

Rw J. Boyce

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BOARDS OR NO BOARDS.

After all that has been written on this subject for the last few years, it seems almost like presumption to suppose that anything essentially new can be presented. There is, however, a view of the question that I do not remember to have seen presented by any one, and yet which appears to be so plain and convincing, that I hardly can conceive how any candid mind can contemplate it without being convinced. Whether I shall be able to present the idea with that clearness with which it exists in my own mind is of course a different question. As I trust that all are desirous of doing that which is best, I respectfully solicit the candid attention of all interested, *whether they be friends or opposers of the Board system*; and I do so the more confidently as I have not, up to this time, written one line upon this vexed question—my rule being, *not to say anything unless I at least have reason to hope that I can say something to the purpose.*

Wheels, especially Iron Wheels, are critical subjects, and, therefore, I am not a little apprehensive that I shall prejudice what I propose to say by using an illustration drawn from a wheel; but as I am serious in what I am about to offer, I ask the serious thoughts of serious brethren to my remarks.

It is well known that in many machines it is necessary to use what is

called a "*fly-wheel*." This wheel and its mode of operation can be seen in almost any sewing machine; although so common an appendage to machinery, its exact use is however understood by perhaps but few. A superficial observer would fail to understand the truly wonderful power that is connected with this wheel.

The object of this article is not a dissertation upon the "*fly-wheel*," but merely to explain its nature sufficiently to show the precise point of the illustration about to be presented.

If then we study carefully the action of this wheel even in a common sewing machine, we see that *its tendency is to equalize motion*. If the machine is attempted to be run without the "*fly-wheel*," the crank goes with a kind of jerking motion—now forwards, then backwards, and in certain positions the crank will not operate at all. As soon, however, as the "*fly-wheel*" is put on, that spasmodic kind of action is immediately obviated, and an easy, pleasant and equable motion is produced.—Writers on mechanical philosophy tell us that this heavy, solid wheel has a faculty of accumulating all the surplus of power not expended in each revolution, and holding it in reserve, to be let off precisely in such quantities as the action of the mechanism may require. Somewhat as a mill-pond accumulates a "*head of water*," which would enable the mill to run awhile, even if the springs that supply it ceased their supply.

So much for the wheel that we propose to use as an illustration. Let us now attend to the application.

We suppose that a church or association undertakes the support, say of a missionary in the foreign field, or, indeed, any other work of benevolence. Our purpose is to show that without the intervention of some such agency as the Board, there will be a constant tendency to a kind of spasmodic motion that may very aptly be compared to the jerking of a crank that has no "fly-wheel" attached.

In undertaking a work like this, a generous enthusiasm pervades the minds of the brethren, and they determine that the missionary shall be well and comfortably provided for. A liberal outfit is provided, and funds to support him in comfort. A regular correspondence is kept up between the missionary and his brethren at home; and the brethren receive the grateful acknowledgments of the missionary for the kind and generous support afforded. We may even suppose that in their generous zeal, so liberal have the brethren been that at the end of the first year's operations a small surplus remains on hand.

The second year's operations now commence, and we will suppose that it is rather an unfavorable one. Crops are not as abundant as last year; there has been sickness or some other disaster; no agent has been sent to visit the churches; and, indeed, they did so well last year that it is scarcely considered requisite. By and by, the time comes on when arrangements are to be made for the Association, and brethren are a little behind-hand in their worldly concerns. Brother H. has lost a mule or two. B. has a worse crop than usual. C. has had much sickness, and anticipates a severe doctor's bill. D. has had to fit out a son for college. E. has had to settle one of his children just married. Another has had a security debt to pay, &c., &c.

If crops had been even as good as usual, all these could have been done, and the missionary provided for besides. But now, "*considering the circumstances,*" viz :

1st. Short crops, sickness, debt, &c., &c., on the one hand,

2d. That there was little more provided last year than was actually needed,

3d. Hope that nobody else is quite as much pressed as he is,

Each brother that is so embarrassed concludes on the whole that it is not his duty to contribute quite as much as he did last year, and trusts that next year times will be a little easier. All this, without reflecting as carefully as he ought, that many others are reasoning just as he does, and for as weighty considerations as those that seem to surround him, are all concluding to retrench a little.

The Association meets, and to the consternation of all parties, it is found that the contributions for "*our missionary,*" whom we have sent off into a dark heathen land, away from all the sympathies of Christian society, has fallen short some one or two hundred dollars. Brethren are alarmed and distressed. Some fear that the missionary spirit is declining. Some censure, some grieve, and the *croakers*—a large class, always ready to embarrass every good work by predicting failure, and then to make their predictions good, hold back and produce a failure—the croakers are heard on every hand, "*I told—you—so.*"

Warm, stirring speeches are however made; the body is aroused to the necessity of doing something *on the spot, as the support of "our missionary" must be provided for.* He is off there among the heathen, who would not care a fig if he and his young and tender companion should starve in their midst. The amount is raised, and all breathe freely once more. Here are several jerks of the crank as plain as can be—some forward, but more of them backward.

The money has been raised, it is true, but from whom has it been procured? From those who had already contributed (in many instances the most liberally) at home. And thus again, instead of a healthy, uniform *system* of benevolence, there is a spasmodic benevolence created in the churches, a forward jerk at Associations, Conventions, &c., and a backward jerk at home.

Now let us put on the Board system. The missionary spirit we suppose to be strong in any given church, Association or Convention. The brethren believe themselves *able and willing* to undertake the work of supporting one or more missionaries, foreign or domestic, as the case may be. They enter into the work with zeal, and, as in the case supposed above, they have a small surplus, which, like the surplus of power in the "*fly-wheel*," is held in reserve for the very first exigency that may arise. If the same occurs next year, it is still held in reserve. Not that we are to suppose that the Boards ever accumulate large sums for future needs. The Boards do, however, accumulate something more valuable than "*surplus funds*," to wit: a certain thing called among business men "*confidence*;" and on the faith of this they can at any time make an appeal to the generosity of the great body of God's people, and a cordial response is invariably the result. Could a single church or an Association, or even State Convention, make such appeals with such assurance of a favorable response? Evidently not. And why? Answer. They have not been long enough before the religious world as acting in that capacity to create that "*confidence*."

They then accumulate whatever little surplus may remain from one year's operations to be expended just when and where it may be needed; but over and above all this, they are, year after year, accumulating a vast amount of "*confidence*," that the operations will

be conducted as wisely and as economically as a set of prayerful, conscientious, Godly brethren can conduct them. It is not pretended that the Board system is perfect or beyond improvement. Let improvements be presented. Let them be suggested freely. But then there is a deep, practical sense in the idea of Boards to transact this business.

It would be interesting, did time admit, to show how many analogous cases might be brought forward to support the soundness of the philosophy set forth in this system.

Bees lay up for winter, and live upon their precious deposit, whilst the butterfly consumes all in its short existence, and perishes. As already remarked, the mill-pond accumulates a "*head of water*" for future exigencies. But the most striking of all is derived from the animal economy. In health, every animal system is engaged in laying up in the cellular tissues "*fat*," which, whilst it gives that beautiful roundness and fulness to the figure, which commands universal admiration, is a treasure laid up to support the system when, by disease or other causes, the "*fat-making*" process is arrested or retarded.

In conclusion, allow me to say that I know of no disadvantages connected with the Board system that can at all constitute sufficient grounds for abandoning a tried for an untried scheme. The great objection I have heard urged is, that there is necessarily some expense connected with the Board's operations. I never hear this objection urged without thinking of an interview I had some years since with a humorous brother, whilst I was engaged in an agency for the D. M. B. S. B. C. The incident was so amusing that I must relate it. The brother in question was Judge of the Probate Court in one of our counties; and in the course of my wanderings, I visited C——, his county seat. I called at his office, introduced

myself, and endeavored to draw him into a conversation. He seemed not favorably disposed, and at length said something about the necessary salaries of agents. "*I have often thought,*" said he, "*how much more freight one of our steamboats would contain if it was not encumbered with the heavy and cumbersome engine.*" But then, as though a bright thought had struck him: "*How would the boat go at all without the engine?*" So with a good, hearty laugh at his own expense, we engaged in quite a pleasant conversation—each coming to the conclusion, that while the boat must needs carry the engine, and a bird is obliged to carry its own wings, still a boat would make but poor progress without the engine, and a bird would fly but badly without wings.

Yours, in every good work,
C. F. STURGIS.

A PLEA FOR WORN-OUT MINISTERS.

The great heart of the Baptist denomination in this country has been stirred to unwonted sympathy and effort for the improvement of the rising ministry. The benevolent throbbings of that heart are seen in the Education Societies, the Colleges and Theological Institutions that are springing up around us. Promising young men, and some not very promising, are sought out, educated, put forward, caressed, honoured, and fed. This is right, for they are the hope of the churches. The interest of the churches, sound policy, and the word of God, all alike demand that no effort or means should be spared necessary to fit them for the tremendous responsibilities soon to be rolled upon their shoulders. The churches can afford to be liberal in their benefactions to young ministers, inasmuch as they expect to receive their remunerative labour in return. Let all such be educated to the highest possible degree. They will need all the appliances, and

all the power, which the benevolence of the churches, and the facilities of the age can impart, to qualify them for the work which God has laid upon them. Instead of doing less for such men, I would do a hundred fold more than has hitherto been done.

