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OR  
**SOUTHERN BAPTIST**  
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# THE COMMISSION.

Vol. 4.

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## THE FAITHFUL MISSIONARY NEVER DIES.

*"And whosoever liveth and believeth in me shall never die."*

To see our missionaries cut down in early life, and at the very entrance of their work, may well send a feeling of sadness to the great heart of the church, and a chill of congestion along the streams of benevolence. It is no wonder that the loss of valuable lives, contrasted with the seemingly meagre fruits, should be urged by infidels as an objection to the divinity of the missionary enterprise, and that it should sometimes wake up skepticism in the minds of sincere Christians as to the propriety of such costly sacrifice. The conscientious missionary himself may find it difficult at times to decide how far he ought to endanger his life, in order to preach the gospel to perishing sinners. Let us look, at the subject in the light of Christian faith.

What though a few valuable lives be sacrificed upon the altar of Christian missions? Are not thousands of lives cheerfully sacrificed at the shrine of patriotism, ambition and pleasure, and these objectors utter no lamentations over the loss? And is it not more noble, more God-like, to die for immortal souls, that shall endure as monuments of grace, through the ages of eternity, than to die for the illusive phantoms of an hour? What though the missionary knowingly endangers his life, in going to live and labour upon

a heathen soil? Does the patriotic soldier stop to count the chances or value of life, where his country's freedom and glory are at stake? No. He glories in dying for her independence. And shall the soldier of Jesus Christ, when he sees the enemy carrying millions of his kindred down to hell, do less? Will the missionary who feels the power of a special call to the work, "count his life dear unto himself, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus?" No. "None of these things," neither sickness, nor bonds, nor death move him.

If, in treading the path of Providence and of duty, he die, his death will not be in vain. Like Samson, he will destroy more by his death than by his life. His death will become a moral power, that shall plead for a lost world, while the memory thereof shall endure. Napoleon said, "the moral influence of his army was worth forty thousand soldiers." It was the death of our Revolutionary forefathers on the battlefield of Lexington, that woke up among the American colonies a moral power that ultimately severed them from the mother country. The death of Miss McCrea, who fell under the tomahawk of the British allies in the Northern campaign of 1777, was not in vain. It was a tremendous power. Washington Irving says, "Armies sprang up from it. Her name passed as a note of alarm along the banks of the Hudson, it

was a rallying cry among the Green Mountains of Vermont, and brought down all their hardy yeomanry." This single death sent forth through the American battalions, a moral power that girdled the brow of Gates with a wreath of immortal victory, and inscribed an ignominious defeat upon the trailing banners of Burgoyne.

It is said that great men never die; that such men as Socrates and Plato, Hannibal and Napoleon, Jackson and Clay, still live, and will continue to live, while memory shall endure; that Daniel Webster is not dead, but has just begun to live. The Hon. Edward Everett has beautifully amplified this thought. Says he, "The wakeful eyes are closed, the feverish pulse is still, the tired and trembling limbs are relieved from their labours, and the aching head is laid to rest on the lap of our mother earth, but all that we loved and honoured in the living man, begins to live again in a new and higher being of influence and fame." George Washington lives in the warm hearts of the American people;—in the institutions of the country;—in the marble and granite monuments that lift their pyramidal forms here and there over the land;—in the affections of the patriotic women who are seeking to consecrate and garnish his tomb, as a national altar for generations and generations to come. Yes, as long as the hills and vales of Mount Vernon, or the pillars and arches of this great government live, he will live. While there is patriotism, and virtue, and civilization, and freedom, and history in the world, George Washington will live.

But this sort of greatness, after all, is ephemeral, when compared with Christian greatness. All worldly greatness has a limit; and that limit is time, and "things which are seen." But there is a greatness which knows no such limit; and that is the greatness of Christian faith. This is the greatness,

which will widen and tower after death, which will survive the destruction of all worlds; which will live through eternity. The chosen missionaries of Jesus, who labour to build up spiritual empires, are the truly great men. Moses, and Paul, and Luther, and Judson, are the really great men, who live forever. Did Moses cease to live when he ceased to breathe? Says H. W. Beecher, "Moses was not half living when he was alive. His real life has been since he died." Has Martin Luther ceased to be a power in the world? Says the same Beecher, "Martin Luther was mighty while he lived; but the shadowy Luther is mightier than a regiment of fleshly Luthers." And of Paul we might ask, has he ceased to live or ceased to preach? No. As long as his name shall be lisped, or the wheeling ages of time roll on, the living influence of his death will deepen and widen.

And so it will be with our deceased missionaries. Their death is the commencement of a new and wider life. They "being dead, yet speaks;" through their tears, their labours, and their sufferings. From the dark caverns of their tombs gush out rivers of perpetual influence. They live, not in perishable brass and bronze, but in the monuments of eternity. When earthly empires shall have crumbled, and marble shall have turned to dust, Judson will still live. And when the very names of Leonidas and Cicero, and Frederick and Wellington, shall sink into that oblivion which awaits all earthly things, Judson and Carey, and Boardman, will be enthroned high amid the praises of the redeemed in heaven. Such men never die. They live above, to swell the hosts of ministering angels. They live below, to urge forward the church militant to the subjugation of the world.

The death of the faithful missionary has a two-fold power, which pleads alike with God and man. True, such

a death is not expiatory, but still it pleads with God for sinners. Why not? If Jesus Christ, "the Lamb slain from the foundation of the world," is the great plea in heaven, which melts Jehovah to compassion, may not deceased missionaries, who are members of the body of Christ, who have his spirit, and who have died, not atoningly I admit, but as martyrs in the work of saving souls;—may not their death plead availingly with God, by virtue of its connection with Jesus Christ? And if Abel, though "dead, yet speaketh," through his holy sacrifice, may not our beloved Clopton, Goodale, and Day, still speak to us in living power, through the sacrifices they laid upon the altar of missions? And may they not be preaching louder in their graves, and doing more for missions in their death, than they could have done in their life?

There is, for me, an inspiration, not in the graves only, but in the pictures of deceased missionaries, and I love to have them hanging upon the walls of my room, that I may often look into their faces, and breathe the mysterious influence that seems to leap out from their eyes. True, it is only a likeness I behold, but a likeness of the very eyes that watered the precious seed on heathen soil;—eyes that now look down from their burning heights in heaven with persuasive benignity upon the labourers of the missionary field. As I look upon the picture, the whole face seem to glow with life, and to "Speak to my imagination, and to my heart, with a touching, though silent eloquence," that lifts my soul to the triumphant attitude of Paul, when he challenged the monster, "O death! where is thy sting? O grave! where is thy victory?"

In the light of these thoughts, where is the ground for lamentation and despondency over the tombs of our deceased missionaries? Shall hope fold her wings on the missionary's grave,

and there die at the feet of scowling despair? No. At that grave we will rekindle the torch of faith, and there we will strengthen the wings of our hope.

Shall we shrink back horrified and repulsed from this great work, because the labourers therein have to die as well as other men? No. Their death may be a seeming defeat, but is, in fact, a real victory. Shall we permit a whole continent to be hopelessly lost, because a few missionaries have to be sacrificed before it can be evangelized? No. I would sooner adopt for our motto the dying appeal of Cox, the Methodist missionary, who fell, a martyr to his work, on the coast of Africa, "Let a thousand missionaries be sacrificed, rather than Africa be lost!" What are a thousand lives to the redemption of a continent! If need be, let the sacrifice be made; and to increase and perpetuate the moral power thereof, I would have the names of the martyrs to be household words in every Christian family;—I would have a monument raised to their memory in every Christian church, that should reach above the clouds;—I would have their spirit transmitted to all the living ministers in the world, and diffused through the souls of all Christian people, of every name, and of every age. And when all these shall have gone down to their tombs, I would hope to see a new and superior race, rising from their dust, to push on this glorious cause to its grand consummation.

J.

### JESUS CHRIST A MISSIONARY.

The word missionary means "one sent to propagate religion." And what was the object of Christ's mission into the world? "God sent His son into the world not to condemn the world, but that the world through him might be saved."—John iii: 17. The Lord hath anointed me to preach good tidings

unto the meek; he hath sent me to bind up the broken hearted."—Isaiah lxi.

Jesus Christ was both a Home and Foreign Missionary in spirit. Like a true patriot, he went first to his own people, according to the flesh, and offered them the blessings of the Gospel. But "His own received him not." We find him frequently leaving Judea, and travelling into Galilee. "And he must needs go through Samaria." "He came to seek and to save that which was lost." Hence we find him granting the requests of foreigners. He did not send away empty the Roman Centurion. "Then Jesus went thence and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, 'Have mercy on me O Lord, thou son of David; my daughter is grievously vexed with a devil. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.'"—Matt. xv: 21.

When he first sent out the twelve and afterwards the seventy, to preach the Gospel, he charged them not to go beyond Jewry. But did he never enlarge their commission? Let us see. "And Jesus came and spake unto them saying, All power is given unto me in heaven and earth; Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, and lo I am with you alway, even unto the end of the world."—Matt. xxviii: 18-20.

In that beautiful and comprehensive prayer which he gave to his disciples, as a model after which they should frame their petitions at a throne of grace, our blessed Saviour evinced the true missionary spirit. "Thy kingdom come, thy will be done on earth as in heaven." And in that inimitable discourse recorded in John x, he said, "And other sheep I have, (the Gentiles,) which are not of this fold (the Jews,) them also I must bring, and they

shall hear my voice; and there shall be one fold, and one Shepherd."

And now, dear reader, it is written, "If any man have not the spirit of Christ, he is none of his." Jesus loved the world; he came into the world to save the lost and the perishing. He endured the cross, despising the shame, for the joy that was set before Him of bringing many sons and daughters to glory. And now he commands his church to go into all the world, and preach the Gospel to every creature. Can we disregard this command, and be guiltless? Shall we close our ears to the Macedonian cry that comes from 800,000,000 of perishing souls in heathen lands? Shall Ethiopia stretch forth her hands for the bread of life in vain? Will we not send missionaries to Africa to occupy the places which have recently become vacant by the return of our brethren? Will we not enlarge our missionary band in China to meet the wants of her perishing millions? Are we prepared to disregard the openings of Providence in Japan and South America, where there are fields already white to the harvest? H.

#### THE AUTHORITY OF CHRIST AS A TEACHER.

Jesus was a "teacher sent from God." He came to make known the will of the Father. His instructions were communicated, partly by his own ministry, and partly by his inspired servants, the writers of the Bible. In this holy book are given to us the lessons of heavenly wisdom. They come to us with divine authority, and are to be meekly and implicitly received by the disciple of the Saviour. Other teachers can only claim an attentive consideration of their instructions. Whether they shall be believed must depend upon the judgment of the learner. But he who "spake as never man spake" demands an implicit faith. The truth or falsehood of any system of philosophy is to be determined by reason. To

this tribunal are brought the pages of a Locke, a Pailey, a Wayland. We inquire of them, not only what is taught, but what is proved. We regard not the authority of the author, but the cogency of his arguments. The judgment of each reader is to control his assent. But in relation to the teachings of Inspiration, we are simply to *receive the truth authoritatively declared*. Our business with the Bible is that of interpreters. All that we have to do, all, in fact, that it is allowed us to attempt, is to ascertain the meaning of the Scriptures. This once learned, caviling, and doubt, and unbelief are at once to cease. God hath said it, and it is true. The "Great Teacher" hath declared it, and we must believe.

