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THE  
**COMMISSION;**

OR

**SOUTHERN BAPTIST**

**Missionary Magazine.**



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# THE COMMISSION.

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## BUT WHAT CAN I DO?

"Go ye into all the world and preach the Gospel unto every creature."

Thus reads the great commission given by the risen Saviour just before He ascended to "the bosom of the Father." The Apostles and early Christians, in obedience to this last command of their divine Redeemer and King, rested not until the Gospel had been preached in almost all the (then) known world. Amid every discouragement and trial they labored on, undeterred by the bitterest persecution, unawed alike by Jewish High Priest or Roman Emperor, both of whom forbade their "speaking in this name" on penalty of severe punishment, and it may be of death.

And shall any one dare to say that this commission is not as binding on us as it was on those who heard it fall from the divine lips? And what Christian is there, in whose heart the "love of God has been shed abroad," who will not be *glad* to do what he can to aid in its execution. "But what can I do?" says one, "I would gladly aid in this work, but how shall I do it?"

I answer, Give *yourself* to the work. Look upon the mighty harvest, see the laborers how few they are, and of those few, see how some are weary and ready to faint with excessive toil, while others are dying at their posts, and be not content with praying to God to increase their number and send them help, but go *yourself* and share their labor.

Look at the multitudes in our own and heathen lands, (I speak now more particularly of the latter,) who are "hungering for the bread of life." Give it to them *yourself*. Look at the nations "sitting in darkness," and pray for strength to bear to them the light of the glorious Gospel. It is all very well to sing at our great missionary meetings, and at our concerts of prayer, those lines of Bishop Heber—

"Shall we whose souls are lighted  
By wisdom from on high,  
Shall we to man benighted  
The light of life deny?"

But it is much better to *do* as the good Bishop did, much better to *act* than to sing. Bishop Heber was not content to write a hymn which has thrilled the heart of all Christendom from his day to ours, but went forth in person to bear "the light" to the perishing millions of India. Let us do likewise. O, young man, pondering in the secret recesses of thine own heart as to whether it is *thy* duty to preach the Gospel to the heathen, arouse thee from thy sloth! Cast off the fetters of selfishness and love of ease which en-  
thrall thee! Listen to the voice of conscience as it says, "Go *thou* and preach the Gospel." Slight not, I beseech thee, the gentle whisperings of the Holy Spirit as He bids thee "Go."

But you have friends, Christian friends it may be, whom you are accustomed to love and respect, and whose opinions you have been taught to re-

gard as infallible. Some of these friends, prompted, perhaps, by their love, will tell you that *you* are not called to this work. They will appeal to your love of home, to your love of them, or alas! alas! that it should be so, to your ambition. They will tell you that you have talents which will win for you the loftiest positions in our land. Let all these things be true, and still I would say unto you, *beware* how you let them influence you in deciding such a question as this. Remember our blessed master said, "He that loveth father or mother more than me is not worthy of me," and "He that forsaketh not *all* that he hath cannot be my disciple." Can we call ourselves His disciples, if for such reasons as those above-mentioned we refuse to obey His last command to "go into all the world and preach the Gospel unto every creature?"

Your friends will be ready to paint to you the loneliness of a foreign land, the hours of despondency and gloom through which you will be called to pass, the death among heathen with no one to speak of Jesus and heaven to the departing spirit. Shall *this* deter any man from his duty? Shall such thoughts as these cause him to forget what Jesus bore for him? Shall he forget the lonely agony in Gethsemane, when the Son of God prayed that the cup might pass from Him? Shall he forget the cruel scourging, the crown of thorns, the painful death upon the cross? Or, remembering these, shall he shrink back from loneliness and sorrow, or even death, when his Saviour has borne these and much more for him?

And we who cannot go, we whom stern necessity compels to remain at home, what shall *we* do to aid in this great work? Let us give to it earnest, fervent and unceasing prayers. Let us pray for our brethren and sisters who are now in the foreign field, that their health may be preserved, that their lives may be spared, that their

faith may be strengthened, and that their labors may be crowned with abundant success. Let us pray for those missionaries who have returned for a while to their native land, that their health may be speedily re-established, and that they may have a safe return to their fields of labor. Let us pray, too, earnestly, and fervently, for our young brethren who have lately consecrated themselves to the work of preaching the Gospel to the heathen.

But shall we offer *nothing* but prayers? Oh! yes! I am convinced that it is *worse than mockery* to pray, "thy kingdom come," and yet do nothing in the world to hasten its coming. It is our bounden duty to give as we are able of our substance, in order to support our brethren and sisters, to purchase and print books, and to sustain missionary operations in general. Oh! my brethren, there is *much* room for improvement in this respect. We are not *half* awake to our duty and high privilege in this matter of giving. We profess to devote our whole lives and *all that we have* to the glory of God, and yet while we spend, yearly, hundreds, and some of us thousands, upon ourselves and our own enjoyments, we are content to lay a poor, paltry offering of \$1, or \$5, or \$10, upon the altar of the Lord, congratulating ourselves, meanwhile, on our liberality! Oh! I have turned away sick at heart when I have heard those who are *abundantly* able to give large sums excuse themselves on the score of inability, and I have blushed with very shame as I have heard older Christians try to persuade a younger and more ardent one, over whom they had influence, not to give as much as the latter desired on this same plea of inability, when I knew the giver would never feel the loss of the few dollars in question. Oh! my brethren, may no such spirit as that reign in *our* hearts. Let us all give liberally of our property, to aid in this all important work of missions, remem-

bering that it is *our Master's* cause, and resolving that it *shall not* fail for want of means. May God help us all to feel and to believe that it is "more blessed to give than to receive." L.

### HUMAN DEPRAVITY.

Mr. Lard attempts a metaphysical argument to sustain his theory of depravity. In doing so, however, he misrepresents the views of Dr. Jeter. He writes as if Dr. Jeter, and those who agree with him, hold "a form of depravity" which destroys "the freedom of the will." He ought to have known that this is not the case. Had he read the works of Edwards, Fuller, Chalmers, or any other theologian of the same class, he would have learned that, so far from denying the freedom of the will, all Calvinists, except those styled hyper-Calvinists, teach that freedom is an essential element of the will. To will, is to choose. Choice is necessarily free. Connected with this is another error into which he falls—that of attributing to his opponent the idea that total depravity renders man insusceptible of being influenced by motives. "Indeed, the very power to sin involves a virtual refutation of one of Mr. Jeter's chief objections to our theory of conversion,—to wit, the impotency of motives on the sinner's will." But Dr. Jeter has said nothing of "the impotency of motives on the sinner's will." On the contrary he has represented the sinner as sinning from the influence of motive; of choice. Let us, however, attend to the metaphysical argument of Mr. Lard. "The power to sin is not the mere physical power to sin, but the moral power. It is the power to sin or not just as we choose. He who cannot choose between sinning and not sinning cannot sin. And the power to choose implies the power to choose for reasons, and this, of course, that he who chooses is susceptible of being determined by motives." *The power to sin is the power*

*to sin or not, just as we choose. It is not, then, of course, the power of choice. The power to do what we choose, and the power to make the choice, are according to Mr. Lard, different powers. Let this be borne in mind, for in the very next sentence, if I understand his language, he makes the power of sinning consist in the power to choose. If he had said that no one who has not the power of choice can sin, there would be no difference between us. Sin in its very nature implies choice. But he evidently designed to convey the idea that there could be no sin, where there was any moral bias to determine the choice. Hence the singular language, quoted above, in which he says the power to sin is also the power not to sin. I advert to this, only to show the obscurity of his mind. When he has a clear idea, he expresses it without ambiguity. But, either the want of attention, or the influence of theory has "beclouded his intellect" upon this subject.*

I repeat, there is no question as to the freedom of the will, nor the susceptibility of the mind to the influence of motives. But what is the nature of the freedom of the will? Is it any thing more than the power to choose? Two courses of conduct are proposed to a man. The motives to each are presented before his mind. Under the influence of the motives which most affect him, he chooses the course to which they urge. I am fully persuaded that this is *all* the freedom of will of which Mr. Lard, or any other man, has any consciousness, or of which an intelligible statement can be made. This, however, has nothing to do with the question of *disposition*. And every man knows that motives move us, not according to their intrinsic value, but the appreciation we form of them, and that our appreciation depends, not upon the *will*, but the *disposition*. Physical tastes are different in different men. Things esteemed the most delicious by some, are disgusting to others. Now suppose

two dishes of food set before a man, one of which he loved, and at the other he felt disgust. While it would depend upon his will which he should eat, would it depend upon his will which he should choose? There would be a *physical necessity* determining his choice, and yet he would choose under the influence of motive. To say that he might choose the disgusting dish if he would, is to deceive ourselves by the mere sound of words. He could not choose it, because he prefers the other. The choice of the one precludes the choice of the other. And if the assertion be still repeated, it can only be because the mind, advert-  
 ing to the fact, that a disagreeable thing may be chosen for some consideration extrinsic to itself, as a nauseating drug for its medicinal value, fails to perceive that here there is the introduction of a new object, forming the preponderating motive.

Now what has been remarked concerning *physical necessity* is equally true of *moral necessity*, arising from the state of our moral feelings. If man hates God, he will never choose to love God. If he loves sin, he will never choose the service of God in preference to sinning. There is a *moral impossibility* in his doing it. And if he should choose to serve God for some end to be gained by this service—say his salvation—his service would be hypocritical and hateful to God, for he abhorreth the service that is not prompted by love. Let it be granted—which is true—that the same *powers* are employed in sinning, that are required in the service of God, yet the possession of these powers, without a disposition thus to use them, will never secure piety. And in the absence of this disposition, the motives which should prompt to such service will fail to influence.

Mr. Lard admits that the “sinner—being more strongly inclined to sin than righteousness [needs] to be acted upon by more powerful motives” to cause him to act rightly, than to sin. The effect,

then, of “the form of depravity” which headmits, is to weaken the force of right motives. But this admission is fatal to his theory of the freedom of the will. If so strong an inclination to evil as prevents the heart from yielding to right motives, destroys the freedom of the will, every advance in this direction lessens that freedom. Sinners then have not an entirely free will. In proportion as this freedom is destroyed, man is not responsible; for freedom of the will is essential to responsibility. When then, as in the case of reprobates in this life, and of the finally lost, right motives, however strong, cease to have the power to influence, the freedom of the will is lost. Such beings therefore can sin no more. Mr. Lard may attempt to evade this conclusion by saying that this result is the effect of their own choice. But it will not do. My servant has cut off his hands rather than serve me with them. However blameworthy he may be for this, they are gone and he cannot serve me with them now. Upon the theory of Mr. Lard, God, (I write it with reverence) could not be holy. Freedom is as essential to holiness as to sin. But who would be profane enough to intimate that the glorious Jehovah can feel the influence of evil motives? “God cannot be tempted with evil.” Satan cannot be a sinner; for we cannot, for a moment suppose that he can be influenced by motives to holiness.

The utmost freedom of the will consists in the capacity to choose. The state of heart or mind, which gives to one class of motives greater influence than another, in determining the choice has nothing to do with it. The ignorant savage, who chooses the roving life and uncontrolled liberty of the forest rather than the conveniences and restraints of civilized society, has just as free a will as the most cultivated citizen of our republic, and the latter has equal freedom of will with the former. Still the savage can but choose his rov-



ing life, and the civilized man cannot choose the life of the savage. Nor does it affect this freedom of the will, that these individuals *were born under the circumstances which have determined their choice*. Those circumstances, though they have served to render it impossible for them to choose differently, have not destroyed or weakened the power of volition.

