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PLAIN QUESTIONS FOR ENLIGHTENED CONSCIENCES.

Can he be a Christian who does not love Christ supremely?

No doubt every one who casts an eye on the above inquiry, will at once say, Why ask a question which has been explicitly and emphatically answered by Christ himself, whose authority we all admit?

It would indeed be useless to ask it with a view to obtain any other answer than that already given; but as suggestive of another question, viz. Do I love Christ supremely? it ought to be asked by every one who claims to be a Christian, until, like Peter, he can with confidence appeal to the searcher of hearts and say, "Yea Lord, thou knowest all things, thou knowest that I love thee." But Peter's confidence was based on evidence. He had left all to follow Christ, and his settled purpose was still to follow him. And every one who would have Peter's confidence must obtain it in the same way,—by giving up *all* and following Christ. On no other condition can any man *become* a disciple, or maintain the evidence that he is one. Here then is a practical test by which we may know that we love Christ better than all things else, when we forsake all things for Him.

It may not, indeed, be the duty of every one actually to give away all his possessions, for these may be his chief *talenti*, for the improvement of which he will be held responsible, and by retain-

ing which he can most successfully promote the cause of Christ and give most convincing evidence that he loves Him more than these. He must however hold his possessions as though he possessed them not: that is, he must hold *them* like himself, entirely subject to the will of Christ; hold them not to foster his pride and vanity, or even to promote his own ease and comfort, but to honor the Lord Jesus Christ and to promote his cause. For he is but a steward of Christ, and he has no more right to devote his master's goods to the promotion of his own pleasure, ease, or comfort, than the steward of a man has to do the same; nor has he any more right to withhold when the honor of Christ or the good of his cause may be promoted by giving, than such a steward has to decline honoring the draft of his master, when he has his master's funds in hand.

A steward who should act thus, would not only prove himself an unfaithful steward, but would also show a total want of respect, not to say love, for his master. So the Christian who fails to respond liberally (according to his ability) to every acknowledged call of the Master, not only gives evidence of unfaithfulness as a steward, but also affords strong presumption, if not proof, that he loves his money better than he does his Master. If it be the duty of a Christian to hold his possessions subject to the will of the Lord Jesus Christ, and diligently to improve them, that he

may have the means of giving to every worthy cause, can he innocently pass these possessions into the hands of unchristian heirs who already have more than a competency, and who will certainly employ them to maintain a round of extravagant follies, or hoard them up to rust and canker, where they can no more, for the time at least, honor God or bless mankind than if they were consumed by fire or buried in the ocean? Does not the man, who deliberately and in his right mind, wills away his *whole* property, under the above circumstances, give evidence that he loves his children, or perhaps his more distant kindred better than he does his Saviour?

Can he, who does not give even a tithe of his nett income to the cause of benevolence and who consequently imposes no sacrifice or self-denial on himself or his family by giving, say with a good conscience, as did Peter, "Behold we have forsaken all and followed thee!" If not, can he have the evidence that he is a Christian; since Christ has said, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple?"

These are important questions in which every one, who aspires to the sublime hopes of the christian, is vitally interested. And happy is he who, with the plain declarations of scripture before him, can with humble, yet assured confidence, appeal to the Saviour and say, "Lord thou knowest all things, thou knowest that I love thee."

He who can do this is a christian, and though it may have cost him the loss of all things to obtain this confidence, yet is he an infinite gainer thereby. Instead of a child of wrath which he once was, he is now a child of God. And if a child, then an heir, an heir of God and a joint heir with Christ. Who will dare say that a position so exalted and a privilege so priceless is dearly purchased at the sacrifice of all earthly pleasures, possessions and prospects.

A. M.

THE GOSPEL IN BURMAH.

The work with the above title, by Mrs. Macleod Wylie, is a volume of intensely interesting character. It contains a condensed narrative of the planting and progress of the American Baptist Mission in Burmah, both among the Burmese and the Karens. The author is an English lady, but she shows herself capable of appreciating the character and labors of her American brethren and sisters. Her heart evidently sympathizes with them and the good work, the progress of which she records.

We do not design a review of this work, but simply to call attention to some of its facts, and thus to seek so to interest the readers of the Commission as to induce them to procure and read it for themselves.

The following is the opening paragraph of the introductory chapter. (See p. 7.)

"The idea suggested by the New Testament, of a Mission to the heathen, has been in a remarkable degree realized by the AMERICAN MISSION TO BURMAH. Commenced in faith; unaided by wealth or worldly power; achieving its choicest victories, as well among the speculative Burmans as the unsophisticated Karens, by the simple preaching of the Gospel, and that mainly by native evangelists; blessed in its progress by a succession of faithful believers, who patiently fulfilled their course, not counting their lives dear unto them; exerting a wide influence through the whole Christian Church by the example and the memory of its labors and its success; this Mission has special claims to the sympathies and the love of the whole household of faith."

Every Christian heart acquainted with the history of the Burman Mission will respond to this statement. It forms one of the brightest pages in the record of modern evangelization. But let us contrast the present state of the mission with its early condition.

The English Baptist Missionaries at Serampore sought as early as 1807, to establish a mission in Burmah, but with

so little success that, when in 1813, they relinquished the enterprise this is about all that could be said of their efforts:

"Though nothing appears to have been effected in the way of conversion by the persons sent out from Serampore, the translations which they made of certain parts of the Holy Scriptures, and the compilation of a grammar of the Burman language, by Mr. F. Carey, would no doubt, render the most important service to their successors, and it is hoped, to the natives themselves at a future period. We dare not, therefore, say that either their time or the money of the society to which they belonged was spent in vain." (Smith & Choules' *His. of Miss.* vol. 1—p 272.)

Mr. and Mrs. Judson, Luther Rice and others, members of Congregational Churches, sailed from the United States for India, as the first missionaries sent out from this country to a heathen land. They went under the patronage of the American Board of Commissioners for Foreign Missions, which had been originated in consequence of the earnest appeals of some of themselves. It was the commencement of a new era in the cause of Christ in America, an era fraught with rich and incalculable blessings to Christians and churches at home, and the heathen world as well. Never was more signally verified the truth, "He that watereth shall be watered also himself," than in the reflex influence of missions to the heathen, upon the churches of the United States.

During the voyage to India, Mr. Judson and Mr. Rice, though sailing in different vessels, both became interested on the subject of baptism, and their inquiries led to a change of views. They were baptized in Calcutta by the English Baptist missionaries. Mrs. Judson was led, by finding that her husband was in difficulty on the subject, at first stoutly to oppose any change of views—saying if he became a Baptist she would not—but subsequently, by an anxious examination of the questions involved, she also, became a Baptist.

Thus were these three separated from their associate missionaries, and from the society at home on which they had relied for support. They had no acquaintance with the Baptists of America. The little they had heard of them was altogether unfavorable. But they determined to obey Christ, and trust themselves to his protection. What an example of Christian heroism. We doubt if any event in the life of these devoted followers of Christ exceeds in this respect, the moral sublimity of their baptism. We can but regret that the author of "The Gospel in Burmah" has not brought into greater prominence, this change of the views and church relations of "Burmah's great Apostle," and his faithful co-laborer. The only distinct notice which we find of the fact is on page 295. "When Dr. Judson was at Serampore in 1811, he adopted the sentiments of the Baptist churches, and his connection with the Board of Commissioners for Foreign Missions terminated. He went forward to Burmah, not knowing whether the Baptists in America would form a missionary society or not. The Serampore missionaries, however, supported him, and ere long the American Baptist Missionary Union was established."

Judson arrived in Rangoon July 13th, 1813. He toiled on alone, until, in 1816, Mr. and Mrs. Hough joined the mission. As yet no impression appeared to have been made upon the natives. Six years of labor by Felix Carey and his associates, and three by Judson and his devoted wife had only resulted in the acquisition of some knowledge of the language, printing a few books and endeavors, without visible effect, to teach the natives the truth. Shortly after the arrival of Mr. Hough, Judson wrote to Luther Rice:

"If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries labored nearly twenty years, and not meeting with the slightest success, began

to be neglected by all the Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. Tell them to look at Bengall, also, where Dr. Thomas had been laboring for seventeen years, before the first convert, Kirshno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, what prospect of *ultimate* success is there, tell them as much as that there is an almighty and faithful God, who will perform his promises and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come and give us our bread; or, if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg them at least not to prevent others from giving us bread. And if we live some twenty or thirty years they may hear from us."

Sublime faith! No wonder that God so honored his servant. He was heard from, and that right gloriously too, before twenty years had passed away.

But it was two more years of arduous, self-sacrificing toil before the first convert, Mounq Nau, was baptized. A few other baptisms occurred, and then followed the long and dismal night of the Burmese and English war, rendered horrible by the scenes of the death prison at Ava, and the miserable shed at Oungpen-la. Then, too, the deaths of missionaries, and especially of her, the companion of the toils and sufferings of the devoted Judson—his faithful, heroic, Ann Haseltine! But we must not longer indulge in this mournful retrospect. Look upon other scenes, and who can but exclaim, what hath God wrought! Our space forbids the insertion of many extracts which we should be glad to make. One must suffice.

In the beginning of 1858, Dr. Mason wrote, of the mission in Toungoo.

"I append the statistics of the Toungoo Mission, premising that the name

of Christ was first proclaimed in the province in October, 1853, from which date the mission commences.

Associations	-	-	-	2
a. The Paku Association, embracing Pakus and Manniepghas				
b. The Bghai Association, including Bghais and Manniepghas.				
Stations	-	-	-	101
Churches	-	-	-	42
Village schools	-	-	-	101
Preachers and teachers (native)	-	-	-	103
Ordained native preachers	-	-	-	3
Pupils in village schools	-	-	-	2,420
Baptized in 1857	-	-	-	129
Excluded	-	-	-	7
Suspended	-	-	-	29
Restored	-	-	-	15
Died	-	-	-	66
Present number	-	-	-	2,640

"We have also a Karen Education Society, which was founded in 1857, and has in its charge two boarding schools, The National Female Institute, and a Young Men's Normal School, open to all the native tribes of Burmah. This society embraces eighty-six chiefs, who have sent in letters pledging themselves and thousands of their people to support permanently the Institute; except the teachers, who for the present are dependent upon friends in India, England and Scotland. The pledges are not yet all received for the Young Men's Normal School, but it is confidently expected that they will assume the responsibility of carrying it on, as they have the girl's school.

"The Female Institute was opened in May 1857, and numbered during the first session twenty-four pupils, besides nine that were sent back to the jungles for the want of room. These include Sgaus, Pakus, Manniepghas, Mopghas, Bghais, and two Burmese. None are received under twelve years of age, none for a less period than one year, and all are taught in their own vernacular tongues. The studies embrace reading, writing, geography, history, mathematics, something of natural philosophy, physiology, and the Holy Scriptures, with plain sewing, cooking, washing, and general cleanliness; together with nursing the sick and training children. There is also an ornamental department, intended principally for the Burmese and Shans, which no one is allowed to enter till she can read and write well.

in her own language. This school is entirely in the charge of Mrs. Mason, aided by four native assistants, but a young lady is expected from the United States in the present year to assist in the Burmese and Shan department.