To adopt a theological system, though agreeing with the Bible, not because it is taught in the Sacred Volume, but because it commends itself to reason, is not to exercise faith. To do so, is to trust to our own understanding. He who does this, with all his wisdom is but a fool.

The temper of mind here inculcated is that to which the Saviour seems especially to have referred when he said, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." The docility of a child, his reliance upon the teacher, his unquestioning belief, are a most happy illustration of that implicit faith which Christ requires in his followers. He who will be his disciple must "sit at Jesus' feet, and hear his words." The very term disciple imports thus much. The disciple is a learner. By his master he is to be taught. And the moment he assumes to question, or dispute, he forfeits his character.

But while we are restrained from bringing the doctrines of the Bible to the arbitration of human reason, we are under the most solemn obligation to exert our understanding in order to ascertain what the doctrines of the Bible are. Are we bound to believe

what Christ teaches? Then are we bound to know what he has taught. The diligent and the prayerful study of the Word of God is a Christian duty. It is not enough to say, "I believe the Bible." This is really an unmeaning phrase. The Bible is a collection of tracts, historical, prophetic, doctrinal, and preceptive, all combining to form a harmonious and complete Revelation. But, upon these documents have been forced as many conflicting interpretations as have been needed to suit the imaginations, the prejudices, the pride of men. Yet on every side is heard the cry, "We believe the Bible! We hold to the Bible!" Is it true then that the Word of God has no fixed meaning? That it contains every vagary, from the lowest Unitarianism to the most absurd Fatalism? Is it true, that the plan of salvation is so obscurely revealed, that he who would cannot understand it? Is it true, that the "teacher sent from God" has so failed to impart instruction that the Christian Church can have no fixed belief, no "unity of the faith?" Then may the Angel of Mercy, as he looks down upon this miserable and sinful world, shed tears of bitterest grief! But it is not so. In all that concerns salvation, the Bible is a plain book. The way to heaven is so clearly marked out, that "the wayfaring man, though a fool, shall not err therein."

But, the Bible is a book. It must be studied to be understood. Its sacred truths thrust not themselves into the mind. They must be sought after. As he who seeketh for hid treasure, must the disciple of Christ "search the Scriptures." With the prayerfulness of one asking wisdom from God, must he bend over the repository of sacred truth. It will not do to accept of the truth second-handed. Like the Bereans, he must "search the Scriptures daily," and by them test his own opinions and the opinions of others. Infinite interests are depending. To re-

ceive "for doctrines the commandments of men" may damn the soul. To turn away from the guidance of the Saviour to human instructors, is to wander in blindness. The assistance which may be derived from others—from the preaching of ministers; the writings of theologians, the conversations of the brethren, is valuable. But it is only valuable as it leads to a more intimate acquaintance with and a more thorough understanding of the Word of God.

Wouldest thou, dear reader, be a Christian? Here then pause and reflect. Art thou willing to submit to Christ as thy Teacher? Diligently to seek to know what he has communicated, and with unhesitating faith to "believe every word of God?" Deceive not thyself. Think not that it is easy thus to surrender the mind, the heart, the judgment, the will, yet it must be done. Regard not as a light matter, this obligation. Only so far as you comply with it, are you a disciple of the Saviour.

P.

## Our Missions.

### YORUBA—AFRICA.

#### GREAT EXCITEMENT.

We hasten to lay before our readers the following letters from our brethren in Yoruba. It will be seen they are in peril among the heathen—and yet the Lord delivereth them out of all their troubles. It is consoling to know that God can, and often does, make even the wrath of man to praise Him. Let us pray that it may be so in this case. Brother Stone has our sympathy,—and we may pledge the prayers of our brethren that all these perils and commotions may tend to the furtherance of truth in that dark and benighted region. "Why do the heathen rage and the people imagine a vain thing?"

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

IBADAN, Feb. 22nd, 1860.

*Rev. James B. Taylor:*

DEAR BROTHER—You will probably be surprised to receive a letter from

this place, but circumstances beyond my control have placed me here. There is now war between this place and Ijaye, which has been incited by the King at Awyau, who is an enemy to Ijaye and its Chief. Every way communicating to Ijaye was consequently stopped up by armed bands, who caught and sold all that passed.

A brother from Liberia, who lived about twenty miles from Ijaye, was said by the Chief to be in danger, and as no black native man could go, I went, accompanied by a Liberian man, to warn him. When we arrived at the town we fell into a nest of about a thousand Ibadan warriors, and were taken for spies and roughly treated. They did not trouble the Liberian much, but seized me and commenced tearing my clothes, taking my hat, umbrella, handkerchief, and other things. Those in authority did at length succeed in releasing me, when I attempted to fly, but those in front levelled their muskets at my breast and compelled me to stop, when I was dragged from my horse and most roughly treated. I was again rescued and placed on my horse. A council was held, in which some said we might return, and others said we should not, as we would be killed on the way, (a thing which the looks of the ruffians proved,) while the most said we must go prisoners to Ibadan. We were brought through an exceedingly wild and dense forest, and several times the conduct of our guards made us believe that they were about to murder us, but we arrived safely in Ibadan, and were carried before the "Ibalogun," or "Commander-in-Chief," who, after some tedious delay, sent us to the house of the Church missionary, Mr. Hinderer. We are now here as prisoners of war. I am quite ragged and dirty in appearance, but got some things from a young man who is here.

We were taken on the 20th. On that night chiefs were to meet and consider our case, but one refused to come



and the matter was postponed until now. To-day, it is said, they will all meet to consider the propriety of making war, as the King of Awyaw has repented of his folly. I know not when I will be able to go home. I suppose Sue is almost frantic with grief, supposing that I have been murdered, for no communication can reach Ijaye now to inform her of my condition.

I suppose, by this time, a most terrible and bloody battle has been fought between the Abeokutans and Dahomies. It is said to be a most immense army, and the Abeokutans are said to have made in turn, most immense preparations. Mr. Hinderer, who has been sick in Abeokuta, will be here to-day, and I will hear more about it.

I hope to be able to get away to-day or to-morrow, but I expect the journey will be a hazardous one. I am now anxiously awaiting the decision of the chiefs. If they permit me to go they will probably give me a guard and a guide.

I left brother Phillips sick with the small pox, which attacked him immediately on his recovery from bilious fever mentioned in my last. When I think of him and my poor wife, my confinement becomes almost insupportable.

24th.—The chiefs will not say whether I may go home or not. Without their knowledge I am about to endeavor to go to Awyaw, trusting to the Lord to preserve us. I now write that this letter may go to Lagos from here. The Dahomies were within one day's journey of Abeokuta, then broke into detachments and have not been heard from since, though the spies went three days' journey from the town. I, therefore, hope the war is done, and may the Lord make all the wars to cease. Anxiety and grief are affecting me, but the Lord will preserve us from all our troubles. O! pray for us. My poor wife!

Yours in Christ,

R. H. STONE.

*Letter of Rev. A. D. Phillips.*

IJAYE, March 1st, 1860.

*Rev. James B. Taylor,*

MY DEAR BROTHER,—At the time of writing the last mail I was very sick with malignant fever. Soon after I recovered from that I was taken with small pox, and now am scarcely well enough to write. The small pox was distinct small pox, but it broke out all over my body. It is a very tedious, troublesome disease, and O, how loathsome. I have not yet washed, or been able to properly dress myself, though I can walk about the house wherever I please.

Brother Stone has just returned to-day from Ibadan. I suppose he wrote you all about how he was captured—as he told me he wrote you from there. He finally ran away from Ibadan, and went to Ogbomishaw, as there was no other safe route by which he could come to Ijaye. He is very tired, but otherwise well and looks well. These are troublesome times, such as I have never before seen in Yoruba. You can scarcely imagine the painful suspense of sister Stone and myself while brother S. was absent. He left us Monday morning to be back that evening, but we heard not a word from him until the next Sunday. I was in bed and unable to get up, but I sent in every possible direction to try and ascertain whether he was dead or alive. There was no chance to get a messenger from here to Ibadan except through the chief. The chief took great interest in the matter, and it was through him we first heard that brother S. was alive and in Ibadan. Sister Stone bore it with much patience for nearly a whole week; then she seemed worn out with anxiety and was taken with fever, which had many symptoms of malignant fever. She suffered severely for a night and part of a day, but is now nearly well. We all feel much revived now that brother Stone has come home. The whole country seems full of robbers, only bent on

bloodshed and plunder. Ibadan is only about five hours walk from here, yet brother Stone had to ride four days. It is not so much the Ibadan people who are warring, as it is foreigners and hired emissaries. The cause of the war seems to be this:—The chief of this town, Arie, refused to acknowledge the king of Awyaw as king, because he was not legally crowned. The king then sent to hire the Ibadan people to help him fight against Ijaye. All the rulers but one in Ibadan refused to take part in the war. The one who accepted the presents is a powerful chief, but not able to make war except he has the consent of the other chiefs of Ibadan. So as he cannot make war he has hired men from the interior, whose business, all their lives, has been to pillage and plunder. They are very desirous to revive the slave trade. This town and the most of Ibadan are opposed to it. The Dahomies were to fight Abeokuta at the same time, and thus break down all opposition to slave catching. I learn that the king of the Dahomies came with a very powerful army to within one day's walk of Abeokuta; but from some cause they seemed to take sudden fright and all ran away. These are truly troublesome times, but I pray that they may end in the furtherance of Christ's kingdom.

Brother Stone tells me that the house in Ogbomishaw is in a very bad condition, and unless repaired before the present rains are fully set in, will be greatly damaged. Our agent in Abeokuta has not been behaving well, and but for sickness I should have been down there to dismiss him and seek another.

I am not able to write more. I could not get this to Abeokuta but an armed force is to go with the caravan of traders to-morrow, and the chief captain is my friend, and agrees to carry my letter.

My feeble state of health, and the uncertainty of getting letters to Lagos,

prevents me from writing other letters,

Brother and sister Stone send much love. Brother S. says he is too tired to write. Brother Reid was well this morning. Farewell.

Yours, affectionately,

A. D. PHILIPS.

### LAGOS—AFRICA.

*Letter of Rev. Joseph M. Harden.*

Lagos, March 6th, 1860.

*Rev. James B. Taylor,*

MY DEAR BROTHER: Your kind and encouraging letter of Dec. 22nd was duly received, and for which I feel much indebted to you. I am always glad to receive your letters, for they are always encouraging to me. I feel much encouraged also to hear that my mother church in Baltimore is doing their part in supporting missionaries in foreign lands; I will write to them and give them all the encouragement that I am capable of. You will be glad to hear that I have one candidate ready for baptism. He gives an interesting account of the operation of the spirit on his heart. I will, D. V., baptize him in a short time. Oh that the Lord would give us many precious souls this year.

