the Siamese department of the school was a candidate for baptism.

## MOVEMENTS OF MISSIONARIES.

Mr. Charles L. Loomis, a licentiate of the Presbytery of Missouri, and his wife, embarked for Corisco, in the *Ocean Eagle*, on the 27th of September. They go out to supply the places made vacant by the lamented death of Mr. McQueen, and the return of Mrs. McQueen to this country.

Mr. A. W. Loomis and wife, whose departure for California, to labor among the Chinese, was mentioned in our last number, have arrived in San Francisco, as we learn by Mr. Loomis' letter, of September 16th.

Dr. and Mrs. Hepburn, on their way to Japan, reached Hong-Kong, August 2d, after a short and pleasant voyage of 100 days.

 A WAY TO AVOID DIFFICULTIES.—In your transactions with your fellow-men, have everything so arranged that you will have a full understanding what you are to expect of each other. For want of such understanding, difficulties often arise.



## SELECTIONS.

*From the Religious Herald of 1830.*

## A CATECHISM IN RHYME.

Who made you, child, and bade you live?  
God did my life and spirit give.

Who keeps you safely, can you tell?  
God keeps me safe and makes me well.

How has God shown the way of truth?  
The Bible is the guide of youth.

How should you act to God above?  
With fear and honor, praise and love.

Does God know all you do or say?  
Yes, and my thoughts both night and day.

How does your heart its baseness show?  
By sinful words, and actions too.

Is not God angry when we sin?  
Yes. O how wicked I have been.

What do your sins deserve to obtain?  
Present and everlasting pain.

And can you save yourself from woe?  
I cannot save myself, I know.

Have you the power to change your heart?  
No! 'tis prone from good to start.

Who, then, can peace and pardon give?  
Jesus, who died that we might live.

What proves that Jesus Christ will save?  
His life, his cross, his death, his grave.

Can none but Christ for sins atone?  
The blood of Jesus Christ alone.

And how may you his grace receive?  
In Jesus Christ I must believe.

Must you repent with humble heart?  
Yes, and from every sin depart.

From God what blessing should you seek?  
Lord, save my soul for Jesus' sake.

Should you love Christ, who was so good?  
O yes—with all my heart I should.

Did Christ become a little child?  
Yes—holy, humble, meek and mild.

What did his early history shew?  
Jesus in strength and wisdom grew.

What was foretold of Jesus' grace?  
The lambs he'll on his bosom place.

And were the young thus loved and blest?  
Christ took and clasp'd them to his breast.

What did Christ say, though young you be?  
Let little children come to me.

Does Christ still view the young with love?  
Yes—on his glorious throne above.

How should a child begin to pray?  
Lord, teach me what to think and say.

Will God regard the hymns you raise?  
Yes—Jesus loves an infant's praise.

Who only can direct your youth?  
The Holy Spirit, God of truth.

Must you of every lie beware?  
Yes—with most strict and constant care.

Must you all evil tempers flee?  
I must not in a passion be.

Must you your book and wisdom prize?  
Yes—I must be both good and wise.

How must a child to others be?  
As I would have them act to me.

What must you to your parents show?  
Obedience, love, and honor too.

What must your brothers in you find?  
A heart that's always good and kind.

Must you your sisters always love?  
Yes—and be gentle as a dove.

How must you act to all you know?  
I must all love and kindness show.

Do little children often die?  
Yes—quite as young and strong as I.

Will Jesus judge "the small and great?"  
Yes—and will fix their endless state.

Where shall the wicked sinner dwell?  
With everlasting flames in hell.

What would you wish, if call'd to die?  
I'd be with Christ above the sky.

Where will good children ever be?  
In heav'n, their Saviour Christ to see.

## JAPAN.

The following from the *Spirit of Missions* is from the Consul General of the United States Government:

"I will answer your queries to the best of my ability, but you must always bear in mind that my opinions may prove to be erroneous. You must always remember the peculiar system of concealment of even the most trifling matters, which the Japanese have practised for more than two hundred years; and add to that the fact that I can only converse with them through the tedious medium of double interpretation.

You inquire—

"1. What has caused the change in the policy of the Japanese government toward foreign nations?

"I cannot enter into any details on this point without making public matters, which are now in the hands of the President, and can only be published by his authority.