"The Young Men's Normal School commences with the approaching rains, and will be limited, like the female school, to fifty pupils. It will be instructed in Biblical exercises, mathematics, philosophy, and land surveying by myself, but in all minor branches by native teachers. This school is on the grounds of the Institute, and the boarding and all the other financial matters are in the hands of Mrs. Mason. For this department the chiefs have built a large bamboo school-house, and a boarding house of one hundred and fifty feet by fifteen, also a good house for the teacher, the first with a wooden frame and floor ever built by the Karens of Toungoo.

"For these schools the Karens have contributed—

970	Rupees in cash,
1	Elephant,
3	Goats,
4	Pigs,
170	Fowls,
200	Eggs,
65	Mats,
15	Baskets,
12	Large chopping knives,
150	Long ratans,
10	Large bundles of bark rope,
1580	Large bamboos,
2000	Small "
1	Boat,

"They have also felled and brought to town fifty teak logs, six cubits by thirty, given by Government for the school-building and eighty iron-wood posts, some of them very valuable, fifty feet in length. This is a very remarkable performance for mountaineers, since, though wholly unacquainted with the water and unable to swim, and knowing nothing of the timber business, they brought them down a large stream and then several miles down the Sitang. They have also built twelve bamboo houses for families to live in as a protection to the Institute, and are now making four streets in a village of thirty houses growing up around the grounds. The Indian Government has liberally granted thirty-two acres of land to the Institute lying on the Sitang river, and 1400 rupees for the buildings. The Cal-

cutta Tract Society has given books to the value of 100 rupees and a valuable set of illustrative prints. A publishing house in Philadelphia has sent us a set of large out-line maps; and friends in Calcutta an excellent prismatic compass. All the land, buildings, apparatus, furniture, and everything pertaining to these schools is the property of the Karen Education Society, which held a convention in August, 1857, and chose a band of managers, consisting of one Paku, one Minniephgha, one Mopgha, one Tunic Bghai; Capt. Doyly, Deputy Commissioner, Toungoo, agreeing to act as President. The whole is entirely independent of every association."—*Gospel in Burmah*, p. 291-4.

Much has been said of late about the want of success in missions. They have been pronounced a failure. Let any who have been inclined to the opinion, read the work to which we have thus called attention, and all their doubts will cease. They will thank God for what has been done, and they will feel renewed earnestness in pushing forward the cause.

It is true, such glorious results have not yet been achieved in the missions of our Board. They are of comparatively recent origin. But we say, let them wait, and in the language of Judson, "they may hear from us." P.

SELF-RIGHTEOUSNESS UNMASK- ED.

"The calling of a man's self to a strict account, is a medicine sometimes too piercing and corrosive."—*Bacon*.

Sometime since we were called upon to attend the funeral of a man who had once been an inmate of the Penitentiary, and whose whole life was exceedingly irregular. In coming from the grave we chanced to ride with one of his friends, a young man, whose appearance gave every indication of drunkenness and dissipation. We were unwilling to let the opportunity pass without speaking a word of warning, and, therefore, began a conversation by asking him what church he attended.

"I formerly attended the Catholic church," he replied, "but for several years I have not attended any."

"But, do you never feel that you are doing wrong in thus neglecting the public ministrations of God's house?"

"No, sir, I do not; and besides, I very seldom think of it."

"Allow me, then, sir, to express the hope that the death of your friend may cause you to think; and that you may thus escape the doom to which, I fear, you are exposed."

"As to that," said he, "I do not feel that I am in any danger. I do no harm; I pay all my debts, and discharge all my duties to my fellow-men; and I cannot but think that a merciful God will at least save me."

We had scarcely more than time to mention several passages of Scripture which contradicted his views when the carriage stopped before the door of our boarding-house, and we parted. We have not seen him since; but his words have remained in our mind, and have become the starting point for a train of thought which we wish to present to our readers.

The Apostle Paul, thought we, speaks of those, who being ignorant of God's righteousness, go about to establish their own righteousness. The description exactly suits the young man whom we have just left; and we are sorry to believe that the class to which he belongs is by no means a small one. But the human mind is never satisfied with any fact which cannot be explained, or referred to some general principle. Here we have the fact that many are disposed to rely on their own goodness as a valid plea at the bar of God. How do we account for this fact? Taking the young man already mentioned as a type of his class, we would conclude that the error of that class arises from false ideas of their own character; false views of their duty to their fellow-men, and a false conception of the character of God, and of their duty to him.

We are told in the New Testament of a certain man who built his house upon the sand. The inference is that he was either too indolent or too indifferent to his own welfare to dig deeper in order to find a good foundation; and when the winds and rains came and beat upon his house it fell; and great was its fall. If the persons of whom we speak have ever troubled themselves enough about their salvation to inquire what kind of foundations others have deemed it necessary to lay, they must have occasionally feared that they had built upon the sand; and that their estimate of their own character was entirely erroneous. But if they have not had such fears, a very little thought and observation would be amply sufficient to disturb their quietude.

For example, it would not require an extended acquaintance with either books or men to know that those who have been universally esteemed the best and purest of their race, have usually, if not invariably, had the most painful conception, not only of their *imperfections*, but of their great and flagrant sins. They have confessed that if they seemed to have any strength it was not their own—if they were gentle and good it was only because the stubbornness and wickedness of their hearts were subdued by the grace of God. One of the purest men of ancient times is represented as thus addressing Jehovah: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." Not to multiply examples, we will only introduce one other witness, he among the purest and most favored of God's prophets. Says he, "In the year that king Uzziah died I saw also the Lord sitting on a throne high and lifted up, and his train filled the temple. And one cried unto another and said:

Holy! holy! holy! is the Lord of hosts: The whole earth is full of his glory.

Then said I, woe is me; for I am un-

done, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips." (Is. Ch. 6.)

It is also a remarkable fact that good men seldom become better in their own estimation. The more they dwell in their thoughts upon the holiness of God—the clearer the view they obtain of his inexpressible glory, the less are they disposed to talk of their own goodness. They see that they fall so infinitely short of what they ought to be—that there is such an immeasurable distance between God and themselves—that they take no account at all of their poor attainments in the divine life. Indeed, so natural are these feelings of self-abasement to the renewed heart, that an inspired Apostle declares, "If we say we have no sin, we deceive ourselves and the truth is not in us."

Now, we would not attach one particle more importance to these facts than rightly belongs to them. We think, however, that they should induce those who seek to establish their own righteousness to inquire into the cause of this great difference between themselves and others. Can it be true that they are really so much better than Job, David, Isaiah and others of ancient, and Bunyan, Edwards, Payson and others of modern times? And if they are not, may not there be some truth in the Scripture representation that the heart is deceitful above all things and desperately wicked?" and may not that deceitful heart be whispering, "Peace, peace, when there is no peace?" It is possible, but barely possible, that these good men may judge too harshly of themselves, and it may be wrong to judge all by their too rigid standard. But, in opposition to this bare possibility, we have the stubborn facts that they have spent their whole lives in scrutinizing their motives and in examining their hearts. They ought, therefore, to be acquainted with themselves—their testimony ought to be accepted as true—and inasmuch as human nature is

everywhere the same, what is true of them is true of all others.

But, besides, our whole experience teaches us that men are usually disposed to judge too favorably of themselves, or, at least, more favorably than others are willing or able to judge of them. It may not, therefore, be an unprofitable task to correct the false judgment which we may have of ourselves by the judgments which we form of others of similar character. We are surrounded by those whose pleasures and recreations are the same as ours, who are engaged in the same business, who move in the same circle of society; and, in short, who are our associates and friends. Do we know any one of all these whom we esteem faultless? Have we ever been acquainted—familiarily acquainted—with any one, for any length of time, in whom we did not find at least a few things of which we could not approve? And, was it not sometimes the case, that what appeared virtuous, or harmless in us, appeared vicious or injurious in them? Or, what is more to the purpose, have we any friend, not a professor of religion, whose salvation we regard as certain? And then, again, have we any just reason for supposing that we are materially better than those whose pleasures, whose business, and whose modes of thought are almost identical with our own? Unless we can answer all these questions satisfactorily, we should begin to fear that we have rested our hopes upon a sandy foundation. And, moreover, we must remember that we see only with human eyes and can only judge from outward appearances. That drop of water which appears clear and beautiful to the naked eye, under the microscope is seen to be teeming with foul and loathsome insects; and so the heart which to us seems pure, may be seen by the eye of God to be a den of wickedness.

We might also learn a useful lesson by considering the character of those

who go about establishing their own righteousness. Nor would it be altogether absurd to suppose all such assembled in some mighty building. Many would be exceedingly surprised at the company in which they would find themselves. The formalist would be there. He who places his hope of salvation upon strict attention to the external requirements of his church. The strictly honorable and moral man would doubtless be there; and humanly speaking, with some little appearance of propriety. He has been honest in all his dealings. He has, in a great measure, been free from selfishness. He has been kind and charitable to the poor and the oppressed; so pure is his character that all of our sympathies are aroused for him; and we so much wish for his salvation that we almost believe that he will be saved. Nor are these feelings wrong, since Jesus, when He looked upon such a one, loved him. Alas! that he should yet lack one thing. But, side by side with this moral man, there sits a thief. Nay, start not; for there he sits! We ask, in amazement, how came he there? He coolly, and without a blush, replies that the world owes him a living, and he has but taken his own. And there, too, is the keeper of a tipling shop and gambling hell. He, too, must live; and besides, men *will* drink and gamble, and unless he, an honest, upright man, should afford them the means of doing so, some unprincipled knave would do it, and thus bring upon the community a world of corruption. So he not only justifies his course, but claims the gratitude of society. There, too, would be the drunkard, with his bloated and disfigured countenance. Once, while we were preaching, one of these came to the pulpit to ask what would become of those who were too good to be lost, and not quite good enough to be saved, evidently thinking that he himself was of that class.

We are confident that we do not

state the case too strongly when we assert that there is no class of persons so utterly depraved as not to contain those, who, at least in health and when death seems to be far off, suppose themselves fit for the enjoyment of heaven, and who expect salvation as a kind of reward either for their positive goodness, or because they are not worse than others.

We have supposed an assembly of the self-righteous. It would be rather a ridiculous idea to suppose the different members of that motley crowd looking upon each other. Each would regard his neighbor as an intruder. The pharisee would spurn, as a defilement, the merely honest man. The honest man would look with ineffable contempt upon the thief. The thief, in turn would scowl upon the drunkard. The drunkard would look with rage upon the tapster; and each would wonder why the rest were there.

Speaking of this assembly reminds us of another of a similar character, spoken of in the book of Revelation, composed of the "fearful and unbelieving and the abominable, and murderers and whoremongers and sorcerers and idolaters, and all liars."