After quoting from Campbellism Examined the following sentence, "The love of darkness—which signifies ignorance or error—is the very root of man's depravity. This love implies an aversion to light, truth, and holiness, and is the cause of the prevalent ignorance of divine things in the world," Mr. Lard remarks,

"The love of ignorance, then, is the very root of man's depravity,—a love which implies aversion to light, truth, and holiness, and is the cause of the prevalent ignorance of divine things in the world. These are certainly fearful results. But are they results of man's depravity? We shall concede for the present that they are, and of that inveterate form of it for which Mr. Jeter contends. Now, is man the author of this form of depravity? The present generation at least is not, since it is inherited. Has he the power to modify its intensity or control it as a cause? Of course he has not. Is he, then, responsible for his love of darkness, his aversion to light, truth, and holiness, and his ignorance of divine things? It is impossible. Indeed, concede the existence of this form of depravity, and these results become harmless as the sigh of the wind. And this is a legitimate result from Mr. Jeter's position. Deny it as he will, or explain it as he may, still it follows. Nor, indeed, is this all. The real conclusion from his position is, that man is the mere creature of necessity, with no more power to avoid being what he is, or doing what he does, than a stone at rest has to put itself in motion."

I understand Mr. Lard plainly to indicate in this passage, the belief, that man's love of darkness and aversion to light, truth and holiness, are not the results of his depravity. It would really be gratifying to know from what he does suppose these fearful results to follow. Is it from mere peccability, such as Adam was the subject of before the fall? And is this peccability the "mind of the flesh" which cannot be subjected to the law of God? But then the consequence which he boldly charges upon the theory of Dr. Jeter, would recoil upon his own. These things could not be sinful. They are the effect of a "frailty" which man did not originate and of which he cannot divest himself. He is therefore not responsible for them. Yea, more, as an effect must partake of the nature of its cause, and as Adam before he fell was holy, and since the cause of these effects then existed in his nature, they cannot be unholy.

But is it true that the theory of Dr. Jeter renders these "results harmless as the sigh of the wind," and makes man "the mere creature of necessity?" In view of what has been shown to be the nature of the freedom of the will, the only plausible ground of these assertions, is, that since the fall, depravity is inherited. But if man is not responsible for the consequences of inherited depravity, he cannot be responsible at all, since all his powers being inherited, for their exercise he cannot be accountable. If this mere fact of inheritance, vitiates accountability, then no creature can be accountable. No creature "is the author" of his own nature, or powers. Adam had as little to do with deciding with what character and under what circumstances he should be created, as did Mr. Lard those of his birth. And, hence, no creature is capable of either virtue or vice. Freedom is a mere chimera, holiness and sin are unmeaning terms, as applied to either angels or men.

I shall close this essay by an extract

from Dr. Chalmers. "There are a thousand things which, in popular and understood language, man can do. It is quite the general sentiment, that he can abstain from stealing, and lying, and calumny,—That he can give of his substance to the poor, and attend church and pray, and read his Bible, and keep up the worship of God in his family. But as an instance of distinction between what he can do, and what he cannot do, let us make the undoubted assertion, that he can eat wormwood, and just put the question, if he can also relish wormwood. That is a different affair. \* \* \* The illustration is homely; but it is enough for our purpose, if it be effective. I may accomplish the doing of what God bids, but have no pleasure in God himself. The forcible constraining of the hand may make out many a visible act of obedience, but the relish of the heart may refuse to go along with it. \* \* \* The poor man has no more conquered his rebellious affections than he has conquered his distaste of wormwood." *Sermons on the Depravity of Human Nature: Ser. IV.*

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## Our Missions.

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YORUBA—IJAYE.

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

IJAYE, June 2d, 1860.

*Rev. James B. Taylor:*

MY DEAR BROTHER—We still have the prospect of sending again before the mail steamer leaves Lagos, and I avail myself of the opportunity of dropping you a few lines.

The Egbas are still coming, but they are doing nothing here in the way of fighting. They are decidedly the slowest people I ever saw. The Ibadans will not come outside of their encampment, and these seem afraid to attack them in it. They are fortifying themselves in the camp, and these people

are allowing them ample time. Various rumors are afloat about the people in the Ibandan camp. Some say the head war-chief was shot in the last battle here, and that he is likely to die from it; that he is not now in the camp, but has been carried to Ibandan. All the other chiefs are said to be dead, (killed in fighting here,) except one, and he only remains in the camp. It is also stated that the people in the Ibandan camp are much dissatisfied, and many from other towns have gone home. In Ibandan itself, it is said there is quite a famine.

We now hear, from good authority, that the Ilorin army started nine days ago, but that it is not their intention to come here. Their business is to stop all the towns east and north of Ibandan from bringing food to Ibandan, and all the towns which have people in the Ibandan army are to be broken down. We hear that one or two small towns have already been destroyed, and the army is now approaching pretty near Iwo. We cannot tell the result or the end of this war.

I fear some, who may see our accounts of the country, may feel discouraged on account of the wars. So far, I feel that our work has not been seriously retarded. It is true the confusion and excitement have prevented us from doing altogether so much direct missionary work. Still, our influence has been greatly extended. Many, many have become acquainted with us who never knew us before. It became known that we would do what we could for the wounded, and so men were brought to us from remote parts of the town, and now many are here every morning. They also sent for us to visit those who could not come.

We have tried to lose no opportunity to make known the word of God, and prove by our acts that we came to do the people good. We have the satisfaction to know, that not one who came regularly to us, or whom we visited



regularly, and that used no medicine but what we gave them, died. The people also have noticed this.

By no means cease your efforts to secure a strong reinforcement for Yoruba. You may be sure that when this war is ended, (judging from present appearances,) there will be a wide field ready for the sowers.

*Letter from Rev. R. H. Stone.*

IJAYE, June 2d, 1860.

*Rev. James B. Taylor:*

DEAR BROTHER—Though I have once written to you, yet as another opportunity of sending a letter to Abeokuta before the mail leaves Lagos has occurred, I have determined to write again, especially as so little was said about our mission and domestic affairs.

#### HEALTH OF MISSIONARIES.

We are all in the enjoyment of good health. Brother P.'s bilious attacks of late have been more frequent than before, but they always leave him as hearty and active as ever. I think a short visit to America, or to some other place, next year, would be salutary to him, as he needs a change and some recreation. Mrs. Stone is sometimes a great sufferer from toothache, as the rainy season has set in, and the weather, especially in the morning, is very damp. Her general health, however, is good, though she often fatigues herself more than is prudent, in domestic matters, and in teaching the little girls to sew, &c. She will comply with your request in regard to the children.

#### EMPLOYMENTS—MEDICINES NEEDED.

The condition of things is such as to prohibit regular street preaching. We are daily employed in receiving and attending to the wounded and sick, and visiting them at their own houses. Between heat and mortification, and cold and tetanus, these people are in extreme danger from the slightest wounds. Many recover from the most dangerous wounds with balls in every part of the body,

and others again, when nearly well, are seized with lockjaw and die—the ordinary remedies only protracting their sufferings. Under existing circumstances, a box of simple medicines from any one who desires to relieve the sufferings of this people, would be quite acceptable. I have sent a large order to New York for medicines, but they will not last long if things continue as they are now.

#### STRONG FAITH OF NATIVE CHRISTIANS.

Besides the regular service which is held in the chapel on Sabbath days, every Wednesday evening the converts, with others who may choose to come, meet in the chapel, and I instruct them in Christian duties and doctrine. I am greatly delighted with this work. Their lively faith in the promises and power of the Lord, and sincere desire and earnest effort to do all that they are taught and commanded by the Lord, often reprove me, and would reprove many who look upon a mission to Africa as a vain enterprise. We met one evening just before the second battle. They were all gloomy and cast down. The number of towns that had conspired against Ijaye, and the immense army that came against it was well calculated to excite gloomy thoughts. But when I explained the promises and will of God concerning them and us, and showed how God regarded and dealt with those who were wicked, violent, unreasonable, and fought against Him, their fear vanished immediately, and one of them remarked afterwards, that she would never fear again, and her manner verified her words, at times, when I was not as faithful as I ought to have been, feeling in my own heart that I did not in hours of danger confide in the promises of our Lord as I ought, and had taught them to do. I had rather be the teacher of this little flock than the pastor of any congregation in America.

#### USE OF THE LANGUAGE.

In regard to the language, I would

be able both to preach and pray in it, if I could pronounce correctly, as I have a sufficient knowledge of words to do so. My ear now is better trained to hear than my tongue to speak. I hear all that brother P. says, both in praying and preaching, almost as well as if it were my mother tongue, and could speak it also, but not with that clear articulation and fluency which would be necessary in preaching or praying. I find little or no difficulty in making myself understood in ordinary conversation. Since the circumstances by which we are surrounded have brought me in more familiar contact with the people, I have learned more rapidly than usual.

#### PROSPECTS.

I think the Lord will get Himself a great name by His judgments in this war. The immense army of the enemy have not only been kept at bay, but are now in danger of being destroyed, together with all the towns which have engaged in the war. Out of all the Chiefs of Ibadan, only one remains in the camp. Ogumulla, the proud, hard-hearted, inexorable, and ambitious instigator and leader of the war, has been carried to Ibadan mortally wounded, it is supposed, as a deserter declares it to be true. An immense Ilorin army is coming from the North and subduing all the enemy's towns in the way. The Egbas and Ijaye people expect to drive the enemy to Ibadan, and the armies uniting, expect to destroy that Babylon of Yoruba. The kindnesses which the people are receiving from our hands, are removing their prejudices as a mist before the sun. I could write many interesting conversations to this effect, if time permitted. The famine, affliction and sorrow which will necessarily attend the war, has and will greatly prepare the minds of the people to hear the gospel-peace and life. By the blessing of God I look for a great revival.

Yours in Christ,

R. H. STONE.

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

#### ACCOUNT OF HIS CAPTURE.

IJAYE, CENTRAL AFRICA, }  
March 25th, 1860. }

*Rev. James B. Taylor :*

DEAR BROTHER—I suppose some information relative to my capture by the Ibadan warriors, and the circumstances connected with that adventure, would not be unacceptable or inappropriate. A Liberian, named Vaughn, baptized in the mission, having rashly settled in a place beyond any protecting power, was in much danger from the marauders who filled the country. Our fears for his safety were increased by the Chief of this town sending to request us to inform Vaughn, in some way, about his danger. Brother Phillips being sick, and no one in the yard being willing to go alone, I left this place early, on the 20th of February, accompanied by a Liberian carpenter, just arrived from Oyo, and reached the place of destination about 12 o'clock, the distance not being more than 20 miles.

#### APPEARANCE OF THE COUNTRY.

The farms and towns on the way were completely deserted, and the wild forests, which before frequently echoed with the voices of merry carriers, seemed to be given up entirely to the monkeys and birds. The loud blast of the huge trumpet-bird frequently rose above all the rest of the sounds, making one feel, under existing circumstances, that his condition was a very wild one.