I fear that you will not get any letters from the brethren in the interior by this mail. They are in very uncomfortable circumstances at present. There is a rumor of war between the people of Ibadan and those of Ijaye. The road to Ijaye is shut up and all communication with the brethren above is cut off. Report says, that brother Stone attempted to make the Ibadan people open the road, and that they took him prisoner and carried him to Ibadan, where they released him. I sent messengers three times to Ijaye, but they could not proceed to that place. The first messenger got within a mile of Ijaye, and barely escaped being captured, together with \$500, which I had sent to brother Phillips. Having lately

been robbed myself of \$227, I finally deposited the money with Rev. C. A. Gollmer, at Abeokuta, until such time as the way to Ijaye shall be opened. It is stated that the cause of the war is, that the chief at Ijaye does not acknowledge the authority of the king at Awyau; and that the Ibadan people are determined to make him acknowledge it. I hope that the matter will soon be settled.

With love to you and all the brethren,

I am affectionately,

Yours in Christ,

JOSEPH M. HARDEN.

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### SIERRA LEONE.

*Extracts from a Letter of brother Wm. S. Brown.*

WATERLOO, March 31, 1860.

*Rev. A. M. Poindexter:*

DEAR BROTHER,—It gives me pleasure to inform you that a good proportion of the young people whose conversion has been reported, continue steadfast, and afford evidence of progress in the Divine service of our heavenly Father. I am enabled to say that the Lord continues to me and my wife the blessing of health. I hope and trust the great end for which we prize this blessing, is to devote it to work and labor for the glory of God in the salvation of immortal souls.

Our prayer-meetings are held every Monday and Friday night at the place of worship. Oh, if some of you were present to hear our Cosso brethren and sisters offering prayer! It would make one weep to consider that some years back they had no one to tell them about their soul, but now the Lord has sent help from a country far beyond the sea to instruct them to escape from hell and fly to heaven. I can rejoice in being able to say I have been here long enough to behold ample evidence of success. My time, since my arrival at this station, has been occupied, not only in

preaching to the people, but also in going round visiting the sick and performing those duties which belong to the most delightful part of missionary work. I bless the Omnipotent Power who has always been with me. I can rejoice to say that the Lord has been so good as to bring back some of the lost sheep to the fold again—six in number, say four men and two women. I have some enquirers. The school is improving. Oh, if you were to hear the Cosso children spelling, reading and singing. It would astonish one to see. Some years past, they were running mad in the streets, not knowing anything in the alphabet. But now I can bless the Lord that they can read the Bible clear and distinctly. The day school is improving as well as the Sabbath school, in additions as well as in education. I trust the Lord to write you some good intelligence in my next report.

I am very sorry to inform you that a great misfortune have met me. My house caught fire on Wednesday night about one o'clock. All my articles burned up. If not for the mercy of God I and my wife would have been burned up; but I can rejoice to say that it is of the Lord's mercy we are not consumed, because His compassion faileth not. When I arose at midnight I was quite almost out of mind. But He who saved me in troubles past will save me in the next.

Truly in Christ,

WM. S. BROWN.

If any of our brethren or sisters feel disposed to aid brother Brown and his wife, in view of their loss, we will take pleasure in remitting their benefactions. Our missionaries are poor, and such a loss falls heavily upon them. P.

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*Letter of Rev. J. J. Brown.*

FREETOWN, March 31, 1860.

*Rev. A. M. Poindexter:*

DEAR BROTHER,—I feel it my duty to report to you for this quarter, for your information of the state of things in

this part of the vineyard of our heavenly Father. I can bless God that I am yet alive, while so many of His people have been called away from time to eternity. I have been very sick, and am not yet altogether recovered; therefore I cannot write a long report.

The church at Freetown is going on as usual. The services are kept up regularly, and the congregations are increasing daily. The ministers of every society in town have agreed to have union prayer-meetings, which are kept up every Tuesday evening at the Government school-room, and every Wednesday evening in some of the churches. This week it is to be held at our church. I hope the Lord may smile upon us and the sickness may be abated, but His will be done.

I had to close the school in Freetown, but when I can get one who will attend to the work for the glory of God, then I will write to you about it again.

At Waterloo the church and school are increasing in knowledge as well as in numbers. Brother Brown and wife are zealous for the work, although they have their difficulties to undergo. Two nights ago some wicked person set his house on fire while he and his wife were sleeping. Two backsliders have been restored, one male and one female.

I am yours truly,

J. J. BROWN.

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## The Commission.

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RICHMOND, MAY, 1860.

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REV. A. B. CABANISS.

Brother Cabaniss arrived in Richmond on 27th of April. His health has very much improved since he left China. During the voyage he was, almost constantly, sea-sick. Disagreeable as this was, he thinks it not improbable that its effect upon his constitution was beneficial. Sister Cabaniss has not improved so much. But we have reason

to hope that a brief sojourn among their friends and brethren will fully reinvigorate them both.

Brother Cabaniss has lectured in Brooklyn, Baltimore, Washington City, and Richmond, on China and China missions; and his lectures have been well attended and excited much interest. His whole heart is in the work to which his life is devoted, and, as has been remarked, he kept both his eyes and his ears open while in China, and is well furnished with interesting and instructive facts. As soon as he can arrange a home for his family, he expects to visit the churches of the Goshen Association. To the brethren of this body he is bound in affection, as well as by the fact that he is their missionary. As he can find opportunity he will also visit other churches. We doubt not the brethren generally would be glad to have him among them. Let such as desire a visit from him, write to him, directing their letters to our care, and he will comply with their requests if practicable. P.

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### TOH SAN.

This is the name of the Chinese brother brought over by brother Cabaniss to aid in the care of his children. He has been in our family now for more than a week, and has conducted himself with great propriety. He is modest, affable, and very pleasant in his deportment. He can speak only a few words of English, but with the younger members of our household he is quite communicative by signs, and his few English terms and a few Chinese terms which they have learned, and the aid of Mrs. C. and her little son as interpreters. He is a tailor by trade. Brother Cabaniss regards him as a truly pious man. P.

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### BRO. A. L. BOND.

This brother, a member of the First Baptist Church, Baltimore, and now a

student of the Columbian College, D. C., was accepted by the Board as a missionary to China, and designated to the Shanghai mission, in accordance with his own wishes.

Brother Bond expects to graduate at the ensuing Commencement of the College, and to sail for China this summer or fall. Thus the Lord is answering the prayers of his people for more laborers in the Foreign field. O that their earnest cry may continue until scores and hundreds shall go forth!

P.

### REMEMBER THE FOREIGN MISSION BOARD

In making up your contributions. For some two years we have been saying to our brethren, "The Board has no special need of increased contributions. Just continue to give as you have been doing, and it is all we ask. When we need more I will tell you, and I am sure you will give it." Well, the time has come for the redemption of this promise. The Lord is increasing the number of missionaries and applicants for appointment, and to sustain those already appointed, and such as we expect to appoint, will require more funds than we are receiving. True, our receipts have increased *every year* for some *five* years past, and we ended the past year—31st March—with a considerable balance in the treasury. But, to *sustain all the men that the Lord is giving us, we shall need a still larger increase*. Shall we not have it? We believe that we shall. Our confidence is in the God of missions, and the people of the God of missions. Never, yet, have we been disappointed in relying on our brethren for means to carry on the work of the Lord. We do not fear we shall be now. No, no. They will not permit any, into whose hearts the Lord has put it to carry the Gospel to the heathen, to be kept back because we have not money to send them, or to

suffer, after being sent, for lack of means to support them. The work is the Lord's, and Christians feel it to be so. They will sustain it. P.

### MORE MEN FOR YORUBA.

Among the applicants for missionary appointment are two who look to Africa as their field of labor. Whether these will be accepted we, of course, cannot say in anticipation of the action of the Board. But we rejoice in the indication given by their application, that, notwithstanding the discouragements resulting from the return of missionaries, and the opinion expressed by brother Clarke adverse to the employment of white missionaries there, God's people are not willing to abandon the Yoruban field altogether to colored men.

It has ever been the desire of the Board to send suitable colored men to Yoruba as they can be found. It will be remembered that brother Goodale, a colored brother, was sent out with brother Bowen on his first entrance upon the mission; but, alas, he did not live to reach Yoruba. At a very early period, brother Harden, a colored brother, was induced to leave Liberia, where he was in the service of the Board, and locate in Lagos. The Board have encouraged every effort that looked to procuring colored men for the mission. But they have been, and are still fully convinced that, without the presence of white missionaries to take the general supervision of the work, the mission cannot be successfully prosecuted by such colored men as can now be secured.

It is the opinion of brother Bowen, and of the brethren in the field, that *white men* can live and labor long enough in Yoruba to justify their going there. White men go and live there to make money. Cannot Christians do so to save souls?

Should the brethren who have offered themselves be accepted, we shall still need others. We want two for Abeo-

kuta—two for Ogbomishaw, and one to join brother Reid at Awyaw, to occupy the ground already entered upon; and then, there are almost boundless "regions beyond." We want more men for Yoruba. P.

### THE HEALTH OF MISSIONARIES IN YORUBA.

The Board have sent, at different times, the following white missionaries to Yoruba: brethren Bowen, Denard, Lacey, Phillips, Cason, Trimble, Priest, Reid and Stone, and their wives, and brethren Clarke and Beaumont.

Of these, brother and sister Denard, and sister Reid, have died of the fever. Sister Phillips died in Ijaye, but her disease was not supposed to have originated in any local cause. Brother Lacey, who was remarkably near-sighted, had to return on account of disease of the eyes. Brother Bowen's health failed, as he himself thinks, in consequence of unusual, and what would now be, unnecessary exposures. Brother Beaumont returned from failing health. Brother Clarke returned under a provision of the Board, adopted at the suggestion of brother Bowen, that missionaries might return after four years to recruit their strength. He stated that he was not sick, or broken down so as to render it necessary, but was somewhat enfeebled, and thought it prudent to come. Brother Cason enjoyed good health, but the health of his wife failed, under a disease, the foundation of which, as they both thought, was laid in an attack of measles, which she had just before leaving America. Brother Trimble enjoyed pretty good health, but the health of his wife failed and compelled his return. Brother Priest, though he had attacks of fever from time to time, had no occasion to leave on account of his health. But sister Priest was often quite sick, and a child also was, and lost the use of the lower extremities—(we believe he has recovered.) But

they did not leave altogether on account of sickness. Brethren Phillips, Reid and Stone, and sister Stone, are still in Yoruba, and, with the exception of brother Reid, have tolerable health. He fears that he has a disease of the heart, which may compel an early return.

From the above statement it would appear—

1st. That white male missionaries have not been peculiarly sickly in Yoruba. Their health has been as good as the average of tropical climates.

2nd. That the climate, or the want of suitable conveniences and medical attention, or all these combined, have been specially unfavorable to females. From all the facts before us, we are of the opinion, that very much of the difference is attributable to the latter two causes, and we can but hope that as the mission advances, our sisters will be better provided for, and will enjoy better health. But, under present circumstances, we would prefer to send out unmarried men. P.

### THE COMMISSION.

The next number of the Commission will complete the 4th volume. It has been steadily, though slowly, increasing in circulation. We now print 1800 copies. This is by far too small a number. We cannot expect the spirit of missions to be active and pervasive among our brethren until they know more of what is being done and what is needed than they now do, or are likely to acquire from any other source than our mission papers. We earnestly request all our readers, therefore, to exert themselves to double, at least, the circulation of the next volume of the Commission. Now is the time to obtain and remit subscriptions, so as to begin with the next volume.

We also urge all in arrears to pay up, and all to send on advance pay for next volume, who have not done so.

Expenses are much heavier than receipts. This would not be so but for delinquents. P.