But there is another class of labourers, which has been too long and too shamefully neglected by our Christian brotherhood. I allude to *old ministers*, who "have borne the burden and heat of the day," who have laid all their life's energies upon the altar of devotion, and who have broken themselves down, pecuniarily and physically in the service. It is for the *worn-out men*, their dependant widows and helpless orphans, I wish to put forth an earnest plea. To this subject, I would like to arouse the attention of the whole Baptist denomination. I would crave the power to reach down to the bottom of the heart of the churches of Christ, and cause to spring up there a new fountain, that would pour forth perpetual streams of sustenance and gladness to these toil-worn, superannuated ministers and missionaries, with their widows and orphan children.

Is it right, is it just, is it wise, thus to thrust these worn-out ministers outside the pale of our benevolent plans and operations? No man, however wicked, much less any Christian man, now living in this land, will say it is right or just. Not a moral and benevolent institution, nor an enlightened civil government but what condemns it by its practice. Odd Fellows and Free Masons make provision for the widows and orphans of their Order; and civil governments take care of the veteran sailor and the worn-out soldier. If a negro servant wears himself out in the service of his master, he is sure of a home, of food, and raiment, the remainder of his days. Even the faithful old horse, which is no longer able to pull the plough, is housed and fed,

in remembrance of past labours. And shall the churches of Jesus Christ, the most merciful and benevolent associations of earth, do less than wicked men or moral societies, or civil governments, in providing for their worn-out labourers? No, never! It would be a burning shame for any society, much more for a Christian church, to leave an old and faithful but disabled servant, outside the pale of its charities, to starve and die. Common humanity and human wisdom, every divine teacher, and the great conscience of all Christian people, answer no, never, never.

Not only these worn-out men, but their widows and orphans ought to be taken care of. Other men are permitted, during the continuance of health, and strength, to lay up something for old age, and for their dependant families after death. But ministers, with very few exceptions, have no opportunity of laying up anything for the day of adversity and death. It is only a few of the more favoured, that receive a salary sufficient to keep soul and body together while they are able to do efficient work. When their work stops, the income which buys their bread stops also. For a minister, surrounded with such prospects as these, and a growing family, to think of soon breaking down by disease and hard work, or of dying and leaving a helpless family upon the cold charities of earth, without the means of procuring sustenance for body or mind, is a hard trial—too hard for anything save implicit and powerful faith in God. No wonder, under such circumstances, that multitudes of ministers should be found resorting to other avocations of life, as a means of support for themselves and families. To retain such men in the full work of the ministry, there must be some more adequate and reliable provision for themselves in old age, and for their families after their death.

Other denominations, feeling this, have long since taken action on the subject. The Methodists have a large and regular fund for such purposes, and a prescribed and regular method of distribution, which, though inadequate, nevertheless indicates a wise movement in the right direction. The Presbyterians, also, are beginning to “devise liberal things” for the attainment of this most worthy object. Shall the Baptists, with all their high claims to pre-eminence in other matters, live on forever, without any systematic, reliable plan of supporting their worn-out ministers? With a vast machinery pushing forward the various interests of eight or ten stupendous enterprizes, shall this object be altogether forgotten? I hope not.

It is not from insensibility to justice and Christian obligation; nor the lack of hearts to respond to the wants of the disabled servant, or to the orphan’s cry, that our people have so long neglected this class of ministers. If the subject were properly brought before our churches, they would give a cheerful support to these claims. Let us assume, then, that the object is a worthy one, and that every Baptist would be willing to sustain it. Then, the next question would be, when shall the work commence, and by what agencies shall it be carried forward? I would say, begin forthwith. As to plans, two have suggested themselves to my mind.

One plan is special in its character, and leaves each case of need to be specially provided for by the people among whom the individual chanced to live and labour, upon the ground of duty to the poor. This plan is liable to strong objections. It gives to the sufferers no certain guarantee of any assistance at all, and even the relief which it does proffer is associated with a humiliation from which many sensitive minds would shrink with disdain. They would not relish the idea of go-

ing to the "Poor House," or of being fed from the "poor fund." Many high-minded, self-reliant spirits would choose to suffer on, rather than receive such humiliating charities.

Yet this plan has its advantages, and has been the means of most cheering assistance to many a needy and worn-out servant, and to his family also. For instance, the helpless widow and orphans of brother J. G. Reynoldson have met hundreds of sympathizers and kind helpers in time of need. And what Christian, who knew that lamented brother, would consent to see his family suffer? Not one. And there is brother Q. H. Trotman, of the Chowan Association, N. C., now broken down and unable to labour, who is nevertheless sustained by his churches as though he were effectively engaged in preaching; a noble example, worthy the imitation of other churches. Another recommendation of this plan is the fact, that the appeal in such cases is most likely to be made to those who have been most largely favoured by past labours of the recipient; and also, the other fact, that men will give more liberally to an object near at hand, whose claims are familiar to their own observation, than they will to promiscuous strangers, of whom they know nothing.

But the other plan, which is general and systematic in its character, possesses advantages, in some respects, superior to those above mentioned. It would keep alive a general sense of responsibility in this matter throughout the denomination; it would distribute the burdens more equally among all; and it would secure a perpetual and reliable fund for the purposes herein named. We have no mammoth Book Concern, like the Methodists, yielding large annual profits, for the relief of destitute and superannuated ministers. Yet a general fund of this kind, might be raised among the Baptists on the following plan, viz: Let

the General Associations of the several States, adopt the support of *worn-out ministers*, as one of the objects of annual contributions, to be under the control of a Committee, or Board, like our other great benevolent enterprises. Let it be the duty of this Board, or a general Superintendent, to collect and disburse, in the most judicious manner, what the churches may choose to give for this object.

The Foreign Mission Board might sustain the worn-out missionaries from the general missionary fund. Churches which have been blessed with a permanent pastor, might prefer to assume the whole support of their own servant, when broken down in the service. But this need not prevent a general plan for the support of others, such as evangelists, moving pastors, general superintendents, itinerating agents, and all, in fact, who wear themselves out in the ministerial work.

Whatever may be the plan, let something by all means be done, for it is high time that the Baptists were awake on this subject. Let others smile on the growing men, and glorify the strong men. Mine be the humble duty of helping the old, the worn-out men. Let others press forward the aggressive armies of Israel, I will help what I can. Let others pile their noisy honours upon the grave of the fallen captain; I, too, will cast a sprig of evergreen upon the mold that seals his lips in death. But mine chiefly be the honour of bearing the wounded soldier from the field of battle to a place of refuge, of soothing his wounds, and mitigating the sufferings of his dying hour; and when he is dead, of nourishing his bereft widow and orphan children.

There are seasons in the experience of many ministers, too dark and agonizing for public observation. To think of the possibility of being laid upon the shelf, with a spirit burning to preach, yet unable to do so; and of

finally dying in the presence of a hungry and dependent family, may well cause one to crave death when his labours and income are ended. For these old men, all scarred and shrivelled from long servitude in the Master's cause, I plead. Is there a single heart among us, that will not respond to a plea so just, so imperative, so divine?

I now leave the subject with the denomination. Let us hasten to atone for past negligence, by adopting forthwith such measures, as will meet the demands of this object. This subject was agitated a few years ago, in the Religious Herald, and spoken of as one of the objects that claimed the consideration of a general meeting of the Baptist ministers of Virginia. But this movement soon died out, without accomplishing anything of consequence. Let it be revived again, not in Virginia only, but in all the States; and let it not be dropped until some feasible plan be put in successful operation to supply the wants of our worn-out ministers and missionaries, and to support their widows and orphans.

J.—.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. M. T. Yates.

SHANGHAI, May 29, 1860.

Rev. J. B. Taylor :

DEAR BROTHER—The mail that arrived three days ago brought us nothing from Richmond. The previous mail brought me a note from you, under cover, to brother Hartwell. I will, after a while, notice your enquiries.

ARRIVAL OF BROTHER AND SISTER CRAWFORD.

You will be pleased to learn that brother and sister Crawford arrived here safely on the 27th instant. They

came by Hong Kong, and up the coast in a small steamer. On entering the Yang-tsz brother Crawford was attacked with chill and fever. Yesterday he had a very hard ague. I suppose he will be relieved in a few days. I was quite unwell in the same way when I first returned. Sister Crawford appears to be in very good health.

WAR EXCITEMENT.

