

Rev John A. Broadus D.D.

Vol. 5.

JULY, 1860.

No. 1.

THE
COMMISSION;

SOUTHERN BAPTIST

Missionary Magazine.



PUBLISHED BY THE
BOARD OF FOREIGN MISSIONS
OF THE
SOUTHERN BAPTIST CONVENTION.

EDITED BY THE SECRETARIES OF THE BOARD.

RICHMOND, VA.
MACFARLANE & FERGUSON.
1860.

POSTAGE—Six CENTS A YEAR, paid in advance at your own office.

SEND IN YOUR SUBSCRIPTIONS FOR THIS YEAR.

Mr. _____

For subscription to **THE COMMISSION**, Vol. _____

READ THIS!

 You can essentially aid the cause of Foreign Missions, by circulating the **COMMISSION**.

 We request all to whom the **Commission** is sent, to act as *Agents* in procuring subscribers. Remittances by mail at the risk of the publishers.

CONTENTS.

The Ministry, and Ministerial Education,	1
The Duty of Preaching the Gospel in China,	11
Forty-fifth Annual Report of the Board of Managers of the African Missionary Society of the First African Baptist Church, Richmond, Va.,	13

OUR MISSIONS.

SHANGHAI—Letter from Rev J. B. Hartwell,	14
CANTON—Letter from Rev. R. H. Graves,	17
Letter from Yong Seen Sang, to the Female Disciples of the First Church, Richmond,	18
YORUBA—Letter from Rev. J. M. Harden,	18
AWYAW—Letter from Rev. T. A. Reid,	19
LIBERIA—Letter from Rev. B. J. Drayton,	22
Letter from Rev. J. B. Richardson,	22

EDITORIAL.

The Present and the Future,	23
The War in Yoruba,	24
An Ordination Service,	26
The Appeal of Brother Holmes,	26
Letters from the Missionaries,	27
Missionary Society of First African Church, Richmond, Va.,	27
Bishops for the Karens,	27
Our First Article,	29
Massacre of Missionaries,	29
To Sunday Schools,	29

MISCELLANY.

Dr. M. R. Delaney's Return,	30
A Missionary by Compulsion,	30
Death of a Missionary Lady,	30
Liberia—Baptists in California—Are You in Earnest?	31
Book Notices,	31

THE COMMISSION.

Vol. 5.

JULY, 1860.

No. 4.

THE MINISTRY, AND MINISTERIAL EDUCATION.

No Christian doubts that Christ instituted the Christian Ministry as a perpetual office in His churches; or, that it is through ministers, chiefly, that the Gospel is to be propagated and maintained in the world. Ministers are the harvesters who are to gather in the ripe grain of the earth until the period of the great "harvest time," when Jesus shall garner all the precious sheaves in heaven. It is theirs to preach the Gospel, to baptize believers, to gather the baptized into churches, to "feed the flock of Christ," and "teach them to observe all things" which Christ has commanded. The value of the ministry it were difficult to overestimate. Without an adequate ministry, both as respects qualifications and numbers, every Christian interest must languish, every Christian enterprise be retarded. This has been felt and acknowledged; and while not forgetting, (however imperfectly they have discharged the duty,) to pray the Lord of the harvest that He would send forth laborers, Christians have sought, by various means, to increase the number and efficiency of ministers. Educational plans have been adopted for this end, and by them much has been effected. But it deserves serious consideration whether, hitherto, these plans have been most wisely formed, and most judiciously executed. The inquiry here suggested would demand, to a full solution, a

much wider range of historical induction than is consistent with the limits assigned, and the character of this journal. All that can be done is to throw out some general observations upon the subject of Ministerial Education.

Those denominations which have done most to secure an educated ministry, have enforced a regular Collegiate course, or its equivalent, as preparatory to a Theological course, and the latter as necessary to induction into the sacred office. Meantime, the student, if not forbidden, has been discouraged from attempting to preach other than "trial sermons."

Until within a comparatively recent period, Baptists, not from opposition to education, but owing to peculiar circumstances, made but little effort to educate their ministry. Such of the number as were educated, whether they were trained before or after they devoted themselves to the work, were highly esteemed, and accorded the full measure of influence to which their talents, attainments, and piety entitled them; and this was equally true of the very much larger class of uneducated ministers. While education was regarded as desirable, yet it was by no means considered as essential. Now education is more sought after. The denomination, with commendable zeal and liberality, have engaged in erecting Schools, Colleges, and Theological Institutions, with special reference to the education of the ministry. Still,

the same views as to the *necessity* for Classical and Theological training are generally prevalent. Baptists regard such training as desirable, but by no means essential. Yet with some Baptists there is a change. It is becoming common, especially in the North, to speak of Classical and Theological education as all but indispensable. For a less educated ministry the plea is, that, as we cannot have the best, we must take such a ministry as we can get. The hope is fondly cherished, and cautiously expressed, that, at no distant day, all our ministers will receive a thorough training. With such views we cannot agree. It is true, deny it though we may, or disguise it as we choose, that, to take a young man through an eight or nine years course of study preparatory to the ministry, after he has felt, burning in his heart, an earnest desire to proclaim salvation to his fellow-men, thus causing him to live, not in the actual present, but in books and theories, will never give us preachers, however it may furnish scholars and rhetoricians. The preacher must be "the man of the people." They must feel that he is one of themselves; and he must sympathise with them. In order to this mutual fellow-feeling there must be intimate association in *early life*. When men's characters and habits have been formed in seclusion, it is almost impossible to reshape them for society. The awkward efforts of those who know nothing of "men and things" to commend themselves to general society, excite the contempt of the proud, the ridicule of the thoughtless, and the pity of the good. With here and there an exception, the congregations of such ministers have with them no sympathies in common. Their modes of thought, their occupations, their hopes and fears, their joys and sorrows are utterly unlike. The case is still worse, when, as sometimes happens, the minister, puffed up with the idea of his import-

ance, and the "dignity" of his office, holds himself apart from all the freedom of social intercourse, unbending only to the few who constitute the *elite* of his circle. Such a man is distasteful, and may easily become positively obnoxious to the people. There are cases in which neither awkwardness, nor pride interposes, where the minister is learned and able, and the people willing and susceptible, but he has not the key-note of their affections, because he is ignorant of their habits and characters. He can make no heavenly music with their hearts. He stands, in relation to them, like a well-charged battery without a conductor. In like manner he is uninfluenced by them. The *true* preacher is the reflection of the sympathies and wants of his people. The reflex influence of their feelings upon his own, is the most powerful and valuable stimulus, aside from personal piety and the divine spirit, to which he can be subjected. His best sermons are but the out-gushing of the thoughts and feelings of his people, as analyzed and energized by his mind and heart. He speaks, but it is as giving voice to the popular need.

Why, (we make the inquiry with no unkind intention,) why have the Presbyterian ministry (for example) been so much less effective among the *people* than the Methodist and Baptist ministry? The Presbyterians have required a thorough training for the pulpit. Neither Methodists nor Baptists have. The former number about 17,000 members in the State of Virginia; each of the latter more than 100,000. Why this difference? Will it be said that the former have labored chiefly to secure the more educated and wealthy; the others, the masses? We do not believe that the Presbyterians have been without a desire to bring the masses under their influence. Indeed, they have solicitously sought to accomplish this. But *they have not succeeded, because they have not provided a ministry*

for the masses. It is not that their ministers have been too learned, but that the process by which they have been educated has sundered, never again to be united, the ties which bound them to our common humanity. They have become a class—a profession—a caste. Happy exceptions there are. Men of warm hearts, generous and noble impulses, and an *uncommon degree of common sense*, whom no training could spoil. And where such men have labored the masses have felt their power. But such men are comparatively rare. Regret it as much as we may, the Presbyterian ministry have but little power over the people. By being kept out of the pulpit until they have passed through the college and the theological school, they have formed habits and tastes diverse from those of the majority of their hearers. And this diversity operates as a barrier to their influence. In requiring of all their ministers a regular collegiate and theological course, or its equivalent, this denomination have lost, too, the advantage derived from the large class of “uneducated ministers” which they might have had, and to which class of ministers, the other denominations referred to, owe the greater part of their success.

We now advance to a higher position. *The ministry which is not suited to the masses, is not best adapted to any class.* We are told that there is need of different grades in the ministry. That the preaching which is adapted to the ignorant and vulgar, will not do for the educated and refined: that the proclamation of the Gospel which will answer very well for the rude countryman, would disgust and drive from the sanctuary the polished townsman. There is enough of self-evident truth in this statement to give it all the force of an axiom, and yet so much of error in its application, as to make it a most mischievous falsehood. It is true that less cultivated minds could derive profit and

pleasure from teachers who would be useless or disagreeable to the more educated; but it is not true that any portion of the ministry may, innocently, seek to gratify the taste or please the fancy of an aristocracy of learning, or of fashion. There is no aristocracy in Christianity. There are no superior and inferior classes under the Gospel. The Gospel is a legacy to our common humanity; to the rich and the poor; the rude and the refined; the learned and the unlearned alike. The same truths are unto the salvation and sanctification of each one. The same humble, child-like, self denying faith in these truths, is demand of every soul. To labor most effectually for the salvation of any one, these truths must be so plainly taught a child may apprehend them, so earnestly and affectionately urged that the hardest shall feel them, and so persistently reiterated that the most thoughtless cannot forget them. *That is the greatest sermon which makes the plainest and most pungent exhibition of the simple Gospel.*

How did our Saviour preach? In Him were “all the treasures of wisdom and knowledge.” Did He adopt the forms of the philosopher? Did He condescend to the style of the orator? Did Paul use “the words which man’s wisdom teacheth?” Did he seek to rival the eloquence of the forum? or to display the learning of the schools? Yet, who will contend that the preaching of Jesus, and of Paul, was not the *very best* for the most learned, as it was for the most ignorant of their hearers? Whenever a church, from whatever cause, become fastidious regarding the pulpit, and “heap to themselves teachers, having itching ears,” their condition is deplorable indeed. If any piety still exist among them, it will become cold and inoperative. Their influence, in proportion to the amount of power which their wealth and intelligence confer, will be potent for destruction.

Another remark we must here make. The effect of such a course of training as we are objecting to—continuous and protracted application to books without preaching—upon the *feelings of those who enter the ministry*, is, not unfrequently, very injurious. The ministry comes to be looked upon as a “profession” which one may follow, or not, as inclination, or interest dictates. Who has not noticed some indications of this result, even in connection with the partial course common among Baptists of the South? And it is while the evil is in its incipency, and but partially prevalent, that we may hope successfully to repress it.

Formerly, men felt, “Wo is unto me if I preach not the Gospel!” They had come to the conclusion that they *must* preach, through strong conflicts, and many tears. It would have been at the price of their allegiance to Christ should they not have done it. Hence their labors, their sacrifices, their success. They were enthusiasts. A fire burned in their bones. They could not rest. We were told, recently, by one now occupying a distinguished position, and who, through years of unceasing toil, has never lost the zeal which then animated his heart, that, a poor, and ignorant youth, he felt that he *must try* to preach Christ. His father was a mechanic, and he wrought with him at his trade. He thirsted for knowledge, and availed himself of every means for obtaining it. He has walked ten miles of an evening, to carry back an arm full of books the next morning, which a kind friend had loaned him. He knew he was ignorant, but he *must* try to preach Christ to poor sinners; and often, after working all day in his father’s shop, has he walked several miles at night to enjoy the privilege of making the attempt. This case is striking, but not singular. Such an irrepressible desire, and such sacrifices, were common with our departed fathers, and among those, yet lingering on earth,

who are just ready to follow them. Alas! how is it now? Young men will preach if they can find a comfortable settlement, with the assurance of a support; but if not, they will take to teaching school, or merchandise, or farming. Let us calmly look at this state of things. Who does not see that the change is the legitimate result of the change of policy in reference to preaching? Then, the young man, being judged to possess gifts which, by development, would render him useful, was encouraged to preach. He was taught to regard it as a sacred duty to yield to the ardent impulses of his heart. Every effort served to strengthen the conviction of duty, and to increase the satisfaction in its performance. Souls were converted. The heart swelled with gratitude and hope. What could not now be endured? The young preacher was almost ready for the stake, so that he might preach Christ. Thus a character was formed—habits lasting as life were superinduced—the man was a minister. At the present day, such a young man would be told, “You must get an education. It won’t do to attempt to preach without an education.” Let us trace his course. He goes to the Grammar School, then to the College, then to the Theological Seminary. He has his struggles at first. He fears that he is wrong not to preach, but he is forbidden, or, at least, discouraged from doing so. He stifles his desires, hushes his conscience, surrenders his mind to his studies, and for from four to eight years, he only thinks of preaching as a contingency of the future. Is it any wonder if, when his course of studies is completed, all the enthusiasm which he once felt for the ministry has departed, and that he either gives it up, or enters upon its duties as a matter of course? Ah! who can calculate the disastrous effects of such a chilling, deadening process? How many cabins of the poor have been neglected, how many starving

congregations are perishing, how many are sunken into spiritual torpidity under mere moral lecturers, or mad-dened into unholy frenzy by fanatic reformers? How many men, who once felt that they were called to preach the Gospel, have, despite such convictions, gone into secular avocations? We mention one case. A young gentleman, of good mind, commenced a course of study preparatory to the ministry. But he could not preach until he should have completed his education. He passed through two Institutions; and now, though still a church member, and so far as we know, of irreproachable character, he cannot be persuaded even to lead in a prayer-meeting. This may be regarded as an extreme case; but it illustrates the effect of repressing the earnest desire of the young Christian to proclaim salvation, and thus subjecting him to a severe conflict with his conscientious convictions of duty.