### BRAZIL AS A MISSION FIELD.

We are much indebted to our kind friend of the Presbyterian Mission at Rio de Janerio for the following communication. As we are about to establish a mission in that country and our brother Bowen has probably reached Rio ere this, our readers will not fail to be interested in the perusal of this letter. Brother Land, of Sussex county, Va., being about to undertake a voyage to Brazil for health, was requested to procure and forward information to the Board. We have a letter stating his safe arrival, but at the time of writing he had not made inquiries. We thank the writer for the following letter.

*Letter from a Presbyterian Missionary.*

RIO DE JANERIO, 15th March, 1860.

*Rev. James B. Taylor,*

MY DEAR SIR—I was visited a few days ago by Mr. Land, who, on your behalf, made some inquiries respecting Brazil as a Missionary Field, informing me that your Board of missions contemplate establishing a mission here. As Mr. L. only made my acquaintance on the eve of his departure, and our interview was then brief, the information I communicated may not have been so full and satisfactory as it might otherwise have been. This, however, matters little if, as I understood from his statement, your missionary, Mr. Bowen, will probably be here before my communication reaches you. If your action is already taken, you can look to Mr. B. for reports based on his own observations. As this may not be the case, however, I will, in the fulfilment of a Christian duty, endeavor to satisfy your enquiries so far as I can. I do not confine myself to your questions which Mr. L. left with me, for I will trust him to answer the most of them.

It is very difficult to get reliable in-

formation as to the real condition of things in Brazil. There are no editorials in the newspapers—no discussions of public or religious questions—no public meetings. It is difficult and very expensive to travel, but when some railroads, now in process of construction, are completed, will be somewhat easier. No one can foresee how missionaries will be treated until they make the experiment of openly proclaiming the Gospel in the native language. This has never yet been done. Seaman's Chaplains and Bible Distributors have been here repeatedly, and the Methodist once had a mission here, but no ground has been occupied and no preaching place opened. The laws, in the opinion of the most intelligent persons, gives full toleration. Whether they would be so interpreted in opposition to public clamor against Heretics, or Propagandists is another matter. The only fear in my opinion will be the influence of the priests. These are for the most part, an ignorant, immoral and lazy set of fellows, and it is common and popular in all classes of society to abuse them. There seems to be very little reverence and devotion among the people. They are to appearances as nearly as possible without any religion. And yet, it would be a great mistake to suppose that these are all the difficulties to be encountered here. They laugh at and abuse their priests when they are well, but send for them in all haste when they are about to die. The negligence of the priest is, of course, favorable for missionary effort; but it may be expected to end when the Protestant faith begins to spread.

Patience and prudence will be needed in attempting to carry the Gospel to this people. It would be very hurtful to the cause to call down premature opposition by any parade of a purpose to introduce protestantism, or by an attack upon the system established by law.

The expense of living in Rio is enor-

mous, as Mr. L. will inform you. Your missionary cannot live on an ordinary allowance. House rent is from \$400 to \$1000, and servant hire \$15 per month. Furniture and all the common necessaries of life are to be got only for extraordinary prices. The cost of living has more than doubled here within ten years. As to the other parts of the Empire, I cannot speak but from hearsay. In a measure, I presume, what is true of Rio holds true of them. The Episcopal Church of America are about establishing a mission in Brazil. They think of beginning operations in the North. Would it not be well for your Board to select one of the Southern Provinces, in case you proceed with a mission. Such a point as Rio Grande, or St. Catharine would be recommended to your selection, both on the score of health and expense. Besides the ordinary maxims of missionary policy which induces different boards to select different fields in this country and in this city particularly, where the Pope's Nuncio resides, the presence of several missionaries would excite useless suspicion. I have heard much said of Monte Vides as a missionary field. Could you not give Mr. Bowen a commission to explore that country.

You inquire as to Protestant churches in Rio. There is an English chapel for British residents, and a small German church. These do nothing to reach the natives. The whole surface is a waste place—full of ignorance, superstition and impiety. The way of salvation through faith in the merits of our blessed Lord is unknown. The Bible is in the hands of few, though it is a most cheering indication that there is an increased demand for it.

As to health, you know that since 1850 this city has been regularly visited by the yellow fever. For the last two years the mortality has been very moderate. In former times, the city was reputed healthy. The diseases which are most fatal are pulmonary. It is

not favorable for any one predisposed to these diseases.

May the Great Head of the church put it in your hearts to do His will and to promote the cause of our common master.

I have written according to my imperfect knowledge gained by a sojourn of a few months. Accept it as a testimony of my will to serve my Master through you.

I expect a colleague in my mission, Mr. Blackford, in a couple of months.

Yours respectfully,

A. G. S. MONTON,

Missionary of Pres. Board of Missions.

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### PERILS OF OUR MISSIONARIES.

As will be seen by the letters of our brethren of the Yoruba Mission, they were, at the time of writing, in great peril. But we rejoice that brother Stone has escaped from his captors, and rejoined his wife and brother Phillips, at Ijaye. We unite with them in the hope that the war has ceased, but we earnestly entreat prayer on their behalf, that their sufferings, whether of sickness or anxiety, or from other causes, may be for the furtherance of the Gospel, and that the same gracious Providence which had protected them, will still preserve and bless them. P.

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### CHINA.

We have not received any communications from China, since our last issues. We hope, however, to hear soon. P.

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### ORIGINAL ARTICLES.

We would call particular attention to the original articles in this number, especially the first, "The faithful Missionary never dies." The thoughts which it so earnestly and eloquently presents, are peculiarly appropriate at this time, when, by reason of the return of missionaries and the character of the appeals made in reference to the



sickness and death of missionaries, there is danger that a gloomy foreboding shall fill the hearts of the Churches, and deter some, whose duty it is to devote themselves to the work, from becoming laborers in the foreign field. God could, we may suppose, cause the propagation of the Gospel without involving that self-denial and sacrifice of health and life which are consequent upon the established system of labor. But he has not chosen to do so. He has committed to his people the duty of publishing salvation among all people, in all climes. The freezing blasts of northern latitudes and the burning suns of torrid regions are alike to be encountered, because men live there who have not the Gospel, and it must be sent to them. Those who carry it, must do so at the risk of health and life. The churches who send and sustain these self-denying Christians, must expect to see them, one after another, wilt and die. We would have all to "count the cost." The risk must be run—the danger encountered—the sacrifices made, or the heathen must remain ignorant of the Gospel. Is the peril too imminent? Is the loss too great? Are the obstacles such as to release us from the command, "Go ye, teach all nations?" If not, if it is the duty of Christ's people to obey this command, then let them look the dangers and sacrifices full in the face, and decide, notwithstanding, to yield a cheerful compliance with the will of their Redeemer. And when the very losses which they could but expect, befall them, let them not grow faint-hearted, let them not despond, let them not drawback. But encouraging their hearts by the divine promises and by thoughts such as those presented by Jvan, and looking forward to "the joy set before" them, let them urge on the blessed work.

The ranks of the guard of Christ's army should be largely reinforced, and as one after another falls at his post, or

only wounded, retires from the field, there should be, ever ready, fresh recruits to take their places.

We do verily believe that there is far too little of the loyalty to Christ which would make us willing to do and to suffer all things for his sake. The prolongation of life and the possession of its enjoyments, are far too highly prized. What is life, but as it is devoted to the service of the Saviour? What all wordly enjoyments, unconsecrated by the spirit of supreme devotion to his service and glory? Oh! it were better, far better, to suffer on through a few years of honorable Christian toil in Africa, or China, God calling us to this work, than to pass years of pleasurable, semi-Christian life in our own land. Who would not wish to die as Ann Hasseltine Judson died—as Boardman died—as Dennard died, rather than pass away amidst the comforts of home and the weeping sympathy of family and friends, secured at the expense of a desertion of Christian duty?

To die as they died? No! they are not dead. "The faithful Missionary never dies." They live in their influence on earth, and best of all, they live in the presence of God and the Lamb forever! Do you think that Ann Hasseltine now regrets one pang that she endured, one sacrifice that she made for Burmah's redemption? Do you think that the sainted Dennard and his lovely wife would now recall their devotion to the salvation of Yoruba? True, they barely looked upon the desolation and misery of the arid waste and then passed away. But their devotion and their death was the pledge of future triumph. "The blood of the martyrs is the seed of the Church." It is true, not of those only whom cruel potentates or infuriate mobs bind to the stake, or nail to the cross. It is true of all those who in the spirit of true devotion, immortal themselves upon the altar of Christian consecration. No one who has reflected upon the connections of

Providence, with a knowledge of the facts, can fail to attribute to the Foreign Mission enterprise, a large influence in the increased activity and accelerated progress of the Gospel in the United States and in England. Carey and Marshman and their associates of England, and Judson and Boardman and their co-laborers of the United States, have done more for the progress of christianity at home than if the labours of a long life had been spent in the ministry in their respective lands. They, by their noble examples of Christian heroism, aroused the courage and quickened the flagging zeal of their brethren. They awakened the spirit of evangelization that has sent, and is still sending the Gospel to the villages and cottages of their native country. Who has not felt their power? And now, as they look back upon the results at home, as well as among the heathen, think you they would abate one jot from the sufferings through which they were enabled to exert this mighty and blessed influence? No! no! They rejoiced on earth to be accounted worthy to suffer for Christ. But oh! how much more full and ecstatic the joy of their hearts now, as they see the effects of their sufferings—as they behold the holy tide of Christian influence thus started, widening and deepening, mingling with other streams, and sweeping on to that era when righteousness shall flood the earth as the waters do the sea. P.

## Other Missions.

### AMERICAN BAPTIST MISSIONARY UNION.

#### BASSEIN.

In a letter dated Dec. 26, it is stated that "the prospects" of Mr. Douglass "for usefulness and success in the Bassein mission were never brighter than now."

#### PROME.

Mr. Kincaid writes, Thayet, Jan. 6, that he performed a tour, with much encouragement, in the villages in October and November, soon after which he was prostrated by a mild form of jungle fever; but at the date of his letter he was restored, and about to return to Promé.

Mr. Simons, Dec. 31, says, "This is the ague and fever season, and many are dying. They are prejudiced against English medicine, and their diet-doctors, being entirely ignorant, leave them to die, when the most simple remedies are within their reach. Mr. S. and family were in good health."

#### MAUAMAIN.

By letter dated Jan. 31st, we learn that Mr. and Mrs. Hazwell, Jr., arrived at Maulmain in the steamer Salwen, the day after leaving Rangoon. Their house had been made ready, and they took possession immediately. Mr. H. immediately proceeded to revive his knowledge of the Burman language, and hoped to be able to preach in that tongue in a few months. Mr. H. writes that his father is in good health and spirits. He adds—"We feel we are just where God would have us be, and are entering upon the peculiar work to which He has called us. O, may our labors be blest to the good of those perishing in this land without a knowledge of Christ. I never realized before the meaning of the words, "The harvest truly is great, but the laborers are few." May the Lord of the harvest send out many more laborers to win souls."

#### HONGKONG.

Mr. Ashmore is stated to be rapidly recovering from his recent illness. His recovery seemed to be in direct answer to prayer. Mr. A. was expected soon to leave for a brief visit to the United States.