Just at this time Shanghai is in a state of very great excitement. The rebels are moving upon, and very near to the great city "Soo-chow;" and as this city is not a great ways from, and is in constant communication with Shanghai, the people here have taken a panic, and for the last three days have been moving away as fast as they can possibly get away. They go into the smaller cities, towns and country villages, from ten to fifty miles distant. They regard any other place as much safer than Shanghai. On the other hand, the people of Soo-Chow regard Shanghai as perfectly safe, on account of the presence of a large foreign force, and are moving in here daily by thousands and tens of thousands. We shall now have an opportunity to preach the gospel, under very favorable circumstances, to thousands of the inhabitants of that great city. The English and French, by a proclamation in Chinese, have declared their intention to defend this city against the rebels, if they attempt any disturbance here. The natives, however, have but little confidence in this proclamation, since the 30,000 English and French troops in these waters were brought here to fight the Imperial forces. Truly the Chinese are passing through deep waters. Within the last two days 22 poor creatures have been beheaded in Shanghai, on bare suspicion of being in some way connected with the rebels. Many others have been committed for trial, and will probably meet the same fate. Many of them are strangers, who have come here for protection.

Lord Elgin is expected here by the next mail. The combined forces of the Allies will probably move North during the present summer. We, however, know but little about the time, or their plan of operations. I understand that the Chinese are making great preparations to defend Peking. On the other hand, the English and French are making all necessary preparations for penetrating to the Imperial Capital.

CONFIDENCE IN THE LORD OF THE HARVEST.

The Lord of the harvest will, I doubt not, bring good out of all these commotions. There is, at present, a large body of missionaries at Shanghai; many of whom are destined to interior stations. Among our late arrivals are two French Protestant missionaries. The Methodist missionaries, brethren Wood and Allen, who expected at one time to sail with me, have not yet arrived. Their ship was due at Hong Kong more than a month before the last steamer left that port.

30th.—I have just returned from my service in the city—congregation small—not more than fifty—learned that nine more unfortunate victims had been beheaded this forenoon. I saw the head of one of them on the street.

TRADE WITH JAPAN.

A very active trade has sprung up between this place and Japan. Some of the missionaries of this place are now on a visit to Japan. When they return, I shall be able to give you definite information in regard to missionary work in that new field. Several missionaries are now in Japan studying the language. Japan is said to be a most beautiful and healthy country.

Letter of Rev. J. L. Holmes.

SHANGHAI, CHINA, May 31, 1860.

Dear Brother Taylor:

We were much cheered by the reception of a letter from you by the last mail, and thank you heartily for the

kind words it contained. I was surprised however to learn that you have received so few letters from us. I have certainly written many more letters than you seem to have received.

PROFESSION OF A SHANTUNG MAN.

I mentioned recently the case of the man whom we employed while in the North. He is the man whom I found shortly after his arrival here, earnestly searching in a native dictionary for the import of the word "Jesus." For the last six months he has been a diligent reader of the Scriptures, and lately he professes a sense of pardon through faith in Christ. His conduct and bearing confirm his profession, and I hope soon to see him "put on Christ" in baptism. He is willing, he says, to bear the reproach of the cross, and is anxious to have the same word of truth carried to his native place. If he be truly a converted man, he will no doubt be of very great value to the work when I shall again make a descent upon Shantung, as he will carry the fire right into the midst of a large family and an extensive community.

HOPE FOR HIS TEACHER.

I am also encouraged to hope much for my teacher. He exhibits at present the phenomena of a strong mind struggling between the pride of education, together with the force of prejudices that have grown with his growth, and the stern convictions of truth and duty, the claims of which he has the intelligence to understand. Recently, too, he has begun to pray, which is, I hope, "the beginning of the end" of his resistance of the truth.

ENCOURAGED.

You encourage me much when you tell me that I am remembered and prayed for by brethren in North-Western Virginia. I should be glad indeed to know that I was exerting an influence which would make them feel more than ever that the missionary work is their own work.

We hear of a very pleasing work in the South of China, of which you will doubtless be informed by the brethren there.

Yours fraternally,

J. L. HOLMES.

IJAYE—YORUBA.

Letter of Rev. R. H. Stone.

IJAYE, CENT. AFRICA, June 21, 1860.

Rev. James B. Taylor :

DEAR BROTHER—As brother Phillips will write about the war, its perils, excitements, and bloody and shocking scenes, I turn, with pleasure, from such details to those of a more agreeable nature.

THE WIDOW AND HER SON.

You will doubtless be interested in his account of the persecution of the widow and her son. The boy was even threatened with the loss of his birthright and of his liberty; but encouraged by his heroic mother, he has refused to the last to comply with the heathenish customs required of him by his relations. Let us pray that he may receive a nobler birthright, and the glorious liberty of the gospel of Jesus Christ. His father was an anomaly. Though he never confessed that he believed the gospel, and though bitterly opposed by his family, he seemed determined that we should have his children to educate in the "nurture and admonition of the Lord." Yet I fear his doom was of one who "often reproved, hardeneth his neck." I was quite affected, when the news of his death arrived, to observe the grief of his little children who live with us—a boy and girl, aged respectively six and seven years. They sat down by each other, and wiped the tears one from the other's eyes, as they wept.

AN OLD MAN—"SHANGO."

Under the head of this man I may mention another,—an old man who lived within a few yards of the chapel. Though I do not remember ever to have seen him in the chapel, he was, never-

theless, well acquainted with us and the word of God. He died suddenly and unexpectedly a few days since, and from certain circumstances under which I was led a few months since to talk to him, it is reasonably to be supposed that his mind was very dark. One evening my attention being attracted by a tumult before the door of this old man's compound, I observed a small boy, apparently eight or ten years of age, come out from it, holding in his hand a bunch of dried grass, which he lighted at a pot-fire, and then rushed back with it flaming in hand, the crowd following, screaming, and begging at the top of their voices. Fearing for the safety of our chapel, I hastened to the spot, but before I could definitely learn the matter, the little incendiary had again lighted his torch and was about to enter the house when I rushed at him. Frightened at this unexpected and impious onset, he dropped his torch and fled, hotly pursued by me, until he sprang through a hole in the house wall. The exclamations of the people soon informed me how sacriligious had been my conduct, for they then told me that they supposed the boy was inspired by "Shango," the god of thunder and fire, and that this deity required a sacrifice of them, which was to be given to the boy. Fearless of "Shango's" wrathful thunder bolts, I told them that a flogging would take such inspiration out of him; and supposing the matter ended, I left. But a Liberian, who passed the house directly afterwards, informed me that this old man and all the people of the house were prostrate before the little imp of Satan, (for I know no better name for him,) imploring him to cease, and promising in answer to his enquiries what they would give him, that they would give him anything they had, if he demanded it. Shocked at this information, I went to his house early next morning and preached to him and all his family who would listen. He thanked me, and said

the word was true and good, but his manner was such as to imply that he was not thoroughly convinced of his folly, or did not like to confess that it was so. Cannot those who have received the benefits of Divine revelation sympathise with these dark-minded people?

A YOUNG MAN—NOVEL KINDNESS.

Still nearer the chapel than this old man lives another, a young man, who is the master of the house, and was wounded in the first battle. He has never been our friend, until he experienced at our hands, when wounded, the novel kindness of Christianity. A few weeks since, when his wounds were nearly healed, he was seized with the "Tatanus." For a time it seemed impossible for him to live. But while continually administering the proper remedies, I prayed fervently that God in his mercy might spare one who had so long been regardless of His word, and that He would still give him time to repent. My prayer has been answered, and the terrible disease broken. As soon as his mind is strong enough to justify it, I expect to go to him as the messenger of God, and beseech him in Christ stead, to become reconciled to God. Attended, and am still attending another man exactly in the same situation, only he lives farther from the chapel, and his father has been our enemy. He is now nearly well, and when so, I expect to go to him as to the other. May God bless his word, and deliver them as brands from the burning. One day, while I was leaning over the latter, his father seeing my sympathy, exclaimed, "Who would have thought it, that the white man is so kind! Once we feared and suspected him, now we know that his word is true."

I mention these instances to show that, though war fills the land, and "fear and the snare, and pit are on every side," yet we are encouraged in our work.

Thirteen children are living with us, and some of them are very young and

pretty. I cannot think that the Lord will permit them to be torn away from us by violent hands and carried into captivity and slavery. A few days ago an old man and his little son—probably his little Benjamin—were caught and brought here. The Egbas took one and this people the other. As they were separating, the little boy raised his tearful eyes to his father's face and said, "Father, farewell! it is war that thus breaks our hearts." War! war! the thunder of battle almost daily echoes over Yoruba's plains, so fertile and well adapted for the ploughshare. May the day hasten when men "shall beat their swords into ploughshares and their spears into pruning hooks," and "nation shall not lift up sword against nation, neither shall they learn war any more."

I am still in the enjoyment of uninterrupted health, though, through the sickness of my wife once, and that of my interpreter on the remaining occasions, I have failed to perform my part of the Sabbath services twice, and my regular Wednesday services once. Mrs. Stone is now well and sends love.

Yours in Christ,

R. II. STONE.

MONROVIA—LIBERIA.

Extracts from a Letter of brother B. P. Yates.

STATE OF THE CHURCHES AND SCHOOLS.

MONROVIA, July 13, 1860.