"2. Is it probable the present friendly bearing will be continued?

"The Japanese will scrupulously observe all their treaty obligations; and any breach of the present good understanding will arise from the aggressions of foreigners, and not from a want of good faith on the part of the government.

"3. May we anticipate the same favorable change in religious, as has been seen in political matters?

"The Japanese have heretofore looked at Christianity as inseparably connected with the ideas of conquest and the subversion of the government. As a people they may be said not to have any sectarian feelings whatever; and the three systems of religion in the country appear to be supported alike by all the people. Indifference may also be said to be a leading characteristic in religious matters, and there is

an utter absence of anything like veneration for the emblems of their worship. I labored most earnestly to convince the Japanese that they have nothing to fear at this time from Christianity; that it is not now propagated at the point of the sword, or made a cloak for ulterior designs.

"The future success of missions will greatly depend on the conduct of the early missionaries who are sent here. If these are prudent, patient men, and are ready to temper their zeal with discretion, I cannot doubt that the happiest results will ultimately crown their labors.

"4. What will be the best mode of approaching the rulers and people with Christian instruction?

"This is the most difficult of any to answer of any of your questions. The Japanese, as a people, are remarkably amenable to reason, and as soon as the missionaries have acquired the language, they can readily approach them with oral arguments. How far the circulation of printed matter would be permitted at present, is more than I can say.

"5. How far are Chinese books in use among the rulers and people?

"All the princes, literati, and nobles, military men, and most of the doctors, read Chinese.

"6. Is the press free?

"There is no newspaper in Japan, and I believe the government suppresses publications that it deems improper. Books are numerous and cheap. These are printed in Chinese, Hiragana, and Kasagana characters.

"7. How many of the population can read?

"From my observation, I am of opinion that in no part of the world is the knowledge of reading and writing so universally diffused as in Japan.

"8. What is the population of the Empire?

"No correct census has ever been taken. They ascertain the numbers of

certain classes at fixed periods, but the masses of the people are not counted. The estimates of the population, which I have obtained from intelligent Japanese, and those who had the best means of knowing, vary from thirty to fifty millions of souls."

### MRS. HOFFMAN—THE MARTYR MISSIONARY.

We have been unusually interested in the perusal of a beautiful volume, recently issued in this city by Lindsay & Blakiston, narrating, in simple style, the principal events connected with the life, the conversion, marriage and missionary labors of one of the lovely women of our country, who, moved with a holy ardor of Christian zeal and interest for benighted Africa, laid her life on the altar, a cheerful offering to the Saviour's cause. The following condensed summary will be interesting to our readers.

Mrs. Virginia Hale Hoffman was born in Gastonbury, Conn., in 1832. Early left an orphan, she was, at the age of fifteen years, removed to the residence of her sister in Norfolk, Va., which became her home until she went forth on her mission to Africa. Here, very soon, she gave evidence of her conversion to Christ, and was admitted to membership in the Episcopal Church. Almost immediately after this important step, her attention seems to have been called to Missionary service. The claims of China and of Africa, were, for months, distinctly before her mind; and after much prayerful deliberation she decided for injured, bleeding Africa, many of whose sable sons and daughters were continually before her, and, perhaps, helped to fix her regards on the degraded associates in their fatherland. Against the remonstrances of some timid, and other unbelieving friends, she evinced a noble fixedness of purpose rare for her age, and which indicated, most decisively, that she had learned of Him, who pleased not Him-

self but came from the bosom of the eternal Father, to seek and to save the lost. For a few years longer, she devoted herself to such works of faith, and labors of love, as were admirably adapted to prepare her for the great life-work which she had chosen. "Active and earnest in the discharge of all Christian duties, and in the work of the Church of Christ, the Sunday School and parish school opened to her congenial fields of activity."

In 1850, the Rev. C. C. Hoffman, Missionary of the Episcopal Church to Africa, whose acquaintance and betrothal with the subject of this sketch had been of two years standing, returned to claim his bride, and she, with buoyant heart and hope, gave herself to the Lord, and to him, according to God's will. In a few months they sailed for Liberia, and in the then colony of Cape Palmas, she found a congenial home, and sphere of Missionary service at Cavalla. In anticipation, she knew that suffering and sickness would be one part of the cup she would have to drink; and in view of all she said,—"*To die in the path of duty would be sweet—to live in weariness is sweeter still, if by that life I may glorify God.*" Her missionary life at Cavalla is pretty fully described, learning the native language, superintending the schools, aiding her husband in his mission duties, conversing with the natives, and bearing what all white residents have to endure on first settling in Africa—the acclimating fever.