It will be said, however, that the ignorant cannot teach. A man must himself be instructed before he can instruct others. But *no Christian* is so ignorant of the way of salvation that he cannot impart valuable instruction regarding it, if he possess any readiness at expressing his thoughts. He can exhort his fellow-men to believe in Christ; he can warn them of their danger, and entreat them, with tears, to flee the wrath to come. And the illiterate, and intellectually weak efforts of one who "believes, and therefore speaks," are likely to prove much more efficacious for the salvation of souls than the best constructed and most finished sermon of him whose preaching is the mere performance of a "professional duty." We are not, however, pleading for ignorant preachers. He who feels as every young man ought to feel before he is permitted to enter the ministry, will be more sensible of his want of knowledge than any one else. He will earnestly desire it.

He will seek for it as for "hid treasure;" and he will gain it, so far as circumstances permit him, without sacrificing the great object of calling men to repentance. We are not pleading for ignorance, but for knowledge—knowledge of the great work of preaching, attained by the *practice of preaching*. If any man would learn how to preach, he must preach. The pupil well furnished with the knowledge of books, but who has not been in the habit of applying that knowledge to the practical purposes of the pulpit, is like a man thoroughly acquainted with the science of some mechanical occupation, and possessed of a full set of tools which he does not know how to use. He has yet to learn his trade. And every one knows that to make a good mechanic it is best to begin when young, to handle the plane and the saw. Many of the most efficient ministers have had neither a classical nor a theological education. Some of them were thrust into the ministry by the Spirit and providence of God, with scarcely more learning than would enable them to read the English Bible. Others, with rather more education, but with little regular training. But they were Christians of ardent piety and elevated purpose, and by self-denying labor, while actively engaged in preaching the Gospel and ministering to the churches, they acquired knowledge and practical tact which placed them far above others of, perhaps, equal talents, who enjoyed all the advantages of a regular training. Is it needful here to mention the immortal John Bunyan, the profound Andrew Fuller, or the Baldwins, and Broadbuses, and Mercers, of our own country? How many thousands of effective ministers God has given to our churches who never even saw a college? We would be glad, did the limits of this article permit, to give a detailed account of some of these worthies. We can only, however, allude to them in this general way. We wish those

who read this would search out the Memoirs of Thomas Baldwin, Jesse Mercer, Robert B. Semple, Andrew Broaddus, and others. We especially commend to their attention "The Lives of Virginia Baptist Ministers," by Rev. J. B. Taylor. Fragmentary as most of the memoirs in these volumes necessarily are, no man can read them without thanking God for the "uneducated ministers," whose labors they record.

Will it be said that these men were of a past age; that this is an age of progress, and that such a ministry now would be completely powerless? Let facts speak. We are acquainted with a large proportion of the living Baptist ministers of Virginia, and other Southern States. We confine our remarks to those of Virginia, and we do this because we believe that, as a body, they are at least unsurpassed in the world for efficiency. We do not think there are twenty men in their ranks, over forty-five years of age, who had a regular collegiate education; or that there are half a dozen, over that age, who took a theological course. Men may theorize, but facts speak for themselves.

We are not intending to intimate that all our fathers, or all the present generation of ministers who have entered into the ministry without a previous training, have been efficient and valuable ministers. Far from it. Many remained ignorant and self-conceited. Many thrust themselves forward who could neither learn nor teach. Nor are we to be understood as affirming that any were useful because of ignorance, or that, with greater facilities for acquiring knowledge, all, except a favored few, might not have become more useful. We are not opposing education. We do not wish to undervalue *theological* education. No such thing. What we wish distinctly to condemn is, first, the idea that the ministry is designed to be a "learned profession;" secondly, the position that

a young man should not preach until he has completed his education; and, thirdly, the demand of a regular classical and theological education, as, if not essential, at least of the highest importance, for every minister. We have never met with what, to us, appeared to be a sound Scriptural argument for either of these positions. On the contrary, we think them at variance with both the precepts and examples of the New Testament—foreign to its teachings and alien from its spirit. Neither the character of the first preachers, nor the specified qualifications for the ministry, lend them any support. They are not sustained by the experience of Christendom since Apostolic times; and they appear to us as unphilosophical as they are unscriptural.

Why should the ministry be made an exception to the course pursued regarding other professions? Provided a man is a good lawyer, do you object that he does not understand Latin and Greek, or that he has not read all the musty tomes of ancient laws? Provided one has a diploma from the proper authorities to practice medicine, do you feel it necessary to inquire whether he is an adept in general science? or if, by diligent application, he has acquired an adequate knowledge of the profession, and evinces his skill in the treatment of disease, would you die rather than permit him to prescribe for you, though he have no diploma? And yet these are "learned professions," while the ministry is designed to be a *popular institution*—a provision for the religious instruction and salvation of mankind, especially of "the poor." But we pause here, and pass to state our views of the proper methods and appliances for furnishing an adequate ministry—adequate in numbers and efficiency.

It may be well to premise that we believe in the necessity of a "divine call" to this work, in every individual case, and also, that we regard ministers

as gifts from God, to be most earnestly and most perseveringly sought for by prayer. These points we do not propose now to discuss.

First.—Increased attention to the education of their sons, by members of our churches, we regard as of vast importance to this end. It is to them that we must chiefly look to fill the ranks of our ministry. The precious years of childhood and youth should not be permitted to run to waste or be devoted to purposes of business alone. If one has reached the age of twenty or twenty-five years without mental discipline and habits of study, it is very difficult for him to acquire a good education. A large proportion of beneficiary students for the ministry are in this condition. They have been brought up to labor. Many of them have to begin their studies at a point which should have been passed before they were twelve years old. They know not how to study. They have been accustomed to an active life, and can ill bear confinement. It is almost impossible that they shall ever become proficient in study. They are apt to become discouraged, and to break off just as they are getting into a condition to learn. Such difficulties are not peculiar to beneficiaries. Young men whose parents possess ample means for their support, but whose early education is defective, have to encounter similar obstacles. In their case it is less probable that a good education will be gained. Independent, to some extent, of personal labor for support, they will not be constrained by the necessity of taking such a stand in the ministry as will secure, from the churches, a competent maintenance. So that they can become "respectable" preachers, they will be satisfied. Unless fostered by early culture, a taste for literary pursuits is not likely to be formed. It is quite improbable, therefore, that either of these classes will prosecute a course of studies for any

considerable period, or to any thorough results.

In addition to what has been stated, it is worthy of distinct notice that *the cost to the churches*, of beneficiary education for a sufficient number of ministers, is greater than, with the present degree of liberality, would be borne. We give no statistics, or calculations; nor is it necessary. It is well known how difficult it is to secure the money needed for the present number. What should we do if this number were so increased as to meet the demands of the times?

Again—in every instance where a young man has to begin his course of training at a late period, several years of his most vigorous life are taken, in a great measure, from the active duties of the ministry. He is worth just so much less as is the value of this portion of *his* time, with the probability that all his future will be less productive from this necessary diversion of thought and energy from ministerial duty.

We see in these suggestions a powerful argument for pressing the cause of education, especially in connection with our denominational institutions, upon the attention of our brethren. They furnish, too, a plea for a wider range of beneficiary education. Why should we require a pious young man to say that he wishes to preach before he can receive our aid? And why shall we confine our benefactions to such as have grown to, or nearly to, manhood? But we cannot pursue these thoughts. We proceed to remark—

Second.—That *the churches*—in which we include the officers with the members—are *the most important and efficient schools for the ministry*. In the organization of churches, a main object was the instruction of the membership. Gifts and officers were conferred "for the work of the ministry, for the edifying of the body of Christ." The churches were expected to make increase of themselves, unto the edifying

of themselves in love. Conference and prayer-meetings, and other social gatherings of the brotherhood, afford favorable opportunities for imparting instruction by those who have the "gift of teaching," and for the encouragement of any of the members who may be supposed to have a capacity for public speaking. By such a course of mutual instruction and exhortation, the talents of each member may be improved; the pastor of the church may gain a knowledge of the character and qualifications of his members, and he, and the brethren, may learn whom to encourage and whom to restrain.

When, by sufficient trial, one is found capable of public speaking, he should be encouraged to more general labour. But it is not to be thought that he is yet "out of school." The members of the church, and the pastor especially, should feel their responsibility to instruct him, and must demand of him a readiness to receive their instructions. Pastors can do much in this way. We are not among the "aged," but we can well recollect when it was common for pastors to have one or more "Timothys" under their direction. They would advise them as to a course of reading, loan them books, take them on preaching tours, converse familiarly with them regarding the interpretation of Scripture, the composition of sermons, and pastoral duty; criticise, with all the freedom, tenderness and affection of fathers, their pulpit efforts, and in every way seek to aid and encourage them. We do not believe there is any training for the ministry equal to this, when conducted by a competent and judicious pastor, after the acquisition of so much of rudimental education as is necessary to enable one fully to profit by it. In many cases it would well supply the lack of all other theological training: and when it is desirable that instruction shall be sought from other sources, this is necessary in order to enable a church

wisely to act in reference to advising one to devote himself to the ministry. The practice of placing young men in institutions of learning under a pledge, expressed or implied, that they shall become ministers, before their characters are so developed and their adaptation of the work so manifest as to enable either themselves or others to judge whether they are suited to the vocation, is fraught with incalculable mischief. It lessens the sense of responsibility in the churches in regard to licensing their members; in many cases it imposes a conflict between the sense of obligation to fulfil a contract, and a consciousness of unfitness for the work, which is most unfortunate to the individual, and, doubtless, it forces some into the ministry who ought not to preach, while it causes others, who cannot bring themselves to accept such a position, to abandon all idea of preaching.

The plan which we propose, of making the churches the *great primary schools* for the ministry, would avoid these evils. It would give us many hundreds of invaluable ministers who will never become such under any other system, and render more effective such as seek a regular classical or theological education. It commends itself to our judgment as being in exact harmony with Scriptural teaching, and it is just that course which has resulted in the greatest progress of the cause of Christ.

Third.—Among those who are being thus trained in "the primary school," there will be some who need, and whose age and other circumstances justify their seeking a more thorough education than can thus be gained. With regard to such, the duty of the churches is obvious: to see that they have suitable opportunities for gaining knowledge. If they are able to pay for an education, they should be advised, and, if necessary, urged to place themselves in some institution adapted

to their necessities. If they are unable to support themselves, such aid as is necessary should be promptly afforded them. But the amount given should never be so great as to free the beneficiary from the necessity for rigid economy, and strenuous self-exertion. Let him learn to husband his resources, and to rely, as much as he well can, upon himself. We must, however, be permitted to enter our protest against rendering the aid afforded *in the shape of a loan* to such as engage in the ministry. We think this unjust and embarrassing. They are educated, not as a bonus to them, but for the sake of the cause which they are to plead. Why, then, should they repay this money? We have no doubt that many young men go from the college or seminary into secular business in order to make money to pay such debts, and thus become secularized in their feelings, who, otherwise, would enter at once upon some field of ministerial labour, where they would, by attention to the duties of their calling, be gaining more and more of spirituality and practical power.