Messrs. Taylor and Poindexter:

DEAR BRETHREN—It affords me pleasure to say that your letters per ship, M. C. Stevens, were received 11th June.—Those per mail, via England, did not come to hand until the 28th of June. * * * Brother Fitzgerald was much delighted with his appointment to Grand Cape Mount. * * * Now this station is ready for work. The school was opened on the 1st of July. The Church at Careysburg has had a large acquisition by the arrival of the ship, M. C. S. I have heard from 50 to 75. I have

no report up to this date from that Church. The Church and school at Millsburg are moving on as usual. Louisiana—both Church and school are on the march; baptizing on Sabbath last.—Clay Ashland still holds her own. Nothing new.—Virginia has been visited with an abundant outpouring of the goodness of our heavenly father. The Church there will baptize next Sabbath thirteen candidates.—At Caldwell the Church now begins to hold up her head. The brethren there show a bold front in the work of God, though their numbers are few.—New Georgia is not on the mountain top, but is holding on the even tenor of her ways. The Church here, (Monrovia,) have been cold and dull for sometime; but now we have heard the sound of a going in the tops of the Mulberry trees. Our hearts are now warmed up. The schools are in a healthy condition.—King Gray's district school is in a fine condition. These boys surpass anything I have known, so far as learning to read goes. Allow me here to recite an instance. A few days since Mr. Powell sent one of his boys for the books for the school, which came by the M. C. S. I was not in the store at the time. This boy, while waiting for me, found a book on the counter. He read so very clear and distinct it attracted the attention of Rev. Payne, who goes up to the boy while he continues to read. A man who had not been in Africa long was standing by. He said to Rev. P., Is that boy positively reading? Rev. P. said, Listen for yourself. What made it appear so strange that the boy should read was, that he was almost in a state of nudity, only one handkerchief around his loins. Rev. P. said, Where did you learn to read? The boy replied, Mr. Powell learnt me. He keeps the Baptist mission school near my father's town. The boy alluded to is Jack Powell. Will not some kind-hearted friend give this boy a suit of good clothes? He will appreciate them. He enquired

of me who paid those people who paid Mr. Powell for learning them. I had no other reply than—God. This boy is not the most intelligent boy in that school.

The Church at Marshall is now on the onward March. Brother White, from indisposition, resigned his pastoral charge over this Church. After advising with me the Church made choice of brother Hugh Walker. With the advice of the Committee, we have thought proper to allow him \$25 per quarter. This brother Walker seems destined to do much good. The school is in a flourishing condition. Brother Page is a worthy man.

Edina.—The school continues under the instruction of Mrs. Cheeseman. Brother Robert Hill has so arranged with the Church as to divide his time between the Church at this place and that at Bexley. Both Churches are represented as being in a most healthy and prosperous condition. Von Bruns-ville Church and school move on steadily. Buchanan Church have been visited with an outpouring of Divine blessing. Sinou. Elder Roberts is a very acceptable man with the churches and natives. Farmville is provided for. Last year I could not procure a teacher for the amount appropriated, after the death of brother Mason. Brother Munger has consented to take charge of it. The school was opened July 2d. * * *

I am very heavily taxed when I visit the native schools. The children feel their advancement in civilization, and are constantly begging me to clothe them. We do what we can in this matter, and when we have done all, still there is much left to be done. Can any aid be given for this specific purpose? * * *

Wishing you health and prosperity—and may God spare your lives long. May it be our happy lot yet to see the word of God verified in our day, that Ethiopia shall stretch her hand unto God. I am, dear brothers, yours sincerely,
BEVERLY P. YATES.

Letter of Providence Church.

MONROVIA, July 13th, 1860.

Rev. J. B. Taylor:

At the request of, and in accordance with a resolution of the Providence Baptist Church, in this city, passed in conference assembled on the evening of the 10th instant, I am directed to inform you, that it was unanimously *Resolved*—That the Providence Baptist Church most respectfully tender her grateful and sincere thanks to the Southern Baptist Board of Foreign Missions, in the United States, for their kind attention and charitable disposition manifested for the prosperity and growth of the church and cause, and thus having sustained a minister of the Gospel, for a series of years, to go in and out before the body, proclaiming the Word of Truth unto them as it is in Christ Jesus our Lord.

I am, dear brother, yours affectionately,
J. H. SHAVER, Church Clerk.

 GREENVILLE.
Letter from Rev. Isaac Roberts.

GREENVILLE, June 28th, 1860.

Dear Brother Taylor:

Your favor of the 29th of December, 1859, has just come to hand, and I was glad to hear from you. My efforts have not in any way relaxed, but my prayer to God for Israel is, that they may be saved. The harvest is ripe. "Now the light is breaking, and heathen midnight chasing."

In your last you asked me to make report of the number of meetings held, also, sermons, visits, baptized, and the number now in connection with the church. In compliance with this, I beg leave to make the following report: During this quarter I preached twelve times at Farmersville, and administered the Lord's Supper once; made eight visits to said settlement; baptized none; present number in that church 37. I preached at Greenville church, during this quarter, eight times, and baptized

none. These churches witness no downpouring of the Spirit truly, but we are travelling along, by God's help, very well. Yesterday we had a fine meeting in the Greenville church. Prayer and praises were made. The Rev. John Payne was present, Episcopal bishop. This church numbers about 100 members. Made 21 special visits. I preached once at Blue Barrie to the natives; once at Fish Town. There is a circumstance worthy of note in my preaching at this latter station. I was preaching on the resurrection. There was a Bushman present, who said his heart hurtled him and leaped within. He asked for prayer. He was called forward and we prayed with him. He rose up and said he will tell his people what he has heard—the power of the Spirit in the resurrection. Such a manifestation of the Divine power is enough to cause the very rocks and mountains to break forth in songs and praises.

I am, dear brother, yours truly, and co-worker,
ISAAC ROBERTS.

 SELECTIONS.

 MARSHMAN'S LIFE OF SIR
HENRY HAVELOCK.*

The poet's reflection that "great men have been among us," must not be so understood as to exclude the belief that heroism is an actual possession as well as an ideal inheritance. The background of the entire past, indeed, is lighted up with splendors of valor and intellect, and art, such as no single epoch can emulate. But the present age, too, has its own unborrowed light; its own peculiar share of a common glory, that illuminates all time; its native claims on the admiration of succeeding years; its appropriate portion of romantic event and heroic circumstance. In our own immediate day, and not only in the days of the Vanes,

* *Memoirs of Major-General Sir Henry Havelock, K.C.B.* By John Clark Marshman. Published by Longman and Co.

Hampdens, Pyms, and other "invincible knights" of the Commonwealth, whom Wordsworth celebrates, "great men have been among us."

Of these great men, one was Henry Havelock, a man cast in the same mould as the heroes of the English Revolution; or, to use the eloquent words of Count Montalembert, "a personage of an antique grandeur, resembling in their most beautiful and irreproachable aspects, the great Puritans of the seventeenth century." The memorial of his worth, with which Mr. Marshman has furnished us, will be found no inadequate record of the virtues and achievements of one who combined a high moral courage with a great military genius. Written without any affectation in style or sentiment, the narrative is, in our opinion, interesting throughout. Pretending to little more than common literary ability, and assuming no artistic airs, the biographer has much of the eloquence which belongs to sincere and necessary statement, rising unconsciously into unadorned poetry, from the Dantesque exhibition which he gives of striking characteristic realities. We propose to cite at least one instance of this plain rhetoric while tracing, with our author's aid, the lineaments in the portrait of his admired hero.

Henry Havelock, he tells us, was born at Bishopwearmouth, in Sunderland, on the 5th April, 1795. Bearing the name of the chief who held sway in the eastern counties before the perhaps mythical arrival of Hengist and Horsa, and who is the theme of one of the oldest lays in England: traditionally deriving his origin from Guthrum; and not perhaps erroneously identified as the descendant of Hæflok, "the lost child of a Norse sea-king," the subject of this memoir may be presumably referred to a family of Danish lineage. His great-grandfather was one of the victims of the South Sea Bubble. His grandfather, settling in Sunderland, en-

gaged largely in the commerce of that rising town. His father, William Havelock, following the profession of ship-builder, amassed a considerable fortune; and, migrating to the South, purchased Ingress Park, near Dartford, where his sons Thomas and Charles were born. Previously to this migration, two other sons, William and Henry, had anticipated them. Their mother, Miss Jane Carter, was a daughter of a solicitor of Stockton-on-Tees. All the four brothers adopted a soldier's career.

Placed with his elder brother under the tuition of the Reverend J. Bradley, curate of Swanscombe, Henry Havelock remained for five years at that clergyman's seminary. A Lilliputian politician, he read with avidity the newspapers, taking the strongest interest in the record of Napoleon's movements. Under the instructions of his mother, with whom he constantly studied the Bible, he received those religious impressions which "continued to be his support and solace through life." During even this early period, the boy showed himself father of the man. On one occasion he had climbed up a tree to obtain a bird's nest, when the branch broke and he was thrown violently to the ground. "Were you not frightened?" he was asked. "No," replied he, "I had too much to think of to feel frightened. I was thinking of the bird's nest I had lost."

