

*Recd John A. Bradus N.Y.*

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# THE COMMISSION.

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## BAPTISTS NOT CLOSE COMMUNIONISTS.

WHAT IS COMMUNION? It is, the lexicons say, "fellowship, intercourse between two persons or more, interchange of transactions, and offices, agreement, concord." In a religious sense, it is "mutual intercourse, or union in religious worship, or in doctrine, or in discipline."

So far as I agree with another, I commune with him, in the expression of that agreement. As Christians, so far as we believe the same truths, experience similar emotions, and coöperate in common charities, we commune together. Where we do not agree, it is impossible to commune. Any forms, or expressions of communion, where there is not union of sentiment and affection, are hollow and hypocritical. Is it saying, let us be one in our differences. We cannot be one on points of difference. We can be united only on points of agreement. In these alone is there a possibility of real communion.

If I join heart and voice with a brother in praising God, adopting the sentiments of the same sacred song, we are in communion with each other. If we together bow before the mercy seat, and agree in spirit in our petitions, our hearts are in communion. If I listen to the preaching of a servant of Christ, and receive and love the truths he utters, and find my spirit refreshed and edified, and my graces invigorated by his utterances, my soul

is in communion with him. If I engage with a Christian brother in any work of charity, visiting the poor and the sick, comforting the sorrowing, instructing the ignorant, spreading the gospel of Jesus, I am in communion with him, so far as our spirits accord, and our labors are in harmony.

This is Christian communion—agreement in faith, in feeling, and labor. So far as this agreement goes, does the communion extend. Farther it cannot go. There can no more be communion in differences than harmony in discords. The supposition is a contradiction in terms.

I can commune with a Quaker, with an Unitarian, with an Universalist, an Infidel, so far as we agree, but no farther. I can commune more closely with a Presbyterian, Episcopalian, Methodist,—any converted man,—because we have more and more important points in common. We walk together further upon a common platform, but just where we diverge in faith and practice, the communion ends—not because he wishes it, or I wish it to end—but necessarily, because we no longer think or feel alike. We may have charity and love for each other, notwithstanding the divergencies—believe each other to be honest and conscientious—have no quarrel or unkind feelings—but communion on differences is simply, in the nature of things, an impossibility, and the pretence or form of it is consciously, or unconsciously

insincere. Communion is agreement, fellowship, and no man can honestly express fellowship for anything contrary to his own faith and feelings. He cannot mean it in his heart, if his lips profess it. So far as we believe the same truths, cherish the same affections, and engage in the same labors, we are one, and in communion with each other. This is Christian communion, to believe alike, feel alike, and work alike, and in harmony with each other.

Now in this broad, true sense of the word, are Baptists close-communicants? We deny it emphatically. We do hold communion with all Christians, just so far as we have a common faith, a common experience, and engage in common duties. Outside of these no other Christian can have a hearty communion with us, and so far as these go, Baptists have never withheld a common participation and fellowship.

And when my heart is linked with your heart in all pious experiences, and my hand joined to your hand in all Godly activities—wherever there is oneness of faith, and concord of spirit—when I will go with you to the full length of our mutual agreement—will you reproach me with close communion? You cannot accord me your fellowship a single step beyond this point, and say I will commune with you, in what I believe to be your errors and faults. You would be untrue to yourself, and to your own views of truth, to say so. We do not ask it of you.

We simply say, let us walk together in sweet communion of spirit and of labor, so far as we are agreed, and beyond that, let there be mutual forbearance and charity. We shall not win each other into closer mutual communion by harsh epithets and words of strife.

As Baptists, in our ordinary Christian intercourse with members of other churches, are we not just as frank and

hearty and kind as any? In the interchanges of Christian courtesy, in participating, for example, in pious labors and counsels, and worship, on committees, boards, trusteeships, in coöperating in Young Men's Christian Associations, or benevolent societies, in any common object in regard to which there is a common agreement; in conversing, praying, singing, worshipping, laboring together—is there any peculiar closeness among Baptists? Do Baptists decline this fraternal inter-communion any more than Methodists do with Presbyterians, or Presbyterians with Episcopalians? Do these several denominations, holding what they are pleased to term open communion, mingle and coöperate more freely and pleasantly with each other than the Baptists do with all, in all matters of mutual agreement? In all these respects, is there not as much affinity and kind fellowship between Baptists and Episcopalians, as there is between Methodists and Presbyterians, or as there is between Old and New School Presbyterians, or Episcopal and Protestant Methodists? Do not Baptists go as far, to express their communion upon all points of mutual agreement, as Christians of any other name?

In any matter of controversy, it is very important to rightly define words that are employed. It is very commonly taken for granted, that at the Lord's Supper, Christians commune with each other. This is the prevalent impression on this subject, that sitting together at the Sacramental table is the communion of saints—a ceremony in which they express their mutual remembrance, affection, and fellowship for each other—and that consequently, where there is not mutual participation in this ordinance, there is not Christian communion. It is upon this idea of the meaning of the Lord's Supper, that the reproach against the Baptists, as close-communicants, is based. Close communion thus means, in the concep-

tions of those who use the phrase, withholding the elements used in the supper from each other.

We assert that this notion is a bald fallacy. It has no foundation in the word of God, nor in the actual practice of Christians. The Lord's Supper is not, according to its institution or nature, an ordinance expressive of mutual communion or fellowship.

Let us then examine what is the design, meaning, purpose of the Lord's Supper. When Jesus instituted this ordinance, He uttered not one word indicating that it was to be regarded as a test of fellowship, or an expression of mutual love among His disciples.

In all the passages connected with the *institution* of this ordinance, the word communion occurs but once, and then it is applied to Judas Iscariot. It is said that when Judas went out from the supper, "he *communed* with the Chief Priests and the Captains, how he might betray Jesus unto them."

Jesus declares the meaning, the design of the ordinance in these emphatic words: "This do in remembrance"—not of one another, but "IN REMEMBRANCE OF ME."

Read the accounts that are given of the Supper, in Matthew xxvii., Mark xiv., Luke xxii., 1 Corinthians xi., and see if you can find one word that indicates that the ordinance was designed as an expression of mutual Christian fellowship and love. Quite another idea is expressed by it. The design and purpose of the Supper is given in these words:—"This do in remembrance of me." "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death." Jesus was "made known" to his disciples, after his resurrection, "in the breaking of bread." The early disciples, we are told, after they were baptized, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here the breaking of bread was not the fellow-

ship, but something distinguished from it, as distinctly as doctrine and prayers. The fellowship is one thing, the breaking of bread another. There is only one passage in the Bible in which the word communion is used at all in connection with the Supper of the Lord, and that is, 1 Corinthians x., 16:—"The cup of blessing which we bless, (or for which we give thanks,) is it not the communion of?"—what?—the communion of Christians with each other? No! "Is it not the communion of the blood of Christ?" The bread which we break, is it not the communion of the *body* of Christ? Now here plainly the communion is not with one another, but with Christ. Communion of the blood of Christ, and of the body of Christ, is communion with Christ in his sufferings, of which the pouring out of the wine and the breaking of the bread are expressive and affecting symbols. It is an expression of our communion or fellowship with Him, in giving His blood to be shed and His body to be broken for us. "For," he adds, "we being many, are one head and one body, for we are all partakers of that one bread." Spiritually, we all feed upon Christ, and thus, as we become partakers of His nature, we become assimilated to each other.—Christians are all like each other, because they all feed upon Christ. That "one bread," of which we are "all partakers," is Christ, and in Him all His redeemed children are one. It is not partaking of the bread of the supper that makes us one, but it is partaking of the "one bread," which is Christ Jesus, that makes us one.

The grand design of the Lord's Supper, then, is to show forth his death, to do this in remembrance of him, to hold communion with him, and whatever of mutual Christian fellowship is associated with this observance, is incidental to this design. Can this position be questioned?

And whatever indefinite false no-

tions have become associated with the ordinance, this theory of the word is answered in the general practice of Christians.

We appeal to your own consciousness and experience. When you have approached, piously, the table of the Lord, was it ever in your heart to show your love to your brother, or was it to show your love to your Lord? Did you come, thinking of fraternal fellowship with Christians, or seeking "fellowship with his sufferings?" Were your thoughts occupied in remembering Christians, or in remembering Christ?

If my heart is in true harmony with the solemn service, it is full of Christ, not of Christians. I forget, or strive to forget my best loved friend, if he sits by my side; I have no whisper of affection for him there, no thought of him; I am thinking of Jesus, and of what he has done for me. For my brother to lean toward me, and to express his love for me in that sacred service, would be an impertinence utterly out of place and season. My heart is, or ought to be, full of something else. I am abstracting myself from all earthly relations, and concentrating thought, memory and affection upon Jesus. I am not sitting at that table to show my love to my brother, but my love for Jesus, I am not there to commune with my brother, but to commune with my loving and suffering Redeemer.

It may be true that one blessed effect of these common services, will be to endear us more to each other, by bringing us all nearer to Christ; but this is not the primary design or meaning of the ordinance.

It follows, then, that to express mutual Christian fellowship, to hold communion with Christians, is not all the purpose of this ordinance.

If any disciple, then, asks me to commune with him, I answer certainly we will pray together, praise God together, talk with one another of all his

goodness and grace, we will rehearse our experiences of his favour and love—we will commune together in common labours for the extension of his kingdom, and the promotion of his glory. We will commune together upon all we believe, and feel, and do in common. *This is communion.*

Are the Baptists close communionists in this respect? Are any other Christians more willing than they, thus to express fellowship and co-operation upon all points of common agreement?

But if that brother says further, let us express our communion with one another, by sitting together at the table of the Lord, I will say to him, My brother, to that table I go to commune with my Saviour, not with you or with any mortal or angel. If you go there in a right spirit, you will forget me, as I shall certainly try to forget you. Our thoughts and hearts there are to be full of Christ, not of each other.

It is just the same with the baptized disciple as with any other. I have nothing to do with man at the table of the Lord. My intercourse and fellowship there are to be solely with him.

The experience of all Christians illustrates and testifies to this great truth. If you do not love a professor of religion before sitting with him at the Lord's table, there is nothing in that service to induce love for him. He must be loved for other reasons than this, or he will not be loved at all. Hence we do not find that Christians who participate together love each other the better on that account. If an Episcopalian clergyman goes to a Presbyterian communion table,—a thing not often done in practice, by the way, whatever may be the theory,—does he express any fellowship with that church on points concerning which they differ? If not, then, does he show any more fellowship on points in

which they agree, than the Baptist does in mingling with them in the services of a common worship. Do Methodists love Presbyterians, or Episcopalians Methodists, or Presbyterians either the better on account of their open communion views and practices.

Does not this prove, then, that Christian fellowship or communion does not depend upon a mutual participation of the Lord's Supper? There is Christian communion without it, and there is properly none at all in it. Whatever is essential to the communion of the saints, is to be sought for elsewhere than at the table of the Lord, and if not found elsewhere, cannot be found there. If I have not fellowship with a professed disciple before coming with him to the Lord's table, I shall feel none while there, nor when we leave it. If I *have* fellowship with him, it is for other reasons than that we participate together in the breaking of bread, and that fellowship is not expressed in this ordinance.