Mr. Johnson writes, Jan. 25, "I propose to go to the Tiechiu country to

itinerate for awhile—look out some favorable localities for operations, and set the assistants at work. They are all here with us now.”

## BURMAH.

### SELF-PROMPTED EFFORTS.

Mr. Cross, in a letter dated Tavoy, Nov. 17, 1859, announces that in the Tavoy province, the attendance on the schools had been seriously affected by the dread of small pox. Of the Mergui province, he presents the following more flattering view.

While this has been the case in the Tavoy province, where the fear of small pox has been much more imminent, in the Mergui province schools have been better attended than usual. One ordained pastor in the Mergui province has, of his own accord, got up a select school. He has employed one of the advanced pupils in the normal school in Tavoy as teacher, and twenty or more of the most advanced scholars of the village schools for some distance around, have been received into this school. We hope much from this new and self-prompted movement, particularly as it has been already imitated by one other pastor. I see no so good and effectual way of helping these people, as to induce them to help themselves.

### CHRISTIAN SPIRIT IN TRIAL.

In a journal dated Tavoy, Nov. 12, Mr. Cross makes the following allusions to San Quala.

I went over the river in the afternoon to see Rev. Quala, who is just recovering from a severe attack of fever and muscular rheumatism. He came hither to leave his orphan children with their grandmother, with the purpose to return to Toungoo in a month; but he has, all think, been brought near the grave by this attack. He is now, however, nearly well. It is refreshing to see the confidence with which he trusts in God. He knew without the slightest doubt, that for him to die would, for

himself, be far better. He did not know, however, but God had more for him to do; and was just as certain that if God had a work yet for him to do, He would raise him up from his sickness. “I prayed,” he said, “without ceasing, that if God had more for me to do on earth, He would cause me to get well; if not, that He would cause me to die. Now I see that God has caused me to get well, and I am sure that it is in order to accomplish still something by me among the people of Toungoo.” “I intend to go there,” he said to me, “and I do not expect to return here. I am anxious to be on my way; but I shall go, as you requested me, first to visit the churches in Mergui. But God has raised me up from this sickness, and it is that I may return and spend my days in Toungoo.”

### PRAYING IN THE SPIRIT.

In the same journal as above, Mr. Cross describes a meeting for prayer and parting scene with some of the Karen Christians.

The morning was occupied by a prayer meeting, and a good number present. I addressed the people on the subject of continual prayer.

At the second meeting, the congregation was large. I read to them Acts xx, The subject of the chapter was too much for us; and in trying to pray, and especially for the teachers of the little churches, my soul sunk under its burden, and I could only tremble, without the power of utterance. It is useless for me to attempt to record the peculiarities of the feelings which rushed into my heart and more than unmanned me. No one could understand what might be written. But I am quite sure that if many of the young men who may be seeking to fulfil the ministry of Christ, and may connect with this the idea of ease or of greatness in the world's estimation, could be made to feel a sense of the awful *want* of this people, penetrating and crushing the

very marrow of their bodies, they would not leave such wants long unattended to, or permit the light to go out in darkness, which has been faintly and feebly kindled for so many years in this region, because the priests of God's altar are dead, and there are none to take their places.

After an ineffectual attempt to unburden my soul in prayer and obtain the mastery of myself, the people sung a hymn, which, in the Karen, beautifully shows how "Jesus entered our place, and bore our grief, and bade us cast our care on Him." I then, with more control over my feelings, fixed upon the 24th verse of the chapter. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

At the close of this exercise, which was continued till near noon, Quala arose and called on the people to wait, and then called upon all to repeat what they could of the sermon which they had heard, as if were to be the last they might hear from me. I fear it may be.

## GERMANY.

### EVANGELICAL ACTIVITY.

Mr. Oncken writes, in reviewing the work of the year at Hamburg—

Our two colporteurs have scattered the good seed abundantly. One of them sold 1,235 copies of the Scriptures and 300 religious volumes, distributed 29,900 tracts, and visited no less than 10,250 families. The other, whose attention is directed more particularly to seaman, sold 1,793 copies of the Holy Scriptures and 400 other religious books, distributed 16,420 tracts in various languages, preached 120 times, and visited 4,105 ships of all nations.

## GROWTH OF THE CHURCH IN TEMPLIN.

Mr. Kemnitz, of Templin, writes—

In looking back over our history, we see the hand of God as clearly as it was seen on Mt. Carmel, when the people exclaimed—"The Lord, he is the God! The Lord, He is the God!" Fourteen years ago, four members, in a small room, began this church. Ten years ago, a larger room was hired; eight years ago, we met in a private house, fitted up for religious worship. Now we have a chapel, used only for the service of God. We attempted great things; we expected great things. With our outward advancement spiritual increase came also. The church now numbers 350 members in 49 different places round about. During the last year 58 have been added by baptism, and five new preaching places have been commenced in the country around. The prospect is very encouraging.

## BAPTIZED POLES.

Mr. Weist, of Stolzenberg, writes—

Sixty-five during the last year were added to the church by baptism. On the Sabbaths, the people of God, and many others, hungering for the bread of life, flock to the meetings. Br. Alf has baptized thirty-three Poles, so that the baptized of that nation now number ninety-six. The contributions of the church have increased, amounting to more than three hundred dollars.

## THE WORK IN GOYDEN.

Mr. Stangnowski, of Goyden, writes:

In no year since the foundation of the church, have we enjoyed so many blessings and so large an increase, as during the last; 63 have been received by baptism. The church has grown from 104, at the close of the year 1858, to 173, at the close of 1859.

## NEW CHAPEL—BAPTISM.

Mr. Zeschke writes from Frankfort—  
Twenty-seven have been received by

baptism. Bibles and testaments distributed, 1,294; other religious books, 708; tracts, 34,900.

### EARLY FRUITS—CALL FOR THE WORD.

Mr. Berneike reports from Hammerstein, in a review of the year—

The number of members has increased from sixty-three to seventy-nine.—Among those baptized during the year were two children, of eleven and fourteen years of age respectively; also one man on the borders of the grave, who was brought up in the Catholic church, and later in his life joined the national church, but without a change of heart. In his extreme age, grace was given him to exercise living faith in Christ, and to obtain forgiveness of sin.

### THE LITHUANIANS—RUSSIA.

Mr. Niemetz, of Memel, writes in reference to the Lithuanians—

The Lithuanian mission during the last year has extended to the outstations at Ragnit and Tilsit, which are visited by brother Albrecht once in four weeks. The work among the Germans at these points is in a lively state.

In Russia, on our limits, the kingdom of God advances silently. A man living near Grobin, the residence of some of our members, a teacher, became favorable to our views, and was removed on that account twelve miles distant.

*Macedonian.*

### PRESBYTERIAN BOARD.

INDIAN TRIBES.—Our latest letters are dated at the Chippewa Mission, March 19; Iowa, April 5; Creek, March 14; Seminole, February 28; Chickasaw, March 20; Choctaw, April 6. The chief points of interest in these letters are the licensing of Mr. J. H. Perryman, of the Creek tribe, as a preacher of the gospel; and the organization of a church among the Semi-

noles in the new country occupied by them. To the seven members forming this church, four converts were immediately added. It was organized soon after the arrival of Mr. Ramsey and his family at the new station.

AFRICA.—We have received letters from Corisco, January 16; and Liberia, February 15. Fifteen converts at Corisco were received into the church. The missionaries speak of their work generally as giving them much encouragement, and ask for another female teacher. Messrs. T. and J. Amos, after visiting the interior, recommended forming a station at the falls of the Sinou river. Mr. Miller had visited the Golah country, where he wishes to form a station. These places are under the jurisdiction of the Liberian government, but the labours of the missionaries would be chiefly among the aborigines.

SOUTH AMERICA.—Our letters are dated at Bogata, February 26; Rio de Janeiro, February 7; Buenos Ayres, February 6; and they show that our brethren are steadily prosecuting their work.

INDIA.—Letters have been received from Lodiana, February 2; Sabarunpur, February 1; Dehra, February 14; Futtehghurh, January 31; Futtehpore, January 31. These letters mention the safe arrival of Mrs. Woodside, on her return from a visit to her friends in Ireland; the still encouraging prospects of the new station at Kaphurthala; the expected baptism of a native physician on the next Sabbath at Lodiana, where there were other persons seriously inquiring about the way of salvation.

SIAM.—Our advices from Bangkok are dated January 21. The brethren were encouraged in their work by the services of "the Week of Prayer."

CHINA.—Letters have reached us from Ningpo, February 2; Shanghai, February 6; Canton, January 27. Mr. and Mrs. Danforth had reached Ningpo, the latter with health quite restored.

Mr. Martín and his family were to sail for this country about the last of February in the ship *Golden Rule*. Mr. Lowrie had received benefit from the journey to Japan, and had returned to Shanghai, but we regret to learn that his health is again spoken of in quite discouraging terms. The brethren at Shanghai were permitted to organize a church on the 5th of February. Its commencement with but one native member reminded Mr. Culberston of the similar small beginning of the church at Ningpo fifteen years ago; the brethren hope that this new church may enjoy the blessings of God like its older sister.

**JAPAN.**—A letter from James C. Hepburn, M. D., dated January 10, has come to hand. He had made a pleasant visit to Mr. Harris at Yedo, and was much pleased with the appearance of that city. He was giving his chief attention to the language, which he describes as more difficult of acquisition than the Chinese. The doctor says: "We are getting on well in every respect."

**CHINESE IN CALIFORNIA.**—Mr. Loomis writes under date of March 1, that he is still occupied with the study of the language, and with his labours among the people. He meets with serious drawbacks, but does not yield to discouragement.

**DEPARTURE OF MISSIONARIES.**—The Rev. Ira M. Condit and his wife sailed in the ship *Swordfish*, this morning, April 23d, for China to be connected with the mission at Canton. Mr. Condit is a member of the Presbytery of Erie. We ask for these missionary friends an interest in the prayers of our readers.—*Foreign Miss.*

#### EPISCOPAL MISSIONS.

Bishop Payne, Mrs. P. and Miss E. E. Griswold, sailed for Africa, on the 21st of April.—*Spirit of Miss.*

## SELECTIONS.

### JAPAN AS A MISSIONARY FIELD.

We stated last week that the Emperor of Japan had sent one of his vessels to this country, with the announcement that the embassy from that Empire to our Government would leave Ronagona, by the United States steamer *Powhatan*, on the 11th of February, and this week we have to announce that the commissioners and suit, in all seventy-two persons have landed at San Francisco, and we shall soon be in full diplomatic intercourse with this interesting people. It is a fact worthy of note, that the two hundred years of non-intercourse with Japan were the result of two causes; unlawful modes of propagating among its people a spurious Gospel on the part of the Jesuits, and the unprincipled measures of trade by the merchants of different nations, both in their dealings with each other and with the native inhabitants. The Japanese have always been far more inclined to intercourse with the Western nations, and are much more promising subjects than the Chinese. They are less stolid in their devotion to ancient usage; of an inquisitive and practical disposition, and evince great readiness in understanding and appropriating whatever is excellent in the customs of other nations. Their government is rather feudal than patriarchal. Each lord has his retainers and dependants to fight his battles in war and to do him service in peace, and Yedo is little more than aggregations of these lords, each living in his own square with his vassals around him. Large gardens, lawns, and even forests, are connected with many of the houses, and hence the vast superficial extent of the Japanese capital.