As to the grade of instruction to be sought, and the extent to which education is to be carried, we believe no general standard can be given. These must vary with the peculiarities of each case. Some need not attempt more than an English course, others will find it better to take partial Classical, and others again a thorough Classical course, and others a Theological course. The object in each case should be, to qualify the young man to become as efficient a minister as he, all things considered, can be. His whole training should be directed to this object. It should be carried to that extent, no farther, which is necessary to secure it. If any man wants education for other purposes, let him get it if he can. Let individuals aid him if they choose. It is not the business of the churches. It is theirs to furnish all

necessary aids and appliances for training the ministry, but they are not under obligation to educate school-teachers, lecturers, or professors, and presidents of colleges.

Our denominational and state Colleges and Universities afford all the facilities needed for attaining a classical and scientific education. Many of our young men, we doubt not, ought to avail themselves, to the fullest extent of the advantages that they afford. While we deem it extremely injudicious and injurious to advise all our young men to seek such an education, we would have all whose age, habits, temperament and other circumstances justify the belief that they can greatly profit by such a course, encouraged to pursue it. And we must say, that for those young men, who will not encounter the self-denial and labour requisite to a thorough education, we have little respect, and from them expect but little usefulness. There are some who commence a course of study, but soon tire under its exactions, and for no better reason than to indulge their restlessness or indolence, break off, and attempt the discharge of ministerial duty. We would advise the churches to beware of all such. Here and there one may be found useful; but the greater number will prove a positive injury to any church which may engage their services. There are some young men who never could make scholars, who, nevertheless may be most useful ministers. Such may, after commencing and faithfully toiling on to secure an education until they have prepared themselves to be useful from a high sense of duty, terminate their course. All honour to such, but the class referred to above cannot claim to share such honour. We deplore the disposition of many churches to draw off our most promising young men into the pastorate just as they are beginning to gain the advantages of systematic study. It is

like plucking unripe fruit. Better wait until they have matured their minds, and are prepared to be all that they can be.

Under proper pastoral instruction many ministers would be raised up, unsurpassed in usefulness, without other training in theology. But it is not assuming too much to say, that a very large proportion, both of those who take a classical course, and of those who do not, will need systematic instruction in theology. For the benefit of such, let a "By-Course" of Biblical instruction be given in all our denominational colleges, arranged so as not to conflict with the ordinary college duties, and extending over four years. Let this course be open to all the students, and enjoined upon those who are candidates for the ministry. Thus without requiring sufficient time to impede progress in other studies, during the four years of the college curriculum, much valuable knowledge will be imparted, which will essentially aid those who take no higher theological course, and greatly facilitate the progress of those who do.

What we have written indicates our conviction of the necessity of theological education of a *higher grade* than it is proposed to provide either in the churches or colleges. There will be found those whose mental character, habits, tastes and circumstances indicate the propriety of more thorough theological training. Some such we propose will be found among the mere English scholars, some among the graduates of colleges. For such, provision has been made in the Southern Baptist Theological Seminary, at Greenville, S. C. We need not say that, for the class of whom we now write, (and it is by no means small,) we most earnestly commend this school. The principles upon which it is founded, the specific object with which all its exercises are prosecuted—that of fitting young men for the instruction of the

people—and the character of the professors unite in making it just what they need.

During the entire period which is spent at school the young man should be subjected to the vigilant watchcare of his church. The church, whatever assistance she may seek from a Faculty, or a Board, in discharging the duty, should never cease to watch over her members under such circumstances. She should keep herself informed as to their general deportment, the spirit which they manifest, and the progress which they are making. If they decline in piety, she should admonish them; if they err, she should reprove them; and should they fail to live "as becometh the Gospel of Christ," she should promptly withdraw her countenance and support.

We have, now, hurriedly sketched the plan for training the ministry which we believe, faithfully carried out, would, with the blessing of God give to the churches an adequate ministry. We regard the churches as the most important agencies for this purpose. In a healthy condition of religious public sentiment, by far the larger portion of the ministry would, we think, be fitted for the work in them. Schools and Colleges, and Theological Institutions, we would use as helps to the churches for that portion of licentiates, whose education it might be desirable to extend beyond the capacity of the churches to confer. But in no case would we permit them to set aside the peculiar training which the churches alone can give. We would have every young man preach during his entire course of training. We would direct all our educational processes to the one object of usefulness in the ministry.

With such plans and purposes, the churches, humbly and earnestly praying God for his blessing, and energetically labouring to secure it, would, we verily believe, soon be blessed with a

race of ministers who would be ministers indeed, and in numbers far beyond their present conception of their wants. P.

THE DUTY OF PREACHING THE GOSPEL IN CHINA.

AN APPEAL TO YOUNG MEN.

SHANGHAI, April 6, 1860.

Dear Bro. Poindexter :

I would be happy to be instrumental in interesting the young men of our churches more deeply in the mission work; and hoping that some such result may follow, I send you this communication.

I shall give you, in few words, those thoughts which I think I would wish to impress upon the minds of those brethren, if I could be with them. I wish to appeal to them especially in behalf of China, though what I have to say will, in the main, apply to the cause in general.

In the first place, let me say that I shall, in the remarks I have to make, suppose myself to be addressing individuals who have already the very spirit which a foreign missionary should have—the “Spirit of Christ,” the *Christian* spirit,—without which they are “none of his,”—without which they are unfit to be in the churches, unfit to be in the ministry, unfit to be here. If the young men in the churches have not this spirit, as they should have, it is the work of thousands at home, who have greater facilities to do it than I have, to urge them to seek it, and I shall not presume to take this work out of their hands.

Pardon me a word of explanation here. It appears to me that the terms “Missionary Spirit,” and “Missionary Field,” have come to be used, in very many cases, in a sense entirely unwarranted by the Word of God. The “Missionary spirit” is, in this sense, something entirely beyond and superior to the plain Christian spirit, and some-

thing only possessed by and demanded of a sainted few; and the “Missionary field” is not simply a part of the one great field, but a different field, to be cultivated upon different principles, by a different kind of Christians. In other words, it is supposed to furnish a career of mighty toil and sacrifice, meet for a few highly endowed individuals.—The Bible, however, so far as I have searched its pages, makes a uniform demand upon the disciples of Christ. The “Spirit of Christ” is there given as the characteristic of the Christian, and the “field” is the world. If this spirit does not lead my brethren into this part of the field, I trust no other will.

I address myself, then, to those whom I suppose to be asking, “Lord, what wilt thou have me to do?”—Thou, my Redeemer, who hast bought me with a price—thine own precious blood—and hast a right to say where and how I shall labor to fulfill thy great command—“what wilt thou have me to do?” To such but a few words will be necessary to place the merits of the case before their minds.

With regard to talents and attainments requisite to the work in this part of the field, it will suffice to say, that generally, so far as I can see and learn, those qualifications which fit a man to be useful in the ministry at home will fit him to be useful here. The departments of usefulness are quite as various here as there, there being the work of translating, preaching, teaching, pioneer work, pastoral work, &c.; and the people think, act and feel, essentially in the same mode with ourselves, and have at least the same spiritual necessities.

With reference to the language, I gather, that those who speak their own language with facility generally learn to speak that of China intelligibly; also, that those who have what is called “a talent for languages,” are not necessarily the most successful learners

of the spoken Chinese. They make rapid progress in the literary department, and become useful as translators, while others, who are not supposed to promise so fairly, succeed better in catching the living words—the great requisite in preaching. The best speaker of the Chinese colloquial among the missionaries in Shanghai would not probably be considered a great linguist at college. His reply to questions touching the philosophy of the language is, “the Chinese talk it so.” Others, who do not succeed so well in either of these respects, may have great facility in becoming familiar with the Chinese modes of thought and expression, and compensate for what they may lack in fluency of speech. We see, then, that the idea that some remarkable talent for language is requisite in a missionary to China, is unfounded.

As to the physical constitution required in this part of the field, there are doubtless prudential reasons why a person of impaired health, or very weak constitution, should not adopt this as his field of labor. Several of the most successful missionaries to China, however, have been persons of delicate frame. Goddard, the translator, was an instance of this kind. It has not unfrequently been the case that such persons have lived and labored long, while those of robust constitution were cut down early. We conclude, therefore, that while there is doubtless great advantage in a robust constitution, it is not those alone who possess such that may labor successfully in China. It may be well to remark also, that the conclusion of a new treaty will doubtless soon open those portions of China which are as healthy as any part of our own country.

Now let me briefly present what I think to be the special claims of China upon the services of the brethren:

1st. It constitutes full one-third of *the field*, and unless it can be shown

that one man's salvation is more important than another's, I do not see how we can escape the conclusion that it deserves proportionate attention from those commissioned to preach the Gospel to every creature. But the state of the case is this, from three to five ministers of the Gospel in the United States would be proportionate to those now in China!

2nd. In a large portion of the United States the Gospel has already been preached to every individual capable of hearing it; and this is probably the case where you will labor if you stay at home. At any rate, you would scarcely be missed there, so readily would your place be filled. You could fill a real vacuum here.

3d. This vast country, with its teeming millions, is inevitably about to be opened to the preaching of the Gospel in all its parts, and it will be a time for God's people to go in and take possession, in the name of their King, before they shall be anticipated by a false christianity more inveterate and formidable than heathenism itself. The priests of Rome are now more strongly represented here, in some respects, than we are.

I make, in conclusion, no pathetic appeals, no references to missionary trials, sacrifices, or adventures, to awaken a temporary sympathy, or rouse your ambition. Your decision should not be formed upon such grounds. Here are the facts—the stern facts that will meet us when we appear before the “Lord of the Harvest:”—“The field is the world,” and China constitutes more than one-third of it. It is almost untouched. What is your duty with reference to it? Let me beg you to decide in view of your obligations to “Him who died for us and rose again.”

Your brother,

J. L. HOLMES.

FORTY-FIFTH ANNUAL REPORT

Of the Board of Managers of the African Missionary Society of the First African Baptist Church, Richmond, Virginia.

It is our pleasant duty to meet on this our Forty-Fifth Anniversary, and we would most humbly invoke the blessing of our Heavenly Father upon this Society, to make it the means of doing much good. The condition of this Society is not so flourishing as it might be, owing to our not having more meetings. We have had only two quarterly meetings since our last annual meeting. At the first meeting, in the latter part of July, 1859, we collected thirty-three dollars and nineteen cents. Ten dollars of this was a donation from the Sunday School connected with this church. The second meeting was held the 15th of January, 1860, when we collected thirty-six dollars and ninety-four cents. Nine dollars of this was, as above, a donation from the Sunday School. Also, on the first day of April, we received six dollars from the Sunday School, thus showing that the children have contributed twenty-five dollars towards the cause of missions. They have our best thanks. Thus there are in the hands of the treasurer seventy-eight dollars and twenty-three cents. In May, 1859, the treasurer paid over to Mr. E. Wortham, Treasurer of F. M. B., the sum of one hundred and fifty-three dollars and ninety-three cents.

Let us take a retrospective view of the past days of Africa. It was one unbroken, uncivilized, barbarian land. Science and art were unknown. The Gospel had never been heard. But those days have now passed. The sunlight of our blessed Redeemer has at last risen over that once dark and dreary land. We are hearing from there regularly; and what do we hear? It is this, "Brethren in America, do come over and help us fight against the mighty wicked." Shall that cry be heard and not answered? God forbid.

What is it that has caused this mighty commotion on the shores of Liberia? It is the Gospel of our Lord and Master, which is being spread from the seaboard towards the interior. Those that have tasted of the sweet comforts and joys of religion, have been great lights to their countrymen in the land of our forefathers. Those of the natives that have made an open profession of religion, have gone back to their tribes, and have become missionaries themselves.

We should feel proud to be engaged in this work of missions. We should feel thankful that it has been our lot to be engaged in the work; and we trust that all of the members, both male and female, feel it to be a privilege and pleasure to do something for the cause of the heathen. This surely must be a good work that we are engaged in, or it never would have stood these many years. We also have some of the best and wisest men engaged in the missionary cause. The Bible says, "He that giveth to the poor praiseth to the Lord."