#### CAPTURE.

About 12, as before said, we reached the house of our friend, and though pigeons were flying around the house, and a bunch of ripe bananas were hanging at the door, together with other signs of order, yet a desolate and significant silence reigned, and our calls echoed through the wild forest in vain,—no answer came. My companion went on a mile farther, while I sat down to refresh myself with a

repast of bananas and bread. Soon after his departure, I was startled by a noise of tumult, which came from the direction in which he had gone. I immediately followed, and when I came in sight of the town or village whence the noise proceeded, I discovered it was full of warriors, and in a few minutes I was completely surrounded from the town, bushes, and field, which encompassed the place. Not thinking they would molest an unarmed white man, (for I purposely avoided carrying anything of the sort, trusting only in the Lord,) I kindly and composedly saluted them, which they returned with courtesy (their leader I mean); but as soon as they learned that I was from Ijaye, they attacked me. The restiveness of my horse, (the former war-horse of Kumi, and a good illustration of Job's,) prevented me from receiving any other injury than having my clothes torn, and hat, umbrella, handkerchief, and other things, taken from me, before a leader of the party, with orders from the commander, hastened to rescue me with threats and blows. My rescuer then made a gesture with his hand, which I mistook for an invitation to escape, and thereby came near losing my life; for those standing near the road before me prepared to fire, and I was compelled to halt or be killed. No sooner had I reined up my horse than I was violently dragged from him, and probably would have been killed by the savages but for my friend, who again rescued me from their hands. After permitting me to mount my horse, they brought up my companion. Though a prisoner, he had escaped the treatment I received by professing to be from Oyo.

#### EXTREME PERIL.

Our situation was now perilous in the extreme. The savages, opposed only by a few in authority, were demanding that they should be permitted to kill and rob us. They could well have been compared to a pack of wolves

raging, snapping and snarling around an unapproachable victim. Not being able to effect this, they then desired that we might be set at liberty and be permitted to return home. Their murderous intentions, however, being understood by the officers, they determined to carry me prisoner of war to Ibadan, under the suspicion of being a spy. Our horses were led through the camp, a little distance beyond which we entered a dense forest by a narrow path. We soon came to an opening, when my guard threw back his cimeter, with a commanding gesture, and exclaimed in an authoritative voice, "Oto gan!" (It is far enough.) We now supposed that our thoughts of being murdered in the forest were confirmed. We soon discovered, however, that he addressed himself to a party of savages who were sneaking behind with no good intention. The man being the son of the Balogun, his command was obeyed, and we reached Ibadan in safety about 4 o'clock.

#### CARRIED BEFORE THE BALOGUN.

After being led along through the mazy streets of this immense town (the population cannot be less than 200,000, and the circumference of the walls 12 miles,) about a mile, we came to the Balogun's house, and were carried before him, surrounded by an immense crowd. His wives were on his right, and courtiers sat on the left under a piazza. He is a large, fine looking man. After some tedious conversation he informed us that we should be carried to the white man's house, where, through an interpreter, I could better explain myself. We remained in Ibadan from Monday, 20th, until Friday at noon, when we effected an escape. During this time I learned much of the people and their intentions. It was in vain that I sent to the chief Balogun, for his men did not take me, and he would not give me a messenger without the consent of the second Balogun, whose men took me

prisoner. This last man is the principal agitator of the war, instigated and assisted by the new king, who is Kumi's enemy. His name is Ogumulla, and he is a cruel and proud man. He has other motives in making war, being in a league with Dahomey to destroy Ijaye and Abeokuta, and revive the slave trade. May God judge them and their wicked instigators among the white men. This Ogumulla would neither permit the Balogun to send me, nor send me himself, and I was secretly warned by the Balogun not to go, or I would be killed. I sent a messenger to Illugun to discover if possibly there might be a secret way from thence to Ijaye, but he returned with the gloomy intelligence that every way was stopped. During this time my mental sufferings, when I thought of my wife and sick brother, can be understood only by those who have been in similar circumstances. The church missionaries were kind and gave me shelter, food, and clothing, but this did not alleviate my wretchedness.

#### ESCAPE.

When the messenger above-mentioned returned, and I saw that there was no way to get directly to Ijaye, I determined to go to Awyaw, which was said to be three days journey only. Accordingly, accompanied by a native guide, and without letting any of the chiefs know of my intended departure, we slipped out at the Awyaw gate as above-mentioned, and set out for Lealupon, a small Ibadan town, 20 miles distant. I will not detain you with a recital of our fears and suspicions. A mounted lancer was at the gate, and eyed us narrowly, and once we thought ourselves followed by spies. We were afraid we would be pursued by Ogumulla's horsemen, and either killed in cold blood, or carried back into more binding captivity. But we reached Lealupon in safety and found lodgings in the chief's compound, in the court of which we secured our

horses. I soon found my horse was known to all, and my circumstances through him. This made me feel somewhat uneasy, and also heartily wish "Bencephalus" was where he came from.

#### A QUEER CHAMBER.

A storm coming up about 7 o'clock, I was not able to lay in the piazza, but was compelled to seek shelter in a dirty corner where the chickens were used to roost. They set up a chirp of dissatisfaction at first, but not being farther disturbed did not express themselves again. With a mat for a bed, and my saddle for a pillow, I forgot all my heart-bleeding sorrows for a few hours, when I was awaked by a great tumult in the compound. We at first thought the house was attacked on our account, but discovered it was caused by sickness of the chief's child, which was supposed to be dying. I prayed earnestly that the Lord would preserve its life, and hinder satan from imposing upon the belief of the people that they were punished for giving shelter to a wayfaring and persecuted child of God. The child revived and all was quiet again. We rose early and commenced our journey as soon as it was light. We feared an ambush, or that spies had gone on in the night, and we would be detained in the large town of Ewo, which was before us. We reached the Oba by noon. The ford is the place of collecting toll, the gate of Ewo not being more than a mile distant. We were treated politely, but some remarks addressed by a richly attired Mohammedan to our guide, showed that our character was known. Our guide carried us to the house of a Church Mission Scripture reader. We passed the house of the Ibalogun, who was sitting in state, surrounded by turbaned courtiers, Ewo being a Mohammedan town. His compound was surrounded by exceedingly high walls. Being obliged to stop to salute him, I received a courteous reply.

## AN ENGLISH BIBLE.

Our host lived like a native, and the only evidence that he was not a heathen, was his kindness and ability to talk a little English. From him we obtained a *genuine English Bible*. How precious and surpassingly lovely did the Psalms appear to me. With this we had devotional exercises in a little room given us to sleep in. Having discovered that I loved the creatures of this world more than Jesus Christ, I obtained that night a peace of mind which greatly lightened my burdened heart.

## OGBOMISHAW.

We intended to go from this town to Awyau, which is said to be only a day's journey distant, but when we arrived, we learned that the road to Awyau was not passable, unless we took a guard and guide from the king. Great was our disappointment on hearing this, for we, at first, expected to have to return to Ibadan, as I refused to seek direction from the king, preferring to commit my way to the King of Kings. So after much annoyance from lying sharpers, we resolved to go to Ogbomishaw, which was said to be only two days' journey. Having borrowed fifteen cents worth of cowries from our host, we passed through the gate early Sunday morning, Feb 26th, on our way to Ogbomishaw. It was a beautiful morning, and our hearts were much revived. We passed through some strange looking country, and saw strange looking birds, and tracks of wild animals. Once we started a buffalo, which was lying near the path. Our guide seemed never to tire, walking swiftly ahead of us with a drawn sabre in his hand, and we pressed on so rapidly that by 2 o'clock we came to the farms of Ajebu, a large town, where we were directed to pass the night, and which was one day's journey from Ewo. The children in the farms, on the first sight of us, ran in great fright and hid themselves, and no persuasion could make them return, but only make them go

back farther. We stopped a few minutes under a shady tree in the town, to take some refreshment of native food, and then hurried on to pass the night in some little town nearer Ogbomishaw. By inquiries on the way, we began to entertain the hope of reaching Ogbomishaw the same day. Darkness, however, overtook us in the farms, and we began to think we would have to camp out in a stormy night, but we presently came to a light which, by approaching it, we found, to our great astonishment and delight, to be at the *gate of Ogbomishaw*. When we thought ourselves many miles away, we found ourselves *within ten steps of the gate*. After wandering through the town for about a half mile, we came to our mission-house. A light glimmered through the windows, and two horses stood in the yard. On entering, we found that Dr. Delane and Mr. Champell had just arrived from Ilorin. These, you probably recollect, are the colored gentlemen who have been sent out to explore the country. They gave me some plain civilized food, and that night I had the exquisite pleasure of sleeping on a good bed. My heart was very sad all the next day, when I looked at the things in and around the house. Every convenience for a missionary, and none willing to come. I earnestly prayed that God would not let the lamp of His word in this place go out, but would supply it with fresh outpouring of the oil of His spirit.

## MONKEYS.

Tuesday morning, after remaining one day in Ogbomishaw, I started for Awyau, the capitol. I was compelled to leave my Liberian friend in charge of his friend, a young man who had charge of the mission-house, as he was not well enough to travel. Messrs. Champell and Delaney started with me, but being unincumbered, I soon left them behind. About 12 we reached the Oba, and while my men were refreshing themselves, attracted by mon-

keys, I walked a little way in the forest to see their pranks and watch their ludicrous gestures, as they would break and cast twigs. Suddenly, I was startled by a deep, but loud roar, as of some great wild beast. Hurrying back, I told my people to start quick, for a wild beast was coming. They only replied with a roar of laughter, exclaiming: "Aja! aja ni!" (a monkey, it is a monkey.) They had hardly spoken this, when we heard a loud, mocking laugh in the forest, as if the monkeys greatly enjoyed the fun of seeing a white man run. How such an animal was able to make such a noise, I leave for naturalists to say.

Once, on the way, I thought we were attacked, but the persons proved to be hunters in pursuit of a wild beast, which came toward us. It appeared to be a wild boar. One man had taken a beautiful black antelope.

#### ARRIVAL AT AWYAW.

About an hour of sun we came to the plain before Awyaw, whence we had a fair view of the towers of the king's palace. It was with some misgivings I entered the town, for I feared that spies from Ibadan would influence the king to detain me as a spy. But before I reached brother Reid's house, I perceived that I had nothing to fear. When I came in sight of the mission-house, brother R. and his people came running to me with great joy, showing that they knew of my misfortunes, and were expecting to see me. I was surprised at this, until I learned that Bro. Reid had just arrived from Iwo, (Ewo) where he had been in search of me. I could not refrain from shedding a few tears, at once more meeting with brethren and friends who deeply sympathized with me.

It was with great joy that I heard that the road to Ijaye was open, and that a man had come several days before, bringing information of my loss, and also of my wife, who, he said, was

resigned, but once sunk under her grief, when, on the day that messengers were sent in search of me, she heard them talking in a low tone of voice at the door, at midnight. Bro. Reid accompanied me part of the way next day. We passed a place where they had been fighting the day before. The Ijaye people of the stronghold, Evan, through which I had to pass, endeavored to make me give some information of what I had seen, but I positively refused to do so.

#### RETURN TO IJAYE.

As I approached Ijaye, my horse seemed to partake of my feelings, and yielding to a slight touch of the spur, set forward in a swift gallop. Thus I passed the gate and through the town, until I came to the mission-yard walls. Fearing the effect that a sudden revelation of myself would have upon my wife, I approached cautiously, and looking over the wall saw my interpreter lying at his door. Gently calling him, I endeavored at the same time to cause him to keep silence, by making gestures, but in vain. As soon as he saw me he leaped to his feet, and came running and screaming as if he were mad. The children of the yard and others soon joined him, and I became almost as bad a prisoner, as when among the Ibadans. Struggling to free myself, I met my beloved wife, pale, and almost fainting, leaning upon the arm of Bro. Phillips. Here I drop the curtain.

I found Bro. P. nearly recovered from his sickness, and that my wife had been so much overcome by her sorrow as to be attacked by billious fever. She was soon well, however, after my arrival. Many people came crowding in to see me. I was much affected at the tears of joy of one of our native sisters.