Is it too much to say that these, and such thoughts as these, ought to awaken reflection in those who go about to establish their own righteousness? They prove, beyond all dispute the power of sin to blind the eyes of some: may it not be blinding their eyes? The probability that it is, is greatly increased, when we remember that the standard by which they try themselves is probably false. They have not only been the witnesses and judges in their own cases, but they have framed their own laws, not according to the principles of justice and equity, but upon such principles as enable them to justify all their sins. When the *venue* is changed and there shall be another set of witnesses, other laws and another judge, the decision may be reversed. We are

not to be justified in our own sight—that would be a small matter so long as our minds are darkened by sin—not in the sight of our fellow-men—a consciousness of their own need of mercy would make them far too merciful—but in the sight of Him whose justice is a consuming fire.

Thus far, what we have said has been intended only to awaken thought; and to excite the suspicion that men may be mistaken in their opinions of themselves. If we should go a step further, perhaps these suspicions would be confirmed.

It will be observed that the young man who rode with us from the grave, asserted that he discharged all his duties to his fellow-men. This objection is very common; but it is as untrue as it is common. It only shows that many persons have a most limited and unworthy idea of duty. Our duties to our fellow-men require not only that we should do them no harm; but also that we should do them all the good in our power.

The negative duty is universally admitted. No one will pretend that he has a right to injure his neighbor. But is there a single one who could attain to even this negative excellence? If any one should come before us with such a claim, a little cross-examination would probably make him ashamed of his high pretensions.

1. We might say to him, "Sir, a man may injure his neighbor in person or property. Have you lived to the age of manhood without inflicting bodily injury upon any one of the thousands of human beings with whom you have been thrown? Have you never, in a single instance, violated the commands of your father; or brought grief and shame to the heart of your mother? Have you never failed to be gentle and kind to your brothers and sisters, or to give them that affection which is rightly theirs? Have you never, in a single instance, over-reached or gone beyond

those with whom you have had business transactions? Unless you can give an honest negative answer to all these questions, you cannot say that you have done no harm.

2. "But, again, a man may be injured in his reputation—his character. Have you never, in any case, in speaking of your neighbors, created a false and injurious impression in reference to their characters? Among the thousands and tens of thousands of words which you have spoken, have you never uttered one word of malice or slander? Have you never spoken one light and thoughtless word that produced pain and heart-burning in the community? Unless you can answer these questions in the negative, you surely will not say that you have done no harm.

3. "And, again, have there not been cases in which your example gave sanction to that which was wrong and injurious—has not some human soul, nicely poised between good and evil, received from some word or act of yours an impetus which hurled it headlong into the ways of evil? Unless you can answer this question negatively, your claim is both weak and presumptuous."

Thus it appears that he who would claim to have done no harm, must make inquisition into every day, hour and minute of his past life. He must call up every action and word, and weigh them with the impartiality of that Judge before whose bar he will appear; and, thus weighing them, he must pronounce them all good. But this is a task which no human being has either the patience or the power to perform.

But suppose we acknowledge, for the sake of the argument, that there might be a man who could live and die without doing harm. Then, at best, he would only be a *harmless creature*. What littleness of soul a man must have, who, in a world which so much needs his assistance, where there is so

much suffering to relieve, and so many wrongs to right, would be content simply to do no harm! How much better would such a man be than a dog; or even a stone, or any lifeless matter? He would be condemned, if for no other reason, because he kept his master's pound wrapped up in a napkin.

But, we are not only required to do no harm, we must also do good. Both nature and revelation teach this duty. And before we can say that we have discharged all our duties *we must not only have done some good; but the very largest amount of good of which we were capable.* We need not inquire whether any man who ever trod the earth, save One, could say, with a clear conscience, that he had done all he could.

But, once more; if we could suppose that there was a man who had discharged all his duties, both negative and positive, to his fellow-men, the fact that we are the creatures of God, suggests the idea that we have duties relating specially to Him, and the fact that we are strangers and pilgrims here, and citizens of another country, suggests the idea that we may have other duties than those of earth. Those other duties may also be our greatest and most binding duties. Indeed, they may enter so vitally into the economy of human life that no duties can be properly discharged so long as they are neglected. Have all these duties been performed?

If it is true that men may err in their opinions of themselves and in their notions of duty; it is equally true that they may have false ideas of the character of God. We readily grant that God is a father, and that He is a father of wonderful, even boundless compassion. But it may be well to inquire who they are to whom He manifests His compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him;" and again, in the same connection, "For as the heaven is high above the earth so great is his mercy

towards them that fear him." Let none, therefore, presume upon the mercy of God unless they regard Him with reverential fear. But, the Bible, the only book in which God's character is revealed, represents Him not only as a father, but also as a judge. As He is a merciful father, so He is a righteous judge; and the law requires the death of the sinner. Whom the Father may be disposed to pity, the judge is called upon to condemn.

When we had thought of these things we could but feel how true it is that the law is a schoolmaster to lead us to Christ. It convinces us of our sinfulness and of the holiness of God; and shows us how certainly and how justly we are condemned.

"No more, my God, I boast no more
Of all the duties I have done,
I quit the hopes I held before,
To trust the merits of thy Son."

TITUS.

THE AUTHORITY OF CHRIST.

Jesus Christ is King in Zion. As a reward of his humiliation he has been exalted "far above all principality, and power, and might, and dominion." "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." All things are under his dominion. But he is emphatically the Lord of the Church. Christ is a King—his people are his subjects. He is a Master—Christians are his servants. He is the Captain of Salvation—his disciples are his soldiers. The authority of Christ is paramount and absolute. He must be obeyed.

In making a profession of religion

there is a *voluntary* acknowledgment of the authority of the Saviour, and an agreement to submit to him. This submission is required to be entire, prompt, continued and affectionate.

Submission is to be *entire*. No reservation can be allowed. No other authority is to be placed in competition with that of the Redeemer. Legal enactments, the authority of employers, even religious bodies, may enjoin what is contrary to, or forbid what is enjoined by, the laws of Messiah. In all such cases, the memorable reply of the persecuted Apostles to the Sanhedrim expresses the spirit to be cherished, and indicates the course to be pursued:—"Whether it be right in the sight of God to hearken unto you more than unto God, judge; for we cannot but speak the things which we have seen and heard." A determination to obey Christ at all risks is the very essence of Christian loyalty. It enters into the spirit and vitality of that faith which unites to Him. "Why call ye me Lord, Lord, and do not the things which I say?" It is the natural result and the just expression of love to him. "If a man love me, he will keep my words." "For this is the love of God, that we keep his commandments."

No man can be a Christian who does not possess this spirit. The first Christians understood the obligations of Christian discipleship. In obeying their Lord, they had to encounter the persecution of governments, the opposition of friends, the vindictive malice of the Jews, and the worshippers of Jupiter. But such was their reverence for their new Master that they did not hesitate. Not only did Apostles seal their testimony with their blood, the entire church refused to yield their allegiance to the Saviour at the bidding of power, or under the pains of torture. Christianity is the same now as in the days of Peter and Paul. The same spirit of loyalty to Christ it still demands.

The temptations to disloyalty are not, with us, the faggot and the cross. Still such temptations exist. The laws of Christ are, not unfrequently, unpopular. They conflict with carnal feeling. To obey them may subject one to reproach, to persecution, to pecuniary loss; but he who would be a Christian must not falter. The authority of the Redeemer must merge every other consideration. Entire submission is the duty of the Christian, and nothing less than a disposition thus to submit can consist with the integrity of a profession of religion.

Not only must the authority of Christ be regarded as paramount, *entire* submission includes obedience to *every command* of the Saviour. Every mandate is to be obeyed, every precept complied with.

The Jews divided the law into the greater and less commandments, and assigned to each a sanctity of obligation, proportioned to their judgment of its importance. This pharisaic spirit led the Papacy to classify sins as venial and mortal. It is manifested among Protestants, who undertake to discriminate between the essential and non-essential commands of Christ. But to whom has the Redeemer given the right to set aside or qualify his laws? And who, without the most presumptuous arrogance, can say that what he has commanded is non-essential? Every duty enjoined in the word of God is not designed to secure the same blessings to the Christian; but every command has its own appropriate use and benefit. To secure this benefit, the command must be obeyed.

Whatever may be said with respect to the relative importance of the several laws of the King of Zion, this much is true in respect to all of them: *disobedience to any one of them is rebellion against the authority of Christ*. Has he demanded faith of me?—I must believe. Has he commanded me to be baptized?—I must obey him. Has he directed me to partake, at his table, of

the memorials of his dying love?—Each returning Communion should find me with his saints. Has he intimated his will that the *first day* be observed as a Sabbath unto the Lord? Holy with me must be that day. Has he instructed me to yield my time, my talents, my property, my influence to the promotion of his cause? It must be done.

Submission must be *prompt*. The authority of Christ must be so revered, that to hear is to obey. "Speak Lord, for thy servant heareth," should be but another form of saying, "Here am I, send me." In the course of life many occasions will arise, in which the *present* discharge of duty will be peculiarly trying. Without any purpose of ultimate neglect, the temptation to defer to more favorable circumstances will be strong. To give way to such temptation is inconsistent with Christian loyalty. As soon as the mind is allowed to cast about for some compromise with conscience by which to defer the painful duty, there is a departure from the requisitions of the Saviour. "To day"—"Now"—is the language of the Gospel, not only to the impenitent, but also to the devout inquirer, and the Christian disciple. No delay. No putting off to a more "convenient season." "Whatsoever thy hand findeth to do, do it with thy might." A tardy, sluggish spirit is incongruous with loyalty to Christ. He may, in his mercy, accept of him who hesitates: who, when commanded, "Go work to day in my vineyard," says "I go not," but repents and goes. But the laggard will have to shed tears of penitence over his delay. When the Lord told one to follow him, he assented, but said, "Let me go first and bury my father." Was it permitted? No—"Let the dead bury their dead, but go thou and preach the kingdom of God."

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Submission must be *continued*. "If any man draw back, my soul shall have no pleasure in him." "Be thou faithful unto death, and I will give thee a crown of life." The service of Christ is a lifetime business. It admits of no cessation, of no intermission. He justly claims that *our whole life* be devoted to him. From the moment when we take upon us His name, till death shall release us from the toils of earth, we must be found consecrated to His service. The cutting reproofs and the heavy judgements inflicted upon ancient Israel for declining from the service of God, stand as a warning of the danger of the backslider. The solemn rebukes, and affectionate expostulations addressed to the Seven Churches of Asia, by the Lord himself, may well cause one to tremble at the thought of departing from the fervor and devotion of a first consecration to the Saviour. The awful doom of the apostate—to whom their remaineth no more sacrifice for sin—may well startle all at the thought of making the first retrograde step.

Submission must be *affectionate*. Not that rendered to a tyrant whose anger is dreaded, and whose power is irresistible, but such as springs from love,

and confidence, and gratitude. All coerced service is odious. Divine power could force into subordination the stoutest rebel. But divine grace will be satisfied with nothing short of affectionate devotion. "If ye love me, keep my commandments." "My son give me thy heart."