But perhaps some Pseudo-baptist may ask if there is no Christian intercommunion in the mutual participation of the Supper, if the design of the ordinance is simply to commemorate Christ's death—to do this in remembrance of Jesus, to show forth his death; why, then, will you not invite us to do this with you?

We answer, we have no right to change the terms which our Lord has established in relation to this ordinance. We refuse to legislate for Christ's church. We will seek to learn Christ's laws, to interpret and obey them. If he requires that his children shall first be baptized, and thus be initiated into his church, and then partake of the Supper, we are not warranted in changing, or consenting to a change of this order. In his church, Christ is sole Law-giver and Lord.

We conclude, then, that the Lord's Supper is primarily and essentially an ordinance in which we remember Je-

sus, show forth his death and commune with him. It is therefore not an ordinance expressive of Christian intercommunion or fellowship. It was never designed to be a symbol of the communion of saints. It follows, that as we do not express spiritual communion or fellowship, by partaking of the bread and wine of this ordinance, neither do we withhold it by declining to partake. The ordinance was instituted, and is observed for another purpose, not for this. B.

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

In pursuing this question, we should now inquire, from whence came this universal brotherhood? Did they originally emigrate from the American Continent, or from the Asian; or are they fragments of a great continent? These, we admit, are all speculative theories; but, is there no evidence which casts a preponderance in favor of one more than the other? If so, should we not incline to that which presents the fairest claims, provided there be nothing in it to militate against the records of Moses, or in itself absurd? In order to an enlightened decision upon this grave subject, I shall proceed to inquire with respect to the first interrogatory, did they emigrate originally from the Indo-American Continent? and of each in their order.

In the preceding numbers I have shown that there must be a family relationship, or one common root. The question now to be settled is, whence came they? The Indo-American family, in many respects, bear a striking resemblance to the Polynesian family. In the palmy days of Montezumian excellency, there evidently existed a degree of refinement superior to anything that ever existed in the regions of Polynesia within twenty-five hun-

dred years at least; and, in fact, there is no evidence at all in eastern Polynesia that there ever was a period in which there existed there such a high degree of state grandeur, as was witnessed among the Indo-Americans by their less civilized enemies, the Spanish conquerors. The points of resemblance between these Indo-Americans and the tribes of the Ocean Isles west from the continent are, colour, features, habits, and in some respects, language. There is also a considerable resemblance in their sculpture as seen in Easter Island, about 2,500 geographical miles from the continent. The languages of the Indo-Americans, from the west shores of Patagonia to the Columbia river, are traceable to a common root, and bear a high degree of affinity to Polynesian dialects. I once asked a native of the forests on the west coast of America, who knew nothing about the Polynesian tribes, "What do you call a coat in your ancient dialect?" His answer was, Kapa-walla-ka, pronounced *Tah-pah-woe-luh-kah*. While residing at Oahu, about 2,800 miles' voyage from the place where I learned the word Teapawallaka, I learned, after being able to read the Hawaiian language, that it was composed of three Hawaiian words. One was the definite, *the*, "*Ka*;" the second was an adjective, signifying warm—"Walla"—the third was a noun, signifying cloth—"Kappa," so that, when translated, would be, "*the warm cloth*." It is easy to perceive the affinity which these distant tribes bear to each other. The Indo-Americans and the Polynesians have never, as we can perceive from the evidences and traces of their antiquity, had a written language; and it is strange, that separated as they are by such an immense sheet of water, they have, from immemorial ages, preserved as many features of identity, as *one great family*. And now to the question—did they emigrate from the continent and the isles of the far west? The argument which we

bring against such a supposition is, that there exists no evidence that they ever possessed the art of ship-building or had "*Canim*" of sufficient hall or capacity for such immense voyages which the case required. This would be an insuperable difficulty in the way, though the "*trade winds*" were favourable. The very fact of these winds blowing constantly from the same direction would most naturally intimidate them in that infant period of navigation, when an apparent shoreless ocean stretched out before them, and the wind unfavourable for a return of the adventurer at sea. Since the navigation of the civilized world has brought to the knowledge of these distant tribes, the practicability of constructing vessels of large size, and their management, they have gradually enlarged upon the original proportions of their canoes. The migration of the Indo-Americans, without a vessel of sufficient size, without a knowledge of navigation, and without a chart, quadrant or compass, is impossible.

Did they then come from the west? The great family of Asia puts in their claim for these as their offspring, and founds that claim upon their general likeness to the Asiatic family; and the identity of a common root: the distinction of *caste*, the Tabu system, similarity of idols, physical conformation, the existence of Asiatic customs among the Polynesians and a general tradition that they came from the west. The proofs that the Polynesian nation is of Asiatic extraction, more than counter-balance the evidences in favor of their Indo-American origin. As may be seen—

1st, In the institution of Caste. The worthy President of the Australian College, at Sidney, New South Wales, infers that the South Sea Islanders are of direct Asiatic extraction, from the fact that there exists among them striking resemblances to that most unchangeable and remarkable feature of Asiatic



society; and in proof thereof, he says: "In Tahiti this distinction (caste) was formerly carried to so ridiculous an extent in the case of the Royal Family, all the members of which were regarded as sacred in the highest Tahitian sense of the word—that whatever any of the princes of the blood happened to touch became sacred also. If the King entered a house, the owner had to abandon it forthwith. If he walked on a footpath, it was death for a plebeian to walk in it afterwards." Mr. Armstrong, of Wailuku, Maui, long a resident missionary in Polynesia, also states, that "in the Friendly and Sandwich Islands also, similar and strongly marked distinctions formerly existed between males and females, chiefs and people; while in other parts of Polynesia, as in Marquesas, Navigators and New Zealand, society exhibits no such feature whatever. All are here as free as the winds that fan the shores of their Islands. No one knows any superior, or bows in subjection to any human being."

Inclining as we do to the opinion, that a continent once existed, where now only *fragments* of its vast territorial unity appears as so many elysian fields, proclaiming past greatness, and a vast family of one language, now, in utter diminution and appalling decadence: I must incline to the belief, that after all the evidences that may lead to the conclusion of their Asiatic origin, it was not through emigration that all these isles were inhabited, but under an original law of dispersion and settlement.

It will not do to push the research too far after *caste*, as a distinguishing element of Asiatic society, for, if it be found *prima facie* evidence of such an origin, the same distinctness of caste in our Southern States will agree too much against the truth of history and matter of fact.

The very fact that the philologist traces a relation in all the dialects along a continuous line from Singapore to the

spicy isles of Malaysia, thence to the coral sea, from island to island, until he reaches King George's group, does, in my humble judgment, go farther to establish the nation of a great branch of the family of Shem with vast territorial unity, than the capricious laws of accident planting there numerous isles with so much equality.

Yours,

THEOPHILUS.

*To be continued.*

### NO MAN CARED FOR MY SOUL.

When the claims of Foreign Missions are presented, we often hear it said, "That we have so many heathen at home, that we need not go to China, or Africa, to seek them." By this you grant that there are heathen in those countries, that, if no worse, are at least as bad as the heathen in our country. If, then, there are people in this, and foreign countries, who are even on an equality, religiously, who has given you a right to be partial in giving the Gospel to one and neglecting the other? God is not partial, nor the respecter of persons, and "Ye are the sons of God;" if sons, then, you must bear the image of the Father, you must be like Him.

Now, suppose God had reasoned as some of His professed sons do, if He had said "There are so many sinners among the children of Israel, therefore I will not send my ministers to the Gentiles till they are all converted,"—if He had done this, you and I might be worshipping blocks of wood and stone, the work of men's hands, and knowing nothing of the glorious truths of Christ and Him crucified. A mere remnant of the Jews are brought to the light, and then God said to Paul, the chief Apostle, the one that it might be thought would be most influential at home, "Depart, for I will send thee far hence to the Gentiles." Paul, himself, thought, that as he had been educated

among the Jews, had persecuted the church of God, had imprisoned and beat in every synagogue them that believed on Jesus, and had consented to the death of Stephen, therefore he ought to stay at home, but the omniscient God thought not so, but sent him far thence, and with all our hearts we should thank and bless God for this.

But are the heathen of our own land—if you will call them thus—and the heathen of foreign lands on an equality? I answer, most emphatically, No. Those of foreign lands are, morally, far below our people, and spiritually, infinitely below them. It is often questioned whether the heathen will be lost, and good men sometimes tremble even, when skeptics object to the Bible because it intimates the destruction of the heathen. If such knew the condition of those who live in the lands of idolatry—that they truly sit in thick darkness and in the land of the shadow of death—they would not fear for the Bible.

Take the Chinese, for instance, whose great teacher promulgated the best code of morals that ever mortal man devised, and yet you will find that among them *abound* fraud, deceit, fornication, infanticide, theft, piracy, murders, and all the gross immoralities and crimes which human beings, aye, incarnate devils, could devise. We sometimes think that wickedness abounds in our own land; and, alas! it is too prevalent and potent, but yet it does not compare with the wickedness in heathen lands. And, withal, these people know themselves to be sinners, their bleeding victims, and smoking sacrifices, bear witness that their consciences accuse them, their long pilgrimages, self-tortures, and unequalled devotions, show that they need salvation, but grope about in the dark, and you, by your selfish principle, are withholding the only lamp that can give them light.

Do the heathen at home need preaching, and, yet, do not the heathen abroad

need it much more? There are but few persons in this country who, if you ask them who is the Saviour? will not answer, correctly, Jesus Christ. But not so with the poor heathen. He feels the weight of sin crushing his heart, he has a presentiment that destruction is overhanging him, he feels that he is undone, but he knows nothing of that physician, who, with the balm of Gilead, can heal the sin-sick soul. He goes to his temple, but the dumb idol cannot relieve him. He submits to torture, and even immolates his body, but the only living and true God says, I desire none of these things at your hands. Thus the heathen are left to go on in sin, and finally to death, to receive the reward of the sins that they have knowingly committed, while the devil rejoices over the selfishness of Christians who will not send the Gospel beyond the bounds of their own country.

Now, reader, imagine for a moment the judgment scene. There the great and impartial separation will take place, and as no sin or unholiness can enter the Kingdom of Heaven, the wicked heathen will be placed on the left of the judge, and He will turn to them to know what they have to say in their defence. And, mark! the united voice of millions will be, "No man cared for my soul." The judge will turn to His disciples, "Did I not command you to go into *all* the world, and preach the Gospel to every creature? Why did you not go?" Will you then say there were so many heathen at home that I thought your command was a mistaken one, that you were wrong, and I did what I thought best?

I expect you now to think of shifting your position. You must see that God commanded the Gospel to be carried everywhere on this earth, and that human agencies are to be employed in doing this. "How, then, shall they call on Him in whom they have not believed? And how shall they preach except they be sent?" Rom. x: 14, 15.

Thus Christians are to be the medium through whom God will proclaim salvation to the heathen. This is His plan, nor will He alter it to suit the selfish whims of some that profess His name.