Before Henry had attained the age of ten, the two brothers were removed to the Charter House. Henry continued there for seven years; till under Dr. Raine's presidency, he had become an accomplished Greek and Latin scholar. Here, too, his character strengthened as he grew. He bore the ridicule with which his practical piety was assailed, unflinchingly. His sober and reflective disposition procured him, among his companions, the sobriquet of Philosopher, abbreviated into Phlos. Of the discipline and character of the school,

Henry Havelock ever entertained a high opinion. His intimate friends there were Samuel Hinds, William Norris, and Julius Charles Haro. Nearly contemporary with him at the school were other distinguished men, Connop Thirlwall, Waddington, "George Grote, the historian of Greece," Sir William Macnaghten, Lord Panmure; "Eastlake the painter, and Yates the actor."

On "leaving the Charter House, he retired to Ingress Park, where he remained till the summer of 1812, giving his time to the study of the classics and the acquisition of general knowledge." The embarrassments in which his father was involved, at length necessitated the sale of the estate, and the family removed to Clifton. Henry had now attained his eighteenth year; and, in obedience to the expressed wishes of his mother, determined to go to the bar. In 1813, he was "entered of the Middle Temple, and became a pupil of Chitty, the most eminent special pleader of the day." The author of *Ion* was the companion of his studies. The two friends, however, seem to have preferred the beauties of poetry to the pleas of court. "It was from Talfourd that Havelock imbibed that love of the Lake school which he never lost."

An unfortunate misunderstanding with his father obliged the young student to relinquish the pursuit of the law. By the advice of his brother William, a Peninsular officer, he now decided on the profession of arms. A commission was accordingly obtained for him by Baron Charles Alten, and Henry Havelock, at the age of twenty, became a soldier. During the next eight years, "while others were enjoying the lazy leisure of the barrack, he was diligently employed in the study of Vauban and Lloyd, and Templehoff and Jomini."

In his twenty-eighth year, Lieut. Havelock embarked for India, January, 1823. His biographer describes him

as "diminutive in stature, but well built, with a noble expanse of forehead, an eagle eye, a countenance remarkably comely, which exhibited that union of intellect and energy which never fails to command deference." Havelock's theological studies and linguistic employments during the voyage; his inauguration of Christian worship in the Shoe dagon pagoda: his campaign in Burmah, his marriage to Hannah Shepherd, the daughter of the Reverend Dr. Marshman; his association with the Baptist community; are all related, with more or less detail, in the opening chapter of these memorials. Early in his career, Havelock was noticeable for his piety and his influence over his soldiers; distinguished as the author of the "Campaigns in Ava," a work which, however, made him many enemies; and by his military service. Selected by Sir Archibald Campbell to proceed to Ava and receive the ratification of the treaty, which ceded three provinces, he was there invested with the title of a Burmese noble. With a fillet of gold leaf on his brow for his sole reward, he returned to his duty, as a lieutenant of H.M. 13th Foot. For about twenty-three years in all, he remained a subaltern. "At length, the long-coveted grade of captain came to the neglected lieutenant, at the age of forty-three, without purchase." This was in the year 1838.

The Afghan war was now at hand; a war which our author pronounces to have begun in injustice, as it ended in the most signal disaster. It was the period of the siege of Herat, so gallantly defended by Eldred Pottinger; of the deposition of Dost Mahomed, and the restoration of Shah Soojah to the throne of his ancestors; of the march from Candahar; of the capture of Guznee; of the assassination of Sir William Macnaghten; of the insurrection at Cabul; of the defence of Jellalabad; of the defeat of Akbar Khan under Sir Robert Sale, and the victory of Istaliff,

in reality due to Havelock, though, on the "sic vos non vobis" principle, the merit was "necessarily ascribed to General McCaskill." On the re-establishment of British reputation in Afghanistan, the army was broken up, and Havelock's four years' connection with the invaded districts terminated. To Broadfoot, Macgregor, Lawrence, men of eminent desert, the closing of the campaign brought valuable appointments; to Havelock it brought only fresh vexation and loss. Prejudices seem to have been entertained against him, owing, as he conjectures, to his religious principles. He had been told that Lord Hill and sundry other wise persons had made up their minds that no man could be at once a saint and a soldier. Yet, as he intimates, Colonel Gardiner, Cromwell, and Gustavus, were examples to the contrary; and we have Sir Archibald Campbell's testimony in favor of Havelock's saints:—"They are always sober, and can be depended on, and Havelock himself is always ready."

It was not, however, till the forty-eighth year of his age, and the twenty-eighth of his service, that Havelock obtained his regimental majority. After a few months' repose, he was again involved in the excitement of active service. The Gwalior campaign was succeeded by the Sikh war. Runjeet Sing's army, organized by French officers of enterprise and genius, such as Allard, Court, Ventura, Avataville, had become "the most efficient body of troops which had ever served under any native prince." The prestige of British power had been lost in the mountains of Afghanistan, and the Khalsa army, as it was called, "was eager to try conclusions with us in the field." At last, it crossed the Sutlege, and stood on British territory. Then followed the four great battles of Moodkee, Ferozeshahur, Aliwal, and Sobraon, which, in the space of fifty-five days, broke the power of this formidable army, and placed the

Punjaub at our disposal. In three of these battles, Havelock fought side by side with his chief; in that of Moodkee, he had two horses shot under him. It was in this engagement, too, that he lost his friend, Major Broadfoot, distinguished alike for diplomatic and military genius; and whom Havelock always considered "the foremost man of his age, both as a soldier and as a statesman." Nominated to the post of deputy-adjutant-general of the queen's troops at Bombay, Havelock soon assumed the duties of his office. These duties he discharged for three years, with laudable promptitude and punctuality.

The Second Sikh war broke out in 1848. The sanguinary and unsatisfactory battle of Chillianwallah was happily followed by the decisive victory of Goojerat. Meanwhile, Havelock, ever prepared to enter on active service, had temporarily relinquished his staff appointment, and actually started for the Punjaub, with the permission of Sir Willoughby Cotton, when an official letter from head-quarters, containing one reprimand for himself, and another for his chief, peremptorily ordered him back to Bombay. In September of the same year (1849), a dangerous illness compelled him "to strike work," and return to England; whither Mrs. Havelock, and her family, had proceeded in the month of April. Havelock's impressions of his own country, and some parts of the continent which he visited, his reminiscences of distinguished men, and dear and valued friends, occupy some agreeable pages in the fifth chapter of the "Memorials." In December, 1851, he returned, with improved health, to Bombay. Somewhat more than two years after, he was appointed, at Lord Hardinge's nomination, to the office of quartermaster-general of the queen's troops in India, with a salary of nearly £3,000 a year. On his way to Simla, the London Gazette announced the brevet which brought him on the roll of

full colonels. A few months more elapsed, and he succeeded Markham in the post of adjutant-general.

In the beginning of the year 1857, when Havelock had numbered about sixty-two summers, he was for the first time placed in a position which afforded scope for his great military talents. The war in Afghanistan in 1838, (of which Havelock had written a narrative) grew primarily out of our differences with the court of Persia. "In 1852," says Mr. Marshman, "a Persian army was despatched against Herat, and the town and province were subjected and annexed by proclamation to the Persian dominions." In 1853, however, the dread of hostilities with England induced the Shah to relinquish his hold on Herat. This statement has, we are aware, been impeached, but we find it affirmed in the *Westminster Review*, January, 1857, that Persian troops were actually in possession of that fortress, and that "the government formally proclaimed in its gazette that Herat had been annexed to the Persian Crown." Leaving the determination of this disputed point to others, we come to the infringement of the treaty of 1853, and the hostile occupation of Herat by the king of Persia, which resulted in the governor-general's declaration of war, on the 1st of November, 1856. In the expeditionary force, over which General Sir James Outram presided, Colonel Havelock was intrusted, through that officer's recommendation, with the command of a division. He was present at the attack on Mohumrah, when the victory was won by the Indian navy. In this and the two companion actions of Khoosab and Ahwaz, the Persians fled in dismay at the sight of a British force. On the 4th of March, a treaty of peace was signed with the Persian ambassador at Paris, and on the 5th of April Sir James Outram announced to Colonel Havelock "that their labors in the field were at an end."

A tragical epoch was approaching; a hundred years had elapsed since the sack of Calcutta and the battle of Plassy, since the establishment in India of British empire, and in Asia of European supremacy; when the revolt of an army of a hundred thousand men, suddenly shook, like a moral earthquake, the rule of England to its very foundations. Mr. Marshman maintains that the mutiny was simply a revolt of the army against the constituted authorities; and that, if there had been no military rising, there would have been no appearance of any social insurrection. The immediate cause of that revolt, he continues, was the greased cartridges; the predisposing causes were the various influences,—such as undue indulgence, ill-advised concession, paucity of English troops,—which encouraged the Seapoy army, now twenty years in a state of chronic mutiny, to attempt the realization of the ambitious dream of the conquest of India for themselves. General causes of alienation, springing out of the natural antipathies of the conquered and conquering races, our author indeed admits; but, in his opinion, none of these causes were adequate to the creation of an insurrection, though they doubtless increased our difficulties when it *did* break out. Under British rule, a prosperity unknown for eight centuries, had been enjoyed in India, when the revolt took place; and, with the exception of the king of Delhi, all the great native princes remained faithful to us and their own interests. Such is briefly Mr. Marshman's judgment on this terrific explosion. We will now return to the hero of his narrative.