After about three years thus spent, with debilitated health, it was deemed requisite for herself and her husband to return, and by a twelve months' sojourn in their native land, recruit their wasted strength. In this visit she enjoyed exceedingly the society of her friends; she mourned over the apathy of the churches in this favored land, who so little realize their obligations to send the gospel to perishing heathen; and in all her intercourse with friends

and strangers, her lovely, winning influence, secured, more and more, the affection and confidence of those with whom she mingled, both for herself personally and for the cause to which her life was devoted.

On returning to the mission again, she was permitted to witness and enjoy a genuine revival of religion, bringing many converts into the church from among the families and schools where her chief labor had been expended. She says, "The change to us, remembering what they were when we left, is wonderful; nothing less than the moving of God's Spirit over the darkness could have wrought this."

Thus were she and her noble husband recompensed for all their toils and privations. Then came clouds and darkness. Her dear, darling daughter sickened and died; then in a few weeks she also began to manifest the unmistakable indications of consumption—which had been the bane of her family. On Easter morning, in the year 1856, her happy spirit was released from the sufferings and toils of earth, to go and rest in the Saviour's bosom forever. But twenty-four years old, she had spent five or six years of her married life, in the successful and blessed work of turning poor benighted Africans from darkness to light. How infinitely gainful was her humble, hearty choice, to consecrate youth, beauty, talents and life itself, to such a service! "*The memory of the just is blessed!*"—Col. Herd.

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### "HE DIED HAPPY."

In this phrase, so often repeated in recounting scenes connected with the departure of some dear one, is there not wrapped up a common and fatal error: namely, that to be happy in dying, is to be safe after death? We often hear this and like expressions repeated by way of comfort to mourners, and doubt not it embodies an impression held by great numbers even of those who have

the Bible and who should be better instructed.

Believing in the fearful realities of the future world as revealed in sacred Scripture, it is natural that men should be solicitous to catch some gleam of hope from the last hours of those they love, even though they had given no evidence in health of meetness for heaven. Nor would we rudely crush even the faintest well-grounded hope to which the stricken heart may cleave, as some solace over the grave of a buried husband, wife, or child; yet error on this subject may be fatal to the living, and upon no point is the truth more important.

Is the fact that a man passes away without fear, even presumptive evidence that he dies prepared to meet God in peace? The phrase quoted usually means this: "He did not shrink back in alarm, he died quietly; he gave no sign of fear; he said he was ready to go;" and anxious friends put upon this silence, this willingness to depart, the stronger construction, "He died happy."

Need we say that the dying man may be willing to depart for far other reasons than because he has satisfactory evidences of preparedness? Continued and intense suffering may destroy the power of endurance, and lead him to long for death as a release; or disease may so affect his mind that life is a burden; or medicine may so stupefy or bewilder as to destroy the rational exercise of his faculties, and thus death be welcomed in wild delirium.

But if the dying one be perfectly rational, and not goaded by intensity of pain, does willingness to die prove preparation? We answer, No. That which is *inevitable* is often yielded to with apparent composure. It seems but the part of true manliness gracefully to yield; and this feeling doubtless prevails in the last hours of many, especially those of high culture or exalted position, who feel that they must close up a dignified life by a decorous death.

The heathen philosopher Socrates said, "The gods have willed it," and cheerfully drank the fatal hemlock, and continued to converse with his friends, and then died with a smile. Hume, the infidel philosopher and historian, pretended to die without fear, playing a favorite game. May it not be thus with many who are totally unprepared to meet God?

Yet doubtless the larger number of those who express this willingness, base it upon an indefinite idea of God's mercy. If this hope rested upon scriptural views of God's mercy, they would be safe; but do not great numbers who reject the gospel when in health, entertain an undefined trust in God's mercy, which is unscriptural and delusive? And is there any thing in the circumstances of approaching death to give them more correct views? If that false hope has sustained them through life, why should it forsake them now? Will they not cling to it the more desperately, now that it is so urgently needed; and from the conviction that it is too late to secure a better, resolutely hide their eyes to its defects? And is there not reason to fear that such is the case in numberless instances.