Various motives may prompt men to profess religion. Some of these are so manifestly irreconcilable with sincere piety, that to name them is to expose them. Such, for example, are a disposition to conform to established usage—the formal assumption of the Christian name as a quietus to the complaints of conscience,—union with a particular sect, because it is popular, or to please friends. But there are motives which, where they chiefly influence, are equally adverse to the integrity of Christian hope, more likely to remain undetected, or if detected, not to be renounced. Among these and holding a prominent place, is the influence of *fear*. Terrible are the denunciations against the rejectors of Christ. These threatenings of the Word of God are intended to lead men to Christ. The Bible appeals to the *fears* and the *hopes* of men—to every feeling of the heart. But the agitations of fear, are only designed to cause the awakened to flee to the Saviour. It is possible, however, to take refuge under such impulsion, rather in the duties of Christianity than in Christ himself. The self-righteous spirit is hard to eradicate. When fear drives one to the attempt to yield *Gospel obedience for justification*, it may be that the tempest of the soul is stilled, but the voice of Jesus has not evoked the calm. Genuine faith looks to the Saviour. Jesus in the perfection of his righteousness; Jesus in the riches of his grace; Jesus in the fullness of his love; Jesus in the faithfulness of his promises is its absorbing object. Ravished by His charms the adoring heart exclaims, "Whom have I in heaven but thee; and there is none

upon the earth that I desire besides thee."

"Yes, thou art precious to my soul,
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Under the influence of love, the service of Christ becomes a delightful employment. Submission to Him is easy; it is grateful to the believer. "The love of Christ constraineth us." Confidence, in the wisdom and goodness, and faithfulness of the Saviour, relieves from perplexity, dissipates doubt, banishes fear in the discharge of Christian duty. Gratitude animates to unrestrained consecration to "Him who loved us, and gave himself for us."

Submission flowing from affectionate devotion to Him, is that which Christ demands. His disciples must yield it. Entire, prompt, continued, affectionate submission to his authority. P.

Our Missions.

SHANGHAI.—CHINA.

Letter from Rev. J. L. Holmes.

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changed our course, which had hitherto been south-westerly, to avoid the bars at the mouth of the river, to due north. From thence, until we reached the promontory of Shantung, which we had to approach very cautiously, the Yellow sea was very frequently covered with fogs, and even the high lands of the coast could not be seen, until we were very near, in consequence of the misty atmosphere which enveloped them. As soon as we had passed the promontory, however, the scene changed. The atmosphere was clear and pure, and the bold rugged coast rose abruptly from the deep, apparently but a short distance from us, though, in fact, eight or ten miles distant, as I found out in course of a rather singular adventure. We had reached the mouth of the harbor very early in the morning, but the captain waited till the sun rose, in order to get his latitude, as he had never been there before. His observations proved that we were at the mouth of the harbor, but a Chinese pilot, who had been taken at Shanghai, persisted that it was not the harbor, that it was farther westward. The captain, unwilling to run any risk against the confident assertions of the pilot, who was reputed to be familiar with the coast, laid too and ordered a boat to board what seemed to be a little fishing boat near the shore, which was apparently two or three miles distant, and ask the name of the place, and if possible get a pilot. As the only Chinaman on board who spoke English was afraid to risk himself in a boat in the open sea, I volunteered to go as interpreter.

A BOAT RACE AND SINGULAR PHENOMENON.

The boat was soon lowered, and with my teacher as a sort of interpreter's interpreter, we struck out for the supposed boat in question. But, though we glided rapidly over the water for near an hour, we seemed hardly any nearer than when we started—the fishing boat however had expanded into a

large junk. We had already rowed about five or six miles, when the junk, observing our approach, hoisted all sail and plied a sort of long side-oar, which they use in extremities, and made off as rapidly as a feeble breeze and this contrivance would carry them. They were far too slow however for the strong arms of the sailors in our boat, which gained upon them at every stroke. We looked behind us and saw the ship raised by the effect of an optical delusion, which is common on this coast, far out of the water—appearing to be several times her usual height; and again, in a short time, she seemed lengthened out to a singular shape, and drawn down close to the water's edge. We heard the discharge of a cannon on board the ship which had now lost sight of us in the distance, and thus called us to return, but we were so near the junk that we thought best to secure a pilot first, which we soon succeeded in doing, for the junk which had hitherto made all speed to get away, under the impression that we were pirates, finding that we would inevitably overtake them, lay too and let us approach. They were very glad to ascertain the peaceful character of our mission, and we soon were on our way again with a sturdy native sailor, who volunteered to go with us as pilot.

By means of his chart, and such advice as he saw fit to take of the pilot thus secured, our captain speedily brought us safely into port. We dropped anchor in what is called Chefoo harbor—an inlet of the sea, surrounded on three sides with high hills, while the fourth consists of two passages to the open sea—separated by a cluster of small islands.

We had come from the low, damp, monotonous plain of Shanghai, at that damp, foggy season in which it wears its most dismal aspect; we need not, therefore, tell you of the cheerful thrill that the sight of these rugged hills, and the breathing of this pure, clear air,

sent through our frames. The tall and vigorous frames of the natives who came on board, and their animated countenances, presented a pleasing contrast to the heavy form and sluggish look of the natives of the plains of Shanghai.

GETTING HORSES.

As Yang Chau-fou was the destination which we wished to reach, I endeavored as soon as possible to make my way up there. The distance was about fifty miles by land, and we concluded that it would be best for me to go and see what could be done, while Mrs. H. would remain on board the vessel. I accordingly dispatched my teacher on shore to hire horses and make the necessary arrangements. I received word from him that the horses were engaged and forthwith prepared to be off next morning. I was on shore at daylight, after six miles sailing in an open boat, tossed by a chill north wind. All seemed to be right, and we thought to be off directly. But, after a series of little delays, from one cause or pretended cause and another, I insisting all the while on being off at once—the keeper of the horses came with a long face and told us that the mandarin had forbidden him to hire us horses. Our only alternative was to go and see the mandarin himself, which we did, without obtaining much satisfaction; for, after a large amount of smiling, bowing, pipe-smoking, tea-drinking, and other accomplishments of the most intense Chinese politeness, we left with his very delicately expressed, or rather, implied refusal to make any change in his decision. He left us room however to adopt another alternative, which finally succeeded. He said that his authority was limited, and that while he could not supply us with horses, he could not say that we should not hire them—knowing all the time that he had forbidden every one in the place to let us have them—leaving us thus at liberty to procure them if we could, which we did very speedily—in a way

which he had not thought of in his calculations. I sent my teacher to a neighboring town to buy a couple of horses, which are very cheap here, and which I hoped so to sell as to indemnify myself. He soon returned with a pair of Shantung ponies, on which we made our way to Yang Chau-fou.

FACE OF THE COUNTRY.

The country between the harbor of Chefoo or Eauti and the city, consists of a succession of hills and valleys, running generally at right angles to the shore. The hills, however, seem to branch from a uniform range which, some distance inland, runs parallel to the shore.

CHARACTER OF THE PEOPLE.

I did not wonder when I saw the grand old hills mounting up towards the sky, and the beautiful valleys winding between their rugged bases, that there was something in the character of the people superior to the crowded inhabitants of the low, damp plain of Shanghai—something at least more congenial to the feelings of a foreigner. There was something very pleasing in the rough hospitality with which we were received at the Chinese tavern, which was not altogether dissipated by the eagerness they manifested to make their bill as large as possible. They are by no means devoid of the passionate fondness for gain, so characteristic of the Chinaman everywhere he is found; but I think there is a stronger counter-current of generosity among the natives of this province than among their countrymen generally. We arrived at Yang Chau the day after our departure from Eauti.

UNDESIRABLE POPULARITY.

We enjoyed on our arrival a degree of popularity more flattering than pleasant, for our approach had been announced by a man whom we met at the inn at which we spent the night, and who hastened that he might have the pleasure of telling the news, and it

seemed that the whole population had turned out *en masse* to witness the strange apparition. The gates of the city were crowded when we came in view; and as we entered, the whole length of the street behind us was one living mass. Our guide took us to an inn, and we would fain have rested after our long ride under the summer sun, but to our great discomfiture, the crowd had followed us to our quarters, were pressing in at the door, and peering through every aperture they could find. In the midst of the tumult, the keeper of the inn, who was too polite to pretend that we were else than welcome, made it necessary for us to interfere with the abuse which he began outside to heap upon the remote cause of the distinguished honor which he had received—the guide who brought us to his house. He evidently had no objection to making a bill with us, if it were not that it involved the prospect of being in some measure accountable for any excesses which the crowd we attracted might commit. He felt that he was “in danger of being called in question for this day’s uproar.” I found the oddity of my costume was the greatest object of attraction; accordingly, on arriving at the tavern I changed it for a full suit of Chinese dress—cue excepted of course—and sallied out into the street, followed by my numerous admirers; and after passing around a square or two returned at their head. Much to their discomfiture, on my entering the outer gate, which led into the square court, around which were ranged the different apartments of the inn, it was closed behind me, and all hope of their further gratifying their curiosity being thus for a time cut off, they gradually dispersed and left us to the enjoyment of such degree of quiet as the mandarin’s runners were pleased to allow us.

LETTER TO A MANDARIN.

They began questioning us from the time we arrived, and continued pester-

ing us until a bold piece of impudence on our part, at head quarters, caused their recall. I bought a piece of paper, as red as Chinese etiquette could require, and having had my teacher inscribe my name upon it, dispatched him with it to the mandarin himself, informing him that I would be happy to call upon him and give him any information he might require, but that I was unwilling to be annoyed by such low bred fellows as those who had been with us. Evidently not knowing in what manner he ought to receive such an anomalous writer, he sent back his card, with an intimation that he was quite satisfied, and that we need not take any further steps to assure him. We then laid us down in peace upon our brick and mortar bedsteads and portable beds.

NOVEL BEDSTEADS.

The bedsteads of the people of this and other northern Chinese, as well as those of the Manchus and Mongolls, are built much like the kilns used in America for drying fruit—a platform of brick, about two feet high, with an aperture underneath for building a fire. Over this is spread a kind of reed-mat, on which the sleepy man spreads his bed, which all travellers are expected to carry with them; and if the weather be cold, lights a fire underneath and consigns himself to the influences of “Nature’s sweet restorer.” We awakened betimes next morning and took a stroll over the city before the people were out. We found that the city is not what it has hitherto been supposed to be, and is stated to be in “Williams’ Middle Kingdom”—an old, sparsely populated place, with crumbling walls—but a compact and densely populated place of no great size, compared with other Chinese cities, but presenting many pleasing characteristics. The streets are wider than usual, and much cleaner; the houses, built of stone, present a comfortable appearance, and the lusty

frames and ruddy countenances of the natives attest the salubrity of their climate. The city is built on a slope, near the sea shore, and a stream of pure water, with a rocky bed, flows through it. We visited several of their temples, which were only peculiar in being cleaner than usual, with the exception of one, "The Temple of the Doors of the Wind," which is one of the finest in point of taste that we have seen. Between the city proper and the shore is situated a small city, with very old walls, and a very sparse population. Viewing this wall near at hand, and that of the city proper in the distance, and supposing them to be one, has, doubtless, given the impression to those who have only viewed while passing in vessels, that the walls were very extensive and in a state of decay.