After much importunity on his part, I at last consented to go and see the chief, the evening of the same day. He received me in the strictest privacy, and by many artifices, endeavored to draw

some information from me, of what I had seen, but in vain. I explained my character and relations to the Ibadan and Ijaye people. This put an end to the interview. Concerning this Kumi and the present war, I will, perhaps, hereafter, say more. When I think of the deliverances which I have received from the merciful hands of God, my gratitude is inexpressible. I feel an increased zeal in my work, and earnestly pray that a sense of God's goodness to me, may make me endeavor to be more faithful and like my Redeemer.

Yours in Christ,

R. H. STONE.

## The Commission.

RICHMOND, SEPTEMBER, 1860.

### MAIL LOSSES.

For some months we have been sustaining losses by the mails. Lately it has come to light that some person has been getting our letters, &c., on forged orders. How much we have lost we cannot tell, but we think a large amount.

*We wish all who have sent money for the Commission, the Home and Foreign Journal, or the Board, to notice the receipts, and if they do not see it acknowledged, to inform us promptly.*

P.

### SAILING OF MISSIONARIES.

Brother J. Q. L. Rhorer, of the Japan mission, and brother A. L. Bond, of the Shanghai mission, with their wives, sailed from New York on the third of August, in the ship ———. We commend them to the prayers of our brethren and sisters, that they may have a safe and comfortable passage, and that they may be greatly useful.

P.

### ACCEPTANCE OF A MISSIONARY.

Brother Jesse G. White, of Athens, Ga., was appointed by the Board missionary to Yoruba, at the regular monthly meeting on Monday night, August 6. The time for his departure is not yet fixed.

P.

### MORE MEN FOR YORUBA.

Read the appeal of brother Phillips for additions to the missionary force in Yoruba; then read the first article, and say, ought you not to go? Why not?

P.

### HUMAN DEPRAVITY.

We had intended to elaborate more fully the article on this subject in the present number, but it is the season for Associations, and we have not time. So, in default of communications from others, we give it as it is.

P.

### WANT OF TIME

To prepare it must be our excuse for the lack of Editorial and other original matter in this number. We have either to hurry in making up the papers, or to fail of attending Associations. Brother Taylor is still in New York, whither he went from Missouri to see the missionaries off. He has to superintend the packing and shipping of supplies for them which could not be gotten ready before they sailed. We must also ask the indulgence of correspondents, if, in our absence, their letters are unanswered.

P.

### OUR MISSIONS.

We have information from brother Bowen to 10th of June. He was well and enjoying a lively sense of the Divine favour. Had not decided what was best to be done. Finds living extremely expensive. No news from China; none of recent date from Li-



beria. From Sierra Leone—last advices are moderately encouraging. Our latest from Yoruba is in this number. Brother Harden, in a letter in the September number of the Journal, reports the baptism of another convert. We rejoice that truth seems to be gaining ground in Lagos. P.

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### FUNDS.

We hope our brethren will not forget that we need a considerable increase of funds. We do not wish to have to increase collecting agencies, nor to resort to special collections. Will not the pastors attend to our wants? Do, brethren. Let your churches know that we are increasing the number of missionaries, and must therefore have more money. We hope you will. We think you will. Do not disappoint our expectations.

P.

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### SELECTIONS.

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#### MASSACRE OF CHRISTIANS IN SYRIA.

The Christians and Mahometans of the countries included in the Turkish Empire have lived together in the same locations, from the time of Mahomet's conquest. The Christians were the original inhabitants of those countries, and were conquered by the Arabs or Saracens under Mahomet and his immediate successors; and the Turks, a warlike people from the regions of Mount Altai, were first the servants of the Saracens and afterwards their master's successors. To them was reserved the glory of conquering Constantinople and dissolving the Eastern Empire. They were for ages the great agents in extending Mahometism, the religion of their adoption. They made it the terror of Christian Europe, from the tenth to the sixteenth century.

But the Turks, like their Saracen predecessors, are now enfeebled by lux-

ury and indolence. They long since lost their prestige in war. They are the feeblest of all the governing classes in Europe or Asia, and have no power to restrain the natural or sectarian antipathies of the people over whom they exercise a nominal dominion. The government of the Sultan seems disposed to keep under the Druses of Mount Lebanon, the Arabs of the desert, and the various tribes and religionists included within its dominions; but it is unequal to the task. Hence it is that anarchy, massacre and murder reign on every hand. Travellers are insecure in visiting the Scripture locations; the ancient communities of Jews and of Greek and of Roman Catholic Christians are exposed to rapine and violence from the attack of their malignant neighbors of the Mahometan faith.

Of late the disturbances in Syria are of the most alarming character, as we have had occasion to notice from time to time. The Druses have for sometime manifested a bitter feeling against the Christians residing in the neighborhood of Damascus and Antioch; but it was not till about the first of June that their fury broke loose from all restraint. Then they began their work of assault and murder. Every town or village belonging to the infidel dogs, as they call the Christians, was pillaged and burnt, and those of the inhabitants who could, fled to the caves and rocks for shelter; some covered themselves from their assailants under the corpses of their own slaughtered brethren,—or they committed themselves to walled towns which had little hope of holding out against the infuriated and murderous enemy. At Hashbeeyeth and Rasheeyeh unheard of atrocities have been perpetrated. The Christians protected themselves in these towns till there seemed to be no hope of holding out longer, when they surrendered to the authorities and gave up their arms. No sooner had they done this, than Mahometan blood hounds massacred them

in cold blood, irrespective of age or sex. The taste of blood only whetted the appetites of these wild beasts, and reinforced by Arabs, Kurds, Metwalis, Musselmans of Damascus, and others equally malignant as themselves, they marched against Zaleka, a powerful place, and after a protracted and bloody siege, they pillaged the town and set it on fire. So many of the besieged as escaped the general massacre fled to neighboring cities, but with little hope of protection, for these places were equally assailed by the malignant Druses and their allies. Even the inhabitants of Beyrout, with six English, French and Russian men-of-war in their harbor, are in a state of consternation, and fear an outbreak among themselves of the same fanatical frenzy. At Damascus, Aleppo, Naupalus, Jerusalem and throughout Syria, a similar state of things exists. The violation of wives, the massacre of children, and the torture and murder of the men, are events that stare them in the face. Upwards of 16,000 families are said already to be turned out of house and home to perish with hunger and exposure. The rich are beggared, the poor slaughtered, and a fifth part of the population is said to have already fallen.

The cry for help rings in the ears of Christian Europe and America, and we hope that it will not pass unheeded. Events are tending more and more towards a general rally of the Christian powers, to exercise over our brethren in Syria the protection for which they look in vain to the Ottoman Porte. By the arrival of last Saturday's steamer we learn that the prospect in that ill-fated land looks blacker and blacker, that the village of Dheir-el-Hammar had been sacked by the Druses and every male, to the number of 2,000, had been put to the sword, the women and children escaping, 1,100 of whom had reached Beyrout. Even the Turkish soldiers are said in this case to have sided with the assassins. The Franks

and native Christians of Beyrout had taken refuge on board the foreign ships, and Her Majesty's steamer Exmouth had taken on board the effects and persons of the Ottoman Bank, and as many of the other English residents as possible, to save them from pillage and from death. At Damascus the panic of the Christians was intense. Ismael Pasha, so celebrated in the Crimean war, is said to have reached the seat of these disturbances, and hope was entertained that his influence might stay the assassins. It would appear by the last accounts, however, that the dreaded blow had fallen on the Christians of Damascus, five hundred of whom had been killed, the Dutch Consul being among the number, while the American Consul is said to have been wounded.

These facts show how truthful was the late Emperor Nicholas of Russia, in representing the Turkish Empire as a sick man; a defunct power. There is no cure for the invalid. He has been as good as dead for many years. Stave it off as long as they will, the zealous or over-cautious diplomats of the world must submit to a division of his effects. The Christian powers must assume the control of those countries in which civilization was cradled, but which have so long left the blight of bad Government. The fields, once fruitful, but now a waste, may and ought to be restored. "The sixth angel is pouring out his vial on the great river Euphrates; and the water thereof is dried up, that the way of the kings of the East may be prepared." The Turks have had their day, nor is it possible for them so far to blend in with the currents of modern civilization as to drift again into power. The Saracen scepter is broken in their hands, nor can it be mended. Their religion, their habits and their ideas are averse to recuperation. What is to follow in Western Asia?—*N. Y. Chronicle.*

*From the Eclectic Magazine.*

## THE PROTESTANT MOVEMENT IN ITALY.

Ages before Luther and Calvin were born, and generations before the days of Wicklif, there sheltered in the valleys of Northern Italy a brave race who rejected the doctrines and the domination of the papacy. These were the progenitors of those very Waldenses who have of late years been so anxious to teach the Italians a purer faith. The history of this people is one of the most interesting on record, and exhibits one of the grandest protests ever made in favor of religious liberty. Amid all internal fluctuations and external changes, the Waldenses have never ceased to claim for themselves the right to worship God in their own way. When the reformation movement of the sixteenth century began, multitudes in Italy then eagerly embraced the doctrines of Protestantism, and the Scriptures and other religious books were printed in the vernacular. But the Inquisition, with its racks, gibbets, and stakes, its prisons and its banishments, cruelly suppressed the new doctrine, and plunged Italy into darkness again.\* From time to time, since then, a little has been done to make known the Gospel in that land; but it was not till the revolution of 1848 that any extensive action could be attempted. Then, however, many thousand copies of the Scriptures and other works were circulated among the people throughout the country. Many of these have been destroyed, and their readers, when discovered, were punished.† But many have escaped; and

even in Tuscany itself there are persons who have continued to meet secretly, in order to read the New Testament and to pray. In Sardinia, however, thanks to more liberal measures, the work of Italian evangelization was diligently carried on. The old Waldenses, faithful to their traditions, were vigilant and active. Coming forth from their Alpine valleys, they established themselves at such places as Turin, Nice, Genoa, and Alessandria. As far as possible they instituted religious services in the Italian language, and sent out evangelists and colporteurs to the frontiers of Lombardy and Parma, where they taught and distributed books in the same tongue. In this way many strangers from Central and Southern Italy heard the Gospel, and carried home the books they had received, at leisure to ponder over what they had learned. A secession from the Waldenses, originating in some questions of church order, led to the formation of a purely Italian party, and an extension of the work.\*

ardini, the Madiari, etc., are well known. "In Tuscany alone we are not surprised to find that, from 1853 to 1856 inclusive, a period of only four years, no fewer than 1,820 persons were prosecuted for what they call 'offences' against the established religion of the country."—"Evangelization of Italy," p. 7. See also About's "Question Romaine," chap. 16, Tolerance. The great fault of this book is, that it is too true.

\* The following passages of letters from the Genevan committee will show the mode of evangelization adopted:

"You will understand our plan of campaign: to sell Bibles, tracts, etc., by good colporteurs; and by means of our humble laborers, the evangelists, to form little meetings without agitation; to multiply meetings in upper rooms, and to give lessons on the Bible, as would be done with little children. Then, if God design to bless these small beginnings, others will go afterwards to preach du-

\* The reader who wishes to be acquainted with the religious movement and its suppression in Italy, in the sixteenth century, should peruse the admirable work of Dr. M'Crie on this subject—"History of the Reformation in Italy."