That the divine word nowhere urges a happy death as proof of a glorious hereafter, is worthy of special note. In the many biographical notices contained in the Bible, we remember no one presenting this as ground of comfort to survivors.

What, then, is satisfactory evidence that your dying husband, wife, child, is about to meet God in peace? A *life of piety* is the only unfailing proof of preparedness to die. He that lives the life of the righteous, will die the "death of the righteous." Good old Simeon departed "in peace" because he had long "waited for the salvation" of the Lord. "The righteous" it is who "have hope in their death." They have been his "servants" whom the Lord when he cometh "shall find watching." Those

who "live unto the Lord" are they who "die unto the Lord." Only those who have "fought a good fight," may assuredly and triumphantly exclaim, "I am now ready to be offered."

We do not forget the thief on the cross, nor doubt that God may regenerate and save a sinner in the last hour of life, but to rely upon this is presumption; and if God does in infinite mercy convert the dying sinner in his last hour, the evidence to survivors must be shadowed with doubt. The uncertain import of this willingness to die, this apparent happiness, yea, of the shoutings of ecstasy, has often been shown by those who were thought to be dying, but who unexpectedly recovered, and who revealed in a subsequent life of sin an unrenewed heart. Life, *life* is the time to prepare for death; "*now* is" to every man "the accepted time;" and he that defers it till his dying hour, leaves his friends in deep darkness, and fearfully imperils his own soul. S.

[A. M. Messenger.]

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## MISCELLANY.

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### THE FATE OF GREAT MEN.

In a world where the fortunes of the great and the good have been pain, poverty, exile, persecution, crucifixion, burning alive, shall we think it strange that efforts to do good are often ill received, and that the heavenly kingdom is slow in its coming? For the poet's lines embody an awful truth:

"Truth forever on the scaffold;  
Wrong forever on the throne."

Homer was a blind singer; Socrates was made to drink the hemlock; Miltiades died in prison; Aristides was banished; Themistocles died in exile; Cicero and Julius Cæsar were killed; Brutus fell on his sword; and Seneca was compelled to open his own veins in the bath. And of the Bible men, Abel was killed; Joseph sold into cap-



tivity; Josiah shot by the archers; Jeremiah cast into a miry dungeon; Daniel thrown into the lion's den; and "others had trials of cruel mockings and scourgings," "of whom the world was not worthy." Jesus Christ, the Lord of glory, was crucified; Stephen was stoned; John the Baptist beheaded; James killed by the sword; and Paul and Peter died on the cross. The goodly fellowship of the prophets and the glorious company of the apostles all formed a part of the noble army of martyrs.

Justin was put to death; Chrysostom exiled; Arius persecuted; and Origen maligned and tortured; Servetus was burned alive with green boughs; John Huss, Jerome of Prague, Latimer, Ridley, Cranmer and Rogers, died at the stake. William Wallace was quartered, Galileo tortured, Savanorola martyred, Joan of Arc burned alive; and Raleigh, Russell and Sydney beheaded; Milton was blind, and Savage starved to death; Tous-saint L'Overture died in a dungeon, and Napoleon, who put him in prison, died as an exile on the barren rock of St. Helena. Zwingle was killed in battle, Barneveldt was beheaded, and Dr. Priestly mobbed and driven into exile. Kossuth, Mazzini, and Victor Hugo are to-day in banishment.

In a world like this, what dost thou expect, O, my soul? Dost thou covet ease, safety, and glory? No; if thou art true to thy highest and noblest convictions, thou wilt not be alarmed if thou meet with rebuffs, pains, persecutions, and even death. But thou wilt remember that there is another life after this life, and the Holy One has said, "Blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven."

*Exchange.*

#### MARTYR TO A PRINCIPLE.

Dr. Wentworth, of China, says:—"Sunday in China is just like any

other day. The natives think it very queer that we 'rest' one day in seven, and say they should starve if they did it. We ask them to compare themselves with those who rest on the Lord's day, and see who are best housed, best fed, best clothed—those who worship God and obey the fourth commandment, or those who worship idols, and work all the time to keep idols' feast days. When a Chinaman begins to listen to the Gospel, the first thing he does is to put away his idols, and the next, to break off labour on the Christian Sabbath. A few months ago, a young man living in the country became convinced of the truth of Christianity, and ceased to labour on Sunday. His father said, 'Very well, if he won't work on Sunday, he shan't eat on Sunday;' and for weeks the boy has fasted from Saturday night till Monday morning. The Chinese make staunch Christians when once converted."