We spent two days at Yang Chau, and subsequently made another short visit, which it might be interesting to detail, but I fear that my letter is already so long that you will not find place for it.

I was not, of course, able, with my limited knowledge of the language, to do anything in the way of regular preaching. I hope, however, that I may, ere long, be permitted to carry the gospel to this very interesting but hitherto inaccessible people. The disastrous issue of the British Embassy at Tientsin compelled us to return to Shanghai. But our visit was by no means entirely unsuccessful, inasmuch as we were, for near four months, in daily contact with the people whose language we are learning, and enjoyed many opportunities of becoming acquainted with their country, their character, and their habits. Add to this the fact, that we escaped a Shanghai summer—no small consideration, when missionaries are so few and their lives so short.

With respect to learning the language, our sojourn at Shanghai will now be no great disadvantage, after the

practice we have had, especially with a Shantung household around us, and Shantung men visiting us almost daily. Will we have the approval of the Board and the support of the friends of mission, in establishing a mission in Shantung province, as soon as the way is opened?

Yours fraternally,

J. L. HOLMES.

CANTON—CHINA.

*Annual Report of Rev. C. W. Gaillard,
for the year 1859.*

December 28th.

We have formerly given an Annual Report of the mission; but it is thought best that each member of the mission send a report of his own labours.

I entered the year 1859 with brighter prospects, and consequently with stronger faith, perhaps, than in any previous year. And now at its close, I can say that my labour has not been in vain in the Lord. I have been able to study the language, and preach the Gospel throughout the year without hinderance from either war or sickness, and am fully satisfied, that if men can speak the language, and will devote themselves to the work, that they can find men, *even in Canton*, who will believe the Gospel.

CHAPELS.

At the beginning of the year I had one chapel in the new city, where I preached four times a week. Young Seen Shang assisted me two days in the week, the other two days I conducted the services alone; and on the days that I had no preaching in chapel, I generally preached in the streets; and have preached in nearly all the streets in Canton. In the month of ——— I baptized a man who had been a Pedobaptist for ten or twelve years, and he, like Paul, began forthwith to preach with me on Sundays, having other employment during the week, for a few

months; and when he had no employment, he assisted me during the week.

In the month of May, Wong Ah Mooney, who was with brother Shuck in California, returned to China with a view of taking his family to California; but his family being unwilling to go, he remained in Canton, and was employed by our mission as an assistant. We then rented a chapel in the old city in the month of June; so that for half the year I have had two chapels,—preaching in one three times a week, and in the other four times a week, having from two to three discourses or sermons at each service. I have also kept up a service in my study every Sunday at 10, A. M. This service is for the benefit of my converts and inquirers, and sometimes a few others. We also have a church meeting the Saturday before the first Sunday in each month, the first Sunday being our communion day.

ITINERATING.

In company with brother I. J. Roberts, I have made several excursions into the country, where the Gospel had not been preached before. We made two trips of four days each, distant from Canton thirty-five miles. Three trips, three days each, distant fifteen, eighteen, and twenty miles from Canton. Two trips, two days each, from ten to twelve miles. We have gone out frequently one day at a time. We find the country as open as it was before the war, but I do not find it any more so. We found the people friendly wherever we went, listened to our preaching, and received our books.

BOOK DISTRIBUTION.

At the close of each service we give books to all who wish them; and when in the country we give to all the men who hear preaching, and also distribute in the shops. In this way I have distributed during the year portions of Scripture and tracts 43,700 copies,

amounting to 1,013,150 pages. I distribute very few whole Testaments,—generally one of the Gospels or Acts.

SUCCESS.

I have baptized during the year nine converts; among them are two *household baptisms*, but no infants. Our little church, which we call the Second Baptist Church, has sixteen native members, thirteen of whom were baptized this year; (Rev. R. H. Graves baptized four, who were received into the Second Church.) One of these lives some distance in the country; so that I do not know how he is conducting himself; but the others live in Canton, and are increasing in knowledge, and I hope growing in grace also. I endeavour to teach them to observe all things which the Lord commanded, and nothing more, so that they may grow up to be “old landmark Baptists.”

One of those I baptized this year, has been regularly licensed to preach, and the church contribute monthly towards his support. But as the members are all poor, they cannot contribute enough for his support. Perhaps some good brother or sister who reads this would like to make up the deficiency. If so, please send about \$100 to the Board at Richmond, stating that it is for the support of La-ung Waugh Chow.

PROSPECTS.

Our prospects are as bright as the promises of God are *sure*. He has promised that the heathen shall be given to Christ, and it will be, and as a certain writer has said, “If Christians will not do their duty in spreading the Gospel that God will carry on his work through the instrumentality of infidels.” This I have seen to some extent; I have seen a missionary toiling from day to day with no salary, and supported not by Christians, nor by *professed* Christians, but by *Jews, Pharisees, and infidels!*

But I prefer looking to Christians to aid in spreading the Gospel. When I came to China and saw the great field and the few labourers, I wrote again and again calling for more labourers, but the call was not answered, as only one man has been sent to Canton within the last five years. So I ceased calling for men from America, and asked the Lord of the harvest to raise up men in China for the work. And I am thankful to see that He is raising up some.

The old man I baptized last spring, is labouring faithfully with me every day. The young man I baptized in 1858, is beginning to speak, and says that he wants to devote his life to the ministry. But they are both poor men, and have to work for their living, and have not time to study the Scriptures as they should. I wish them to study the Scriptures with me for one or two years; and I therefore beg of some good brother, or brethren, to undertake their support while studying; \$80 will be sufficient for the support of one—making \$160 a year for the two. Are there not some brethren in America who will be glad to give a small amount for this purpose? I wait to see. If you wish to support them, send the funds to our Board at Richmond, stating that they are for the support of beneficiaries. I give you their names, A. P. Chaung, age 22 years, S. L. Soon, age 17 years.

Yours in Christ,

C. W. GAILLARD.

Letter from Rev. R. H. Graves.

CANTON, Jan. 12th, 1860.

DEAR BRO. TAYLOR :

In December I sent you my Annual Report, and a journal of a trip in the country, which I hope have reached you safely.

INQUIRERS.

You will be glad to hear that I have

two hopeful inquirers. One of them is a young man named *Si*, from the district town of *Sz Ui*, two days' journey north-west of Canton. He came to chapel very often, and has been coming to me nearly every day for instruction. He seemed in some respects to be a simple-minded countryman, but very readily understood the Gospel plan of salvation, and at once refused to burn incense to the idols, although he was ridiculed for his conduct. He said that he had been wicked, but reformed and began to fast, but he did not know anything about the true doctrine, and therefore worshiped idols. He often remarked with much earnestness that the doctrine of Jesus is true, there is nothing false about it. One day he said to me, "I tell you what, teacher, if a man must be perfectly honest in all his dealings, he will find it very hard work to earn his rice." I told him, "You must choose between gaining a little less now and an eternal hell hereafter." He said, and his face brightened up as he spoke, "Well, if I can't get rice, I will live on *chuck*." This is a thin gruel, two or three bowls of which can be bought for a cent. I told him to always keep the Sabbath, and be perfectly honest in all that he did, and God would not let him starve. Though out of employment, he said nothing to me about finding employment for him as so many do. I should on some accounts have liked to have kept him with me longer, that I might instruct him further, but he wanted to go home, not only to get employment, but to tell others about the Saviour. I therefore gave him a number of books to distribute in his native town, and promised to write to him in a few weeks. He said that he had some friends who were trying to be good, and always fasted and collected written paper, but that they knew nothing about the true God, and seemed quite anxious for me to come to the country. One day he remarked, "You

have so many chapels in Canton, and in the country, in three districts, (his own and the two adjoining,) no one has ever heard of the doctrine of Jesus."

My earnest prayer to God is, that a door may be opened for preaching Christ in *Sz Ui* through this man's instrumentality. Will not the brethren pray that God will keep him and make him the instrument of bringing many to Christ? I feel persuaded that he will go to heaven when he dies, but thought it well to defer his baptism, as he was so short a time under instruction.

Siu.

The other case is a man named *Siu*. I noticed that he listened very attentively in chapel, and spoke to him after service. He told me that he was unable to read, but was very anxious to learn more about the doctrine, and asked me if I would teach him. I told him that that was the very object for which I came to China, and invited him to come to see me every day. I have been delighted to see in him evidences that he has been taught of God's Spirit. He was formerly employed in a government office, but gave up his situation because he felt that the money by which he was supported was gained by extortion and dishonesty.

One day after service at my chapel, he went home and found his daughter worshipping idols. He had been halting between two opinions for some time, but that day took the idolatrous pictures, the incense, and all connected with idol-worship, and threw them all in the fire. He says that since this act his heart feels much more at rest; and though out of employment, he can trust God from day to day for his food. He comes to our domestic worship every evening. After we are through, I ask him about what we have read, and go over all with him. He then goes home and tells it, to his wife and

daughters. From the first he has seemed very anxious to teach his family and he tells me that his eldest daughter is very much interested and anxious for instruction.

Last Sabbath she was to come to my Bible class with her father, but a heavy rain prevented. Besides coming in the evening, he spends an hour with me every other day. I have been rejoiced to notice several times how God's Spirit teaches an unlettered man exactly the same things that He clearly reveals in the Word.

Yesterday *Siu* said to me when I was speaking of faith, "Yes, all that God says is *yes*—there is no *no* about it. We've got nothing to do with asking, is it *yes* or *no*. God says so. That's enough." I thought at once, "All his promises are, yea and amen." He has been an opium-smoker and is now under medical treatment. He told me one day that when he takes the pills, he always asks God to bless him and enable him to break off the habit.

I hope to baptize him when he is fully cured of opium-smoking. Still an opium-smoker stands in such slippery places, that if it were not for the almighty grace of God, I should always tremble for such a man. But God's grace is magnified the more in saving such sinners.

O that God may keep this man through faith unto eternal life.

PRAYER-MEETINGS.

This week we have been holding meetings every day for prayer, for an out-pouring of the Holy Spirit on our labours this year. I feel much encouraged, and believe that God will bless us. We are straitened in ourselves and not in God. He can shed forth the Spirit in heathen as well as in Christian lands. But our faith is so weak that we cannot "*claim*" the blessing.

My congregations at the chapel are

so small on account of the cold weather, that I have been going to the *Shing Wong* temple, where we can always get a good congregation. I have been looking for a chapel on the main street in the city, and hope with God's blessing to find one. If one can be secured I hope to have several more services during the week.

Our claim on the Chinese government for the *Sun Hing Rai* chapel has been allowed with an interest of twelve per cent. per annum for three years. Some instalments, if not the whole amount, will probably be paid to us this year.

Brother Gaillard and I are both in very good health, but sister Gaillard has been quite ill, and also her infant. She is now much better, but the child is still sick.