We beg leave to make some few extracts. The first is from a letter from the Rev. T. A. Reid, at Ijaye, showing that colored missionaries are needed. He says: "As little as may be thought about it, colored men will have to be sent here, to aid in bearing the burden of this mission, or the mission will not prosper as it ought to. A sufficient number of white laborers cannot be obtained to make the burden of duty sufficiently easy upon each one to save too great a sacrifice of constitution and health. I need not say more, because the example now before us, and the prospect of the future, are sufficient evidences in favor of a colored reinforcement. Be not discouraged. Though I write thus I am not despondent of the success of the mission, because I believe it is the work of God, and it will succeed. But I feel it my duty to urge that course which, in my humble opinion, will result in the greatest

good to this people, and to the glory of God, with the least sacrifice of his servants."

We also have had the pleasure of reading a letter from the Rev. B. J. Drayton, dated Monrovia, Jan. 4, 1860, in which he speaks of the Association which met at Bexley Church. He adds: "In passing up the coast of Sinou I met the brethren. While there I preached for them, and judging from what I saw, I think the Church an interesting body."

We must not fail to mention an appeal which we recently saw from an old acquaintance of many here, Mr. Beverly P. Yates, now of Monrovia. He says:—"The Baptist Church which came out in the good old ship Elizabeth, was established with the settlement, grew up with the strength of the colony, from a little one became a thousand, and yet is now left almost destitute of leaders and instructors. We cannot retain our efficiency and influence in this Republic unless we have more men fitted to carry on the work. Men of the proper stamp—intelligent, earnest and devoted men." He says that unless the Baptists be up and doing, other denominations will have the whole field to themselves.

Brethren, shall we suffer this to be so? Let us be up and doing. Whatsoever you do, let it be done quickly.

We have stated all that we could gather from letters from different places on the coast of Africa, and we hope that you will pardon us for all the imperfections that may be found in this report. We have endeavored to do to the best of our knowledge. May our Heavenly Father watch over this Society, is the prayer of your Board of Managers.

All which is respectfully submitted.

GEO. FORRESTER, *Sec'y.*

Be just, and fear no evil.

Our Missions.

SHANGHAI.

Letter from Rev. J. B. Hartwell.

DEATH OF HIS FATHER.

SHANGHAI, April 3rd, 1860.

Dear Breth. Taylor and Poindexter:

Your kind letters, written soon after the death of my revered father, have been received, and most heartily do I thank you for the deep sympathy you express for me in this deepest bereavement of my life hitherto. Of course I knew before, all that either of your letters contained about him, and far, far more; I knew, too, that he was honored and beloved wherever throughout the South he was known; yet it was pleasant and comforting to receive such assurance as your letters afforded, that other hearts than my own *felt* his loss, and entered, at least, in some degree, into the deep sorrow that rent my spirit. To those who knew him well it will not seem strange that I wept at the announcement that he was no more on earth. My loss is a *peculiarly* heavy one, for he whom I mourn was pre-eminent a man of prayer; he drew *very nigh* unto God, and the subject which is, or ought to be, the all-engrossing one to me, and the work to which I have determined to devote my life, viz: the conversion of the heathen to Christ, lay very near his heart; and were, O, how often! the burden of his supplications. Of course there was a peculiar personal interest felt by him in *my* work, and I feel now that I have lost him whose prayers *for me* were more effectual, because more earnest than those of any other. Yet, in my cup of sorrow, joys, sweet and heavenly are mingled. My father is in the abode of the blest. He has gone to his heavenly inheritance; he sweetly rests from all toil and grief in the bosom of our Saviour. And it is a blessed thought that he is *awaiting*

our arrival there. If we are so happy as to reach that heavenly land, joyful, joyful indeed will be our re-union with that sainted father. In the strength of Jesus *he* has vanquished death. The same Jesus being our helper, we too will come off victorious, and will enter the new Jerusalem above with songs and everlasting joy upon our heads; we shall obtain joy and gladness, and sorrow and sighing shall flee away.

The dying scene, as described to me by my sister, was such, that even while I read of his death, and my heart seemed ready to burst with the pressure of grief, there was a feeling of *triumph*. The enemy had been, as it were, *crushed*. Satan had, by the grace of God in father, been *trampled under foot*. All now is well with him. It is only for ourselves we mourn. His counsels and encouragements we have no more; but his life, his holy example of earnest devotion to Christ, and of active labors for the glory of his name, are still ours. His prayers too are not forgotten on earth nor in heaven. They are recorded there, and those which he had not the pleasure of seeing answered while he tarried here below, he will yet see answered from his seat in glory, and will rejoice on account thereof. I can hardly think he has ceased to feel an interest in the conversion of China to Christ. We are told that there is joy in the presence of the angels of God over one sinner that repenteth;—and are the REDEEMED *unmoved*? Are they unconcerned about the spiritual interests of this lower world, which was the scene of their probation, and for whose inhabitants their Lord and Redeemer is so intensely concerned? Will you not pray that my father may rejoice over many a poor Chinaman brought through *our* instrumentality to Christ?

SICKNESS OF MRS. HARTWELL.

Since I wrote you last we have had another severe trial. Mrs. Hartwell has been confined to her bed nearly two months, suffering almost incessant-

ly the most intense pain, and unable to move herself. Dr. Burton has been untiring in his attention, not only as a physician but as a friend. Mrs. B. too has done all in her power to relieve Mrs. H. of care, and to administer to her comfort. Had they been our own brother and sister they could hardly have shown a deeper interest nor rendered more cheerful assistance. Mrs. H. is now better, has taken a ride in a sedan almost every day for a week, and we think is regaining her strength rapidly. I am in hopes she will be thoroughly restored before the very hot weather sets in. The weather is now mild and pleasant, though the first day of April brought us the heaviest fall of snow we have had this year.

AN OLD GRADUATE.

During the two months of Mrs. Hartwell's sickness I have not been able to study at all. I have considered attention to her my *first* duty. At the time she was taken sick I was trying to get a copy of John's Gospel in Tupah for my own use, and for the knowledge of Chinese I would gain by making the translation. I wish soon to commence studying the Chinese character—the Vungli, and for this will have to change my teacher. I take a man who has been teaching Mrs. H., who is a graduate and has been teaching foreigners for twelve or fourteen years. He understands the doctrine of the Cross about as well as most unregenerate persons, but is so full of the pride that characterizes the literary men of this land that, to human sight, there is no prospect of his receiving it. Just now he is at Sung Kong, having been called thither by the graduation of his father. It seems that the old man in former years strove hard and long for the degree, and at length gave up. When, however, his son was successful a few years ago, he said it would not do for the son to be ahead of the father, he could "have no face" while this was the case; so he bent himself to his stu-

dies again—and just now that he is in his sixty-first year has he attained the honor for which he has labored and studied so long. Only a short time ago the sixtieth return of his birth-day was celebrated with considerable ceremony, and now that he has been so happy as to be enrolled among the literati, and is allowed the exquisite pleasure of wearing a brass ball on his cap, my teacher asks his month's wages in advance that he may bear the expense of certain honors they wish to bestow. Cannot some of the "boys" at home, who are in such a hurry to give up their studies, and who are so easily discouraged if their literary efforts are not successful at first, learn a useful lesson from this ambitious old heathen?

CHINESE SUPERSTITION.

The longer I live in this country the more I learn that there are many things, in which the Chinese deserve to be imitated by foreigners, this persevering patient spirit for example; but I also learn much of their baseness, and duplicity, and of their abominable superstitions. A short time ago, a tailor in the employ of one of the missionaries was doing something which he knew was not exactly right, when the lady of the house entered the room where he was. She did not know it, but the tailor was quite frightened. The next day he was taken sick and his disease proved fatal. Now, the Chinese have a notion that when the spirit is frightened it may leave the body and not be able to find its way back again; especially is their fear confirmed, if death occurs soon after a fright. Last Sunday while the missionary was out, and his family in another part of the house, the wife of the deceased tailor went to call home, (to the ancestral tablet I suppose,) the spirit of her departed husband. Fearing the spirit might be in darkness, she lighted her lantern in the broad day; and to coax the ghost to go with her she lighted a few sticks of incense, and as she waved them in the

air, called to the spirit, "Come, come—calling him by name—be no longer afraid; come home, come home with me." Such things would be laughable indeed did we not know that these superstitions are serving as the fetters with which Satan binds down this people to the dust, and effectually prevents them from lifting themselves up that they might see and know the God of heaven.

THE REBELS—DESTRUCTION OF HANG CHAW.

There has been a great deal of excitement among the Shanghai people of late in consequence of the progress of the rebels, who are said to be occupying some of the splendid temples near Hang Chaw, of which brother Cabaniss has given you such vivid descriptions. They were most lovely as I saw them last Spring, and but for the fact that they were devoted to idol worship, and by their beauty attracted the poor ignorant Chinaman—leading him to worship as God that which is no God; thus bringing eternal condemnation upon him, I could have wished they might stand for ages as monuments of the taste and skill of the Chinese, and of the liberality with which they give to support the religion of their fathers. They are said now to be in ruins.

The people here remembering what they suffered when the rebels took possession of the city several years ago, were very much alarmed, and vast numbers of them removed to the country, taking their treasure with them. The Authorities issued proclamations, however, which reassured the people, and they are now returning to their business. *I am told* that the English and French authorities called on the Tautai and offered him a guard for the city if he desired it. He declined, thinking there was no present danger, but with the reserve, that if it should be necessary in future he might avail himself of their offer. If this be true, I think

it quite a stroke of policy on the part of the foreigners, as it is very desirable to keep on friendly terms with Shanghai during the war up North, for the sake of the trade, &c.

It is rumored that the propositions made by the French have been accepted by the Chinese, and that the difficulty, so far as they are concerned, is to be settled peaceably. The demands of the English, however, are so great that there is *very little* probability that they will be granted without a struggle. May He who holds the destinies of nations in his hands overrule all for his own glory.

I suppose, of course, the brethren have long since informed you of the safe arrival of brother Yates and family on the 10th of March. They came in from fine weather at sea to a long season of very rainy, damp weather on shore, and as a consequence all of them have suffered much from colds.

We have as yet no tidings of brother and sister Crawford, except that they were in New Orleans on the 5th December, expecting to leave the next day for San Francisco. Kind remembrances, if you please, to friends in Richmond. Remember to pray for us in the dangers of the war to which we *may* be exposed, though we feel quite confident there will be no open rupture at Shanghai.

Yours in Christian love,

J. B. HARTWELL.

CANTON—CHINA.

Letter from Rev. R. H. Graves.

CANTON, March 26th, 1860.

DEAR BRO. POINDEXTER:

Yours of December 22nd, has reached me. I am glad to hear that so many are offering themselves for appointment as missionaries. It also gives me much pleasure to hear that a Missionary Society has been formed in the Seventh Church, Baltimore, and that it will undertake to support me. If every strong church in the South would

send out and support one of its members in a heathen land, how many more men we would have. Where a single church is too weak, several could join together, or an association might undertake the support of one or more men in a foreign field. This would certainly be nearer the apostolic plan. Paul was sent out by the church at Antioch, and seems to have made his reports to that church. I feel persuaded that if this plan were more generally followed, we would have more men in the mission field, and the mission work would come nearer to the hearts of the brethren at home.

BAPTISM.

You will rejoice to hear that since my last letter two have been baptized, one by each of us. The man whom I baptized is a respectable doctor, about forty or fifty years of age. His name is Ling. He had read some Christian tracts some years ago, but knew very little about the doctrine until he commenced coming to me. He came regularly to our evening service, and showed great interest in the truth. When he had attended for three or four weeks he applied for baptism, but I advised him to wait awhile. He had smoked opium, but for a very short time, still I thought it best to wait until he had done without it for some time. He gives me much encouragement, and is very regular in learning the Bible.

AN INQUIRER.

There is an inquirer coming to me now whose heart I hope God has touched. My prayer to God is, that he may give himself to Jesus. We have now a little company of eight, including myself, who meet together every evening to read and explain the Scripture. On Wednesday evening we have a prayer-meeting to implore God to pour out his Spirit upon us. I believe that God will hear us, still my faith is very weak. I am so full of weakness and

pride that it is strange that God should honour such an instrument, yet he blesses us, not for our sakes, but for His own name's sake.

PREPARATION FOR WAR.