† Such cases as those of Count Guicci-

This new body adopted principles somewhat assimilated to those of the Plymouth Brethren. Regarding the church as a spiritual institution, and not an ecclesiastical organization, they maintained that the Bible was the only Christian law, that all believers were bound to make known the truth, and that the true bond of fellowship was personal religion. At the same time they declared their adhesion to orthodox doctrine, and their undying enmity to all the corruptions of popery. They prided themselves on their nationality as Italians, and adopted as their mission Italian evangelization. Among them were men of strong faith, and withal of genius and eloquence—men who had suffered confiscation and exile for their religion. It is not to be wondered at that these zealous men made way, and found many to sympathize with them.\*

When, therefore, the war and its concomitant revolution of last year broke out, there were two distinct parties

ring the long evenings of autumn and winter. Colportage looks well—ininitely better than we expected. The sales have been abundant; three hundred to three hundred and fifty tracts or pamphlets of different sorts, and a score of Bibles and New Testaments, in one week, is much in a country where so few people know how to read.

"Do not be astonished that we recommend our Bible-readers to confine themselves to small meetings, and to multiply them. It is important at the beginning to have only meetings to which every one brings his Bible, and to instruct the people as children, in order that they may be accustomed at the outset to draw for themselves from the fountain of the Word. It is through the *Word* that they will be in a condition to resist the priests, who are already considerably astir."

\* An excellent account of parties in Italy will be found in the pamphlet of Mr. Dunn on "Protestantism in Italy; its Progress and Peculiarities."

ready to take advantage of the opportunity afforded for more active endeavors on behalf of Italy. The Waldenses at once set to work, and their agents followed the allied armies into Lombardy, where they ministered the consolations of religion to the sick, the wounded, and the dying, and to others as far as practicable. It is not our business to record the rapid series of events by which, one after another, part of Lombardy, with Parma, Modena, Lucca, Tuscany, and the Romagna, were thrown open to the friends of evangelization. These events are of too recent occurrence not to be remembered. No time was to be lost; and at the first cry of liberty, appeals were addressed to the Protestants of Europe for aid, and an effort was made to enlist every available form of agency. The Waldenses immediately sent one of their best preachers to Florence, where he had labored a few years before, until expelled by the police on the return of despotism. Colporteurs were supplied with Bibles and tracts, and suddenly made their appearance in every direction; evangelists were promptly equipped for their task, and sent to the field of action. In a word, all that could be done was done; and amid the din of civil commotion, and the conflicts of political parties, the messengers of Christianity lifted up their voice in favor of law, order, and pure religion. It was a noble sight, and one which deserved to find sympathy and favor.\*

\* The following letter from Dr. Desanctis, of Turin, gives a clear statement of the work of the Evangelic Church in Italy:

"TURIN, November 8.

"The stations of our Evangelic Church are the following: Turin, Genoa, Nice, Alessandria, Novi, Asti, Novara, Graglia, and Fara, in all nine stations in Piedmont. As soon as Lombardy and Tuscany were free, an evangelist went to Milan from Turin, and also one from Novara. One of our evangelists has left us

Difficulties of various kinds stood in the way. Men were wanting, and the cry was continually for more laborers. Money was wanting. Books were wanting. The supply was, in all respects, unequal to the demand, and yet, per-

to return to Florence; he is an excellent Christian, and a man of learning—formerly a priest in Tuscany. In every station, except Asti, there is an evangelist, and in Genoa there are two, making up altogether fourteen evangelists; besides which we have a number of Bible colporteurs, who are now traveling everywhere in Lombardy and Tuscany, as well as in Piedmont. There are two directors of this work of colportage—Betti and Lucquet—who frequently make circuits, and watch over the work with great zeal. In every station there is a church; understand me, not a material edifice, but converted brethren who meet for communion every Sunday. In Turin, where indifference is the greatest, and where we meet with incredible opposition, we have about sixty communicants. In Genoa, and in Alessandria, the number is greater. We are accused by some of being Plymouthists; but I can assert before God it is a calumny. We do not even wish to know what Plymouthism is—our desire is to serve God according to his word—and we recognize for brethren all true Christians, who confess Christ as God manifested in the flesh, to whatever church they belong. We regulate ourselves with simplicity, following as far as possible the apostolic model.

“The evangelist in Milan writes to me of the conversion of a Bolognese count, resident in Milan. Our churches are small, but there is life in them. The evening meetings are especially for the study of the Scriptures. In Turin, long expositions are often given, but the brethren have liberty to interrupt, in order to ask for explanation, or to express any doubt or difficulty they may have as to the meaning of the passages under consideration.

“God is blessing us, but he also tries

haps, resources were never better husbanded. This was not all. The minds of men were pre-occupied with civil matters, or scarce delivered from the fears of sacerdotal power, or ignorant and besotted, so that but a small minority could or would attend to religious questions. And then, the priesthood taking the alarm, opposed and denounced the Protestant propaganda in every way.\* And so it has continued until now. All the petty obstacles which could be laid in the path of the teachers and their followers have been

and proves us. If it were to please him to send us more means, we think we could do more; but he is the Lord, and his will be done. Tell your Christian friends in England to pray for us; prayer, offered in faith, obtains all things.

“I ardently desire to have a conference with my much-loved friend Gavazzi. We were together preachers of error, but God has called us to the truth. Dear Gavazzi is not always understood—he has an ardent character—in other times, he would have been the Luther of Italy. In order properly to appreciate him, intimate acquaintanceship and experience of him are necessary. I pray God that he may be understood by all the dear Christians of England, and that he may thus be enabled to do much good for this work.

“Pray! pray! for this poor Italy! and pray for us who labor there, so that in the midst of so many difficulties, courage may not be lacking, but that we may be faithful servants of the Lord.”

\* See, for instance, the letter of the Cardinal Archbishop of Pisa, addressed, the 29th of December, to Salvagnoli, the Tuscan minister, for worship, in which his grace even goes so far as to denounce, by name, a poor shoemaker, who had been guilty of the high crime and misdemeanor of keeping a school in his house, and allowing religious meetings to be held there. We know this man to be a quiet, humble, and inoffensive Christian, but very zealous for the truth.

had recourse to. Little jealousies and animosities have been fomented. The sick have been besieged, and the dying harassed by sanctified intruders in clerical robes. Absurd stories have been industriously promulgated that the departing spirit of the apostate from Rome has been carried away by the devil, whose own private mark has been imprinted in horrid guise upon the ghastly corpse.\* The rites of sepulture have been refused, and mourning friends have been denied the power to bury their dead out of their sight.† Ridiculous tales have been circulated of the atrocious, political, and infidel designs of the new teachers. Every Bible circulated by them has been declared full of the most deadly heresy and blasphemy, opposed alike to God and man. Every religious tract and book has been described as abounding in error and impiety. The alarm and the indignation have ascended through all ranks of the clergy, from the priest to the bishop, and from the bishop to the archbishop, and on to the very pope himself. The late *Univers*, and all the ultramontane newspapers, joined in the chorus, the blind bigots of Austria and Spain chimed in, and the poor deluded papists of Ireland took up the strain. In fact, all the Romish geese were set cackling. And who can wonder at it? It was bad enough for Lombardy to be lost to the fatherly government of Austria, for the duchies to assert their civil rights, for the Romagna to refuse allegiance to King Pio Nono,‡ and for the whole patrimony of Saint Peter to be threatened; but it was, if possible,

mense multitudes speedily began to worse for the Bible to be openly and extensively circulated, and for its teachings to be made known to vulgar men. *Hinc illæ lachrymæ!* But this was not all. Political writers, with no sympathy for evangelical religion, ignorantly sought to bring discredit on the religious movement, by asserting that the Italians were too untaught, too unbelieving, too worldly, or too pre-occupied with civil questions, to trouble themselves about the Gospel.\* They maintained that the converts were influenced solely by inferior and secular motives, and only patronized Protestantism because of its alliance with the cause of civil liberty. "Wait," said they, "and when the people are better instructed, less degraded, more established in their liberties, and less engaged, then see what you can do. In the meantime, it is better to hold back; the provisional governments will be embarrassed, the clergy will be enraged, and the people will have their attention diverted from the main chance if you go on." There was truth in this, and an air of plausibility sufficient to check the timid, who feared they might lose all by attempting too much. Some, who were not restrained from helping on the work, or from receiving the new apostles, nevertheless felt that great caution and prudence were necessary, lest one indiscreet step should lead to mischief; and all, so far as we can ascertain, have determined to avoid every thing like ostentatious publicity and demonstration, and the mixing up of politics with religion. This anxiety to promote the great cause of law and order, by the "meekness of wisdom," was admirably illustrated in Florence towards the close of last year. The evangelical Christians in that city had opened a large hall capable of holding five or six hundred persons, and im-

\* See the last "Quarterly Reporter of the Evangelical Continental Society," p. 4.

† "Times" Correspondence of Dec'r 13th. The account is taken from the "Armonia."

‡ "Observateur Catholique," of Dec'r 1st, quoting from the "Univers," the announcement of a new work by M. Chantrel, entitled "Pie IX., Roi."

\* Compare the "Saturday Review," of Dec. 31st.

assemble there to hear the now famous Signor Mazzarella, an ex-Neapolitan advocate, a man of piety, parts, learning, and eloquence. It was feared that this public demonstration would be taken advantage of by the enemies of the government, and, therefore, the authorities recommended the preacher to occupy a less prominent situation, and to close the doors when the room was full. This advice was followed without an objection, and Mazzarella at once commenced preaching in another smaller and less public place, where he ministered to less numerous audiences, but multiplied the number of his services.\* Since then Mazzarella has returned to Genoa, where he habitually labors, and the large hall has been resumed under favorable circumstances. Other facts have come to our knowledge, proving that the evangelical teachers are all the uncompromising friends of public order and law. And with regard to their disciples, even their bitterest enemies have not dared to accuse them of a single breach of the peace, or of the rules of decorum. This is a marvellous feature in the present movement, among a people so enthusiastic and excitable as the Italians. If, in the intoxication of their joy at the possession of civil and religious freedom at one and the same time, any of them had broken out into the excesses of fanaticism, it would be matter rather for regret than for surprise. But nothing of the sort has occurred, and no one has ventured to say it has. This reticence and self-control might be accounted for in various ways, but we believe there is only one true solution, and it is this, that this religious movement is based on sound, Scriptural principles. The aim is not to overrun one form of church organization, and to set up another, nor to take revenge upon the Romish priesthood, as the supporters of despot-

ism and the Inquisition. No such thing. The simple and definite purpose of the promoters of the work is, to teach God's truth to men who were ignorant of it, to bring sinners to Christ, and to inculcate all the precepts of the Christian law of holiness. Beyond this there is no conspiracy or ulterior aim. There is neither political cabal, nor Jesuitic intrigue, nor spiritual freemasonry in the matter. In this respect it differs from many modern reformation, in which the national soul has loathed and cast out the old superstitions, and strictly resembles the original introduction of Christianity by the conversion of individuals. The work is not more destructive than constructive. For every thing abandoned a substitute is provided. If all spiritual authority is denied to priest, council, and pope, it is claimed for God as revealed in his infallible Word. If sacramental efficacy is regarded as a fraud, and baptismal grace, transubstantiation, and extreme unction are repudiated, faith, hope, and charity are set forth as the fruits of the Spirit of God, the author of all goodness in man. If masses, and absolutions, merits, Madonnas, and saints are discarded, as of no avail to man's salvation, the blood of Christ is believed to cleanse from all sin, and the intercession of Christ is regarded as procuring access to God in every time of need. Bulls, excommunications, and anathemas are so much useless expenditure of rage and labor, because it is known Christ will cast out none that come to him. Purgatory is simply shut up; there is no use for it in God's plan of salvation. The popish conglomeration, called the Church, is an imposition, because the Church is made up of souls who believe in Christ. Hence, worldly rank, titles, and dignity, and such distinctions as those of popes, bishops, and priests, have no place in the kingdom of God, where all are truly priests and kings. Crosses, statues, pictures, and all such things, do more harm than

\* The last "Quarterly Reporter of the Evangelical Continental Society," p. 5.



good, and call off the attention from Christ and his salvation, the saints and their example. A man is not religious by his corporate capacity, nor by rite and ceremony, but by personal faith in Christ, and a personal work of the Holy Spirit in him. Religion is spiritual, and therefore the religious man looks to God for support, protection, and success, not to the patronage and alliances of earthly kings, rulers, and emperors.