Remember me with much love to brother Schilling when you see him or write to him. I hope that he will be with us as soon as possible. Christian regards to all the friends at Richmond.

Yours in Christ,

R. H. GRAVES.

IJAYE—AFRICA.

Letter of Rev. R. H. Stone.

IJAYE, February 2nd, 1860.

Dear Bro. Taylor :

Yours of the 30th November is before me, and I now hastily reply, having only a few minutes to write in. Sue and I have both recovered from our late severe attack, but I am grieved to have to say that brother P. is now quite ill of malignant fever. He was taken yesterday, after enjoying a long period of good health. He is now somewhat convalescent.

ANOTHER CONVERT.

Since last writing, a young man, living with us, has professed conversion. We are waiting to see if there are any good fruits, and thus far his conduct has been very consistent, though he was a wicked, lewd youth before, being

the one who received the terrible chastisement at Ogbomishaw.

THE CANADIAN COLONISTS.

Messrs. Dr. Delany and Prof. Campbell, two colored gentlemen from the North, are now here exploring the country, with a view of settling with a colony. They have concluded a treaty with the chiefs and king of Abeokuta. The colonists are to settle in common with the natives, and to rigidly respect their laws; but all matters of a judiciary nature, unless both parties are concerned, will be left to themselves alone. In the excepted case, a committee from each shall decide any political or social difficulty. For the privilege of settling among the people, the colonists stipulate to bring with them as an equivalent, "intelligence, education, a knowledge of the arts and sciences, agriculture, and other mechanical and industrial occupations, which they shall put into immediate operation by improving the land, and in other useful vocations." They declined the aid of the English entirely, and acted in conjunction with the influential colored enlightened men of Abeokuta, which course I think a very wise one.

FAILURE OF THE NIGER EXPEDITION.

While speaking on this subject, I will mention that the Niger Expedition is an entire failure, through the immoral conduct of Dr. Baikie and his men. But these institutions being only for the social and political benefit of the people, do not interest me as much as they do others.

NEED OF LABORERS.

The laborers in God's vineyard here are very few, while the soil is becoming more and more fertile. I am greatly grieved to hear of brother Clark's ill health. I cannot yet agree with him in regard to white men living here. There are no physical bounds to the Gospel, nor any similar conditions in preaching it. "*Go ye into all the world, and preach my gospel to every creature.*"

All whom the Lord calls can live here or in any other country, whether they be Jew or Gentile, white or black. The Israelites did not "stand still and see the salvation of the Lord," when the way was opened, nor should we, when God has supplied us with so many convenient means of sending abroad the Gospel. The way is already open, and the enemy pressing hard upon us.

The accounts of the various Stations are here, and I will endeavor to arrange and enclose them, with a copy of the minutes of a called meeting of the mission; but, as I before remarked, I am much pressed for time, on account of brother P.'s sickness. We are in rather bad fix about our house. The roof was partly taken off to prevent falling, and we cannot get any one to put on another.

Sue sends much love to you.

Yours in Christ,

R. H. STONE.

P. S.—Brother P. is better. I am not able to send the accounts at this time. Much excitement about war prevail here now. One day the whole town flew to arms, and a great uproar was heard all over the town and country.

Letter of Rev. T. A. Reid.

AWYAW, Africa, Jan. 25th, 1860.

Dear Bro. Taylor:

Your kind favor, of the 27th, October, was duly received by the December mail. I was glad to learn that my course in regard to the expenditures of this Station was satisfactory to the Board. I have learned, since I have commenced the work on this Station, that it is not easy to make an estimate for buildings in this country, for the prices of labor and building materials are so various in the different towns.

I did not write to you by the last mail, because I was in Lagos buying cowries for the wall, &c., of this Station, incidentals at Ogbomishaw, and some for the other brethren at Ijaye.

I returned home a few days since,

feeling some improvement in health. I fear, however, the improvement is not permanent, because I still have some palpitation of heart. While at Lagos I consulted the physician on board of the English man-of-war Medura. He advised me to return to America as soon as convenient, as being the most prudent course for me.

This course I do not feel free to follow, because I do not think the urgency of my case absolutely demands it, while our Mission remains in its present feeble condition. To leave my brethren now, to bear the burden which they would necessarily have, would show but little sympathy for them and the cause of Christ.

In regard to this mission, it seems that the Lord is trying the faith of his people. Although a sombre cloud hangs over us, and seems to threaten a speedy termination to our mission here, yet we dare not surrender the field while the last precious promise of our Master stands recorded, "Lo, I am with you always."

There is a little difficulty now existing between this town and Ijaye, caused by a small town west of this refusing longer allegiance to the Chief of Ijaye, and desiring to be subject to the King here. A slight skirmish took place two weeks ago, which resulted in the capture of about eighty of the Awyaw people and three of the Ijaye people. Ibaden is now trying to settle the affair, and have all the captives restored to their respective towns. This King has evidently acted very imprudently in the matter in two respects.

First, Because he was interfering with that which did not belong to him. The town in dispute was, some years ago, troubled by the Ibaden people, and the Chief of Ijaye assisted them in driving off the Ibaden people.

Secondly, He did not consult the Elders of this town, without whose opinion he had no right to act. The consequence is, the people of this town

have declared that they will not fight for him under any such circumstances. All things considered, I do not apprehend any farther hostilities.

Lagos is in quite a state of improvement now, and has the prospect of much greater. The principal foreign merchants now doing business there are Germans and Portuguese. There are many native merchants, some of whom are doing a fine business. Everything seems to be increasing but Christianity, and that seems to be almost nominal. The new English consul, Mr. Brand, seems to be quite a gentleman in his deportment, but the officers and men of the *Brune*, (an English gunboat, which lies in the lagoon near the consulate,) are certainly very immoral in their life. Their immorality, that of the foreign merchants, and many of the Sierra Leone people, form a great obstacle to Gospel teaching. When the missionary approaches the heathen with the Gospel, these characters are always quoted. In this respect Abeokuta is suffering much. All the interior, however, are wholly under the control of heathenism, except the little influence which the Gospel has had. On this subject I will have more to say in future.

There has been great destruction, by fire, in some of the towns in this country during the present dry season. Many townships in Abeokuta have been consumed, and the King's house in Ilorin, and much of that town have been burnt.

The Hamatta winds have been blowing much during this month, bringing the thermometer down below 60°.

I am now much engaged in building a wall around my Station, which I hope to finish by the first of March. Owing to the debility of my system I shall not build the chapel till next season. I build the wall first, because I think it most important to be enclosed.

By the December steamer the church mission was re-enforced by the addition of four European catechists.

Two Englishmen and two Germans. The latter were designed for the Niger mission at Babba. But as Dr. Baikie, of the Expedition, and his companions, have been driven away from Babba by the King, all mission operations, for the present, are closed there. The English Government has dropt the Expedition for the present, and it is uncertain now what will be the final result of their operations there.

As the *Rainbow* returned down the river she was fired into by the natives, and the first mate and one of the *Kru*-men were killed instantly.

Lieut. Glover, of the Expedition, has gone to England, and perhaps when he makes his report to Government, some action for redress will be taken.

We have not received the Commission nor Journal for several months. I see you have appointed Rev. Mr. Fitzgerald to Liberia. Is he a white man or colored?

O that the Lord would send us more missionaries here, for our number is so small.

Yours affectionately,

T. A. REID.

REPORTS FROM CHURCHES.

LIBERIA.

Reports are made quarterly to brother Yates, superintendent at Monrovia, and by him transmitted to the Board. We give some of these for last quarter.

P.

GREENVILLE, SIERRA LEONE.

Rev. Isaac Roberts writes, December 19, 1859, that the prospects of the mission in this field are very encouraging. Reports the dedication of one house of worship, licensing one preacher, ordaining two deacons, and baptizing two converts. Speaks of wide and extending fields for usefulness, by preaching and schools.

MILLSBURG.

Rev. James Bullock reports, for the quarter ending December 30, 1859:

I beg leave to say, that I have faithfully preached to the churches assigned me, and I am much encouraged in the work of the Lord. We have but few ministers to go in and out before our people, and I feel most unworthy of all. Yet I am striving to do the best I can to keep up with the improved state of things by cultivating my own mind, so that I may be able to keep up an interest in the churches under my charge. I will now give you the number of sermons, and other labour performed :

Sermons preached,	24
Visits to the sick of my charge,	4
Prayer-meetings,	4
Conferences,	3
Miles travelled, (including the trip to the Association,)	132

MARSHAL.

MARSHAL, Dec. 30, 1859.

This is the report of this quarter: I have preached 30 sermons. I have made some visits also. There are several prayer-meetings connected with the church, which are well attended.

The heathen have been visited with the small-pox, which has broken up several native towns in our neighbourhood. Though we were visited by it, yet we have reason to thank God it did not carry off any out of this settlement. No deaths have been in our church during this quarter.

ADAM WHITE.

CLAY-ASHLAND.

Report of Wm. C. Burke, for the quarter ending Dec. 31, 1859:

Preached twenty-one sermons,	21
Delivered seven lectures,	7
Superintended and taught Sabbath School eight times,	8
Visited the sick and for religious conversation, seven times,	7
Met and conducted prayer-meetings fifteen times,	15

Met and attended conference, 4
 Baptized twenty-five candidates, 25
 Administered the Lord's Supper, 1
 during the quarter just ended, and the close of the present year. We have had great reason to rejoice and be thankful, take courage and press forward. The Lord having visited us with a shower of his divine grace. Twenty-five hopeful converts being added to the church by baptism. The most of them being young. We hope that they may grow up ornamental trees, ever proving to be the planting of the Lord. Our little Zion has now quite a respectable congregation, numbering 103. Our prayer is, that the Lord may continue to increase us, until our little one shall become a thousand.

Yours truly.

BEXLEY.

There has nothing of importance transpired during this quarter, ending Dec. 30, 1859, other than the meeting of the Association and the building of a new church here. Our church is thirty feet long by twenty wide.

While building the meeting-house, I did not attend as regular at Edina and Farmerzetta as usual. At the former place I have preached only four times during the quarter, and at Farmerzetta twice. The rest of the time I spent in Bexley. The house was finished and dedicated on Wednesday, the 7th of December, and the Association convened on Thursday, the 8th. Since that time I have been preaching at Bexley.

The church here has been much cheered by the meeting of the brethren. I have every reason to believe that the Lord will visit this part of his vineyard soon.

Your brother,

R. F. HILL.

NEW GEORGIA NATIVE STATION.

Report of Last Quarter—October, November and December, 1859.

DEAR BROTHER:

Another year has passed, with all its solemn events. I trust you have been informed of the affliction, by disease and death, occasioned by small-pox. Dear sir, we have had some pinching times; and allow me to return you my thanks for your timely aid in sustaining myself and family thus far. My trust is in God, my rock, and fortress. He will not forsake his people, nor suffer them to want.