But it is said, All cannot go. That is true enough, but it is no reason that none should go. When Jehovah proclaims the fact, that "the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession," and asks, who will go to fulfil this, we should all say with Isaiah of old, "Here am I, send me." And if the Lord does not take us, then we may, with a good woman of our own land, say, "Here are my children, they are thine, take them;" or, again, if they are not taken, then we should say, "Here is my property: Thou hast given it me for thy glory, not to consume on myself. I will consecrate a part of it to help fulfil thy command to send the Gospel to every nation."

J. G. S.

### FAITH.

Faith in Christ is the foundation of Christian character. Without it no one can be a Christian. "He that believeth not the Son, shall not see life, but the wrath of God abideth on him." "He that believeth not shall be damned." It is, therefore, of the utmost importance to ascertain what it is to believe in Christ. The solution of this question would be easy, but for the perplexity thrown around it by human systems. But since much error has been propagated concerning it, and as error here must be injurious, and may be fatal, it is necessary to institute a careful inquiry upon the subject. As preliminary to this inquiry, it is proper to remark that the words faith, believe, and their cognates, are just translations of the Greek terms which they represent. They convey to the mind of the English reader the same ideas which

the Greek terms do to one acquainted with that language.

The primary idea of these terms is that of assent; crediting, upon adequate testimony, (or what is thought to be adequate testimony,) the truth of any fact or doctrine. This idea is always present in them. But as in common, so in sacred use, they are employed to express *every degree* of assent, from simple credence to the most assured confidence and trust. The reality of faith, however, does not depend upon its strength. Whenever the mind receives anything as true, there is an exercise of faith. It may be feeble, but it is real. Just as the smallest degree of vitality is life, just as a single ray of the sun is light, so the simplest and most feeble assent of the mind is faith, as really as the most undoubting conviction. That the effects of faith must depend upon its strength is self-evident. So, too, must the effects of light depend upon its intensity. But as light, however feeble, is still light, so faith, however weak, is still faith.

In the word of God, salvation is unequivocally promised to those who believe in Christ. To the awakened jailor, Paul says, "Believe in the Lord Jesus Christ, and thou shalt be saved." The believer is said to be born of God. "Whosoever believeth that Jesus is the Christ, is born of God." The Apostle of the Gentiles addresses his Roman brethren as "justified by faith." It is unnecessary to make further quotations. The great requirement of the Gospel is faith in Christ; its great promise is salvation to the believer.

And yet we read of some who "believed," but were not saved. Certain of the Jews believed on Jesus, but would not confess him. Simon Magus believed the preaching of Philip, and so far conformed to the requirements of the Gospel as to be baptized, while yet he was "in the gall of bitterness and the bonds of iniquity." What, then, is

the difference between that faith which a man may have, and not be saved, and that which is connected with salvation?

When the eunuch said to Philip, "See, here is water, what doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart thou mayest." Paul, when endeavoring, in the simplest and most earnest phrase, to set before his Roman brethren the essential requisites to salvation, says, "The word is nigh thee, in thy heart and in thy mouth, that is, the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation." The term heart is sometimes used for the whole intellectual and moral nature of man; but more frequently for his moral nature. As we use this term specifically for the affections, so is it used in the word of God. We need not specify instances. Such is its use in the passages quoted. The object of both Philip and Paul evidently is to distinguish the *kind* of faith necessary to salvation, and they do this by demanding a faith which involves the affections, the heart. To the same purport is the language of Jesus. "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." Our faith must so realize the great facts and truths of his crucifixion, that they shall be to us as food and drink. The heart must feast upon him. Thus, too, in the Epistle to the Hebrews, we are told that "Faith is the substance of things hoped for, the evidence of things not seen," and this declaration is illustrated by referring to the power of faith, as exemplified by Enoch, Moses, Abraham, and others, who so *felt* the promises that their lives were controlled by their faith. Faith was with them a vital, active

principle. It lived in their hearts and in their lives. The Apostle James marks the same distinction between a dead and a living faith. The one is worthless—the other saves. The one exists without works—the other produces works. Devils have the one—Abraham, the father of the faithful, had the other.

But it is not enough that faith produce feeling. The devils *tremble* as the result of their faith. What they believe fills them with terror. It brings no hope to them, nor can it, for it gives them no promise. It works no reformation in them. Their hearts are still fully set to do evil. It belongs to their very nature to sin; and their faith opposes no barrier to their inclinations. Nay, it rather rouses their depravity unto more active rebellion. In the parable of the sower, the stony and the thorny ground represent persons who believe the truth *so as to feel* it; but no fruit is the result of their faith. The effect of the truth is soon lost. We are not, then, to take every manifestation of feeling as evidence of the genuineness of faith. Neither the terrors of conviction, nor the peace of a sense of pardon, nor the joys of a hope of salvation, are to be regarded as conclusive evidences of true faith. True faith manifests itself in these; but many, alas, have these who have not true faith. They endure for a time, but when persecution ariseth, or the cares of the world throng them, or the deceitfulness of riches, or the lust of other things enter into their hearts, by-and-by they become offended and wither.

What is it to believe with the heart unto righteousness? We have seen that it involves the idea of feeling the truth, and also that *not all* feeling is an evidence of the genuineness of faith. How can we discriminate? To do so is difficult, but the difficulty arises from the deceitfulness of our hearts. One of the effects of depravity is to render

self-knowledge a most difficult acquisition. Still, one who will be candid with himself, and who applies proper tests, will not fatally err. We are exhorted to examine ourselves—to know ourselves. In attempting to answer the above inquiry, we shall suggest such tests as seem to us most likely to lead to just conclusions. We do not attempt a full enumeration, but give only two of the more prominent and striking. Where, however, these are found, there need be no perplexity.

First.—*Where there is genuine faith, the feeling resulting from it will be such as the truth believed is suited to produce upon a renewed heart.*

To illustrate. The character of God, as depicted in the Bible, is such as every renewed heart must love. If I have a true faith in this revelation, I shall feel my heart warming with adoring love to God. "The carnal mind is enmity to God;" but "he that loveth not knoweth not God, for God is love:" while "he that loveth is born of God, and knoweth God." The love of God, of which we now write, is not *gratitude* to him, because we think he has saved us; it is affection for the divine character. The holiness and goodness of God attract our love.—We love him, because of what he is. This feeling may mingle with, and be strengthened by, our gratitude for his favors, both of providence and grace, but it is distinct and characteristic. There may be a feeling of gratitude, where there is no real love; or we may love one as *our friend*. He who has true faith, loves God for his own sake, because he is what he is.

If we believe what the Bible says of sin, and of ourselves as sinners, we shall hate sin, and loath ourselves as sinners. God has taken great pains to exhibit the "exceeding sinfulness of sin," to show how hateful and destructive it is. Especially in the sufferings and death of our Lord Jesus Christ, is sin seen to be loathsome and abomina-

ble—the abominable thing which God hates. We cannot, with the heart, believe all this without an utter detestation of sin. And if we detest sin, we can but feel an utter disgust and loathing of *our own* sins. Sin in ourselves will more affect us than sin in any other being. As one who is the subject of a loathsome disease is more distressed at his own condition than at that of others similarly affected, so he who feels his guilt and pollution as a sinner, will "abhor himself and repent in dust and ashes."

If we believe the Word of God regarding our condition as sinners, we shall earnestly desire to be freed from both the *pollution* and the *guilt* of sin. It will not be enough that sentence of condemnation be removed from us. The language of our hearts will be, "Wash me thoroughly from mine iniquity and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me."

If we believe what the Scriptures testify concerning Jesus, we shall rely upon his atoning blood for the remission of our sins, and joyfully accept salvation through Him. He came to save. He is able to save to the uttermost all that come unto God by him. He is willing to save. He has promised that he will in no wise cast out those that come to him. The believer comes to him, trusts him, rejoices in him.

He who thus believes in Christ will recognise the obligation implicitly to obey him, and will, from love and gratitude, delight to do so. "Speak, Son, for thy servant heareth," will be the language of his heart. He may, probably he will, find carnal feeling dissuading from obedience. But every feeling of his renewed nature inclines him to obey; *obedience will be the habit of his life.*

Second. *It follows from the above statements, that where there is genuine faith there is a radical change in the*

*principles of action and the course of conduct.*

Faith now has become the great motive power of the soul. It swells the heart with love and gratitude to God our Saviour. It brings eternal realities into living contact with the heart. Thus it overbears the selfishness of our nature by the power of Christian love, and supplants the objects and the interests of time by those of eternity. To please God, to glorify Christ, to gain a daily increasing meetness for heaven, these are the aspirations of the believer. And such principles of action must control the life. The believer will live, not unto himself, but unto the Lord; not for the world, but for heaven.

There are several errors regarding faith, which it may be well distinctly to notice.

1. Some have taught that faith is the *gift* of God, in such a sense, that it is not to be insisted on us a duty. The passage, "By grace are we saved through faith, and that not of yourselves it is the gift of God, not of works, lest any man should boast," is appealed to as conclusive of the argument. But an examination of the passage will show that, *not faith*, but the *preceding part of the sentence* is the antecedent of the pronouns *that* and *it*. The apostle affirms, that salvation by grace through faith is the gift of God. We do not doubt that faith is the gift of God, just as every Christian principle is of God, "Who worketh in us to will and to do of his good pleasure." But men are commanded to believe—they are condemned for not believing. Now, no one is commanded to do, or condemned for not doing, what is not his duty.

But let it be granted, that, in as absolute a sense as regarding any thing in us connected with salvation, faith is God's gift. This would not prevent its being a duty. The renewal of the heart is, emphatically, the work of God. It is a work which he promises to do for his people, and yet we are commanded

to make to ourselves clean hearts and right spirits. The gifts of God do not invalidate the claims of duty. They never relieve us from the obligation to obedience, but enable us to obey. We are commanded to believe. Our salvation is suspended upon obedience to the command. Believing is our own act. In this, as in every other good act, we need the aid of divine grace; but the act is our own.

2. Some suppose that faith is a merely natural act, just such as believing any fact in history or truth of science. But a merely intellectual view of the evidences of Christianity, however important and valuable, is not the *specific basis* of saving faith. Christianity addresses the *moral* or *spiritual* nature. This is depraved. "The natural (or carnal) man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned." That a merely intellectual view of the evidences of Christianity is not the basis of saving faith, is seen in the fact, that while faith is required of, and may be exercised by the weakest and most illiterate, such a view, to be convincing, requires a considerable degree of mental culture, and an enlarged acquaintance with sacred and common history. The faith of the ignorant peasant and that of the profound philosopher must rest upon, essentially, the same basis. *By the gracious influences of the Holy Spirit, the Gospel commends itself to the heart of the true believer.* He receives it because of this manifestation of its truth. It matters not, though he should be unable to construct a single logical argument in its support. He knows it to be true because of its effect upon his own heart. He has felt its power. He has tasted its sweetness. He has perceived somewhat of its glory.

3. A very common error is, that appropriation is an essential element of saving faith: that it is the belief that Christ is my Saviour.