Though the written language of Japan would seem to be the same with China since the same books are said to be used in both countries, the spoken language has little resemblance. That

the Bible and Christian books prepared for the Chinese may be used among this people must be, however, a great advantage in beginning missionary work. There appears to be greater mental activity among them than among the Chinese, and "there can be little doubt," says a traveller in their country, "that the imaginative Japanese, hearing Christianity for the first time, would receive it in a very different spirit from an untamed New Zealander or a calmly-skeptical Chinaman."

The history of their former rejection of a corrupt Christianity, and of their long and rigid seclusion from all the Western nations, is one of the most instructive in the records of heathen evangelization. The first attempt to introduce the Gospel among them was made in 1548, by the renowned Jesuit, Francis Xavier. He found the people kindly disposed toward him, and inclined to think well of strangers. But Xavier began his work on erroneous principles, and his successors after him followed in the same course, which accounts, we think, for the persecutions which finally suppressed Christianity and produced the two hundred years of seclusion from the Christian nations which ensued.

Not being able to learn the language of the people in the short time which Xavier devoted to it, he at first met with little success. But instead of ascribing his failure to the true cause—the lacking medium for communicating thought—he fancied it must be owing to his humble appearance, and he therefore put on a rich attire and splendid equipage, procured letters of introduction to the Japanese Court from the Viceroy of the Indies and the Bishop of Goa, and also took with him rich presents, expecting by these means of worldly power and influence to win them to Christ. The kind of impression which he made by such means must have been as remote as possible from that of a true representative of

Christianity. He succeeded, it is true, to procure an edict from the king, permitting him to preach to the people and to make converts, and he claims to have made more than three hundred thousand in a very short time. But converted to what? simply to baptism and allegiance to the Pope. Thus the faith imparted was as corrupt as the means of its propagation. Several of the princes were reckoned among his converts, who made their new religion an occasion for various court intrigues, which involved them in war with the dominant party, and led to the ultimate extinction of the fiction which they called Christianity.

In this contest, which was purely an outward and worldly affair, the strongest party prevailed. The Christians, so called, were pursued with fire and sword, hundreds were hurled from conical rocks into the sea, and, as in such contests generally, great bravery was evinced by the proscribed party. But still, their faith, unlike that of the early martyrs, had not the power of endurance, and it was totally blotted out. This was to be expected from the nature of the case. If Paul had gone to Rome to begin his work by converting Nero and his court by means of credentials from the Governor of Syria, and the high priest at Jerusalem, and by appearing in the gorgeous equipage of a kingly ambassador, and if to insure success he had told Nero that all that was required of him was to have water sprinkled on him in the name of the Trinity, and give in his adhesion to such a personage as the Pope, what would it have availed? Can there be a doubt that if such had been the manner of introducing the Gospel into Rome, the failure would have been as signal as in Japan?

Another cause of this bitter war upon Papal Christianity was the bad conduct of its representatives. The Jesuits were perpetually intriguing, and "in consequence of the infamous behaviour

of one of them to a councillor of state, whom he met in the street," the king deprived the principal convert, a prince, of his territory, and annexed it to his own imperial domain. The Spanish and Portuguese merchants meantime, were intriguing to root each other out, and the Dutch followed in an effort against both the former nations, and the latter were so far successful as to retain a limited commerce with Japan after all other nations had been excluded. These intrigues and quarrels among the Christian merchants tended further to inflame the opposition of the Japanese to their religion, and did not a little to account for these ages of non-intercourse with the Western nations.

It is to be hoped that the present opening of Japan will lead to widely different results. Let us carry to them a Christianity of love and peace as taught in the Bible, in place of the spurious article which the Jesuits dispensed. Let us go to the people to teach and elevate them, and not to intrigue with kings and courts. Let us rely upon preaching the word, and upon those instrumentalities which the Gospel has ordained, and not upon kingly diplomacy and worldly show. Let us *live* our religion in Japan as well as *teach* it, and there is scarcely a doubt that the practical good sense of the people will confess its superiority. No mistake was ever greater than that of attempting to convert Japan by first gaining its men in power. So far as the Burman missionaries danced attendance at the court of Ava, nothing was done. It is doubtful whether their doings at Ava were not a positive drawback to their work. When they went to the degraded Karens, who to the lordly Burmans were somewhat as the slaves are to the white race in this country, success attended their efforts equal to that of any modern mission. Not many mighty, not many noble are called, but "base things of the world, and things which are despised, hath

God chosen, yea, and things which are not hath God chosen to bring to naught things that are: that no flesh should glory in His presence."

*New York Chronicle.*

#### DEATH OF ABBE HUC, THE TRAVELLER IN CHINA.

On the 1st of August, 1813, there was born at Toulouse, in France, a child destined to be one of the most intrepid and intelligent of the many brave missionaries of the Roman Catholic Church. Evariste Regis Huc, to whose birth we refer, entered the ecclesiastical ranks at a very early age. When but twenty-six years old he was ordained a priest, and in a week from the time of his ordination was on his way to the mission at Macao. Arrived in China, his active and zealous mind was aroused to the spiritual necessities of the innumerable population of that vast empire. He closely studied the religious doctrines of the people, and observing that the principal inspirations of their creeds seemed to emanate from the Grand Lamasque institutions of Thibet, he conceived the bold idea of visiting the interior of the country, and even penetrating to the great city of Lha Sea, where the Grand Lama of Thibet lived. With M. Gabet, another missionary, and Sandadehiemba, a converted native of rather dubious Christianity, he undertook the journey. His wanderings of five years' duration he has recorded in his "*Voyage en Tartarie, le Thibet, et la China, pendant les années 1844, 1845 et 1846.*" This was published in various languages, and it is by this work that Abbé Huc became known to the world. Seldom, if ever, has a book of travels been written in which, while utterly free from egotism, the author has given his readers such an insight into his own character. No one can read his charming narrative without gaining an accurate idea of the character of the writer himself. Pious



zeal, simplicity and a delicate sense of humor are the distinguishing features of his style. Certainly few men have been in a more perilous situation than M. Huc. He explored, with limited means, a part of the world that had hitherto been almost totally unknown to the Western world. He examined into the mysteries and ceremonies of a religion probably older than Christianity, and throughout all his troubles and adventures maintained an unvarying cheerfulness and hope. His book contains statements which require a large exercise of faith to believe in, and which are yet too singular and too minutely described to render it probable that they are the work of fiction, even were not the author's character a guaranty for his credibility. M. Huc was actuated, throughout all his career, by a simple zeal that has seldom been surpassed, and which, had occasion required, would have enabled him to endure the death of a triumphant martyr. On one occasion he sought such a fate. At a festival in honor of Buddha, at one of the Chinese towns where he was stopping, a number of devotees performed revolting rites, cutting open their bodies, taking their bowels out, and then closing up the wound with a few movements of the hand. All this the simple Abbé could only explain by attributing it to the direct intervention of the devil, and his pious anger was aroused at the thought of such black art influencing the ignorant multitude. He, therefore, determined to interpose, and decided that at the hour when these ceremonies were performed, he would rush up to the altar and publicly proclaim that the priests and devotees were sorcerers; that Buddha was a senseless idol, and that the only true God was the God of the Christians. Had not some unexpected incident that delayed the Abbé beyond the hour of the body mutilation rites intervened, it is very nearly certain that M. Huc would have been killed on the spot for

sacrilege, and the world deprived of one of the most remarkable books of travel ever written. In the year 1848, when China was the theatre of intestine wars, he was recalled by the Emperor to Peking. His arduous travels had affected his health, and in 1851 he returned to Europe. After the publication of his "*Voyage en Tartarie*," he published "*The Chinese Empire*," a work not so well known, though it won for the Abbé a prize in the French Academy. His last work, "*Christianity in China*," was written in 1857. Abbé Huc died a few weeks ago, aged forty-seven years. In many respects he was the most ardent pioneer of the Christian faith,\* and the most adventurous and practically useful traveller of the present century. If real hard work in the cause to which he devoted his life be considered, he deserves special honors from his church, far more than those holy men whose lives have been spent in passive piety in the cell or convent. It is a happy circumstance for the reading world that he could separate the priest from the traveller, the missionary from the explorer, and could leave us works in which his remarkable discoveries and statements are not buried among the mass of religious platitudes that render so much of the literature of missionaries of but little interest to those outside of their own church.—*Post*.

#### BAPTISTS IN CALIFORNIA.

From the mass of information brought together at our recent Convention at Sacramento, a pretty accurate estimate was made of the entire Baptist force in California. This consists at present of fifty-three ministers, ordained and licensed; fifty-four churches, and eighteen hundred and fifty communicants. Several new churches are to be organized soon.—*Baptist Circular*.

\* Of course we are not to be understood as endorsing this statement. P.

### "UP BIBLUM GOD."

"A copy of Eliot's translation of the Bible into the Indian language now lies in the \_\_\_\_\_ library, as a literary curiosity. It is entitled as above, which signifies 'The Book of God,' though no one living is able to read a word of it."

Holy old relic! how the years departed,  
Shrouded in sad and painful memories rise!  
How many a tear hath o'er these pages started!  
How many a prayer ascended to the skies!

*Up Biblum God!* The message of salvation  
To the wronged red man's disappearing race;  
Bidding him hope, though earth forget his nation,  
In heaven his people have a name and place!

And though his tongue be evermore unspoken  
Among the mountains where he loved to dwell,  
Still let us trust by this sublime old token,  
Souls are in heaven which understand it well.

*Up Biblum God!* Full many a melting story  
Didst thou unfold when there were ears to hear!  
Full many a truth of high celestial glory,  
Forth from this cumbrous dialect rose clear!

Words of eternal moment hast thou spoken,  
That never were, nor shall be, breathed in vain.  
But now, at last, thy human hold is broken,  
And thou canst never, never speak again!

*Up Biblum God!* Said we thy work was ended?  
Not so—while thou canst move our holiest tears,  
And rouse the soul where love and zeal are blended,  
To spread thy light in these millennial years!

O, death! O, time! O, change! are ye not ever  
A triune wonder-worker, stern and dread?  
Ye may blot nations out, and tongues, but never  
*The Book of God*, the soul's perennial bread!

S. H. BROWNE.

## THE MISSION FIELD AT CANTON AND ITS NEIGHBORHOOD.

We take the following from the Foreign Missionary, the organ of the Presbyterian Board. It is in confirmation of the statements of our own brethren. Such facts appeal strongly for more laborers at Canton:

A LETTER OF THE REV. A. P. HAPPER, M. D.

Canton, Dec. 13, 1859.