We are very anxious not to misrepresent the principles and tactics of our Italian friends, and therefore we add, that while nearly the whole of the preceding details apply to all of them, the Waldenses form a partial exception in reference to certain items connected with discipline and organization. The Vaudois form of church government is sufficiently characterized by the term Presbyterian. Denominational matters are very much in the hands of a committee of pastors called the *Table Vaudoise*. Over this central board is placed a president, or *moderator*. The general body of parties give up to these the control of affairs, and merely recommend such measures as seem desirable. Considerable importance is attached to ordination, and an unordained minister is not permitted to dispense the communion. The principle of state endowments is not repudiated, and connection with civil governments is admitted in other ways. There are some other differences between the Waldenses and the free Italian Christians, but their fundamental principles are the same, and both are characterized by a noble zeal for Italian evangelization. Of course the movements of the Waldenses are more slow and formal, and probably more expensive. They have also another disadvantage, which is, that the Italian language is not their mother tongue, and however fluently they may learn how to speak it, they carry away from their valleys a rustic guttural accent, which is distasteful to those accustomed to the sweetness and har-

mony of the Tuscan tongue. Being, however, a regularly organized and recognized body, they have influence before the civil governments, and are likely to have respect and consideration. But this very organization, and their official character, sometimes create suspicion in the minds of the Italians, who have formed the habit of associating these qualities with Jesuistry, the Inquisition, and the priests. Those who can go to the people as their brethren, and on their own personal responsibility, are on the whole more likely to have speedy and extensive influence. The system and the discipline of the Waldenses, their known position and their recognized principles are not to be undervalued as useless; but it must be apparent to those who have watched the course of Italian evangelization for the last few years, that Providence has conferred special honor upon the free and almost unorganized laborers. During the last ten or twelve months this fact has been more apparent than ever, and at the present time the decided majority of evangelists in Italy proceed on the independent principle. They have some admirable men among them as leaders, which is very important where the agents are necessarily widely scattered, and destitute of all worldly endowments and advantages. Dr. Desanctis, formerly a popular priest in Rome, but now of Turin, is a man of great personal excellence, and of a truly apostolic spirit. He is an admirable preacher, an able writer, and a prudent counsellor. His attention is particularly devoted to the work of instruction, and with his amiable and accomplished wife, he has established in Turin a school of about a hundred children, in which he himself gives regular religious instruction. Some of his publications have been very popular, and greatly blessed. At Genoa there is Mazzarella, of whom we have spoken, and who is always ready for

every good work. He is a man of great influence, and has sent out a good number of laborers into the field, whom he follows with his prayers, his counsels, and his aid. Count Guicciardini is another well known promoter of the Protestant cause, and even in his exile has never lost sight of the spiritual concerns of his countrymen. Then there is, for the present at least, Signor Gavazzi, who, if not formally associated with them, is allied with them in heart, and pants for the spiritual regeneration of Italy. This eminent and excellent individual, whose peculiarities have gained him more applause among us than his heroic courage, his high moral principle, his profound religious convictions, and his wonderful appreciation of the woes and wants of Italy, may, and we trust will, yet do much for his country. We are quite sure he deserves all the confidence and encouragement of English Christians.

After long acquaintance with his character and labors, we are profoundly convinced, with such men in the field, the cause of Italy is not lost, nor her case desperate. The whole head is sick, and the whole heart faint—from head to foot there is no soundness in it. As the prophet says, "From the least to the greatest every one is given to covetousness, and from the prophet to the priest every one dealeth falsely." Long years of civil despotism have well nigh obliterated conscience, and stifled all noble feeling. Ages of priestly exaction and imposition, of Jesuitic craft and cunning, and of Inquisitional *espionage* and cruelty, have done their proper work upon the national character. The banishment of the Bible, the suppression of Christian literature, and the reign of ignorance, have left their impress upon the people. A religion which benefited neither the heart nor the life, and a Christianity without Christ, have taught many to abhor the name of both. What marvel if some should

think the wound past cure, and refuse the divinely appointed remedy itself? Still we repeat, the cause of Italy is not lost, and with such men at the work it will not be. We admit the apparent want of some one, who, like Saul, shall tower up above the rest of the host. Looking at the work, we might wish for some leader who shall combine in himself the patient industry of a Wickliff, the glowing zeal of a Savonarola, the martyr-spirit of a John Huss, the Hector-like soul of a Luther, the learning of a Calvin, and the consecration of a Zwingli. We know not such a man; nor is such a man necessary. It is to be remembered that the movers in this work disclaim reliance upon man or men; and by their silent, individual, undistinguished labors, they are doing the best work just now for Italy. The truth is, and should never be lost sight of, the work going on in the Italian Peninsula is altogether an unexceptionable one. Not one of the civil governments has armed itself against the Roman Catholic religion. Not one of the states has been revolutionized by questions of religion. True, the Jesuits have in some cases been expelled, and the clergy have been reminded that politics are not exactly within their province.

A general feeling prevails that the pope ought not to be a king, and that the priesthood has been more intent upon the fleece than was conducive to the welfare of the flock. The agency employed for evangelizing Italy has not been employed at the request of the mass of the people. It is a voluntary, spontaneous movement on the part of individuals in that country already converted, sustained by Christians of other countries, especially Great Britain, who believe that Christ really meant that his followers should go into all the world and preach the Gospel to every creature. Hence the analogy with what occurred in the apostle's days, when the disciples tra-

versed Asia Minor, Greece, and Italy, preaching the gospel to all who would hear it, without waiting to be invited. And just as then there was little uniformity and organization at the outset, so is it now. Institutions then grew up as they were wanted, out of the Church, and not the Church out of them; and so we expect it will be in Italy. Multitudes of persons, meeting in different places, agreed as to essentials, but perhaps varying in some details, will of their own accord sooner or later associate more or less closely, for the advantage of mutual fellowship and support, and for the promotion of common objects. Seeing this will, in all probability, occur in its proper time, it will be the duty of foreign Christians not to hasten or to force their brethren. Consolidation, which is natural and free, will be more real and permanent, and lead to better results, than what is premature and constrained. Until now there has been on all substantial questions a harmony which may be called unanimous, and any indications of restiveness and alienated affection, which may have occurred, have arisen almost entirely from the indiscreet zeal of those who wish to propagate some foreign system of Church order upon the Italian soil.\* We therefore warn all who love Italy, and wish well to the new-born Churches there, not to intermeddle in their affairs, not to resolve their questions, not to dictate their proceedings, nor to enforce their form of Church order. They have scarcely had time to look calmly at this matter yet—they are hardly in a position to do so; and their minds are too much intent on simply preaching Christ for men's salvation. When they have more leisure they will come to reflect upon these things in the light of their circumstances, and will decide for themselves, whether they will be Presbyte-

rians, Episcopalians, or Congregationalists. Experience will gradually teach them what form is most conducive to the interests of the Gospel in their country, and which harmonizes best with the policy that is suitable to their circumstances.

We have not dwelt too long on these questions, seeing they are of vital importance, and persons are found ready to qualify the tendencies to delay organization in Italy, as Plymouthism, and so forth. To us it matters little what the Italians are called, provided they make good claim to the name of Christians, and this they have done. All of them showed an apostolic zeal during the late war, and, backed by the noble liberality of the British and Foreign Bible Society, they commenced a system of colportage which has gone on to this day. The society just named, with true Christian disinterestedness, supports twelve or fourteen agents of different kinds, who labor in every part of Italy now open; and we have no doubt are quite ready to distribute the "Word of God," in what is absurdly styled the "Patrimony of St. Peter," the moment Peter's writings cease to be interdicted. The Religious Tract Society is another helper in the work, and is rendering good service in its own quiet and effective way. Vast numbers of Italian Bibles, and useful books and tracts have been put into circulation, and either secretly or openly they are extensively read. Evangelists and private Christians read and expound the Scripture to the people; and every night, in a multitude of places, converts and inquirers meet for conference and prayer. In the principal cities, and in some smaller towns, meetings are held for the public preaching of the Gospel. Some of these meetings are largely attended, and are always characterized by seriousness, propriety and decorum. Churches have been formed, the members of which assemble to celebrate the Lord's Sup-

\* This view is fully confirmed by numerous letters in our possession.

per. A few schools, chiefly on a small scale, have been opened for the instruction of the young. In a word, a great work has been accomplished, and that both directly and indirectly. Prejudices have been subdued; evangelical religion is better understood; its professors are no longer regarded as monstrosities, and curiosity has been awakened. This is much to say, and what no one would have ventured to predict a few short months ago.

Whence, it may be asked, come the means to carry on these operations? We have already named the Bible and Tract Societies, but these are not all. The converts themselves are some of them most liberal and self-denying. For example, recently one of them received a sum of money, left as a legacy to his wife. This sum he immediately devoted to the purchase and fitting up of a house for public worship, in order to overcome the difficulty of finding proper accommodation.\* Many of them give all the time and money they can to help on the work. But since they are for the most part poor, and new openings are continually presenting themselves, foreign aid is imperatively required. To supply this, there is the committee for Italian Evangelization at Geneva, which does more than contribute money, inasmuch as it, to a certain extent, directs the movements of its agents. The principal member of this committee is the excellent Colonel Tronchin. Another committee exists at Nice, mainly composed of Englishmen, and this, like its Genevan colleague, not only collects, but looks after the appropriation of its funds.† It is much the same with the Waldenses. Then there are certain individuals who superintend the distribution of funds entrusted to them. In England,

there are generous and devoted Christians who give or collect money for the same purpose; and the case may be the same elsewhere. Sympathy is all very well, but money must be had, for rents have to be paid, and the expenses of the meetings must be met. Evangelists, with their wives and families, must be kept from starvation, and books must be purchased. Traveling involves an outlay; and when the converts have done their utmost, a wide margin remains to be filled up. In some cases, agents have to be trained and fitted for their work. But to return to the sources of supply. There are certain committees for continental evangelization in Scotland, Ireland and England. In Scotland, the Free Church vigorously assist the Waldenses. In England, we find two societies, the Foreign Aid and the Evangelical Continental; and also an Italian committee. This latter is a small organization, whose movements are very private, and therefore its action is limited, and its influence trifling. It is the opinion of some that its existence is superfluous. We turn, then, to the Foreign Aid. This society is chiefly supported by evangelical members of the Church of England. Two of its executive—the Rev. Richard Burgess, the secretary, and the Hon. Arthur Kinnaid—undertook a journey to Northern and Central Italy in September last, for the laudable purpose of making themselves acquainted with the field. From a very interesting report of this journey we gather a number of facts in the main harmonizing with our own convictions already expressed. We cannot sufficiently commend the candor and truthfulness of this report, coming, as it does, from those who might have been expected to withhold their due meed of praise from the irregular modes of religious activity they witnessed and yet admired. They describe with great fairness and accuracy what they witnessed at Turin, Milan, Florence, Ge-

\* "Quarterly Reporter of the Evangelical Continental Society;" where, however, all the facts are not named.