Now it is true that, sooner or later,

faith produces a consciousness of union with Christ—a sense that he is *my* Saviour. This sense of union with Christ precedes the joy of believing, because, until it is felt, no one can rejoice in hope of the glory of God. This act of the mind, taking cognizance of its previous exercise of faith, thus comes, in the mind of the subject of it, to mark the period when, as he supposes, he has passed from a state of unbelief to a state of faith. It is thus regarded by others. Before, he is addressed as an unbeliever; now, as a believer. The effects of this error are deplorable. It sometimes causes a protracted struggle to the penitent. When exhorted to believe in Christ, he is engaged in a fruitless effort to work himself into the persuasion that Christ is, in this special sense, his Saviour. Some, it is to be feared, are kept away from the cross by such exertions—others, fatally deluded by mistaking a mere change of feeling for the exercise of faith.

That the belief that Christ is *my* Saviour, is not saving faith, is evident;

First, from the consideration that the *truths of Scripture are the objects of faith*. We are required to believe what God has revealed, nothing more. But it is not revealed that Christ is the Saviour of this man or of that: that he is *my* Saviour or *your* Saviour. If I believe that Christ is *my* Saviour, it is not because it is so revealed, but upon some other evidence.

Second. The unbeliever is in a state of condemnation. Before one can be in a state of salvation he must believe in Christ. Until he does this he is in a state of condemnation. But according to the theory under consideration, believing that I am in a state of salvation, places me in that belief. That is, believing what was untrue when I believed it, makes it true. When I believed I was saved I was not, but I was saved in the very act of believing that I was.

The truth seems to be this. It is revealed, that "he that believeth on the

Son hath everlasting life;" and as soon as one becomes conscious that he has believed on Christ, he is able to appropriate the promise to himself, and rejoice in the assurance of his own salvation.

4. Because faith is a duty, and is requisite to salvation, some have taught that it saves us *as a work of gospel obedience*. That the gospel is a remedial law under which faith and sincere obedience are accepted in the stead of perfect righteousness. This is contrary to the whole scope of revelation. Salvation "is of faith that it might be by grace." "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness." In the very act of faith the believer renounces all hope of justification on account of what he has done, or can do, and accepts it as God's free gift through Jesus Christ. All boasting is effectually excluded by the "law of faith."

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## Other Missions.

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### CANTON—CHINA.

*Letter from Rev. R. H. Graves.*

CANTON, Oct. 10th, 1859.

DEAR BRO. TAYLOR:

Some time has elapsed since I last wrote, and there is nothing of much importance to mention now.

Dr. Gibbon, late of the 65th Bengal Native Infantry, with whom I had the pleasure of an acquaintance while he was in Canton, on his departure for India generously sent me a donation of \$50, to be applied to such mission purposes as I may see fit. I am sure that you will feel thankful to him for his present.

My congregations are as usual. Several men have lately shown a desire to know more about Christianity.

Some attend my evening service occasionally, and the truth of our doctrine commends itself to their minds. Others have told me that they have put away their idolatry. Will not the churches remember these men in their prayers? Of course a mere conviction of the truth of Christianity (though we greatly rejoice at this) cannot change their hearts. O, that the Holy Spirit may lead them to see their sinfulness and to flee to Christ.

The weather is beginning to be cooler, and I hope before long to recommence my excursions to the country.

I have been occupied for two or three months past in preparing two tracts. One is a simple Question Book, giving a summary of our doctrine in a plain language, and in a catechetical form. The other is a comparison of idolatry and Christianity, and a plain statement of the plan of salvation through Christ.

I hope that God's blessing may rest upon them, so that they may be the means of leading some of this deluded people to renounce their idolatry and trust in Christ.

I was very glad to hear, by your last letter, that you hoped our force would be doubled by the next Convention. I hope that our Canton mission will be largely increased.

Dr. and Mrs. Ball often ask to be remembered to you, and to brother Thomas and family.

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*Letter from Rev. C. W. Gaillard.*

CANTON, China, Oct. 8th, 1859.

REV. JAS. B. TAYLOR :

*Dear Brother.*—Yours of June 29th reached us September 12th, and we are glad to know that an increased interest is being felt towards missions. This increase of interest in regard to missions must follow a revival of religion as a necessary result, as it seems to be

the desire of every new-born soul that others should also taste, and see that the Lord is good, and this desire is generally seen by the new converts' words and actions.

We do not enjoy any great outpouring of the Spirit here. But still we have some tokens for good, as every month or two we see one or two coming out from the world and putting on Christ by baptism. Since I last wrote you, brother I. J. Roberts has baptized one man.

Saturday, the first inst., being our regular church meeting day, we received three into the fellowship of the church. Wong Mooy, who was for some time in California assisting brother Shuck, was received by recommendation. His wife was received by experience and baptism; also Mr. Wong Meng, brother of Wong Mooy, was received by experience and baptism. He is about fifty-eight years old, and can read but little.

Some of the inquirers mentioned in my last have turned out badly. But there are some few new cases of whom we have hope. I hope that Wong Mooy's son will come in before long. He prays every day, and says that his heart is troubled about his sins. Wong and his family live in the same house with me. He is now one of our assistants. He is by no means a literary man, but he seems to possess a large share of good sense, and is by far the most zealous Chinese I have seen. I do not know how his wife will be with regard to zeal and activity in the cause of religion; but as a *wife*, I think that she is one among a thousand,—a *real help-meet*. We greatly need one or two zealous, active females in our church, in order that females may hear more of the Gospel, as men in China, have not as easy access to females as they have in America. There are two other female members in the church, against whose Christian conduct I have nothing to



say. But they are deficient in zeal. They are both poor and have to work hard for their living, which prevents them from giving their time to the work to such an extent as is needed. But as the work is the Lord's, he can raise up such instruments as he desires.

I hope you will have the men to occupy the new ports as soon as they are opened. I think that the good cause will be forwarded more by the occupation of new stations, than by strengthening those already occupied.

I feel that our mission is gradually increasing in strength, and I feel that there is still a brighter day not far in the future; I confidently expect it. Though we cannot say that the word of the Lord runs, yet we can see that it is advancing. We have gathered the first fruits, and are looking for the harvest. We look first to the Lord for his blessing, and next to our brethren in America for their prayers and their contributions.

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### SHANGHAI—CHINA.

*Letter of Rev. J. B. Hartwell.*

SHANGHAI, Oct. 4th, 1859.

DEAR BRO. POINDEXTER:

I have permitted a long time to pass since I last wrote you, partly because I knew the other brethren were more prompt to write, and partly because from want of knowledge of the language, and of the manner in which things are carried on in this land, I have felt myself unable to give much in the way of information, or of suggestion, as to how we had better proceed in the great work which is before us all. Thus far, I have been guided in my course mostly by the advice of the older members of our mission; and I think it is well I have done so. They have frequently suggested things to me which I never would have thought of, and forewarned me of diffi-

culties, which, if left to myself, I should have encountered without suitable preparation. Some things that they told me I should have been very slow to believe, had I not known them to be men of sound judgment and integrity. Now, even after a stay of only six months, I can understand and appreciate many things which before seemed irreconcilable.

I am encouraged to hope that I shall be able to talk Chinese after awhile, and read it, too. The Phonetic system of writing the *Tu Fuh*, has been of great advantage to Mrs. Hartwell and myself. We read more or less in it every day now. It begins to be something of a pleasure now to sit down and talk with a Chinaman. By using circumlocutions I can make myself understood on a good many common topics.

### SUPERINTENDING A SCHOOL.

Brother Cabaniss has been encouraging us to undertake the superintendence of a day-school. We have consented, and have engaged a teacher to commence as soon as the number of scholars can be secured. Of course we shall have to content ourselves without knowing, (except through our native assistants and the teacher himself,) what progress the children make in the Chinese character, but in respect to what we hope to find the most advantageous to them, viz: the reading and understanding of our books in the new character, we will have much better advantage.

We expect to visit the school daily, at different hours, to catechise the children ourselves, and to talk with and instruct them as we shall be able. We hope that by this means, besides sowing the seed of truth in hearts where in after years it may spring up and bring forth fruit, to advance ourselves more readily in the acquisition of the language, and, through the children, to get access to the parents.

We do not undertake this because we think to make Shanghai our permanent home, for our *hearts are set* on going into the country, but because it is probable we will be compelled to remain here for about a year longer, and we wish to do what we can.

#### EXPECTED RETURN OF BROTHER CABANISS.

You will have heard, ere this reaches you, that the continued feeble health of brother Cabaniss and family has decided them to return to America in quest of strength. They will probably leave by the first good vessel that leaves for New York. We regret very much the necessity which takes him from us, but he is really so feeble, and so are all the family, that we must think it best.

Mrs. Blodget, of the Congregational, and Mrs. Lambuth, of the Methodist mission, with their children, but without their husbands, left on the "*N. B. Palmer*," the first of last week. May a kind Providence preserve and guide them safely over the sea to their beloved native land.

My teacher has been urging me to take another tour into the country, but I do not think it at all expedient just now. He likes the plan of itinerating very much, and I don't know if we shall not find this disposition of his much to his and our advantage. He would like to have a kind of circuit to visit frequently and preach. My objection to going into the country is not from fear of the people at all, for the Russian treaty gives a "*certain number*" of Christian missionaries the right to travel anywhere in the interior; and our "*favoured nation clause*" gives us the same right. The Chinese will not consent to have foreigners settle among them yet, but none of us have any doubt but that they very soon will.

By the next mail we hope to hear what was the effect in England of the

news of the Pei Ho disaster. We, of course, feel almost as much interest in the steps the English government shall take as do our English brethren. Our treaty is by no means as full and specific as it was desirable it should have been. *Without the English treaty it does not secure a great deal for us.*

In consequence of our treaty's not making Sang Chau an open port, brother Holmes has been compelled to return to Shanghai, not being able to secure a place on shore with any certainty of being unmolested.

#### NATIVE PRAYER-MEETING.

I attended the native prayer-meeting Sunday before last, in company with brother Cabaniss. This meeting was started at the suggestion of one of the native Christians. It is conducted by themselves, no foreigner being present except occasionally. It is held first at the house of one and then of another. I was gratified to see that there was no one to say "*excuse me*," or to shake his head when called on to pray. *China Baptists* don't do that thing,—and I don't believe any China Christians do it. Our brethren have taught them better. They are taught from the first that they must not be ashamed—that they must work.

My teacher told me the other day, that one of the first evidences of coldness and want of genuine heart-religion in a man who was excommunicated from the church a little while before my arrival, was his want of interest in prayer. When he prayed in meeting he did not seem to feel at all what he spoke; his thoughts seemed wandering to the ends of the earth,—and, to use his own expression, which I think quite expressive, "*his prayers were all blind sevens and blind eights*,"—"*hah t'sih, hah pah.*"

What, my brother, if we were similarly judged when our hearts are not in our prayers as they should be. I don't wish you to suppose that the

church acted on such evidence as this, though, in dealing with him. He committed such sin that he could not be retained in the church with any propriety.

IJAYE.