On the 27th of June, 1857, was perpetrated the atrocious and treacherous massacre of Cawnpore. On the night of the 5th, Havelock embarked in the *Erin* steamer at Bombay. The vessel was wrecked, but the great soldier and his comrades survived. On the 13th of June, Havelock arrived at Madras.

On the 7th of July, he marched from Allahabad to the recapture of Cawnpore, with no more than fourteen hundred European bayonets under his command. On the 12th, "after our men had been marching and under arms for nine hours," Havelock fought and won the battle of Cawnpore—a victory which he ascribes, in the manner of a Cromwell, to the fire of British artillery, the power of the Enfield rifle in British hands, to British pluck, and to "the blessing of Almighty God on a most righteous cause, the cause of justice, humanity, truth, and good government in India." Passing over the action at Aong and the engagement of the Pandoo Nuddee, we see General Havelock's troops fall into their ranks on the morning of the 16th; we see "one thousand British soldiers and three hundred Sikhs fighting under a deadly sun, with the aid of only eighteen horse, against a superior artillery and numerous cavalry;" and, finally, we see them drive from "a position, skillfully selected and strongly entrenched, a body of five thousand native troops, trained and disciplined by our own officers." On the following day, our soldiers entered Cawnpore. A third massacre had preceded them. They came too late. They passed to the building where the women and children had been confined; they found the apartments empty and silent:—

"The blood lay deep on the floor covered with bonnets, collars, combs, and children's frocks and frills. The walls were dotted with the marks of bullets, and on the wooden pillars were deep sword-cuts, from some of which hung tresses of hair. But neither the sabre cuts nor the dents of the bullets were sufficiently high above the floor to indicate that the weapons had been aimed at men defending their lives; they appear rather to have been levelled at crouching women and children, begging for mercy. The soldiers proceeded with their search, when, in crossing the courtyard they perceived human limbs bristling from a wall. . . . Men of iron nerve, who, during the

march from Allahabad, had rushed to the cannon's mouth with unflinching, and had seen unappalled their comrades mowed down around them, now 'lifted up their voices and wept!'"

Leaving Cawnpore, Havelock prepared to march for Lucknow. We cannot follow him in his series of fresh victories. It began with that of Onao, where fifteen guns were captured, and ended with that of Bithoor, with its chorus of enthusiastic voices and the generous response, "Don't cheer me, my men, you did it all yourselves."

On returning from Bithoor, General Havelock found himself superseded. Sir James Outram had been appointed, from no hostility to Havelock, to the command of the Dinapore and Cawnpore divisions. With a magnanimous self-denial, which recalls the chivalrous spirit of the Good Lord James, his greater namesake, in gratitude for and admiration of the brilliant deeds in arms achieved by General Havelock and his gallant troops, declared that he would "cheerfully waive his rank, and would accompany the force to Lucknow in his civil capacity as chief commissioner of Oude, tendering his military services to General Havelock as a volunteer;" a deed of noble disinterestedness which history will never let die.

The third attempt to relieve Lucknow proved successful. The action of Mungulwar was succeeded by that of Alumbagh. Then came the advance over the Charbagh Bridge under a deadly fire; the triumph; the welcome; the rush of the gallant Highlanders, "who had fought twelve battles to enjoy that moment of ecstasy," when the ladies in the garrison and their children crowded with intense excitement into the porch to see their deliverers. This was the last of Havelock's victories. His glorious career was soon to close. Privation, fatigue, exposure, and unremitting effort had weakened his physical powers. We catch a glimpse of

him "seated alone in his chamber reading Macaulay's history by lamplight, on the evening of the 19th of November;" another, when, on the afternoon of the 23rd, his generous companion in arms, Sir James Outram, heard him say, "I have for forty years so ruled my life, that when death came I might face it without fear;" and on the 24th morning of November, 1857, we see the dead face of the noble chief that "beat the enemy in nine fields, in five weeks; that gave the first check to the mutiny, and turned the tide of events in our favor."

A nation mourned over his grave.—
Spectator.

We take the subjoined timely and sensible remarks from the North Western Virginia Baptist. To the last paragraph the author might have added—and a conviction of his fitness for some other field—Missionary Boards have but one question to decide when applications for appointment are presented: "Is the applicant suited to the field he wishes to occupy?" Church relations, ministerial qualifications, &c., are considered only as involved in the right answer to this question. They have no ecclesiastical or episcopal powers, and for our Board, we can say, they never *usurped* any, nor do they desire any. To aid the brethren in sending the gospel to the heathen is their business—to do this with fidelity to them, to Christ, and to the constitution of the Convention is their aim; in this they need—they deserve—and they should have the cordial sympathy and co-operation of every Baptist.

P.

MISSIONARY SOCIETIES.

The question before us for discussion is, "May individuals, each acting for himself, irrespective of Church relations and Church authority, unite in a voluntary Society, for the purpose of sending the Gospel to the destitute?"

In taking the affirmative we do not say that Churches, as such, may not perform the work of missions: or that

they ought not to do so. We do not propose, at this stage of our inquiries, to speak directly upon that point. It is one of importance, and we hope to offer our readers a few suggestions respecting it, at a future time. At present, we confine ourselves to the question before us. In support of our position, we offer the following considerations:

1. The Churches, as such, do not, to any considerable extent, co-operate with each other in a systematic effort to give the Gospel to the destitute. Although the work, in its several branches, is often brought to the notice of our worshipping assemblies, and although by a sort of conventional ambiguity in the use of terms, we frequently speak of what particular Churches have done or propose to do; *effective action* is seldom taken except by individuals. Even in cases, where all, or nearly all, of the members of a Church bear a part in the work, it is not done by *Church* action, but by *individual* action. Since, therefore, Churches, in their organized and executive capacity, fail to open channels for the flow of contributions, or select and send forth laborers, or attend to any of the details of this vast work, individuals may organize and co-operate for its accomplishment.

With the death-wail of a sinking world incessantly breaking upon our ears, must we, because, forsooth, the Church does not in a formal manner respond, remain inactive? During the long ages that have passed since the great command to preach the Gospel to every creature was given, the dark parts of the earth have been "full of the habitations of cruelty," and untold millions have, in their successive generations, followed each other to their final state, in ignorance of God and His Son JESUS CHRIST, whom he hath sent; and may not a single Christian, or a number of them acting together, speak to those who live in our times "words whereby they may be saved?" Who dares to give a negative reply?

2. Individuals do not lose their identity or relieve themselves of personal responsibility by union with a Church. In Church membership, the individual is not merged in the Society so as to allow him to shirk his personal duties. Indeed, in the New Testament system of Church polity, there is intense individualism. "So, then, every one of us

must give account of himself to God." If, therefore, there be no opportunity to act in concert with the body, the individual is not only permitted, but is required to engage in the great work to which the people of God are called.

3. Primitive Christians labored as they had opportunity. The woman of Samaria, leaving her waterpot at Jacob's well and hastening to make known to her people the joyous tidings of the Messiah's coming, and the preaching of the word by those scattered abroad by the "persecution that arose about Stephen," are instances of spontaneous and approved Christian effort made in the dawn of Christianity, and recorded for the encouragement of others to the end of time. But if one person enlightened from above may put forth efforts to win others to Christ, so may two, or ten, or ten thousand; and they may act in concert,—may organize a Society.

But a voluntary Society for missionary purposes is not an ecclesiastical organization. Like a Baptist Association, it can have no ecclesiastical authority, for the reason that it has no ecclesiastical existence. All attempts made by Missionary Societies, their Boards, or their officers, to control the action of Churches, must be regarded as so many attempts at usurpation. If any such control has been attempted by Executive Committees, Deputations, Boards, or Officers, it has been usurpatory in fact. We cheerfully and in all charity admit that it may not have been so intended.

It is manifestly within the province of a Missionary Society to withhold patronage from any one whom she may not regard as a suitable laborer; but a refusal to employ a person as a missionary differs very widely from a Church censure. The latter is an expression of disfellowship given by a divinely authorized body—a Church; the former is but an expression of opinion that a brother whose appointment is solicited is not adapted to the proposed field, and this may be quite consistent with the highest estimate of his Christian character.

He that hath put off the bowels of compassion, hath put off the badge of election.

Liberality does not consist in good words, but in good works.—*Secker*.

AN APPEAL TO AMERICAN CHRISTIANS.

Christians of happy, free America, to you, in a most emphatic sense, is entrusted that which alone can meet the case of these perishing multitudes. To you is committed the antidote for all their ills; the light which can dispel their darkness; and the only means which can secure them pardon, hope, justification and eternal salvation, holiness and happiness. To you it is granted richly to enjoy the Gospel, with its manifold blessings. Hence a corresponding heavy responsibility is laid upon you to impart it to others. You are debtors to all those who are not similarly blessed. And how greatly is that debt increased by the abundant means and facilities placed in your hands for disseminating the Gospel! God is pouring wealth into your lap for a higher purpose than to be expended in selfish indulgence and luxury. The cause of Christ demands, at least, a tenth of the income of every Christian. The facilities for intercommunication with distant nations, and for the rapid diffusion of intelligence, have not been given merely nor chiefly for commercial and political purposes. Nor have converts recently been so remarkably multiplied, and men adapted for eminent usefulness raised up in the church, merely to adorn places of secular trust. The establishment of the kingdom of God on earth occupies the first place in the divine counsels respecting our world; and these providential developments and advantages are intended, no doubt, to have special reference to the consummation of this glorious object. Learn then, Christians, highly favored of Heaven, from the advantages that have been confided to you, both your peculiar responsibility and distinguished privilege.