† Report of the "Foreigners' Evangelization Committee at Nice," Nov., 1859.

noa, and elsewhere; and the general impression their statement leaves upon the mind is, that it will be a shame and sorrow to England in after years if British Christians *now* stand aloof from their brethren now laboring to spread the Gospel in Italy. We are not aware to what extent their appeal has been responded to; but we have reason to believe that hitherto a very limited sum has been placed at the disposal of the Foreign Aid Society for this object. Of course, the claim is yet new, and popular interest must gradually be awakened in it.\*

\* This letter from Mrs. Desanctis may interest English readers in the school that is so admirably conducted by her husband and herself:

“JULY 23.

“I am anxious to give you a few details of the examination which took place on the 20th instant. It would have rejoiced your heart to have seen how the numbers have increased. Every seat in the chapel was taken up by these dear children, and their happy countenances showed how delighted they were that the long-expected day had at last arrived. At one end of the room were placed two tables, one containing the prizes, and upon the other were exhibited a variety of things, such as shirts, collars, samplers, etc., which had been made by the elder girls;—letters written in French and Italian, copy-books and several other things written by both boys and girls. There was also a list containing the names of all the children, showing how many had been regular in attending the Sunday School; and another list of good conduct. But all eyes were directed to the table containing the prizes, where besides the Bibles and Testaments, and other neatly bound books, were the two large silver medals, the gift of our valued friend Gavazzi, for the two boys who had made the greatest progress in knowledge of the Holy Scriptures.

“It was sweet to hear these dear children lift up their voices in praising the

And now comes the Evangelical Continental Society, which is supported almost entirely by Nonconformists.—We find that this society has issued a series of appeals on behalf of Italy, from the commencement of the opportunity in its favor. These appeals have been widely circulated, and extracts from its correspondence have been published. And with what result? At a *soirée* held in London, on the 1st of February, the secretary announced that the subscriptions for Italy amounted to three hundred pounds. This is but a paltry sum, and seems to be a reproach to British Nonconformists. Why, compare this with the large amounts enthusiastically forwarded to Garibaldi to buy rifles and gunpowder. The list is before us, and we find that only *one* dissenting congregation in all England has contributed six pounds as a collection on behalf of Italy; and though the sum is small, it is worthy of record, showing one honorable exception among the thousand free churches of England. We shall not plead for the two societies we have alluded to; but we must say that, as the only two societies in England which profess to assist in the present Italian movement, they ought to have received more than five or six hundred pounds from all classes of British Christians, for the work's sake, if not for their own. The little they have raised has been principally given to the Waldenses and the two committees at Geneva and Nice.

We are aware that an impression is abroad\* that the Italian work is very

Lord All joined in chorus most sweetly. After the hymn was sung, Dr. Desanctis came forward with the Bible in his hand, and commenced the examination. Two of the boys, Carnano and Bernato, showed such thorough acquaintance with God's Word that there was no doubt that each deserved the honored prize: their answers were so correct and given in such exact Scripture language.

insignificant—that what little is done must be kept secret—and that money is not required to aid it. As to the first, the Italian work is small, if compared with the millions who inhabit the country. But it is large when contrasted with what it was a year ago, and for many years previously; it is large when it is considered that scarcely fifty missionaries and colporteurs are engaged; and it is large if we bear in mind the immense extent of territory thrown open, and the possibility of an increase. To our minds it is enough that Italy is the field. As to the second affirmation, that pecuniary aid is not required, it is an amiable delusion whereby to excuse an unwilling mind; but the facts we have cited must dispel it. With regard to the third point, the statement is partially true; and this is the chief reason why we have refrained in this paper from giving statements through which any danger could accrue to the unprotected and scattered evangelists who are now doing the work of God. We regret this necessity imposed on us, as the narration of facts known to us would enlist sympathy more effectually than any other appeal.\* But the public prints abound in details quite explicit

enough to show the character and bearings of the movement. It is certain that the pope and the Italian archbishops and bishops do not look on with indifference. They have uttered the most absurd and exaggerated assertions about it, misrepresenting it in every way, and they have thundered out their anathemas against all who favor and promote it. His holiness, for example, says to his Irish supporters—“Let us unite in invoking the patronage of all the blessed in heaven, especially of the immaculate Virgin Mary, Mother of God, that the pest of heresy and schism, which men, the most wicked, are striving to introduce into the regions of Italy, may be driven from them?” It has been truly said that this passage proves what spirit they are of, and forcibly reminds us of that admirable scene in the *Pilgrim's Progress*, where Bunyan says of the old giant Pope, “He can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them, saying, ‘You will never mend till more of you be burned.’”\* It is true the terrors of the *auto da fe* are over, even in Italy; but this is no reason why we should be at all indifferent to those who are striving to plant the standard of Christ's cross upon the summits of Italy. Their dangers are great, the work is urgent. They are sober, earnest men, fearing God. Hitherto they have prospered; and if they have not created a national movement, they have everywhere found acceptance; and they look with especial confidence to free and Protestant England for sympathy and succor. We are persuaded that when the reality and power of the work are understood among us, thousands will be ready to help them, and to wish them God-speed.

\* The prudence that is required by Christian men in Italy is indicated in the touching words of one of her noble sons, who thus writes:

“In order not to ruin every thing by too hot a zeal, I must, for the present, remain silent, merely observing and studying our affairs. Until the fate of Central Italy is decided, we must not risk the great cause of the Gospel. Not that I see Italy is unprepared—she is even very much prepared—but the temporary governments are so timid, they take fright at the very mention of the preaching of the Gospel. . . . I have found, even more than I expected, minds disposed to abandon popery, when there shall be liberty to speak freely.”

\* “Quarterly Reporter of Evangelical Continental Society,” p. 6.

## TYRE, ITS PEOPLE, PRODUCTS AND DOOM.

The ancient city of Tyre, on the eastern shore of the Mediterranean, is spoken of in the Bible as "the daughter of Sidon." This is owing to the fact that the Sidonians built it, from the hope, no doubt, of finding there a better harbor than their own city furnished. Josephus says it was built two hundred and forty years before Solomon built the temple, but his meaning, probably, was that it was then greatly enlarged; for, in point of fact, it is spoken of in the time of Joshua, some hundreds of years earlier, as "the strong city of Tyre." It was originally built on the continent opposite to a small island, the lee of this island constituting its harbor; but after being sacked by Nebuchadnezzar, it was rebuilt on the island, where stood the Tyre of New Testament times. Only about a half a mile breadth of water flowed between this island and the continent, and hence the harbor could have been by no means spacious, though it was probably sufficient for the smaller ships and earlier commerce of the world.

Tyre was the cradle of commerce. Caravans across the desert from Babylon, Nineveh and from more easterly countries, brought to it the products which for ages past have doubled the Cape of Good Hope, to constitute the opulence of Genoa and Venice in the middle ages, and of Amsterdam, London and New York in modern times. Hence, "its merchants were princes, and its traffickers were the honorable of the earth." The commodities of its trade, according to the prophet Ezekiel, were cedars, fir trees, ivory, fine linen and brodered work; the purple fabric of princes; gold, silver, iron, brass, lead; horses and mules, honey, oil and balm; rams, lambs and goats; frankincense and myrrh; slaves and the souls of men. All the then existing nations of the East and the West, the North and

the South, contributed to the opulence and power of its merchant princes.

Out of Tyre, as the great hive, came the colonists which founded Utica and Carthage in Africa, Cadiz in Spain, and which for ages disputed with Rome the empire of the world. These cities, were some of them founded a century or more before Rome was built, and hence the Tyrian colonists would seem to have been the originators of European civilization. Cadmus, who gave letters to Greece, is supposed to have fled from Tyre about the time the Canaanites were driven out by Joshua. And Dido, so celebrated in Virgil's *Æneid*, was the niece of Jezebel, the idolatrous wife of Ahab. She was the leader of the Tyrian colony which founded Carthage, where *Æneas* is represented to have met with her, after the destruction of Troy, while on his way to found the Eternal City.

Glass, that essential article of human use, had its origin in Tyre. Like many other great discoveries, it was made by accident. The Tyrian fishermen, by building their fires with seaweed on their sandy beach, happened to light upon just that combination of sand, alkali and other ingredients, which, when melted together, produce glass. We are told by Pliny that "Sidon was the first city distinguished for its glass works, and that it was not introduced into Rome till the reign of Tiberius."

The Tyrians were a branch of the Canaanitish race, and shared fully its characteristics and its curse. They were, by nature, sullen, morose and cruel. Licentiousness, among them, took on all its most disgusting and debasing forms, of which the Bible gives a full account in describing the vices of the Canaanites. All the crimes nourished by avarice and commercial opulence had among them a luxuriant growth. A knave was described among the Romans as one having a "Carthaginian mind," and Cicero ascribes to



that people craft, cunning, skill, address, and indomitable industry.

These habits brought on Tyre its doom, and it has become as "top of a rock, a place for fishers to dry their nets on." The harbor is filled up by sand and rubbish, the island has become united to the main land, and it is a scene of utter desolation. Mr. Stephens says of it: "On the extreme end a long, low, sandy isthmus, which seems to have crawled out as far as it could, stands the fallen city of Tyre, seeming, at a distance, to rest on the bosom of the sea." "A single fishing boat was lying in the harbor of the 'crowning city, whose merchants were princes, whose traffickers were the honorable of the earth.'" Truly has it been said, "trade is a fluctuating thing," passing from Tyre to Alexandria, then to Venice, then to Antwerp and to London. "It will not grow like the palm tree, which with the more weight and pressure rises the more. Liberty is a friend of that, as that is a friend to liberty. But the greatest enemy of both is licentiousness, which tramples upon all law and lawful authority, encourages riot and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practices every act of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial trade without virtue, and what virtue teaches, viz: sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country and the fear of God."—*New York Chronicle*.

#### HUMILITY.

A solar ray, when deflected out of its course by a triangular prism, and thrown upon the screen, exhibits a beautiful profusion of colors. And on the prism being removed, its prismatic colors are merged into a small bright

image of the sun, which resumes its lowly and natural position in line of the incident ray. So those who have an amiable disposition merely may cast beautiful colorings upon humanity's escutcheon. But on the prism being removed, that is when the natural heart has been renewed, all the natural graces are merged into a halo of light, which instinctively takes its humble position, where only it can reflect the resplendent image of the Sun of Righteousness.  
N. H. S.

## Other Missions.

### PRESBYTERIAN MISSIONS.

#### CHINA.

We have received letters from Canton, May 5th; Shanghai, April 27th; Ningpo, April 24th. The letters from Shanghai are all taken up with the death of the Rev. Reuben Lowrie, on the 26th of April, as mentioned in a separate notice. At Shanghai, four new converts had been admitted to the church from the San-poh district.

#### JAPAN.

A letter of Dr. Hepburn, dated April 7th, speaks of their continued health and study of the native language. It also refers to the political troubles at the capital, but does not give additional news concerning them.

#### AFRICA.

Our latest dates are at Corisco, June 30th, and at Monrovia, May 22d. Seventeen new converts had been lately received into the church at Corisco, making fifty within a year. At Monrovia an interesting question was under consideration by the Presbytery—that of engaging in missionary work among a native tribe at a distance of nearly a hundred miles in the interior.

#### SOUTH AMERICA.

Letters have reached us from Buenos Ayres, dated to May 28th; Rio de

Janeiro, May 22d; and Bogota, May 15th. Mr. Sharpe speaks with encouragement of his work at Bogota. He preaches in English and in Spanish, and earnestly desires that much prayer should be offered for the important field in which he is labouring. At Rio de Janeiro a mild type of the yellow fever was somewhat prevalent, but Mr. Simonton does not express apprehension on account of it. The work of the missionary at Buenos Ayres was not more encouraging, and Mr. L'Hombrel's faithful labours would probably be spent to better advantage in some other part of the great field.