*Letter of Rev. R. H. Stone.*

IJAYE, *Central Africa*, }  
Sept. 30th, 1859. }

*Dear Brother Taylor:*

My letter of the 26th relating to mission business, I will now speak of our own affairs as a family and a church. I will say, in the first place, we are all well. Since our last, sickness has been in our midst, but its visit was short. I think myself happy to be able to inform you, that the time during which sickness has disqualified me for the active duties of our peculiar life, has been comparatively trifling. For, though my fevers have been hard and rather numerous, they have generally left me, in a few days, as strong and vigorous as ever. I am able to say the same, also, relative to my wife, for she looks as she did when I led her to the altar.

I have nothing very extraordinary to write. Bro. Phillips has been in Abeokuta for several weeks, and the care of the station left to me. All has been comparatively quiet since his departure. During our periodical prayer-meeting, last Wednesday evening, I held a conference, and settled a difficulty between two of our converts, named Effushako and Mary. The former was in error and was conscious of the fact; and I fear, judging from her works since I have been in Ijaye, that she has never experienced the grace of God. The latter, however, is a most exemplary Christian, and is a shining light among this people.

Since the difficulty with the chief, mentioned in another place, he has sent to me twice for medicine, once for his wife and once for himself, and is said

to entertain a high opinion of the white man. I suppose his allusion is to Bro. Phillips, who defended the cause of the accused.

There are no new conversions, or seekers. Our congregations are comparatively good. I often notice old men who are near the grave among them. I have lately been able to preach only in the chapel on Sabbath days, but Bro. P. informed me by letter to-day, that he had employed me an interpreter. It is very evident that, though this town resounds, day and night, with the sounds of heathenish revels, the consistency of our conduct and doctrines, and our evidently sincere desire to benefit them, is fast dispelling the prejudices of this people. We want *faith* in the promises of the Lord, with that all obstacles would vanish as the morning cloud.

I have just read a letter from Dr. Dalton, of the Niger Expedition. They have suffered, and are still suffering for provisions, but all are well. The river is now full, and they expect to soon proceed with their mission. However, this does not interest me, since we have more field now than men to occupy it, and the civilization which they are endeavoring to effect, has never yet saved any of God's chosen ones.

Remember me to the Board. Mrs. S. desires to be remembered.

*Letter from Rev. A. D. Phillips.*

IJAYE, Africa, Sep. 2nd, 1859:

*Rev. Jas. B. Taylor:*

DEAR BROTHER,—I write you my monthly letter with feelings of much gratitude for unspeakable mercies from God; and, also, acknowledge with pleasure yours of the 28th June. My connection with the Board has now been more than five years, and on my part the connection has been a pleasant one. I have ever received the letters from you and brother Poindexter with much interest and pleasure, and endeavoured always to act becomingly towards you.

I have but just now recovered from another attack of malignant fever, or, as we generally call it, billious fever. These attacks are very severe, and in a few days reduce me almost to helplessness. I find calomel the only safe remedy—and it seldom fails to check it immediately. My general health is good, and but for the last attack, I have not been confined to the house a day for nearly six months. I feel that the Lord has done much for me here. He has graciously preserved me in the land of my choice, and given me reasonable health and many privileges to preach Jesus where he was not known.

The cares of the station are continually increasing, and my time is often required about things not strictly missionary work. I hope, however, it will be blessed in the end to the advancement of our Redeemer's kingdom on earth. We now have nine children living with us, and I am obliged to look after them, and when they are not in school I have to provide suitable work for them. I think I will tell you how came I to get the last one. A little boy, about eight years old, came and said he wanted to stay with us—that he did not care for any particular work, but he wanted to learn God's book.

I inquired about him of his father, &c., and he told me. I thought it probable he had run away, so I asked the chief's messenger about it. He said Arie had given orders that any child, who was not a slave, should live with the white man if the child wanted to—and it was no use for me to go to the father about it. The boy seemed much delighted, and very anxious to learn, and was very obedient. But in about four days the father came very early one morning, and seemed in a very good humor, and wanted to take the boy home, but said he might come back. I told him to go and after breakfast I would bring the boy and come myself. But when I reached his house the father was not at home. The peo-

ple in the house abused the boy, and said he always ran away, and was a very wicked boy; his father, also, had told me that sometimes the boy would run away and he would not see him for thirty days—that he was a lazy boy and never would work.

After waiting a long time for the father, the head wife told me to take the boy and go; so we did. This morning I went again, with the boy, in search of the father, but was unsuccessful in finding him. The head wife, however, seemed to have power to act, and she acted "*manfully*." She cursed and abused the boy a long time, then showed him all his companions—about forty children—and said they did not drive him, neither did they sell him, they would let him do as he pleased. He said he would go to the white man's. The woman told me they did not want to see him again—not to come back. When we started all his companions followed, and abused the boy very much, and it was with difficulty I could keep him quiet. We came home, however, and I reported all to the chief's messenger, who said they would not want the boy again. He comes from a family of some distinction, and in a remote part of the town, and I pray it may result in good to the mission. The boy says the reason he always run away, they all cursed him, and his father would not give him enough to eat.

Since writing the above, the boy's father and uncle, and another man, came and we had a long talk; they, at last, formerly delivered the boy to me, and his uncle took him by the hand and put it into my hand, and said: "Now, if you are a bad boy, if you run away, or if you do not obey the white man, *let you die in the bush*." So the matter is now all settled. The boy is wonderfully pleased, and I gave him in charge to a very steady boy who is living with me. The boy is smart, has sense plenty, and if he will, can learn fast.

I am now beginning to preach regu-

larly in the markets of evenings, and from house to house of mornings. I use no interpreter. These interviews with the people are very interesting; and though they resist with all their might, they show signs of a work going on in their hearts. And they are *thinking*. Sometimes they try to justify themselves, and again they confess they are wrong, and promise to do better. Our congregations, on Sabbath, still remain good, and we have much encouragement. Some of the children with us give strong evidence of at least seriousness. Our influence may be felt, more or less, over a great part of the town, but still we everywhere meet with heathen abominations. We seldom ever go to the market without seeing a wild dance, or some other uproar, carrying on their abominations. Yesterday I was in the market, and saw a play which was singular to anything I ever saw. One man was clothed mostly in red cloth, with a shield on his left arm and a drawn sword in his right hand. He was going backwards, followed by another, who was also comically dressed in red cloth, bearing a spear, and was in the attitude of thirsting it in the man with the shield. They never turned their eyes from each other, and if it had been a real fight, they could not have appeared more in earnest. I learned it was a kind of worship to Orisha.

We are all getting on very well here. I hope we grow in favor with the people every day. You know how much we need laborers here, so I need not urge you to try and send us any. Bro. Reid is now about to leave Ogbomishaw, and the place will be left almost entirely alone. So that much that has already been gained will be lost. The man bro. Clark left in Ogbomishaw is gone to Abeokuta, and it is reported he will not return. So if he does not, and bro. R. does not leave his interpreter there, there will be no one there except an old Sierra Leone man, or some natives.

I am still encumbered with the Abeokuta station; and although the roads are very muddy, and travelling is very fatiguing, I must try and go down next week.

Please remember me affectionately to bro. Poindexter. Farewell. May the Lord ever be with the Board and the mission, and prosper all our efforts.

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*Letter from Rev. T. A. Reid.*

MY DEAR BROTHER TAYLOR:

Your kind letter was duly received by the last mail, and the Christian sympathy that you offered in it was duly appreciated.

CONDITION OF HEALTH.

During the last six weeks my health has been quite feeble, disqualifying me for profitable missionary labours. This being the case, I felt that a short respite from the scenes of the station would not be unprofitable to my debilitated condition. I accordingly on the 18th inst. started to Ilorin, and arrived there in safety on the following day at 10 A. M., and returned yesterday at 3½ P. M. I have been benefitted some, but how much, I am not now able to tell.

RECEPTION AT ILORIN.

My reception at Ilorin, by the King and his people, was truly gratifying and pleasant to me. I have never had so much regard and attention shown me by any one in this country, as was shown me in Ilorin. I cannot now, for the want of time, give you all the particulars of my visit, and the impressions which were made upon my mind in regard to various matters, but will defer it till I am able to give it to you in journal form, which will bring every thing more plainly and interestingly to view than in a letter.

INTERVIEW WITH OGO.

Since writing the last mail, I have had a special interview with Ogo, the Chief's brother, and who is indirectly the chief of the town. I spoke to him

very plainly, and told him that the course which the Chief had recently pursued with the white man was uncourteous, and would, if persisted in, injure the character of his town. I have not seen the Chief, but have evidence that the conversation with Ogo has had a good effect upon both of them. Ogo has been to see me twice since, besides doing acts of kindness, which I needed; all of which corroborate his own acknowledgment, that what I had told was true, and they felt the force of it.

#### HIS LAST VISIT.

His last visit to me was truly an interesting one, and I hope made a good impression upon his mind. After some general conversation, I began to speak of some of the improvements of our country, to this he and the large crowd present listened with rapt attention for some time. He then wanted to know why it was that the white man had exceeded the black man so far. I told him it was because we believed the gospel and trusted in Christ, the only Saviour of sinners. At his request, I then explained particularly who Christ was, and the object of his mission into the world. After listening sometime, his feelings of satisfaction at what he had heard seemed to overcome him, and he suddenly turned to one of the Mahomedans present, with the direct question, "Do you hear that?" It was truly withering to the poor Mahomedan, who made no reply. It is true that we do not expect the conversion of such men, but when the masses see that their rulers are so easily quelled by the gospel, a distrust in Orishas arises in their minds, which evidently makes them more susceptible of gospel teachings.

#### MISSIONARIES NEEDED.

I do not think myself deceived in the opinion, that all the circumstances connected with the recent transactions with the Chief have not been injurious, but have already resulted in good, and open-

ed a wider door of access for the gospel to the hearts of the people than formerly. O that there was a missionary to continue the services here! because the advantage we now have will soon be lost, and the longer the station is left vacant the greater will be the effort to regain the point which we now occupy. O that God would move upon the hearts of many of his servants to come and strengthen our feeble band in Yoruba, that there may be one incessant stream of preaching Christ poured forth into the hearts of the people, for without such but little vantage ground can be obtained!

#### COLORIED MEN WANTED.

As little as may be thought about it, colored men will have to be sent here to aid in bearing the burden of this mission, or the mission will not prosper as it ought to, because a sufficient number of white labourers cannot be obtained to make the burden of duty sufficiently easy upon each one to save a too great a sacrifice of constitution and of health. I need not say more, because the example now before us, and the prospects of the future, are sufficient evidences in favour of a colored reinforcement.

#### NOT DISCOURAGED.

Though I write thus, I am not despondent of the success of this mission, because I believe its origin is the work of God, and it will succeed. But I feel it my duty to urge that course which, in my humble opinion, will result in the greatest good to this people, and the glory of God, with the least sacrifice of his servants.

#### BAR AT LAGOS.

Not long since, the captain of a small man-of-war at Lagos, and two of his men and ten Kru-men were drowned while examining the bar there. This bar is truly dangerous. There is a prospect now, however, of a wharf being made at Lagos, and some large iron boats being bought, which will on-

sure safety to passengers and cargo in crossing the bar. This is much to be desired, because many lives have been lost, and much cargo lost and injured in crossing that bar.