#### OVERCOME EVIL WITH GOOD.

"Mother, see what a present I have had," exclaimed a little girl, running into the parlor, and displaying a quantity of ripe peaches. "How very generous Miss Blaney is to give me so many when she could sell them for three cents apiece. She has never forgotten my sitting with her when she was sick last winter, and has been trying, she says, all summer to find something to give me. I told her I did not wish to be paid for doing what was only a pleasure to me, and refused to bring home the peaches until I found she really wanted me to take them; and here is not all she gave me either," added Helen, dropping down upon a stool at her mother's feet.

"And what have you done with the rest?" asked Mrs. Collins.

"I gave them to—to James Farley, a naughty boy, who makes faces at me, calls me names, and sometimes pushes

me off the sidewalk. I thought it would show him that I wished to be kind to him, although he is so rude to me."

"And did he take them, my child?"

"Yes, and thanked me for them, too, saying he should never be so rude to me again."

How sweetly and simply did this little girl obey the injunction to "overcome evil with good." I think she must have been an attentive reader of her Testament. \* \* \*

*The Child's Paper.*

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## BOOK NOTICES.

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*Sermons.* By RICHARD FULLER, D. D., of Baltimore. New York: Sheldon & Co., &c.

Dr. Fuller is undoubtedly one of the first pulpit orators of the Union. But what is of far greater importance, and we doubt not much more highly prized by him, he has been very successful in the conversion of sinners, and in stimulating the piety of Christians. In the volume before us, we have thirteen sermons from this distinguished servant of Christ. No printed discourse can convey an adequate conception of a great orator. There are needed the living presence—the impassioned utterances—the outgushing heart for this. We heard the last two of these discourses,—“The Cross” in Baltimore, before the Triennial Convention, and the “Desire of all Nations,” in Richmond, before the Southern Baptist Convention. We have since read them. Had we never heard them we should have imagined, while reading them, that we had formed some adequate idea of the preacher. But now we know that our most favorable conceptions would have fallen far short of the truth.

By these remarks we do not intend to depreciate these sermons. They are the product of a great mind and an earnest heart. We cannot remark upon them separately or critically, but we trust they will have, as they richly merit, an extensive circulation. The first sermon, “The Loneliness of the Redeemer,” presents an affecting, and

somewhat unusual view of the work of Christ. It cannot fail to affect the heart of the reflecting Christian.

*Sermons Preached and Revised by the*  
REV. C. H. SPURGEON. Sixth Series.  
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Here we have twenty-nine more sermons from Spurgeon. It is not necessary now to commend Spurgeon's Sermons. The public, in America, have already pronounced their approval of five volumes, and we predict for this sixth, an equal popularity. Spurgeon preaches and writes for the masses. But in doing this he has found the true method of access to the hearts of all classes. Would that his plain, pungent, impassioned style might find many imitators.

*The Elements of Moral Science.* By J. L. DAGG, D. D., late President of Mercer University, Ga. Same Publishers.

This is a book that is a book. It is worthy of the clear head, the sound principles and the pious heart of the venerated author. Our examination has not been as thorough as we intend it shall be, but we have read enough to satisfy us of the high value of the treatise. It is worthy of being the text book in our colleges, and is admirably adapted to the general reader.

*The Life of Hannibal.* By THOMAS ARNOLD, D. D. *The Life of Thomas A. Becket.* By HENRY HART HILLMAN, D. D. Dean of St. Paul's. Same Publishers.

These constitute vols. 14 and 15 of the “Household Library.” There are twenty volumes of biography, which have for their subjects persons equally remarkable and worthy of the study of mankind, as those named above. These volumes are Literary and Typographical gems. We should be thankful for the privilege of noticing the whole series.

For the above works our thanks are due to the enterprising and gentlemanly publishers. These, together with their other works, may be had of T. J. Starke, of this city. P.

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