#### INDIAN TRIBES.

Letters have been received from the Chippewa Mission, June 23d; Creek, June 19th; Seminole, June 4th; Chickasaw, to July 4th; Choctaw, to July 4th. Three new members had been admitted by Mr. Ramsay to the church at the new station among the Seminoles. Mr. Copeland speaks of several persons at Bennington, Choctaw Mission, as under serious concern for their salvation; and Mr. Hotchkin, of the station at Living Land, in the same Mission, speaks of some indications of the presence of the Holy Spirit at that station. He also mentions the contribution of \$70.00 to the cause of Foreign Missions by the church at that place,—a sum equal to nearly a dollar for each member, and given by a people still in very limited circumstances. We regret to learn that Mr. and Mrs. Burt, of the Omaha Mission, have been called, by death, to part with another child.

#### MOVEMENTS OF MISSIONARIES.

The Rev. W. A. P. Martin and family, of the Ningpo Mission, arrived in New York on the 27th of June; and the Rev. J. L. Mackey, Mrs. Mackey, and Mrs. Clemens, of the Corisco Mission, arrived on the 30th of the same month.

The Rev. William E. McLaren, a

recent graduate of the Theological Seminary at Alleghany, and Mrs. McLaren, sailed from New York, June 25th, on board the bark *Restless*, to join the mission at Bogota. Mrs. Campbell, wife of the Rev. J. R. Campbell, D. D., of Saharunpur, who has been in this country for two years for the education of their children, embarked with her family, on their return to India, on the *Kangaroo*, on the 7th of July. It is with pleasure we mention that Miss Mary Anna Campbell returns with her mother under appointment as an assistant missionary. These missionary friends are commended to the prayerful remembrance of the people of God.

#### *Foreign Missionary.*

#### AMERICAN BOARD.

##### SOUTH AFRICA.

Mr. Abraham, of the Mapumulo station, rejoices in having been permitted to receive one hopeful convert to the church of Christ, and to see a few others apparently seeking the salvation of their souls, though heathen relatives bitterly oppose.

##### WESTERN ASIA.

*Northern Armenians.*—Mr. Green writes, that the churches at Nicomedia and Adabazar have invited the native preachers who have been labouring with them to become their pastors. The ordinations are expected to occur in September.

Mr. Van Lennep writes from Tocat, April 25: "I have just received excellent news from Zile. \* \* A wonderful awakening seems to be progressing there. The whole city is in motion. No excitement anywhere approaching this has occurred since the war in the Crimea. Shopkeepers discuss religious topics across the streets, as they sit in their shops. It is said that some twelve families already openly profess themselves adherents of the Bible doctrines." "Some of the chief Turks,

among them the Mufti of the place, openly favour the truth, and urge people to receive it. Discussions and inquiries are occurring even among them."

Mr. Richardson, of Arabkir, states that in his portion of the field circumstances of interest, as indicating growth and progress, are of constant occurrence; so that, he says: "When we contemplate our field, white to the harvest, everything seems to encourage our faith and stimulate to effort."

*Southern Armenians.*—Mr. Dodd, of Smyrna, writes respecting the dedication of the new church at Kessab, an out-station of Antioch, in March. He was present and preached the sermon, on the Sabbath; and though, when visiting the unfinished building on Saturday, "the bare, floorless earth, covered with shavings and straw, the naked rafters overhead, and the unplastered walls" struck him "somewhat strangely," when, the next morning, he "found it filled with worshipers, it was all changed—transfigured into a temple of the Most High." He writes: "The work of the Lord at Kessab, is great and marvellous in our eyes. The day was a very solemn one."

\* \* The Holy Spirit manifested his presence and power. It was a revival scene. One thousand persons, by actual count, were present in the morning. In the afternoon the Lord's Supper was administered, and twenty-three united with the church. In the evening the monthly concert was observed, when at least seven hundred persons were present. Many from the villages, three, four and five miles distant, not content with two long services during the day, remained till evening and went home after the concert! The church building, which Mr. Morgan had thought too large, was filled—not more than one hundred additional could have found room."

*Nestorians.*—Mr. Coan writes very favourably respecting the condition of

the village schools, of which there are about sixty. "The whole number of our pupils," he says, "is fourteen hundred and thirty-eight, four hundred and eighty-seven of whom are females." "Our teachers are, with very few exceptions, hopefully pious." "Our schools are, strictly speaking, Bible schools and Bible classes." "I venture to say that many of these village school pupils would put to the blush not a few of our theological students at home, by their superior knowledge of the Scriptures."

#### SOUTHERN ASIA.

*Madras.*—Mr. Hunt speaks, (April 9,) of having laboured during the past year "with more joy and hope than usual," and of having had "great joy and gladness of heart" on the second Sabbath in January, when two youths, sons of Sepoys, were added to the church.

*Madura.*—Mr. Rendall mentions attending the ordination of another native pastor, over the church at East Coresacoolum, connected with the Mandehasalie station; the third pastor who has been ordained in connection with that station. He speaks also of decided progress at Malankinaru. And Mr. Taylor of Mandahasalie writes: "The state of my field is encouraging, decidedly so. The leaven of the Gospel is working its way among the middle classes."

*Satara.*—Mr. Munger is under the necessity of returning to the United States on account of ill health, and Mr. and Mrs. Dean, of the Ahmednuggur field, have gone for a time to Satara. Two persons were to be received to the church there on the first Sabbath in March, and congregations had increased of late.

#### Day Spring.

We think and feel for others differently from what we should do for ourselves, were we in a similar situation

## MISCELLANY.

## ABOUT JESUS CHRIST THE SAVIOUR.

1. Who is the Saviour of the lost?  
Jesus Christ. Matt. i. 21; 1 John iv. 14.

2. Who is Jesus Christ? The Son of the Most High God. Acts ix. 20; Heb. i. 3.

3. Is the Son of God truly God? Yes: he is true God. 1 John v. 20; Rom. ix. 5.

4. Is he equal with the Father? Yes: Father, Son, and Spirit are equal. John x. 30; Matt. xxviii. 19.

5. What did the Son of God become for us? The Son of Man. John i. 14. v. 27; Heb. ii. 14.

6. Did he cease to be God then? No: he was, he is, and he shall be forever, both God and Man. Heb. i. 12; Rev. v. 13.

7. Which of his names teaches us this? Immanuel. Isa. vii. 14; Matt. i. 23.

## HYMN.

*Written for a Juvenile Missionary Society.*

See the nations yet in darkness,  
Still without the Gospel's light,  
Bowing down to senseless idols,  
Wrapped in shades of darkest night;  
None to help them—  
None to guide their steps aright;

We, who dwell beneath the shining  
Of the Sun of Righteousness,  
Shall we see the heathen perish,  
In the dreary wilderness?  
Let us help them!  
God will humble labors bless.

Let us send to them the Gospel—  
Holy day-star from on high,—  
That they too may know the Saviour,  
And no more in darkness lie:  
Then, together,  
We will praise Him in the sky.

Father, hasten on the dawning  
Of the bright, the glorious day,  
When all lands shall bow before thee,  
All the earth shall own thy sway;  
Glorious Saviour!  
Come and roll the night away.

M. W. T.

## I HAD A LITTLE SISTER.

"I had a little sister, but she died,"  
said a little boy in my Sabbath-school class.

It was his first day in the school. He had noticed a boy pass up the aisle, leading his little sister by the hand, which caused him to make the remark.

I turned to speak to him, and there were tears glistening in his blue eyes, as he said, "It has been a year since she died; but ma says 'She is with the angels.'"

Scarcely five summers had he seen, and yet his brief experience had made him realize the mysteries,—Death, Hereafter!

I thought how sad the truth, that even in the bud we know of blight. But, blessed be His name, when we join the angel-band, there'll be no weeping there. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters; and God shall wipe away all tears from their eyes."

MAUDE.

## A HAPPY DAY.

"I have had a happy day," said Newton Sanders to one who asked him what kind of a day he had passed. It was a holiday.

How had he passed the day? He had helped a poor widow weed her garden in the morning, and had taken some food and medicine to a sick woman in the afternoon. In consequence of these two services to the poor, he had not had much time to play with his school-mates. Some thought he was foolish for helping the poor widow, who could not pay him any thing; but he did not

think so. He thought he had passed a happy day; and surely he ought to know.

### WEST AFRICAN COTTON.

In seven years the increase in the exports of cotton from Western Africa into the ports of Great Britain has been one thousand per cent. From 1852 to 1858, the shipment of raw cotton from Abeokuta alone rose from 1810 pounds to one million pounds, and the returns for 1859 from the West Coast amounted to nearly two millions of pounds. This signal development has been stimulated almost solely by the supply of cotton gins and seed, and by the purchase, at a fair market price, of all the cotton which the natives brought for sale. This is certainly a speedy and most satisfactory result. The beginning is humble, but the great staples of the world have all risen from a genesis equally insignificant, to their present colossal proportions.

### COAL IN LIBERIA.

By the following extract from a letter dated Cape Palmas, April 16th, written by Rev. Alexander Crummell, it will be seen that a great source of wealth and civilization has been discovered in Liberia:

"I must not close without mentioning the fact, as I am assured through President Benson, in a letter to a friend, that in Bassa there is a vein of coal extending some ten miles. Miners are immediately to be put to work. Of course this will increase the importance of Cape Palmas, that is, if the coal is plentiful and good. Harper will doubtless become the stopping place of the East India, Brazil, the Cape of Good Hope, and West African lines."

*Behold the Lamb of God.*—JOHN i. 36.

This is the Lamb whose blood has sealed the covenant; on whom the chastisement of our peace was laid: who has borne our griefs and carried

our sorrows. He was led as a lamb to the slaughter; and he went thither "dumb," not "opening his mouth," because he was bearing our sins to the place where the sacrifice was to be offered, and the great expiation made. Our sin was upon him, and he had become answerable for it; therefore he was always silent under accusation, saying, "I as a deaf man heard not, and I was as a dumb man that openeth not his mouth." (Ps. xxxviii, 13.) Behold the Lamb! Let this be the cure of discomfort and darkness, the source a daily sunshine, the theme of our song all the year round. What better cure, or brighter sunshine, or happier song could we possess?

### HE DID WHAT HE COULD.

Willie was a pleasant child, sweet-tempered and affectionate: his black eyes were expressive of intelligence. Just as he began to walk, he was sitting by his mother's side, when a poor woman called in to tell the story of her poverty. She had no wood, no coal. Her little home was cold and dreary. Willie, unbidden, went down-stairs and filled his tiny apron with chips, brought them up, and laid them in the lap of the needy one. K.



### THE MISSIONARY COMMITTEE

Of the United Brethren in Christ, have made arrangements to send two missionaries to their mission at Shengay, Western Africa, during the coming fall. The missionaries selected are Rev. C. O. Wilson, of Westerville, O., and A. W. Henson, of Dayton, O. They are both unmarried men, well education, and pious. Near to Shengay are forty thousand heathen, waiting to receive the Word of Life. All around the mission boys and girls are ready to go into schools, and to receive a Christian education. There is but one man at the mission, and his time is taken up, almost entirely, with financial business.

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" S. A. CREATH, Alabama.

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

 All Baptist Ministers are requested to act as Agents. 

## RECEIPTS FOR THE COMMISSION.

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

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