The Lord willing, I expect to move to Awyau in a few days. Pray much for us, dear brethren.

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**LIBERIA.**

*Letter from Student of the Liberia High School—Day's Hope.*

DAY'S HOPE, May 29th, 1859.

Rev. A. M. Poindexter :

VERY DEAR FRIEND AND BROTHER—These lines come from us students of Day's Hope Academy, with feelings of gratitude, from the blessed hope we have in Christ, God has always worked by means to the accomplishment of the designs of heaven. This we have witnessed with great joy and unspeakable comfort to our hearts. When we first entered at this place it was to obtain our education, beyond that we did not look. Through the aid of your mission, and the spiritual instruction given at this establishment, before and since the death of the lamented one, [brother Day,] we are, we trust, the subjects of God's divine grace. To remain still, without expressing to you the feeling sense of our hearts, would manifest more ungratefulness than we wish to be guilty of.

It is hoped that your mission, thus established, may continue successful to others, as it has been with our case, as we are brought nigh by the blood of the Saviour; sitting, we trust, at his feet, clothed, and in our right minds. We are living in hopes of being useful in this region of darkness to the many thousands who are in darkness. Our desire is, that the blessed Lord will make us thus useful, as it is our object now, since he has done so much for us as to convert us from the errors of our ways, to be the instruments to effect the salvation of those for whom the

blessed Saviour spilt his precious blood to save.

You will please excuse us for intruding ourselves upon your time and attention.

With profound regard, we subscribe ourselves, yours, in the bonds of Christian affection and high esteem,

Your humble servants,

ANTHONY GIBSON,  
NATH'L RICHARDSON.

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

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

Rev. A. M. Poindexter :

DEAR BROTHER—The work in which we are engaged is highly worthy of our serious and constant reflection and rehearsal. Nothing is of more importance than the cause of Jesus, who has stamped his glorious image upon it, and has attached to it his own glorious and heavenly "Insignia." Every day discovers to me the vast consequence which attends the operation of the church in a land like ours, where the Prince of the power of the air has such predominant sway, and whose destructive rule shall, at some distant day, be overthrown by him whose government we acknowledge and love, and who has so clearly promised to put all things under Christ, and reward those who endure to the end with him.

The ultimate success of the Redeemer's kingdom, in these parts, as well as it shall be in others, appears very clear and encouraging; this feature is not a mere phantom of imagination, but a positive reality, clothed with all the habiliments of heavenly verifications. We are labouring among men who are accountable; and this, after proper representation, is understood by them to an extent surprizing, when we take into consideration the great want of light among them.

As you know, the work of reformation among them requires time and pa-

tience; with these we may hope, through God, to behold a great army rising up from here to praise him who has said, "if I be lifted up from the earth, I will draw all men unto me." I am quite anxious to realize more fully further developments of my Master's power upon this poor, degraded people, who are to be pitied, sought after, and prayed for, and aided to walk in the "true light." Can I hope that you will extend your influence more; do more to bring them in juxtaposition with the interest of the cross? How welcome to thousands would it be, and how pleasing to him who says, "work while it is day!" I am glad that I am spared to see this day, and to be blessed in saying we are, by the grace of God, heaven-bound; and feel the great need of a Saviour's strength.

I am happy to inform you that the work is going on, and your several interest is still alive and advancing. Our schools, both week-day and Sabbath, are kept up with lively interest, and the people have the gospel preached unto them. Permit me to ask your prayer and sympathy in our solemn work. Please, if convenient, meet my request about schools mentioned in another letter.

Matters are quiet throughout the country, and Providence has blessed the land with an abundant crop.

I have heard nothing from Monrovia lately, excepting that at Clay Ashland, in the same county, 29 persons have been baptized and added to the Baptist Church.

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*Letter from Melford Herndon.*

This brother is stationed among the Bassa tribes, and seems to be much encouraged in his work. His letter is dated July 1.

My object is to preach expressly to my native brethren, thus endeavouring to show them the way to God. I am now staying in Salt Water's town, where

I have been labouring since I removed to this country. In Salt Water's town I can preach to the old people, but can hardly do much for the rising generation. I ought to have a house built somewhat from the town, and there to keep the children from their parents.

Some of our brethren have fallen, and many of the Liberians wish us to fill their stations in the destitute churches, but how can I leave these perishing heathen?

The work of the Lord is progressing. The brethren at Marshall invited me to their meetings, and by the help of God, twenty-three were, as we believe, hopefully converted. Some of whom were baptized by brother A. H. Davis. I also went to Grand Bassa by brother A. P. Davis's invitation. There, also, sinners were converted from the error of their ways, and some were baptized.

Brethren, pray for us, that the Lord may work here through our instrumentality.

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*Letter from Rev. A. P. Davis.*

BUCHANAN, May 21st, 1859.

REV. A. M. POINDEXTER:

*Dear Brother.*—I hope you have long since received my communication to you per M. C. S., and also many of the queries in yours dated January 25th. Your favour was quite unexpected, but was received with much pleasure. I felt that, although many thousand miles separated us, I was thought of by you, which affords much comfort in this distant land.

Our day school is very well provided for in point of a teacher. I gave an account in some of my former letters of my station; informed the Board that my charge took in the first and second wards of the city of Buchanan. The second ward is three miles distant from my residence. We have had a school there numbering from twenty to thirty children. But for this point



no teacher is provided, though there is a number of children there. A school has not been provided there by any denomination since the Baptists left it. The people there, as at other places in Liberia are poor, and can do but little to educate their children, though they have employed sister Savage, a worthy member of my charge, resident in that ward, to teach their children for a very small compensation. If she could be allowed a small sum, say \$100 a year, that she might devote more of her time to teaching, till better arrangement could be made, I should be glad. Bro. J. T. Neyle well supplies the first ward.

I regret to say that my Sabbath school is not now in the lead. It has fallen back considerably. I once could devote my attention to it every day, but now I can only attend when I am at home of Sabbaths, which is every other Sabbath, and sometimes every third, as I go about sometimes. To make a Sabbath school prosperous, it must have a good and faithful teacher. It numbers thirty-five or forty. The community is not large, and is organized into three societies—the Baptist, Methodist, and Episcopalian. And those who are influenced by money and numbers don't come to the Baptist.

In regard to what is being done for the natives, I believe that God is doing among them a work, but it is difficult to tell to what extent, as many of those who enjoy the greatest advantages give least reasons to hope for the improvement of their condition. I regret to say that I have not preached directly to them for several years, though my services as a minister have always been acceptable among them, but as no interpreter was provided, I was unavoidably hindered.

I have living on my farm a number of natives, where I expect to remove soon. Those I exhort as well as I can and exert a good influence over them in regard to the Sabbath. By the

blessing of God I have instrumentally brought two young men, both natives, to the knowledge of the Saviour, both consistent members of the church. I had not the means to keep and train the first, nor am I able to take the other; but God, who knows the hearts of all men, raised up friends to aid me to educate the one now with me. C. L. de Randamie, a merchant in the city of Buchanan, though not a professor of religion, voluntarily agreed to give to enable me to send John B. Ross, (native,) to a day school, all the clothes needful to prepare him to attend day school, church, and Sabbath school, and pay \$20 a year towards his board, which he will do for two years; and mentioning it to another merchant, he agreed to give \$15 to the same object, but with a request that I should give him such theological instruction as I was able, as soon as he should become sufficiently advanced in the knowledge of letters. This man came to me of his own will, and took no denial, and would not go to live with any person else; so, he believes that the Lord sent him to me to be instructed in the things of God. I believe so myself. I think, moreover, that our Board has lost by not being more liberal in making provision for the education and civilization of the native youths that have united with the Baptists in Liberia. The young man of promise mentioned above is an instance. The Lord seems to intimate, in his providence, that this native man is to be educated and sent forth through my instrumentality. Mr. De Randamie offered without being asked, or without my knowledge. The amount of clothes and board is estimated at \$70 per annum, and \$15 to that is \$85; and I make no doubt but others will be raised up to do likewise.

Charles A. Pitman was taken up and instructed by the Methodists—first in a school in Liberia, and then taken to the United States and put to

school there; and the result is, that he is a competent teacher, and an acceptable licensed preacher of that denomination. He was a native of no more promise than many of them who offer themselves to us, and are left to stand refused.

My congregations are as large as could be expected, all things considered. First, the population is not large; and secondly, the Baptists will not receive persons for the sake of numbers. Was this the case, our membership would be as large as any denomination in Liberia. I preach three times a day generally,—sometimes twice.

You have no doubt learned before this, that my meeting-house is so far completed as to be fit for service, though it needs considerable to finish it.

As a denomination we stand fair in the community.

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*Letter from S. S. Page.*

MARSHALL, Aug. 30th, 1859.

DEAR BRO. TAYLOR:

After the lapse of several years, I beg leave to drop you a short letter, touching religious affairs, &c.

Since the death of brother Day was announced to the Board, we have been led to mourn the death of our esteemed brother John H. Cheeseman, which was by drowning. In his death our denomination in Liberia has sustained equally as great, if not greater, loss than ever before. Brother Cheeseman was a devoted missionary, a successful and faithful preacher, a pious Christian.

Our church, after a glorious revival, which I shall have occasion to notice, had just written to our deceased brother to come up here and administer the ordinances of baptism and the Lord's Supper. When the very week in which we were in anxious expectation of seeing him here, we received the

sad intelligence of his death. Our Association has lost her senior Secretary, the denomination one of her best and most influential preachers.

Brother Josiah T. Neyle, deacon of brother C.'s church found a watery grave at the same time. Than brother Neyle the Board had not a more gifted young man employed as teacher in Liberia. Brother N. had just entered his third year as junior Secretary of the Liberia Baptist Association.

While this has been a year of much sorrow to some, it has certainly been one of great spiritual revival in all the churches in Liberia, and it was during one of these seasons of revival and the ingathering of converts, that brother Cheeseman was removed very suddenly from the pastorate of his church. His funeral sermon was preached in his church on the twenty-fourth of last month to an overflowing crowd of attendants, by Rev. A. P. Davis. This good old Baptist preacher did justice to his text, which was the words of Paul to Timothy. (See 2d Tim., 4th chap., 7th and 8th verses.) It was a solemn occasion, and the tolling of the bell which preceded the services a few minutes, reminded us of our approaching dissolution. Upon the whole it was a meeting long to be remembered.

This little Zion of Edina is much afflicted. Brother Davis, I believe, administers to them the Bread of Life once every Sabbath.

Now, in conclusion, I dare say, a few words about our church will be acceptable. During the seasons of revivals in Liberia, the Baptist church of Marshall, of which I am a member, shared a glorious part. I have never seen such a time before in my life, and it was the greatest that has ever been in this place. Our house was crowded every night, sometimes in the day, during the meeting, which lasted nearly two weeks. This revival was enjoyed principally through the labours of the Rev. Melford Herndon, of course aided

by the prayers of God's people. Bro. H. is, as you are aware, the missionary of F. M. B., &c., to Little Bassa. Bro. H. is a good spiritual preacher. His revival resulted in the addition of nine by baptism to our church. These nine are six promising young men and three young women. This most solemn ordinance was administered by Rev. Aaron P. Davis, pastor of the Baptist church in Buchanan,—brother White being sickly and much troubled with spasms.