The troops are leaving for the North, and it is generally thought that there will be fighting. The English ultimatum has been sent to the Emperor, but no answer has yet been returned. It is said that the troops will wait on board ship until there is time for an answer. If it is unfavourable they will take possession of Chu-Sau as a first step, and then proceed Northwards.

Enclosed are two letters from Yong Seen Sang, one to you and one to the Ladies of the First Church, Richmond.

Affectionately yours in Christ,

R. H. GRAVES.

Letter from Yong Seen Sang, to the Female Disciples of the First Church, Richmond.

Yong Seen Sang, appointed by the Church to preach the Gospel of Jesus, writes this to the female disciples of the First Church, Richmond. May grace and peace from God, our Father, and our Lord Jesus Christ, be with you. I thank God every day in my prayers, and remember you, and wish that your faith may increase day by day—that you may abound in good works, and that many disciples may be added to the Church. I know of a truth that Jesus Christ is the only Saviour of the world, who was sent into the world by our Heavenly Father, to make atonement for the sins of all men. The countless gods of our central kingdom are all false; there is no benefit in worshipping them, but the men of the central kingdom all worship and serve them. My heart feels sad for them, for I have not the ability to persuade them not to worship these dumb idols. I hope that all the disciples of Jesus in your church, will pray to our Heavenly Father to help me to preach the Gospel,

that I may persuade men—pray that the Holy Spirit may change men's hearts, that they may know that idols are false, and there is no use in worshipping them.

In Canton, formerly, there were few who believed in Jesus, but now there are more and more every day; the number of those who become disciples and enter the church, is also gradually increasing. This is because God is blessing the men of our provincial city.

I have no wisdom, and do not yet understand God's truth very thoroughly, nor have I eloquence to preach perfectly, the good doctrine of the Bible, but I try my utmost to preach, that men may understand. On Sabbath, Monday, Wednesday and Friday, I preach the gospel with teacher Graves at Chang Un Kui, on Tuesday and Thursday I go to Tung Wang Kai to preach with teacher Gaillard. The people all listen gladly. After preaching we distribute books, and the people receive them gladly.

I hope that all you who are disciples will always pray to God to bless the men of our central kingdom, that they may at an early day throw away their idols and false gods, and may only adore and worship the one true and living God, who is without beginning or end, form or likeness. This is my heart's desire. I have only written a few words and not very fully.

YORUBA.

Letter from Rev. J. M. Harden.

PREACHING IN YORUBA—SIGNS OF INTEREST—BAPTISM.

LAGOS, April 9th, 1860.

DEAR BRO. TAYLOR:

I thank God from my heart that I now have something to write which will be encouraging to the churches. Yesterday (Lord's day) was to me indeed a time of refreshing from the presence of the Lord. I was enabled

to preach in Yoruban language with greater freedom than ever before.

My congregation, it is true, was quite small, but the Lord was in our midst. I had the great happiness to bury a brother (from among the heathen) with his Lord in baptism. Several persons manifested much concern while I was preaching in the afternoon, and while I was reading the passages relating to baptism, and especially while I was praying on the bank of the river, I heard frequent and loud sobbings. To-day a woman (who was observed to be weeping yesterday) came to me to talk about her soul. I had spoken to her yesterday about her soul, and as I could not talk to her to-day as I wished, she will, *Deo volente*, come to me again to-morrow.

I feel more encouraged to-day than I have felt for a long time before. I feel like this is but the beginning of good days. I will not be surprised if I shall have another to baptize in a short time.

I am sorry to have to say that all communication with our brethren in the interior is still cut off. I cannot get a letter to nor from them.

I send you a printed sheet from which you may gather information in regard to the war.

It is now past midnight, and I must stop writing. My wife joins me in sending love to you and all the brethren.

Affectionately yours in Christ,
JOSEPH M. HARDEN.

P. S.—Our school is increasing. We have now fourteen scholars.

AWYAW.

Letter of Rev. T. A. Reid.

AWYAW, AFRICA. Mar. 20th, 1860.
My Dear Brother Taylor:

When I wrote to you in January, I had not the least idea that the country would be so disturbed by hostilities as it has been and is now. I propose to give

you some account of the present state of the country.

CAUSE OF THE WAR.

Ibadan is by far the largest Yoruban town, and generally leads off in all the important affairs pertaining to the kingdom of Yoruba. Last April, when the late king of Yoruba died, it took the lead in the funeral ceremonies. The Ibadans were the first to say, make Aremo, the present king, the successor of his father. After his selection he did not enter the palace of his father till the Ibadan people said so. Thus you see that his election and installation were conducted at the will of Ibadan. Consequently the Ibadan people were brought under obligation to support the king, and defend him when assaulted.

When the chief of Ijaye refused to restore the 80 captives of Awyaw, on the application of the Ibadan people, without redemption, they became insulted, because it was casting reflection upon their king.

They then entered into negotiation with their king to make war against Ijaye. Since then hostilities have been rife. Some kidnapping, and a few slight skirmishes have been going on, but no severe battle has been fought. The roads from here to Ijaye; from Ijaye to Abeokuta, and to Ibadan, are all closed to trade and the public communication.

ARIE, CHIEF OF IJAYE.

The appearance of things now in this country is truly deplorable, and we cannot predict when and what will be their termination. Because the chief of Ijaye has become desperate and will not hear any propositions of peace from any one. The most prominent man in Ijaye, not long since, expressed a desire to leave the town to avoid what he thought an unjust warfare, and the chief had him immediately decapitated. One of the chief's sons, fearing for his father's position, went to Ibadan and

begged the people to stop the war against his father. When his father heard this he became angry and expatriated his son. The people of Ibadan, Ijaye, and Awyaw, are all opposed to carrying on the war, because the towns are so united by blood relationship. But on account of the rashness of Arie, the chief of Ijaye, the war will have to go on, without he repents and sues for peace.

IJAYE THREATENED.

Soldiers are coming into this town from Ishaki, Ilorin and other places, to join this king in besieging Ijaye. Great preparations are now being made and much determination manifested by the people to besiege Ijaye. Should this be done, the missionaries in Ijaye will be in danger.

Although we all appear to be in some danger, I believe the Lord will make a way for our escape. The missionaries in Ijaye are well supplied with cowries. I have but few cowries now, and know not where I shall get more. I have endeavored to adopt the language of the Psalmist, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

The whole country is now in commotion. Bands of war-loving men are coming in from various towns and joining in the contest. Some from Ilorin have joined this king, and some from Ilorin are going to join Arie. There is such a want of unity of action among the towns and people, that it is difficult to tell what will be the final result, but from the present appearance of things, I am of the opinion that Arie will be greatly injured in the end.

THE ESCAPE OF BROTHER STONE.

You will be glad to learn that brother Stone has returned to Ijaye safely. When he was taken prisoner to Ibadan he was carried to the Church Mission Station. He remained there several days, trying to get the authorities to decide their case, but some of the chiefs

would not do anything. He and his Liberian companion being tired of the treatment of the authorities, determined to make their escape. On the afternoon of the 5th day of their capture they set out for this town by way of Imo. They slept in the Ibadan farm town that night, and the next day reached Imo. There they learned that the direct road to this town was closed, and they went on to Ogbomishaw, and from there to this town.

They were taken Monday, the 20th February, and on Thursday 23rd Feb., at 3 P. M., I received a letter from brother Phillips that brother Stone and Russel, the carpenter, had been missing since Monday morning. I immediately went to see the king, and asked a special messenger to go with me to Ibadan to demand the release of the prisoners. He told me he could not let me have one then, but in two or three days he would give me one fully instructed to the authorities of Ibadan. I urged him not to delay.

On Saturday night a message came to me that the special messenger would be ready to leave the following morning. Sunday morning we started. Mr. Meakin, English catechist, very kindly went with me. Our company consisted of an interpreter, our cooks, horse boys, one carrier, and a Liberian, and the king's messenger. To avoid any attack from kidnapping parties, we travelled an old unfrequented road. The bush, logs, and steep-banked streams, all combined, made it one of the worst roads I ever travelled. We saw some game, and the fresh sign of some that seemed to be large. We pushed on till sunset before we saw or heard the sound of human beings. At sunset we found a man at work, he told us that we could reach Imo by 9 that night. We determined to camp if any suitable place presented, but not finding such we went on.

Between 8 and 9 we reached a small village of Imo, where, after many cere-

monies and salutations between the head men and our messenger, we were permitted to spend the night. I thought, in all my life, I had never spent such a Sabbath.

Monday morning we came in front of the king's palace, in Imo, at 7. We went in to see the king, and then went on, hoping to reach Ibadan that night or early next morning. While in Imo we heard that brother Stone was at the Church Mission Station. This consoled me very much, because I felt that no harm had befallen them yet. When we reached the Oba, about 10 miles, we learned that brother Stone and Russel had passed there on Saturday before. The people there described them so well that I knew it was they.

On hearing this news at the river I returned, and Mr. Meakin went on, for he wanted to see his friends in Ibadan. When we returned to Imo, in the afternoon, my messenger continued to search till he found the house where brother Stone and Russel stayed Saturday night. The people of the house told him that they had left there Sunday morning for Ogbomishaw. Had I been 24 hours sooner than I was in Imo, I would have met them there.

I determined, the next morning, to take the direct road to Awyaw, which I could, if not prevented, reach as soon as they.

Tuesday morning, the 28th February, at 6, I set out for Imo, and by dint of travel, with but little cessation, I reached my station in Awyaw half past 4 P. M. I had not rested more than 20 minutes before I saw brother Stone coming. This was a meeting of inexpressible joy and gratitude to us.

Wednesday morning, February 29th, I accompanied brother Stone beyond where it was probable that the Ibadan, or this people, would trouble him. The Liberian, who went with me to search for them, and one of our native boys who lives with the missionaries at Ijaye, went on with brother Stone. When I

left them they could reach Ijaye in less than three hours. Since then I have had no intelligence from Ijaye in regard to our missionaries. After leaving brother Stone to return home, I was rather unceremoniously stopped in the road and asked where I had been and what I had seen, I told them where I had been, and that I saw no one. I was then permitted to go on. So I reached home safely.

It is not probable that the brethren at Ijaye will be able to send off any letters by this mail, because Ijaye is so shut in now.

Up to the time which brother Phillips sent me the message that brother Stone was gone, he stated that sister Stone had borne her trial remarkably well. I have been very anxious to learn what effect the trial has had upon both brother and sister Stone, but cannot tell when I will be gratified, as the scene of war is between our towns.

SMALL POX.

When brother Stone was taken, brother Phillips was just recovering from a tolerably severe attack of small pox. We are all liable to have it now, because there have been several cases of it on our stations, and many natives who have had it have been passing about us while in all its stages. Very few natives suffer much with it. Their mode of treatment is very simple, but most effectual. They eat no fresh meats, drink freely of tepid water, and take simple aperients if necessary. They wash also in tepid water when the pox begin to fall off. The tepid water is drunk, when first taken, in order to strike out the pox. As soon as the fever subsides and the pox come out well, the patient gets up and goes about wherever he please. From what I have seen here of small pox, I am convinced that if civilized people would act in the simple and quiet way which these people do, there would be far less mortality from small pox than is.

A CONVERT BAPTIZED.

On the 5th of February last I had the great pleasure of baptizing the young man of whom I have before written. For some months after he professed a hope in Christ I watched him very closely, and he not only proved his profession to be genuine to me but to others. He is very desirous of learning. He is now able to read all the Yoruba translations very freely. He tells me that he is willing to do whatever the Lord will have him to do. I feel impressed that if he is properly instructed, he will be abundantly useful to our mission. The Lord helping, I shall afford him all the means of instruction that I can.

This letter is very long and badly constructed, but I cannot better it now for I am unwell and have no time. My general health is not good. A few days ago I finished the wall around the station, and we now feel somewhat protected. We have to send our mail round by Imo and Ibadan. I do not know that this will reach the coast. We have not received our last mail yet, and have no information about it.

We expect your prayers, for truly we are now in great need of them, for we are in the midst of war and confusion, and we cannot tell when the tide of war may turn on us. We look to Him who has said, "Lo, I am with you alway," for strength and protection.

Yours affectionately,

T. A. REID.

LIBERIA.

Letter of Rev. B. J. Drayton.