... The country around this city has been explored by missionaries in various directions. As long ago as 1851, I went West some 25 miles, and East 20 miles. Since that others have gone over the same ground, and to almost every other point of the compass, and there has been more itinerating this past year than during any previous year, principally by the missionaries of the American Southern Baptist Board, and by the English Wesleys and the Germans. Mr. Graves, of the Baptist Board, and a German missionary made an excursion to the eastward a distance of about 70 miles. They met with no interruption of their labors. On the 6th inst. I accompanied Mr. Preston to Fat-shan, a city 12 miles to the west of Canton. Of this visit I may speak more hereafter. The result of these excursions, in the way of information, is, that all the surrounding country is densely populated. Fat-shan is counted one of the four great manufacturing marts of the whole country, with a population of 700,000, ordinarily. It is greater now because a large number of the Canton merchants are doing business there now. It has business connections throughout the whole country. The city of Shauking department is about 40 miles west of Canton, a fine, large city. It was once the capital of this province. Its population may be estimated at 100,000. There are numerous trading marts in every direction, at distances of 15 to 20 miles, with populations of 300,000, and under.—The villages, with populations varying

from 500 to 50,000, are literally almost without number, in every direction. These can all be reached very conveniently, and cheaply, by water. We may say that the number of people within four days' reach of Canton city, and speaking the Canton dialect, is *ten millions*. Our minister, the Hon. Mr. Ward, said, after we had gone through the principal streets of the city, and notwithstanding the dilapidated condition of many parts of it, from the ravages of war, that it is the most interesting he had seen; and he had seen part of Peking and Loo-choo.

From these statements, it is clear there is a wide field for itinerations. And experience shows that a large portion of the field can now be visited; that tracts can be freely distributed, and, to a certain extent, some remarks addressed to the eager crowds that gather around the stranger. Is it practicable at present to *locate* missionaries at any of these important places, or any of the villages? In answer to my question, Mr. Ward said that none of the treaties guaranteed protection to foreigners *residing* here, excepting at the *open ports* only. The English and French treaties require protection to those traveling, but not to those resident. In every case, and all places, then, when missionaries attempt to reside away from the open ports, they do it in the sufferance of the officers and people, and unprotected by treaty stipulations. So that we may say it is not practicable now to *locate* any missionary away from Canton, and least of all, a new arrival. It may be in the course of three or four years; and with such a purpose, the better way would be to place him at first at Canton, to acquire the language. If there were a single missionary living here, he might spend the *four cool* months, beginning with November, entirely in traversing this wide field. May we feel discouraged by this state of things, or feel there is no especial call for an increase of mis-

sionaries at Canton? On the contrary, let us survey the harvest field that lies at our feet and ready for us to enter in with sickle in hand, and, by the blessing of the great Husbandman, gather in golden grain into the garner of the Lord. Here in Canton is a population of *one million* of our fellow-sinners who are perishing. We can go into every lane and highway of this vast city; we can rent or purchase houses, open schools and chapels, at pleasure. It is a greater population than that of the whole State of Iowa. And yet, besides the several thousand communicants of our church, and other evangelical influences, we have in that new State already nearly 100 ministers. It is greater than the population of New York and Brooklyn, and yet there are in those cities nearly a hundred ministers holding our doctrinal views. What are three of us among this vast population? May we not pray, yea, are we not under the most imperative obligations to pray with emphasis and earnestness, as the Saviour has taught us, to the Lord of the harvest, "*The harvest truly is plenteous; the laborers are few*;"—pray ye, therefore, that he would send forth laborers into his harvest?" And may we not with propriety, as the means of having this prayer answered, appeal to you, and through you to the churches, reiterating the statement, *The harvest is plenteous, and it is perishing, and the laborers are few?*

As wise master-builders, how shall we attempt most successfully to build up the house of the Lord? Shall we spread our labors over a wide territory, or shall we concentrate them on a suitable point? It appears to me that it would be wise for us to have a strong and efficient mission in this great city—the largest and most important city that is open to the residence of foreigners, even under the new treaties; that we should lay a broad and deep foundation here; and that then we should branch out in every direction; that we

should especially labor and pray to gather an efficient and zealous band of native assistants around us, and then go with and send them by two and two, and locate them, where practicable, in towns and villages. For the present, I have no hesitation in asking to be excused from itinerating, except when it may be done as a relaxation. In the western suburbs, to which at present the Lord has directed my steps, there are 250,000 people, and only one chapel or place of Christian instruction. That one is in connection with the London Missionary Society. There is within a mile of my residence the largest and most compact family neighborhood that I know of. My plan of labor is by the means of schools, male and female, in different streets, by means of tract distributors and visitors, male and female, to carry the gospel into every family in that community. To have not only the one chapel, but at other places, in connection with the schools or otherwise, chapels to which the people could readily come—and not only for men, but for women—we can now have a measure of access to the families which we could not formerly.

Our old acquaintance, the son of a high officer, and of one of the most influential families in the city, called to see us on Saturday, the 10<sup>th</sup> inst., (he called the very next day after I had sent him word of my return;) he invited us to come to see his family inside the city with our whole family, which we expect to do. My strong conviction is, that a few years of concentrated effort of that kind would show results that no other plan of labor would. And I venture to repeat my deep conviction, that to successful labor here, the assistance of unmarried females of piety and zeal, who would labor for the women, from whom we are excluded, is very desirable.

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Keep thy heart with all diligence; for out of it are the issues of life.

## THE YORUBA COUNTRY AND PEOPLE.

The Yoruba country, regarded as inclusive of the different tribes of Iketu, Egba, Egbado, Otta, and Ijebu, extends from the sea-coast to the Nufe country, about thirty or forty miles from the Niger. Ilorin, on the frontier of Yoruba and Nufe, is a memorial of the calamities which have befallen the former country. "It once belonged to the Yoruba kingdom, but about fifty years ago the Yoruba Mohammedans conspired with the Haussas and Pulohs to subdue the heathen, and make the nation Mohammedan. For some years they were successful, owing to the Puloh and Haussa cavalry. Aw-yaw (Eyo or Katanga), the capital of Yoruba, and many other cities, were destroyed, and the Pulohs boasted that they would not cease till they had subdued all the country to the sea. While this was going on, so many refugees, outlaws and desperadoes assembled at Ibadan, on the borders of the forest country, that it grew from a small town to a large city, which felt itself able to oppose the progress of the Pulohs. A bloody battle between the armies of Ibadan and Ilorin resulted in the signal defeat of the latter, and put an end to their conquests. Since that time, they have been content to maintain their independence." Its population is of a varied character, consisting of Pulohs, Haussas, Kanikes and Yorubas. They are mostly bigoted Mohammedans. "The Pulohs are the ruling people, the king himself being of that tribe, and the Yorubas are the most numerous."

The various tribes speaking the Yoruba language have been estimated at three millions. They are a people on whom the slave trade has inflicted many miseries, and are, in consequence, widely dispersed, being numerous in Sierra Leone. They are to be found at Fernando Po, on the Gambia, and in other places along the coast. Many are in slavery in Brazil and Cuba, and from

these their places of bondage, with that powerful love of home by which the race is characterized, many have been enabled to return to the African coast. Bowen, the American Missionary, mentions his having seen a Yoruba woman, the wife of a Bedouin, who affirmed that she had been to Stamboul, or Constantinople, and according to the statements of this woman, there are Yoruba slaves at Tripoli, Fezzan, and all over Central Africa.

The striking peculiarity in Yoruba is the manner in which the people crowd together in towns, the country around each town, to a greater or less extent, according to the number and industry of the inhabitants, being brought under cultivation. The farmers are often necessitated to go several miles from their homesteads in the towns to cultivate their farms, and this greatly increases the labor of gathering in the crops, which are brought into the city for use. As the traveler, after penetrating through the bush, approaches one of these centres of population, the traces of human industry become perceptible, until they assume a settled and pleasing aspect, and his eye rests upon stretches of Indian corn, carefully planted in straight lines; fields of cotton-plants, laid out with care and neatness; patches of tall Guinea grass, with its long, slender stalks, ten or fifteen feet high, bending under the weight of the heads of grain, from which a beverage, called pito—a kind of beer—is manufactured. These cultivated patches alternate with others of a long, coarse grass, which, in the dry season, is burned down to prepare for another crop.

In consequence of the unsettled state of the country, and the cruel wars, the towns are all surrounded by clay walls, about five feet high, and sufficiently thick for defensive purposes. A ditch runs round their outer base, and at convenient distances are gates, eight or ten feet wide, which are closed at night by heavy shutters. Inside the gate there

is usually a house where the men live who take toll on caravans and traders. Just peering above the wall may be seen the thousands of low, broad, grass-thatched houses, of which an African town consists. On entering through the gate, a tolerably broad, though crooked street, shaded with wide-spreading trees, leads to the market-place; but with this exception, the other streets are narrow lanes, intricate and dirty, closed in on each side by the rough, solid clay walls of the Yoruba compounds, the eaves of the low roof almost brushing your face. The market-place is the point of interest, in which the habits and characteristics of the people come out most strikingly. A large area, shaded with trees, is studded over with little open sheds, where the women sit throughout the day, busied in the sale of their merchandise. The evening hour is the most exciting. Half an hour before sunset, come grouping in all the mingled ranks of the population—men, women, girls, travelers, farmers from the fields, artisans from their houses—all hastening to buy, and sell, and talk. The voices of the women rise shrill and loud above the hum, as they salute their acquaintances, and chaffer with their customers. As the night closes in, every woman lights her tiny lamp, and the market-place glitters with numberless stars. The commodities sold in the market-place are comprehensive of everything that can be required for the convenience and comfort of Yoruba life, and are sufficiently indicative of the semi-civilized condition of the people—meat, fowls, fish, grain, vegetables, for food; domestic cloth and imported cloth, as calico, shirting, velvets, &c., ready-made clothing, after the Yoruba fashion, tunics, robes, wrappers, trousers, long and short—caps, turbans, sandals, shoes and boots. Then, besides, gun-powder and guns, flints, knives, swords, &c. The houses of the Yorubas, of one story high, are turned inwards, so as to surround a quadran-

gular court in the centre, thus presenting nothing on the outside, save dead walls. The court is entered from the street by a single large door or gate, carefully armed with various kinds of charms, to prevent bad spirits entering, among which the horse-shoe occupies a very conspicuous place. Around the court runs a piazza, into which open the doors of the rooms.

The Yorubas have a profusion of salutations. In the morning it is *Oji re!* "Did you wake well?" and the person replies, "God be thanked!" On taking leave at night, they often say, "May you sleep well!" When a visitor retires, and frequently when you meet him in the street, you say *Wo'leh*, "Look at the ground," that is to prevent stumbling. "Be careful," is often a salutation when passing a person on the road. But the word most used by everybody is *Oku*, or *Aku*, properly *Aiku*. "May you not die!" or more exactly, "Immortality." When you visit a man who wishes to pay you particular respect, he will salute you, *Aku! Aku!* perhaps twenty times, and you must invariably answer *O* to each salutation. This word *O* expresses assent. If you say to your servant, "Do so and so," he replies, *O*; and if you perform any little incidental act of politeness, as picking up a thing that has dropped from a person, he may say, *O*, instead of "Thank you." The word *Aku* is compounded with many others, so as to afford an appropriate salutation for every salutation in life. When they meet a man travelling, they often say *Akurin*, because *rin* means to walk or travel. So we have *Akualé*, "Good evening;" *Akuoro*, "Good morning;" *Aku assan*, "Good day;" *Akule*, to one in a house; *Aku joko*, to one sitting down; *Akushe*, to one at work; and so on to a hundred examples; to all these you reply *O*; and if you make no reply, it is considered a great insult.\*

\* Bowen's Central Africa, p. 302.