Has that responsibility been discharged respecting the multitudes of China? It is true, something has been done. A number of missionaries have

been sent; the language, written and spoken, has been mastered; the Bible has been translated, printed, and to some extent circulated; books, religious and scientific, have been published and distributed in considerable numbers; numerous day and boarding schools have been established, in which thousands, of both sexes, have been taught the way of life; hospitals have been opened, in which both the souls and bodies of multitudes have been cared for; converts have been made, and churches established; and a good number of native assistants have been and are being raised up. But what is all this, compared with what remains to be done, and with the ability to do possessed by Christians? As yet but one missionary to every five millions of inhabitants has been furnished; and the few sent have been huddled together at the five ports, where they have labored under great disadvantages. As many Chinese die every hour, as have been converted by the efforts of all Protestant Christendom during the whole period of their missionary operations in this country. The labor hitherto has been chiefly preparatory. But the time has now arrived for putting forth direct efforts, on a large scale, for the salvation of souls. More enlarged views, more faith, more prayer, more zeal, a far greater number of labourers, and far more preaching of Christ crucified, are demanded.—KNOWLTON.

THE HEART.—It is said of Hannibal, the great Carthaginian commander, that he was the first that went into the field of battle, and the last that came out of it. Thus should it be in all the operations of a Christian: the heart should be the first that comes into the house of God, and the last that goes out of it.

EXAMPLE.—No man is so insignificant as to be sure that his example can do no hurt.—CLARENDON.

The Commission.

RICHMOND, OCTOBER, 1860.

BRAZIL.

We have information from Brother Bowen to the 25th June. He had not, at that date, arranged for any definite work. The difficulties were found to be numerous and great. Living is exceedingly costly. Brother Bowen is still hopeful. We ask earnest and continued prayer for him, his family and the success of the mission. P.

THE GOSHEN ASSOCIATION.

Leaving Richmond on the morning of Tuesday, the 4th of September, by the Central Railroad, in company with other brethren, we arrived in due time at Gordonsville, where we found brethren, with various conveyances, awaiting the arrival of the cars, to take delegates and other visitors to the meeting of this body, at Mechanicsville, about five miles from Gordonsville, in Louisa county. Upon reaching the place of meeting, we found a large congregation assembled, and the number continued to increase until the place was thronged. The meeting lasted three days, and the congregation was very large on each day, especially on Wednesday, the "great day of the feast." And what was better, there was good order and attention throughout.

The introductory sermon was preached by Brother L. J. Hailey, of Louisa Court-House. His discourse gave great satisfaction.

In the afternoon, the Association convened in the house, while preaching was had at the stand. The moderator being absent, Brother J. L. Coleman, clerk, called the body to order. After reading the letters, the Association was organized by the election of Brother Samuel Harris, Moderator, and James L. Coleman, Clerk. There was a large

number of visiting ministers and other brethren present, all of whom were cordially welcomed.

The annual report of the Board presented an encouraging account of the Divine blessing upon the labors of the missionaries under their patronage.—Those in Virginia are commissioned and supported by this Board. Those in China, while commissioned by the Board of Foreign Missions of the S. B. C., are supported, in part, by the Goshen Board, and report to them, as well as to the Board of the Convention. A similar arrangement exists with the Domestic Mission Board with respect to missions in California and among the Indians. This combination of effort is found to be valuable by the Associational Board and those of the Convention. It has existed from the beginning, and has been conducted with mutual satisfaction, and without the slightest collision or difficulty. Long may it continue to diffuse its blessings on each, and on the destitute to whom the Gospel is thus sent.

The Goshen Board will continue its annual appropriation of \$750 to their missionary, Brother Cabaniss, during his sojourn among us to recruit his health; also to Brother Holmes, at Shanghai, \$750. As God has raised up in one of their churches, (Mechanicsville, where the Association was held,) Brother John Wm. Jones, as a missionary to the Chinese at Canton, it is hoped that the Board will make an appropriation for his support. They formerly appropriated \$780 to Brother Trimble, of the Central African Mission. Since his return, they have had no laborer in that field.

We do not know the amount given by our Goshen brethren in connection with the Domestic Mission Board.—They have been liberal helpers. The mission of Brother Shuck to the Chinese in California is said to have originated with them. They have appropriated, annually, \$1,000, to sustain him.

As he expects to withdraw at the end of the year, it is probable they will transfer this appropriation to the support of Brother Percy. They have also been liberal helpers in the Indian Mission.

The missionaries of this Board in Western Virginia, like those of the General Association in that region, have been very successful. Among the most obvious fruits of their labors is the building of a very good meeting-house in Staunton, and gathering a strong church there; and as the result of the labors of brother George B. Taylor, minister at Staunton, in connection with those of brother Charles L. Cocke, of the Botetourt Female Institute, and others, the origination of Alleghany College, at the Blue Sulphur Springs, in Greenbrier county.

A word about this College. The trustees have purchased the buildings at the Springs, together with five hundred acres of land, for \$40,000. They have four years to pay it in. Brother Taylor, leaving, for a time, his pastoral work in Staunton, is engaged in raising this money. He commenced in June, and had, at the meeting of the Association, over \$23,000 pledged. Of this the greater part had been secured west of the mountains, where, a few years since, not the fourth of it could have been obtained for a Baptist enterprise. We trust he will soon secure the balance. There is no educational movement in Virginia which we regard as of greater importance. After the reading of the Board's Report, on Thursday, those present who represented different missionary and educational interests were allowed to address the body.

No business is transacted by the association on the second day of the meeting. It is given up to preaching and Board business. On this day, brethren A. B. Brown, of Charlottesville, and John A. Broadus, of the Southern Baptist Theological Seminary, preached

in the forenoon. The afternoon was devoted, by request of the Mechanicsville church, to services appropriate to the

RECOGNITION AS A MISSIONARY TO CHINA of brother John Wm. Jones.

Brother Jones had been previously ordained, and had been appointed by our Board to the Canton mission, (as stated in the August number of the Journal,) but the church wished, in this public way to testify her appreciation of him and approbation of his course.

Brother Wm. D. Thomas, of Warrenton, Va., preached a sermon from Acts xxii., 21. Brother Herndon Frazer, offered prayer, and brother A. B. Cabaniss, of the Shanghai mission, delivered a charge to brother Jones. It is sufficient to say of these services, as also of those in the forenoon, that they were appropriate, solemn and deeply interesting.

Several brethren preached at the stand on Thursday. The amount of funds sent up by the churches, was about the same as last year, being between \$4,000 and \$5,000. As may be inferred from these hasty notes, the session was harmonious, pleasant and profitable. The hospitality and kindness of the brethren and friends were all that could be desired. P.

OUR FINANCES.

It is necessary to keep before the minds of the brethren, the fact that our *large increase of missionaries* will necessitate an increase of funds, and this increase *should commence at once*. It will not take long to exhaust the balance in the treasury at the beginning of the fiscal year. Already it is considerably reduced. We trust no friend of the missions will wait to be called upon, but that each one will send by mail, such amount as can be given to this object. Some who once gave, will

not give now. Those, therefore, who wish to sustain the work, must give more liberally. P.

ORIGINAL ARTICLES.

We invite attention to the communication of brother Sturgiss, of Alabama, "Boards or no Boards." It presents, in a forcible light, some of the practical benefits of the Board system, and yet it is done in so kind and genial a spirit, that no one can, we think, be other than gratified at reading it. We wish BROTHER STURGISS WOULD BECOME A REGULAR AND FREQUENT CONTRIBUTOR TO THE COMMISSION. In this wish, all our readers would unite, and we are sure they would be more and more pleased, the longer the connection continued.

We are very much indebted to J. for his valuable aid. He is a friend indeed. The article in the present number is on an important subject, and it discusses it with an unction and force worthy of the cause. We trust it will be read and pondered. We are sure it will be. From an early period the subject has been, with us, one of much thought. On more than one occasion have we endeavored to awaken the attention of our brethren in Virginia to it, and to induce some united and efficient action; but, hitherto, without any success. Since our connection as Secretary with the Board of Foreign Missions, our mind has been drawn to this subject with painful interest. There is no class of ministers who are more likely to need such aid, as is proposed by brother J., than foreign missionaries. The probabilities are, that they will either die early, or return with enfeebled constitutions, to this country. And, by reason of having spent their early strength in labors differing so widely from such as are demanded by our churches here, it is generally found, that such as have remained long abroad, are, to a considerable extent, unfitted for as laboring as acceptably here as they might otherwise have done.