We have lost a good number of members during this epidemic, but I thank God for his kind protection over myself and family. I did not budge an inch, and was the instrument, in the hands of God, in doing much good. We lost two deacons, who have changed this dark and dreary land to bask in the sunshine of their Saviour; and now our prayer is, that the Lord will sanctify this dispensation of his providence to the church, and that it may be the means of encouraging this little flock onward in the service of the Lord.

This church cannot speak of refreshing showers, yet I am encouraged, in seeing backsliders returning to the Sheep-fold; and I am happy to say we have a few candidates for baptism; preaching regular; prayer meetings held; Sabbath school getting on, and day school as well as can be expected.

Yours in Christ,
S. W. BRITTON.

GRAND CAPE MOUNT.

Dec. 30th, 1859.

Dear Brethren:

I herewith beg leave to report to you my labors for the fourth quarter, ending December 30th, 1859:

REPORT.

Preached 14 sermons.
Attended 5 conferences.

Attended 9 prayer meetings.

Made 46 family visits.

We have now 13 candidates for baptism.

Nov'r 29th, left for the Liberia Baptist Association, as a delegate sent by my church. I travelled by land nearly all the way, with about twenty miles by water; slept at two native towns; passed through some five on the route. The people show much interest in having a missionary. From accounts, there are about 25 or 30 children who are ready to go to school.

JAMES H. WILSON.

MONROVIA.

December 30, 1859.

Dear Brother:

I beg leave to say, that when I was on my way to the Association I called at all our stations, from Junk to Grand Bassa, and examined all the schools at each point, and I am proud to be able to say that they are in a healthy condition, particularly Vonbrunn's, Mrs. Cheeseman's and Hill's.

My church at Monrovia is in a fine, thriving condition as yet. To her I have faithfully preached the Gospel, and have witnessed much of the aid of the Spirit, and our hearts have been much cheered. My dear brother, the only object I have in view is the *glory of God*, and the salvation of poor sinners. I will now give you in round numbers the full amount of labor performed during the present quarter:

Sermons preached,	-	-	37
Prayer meetings,	-	-	15
Visits to my flock,	-	-	25
Miles travelled,	-	-	160
Church meetings,	-	-	6
Administered the Lord's Supper twice.			
Baptized two Congoes.			

The schools at Day's Hope are moving on finely.

All of which is most respectfully submitted.

J. T. RICHARDSON.

VIRGINIA.—NATIVE STATIONS.

December 19, 1859.

Dear Brother:

This is a true report of my labors:

I have preached 14 sermons at my native stations, viz: at Brumleys and Javars Town. My visits have been regular. My travels to the two places are 40 miles.

Yours in Christ,

F. RICHARDSON.

—
BUCHANAN.

Rev. A. P. Davis reports this station as prosperous, and the school increasing in interest. He has performed a large amount of arduous labor during the quarter, preaching, teaching and visiting.

The Commission.

RICHMOND, APRIL, 1860.

DEPARTURE OF BROTHER BOWEN.

On Friday, the 30th ult., our beloved brother Bowen, with his wife and little daughter, left our city for Brazil. They sailed in the fine bark *Abigail*, and are favored with excellent accommodations. The lady of the captain accompanies them, thus affording agreeable society for sister Bowen. It was our pleasure to accompany them as far as Hampton Roads, and have much pleasant conversation with them. Their hearts are in Africa, and they would have much preferred to return to that field; but the condition of brother Bowen's nervous system rendered it, in the estimation of his medical advisers, improper. They were not willing, however, to remain in this land, if any opening in unevangelized lands presented itself. Brother Bowen said, in writing to the Board on the subject: "I hope the Lord will not permit me to go anywhere improperly."

I am willing to engage in any work where I can fill up a destitution. I have never sought for easy work, or to reap where others have sown."

Again, he writes: "I have earnestly prayed God to direct and over-rule all concerned in this important matter, and I feel the utmost confidence that the decision of the Board will not be influenced by any trivial circumstances. The treasure of grace is committed to earthen vessels, but weak as the vessels are, the responsibility is infinite. For myself, I hope I shall never refuse a work which Providence and the brethren lay upon me. If the Board should decide, next Monday night, that I ought to go to Africa, I would go, and die. Whether I go to Brazil or not, and wherever I go for the present, I still cherish the hope that I may *visit* Yoruba once more before I die."

We shall not soon forget the solemn and pleasant interview we were permitted to enjoy with these loved missionaries on board the *Abigail*. The recollection of the time, when with them we bowed, in the state-room of the English steamer, seven years ago, as they were departing for Yoruba, rushed upon the mind, and with pleasing trust in the Divine promise, we could again give to them the hand of farewell.

Will not all pray for these loved ones. Especially let all ask God to prepare the bewildered multitudes of Brazil for the reception of His own saving Word.

T.

MISSIONARIES FOR YORUBA.

In a recent conversation with brother Bowen, we ascertained his clear conviction, that white men, having it in their hearts to go to Yoruba, ought not to be discouraged in the entertainment of this question. While he would recommend the preparation of colored men for the work, he seemed to be impressed with the idea, that for some time to come, white men must volun-

teer their services and venture their lives.

Wegathered, also, from brother Bowen, that in his earlier connection with the Yoruba mission, he was subjected to exposures, which undermined his health, but which now might be avoided. It may become questionable whether it may not be better in this field, for missionaries to go out unincumbered with families.

T.

WHAT BAPTISTS SHOULD BE.

Of the truth of the distinctive views of the Baptists we have no doubt. That they are controverted, moves us not. What truth is not controverted? The doctrine of the divinity of the Saviour, of atonement, of spiritual regeneration, of the perseverance of the Saints, of the future punishment of the wicked—these, and kindred doctrines of God's Word, are controverted by those calling themselves Christians. But do we, therefore, doubt their truth? As little can we doubt the truth of our peculiar denominational doctrines. What if others do not believe them? What if good men cavil at them? We can pity their prejudices, or their ignorance, but we cannot doubt of truths so plainly taught in the Gospel. While, for the defence of these truths, we may deem it needful to reply to the arguments of those who attack them, yet we can no more admit that they are controvertible, than we could concede this of the doctrines of grace, or the eternity of future punishment. No, we have an *assured faith* in the truth of our principles.

But from this very fact arise certain obligations, which it may be well to ponder:

1st. We believe that a church of Christ is a community of converted persons—such as have been made alive to holiness by the Spirit of God. Such a community should be *pre-eminently holy*. Its members should give no doubtful evidence of their piety. Con-

sequently, purity, devotion, liberality, self-denial, earnest consecration to the service of the Saviour, should characterize them. And as it should be the aim of *every member* to maintain such a character, so it should be the constant care of the body to promote it in each one.

This obligation is acknowledged, and if possible, enhanced in Baptism, as setting forth our death to sin, and life to righteousness, and as an indispensable pre-requisite to church membership. A man may be converted before baptism. Yea, *he must be converted* before he can *lawfully* receive baptism. The ordinance is for believers, and for believers only. But a *church member* he cannot be before baptism. *The requirement of baptism is one of the organic laws of a Christian church.* He who is not baptized can no more belong to a church of Christ—in the Scriptural, not the common sense of these terms—than an alien can be a citizen of the United States without taking the oath of allegiance.

But, asks the Apostle, in view of the spiritual fact, and the representation of that in baptism, "How shall we who are dead to sin live any longer therein?" There is so manifest and gross an inconsistency between the position of a Baptist and a life of sin, that it seems strange any one should be found attempting to unite the two.

Thus, from the spiritual requisites for membership in a Baptist church, and the solemnly impressive ordinance by which its members are introduced into it, we see that Baptists are under obligations to be a peculiarly holy people.

These considerations derive additional force from the relation which Baptists sustain to these truths, and the relation which these truths sustain to the triumph of Christianity, and the salvation of sinners.

First, As to our relation to these truths. We are their defenders—their

their propagators. All others, with more or less of directness and virulence, are arrayed against them. Pedobaptism, in all its varied forms, and Campbellism, with its protean shapes, oppose them. They are distasteful to the carnal heart. Hence the natural instincts of the unrenewed are in antagonism to them. In every way they are assailed. By grave and learned argument, by ridicule, by denunciation, and where civil government does not forbid, even yet, by the scourge and the prison. For such a contest, O how much do we need to be full clad with the "whole armor of God." What spirituality, what meekness, what patience, what fortitude, what zeal do we need!

Again, it is ours to *propagate* these truths. Christianity, in its whole spirit and mission, is aggressive. It comes to remould the opinions, to change the hearts, to control the lives of men. Its "field is the world." Help we may expect in the propagation of other truths, but these we must carry to the ends of the earth, or they will not be taught at all, or so obscurely as to paralyze their vital power. We say their *vital* power. *They are the life*, not of the individual Christian, but of the *Christian church*. While, in their obscurity, or their suppression, personal piety may exist, Christianity, as a system cannot. Something else that is called by its name may, but it will be a something which is corrupt, and tending to still greater corruption.

Pedobaptism should it succeed universally, as in some countries and periods it has done, would merge the church in the world. There would be no church, and soon, with little exception, no piety. Such is the inevitable result of infant baptism, left to its own inherent tendency. The consummation of its influence, when the opposing force of our peculiar principles is withdrawn, ever has been, and ever will be, a merely nominal and pseudo Christianity. The church of Christ is either

a *spiritual community*, or it is a *worldly one*. If it is a spiritual community, unconverted persons, whether children or adults, have no place in it. If they are admitted, a death-blow is struck at the spirituality of the body, and any degree of spiritual life which may linger in it for a time, must owe its existence to principles which are thus formally discarded. And as, in the course of events it must soon be, that the increasing majority of the members of such a community will be unconverted, the effect of these discarded principles must grow less and less, until it shall hardly exist.

Of Campbellism, and kindred heresies, we say but this. There is no spirituality in them—no such *change of heart* as makes a man a new creature in Christ Jesus. (We speak of systems, not men.) They are but a dead body of rationalistic formalism.

What hope is there, then, but in the *faithful, and adequate propagation of our distinctive views*. We know that our opponents will consider us arrogant, and will sneer at our positions as presumptuous and false. It may be, even that some of our own brethren will think we claim too much, and that we are discourteous in our statements. What then? Are they any the less true? Are they the less needful to be made?

But, if the maintenance and propagation of our peculiar views be thus important to the existence of a spiritual Christianity, it is not less so to the conversion of sinners—the salvation of a world lying in wickedness. We do not doubt that the different sects of evangelical Christians are doing much in this blessed work—more, directly, taken as a whole, than Baptists are. But, if left to the operation of their views of a mixed church membership, how soon would they loose their evangelical character, and become, as many Pedobaptist churches have been and are, utterly estranged from the spirit

of the gospel? The influence of our peculiar principles is necessary to preserve them from so fatal an apostacy, and to secure the perpetuation of that degree of spiritual efficiency with which it has pleased God to endow them.

These things being true, Baptists, above all people in the world should be a missionary people. Equally with all others who believe in Christ, they are bound to publish his salvation to the ends of the earth. But their peculiar position, resulting from the very doctrines that underlie their denominational existence, imposes upon them an obligation of unspeakable solemnity and force to "preach the gospel to every creature."