CAPE PALMAS, LIBERIA, }
April 16th, 1860. }

Dear Brother Taylor:

I have the satisfaction to drop you a few lines, to acknowledge the receipt of your last communication. I am happy to inform you that we are progressing in these parts, and are doing everything in our power for the furtherance

of our Master's cause. Preaching, teaching, and exhortations are regular, and that success, apparently, attends our efforts.

I have a young man living with me, who feels that he is moved to preach the Gospel. I was the instrument who baptized him about five years ago. Being poor, I was moved to take him on my bounty, to sustain him and give him a course of reading and theological study. I hope the Lord may bless my feeble effort. He is the brightest young man that I have seen for some time, and equally studious and humble. I present his case to you for consideration, and if you are disposed, under the circumstances, to throw a small appropriation in his way to help him, it will be thankfully received.

Letter of Rev. J. B. Richardson.

MONROVIA, March 26th, 1860.

Rev. James B. Taylor:

DEAR BROTHER—These few lines will inform you that I have just returned from our Mission Station at New Georgia, where a glorious work of grace has been going on, which has resulted in the conversion of many precious souls.

On Sabbath, 25th inst, I had the extreme pleasure of baptizing seven hope-fully converted—two of this number were natives of the forest—one was a little boy about eleven years old, who had been trained for the last five months by our missionary brother Britton.

The blessed work in which I am engaged is the most delightful of all things besides. Yet, the demands upon me are urgent and constant, so that I sometimes entertain fears that I shall not be able to meet all the demands, notwithstanding I had rather wear out in the cause of God, than to be indolent and rot out.

I preached once for brother Britton's church on Sunday, administered the Lord's Supper, and then returned home in high spirits. Brother Britton is

much beliked by the people of New Georgia as well as his church. All things, in a spiritual sense, are going on very well.

The Commission.

RICHMOND, JULY, 1860.

THE PRESENT AND THE FUTURE.

Were we to say that the condition of our missionary interests, at home or abroad, is such as we would have it, the statement would be in conflict with our convictions. Far, very far below the Scriptural standard, is the missionary spirit of our churches. There is too little prayer, too little concern, for the progress of the Gospel, too little willingness to labor and to give. Comparatively few of our brethren are willing to devote themselves to the missionary work. We can but think that a large increase of consecration to Christ and the salvation of souls must be realized before the Gospel shall exert the power over the nations to which it is destined. The success of our missions is not such as we would delight to witness. While the Word of God and religious tracts have been widely distributed, and many precious souls have been brought to the knowledge of the truth, yet the great mass of heathendom is still unleavened. Indeed, it seems as if but little impression has been made upon the kingdom of darkness. But, with all these admissions, we cannot, in truth, say less than that the indications of the present are hopeful and encouraging. Let us pass in brief review some of these indications.

1st. The increase of contributions during the last two years is of this character:

The contributions for the year ending 31st of March, 1857, were \$31,932 29. Those for 1858, \$34,302 55, making for the two years \$66,234 84. For

the year ending 31st of March, 1859, the amount was \$39,824 37; for 1860, \$40,596 17; an aggregate of \$80,420 54. This is an increase of \$14,185 70 over the preceding two years.

There are two considerations which render this increase the more cheering. There was less of agency effort for the latter than the former period—and during this period special efforts have been put forth to withdraw the confidence and the sympathy of the brethren from the Board system. Column after column in newspapers, and address upon address at associations and other meetings, have been directed to this object. From this controversy, and other matters which have been agitating the minds of our brethren, the Board and its officers have kept aloof. They have gone steadily forward, attending to the duties committed to them, and God has given them favor with His people. "Therein I rejoice, yea, and will rejoice."

2nd. An increased disposition has been manifested among our young brethren to become missionaries. The appointments which have been made indicate this. But there is more, even, of such manifestation than these would lead one to infer. Quite a number of applications are now before the Board, and we know of many who are considering the question from whom no application has as yet come. It is peculiarly gratifying to be able to state, also, that, as in the case of those appointed, the larger portion of applicants are young brethren of large promise and fine culture. It has often been said that our missionaries are inferior men. While this may have been true of some, it was always unjust to them as a class. But, from present appearances, all ground for such disparaging remarks will be soon removed. Those we have now in the field are, (so far as we can judge,) "good men and true," and useful laborers in their respective fields. And we are greatly

deceived if those whom the Board purpose to send, do not make their mark. We need, and we thank God that He is giving to us, first rate men for the Foreign field.

While, as has been stated, the success of our missions is not as great as we would have it, yet at all our stations—with the exception of the gloom thrown over our Yoruban mission by the disturbances among the natives, and the uncertainty growing out of hostilities in China—prospects are encouraging, and the work is progressing. By almost every mail we hear of the baptism of one or more converts. Truth is being diffused, light is spreading, prejudices are being overcome. Our brethren are hopeful.

From Brazil we have heard nothing. We are anxiously awaiting news from brother Bowen. As soon as Providence permits, we expect to send missionaries to Japan. Thus the present is full of hope. What shall be the future?

Presumptuous were it to speak with any confidence in answer to this question. "We know not what a day may bring forth." In accomplishing His purposes, Jehovah sometimes permits the most cherished hopes to be blighted, the best laid plans to be thwarted. It may be so here. We may be called to mourn over diminished resources, and disastrous bereavements and failures. We would learn, under all circumstances, to say, "The will of the Lord be done." But we can but look forward to increasing interest and efficiency in our work. We believe it is the Lord's work, and that we are prosecuting it in accordance with His will. We do trust that as we look back, should we live, from this period of the next year, we shall be permitted to record still greater success; and to sing,

"Here I raise my Ebenezer."

That this may be so, we ask from our brethren,

First. That they will specially, con-

stantly, and fervently pray for our missionaries, our missions, and for us. O brethren, do not refuse this request. God is a prayer-hearing God. "His eyes are over the righteous and His ears are open unto their prayers."

Second. That they will pray for more missionaries. There is need for many, many more. Think of the millions of heathen, and the small number of missionaries. "What are these among so many?" True, we trust that He who fed the multitude with the fishes will cause the labors of this little band to multiply exceedingly. But we need more missionaries, and He can give them. "Pray ye the Lord of the harvest that He will send forth laborers."

Third. That they will contribute liberally to support the work. We shall need more money the present year than heretofore, even if we appoint no more missionaries. But we *must* appoint more. We cannot reject suitable applicants while there is such pressing need for them. We expect you to give us the money to sustain them. Don't wait for an agent. Don't think that because we have a considerable balance in the treasury, we can do with little or no aid. You would not like to see the Board in debt and your brethren in foreign lands suffering; nor would you have us say to those who are anxious to carry the bread of life to the perishing, "We cannot send you. Your brethren will not support you." Then, without delay or hesitancy, send us your liberal aid.

All that we can promise you is, that, as heretofore, so still, we shall give to your work our best energies, our most mature judgment and our earnest prayers. P.

THE WAR IN YORUBA.

We publish in this number a long letter from brother Reid, giving an account of the disturbed condition of Yoruba. In addition we have received

an extract of a paper published at Abbeokuta. Though lengthy, we give it entire. It presents a gloomy picture of the state of the country. We feel deep anxiety for our missionaries. Will not the brethren and sisters pray for them?

P.

ABBEOKUTA.

March 24th, 1860.—For a long time past the prospects of the country have not been so gloomy as at present. The fear of an invasion by the Dahomy army has passed away, but the warlike plans of the Ibadans have now become developed and decided.

Though oil has not been purchased at Ibadan by the Ijebus for sometime past, an active trade has been carried on in war material; muskets have been sold there for six heads of cowries each, whilst at Abbeokuta they were sold at the same time for nine and ten heads each. The cause of this cheapness of muskets at Ibadan is explained thus, that the Ijebu traders have engaged to sell muskets at this rate whilst the Ibadans have on their part engaged to sell slaves at five bags each. We have been informed that the head war Chief of Ibadan is averse to this war, but this voice against it is silenced by public clamour for it, aided, perhaps instigated by the second Chief. It is not difficult to understand that persons who have just come in possession of muskets through their cheapness, should earnestly desire an opportunity of using the coveted weapon.

In the arrangement to sell cheap muskets on condition that slaves should be sold at a low rate, there is, evidently, an attempt at reviving the slave trade; the more so as it comes from the Ijebus, who have also endeavoured to put an entire stop to the Palm Oil trade in their country. It is to be hoped that additional means to watch the Ijebu ports and roads for shipping or transferring slaves from one part to another will not be wanting, to demonstrate how vain it is for them to labor for a revival of that evil traffic.

Our recent accounts are that the Ibadans are to be met at some places between Awyaw and Iberukodo, on the west, watching the roads and catching whomsoever they can; to the north-east is Oyo, the king of which instigated Ibadan to the war; between Oyo and

Ibadan on the east are dependencies of Ibadan; from Ibadan westward, on the roads between Abbeokuta and Ijaye are parties of Ibadans encamped at various points. By these means Ijaye is enclosed and cut off from all communication with their friends. A caravan came down by an unused road from Ijaye, but have not been able to return.

Abbeokuta as yet stands aloof, but not unconcerned, for they feel a sympathy at all times with Ijaye; and they regard these hostilities against Ijaye as also aimed at them, indeed as a part of a great plan made between Dahomy, Oyo, Ibadan and Ijebu to destroy Abbeokuta and the advancing civilization of the country. The active intercourse, the presents made, together with the known enmity of a part, if not the whole of the above against them, give them a strong reason for holding this suspicion. Besides which, an Egba town called Ilugun has been invaded—the people driven out, and their farm produce consumed by Ibadan, which is regarded as an hostile act. Ilugun is farther from Ijaye than Ibadan, and in no form connected with Ijaye.

Messengers have been sent to Ibadan from Abbeokuta, their object being to endeavor to reconcile the hostile parties; at the same time messengers were sent to Abbeokuta to restore some persons kidnapped at Imala by Ibadans. (Four are restored out of sixteen kidnapped.)

A meeting of the Egba chiefs was held at the Basorun house on the 15th inst. to give an answer to the Ibadan messengers. The substance of the answer was this: That if the Chief of Ijaye had done anything against Ibadan that Ibadan ought to have followed in this case the course pursued by their former Chief Oluyole, who sent to Sodeke and made him acquainted with the cause of their quarrel with a view to a peaceful settlement of it by meditation, but they, the Egbas, were not made acquainted with the reason of this quarrel. Furthermore, that the Ibadans had not only encircled Ijaye, but had gone out of the way to destroy an Egba town. That they, the Egbas, still desired peace; but, at the same time, wished to declare to the Ibadan Chiefs that if hostilities were continued against Ijaye they should go to their assistance and declare war against Ibadan. We are officially informed that if their mes-

sengers, sent on the 11th inst., do not return with a declaration, on the part of the Ibadan Chiefs, that they are willing to entertain proposals of peace, they will immediately close the Ibadan road and declare war as soon as they can against Ibadan. At present the road is all but closed, all Egbas or persons from the coast are warned not to go on the road as it is unsafe. The messengers lately sent up from Lagos to Ibadan were stopped at Atadi and not allowed to pass until they had obtained the special permission of the Alake.

The latest news from Ibadan is, that the last detachment of the Ibadan army left for the seat of war on Monday last.

By persons coming from Ibadan we learn that Ilugun was completely destroyed, the walls of the houses knocked down and broken in pieces. Ogunmola, the second war chief of Ibadan, is the author of this wanton act of destruction on an Egba town.

A large meeting was called in Abeokuta on Tuesday, it was the largest we remember to have seen, it was estimated that 8,000 persons were present, all of the male sex and nearly all capable of bearing arms in war. Preparations for war were commanded to be made.

AN ORDINATION SERVICE.

On Saturday and Lord's-day, the 9th and 10th of June, we attended, at Charlottesville, as one of a presbytery, at the request of that Church, and the Church at Mechanicsville, Louisa county, Va., with a view to the ordination of brethren C. H. Toy, J. L. Johnson and J. B. Taylor, Jr., members of Charlottesville Church, and brother J. Wm. Jones, a member of Mechanicsville Church. The presbytery was a large one, consisting of brethren J. B. Taylor, A. B. Brown, pastor of Charlottesville Church; Charles Quarles, pastor of Mechanicsville Church; Wm. P. Farish, James Fife, John A. Broadbush, T. G. Jones, and the writer. Brother Cabaniss, our returned missionary, being present, also participated in the services.