In the midst of this revival a part of the wall of our meeting-house gave way, and came tumbling down; but no one got hurt.

Our Sabbath school is still in progress, and some of those young brethren who lately joined our church will prove good teachers. But books are wanting, though some of these last came out, but which as yet have not reached me, may answer,—I cannot tell.

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## The Commission.

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RICHMOND, JANUARY, 1860.

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### THE YEAR 1860.

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With this number the Commission salutes the new year, and bears to our readers our congratulations, and our thanks for the kind appreciation with which they have received our labors. It were easy to fill columns of this magazine, and of the Journal, with letters expressive of the high estimate which is placed upon the periodicals of the Board. For every such letter we are thankful. These tokens of the approbation of our brethren encourage the Secretaries to renewed endeavours. They are sensible of many defects. If they had no other work than to edit papers, they are far from thinking they could put forth the most successful efforts editorial. But they can but think much allowance should be made, in

estimating these papers, for the fact that no one is able to give his undivided attention to them. That, not unfrequently, they must be made up amidst a pressure of other work, which is more than enough for their over-tasked powers, and sometimes under the harrassments of travel and away from home. That, under these circumstances there should be an occasional complaint, does not surprise them. But it is a source of grateful surprise, that their efforts are, generally, so favorably received.

It is their wish to render the Commission and the Journal still more deserving during the present year; and they earnestly intreat the aid of their readers in this. They beg for communications from those that can write. It is difficult to secure a sufficiency of original matter, and the articles which are obtained cost no little of correspondence, thus consuming time that might be profitably devoted to other objects, if brethren would generously meet our wants without so much entreaty.

When the Commission was projected, it was contemplated to *pay for original articles*. Those to whom the plan was mentioned thought it would not be necessary—that no one who could write would be willing to receive pay for furnishing from two to four articles a year for the pages of a missionary magazine, and that more than a sufficiency of such articles could be easily secured as the free-will offerings of their authors. Experience has not altogether justified this expectation. But still we hope. Will not those who have thus far kindly aided us continue and increase their contributions? Will not others come to our help? Shall not the Commission, for 1860, bear to its thousands of readers some three or four of the best productions of the pens of our able brethren every month? And that without the Secretary's having to write, in letters soliciting them, nearly as

much as the amount of the articles themselves?

The circulation of the Commission has been gradually extending. It might be easily doubled this year. How? Let each subscriber devote one week to soliciting others to subscribe. We feel sure that such an effort would far more than double the list. And is this too much to do to aid in disseminating missionary intelligence, and in making the Commission a source of revenue to the cause? If you cannot give one week, at least give one day. If you cannot give one day, do try to secure one subscriber:

The receipts for the paper have not equalled the expenses of publication for the first half of the present volume. We propose to our patrons that they all pay up at once what is due, and *in this year, 1860, place it upon a cash basis and keep it there.* It is just as easy to send a dollar at the time of subscribing, and annually thereafter, as to send it after it has been due one or two years. Will not you place the Commission on the cash basis. We do not propose, as yet, to do so. But we do earnestly wish our subscribers would.

We enter upon the year with feelings of devout gratitude for the measure of success vouchsafed to the labors of the past year, and with cheerful hope for the future. The year 1859, was one of peculiar trials. We need not recount them. They are familiar to our readers. "Out of them all, the Lord hath delivered us," or He has so overruled that they have not materially retarded the work. The contributions of the brethren have been ample, and obtained with less than the usual amount of effort. Two of the missionaries, and their wives, who had been compelled to a temporary absence from their fields of labor, in search of health, are on their return. The number of applicants for missionary appointment is increasing. The divine blessing has rested upon all our missions. We have the

prospect of starting, during this year, missions in Japan and Brazil. "Hitherto hath the Lord helped us!" and we will rejoice and be glad.

It is probable, that by the establishing of the new missions, and reinforcing existing ones, we may need a larger amount of money than heretofore. Should this be the case we shall tell our brethren, and we are confident they will meet the demand. For the present we say, let them continue their present degree of liberality and it is all we ask. But let them remember that *this is indispensable.* If they shall, because we are not urging them to give, fall off, the Board must become embarrassed. Such a condition would be deplorable. It would take months, may be years, to recover from it. Meantime our missions would suffer, and our missionaries might want. *While, at present, we do not ask for an increase, we do most earnestly deprecate a decrease of your contributions!* We shall deal in perfect honesty with you. We shall never ask you for more than we need, and we confidently rely upon your giving all that is needed.

And now, dear brethren and sisters, what shall we do for the Lord during the year 1860? Shall we not live near to Him? More at a throne of grace? Shall we not pray more, and labor more, for the extension of His Kingdom and glory? God grant that we may?

"Grace, mercy and peace."

P.

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### WE NEED MISSIONARIES,

To go out in the Spring. While, as stated in another article, the number of applicants for appointment is increasing, yet, with few exceptions, they are such as have not completed their studies. Meanwhile, we are in want of immediate reinforcements for Yorubá and for Canton. Are there more who are willing to go? We hope that one brother will go to Canton in the Spring, but it is desirable to send at least one other

with him. We need, very much, several men for Yoruba. Say, two for Abeokuta and two for Ogbomishaw. Both these stations are now destitute, and it is better that two shall occupy a station than that one shall be alone.

It is our own opinion, that for the present, unmarried men are best for the Yoruba mission. We doubt not that, after a while, when the mission is better established, and missionaries have more experience, it will be safer than now for females to reside there. But, for the present, we would prefer to send out unmarried men. But, we should state, this is our personal opinion. The Board have expressed none on the subject. They would gladly send any suitable missionaries, married or unmarried. Who will go? P.

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#### IS NOT SUCH IGNORANCE CRIMINAL?

We noticed, some time since, in an exchange, the statement, that an intelligent Presbyterian family had been found by the writer of the article referred to, who were, in many respects, well informed on religious subjects, and liberal, that did not know where their Board had missions, the names of any of the missionaries, or those of the officers of the Board. Now, is not such ignorance, in a professed friend of Christ's cause, who might have access to the sources of information, highly criminal? Can it be expected of such persons, that they will do anything effectively for the spread of the Gospel? What account will they render of their stewardship at the last day?

Are there not many Baptists who are equally ignorant of all that pertains to our missions? Alas! it is too true. After having been in the Secretaryship for years, we have been asked by intelligent members—nay, by ministers, "What are you engaged in now?" And in Virginia, even, "Are you agent for the College now?"

How can we expect any great increase of missionary zeal, or success, while such things are? O, friends of missions, exert yourselves to extend the circulation of the Commission and Journal. They are the *only* channels through which a knowledge of our missions can be obtained. Our weekly papers do not give it. Nay—they contain more copious and frequent extracts from publications relating to missions of Northern Boards, than from ours. They could not, even if the editors desired, give a full account of our missions. Their columns are too much crowded by other matters. The only hope of extended and full information, relative to our missions, Domestic or Foreign, is in the circulation of the Commission and Journal. Help us here. P.

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#### CHINA.

The difficulty between the English and Chinese, while it retards the opening of the interior of China to missionary effort, will not, it is probable, prevent it longer than will be requisite for due preparation for the work. Men should be sent out in numbers sufficient to man all accessible points with a strong force immediately, that from these, as soon as an opening occurs, they may occupy other openings. Young brethren, rally to the redemption of China. P.

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#### JAPANESE MISSION.

A deep interest is being felt among the Baptists of the South respecting our commencement of a mission in Japan. The brethren appointed to that field, we hope will be able to enter upon their work during the course of the present year. The Board are not insensible to the dangers and difficulties attendant upon this work, nor will they be discouraged if success does not immediately crown their endeavors—and yet, they regard it as promising in the

result, a glorious harvest. We can see great practical wisdom in the following suggestion of Dr. Williams, Secretary and interpreter to the American Legation to China. He writes from the Japan city, Nagasaki.

"The intercourse I have had with the inhabitants of this town has greatly increased my interest in the nation generally, and I hope the treaties which have been lately signed between its highest authorities and the representatives of powerful Western countries, will tend to open this Empire to the efforts of those who wish to teach its inhabitants the truths of Christianity, as well as to the enterprise of the merchant. But when we remember the long struggle which ended in the expulsion of the Roman Catholics, and the destruction of their convents in 1640, it is the suggestion of wisdom to proceed discreetly in new attempts to make known these truths, so that they may not be frustrated before they are understood. While it is proper to leave the success of every right effort to the blessing of God, the prejudice which the propagation of error formerly caused in the minds of the Japanese, and led them, out of regard to their own safety, to banish foreigners from their shores, must not be altogether overlooked or supposed to be extinct.

"If, therefore, a plan can be devised so that the Japanese officers and people can both perceive and receive some of the practical benefits of missionary labour, while the missionary himself is learning their language and making their acquaintance, it will be likely to pave the way for direct labours in preaching to audiences willing to listen.

"It seems to me that the most promising plan to commence with, will be to station a missionary at Nagasaki or Yedo, whose object shall be to teach English to the Japanese youths put under his charge, with the understanding that he shall have all the assistance he himself needs for learning their lan-

guage. This engagement may be entered into for two years at least, at the end of which time experience will prove the best guide to future operations. In some respects Nagasaki is preferable to Yedo to commence such a school, as this town is intended to be the leading commercial port in foreign trade, and the demand for a knowledge of English is greater.

"The field is likely to prove more difficult and interesting in some respects than any other; the language is hard, the people are inquisitive, captious, subtle, and somewhat vindictive in their feelings, and the system of espionage annoying. My intercourse with the Japanese in four visits to their country, and a partial acquaintance with their language, lead me to suggest that the men selected to form a mission among them be chosen for their patience, prudence, unwearied kindness, and aptitude for learning, for these qualities will find full proof. I shall watch the course and manner of the mission with great interest and sympathy, and hope to assist it as I have opportunity.

"The extraordinary readiness now shown by the Japanese to admit foreigners to live and traffic in their ports after so many years of seclusion, and their desire to adopt and learn the arts and improvements of Western nations, lead me to urge the immediate action of the churches, that the best good may not be withheld from them. To see and acknowledge that the hand of God is in this movement, should be the chief argument for going forward to occupy what he has made ready."

Another writer uses the following language:

"Christians in the United States ought to take a very especial interest in Japan. It was, through God's blessing, first upon the efforts of Commodore Perry, and afterward upon those of Consul-General Harris, that this country has been opened to the extent it has to the Protestant world; and

may we not gather from this, that God designs to accomplish the regeneration of Japan, mainly through the instrumentality of American Christians?

"But let the first missionaries to Japan, come from where they may, all unite in saying that they should be men of great judgment, prudence and patience; men who, while they are zealously affected in the glorious work in which they are engaged, will yet let their zeal be in accordance with a knowledge of the peculiar circumstances in which they are placed, and the character of the people among whom they labor.