How can we slumber or loiter with such immense destinies, under God, in our hands? How can we turn aside to lower, and less important objects, with such tremendous obligations resting upon us? To us, emphatically, Jesus says, "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." O that every one would hear his voice, and gird himself for the work. Then, soon would "the wilderness and the solitary place be glad for (us,) and the desert rejoice and blossom as the rose."

P.

WHAT BAPTISTS ARE.

We believe that there is a large amount of heartfelt, humble, earnest piety in our churches, and that, in this respect, they would compare favorably with any other denomination; and, with few exceptions, with other periods in our own history. But it cannot be concealed that there is amongst us much of worldliness, and ignorance of duty, and of alienation, strife and bitterness. It is painful to advert to these things. It would be still more painful to attempt an extended exposure of them. Their prevalence, especially that of the latter, exposes us to the just displeasure

of our Lord, and the scoffs of our opponents. It were bootless here to inquire who and what have caused this state of things. Any attempt of the kind would, not unlikely, be regarded as evincing a desire to criminate, however well intended, or cautiously executed; and would but add fuel to the flame. We have no such purpose.

But we would affectionately urge upon all who claim the name of Baptists, that they will seriously consider the obligations resting upon them. That they will honestly set about to correct their own faults of spirit and of action, and that they will "seek for the things that make for peace; and things whereby they may edify one another;" and that they will, one and all, set themselves earnestly to the great work devolved on them by the providence of God and the "Great Commission."

P.

THE SOCIETY FOR MISSIONARY ENQUIRY.

We cheerfully give space, in our editorial columns, to the following request:

To Friends of the Cause of Missions.

"The Society for Missionary Enquiry,' connected with the *Southern Baptist Theological Seminary*, is very desirous of collecting a mission library, and a cabinet of missionary curiosities, believing that much additional interest would thus be added to their already interesting organization. They have thought that there might be many friends of the cause of missions who would be glad to aid them in their efforts, by donations of books, back numbers of missionary periodicals, missionary curiosities, or moneys to procure the same. We would be glad also to receive information as to where we can purchase such books or curiosities. Donations sent to either member of the

Committee will be most thankfully received.

R. H. MARSH,
WM. L. CURRY,
WM. J. SHIPMAN,
Committee.

"Southern Bap. Theolog. Seminary, Greenville, S. C., March 23d, 1860."

We hope that all those who can will respond to the request of the society. It is of the utmost importance that our young brethren, while they are preparing for the ministry, shall have their minds strongly drawn to the great work of missions. Any books or periodicals relating to missions, home or foreign, or that will serve to impart a knowledge of the religious condition of our own or other countries, also such as are suited to awaken an interest in the great work of *universal evangelization*, will be suited to the purposes of the society. Will our readers send such as they can part with? Or, having none to give, will they send a donation to be used in purchasing the needed works? We trust they will. P.

SUNDAY SCHOOL CONTRIBUTIONS.

We will say to the children of our Sunday Schools, that we are receiving testimonials of interest in the foreign mission cause, which cheer our hearts. From the male class, No. 2, of the Sunday School of First Baptist church, Nashville, Tenn., \$5 have been sent us as a new-year's offering—and from female class, No. 1, of the same school, three dollars are more recently received. Go on, children, in this good work. May God make you all the children of his grace. T.

FAMILY OFFERINGS.

A good sister of Virginia sends us two dollars for herself, and fifty cents for her "five little merry ones." The Lord bless that family. Will not the children in other families join in such contributions. T.

A GOOD EXAMPLE.

Bro. Wilkins writes as follows:

"LEAVENWORTH, March 23, '60.

"Dear Brethren:

"Enclosed please receive two dollars, my subscription for 'The Commission,' 4th and 5th volumes, to July, 1861. During the past and present year we have held a monthly prayer-meeting at Mount Olivet Church, where I minister, intended to be in concert with other monthly meetings of prayer for Foreign Missions, to which I am in the habit of taking 'The Commission,' reading something from it, and leaving it with the members for their perusal. I think there is an increasing interest in the subject. But our membership is small, and generally limited in this world's goods—nevertheless I will continue to recommend it to them.

Yours fraternally,

S. B. WILKINS."

This is a note worthy of example. If pastors generally would pursue the same course, it would tend greatly to interest the hearts of Christians in the Mission cause, and doubtless the Lord would bless us more, at home and abroad. P.

GOOD NEWS FROM ALABAMA.

The following statement is only one of a large number of facts, showing that "the spirit of missions is taking hold of the people of Alabama." Among other striking proofs of this is the increased amount of contributions from that State during the year closing 31st of March, to the Board of Foreign Missions. The report of the Treasurer shows that over seven thousand dollars have been thus given. It is cheering to find our brethren "very much pleased with" the Commission. P.

"LA PLACE, ALA., Jan. 2, 1860.

"Dear Brother:

"Enclosed I send you one dollar for my subscription to the Commission this

year. I am very much pleased with it, and shall always remain a subscriber, so long as it continues to advocate the glorious cause of our Redeemer.

"The spirit of missions is taking hold of the people of Alabama, and a lively interest is manifested in all of their proceedings, to the good of the cause.

Respectfully,

JOHN G. CLOUD."

WHAT THE SISTERS THINK.

From a number of similar communications from our sisters, we select a few sentences penned by one who writes from Minden, Louisiana, as showing what the sisters think of the Commission:—

"*Brother Poindexter:*

"Enclosed you will find one dollar, for which you will please send me 'The Commission' for another year. I have been taking it two years, and cannot do without it. *Church members* will pay from \$3 to \$4 for papers, and yet cannot take the Commission, with its ever welcome tidings from those who are working out a glorious mission in foreign lands.

"God speed the Commission! And may you be repaid with success here, and in the world to come with a rich harvest of souls."

Thank you, dear sister. Continue to pray for us and the good and "glorious mission."
P.

MISCELLANY.

WILL THE CHURCH TAKE POSSESSION OF CHINA.

The question now arises, will the church of Christ take possession, in the name of the Lord, of this land? Will the disciples of Jesus, in view of these vast, perishing multitudes now made accessible, lay to heart, and yield ready and cheerful obedience to, his last great command? Will the people of God go where his providence clearly

opens the way, and points the road? Are they ready to follow the pillar of cloud and of fire, whithersoever it may lead? Will laborers in greatly increased numbers be sent into the vast fields just opened, and which are "white and ready for the harvest?"

Never before was there presented such a field for missionary effort. Never has the Christian church, in any previous period of its history, had so wide a door of usefulness opened, or had so great a demand upon its laborers and resources. Never before has any single field invited the people of God to engage in an enterprise of such vastness and grandeur.

This language is not exaggeration. Look at the facts. Consider the extent and population of this field. Contemplate its area of five millions of square miles; its immense plains, thickly dotted with populous and bustling cities and villages; its numerous, magnificent rivers, and interminable labyrinth of canals, all swarming with boats instinct with human beings. Behold here congregated about four hundred millions of our fellow men, and all this vast multitude united together by identity of race, nationality, customs, habits, religions and language. What nation in ancient or modern times can at all compare, in point of population, with this? Consider that to accommodate every two thousand of this population with one place of worship, would require the erection 200,000 churches; and to give but one missionary to superintend the mission work among every 100,000 inhabitants, would require, 4,000 laborers.—REV. J. M. KNOWLTON.

VALUE OF BOOKS AND TRACTS.

The great awakening in Sweden, is reported to have been brought about by means of evangelical books and tracts, which have been circulated through several years past, and this against an ignorant, unconverted, and persecuting clergy. In 1836, of the 3,000 clergy,

not more than thirty or forty were known to understand anything of spiritual religion. Now there are said to be between four and five hundred. The 140,000 distilleries in Sweeden, in 1836, have diminished to probably forty or fifty thousand. Out of a population of three million five hundred thousand, 250,000 have professed conversion within the past two years.

A CHINESE BAPTIST CHURCH IN CALIFORNIA.

Since the last issue of the *Circular*, we have had the happiness to organize a little Baptist church in Sacramento, consisting entirely of Chinese members. This is the only Christian church of the kind on the American continent. All the officers of the church, at the organization, were duly elected by ballot. The results of the balloting were: For Pastor, Shuck Seen Sang; Deacon, Tsuy Fook, Clerk, Yong Fo, and for Treasurer, Wong Chong. They celebrated their first communion season on the last Sunday in January. It was a season of deep and delightful interest. May the little one become a thousand.

[Bap. Circular.]

BOOK NOTICES.

HESTER AND I; Or, Beware of Worldliness. By MRS. MANNERS, Author of "Sedgemoor," "Pleasure and Profit," "At Home and Abroad," &c., &c. New York: Sheldon & Company.

We have not had time to read the whole of this story, but we have read enough to commend it as one of the best of its class. The style is chaste, perspicuous, and not without considerable force and beauty. The sentiments are elevated and unexceptionable, and the moral effect must be good. It is designed, as its title imports, to inculcate the lesson, "love not the world."

P.

THE GOSPEL IN BURMAH; The Story of its Introduction and Marvellous Progress among the Burmese and Karens. By MRS. MACLEOD WYLIE. Same Publishers.

We do not know when we have read a book which more thrilled our heart or imparted to us more encouragement in our official toils. Besides the wear-

ing drudgery, there is much in connection with the office of a Secretary to try the faith and patience of the occupant. But in view of the manifest blessing of God on the labours of his people to give the Gospel to the heathen, and of the promises of ultimate success, we "thank God and take courage." For a more extended notice of this work, see an article among the original communications in this number of the Commission. We only say here, that we trust the work will be extensively read. P.

THE CASKET: Containing, in addition to choice Selections from nineteen of the most Popular Musical Works, a great variety of New Music. Also Anthems, Chants, Sentences, &c.; newly arranged from Handel, Hayden, Mozart, Beethoven, Rossini, and others. By G. O. ROBINSON. Charleston, S. C. J. B. Woodbury, New York. Fourth Edition. Charleston, S. C.: Southern Baptist Publication Society.

We have copied in full the title of this work. Of its excellencies we are personally incompetent to judge. We have heard and seen high commendations of it from those who ought to know. It is neatly gotten up. As a Southern and a Baptist publication, we commend it to our readers. Address J. J. Toon, Financial Secretary, Charleston, S. C. P.

THE NEW SABBATH SCHOOL MINSTREL; A choice collection of Music and Hymns. New York: Sheldon & Company, 115 Nassau Street.

A neat Sabbath School singing book, of, we have no doubt, excellent quality. Price 10 cts. each, or \$8 per hundred. P.

THE AMERICAN BAPTIST ALMANAC for the Year of our Lord, 1860. Philadelphia. American Baptist Publication Society, No. 530 Arch Street.

This Annual is of great value for the statistical information which it contains. It is a tract of forty-eight pages, beautifully printed on good paper, and with a number of cuts, illustrative of its contents. It should have been noticed sooner but for absence from our post.

All the above can be had of T. J. Starke of this city. P.

THE LONE BAPTIST

AND

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MARCH, 1860.

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