The candidates were examined separately on Saturday, and the ordination

service, for all together, was held on Lord's-day.

The occasion was one of unusual solemnity and interest. Two of the young brethren had been accepted as missionaries to Japan—another had offered himself as a missionary to China, and it was probable would be received as soon as the Board could act on the case, and the fourth was the son of our associate, (brother Taylor,) one of the presbytery. They had all been fellow-students at the University of Virginia, and two of them at the Southern Baptist Theological Seminary. It is unusual for so many young men to be set apart to the ministry at one time; and never has it been our privilege to aid in ordaining four as well educated, or more promising brethren. But whether they shall live to fulfil the promise of their youth depends upon the providence and grace of God. We ask that prayer may be made for them. P.

THE APPEAL OF BRO. HOLMES.

We invite the special attention of our young brethren to the appeal of brother Holmes, contained in this number of the Commission. It is short and earnest. The views presented of the obligation to missionary service are Scriptural, and the argument is sober and practical. We feel assured that a very large increase of labourers should go forth to the different missionary fields. China, especially, invites hundreds of labourers. Her vast population, crowded together so that a single man can reach thousands and tens of thousands, are perishing for lack of the knowledge of salvation. Shall they be left in ignorance? Shall they never hear of that Saviour whom we trust and love?

That the interior of China will soon be opened there is but little doubt. When that is the case the field for exertion will be almost boundless; and the risk of health and life greatly

lessened. Meantime men ought to be in China preparing for the work and ready, at the first openings, to go into the interior. Young brethren, give to this subject a prayerful and candid consideration; and may God direct you!

P.

LETTERS FROM THE MISSIONARIES.

We give a long but very interesting letter from brother Hartwell. His reference to the death of his venerated and loved father will awaken a responsive chord in many bosoms.

It seems that China is again agitated by the rebels and the prospect of war with England. We call attention to brother Hartwell's request for prayer on behalf of the missionaries, in the threatened danger.

The letter of brother Graves records two baptisms. One from brother Gailard, in the last number of the Journal, mentions another. Brethren Harden at Lagos and Reid at Awyaw, record the baptism of one each, and the letter of brother Richardson reports quite a revival. Thus God is blessing the labours of his servants.

P.

MISSIONARY SOCIETY OF FIRST AFRICAN CHURCH, RICHMOND, VA.

We call attention to the report of this Society, published in this number. It is among the oldest of the land, having been formed soon after the Triennial Baptist Convention was called into existence. Its organization had reference to sending the Gospel to Africa. Our excellent brother, William Crane, of Baltimore, was the chief mover in the enterprise, and for several years, with his lamented brother, James C. Crane, regularly attended the annual meetings, and gave energy to its operations. Lott Cary and Colin Teague, both members of the First

Baptist Church, were the first missionaries sustained by them. This Society has passed on, never omitting for forty-five years its annual convocation. Some of the most pleasant remembrances of our own labours in this city, are in connection with these gatherings. We are happy to give an insertion to its last annual report, exhibiting as it does an undiminished interest in the work of Africa's evangelization.

T.

BISHOPS FOR THE KARENS.

The following extract from a paper presented to the Missionary Union, at their late anniversary, by the Executive Committee, is copied from the *New York Chronicle*:

"In Burmah we find the work among the Karens in an advanced state. Converts have been multiplied and churches established. The elements out of which the kingdom of God is formed, have been created—the first great work of missions has been done. The second stage in the process of evangelizing a nation is reached—that of *perfecting, arranging and combining the elements and fashioning them into a harmonious whole*. Training the agencies for a wider creation is now our province. In the Karen mission you will want, hereafter, American missionaries only in limited numbers; *one man for a province*, to act in the true sense, as a 'shepherd and bishop of souls,' and have, as Paul did, 'the care of all the churches,' *including the pastors.*"

We take the above from the American Baptist, the organ of the Free Mission (Abolition) Society. The Editor regards it as fully confirmatory of his oft repeated charges of Episcopal tendencies in the Executive Committee of the Missionary Union. That the language used in the extract is susceptible of such a construction, and if left unguarded in the document of which it forms a part should be thus constructed, is certainly true. Not having seen the "paper presented to the Missionary Union," from which the extract is

taken, we are unable to say whether it justifies the strictures of the "American Baptist." But this we do say, that no Baptist, without the abandonment of the most cherished principles of the denomination, could for a moment seriously propose, "*one man for a province*, to act in the true sense, as a 'shepherd and bishop of souls,' and have, as Paul did, 'the care of all the churches' including the pastors." We do suppose, however, that all meant by the writer of the "paper" was, that churches and pastors had so multiplied among the Karens, as to relieve the Union from the necessity of supporting more than one white missionary in a province, and that nothing more was claimed for this missionary, than that he should be specially charged with instructing and advising the churches and pastors. That the Missionary Union, or its Executive Committee ever contemplated Episcopal "Bishops" for the Karens, or for any other people, we cannot think. But, if the Union, or the Committee cherish any such design, or have any such power—if, indeed, there is any tendency in either to such a result, we are happy to know that in this they are as unlike the Southern Baptist Convention and its Board, as are the latter unlike the Free Mission Society as to its Abolitionism. Neither our Convention nor its Boards possess, or can confer one particle of Episcopal power. And we are sure there is not one in all our extended brotherhood who would invest them with any, or connive at its assumption.

We do not like the Constitution of the Missionary Union. Its life-membership feature we have always thought objectionable. Far better was the plan of the old Triennial Convention. But that had some objectionable features. Its general Board, with an Executive Committee reporting to it, was one. In the formation of our Convention these errors (as we regard them) were

avoided. Our Boards are amenable, directly, to the Convention, and we have no life-memberships. Once in two years, (or as often as the Convention may decide to meet,) all the doings of the Boards are subjected to the scrutiny of brethren all over the land. If anything is being attempted which these do not approve, it must be abandoned. To persist under such circumstances, would be to destroy the Convention by cutting off its resources. The sole power which the Boards can exercise is to carry out the resolves of the brethren thus assembled. Their only strength is in the confidence of those who appoint them for this purpose. "The Examiner," of New York, which has been foremost in the contest against the Missionary Union, and other Northern Societies, has said that our Convention was just what it desired, and characterized all the assaults upon it as uncalled for. Yet nothing is more common than to apply the objections and arguments of Northern men against *their* organizations as if they were equally valid against ours. Such a course is unjust and can only serve to mislead.

We have no objection, (other than that which arises from the fear that it will result in injury to missionary action,) to the fullest and most searching discussion of the nature and tendency of *our* organizations, provided such discussion could be fraternal and candid. But we protest against arguments drawn from what may be true of other organizations differing in material points from ours. Let the Southern Baptist Convention stand or fall on its own deserts.

Meantime, we earnestly entreat all our brethren to remember the "great commission," and that the heathen are perishing by millions without the Gospel. O, let us send it to them speedily.

P.

Let brotherly love prevail.

OUR FIRST ARTICLE.

It may be thought by some that the article on the Ministry and Ministerial Education is unsuited to the Commission. But let it be remembered that without an adequate ministry at home, and for the foreign field, our missions must languish. The article is long, but it could not well be made shorter.—Even as it is, the latter part of the discussion is incomplete for want of room. If any of our brethren will send us an article on ministerial education, urging its claims upon our young men upon a Scriptural basis, we shall gladly publish it. We like to give a place in our columns to collateral subjects, as well as to missions. By the way, we are very thankful for contributions. We find it difficult to get them. And we have neither the time, the inclination, nor the power to fill the space which should be occupied by original articles in the consecutive numbers of the Commission. Brethren, help! P.

MASSACRE OF MISSIONARIES.

Late arrivals from South America bring us the melancholy intelligence that a deplorable massacre of missionaries occurred in Patagonia early in the present year—February or April.

In the vicinity where this sad massacre occurred, to the eastward of Terra del Fuego, is a cluster of islands occupied and perhaps owned by Great Britain, where is to be found all the political machinery of a colony. The islands are numerous and healthful. The Patagonian Missionary Society has taken one of these islands by a lease, and they occupy it as their capital, while they endeavor to extend their influence gradually over the natives of Terra del Fuego and Patagonia. They have had at various times in the course of instruction at the Mission station a few of the natives, and one or two have even been in England.

While the mission ship Allan Gardner was on the coast, the catechist and Capt. Fell, who was a Baptist preacher, and six of the crew, being on shore for service, were attacked by about 200 Indians, and all were cruelly killed

with clubs and stones. The cook only escaped by being on board.

The event, says the correspondent of the *Daily Times*, has filled this country with gloom. The men were choice spirits. The enterprise was one of the most philanthropic ever devised by a Christian heart; and this sad event is the second fatal catastrophe to those employed, as in 1851 Capt. Gardner and six others died of starvation near the same spot, as they were planting the mission. Capt. Fell was a man of uncommon energy and fidelity. He was a good ship-master and a good preacher, and several times occupied the American Church in Buenos Ayres, both as a preacher and as a lecturer. His wife and child had but just arrived from England.

We take the above from the N. Y. Chronicle. It is painful to record such sad occurrences. But to such disasters must those expose themselves who attempt to carry the Gospel to benighted savage or semi-civilized tribes. O that God may defend all our missionaries from such an end! P.

TO SUNDAY SCHOOLS.

We desire to interest the Sunday Schools of the South in the work of Foreign Missions. If each school can be induced to favor the object, and to adopt measures for securing the free will offerings of the children, all must see that a train of influences for good will follow. Not the least of these will be the cultivation of the benevolent affections. We propose one of two plans, which, if nothing better is suggested, will compass the object:

1. Let a suitable box for the school be obtained, and placed in the care of the superintendent. Each scholar may be invited to bring, each Sunday, one cent or more, to be deposited in the mission box; and at a suitable time the box may be opened, and the contents forwarded to the Treasurer of the Foreign Mission Board; or,

2. Let a small sealed box be placed in the hands of each class, making the

class a little missionary society. Into this box, which may be of paper, the contributions of each scholar may be dropped. It can be regularly opened at the end of each quarter, the amount reported to the school, and forwarded to the Treasurer.

Will you, brother superintendent, or brother teacher, bring this subject before your school? T.

MISCELLANY.

DR. M. R. DELANEY'S RETURN.

We have received by the mail from England, about the 20th May, a letter from Dr. Delaney, dated in March, informing us of his return from the interior of Yoruba, and his hope of getting a passage from Lagos direct to the United States. We now learn that, with his companion, Mr. Campbell, he has arrived in England, on his way, and will spend several weeks there in giving testimony about the condition of Africa. A London paper has the following notice of them:

"AFRICAN EXPLORING EXPEDITION.—Messrs. Campbell and Delaney, who left this country a year ago for the purpose of selecting a location in Central Africa for an industrial colony of American people of color, have reached London on their return. They have brought with them a treaty on parchment, entered into with the king and chiefs of Abeokuta, which promises to admit them and their associates into all the rights and privileges which they sought for. They expect to remain in England for several weeks. Mr. Delaney visited several of the Liberian towns, and was favorably impressed with what he witnessed. Speaking of Liberia and her people, he remarks:—"It is a glorious country, and I only regret that we of America so long remained unacquainted with this noble band of brothers, who have always loved us with a heart's warm zeal, and, though coldly and indifferently treated

by us, ever bore it with patience, anxiously waiting and hoping that the day might come when we would look on them with favor, and approbate their struggling efforts for liberty and an African nationality. . . . I pledge them the heart and hand of a brother to stand by them in one common cause."

A MISSIONARY BY COMPULSION.

We find the following paragraph in a secular paper. If correct in its particulars, it is certainly a strange story. If Mr. Brubaker had been disposed to get away, we should suppose he might have found an opportunity in less than thirteen years to have done so:

"Mr. George Brubaker, a citizen of Lancaster county, Pa., reached St. Joseph, Mo., last Wednesday, on his way home. He was captured by a band of Camanches, while on his way to California, in 1847, thirteen years ago, and had just escaped from them. After becoming acquainted with the language and habits of the Indians, he was made a medicine man, and in that capacity did a great deal of good among them, preaching to them, and has succeeded in converting over two hundred to the Christian religion. It was only after the most solemn promises that he would return that they allowed him to depart, and he will go back as soon as he has seen his family, who have mourned him for years as dead."