In Yoruba, as in other countries of Soudan, one God is acknowledged, but the real worship is to the orishas or idols. It is interesting, however, to mark, that these are always viewed as intermediate agents or intercessors. The African says he cannot approach God directly; he needs some one to come between him and God. Hence, among the Yorubas, the orisha is esteemed and called an *alaybawi*, intercessor. The idols are the symbols of the mediating spirit, under whose protection the African places himself. Every idol has its priests, who offer to it sacrifices of goats and fowl, nor have human sacrifices been wanting. The same ideas prevail among the Ibos on the banks of the Niger. The Native Missionary, the Rev. J. C. Taylor, in his interesting narrative of eighteen months' preliminary effort at the new mission station at Onitsha, elucidates this point. "Ojubari, one of Aje's relatives, invited us to his house. He conducted us to an apartment which belonged to one of his wives.

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She brought out palm-wine, and told us that she was going to offer sacrifice, or *yua moa*, to Tishi, a god supposed by the Ibos to preserve them from harm, especially from witchcraft. Her son Imegu then brought a goat before this Tshi, while the parents and a man held it, and ran a knife through the throat, and let the blood run over the stumps of sticks placed in a bowl, which was Tshi. She offered or repeated many prayers over the slain victim. The following is one of the propitiatory prayers. "I beseech thee, my guide, make me good: thou hast life. I beseech thee to intercede with God the Spirit: tell him my heart is clean. I beseech thee to deliver me from all bad thoughts in my heart; drive out all witchcraft; let riches come to me. See your sacrificial goat; see your kola nuts; see your rum and palm-wine." This was the prayer of Wamah

of Abo, Ojubari's wife.† The acknowledgment among these people of one true God, and of the need of mediation to approach Him, is of great importance, as affording a fulcrum on which to rest the lever of the Gospel.

## MISCELLANY.

### CROWN HIM LORD OF ALL.

A Sunday school teacher was dying. The light of heaven was in his eye, seraphic smiles played upon his thin lips, and precious thoughts of Jesus and his mighty love filled his heart with a joy I cannot describe. Just before he sunk away, he turned to his daughter, who was bending most lovingly over his bed, and said:

"Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face, and said:

"What shall I bring, my father?"

"Bring—"

His child was in an agony of desire to know that dying father's last request, and she said:

"Dear, precious father, do try to tell me what you want. I will do anything you wish me to do."

The dying teacher rallied all his strength and finally murmured:

"Bring—forth—the royal diadem,

And crown him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in heaven, which is ever casting crowns at the feet of their Saviour and singing hallelujahs to the Lamb.

Wasn't that a happy death my children? Would you like to die thus when your hour comes? If so, learn to live loving, honouring and praising Jesus. Learn to love Him now, so that your heart will ever sing—

"Bring forth the royal diadem,

And crown him Lord of all."

† Niger Expedition, 1857-59, p. 348. Crowther and Taylor.

## NOT MINE, BUT THINE.

Thy way, not mine, O Lord,  
 However dark it be;  
 O lead me by thine own right hand,  
 Choose out the path for me.

Smooth let it be or rough,  
 It will be still the best;  
 Winding or straight it matters not,  
 It leads me to Thy rest.

I dare not choose my lot,  
 I would not if I might;  
 But choose Thou for me, O my God,  
 So I shall walk aright.

The kingdom that I seek  
 Is Thine; so let the way  
 That leads to it, O Lord be Thine,  
 Else I must surely stray.

Take Thou my cup, and it  
 With joy or sorrow fill;  
 As ever best to Thee may seem,  
 Choose Thou my good and ill.

Choose Thou for me my friends,  
 My sickness or my health;  
 Choose Thou my joys and cares for me,  
 My poverty or wealth.

Not mine, but thine the choice  
 In things of great or small;  
 Be Thou my guide, my guard, my  
 strength,  
 My wisdom, and my all.      ANON.

## THE GREAT MYSTERY.

The following beautiful passage is taken from Timothy Titcomb's "Preaching upon Popular Proverbs:"

"The body is to die; so much is certain. What lies beyond? No one who passes the charmed boundary comes back to tell. The imagination visits the realms of shadows—sent out from some window of the soul over life's restless waters, but wings its way wearily back with an olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in heaven, yet breathes no secret of the ethereal

wilderness; the crescent moon cleaves her nightly passage across the upper deep, but tosses overboard no message, and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Shut in! Shut in! Between this and the other life is a great gulf fixed, across which neither eye nor foot can travel. The gentle friend, whose eyes we closed in their last sleep long years ago, died with rapture in her wonder-stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart; but her lips were past speech and intimated nothing of the vision that enthralled her."—*Bap. Standard.*

## THE SEED AND THE RIPENED FRUIT.

Could Christians and philanthopists accompany the colporteurs in their visits to the homes of the people, they would deeply feel that colportage is a work of Christian charity to aid the living ministry in giving the precious Gospel to those who would not otherwise be reached. All cannot enjoy this privilege, but all can sympathize and rejoice with those who thus labor for Christ.

One of these faithful brethren, who labored over five years mainly in five counties in West Tennessee, which in point of wealth, intelligence, and piety compared favorably with any equal number of counties in the State, visited 9,264 families, with 8,851 of whom he had religious conversation or prayer. He found 3,280 families destitute of religious books, 1,304 without the Bible, and 688 who habitually neglected evangelical preaching. He sold 24,523 volumes, value \$6,469 90, and granted 2,892 volumes, besides thousands of tracts, to the value of \$516 55.

This brother is now engaged in introducing other well-qualified colporteurs



into the work in that State and in Kentucky. Since the origin of colportage, more than a hundred years of labor have been performed in Tennessee, at an expense of over \$30,000. The friends of the cause in that State are increasing. The intelligent and generous citizens show their interest in the work, and their confidence in the men engaged in it, by contributing liberally to their support.

One of the colporteurs recently secured for a county in Kentucky was formerly engaged in the work, but has since been employed as a Bible agent in the county. In 264 days he visited 1,461 families, 260 of which, or over one-sixth, were destitute of the Bible. In his previous labors he gave Baxter's Call to a young man, expressing the desire that God would bless it to his conversion, and make him a preacher of the Gospel. About eighteen months after he met the same young man travelling on a circuit, and publishing the glad news of salvation. On recognizing the colporteur, the young man informed him that the book was the instrument of his conversion. He has been a successful minister in promoting revivals of religion.

Colportage not only raises up candidates for the ministry, but is also the forerunner of the Sabbath-school, the church, and a preached Gospel. A friend, in reporting to the agent in Tennessee a revival in his vicinity, said, "Your first visit to our house was, under the blessing of Providence, the main instrument of it. That visit resulted in the erection of our little church, and the formation of the Sabbath-school. The revival is attributed to the blessing of God on the labors of our minister, and of the Sabbath-school. Some of those converted date their first serious impressions to the commencement of the Sabbath-school."

Such facts demonstrate and illustrate the necessity and usefulness of colportage.—*Am. Mess.*

### THE LORD HAS DONE MUCH FOR ME.

A missionary, labouring among the Caffres, was anxious to raise money for an important object; but the church which he had formed was so small, and the members of it so very poor, that he resolved not to ask them to give even a penny. This was a grief to the good man; but as many of them were widows, as they earned the little money they had by carrying fire-wood to a town several miles off, and as he believed they were doing all they possibly could for the cause of Christ, he felt quite sure that he should not be right if he asked them to do more. One day he told a native teacher that he was going to plead for the object with the white people in Graham's Town. Immediately the teacher said, "Why don't you speak to us, and ask us to do something?" The missionary told him his reason, and said, "I really think you are not able to do more in raising money than you now do. But I wish you would feel more, and pray more." He answered, "The Lord may put it into our hearts to try and do more." The missionary was pleased, and called the people together. Still he scarcely expected any money, for he could not see where it could come from. But, to his great surprise and delight, they came forward and subscribed about £14! Among those who gave there was a poor widow, who had the very spirit of her whom the great Saviour commended when he saw her cast her two mites into the treasury. This good woman came up to him with fifteen shillings in her hand. The missionary was almost afraid to take it, and told her that it was too much. "But," he writes, "her reply silenced me: 'The Lord,' she said, 'has done much for me.'" A short time afterwards she brought to him five shillings more, and told him that her heart would not be still until she had made up the pound.

## MANY FACTS IN SMALL COM-PASS.

The number of languages spoken is 4,064. The number of men is about equal to the number of women. The average of human life is 33 years. One quarter die before the age of 7; half before the age of 17. To over 1000 persons 1 only reaches 100 years. To every 100, 2 reach 75 years, and not more than 1 in 500 will reach 80 years. There are on the earth 1,000,000,000 of inhabitants. Of them 33,333,333 die every year; 71,824 die every day; 7,780 every hour, and 60 per minute, or 1 every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to the age of fifty years than men, but fewer after. The number of marriages are in the proportion of 76 to 100.

## BOOK NOTICES.

LETTERS FROM SWITZERLAND. By SAMUEL IRENEUS PRIME, Author of "Travels in Europe and the East," &c., &c. New York: Sheldon & Company, &c.

To any one who can admire the grand-ure of nature, these letters will present an intellectual feast of rare excellence. Switzerland is noted for the sublimity of its scenery; and in the graphic descriptions of the author we seem almost to gaze upon the glaciers and mount the snow-capped mountains—to wander through the narrow defiles, listen to the roaring torrents and hear the thundering avalanche. It is refreshing too to find in the pious reflections of the traveller the fit expression of our own emotions as we journey with him through this land so filled with the wonders of creative power. The style is pure, elevated and beautifully in harmony with the objects portrayed. The book is gotten up in a manner worthy of the matter and of the publishers. It can be had of T. J. Starke of this city.

THE BIBLICAL REASON WHY: A Family Guide to Scripture Readings, and a Handbook for Biblical Students. By the author of "The Reason Why—General Science." "The Reason Why—Natural History." "That's It, or Plain Teaching, &c." Illustrated with numerous engravings. New York: Dick & Fitzgerald.

We have seen this book very highly complimented by many of our exchanges, by all, with one exception, in which it has been noticed. We think the exception an honorable one. It showed that the editor did not recommend books on trust, as we fear too many do. We must add another to the list of objectors. When we had read the title page, and looked a little into the introduction and plan of the work, we were disposed to be pleased with it, but further examination convinced us, that, with much that is good and valuable there is mixed up so much that is erroneous, both as to fact and doctrine, as to render it a dangerous book for the young, and not safe for those of maturer years even, who are not thoroughly grounded in the truth.

We are indebted for it to the publishers, through the hands of James Woodhouse, of Richmond.

RELIGIO POETÆ, A TRILOGY. Edited by J. Michard, Professor of Modern Languages. Richmond: Macfarlane & Fergusson.

A pleasant, and not unprofitable hour may be spent in listening to the muse of Prof. Michard, although her strains are rather melancholy and mystical.

SOUTHERN BAPTIST REVIEW. January—March, 1860. Graves, Marks & Co. Nashville, Tenn.

This number has a good likeness of Rev. J. M. Pendleton, one of the editors. We give the table of contents.

- I. Genuineness of the New Testament Writings. J. B. Hamberlin.
  - II. Where did the Baptist come from? S. H. Ford.
  - III. Breckenridge on Baptism. J. M. P.
  - IV. Happiness in Heaven. D. D. Buck.
  - V. Baptist History. Aaron Jones, Jr.
- Eclectic Department—Notices of New Publications. The price of the Review is \$2 a year, payable in advance.