"The desire expressed to the American consul-general, that Christianity should be put among the prohibited articles in the new treaty, shows that the fears which the growing classes in Japan have had for more than two hundred years, are still possessed by them, and that in a very marked degree. The speedy or slow removal of these fears, and their misconceptions of Christianity, will depend in great measure upon the conduct of the first missionaries."

We ask the earnest prayers of the churches on behalf of this mission. Let the brethren who are now arranging to go forth, be borne up, on the arms of believing supplication, before the throne of the heavenly grace.

T.

Live so that when death comes you may embrace like friends, not encounter like enemies.

Reform those things in yourself that you blame in others.

Never put off till to-morrow what you can do to-day.

Never trouble others for what you can do yourself.

Never spend your money before you have it.

Never buy what you do not want, because it is cheap.

## Our Missions.

### BAPTIST MISSIONARY UNION—GERMANY.

*Letter from Mr. Lehmann.*

#### CHURCH AT BERLIN AND OUTSTATIONS.

As to immediate results here in Berlin, I cannot say much. For two years it has been the subject of our deepest solicitude that we might see the glory of God displayed among us, as it has been in America, and is now in Ireland. We have had prayer meetings, both regular and extraordinary, and, as ever in our history, a spirit of fervour and devotedness has been evinced. Still the result as yet has not been such as we longed for. There are, indeed, several cases of conversion, and several anxious inquirers; not at all equal, however, to our best seasons, but rather behind them; so that our patience is tired, and we are still longer to do "violence" to the kingdom of God. May we not faint, so that in due season we may reap with joy.

At several of our outstations, the Lord is graciously answering our prayers. In Landsend, on the Warthe, where a kind of revival is enjoyed, brother Thiess, my fellow labourer, has lately baptized twelve converts, and six more were received last week. The eagerness with which multitudes come to hear the Word, leads us to think earnestly of larger accommodation, as the present is very inadequate and disagreeable. Indeed this place is taken into our plan of chapel-building. Custring, not far distant, exhibits some symptoms of spiritual life. The same is true of Zackerick, Hohensaalen, and the region along the Oder.

#### CHAPEL AT TEMPLIN—EASTERN PRUSSIA.

Other churches in our neighbourhood are blessed still more. So also is Templin, where a chapel erected partly by aid of the funds which I have

collected in England, was opened in April. Brother Oncken was present, and more than 1,000 persons. For the little town, it was a grand occasion. The Lord has blessed the preaching of his Word, as well as the eloquent preaching of baptism and the Lord's Supper; and these ordinances, now for the first time set before the multitude in a solemn and orderly manner, have attracted and convinced numbers, who have applied for admission into fellowship. Fifty-three have been baptized since the dedication of the chapel, and new converts are added every month. The progress in Reetz and other places is similar.

Greater still is the movement of the "dry bones" in Eastern Prussia, in the church at Goyden, in Masuren, Poland, &c., where great awakenings are reported. In Königsberg, where Mr. Geissler is labouring, the Lord has also largely blessed his work. The church formed there last year with thirteen members, now numbers eighty, and, including those in the outstations, more than 100. Mr. G. is a very bold preacher, and has created a stir in Königsberg and the neighbourhood.

#### TOLERATION—INTERVIEW WITH THE MINISTER OF WORSHIP.

As to persecution, I thank God that it has almost ceased in Prussia. The Lord has upset that tyrannical system pursued by the former government, and has called into power men of a better stamp under the prince regent. The Minister of Worship, Mr. von Bethmann Hollweg, is such a decided Christian, that I have ever entertained for him the deepest veneration, having known him as a Christian for thirty years. I have twice had the honour of an interview with him. On both occasions I was received with the greatest Christian cordiality, and had an opportunity to speak to him very freely on our relation to the Government. In the first instance, he gave little hope

of a legal recognition of our churches. But in subsequent transactions in our Parliament, he declared himself so nobly in favour of a large measure of religious liberty, and has since by his measures so carried his judgment into effect, that most of the grievances of our brethren have been removed.

*Missionary Magazine.*

#### ENGLISH GENERAL BAPTIST MISSIONARY SOCIETY.

The Society held its last anniversary at Derby, June 22, 1859. The receipts of the Society during the year were £3,063 3s. 1d.; expenditures, £3,321-1s.; debt of the Society, £257 17s. 11d. The missions of the Society are all in the region of Orissa, at whose principal and oldest station the late Rev. Dr. Sutton, favourably known in the United States, was long a faithful and successful labourer. The Society embraces seven stations and outstations, commenced as follows: Berhampore, 1825; Padre Pella (branch,) 1849; Chaga, 1841; Cuttack, 1822; Khundittur, 1839; Piplee, 1840; Pooree, 1823. Missionaries 9, of whom one is a printer, and two are at present in England. Female assistant missionaries, 10. Native preachers, 15. Of the latter, two are at Berhampore; two at Padre Pella; six at Cuttack; two at Khundittur, and two at Piplee. At Pooree, there is no stated missionary or native preacher, but the station is frequently visited by missionaries from Piplee and Cuttack. The number baptized during the year at all the stations is 18; excluded, 9; died, 6. Total number of members, 333, the largest number (140) being at Cuttack. Chapels, 8, of which three are at Cuttack. Nominal Christians in the community, 543. There are schools or asylums at four of the stations, and a mission college for the instruction of native preachers at Cuttack.

*Missionary Magazine.*



## MISCELLANY.

### A SABBATH EARNED.

"I can't afford to be idle," said a shoemaker who was working on the Sabbath day, to his neighbour who was going to church. The next day was a holiday, and the shoemaker went where he drank and idled away three days, spent all his money, pawned the coat from his back, and came home so ill that for two days he was unable to leave his bed. On Saturday he was sitting, pale and feeble, at his work, and on Sunday he was toiling on to make up lost time. His neighbour passed by again, neat, clean, healthy, and happy, going to the house of prayer.

"What," said the shoemaker, "off again; can't you afford yourself one day?"

"No," said the young man, "I earn my Sabbaths. I work six days, and the seventh is mine. You idle three days, and are suffering two days more; and to keep yourself from starvation, you work like a slave on the other two days: and with all this you have no comfort. The man who wastes his working days cannot have a Sabbath day, for God's command is, two fold—Remember that thou keep holy the Sabbath day. Six days shalt thou work, and do all that thou hast to do. In this way labour and rest are both blessed."

"You are right," said the shoemaker with a sigh; "Satan is a hard master."—*American Messenger.*

### THE SCULPTURE OF HABIT.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once, and it is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows roughcast it. Ten thousand chisel points polish and per-

fect it—put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed forever and unchanging in the solid marble. Well, so does a man under the leading of the Spirit, carve his moral likeness. Every day he adds something to the work—a thousand acts of thought, and will, and deed, shape the features and expression of the soul—habits of love, and purity, and truth too, habits of falsehood, malice and uncleanness silently mould and fashion it, till at length it wears the image and superscription of the evil one.

### THE MARTYR SPIRIT.

An African woman in Abeokuta came to the missionary, her back lacerated with the cruel stripes which her husband and her relatives had laid on her because she was a Christian. He advised her to apply to the magistrate, in order to prevent its recurrence. "No," she said, "if I bear it, that may soften them." "But," he replied, "if you do not take this step, it may encourage them to severer measures to shake your constancy; or is it that you intend to give up serving God?" "Never," she answered, "while I live." And she kept her promise. Until her death, an example of unshaken fortitude, out of much tribulation she has entered the kingdom of God.

No man ought to look upon the advantages of life, such as riches, honour, power, and the like, as his property, but merely as a trust which God hath deposited with him, to be employed for the use of his brethren.

Be contented and thankful; a cheerful spirit makes labour light, sleep sweet, and all around cheerful.

Love your neighbour as yourself.

### THE WORLD'S THREE BOOKS.

The Bible, Shakspeare, and Pilgrim's Progress, says Henry Ward Beecher, are the three books most read and most felt in the English language, and there seems as little likelihood that the last two will go out of print as the first and greatest. Perhaps there are no three books in the language so little understood or so inadequately appreciated; no three about which there are such varieties of opinion, and such conflicting interpretations, and yet each originally and intrinsically is really simple, comprehensive, and addressed to the common human understanding, and the universal heart of mankind. A noted English critic has said there are not three other books in the world to compare with this immortal triad.

### BOOK NOTICES.

*The Florence Stories.* By JACOB ABNORT. Florence and John. N. York: Sheldon & Company.

This is a very pleasantly written story, judging from having slightly glanced at the book here and there, designed to illustrate, at the same time, the value of home influence in the culture of children, and to inculcate just principles and correct management. It will be read with interest by children, and also by mothers who wish all the accessible aids in the discharge of their responsible duties. It is embellished with seven engravings, which add to the attractiveness of the volume. The name of the author is a sufficient guarantee of the value of the book.

*The Oakland Stories.* Kenney. By GEO. B. TAYLOR, of Virginia. Same Publishers.

We quote from the preface: "The author was moved to write the Oakland Stories chiefly by the remembrance of the pleasure and profit afforded him in his childhood by the Rollo Books, and other works of similar character. \* \* \* The Oakland Stories are, however, strictly original, being in fact mostly, not fiction, but a description of real scenes and persons. The author

has sought not so much to convey direct moral and religious instruction, as to have it pervade the very atmosphere of the narrative." The book is a good one, written in an easy, familiar style. It would have been improved, however, by a little more of "fiction," giving a wider range of incident to the narrative. We trust the author, whom we very highly esteem for his piety, ability and amiable, pleasant character, will continue to write, and that in future numbers of the Oakland Stories he will take the *hint* we have given.

*The Old Battle-Ground.* By J. T. TROWBRIDGE, Author of "Father Bright-hopes," &c. Same Publishers.

The object of this tale is to inculcate the truth that happiness is only to be secured by doing right; at the same time, it illustrates the influence of a mild and affectionate manner. It is designed to show the effect of such character as moulded and influenced by religion; but we do not think the peculiarities of religious character are sufficiently prominent for right impression in this respect. Notwithstanding some occasional affectation of pertness in style, it is quite a readable tale, and may do good.

*The Wife's Trials and Triumphs.*—By the Author of "Grace Hamilton's School-Days," "Heart's Ease in the House," &c. Same Publishers.

This is a religious novel. The interest of the tale is well sustained. The style is perspicuous, easy, and sometimes beautiful. The author possesses good descriptive powers, but succeeds better at depicting scenery than delineating character. The tone of the work is evangelical and pious. Its moral effect will be good. One thing detracts from its value. It is so written as to commend the Episcopal service, inasmuch as all its religious characters are formed under that system.

We notice in this, as in the larger portion of works of the class, what we think an undue presentation of *affliction* as the great promotive of piety. Doubtless God afflicts us for our good, and afflictions bring many to Christ. But many are bright exemplars of piety, who have not suffered specially, and many are most grievously afflicted who "revolt more and more." P.

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Payments are coming in slowly. We should be glad to register more.



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