DEATH OF A MISSIONARY LADY.

A letter from the Rev. Jacob Rambo, of the Cape Palmas Protestant Episcopal Mission, announces the death of Miss L. L. K. Spaulding, a member of that mission. Mr. Rambo says:—"A link in our short chain is broken. Our little band weeps. Miss Spaulding has fallen asleep. She died last Saturday, the 7th of April. She was sick twelve days. It was the acclimating fever—her first attack."

LIBERIA.

The quantity of sugar and syrup is represented to be not only much larger this year than ever before, but of very superior quality, along the region of St. Paul's river.

The National Fair was progressing with much success at Buchanan, Bass, President Benson being present, and many of the chiefs attending, to pay respects to him, and see the Fair.

The efforts to terminate the chronic hostilities which have so long disturbed the Manna river region, north of Cape Mount, seems to have been conducted to perfect success by President Benson, and before he left eight fortified towns had been entirely dismantled, thus insuring peace for the future.

In one word, Liberia is very prosperous.—*N. Y. Col. Journal.*

BAPTISTS IN CALIFORNIA.

The force 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.

ARE YOU IN EARNEST?

There was a miniature cannon brought into the parlor the other day. Many a time had that same little cannon made itself heard on the Fourth of July, and little Sarah crouched down behind her aunty's chair, frightened at the very look of the mimic thunder.

"Get up, Sarah," said aunty. "Don't be foolish. It can't hurt you."

"I'm afraid."

"Aunty's in earnest: it will not hurt you."

Strengthened by the double assurance, the child quitted her hiding-place, and in a few moments was playing beside the object of her terror.

True faith only requires that we should believe God to be in earnest.

[*Youth's S. S. Gazette.*

BOOK NOTICES.

A Popular History of England. By MRS. THOMAS GELDART. Author of "Truth is Everything," "Emilie, the Peacemaker," "Stories of Scotland," "Stories of Ireland," &c., &c. New York: Sheldon & Co., &c.

This volume, from the practiced and popular pen of Mrs. Geldart, we hail with pleasure, and tender our thanks to the publishers for laying it on our table, as also for others of their valuable publications. The volume is one of a series on English history. It commences with the earliest periods and comes down to the death of William the Conqueror. Its design may be learned by an extract from the preface. "The following pages have been prepared for those who, having laid aside, among other childish things, the more elementary books on English history, are scarcely prepared to sit down voluntarily to prose over those old chronicles so charming to their elders. And that it is adapted at once to interest and instruct this class of readers, the previous works of Mrs. G. are a sufficient guarantee. Sheldon & Company are imposing a lasting obligation upon the young by the number of interesting and instructive works adapted to them peculiarly, which they are publishing. We commend this work to general circulation.

American History. By JACOB ABBOTT. Illustrated by numerous maps and engravings. Volume 1: Aboriginal America. New York: Sheldon & Company, &c.

We hail this little volume with pleasure. It is the first of a series, in which it is the design of the author to trace the history of America to the latest period.

We do not see how more of valuable information on the subjects introduced could have been compressed into the compass of such a volume, and yet it is not a dry and unsightly skeleton, but a beautiful thing of life. Some of the discussions of the volume demand, to a just appreciation, a degree of scientific knowledge not possessed by the mass of readers, but they will not be unprofitable to such, as they will serve to awaken thought and stimulate to farther investigation. But the book is replete

with facts, narrated in the peculiarly fascinating style of the author. It is a rich treasure-house of information regarding the "poor Indian." We shall look with anxiety for the succeeding volumes.

Mary Bunyan, or the Dreamer's Blind Daughter. A tale of Religious Persecution. By SALLIE ROCHESTER FORD, Author of "Grace Trueman." New York: Sheldon & Co. Richmond: T. J. Starke.

Grace Trueman, we are told by the publishers, has had a sale of over 30,000 copies. This work, we expect, will equal or surpass it. The author has the tact to select popular subjects, and treats them in an interesting manner. Who has not heard of the Dreamer and his Blind Daughter Mary? And who that has, but wishes to know more of them? As we have said, this book will be read, and those who read it will not regret that they have done so. P.

The Oakland Stories. Cousin Guy. By GEORGE B. TAYLOR, of Virginia. Same Publishers.

Here we have number 2 of the Oakland Stories. It more than redeems the promise "Kenney," and is replete with sound instruction, pleasantly communicated. Its tone is healthful and elevated; the narrative easy and natural, and the style correct and lucid. Without being a religious tale, its influence will be decidedly favorable to the formation of a high morality and earnest piety. *It is one of the books for the colporteur.* Let him carry it to the little folks. They will thank him for the acquaintance of "Cousin Guy." P.

CORRECTIVE CHURCH DISCIPLINE: With a Development of the Scriptural Principles upon which it is based. By P. H. MELL, D. D., Professor in the University of Georgia, author of "Baptism in its Mode and Subjects," "Saint's Perseverance." Charleston, S. C.: Southern Baptist Publication Society, &c. Price 40 cts.

We have read with some care this treatise by Professor Mell. The subject is important, and the times demand its thorough discussion. But the very circumstances which create this demand are unfavourable to a calm and candid consideration of all the points

embraced in the subject. We have not been surprised to find some earnestly denouncing and others heartily endorsing this treatise. We have been pained that some have characterized it as a partizan effort, for party purposes. This we cannot think. That recent events induced the author to write, we suppose, but we doubt not he wrote as the friend of Christ and of the truth.

There is much in the book to which we give our hearty "assent and consent" as Scriptural and important. From some of the author's positions we dissent. We may mention, 1st. That we do not regard Mat. xviii: 14, 15, as a law of *corrective* discipline—but a directory for seeking reconciliation. 2d. That we dissent from the definition given of "private" offences. We think the class of offences referred to in Mat. xviii, is, such personal offences as can be satisfactorily adjusted by a private confession. 3d. That we think the author pushes a *correct* principle to extremes in what he writes regarding the right of a church to receive persons excluded from another church, while, at the same time, those who claim that a church has this right also err in a similar manner. The truth lies between the extremes. We hope the book will be extensively read. P.

THREE REASONS WHY I AM A BAPTIST: With a Fourth Reason added on Communion. By J. M. PENDLETON, Pastor of the Church in Bowling Green, Ky. Thirteenth Edition. Nashville, Tenn.: Graves, Marks & Co. 1857.

We do not know to whom we are indebted for this work. It is, as will be seen, of an old edition. Our readers know that the author is now Professor of Theology in Union University, Tennessee. It were superfluous to speak of the ability of brother Pendleton as a writer. His reputation is fully established, and our commendation, which, by the way, we have heretofore given, and now renew, can add nothing to it. The work before us is a valuable contribution to our denominational literature, and deserves to be continued, as it certainly will be, in general circulation.

All the above and other valuable works can be had of T. J. Starke, of this city. P.

RECEIPTS FOR THE COMMISSION.

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

D G Potts \$1, Mrs M E Witt 1, Rev V T Settle 1, Robt P Warring 1, John A Montague 1, Robert Morton 1, J W Abraham 2, Patsey Teamster 1, A W Broadus 1, Wm Wright 2, Betsy Lee 1, Mrs E Coppidge 1, Jos P Flippo 1, E T Dodson 1, Rev A Hall 1, Jas Robt Fleet 1, J C P Jeter 1, J B Evans 1, H M Parrow 1, Geo W Street 1, M B Street 1, Rev J R Garlick 1, Thos Haynes 1, Rev. — Read 1, Mrs L E Adams 1, Dr J A Ethridge 1, Jos A Moseley 1, J W McClain 1, Wm Gresham 1, Absalom Cherry 2, A F Powell 2, G D Keitt 2, Mrs F H Twyman 1, Thos Dowell 3, Wm Newton 1, Rev A W Breford 1, Rev G F Cooper 1, Rev W H Robert 1, R Anderson 1, Rev D S Snodgrass 2, Wm A Gresham 1, Rev R H Land 1, Rev J T Zealy 2, Dr Wm R Vaughn 1, J R Schmitt 1, R E Carter 1, Rev F H Barker 1, Mrs L Jordan 1, Rev P S Henson 2, W H Peyton 1, Wm Perry 1, Rev J H Fox 1, Rev Wm Huff 1, Rev Wm S Ryland 1, S S Gresham 1, Mrs Martha Freeman 1, Geo W Booker 1, A H Lewis 1, Mrs Kate Latemer 1, Rev T Rambout 1, Miss L H McCraw 1, Rev T W Sydnor 1, Rowland & Mercer 2, W J Bullock 2, W T Gilliam 1, Miss L A Shepherd 1, Asa May 1, Alvin May 2, Miss Anna Fift 1, John Oakham 1, Mrs Ranson 1, John Carr 1, Mary Herndon 1, Rev B W Whilden 1, Robt McRackan 2, O Skinner 2, Rev J L Pritchard 1, Rev W T Brooks 1, Mrs H F Wyche 1, Rev Thomas Mason 1, E G Garnett 3, D J Garnett 2, Mrs M Cossitt 1, Esther Lackey 1, P H Ryan 1, Miss Cassa E Mason 1, Miss Mary J Bledsoe 1, James S Browning 2, Eliza Ramsey 3, Dr C R Dickinson 1, Henry Wingate 1, Thos J Bacon 1, W H Rondeau 1, John Gilliller 1, Chas G Manning 1, R Webb 1, Rev Jos Hay 2 50, Lucy Edwards 1, Rev A P Williams 5, J T Williams 1, W W Waller 1, Isaac Riser 1, J A Dunn 1, Rev J Woodall 1, Wm Freeman 1, Rev J T McLaughlin 1, L B Conway 2, Rev J K Fussell 2.

Agents for the Foreign Mission Board.

Rev. W. B. JOHNSON, D.D., South Carolina.
" S. A. CREATH, Alabama.

Rev. D. G. DANIEL, Georgia.
" R. L. THURMAN, Kentucky.

— All Baptist Ministers are requested to act as Agents. —

THE COMMISSION.

A Missionary Magazine, published monthly by the Board of Foreign Missions of the Southern Baptist Convention,

RICHMOND, VIRGINIA.

TERMS.—One copy, per annum, \$1 in advance.

Any person sending the names of five subscribers, with the money, (\$5.), shall receive a sixth copy free for one year.

Address, "THE COMMISSION," Box 283, Richmond, Va.

HOME AND FOREIGN JOURNAL.

This paper is published monthly, on the following terms:—always in advance.

Single copies, per annum,	25 cents,
Five copies, per annum, when sent to one person,	\$1 00
Twelve copies, per annum, when sent to one person,	2 00
Thirty copies,	5 00
One hundred copies,	15 00

CORRESPONDENCE OF THE BOARDS.

Communications relating to the general business of the Foreign Mission Board, may be addressed to

JAMES E. TAYLOR, or
A. M. POINDEXTER, *Cor. Secretaries.*
Richmond, Va.

Communications enclosing donations, or relating to the financial department, may be addressed to

EDWIN WORTHAM, *Treasurer.*
Richmond, Va.

LETTERS TO THE MISSIONARIES IN CHINA, may be sent by overland from any post-office in the United States, the postage being pre-paid. To Shanghai or Canton, for each letter not exceeding in weight half an ounce, the postage will be forty-five cents. Every letter should be superscribed, "via Southampton," to prevent increased postage by being sent through France. Letters for Central Africa should be directed to the care of Rev. J. M. Harden, Lagos, West Africa, and pre-paid. They may be sent thus from any post-office in the States, and it prevents delay and saves postage to send them in this way, rather than to the care of any person in Richmond or New York.

CORRESPONDENCE OF THE DOMESTIC BOARD.

Communications relating to the general business of the Domestic Mission Board may be addressed to

RUSSELL HOLMAN, *Cor. Secretary, Marion, Ala.*
M. T. SUMNER, *Financial Secretary.*

Communications enclosing donations, or relating to the financial department, may be addressed to

W. HORNBUCKLE, *Treasurer, Marion, Ala.*

CORRESPONDENCE OF THE BIBLE BOARD.

All communications on the subject of Home and Foreign Bible Distribution must be addressed to

M. HILLSMAN, *Cor. Secretary, Nashville, Tenn.*

Communications enclosing donations, or relating to the financial department, may be addressed to

C. A. FULLER, *Treasurer, Nashville, Tenn.*