What is to be done for returned missionaries? The question has pressed itself upon the attention of the Board from the very commencement of its operations. Again and again, has it received prayerful and anxious consideration. They have sought enlightenment from other Boards, from missionaries of our own and other Boards, from brethren of wisdom and prudence, not members of Boards, nor missionaries. They have made the best disposition of the matter which, after such deliberation, they could devise. But it pained them to find that, in the practical application of the principles laid down, they were not, in all cases, able to give satisfaction; and, moreover, that the missionaries did not, all of them, agree with the Board as to the principles involved, and the manner of the support to be provided. Under these circumstances, the Board brought the question before the Convention at its last session, in their report to that body. The report of the committee of the Convention, which was adopted by that body, sustained the course of the Board. It is as follows:

The committee "on Support of Returned Missionaries" beg leave to present the following report:

The missionary work is one which, in a pre-eminent degree, requires the exercise of faith. The herald of salvation, who goes far hence to the Gentiles, give up all for Christ. Home and kindred, the comforts and advantages of civilized society—the prospect of pecuniary acquisition and worldly promotion are all left behind, and he faces, with unshaken confidence in God, all the discomfort of a residence among an uncongenial people, and the dangers of a pestilential climate.

There is nothing, however, so discouraging to the missionary as the prospect that he may fall an early victim to disease, and thus his wife and little ones be left to destitution and want. For the policy of the Board,—which, under the circumstances, is right,—is to furnish to the missionary a salary barely sufficient to meet his necessities, thus rendering it impossi-

ble for him to lay up a fund for the support of his family, should he in the providence of God be removed. How great must be his confidence in God! How sublime his faith, who subjects himself, his wife and little ones, to these privations and dangers for the sole purpose of preaching to the heathen the unsearchable riches of Christ! We thank God that he has raised up not a few such men, who, when they know it is God's design to show them what great things they shall suffer for His sake, counsel not with flesh and blood, and count not their own lives dear unto them.

God, however, requires and permits us, also, who remain at home, to exercise a like faith, and to sympathize with our brethren in their privations and dangers. While they descend into the well, we should hold on the rope with a firm grasp. We have a right, and are in duty bound to share with them, as far as possible, their sacrifices, and to lift from them whatever of burdens God in his providence permits us to assume.

On the subject of the support of those missionaries who return home on account of failing health, we are glad to see that the Board recognize for us our obligations. Your committee heartily subscribe to the proposition, that "should it appear that the health of the missionary was lost in the service of the Board, and that he is unable from his resources or from his labour, to support himself, his case would appeal strongly to the sympathy of the Board, and such appropriation should be made for his support as his wants, the resources of the Board, and the interest of the mission cause would justify." More than this, under the circumstances, in the opinion of your committee, the Board cannot say.

Your committee would recommend for your adoption the following resolutions:

Resolved, That the principles laid down by the Board, with regard to the support of returned missionaries, meet our approbation.

Resolved further, That the Board be requested to consider the propriety of increasing the salaries of the missionaries.

P. H. MELL,
T. P. LIDE,
I. T. TICHENOR,
J. L. PRICHARD,
T. G. JONES.

But, while this Report, and the Convention by adopting it, sustains the policy of the Board, it is far from relieving their perplexities. Brethren of the missions, while willing to make the sacrifice, still feel that there *ought, as a matter of right*, to be a suitable provision made, in the case of every missionary, at the time of his appointment, either in an increase of salary, or by annuity, for the exigencies of the future. They are unwilling to receive support as *poor and disabled*, at the discretion of the Board.

Moreover, in the practical application of the principle adopted by the Board and sanctioned by the Convention, it is easy to see how the Board may fail to give satisfaction. It is, to say the least, a perplexing duty they devolve upon it. And, moreover, if there should, at any time, be a considerable number of disabled missionaries, it would very injuriously burden the funds at their disposal.

Now, if there could be devised and carried into effect an efficient general system in each of the States, and if, as in such event should be done, missionaries no less than other ministers were included in the benefits of such system, all this embarrassment of our missionaries and perplexity of the Board would be removed; and we doubt not that it would facilitate the decision of brethren to devote themselves to the foreign field.

In what we have heretofore written and said upon this subject, as in our present writing, we are influenced solely by the regard to the interests of others, and to the good of Zion. It is not probable, (we write it with a profound feeling of humble gratitude to the Giver of all good,) that we, or those dependant on us, will be in circumstances to need the aid of such provision. But nothing would afford us more satisfaction than to unite with our brethren in creating a fund, ample for the comfortable support of our

worn-out brethren, and the widows and children of such as have lost their lives in the service of the Lord, whether at home, or in foreign lands. Come, brother J., roll on the ball you have started. Take hold of our weeklies, and press them into service. And let all that feel in their hearts a desire for the success of the work, help now, by pen and tongue, and at the proper time by purse.

P.

CONTRIBUTIONS OF OUR COLOURED BRETHREN.

We have received recently nearly Fifty Dollars, from our esteemed brother, J. H. Low, Esq., of New Orleans, the avails of appeals made by him to coloured brethren, of different churches, in behalf of African missions. We commend the noble zeal of our brother to the imitation of brethren everywhere. If the coloured membership through the South can be properly interested on this subject, their liberality will abound to the praise of God's grace. Let the trial be made.

T.

LIBERALITY OF CONVERTED HEATHEN.

The following is from a missionary of the American Board labouring in Turkey:

"There is a growing conviction that these churches must be self-sustaining and missionary in their character." Considering their "deep poverty," "the heavy taxes and exactions to which they are subjected," it is surprising that they do so much for the spread of the Gospel. "When men often go to bed hungry, or subsist whole days on cucumbers, because they cannot procure a sufficiency of bread, we cannot expect from them much aid in the support of the Gospel; and yet, some of this very class of persons among us contribute more than their 'two mites,' to help on the good work." In some cases a contribution

has been taken up "towards paying the debt of the Board," "in others, a missionary society has been formed," "in others, a larger share of the expense for schools has been assumed." It is the growth of a right principle, rather than the amount contributed, that is gratifying. Rarely does it fall to the lot of missionaries to witness more convincing evidence of a divine work, in the hearts and lives of men."

This is one of the many manifestations of a true change of character among those who were once degraded heathen. This liberality will increase as more enlarged views of responsibility shall be entertained. The great object of all mission Boards should be to make their missions gradually self-sustaining. We are already pressing this on some of our stations.

T.

TIMELY SUGGESTIONS.

The following, addressed to candidates for appointment to the mission work in China, is worthy of serious consideration, as indicating the difficulties to be encountered, and the hopes to be entertained. They are from the pen of the late Mr. Lowrie. T.

"You will be compelled to stand a silent witness of heathen abominations for nearly two years after you come. You will find the people mad after their idols, their gains, or their sages, —and far from appreciating your benevolent motives in coming, or the sublime and soul-reviving truths you bring. They will take you for a benighted barbarian, tradesman, or mechanic, who comes to taste the blessings of law and order in the celestial empire, and learn the first lessons of wisdom at the feet of her holy men of old. You will be called a devil, and the son of a devil. You will be cheated, laughed at, despised, neglected, avoided, insulted, it may be killed, by some of the people you come to save. Do not think Satan is going to surrender at your first summons. You may suffer as our Lord suffered in a wicked world. Of these millions of souls that have moved your pity, you may be able to gather in your chapel but thirty on an

average at a time, and on a rainy day you may sit an hour and not have a single hearer except your doorkeeper, whom you pay to watch the premises. Can you stand all this? If not, then stay away from China. Nevertheless, the millions are here, and they are within reach; and you among them, flattered, imposed upon, despised, abused or slain, as the case may be, you among them will be the leaven that shall leaven the whole lump, the grain of corn that dying abideth not alone. My dear brethren, study well the law of geometrical progression which governs the growth of Christ's kingdom on earth. You are but one, and you may see but a handful of genuine converts. You may die, and feel that your life has been spent almost in vain. Not so the truth you sow. Planted assiduously in the little circle of your own household, dropping noiselessly and ceaselessly, day by day, among the scores of your immediate neighbours, who witness your blameless conversation in the Lord, sown diligently among the hundreds who constitute your daily changing audience of thirty to fifty hearers, scattered far and wide among the thousands whom you meet casually in your itinerating tours—brethren! that good seed is springing while you are weeping. It will be waving, tall and green, when your head lies low beneath the sod. It will shake like Lebanon, when the great harvest comes to be gathered in.

GREAT CITIES OF CHINA.

Mr. Lowrie thus refers to two of the great cities of the celestial empire. T.

"Within two hundred miles of Shanghai, to the north-west, is the great and luxurious city of Soo-chow,—in morals a second Corinth, but in commerce and in population, another London. From authentic statistics there is reason to believe that more than two millions of human beings are there, awaiting their inevitable doom in a few short years hence, during which interval the sublime workings of divine Providence will probably have thrown open the door to Christians to preach Christ unto them. . . .

"Again, two hundred miles to the south is the great and famous city of Hang-chow, not so far from Ningpo as Soo-chow is from us. It is the Athens of Buddhism. On one of its temple-

crowned heights another Paul might stand and feel his spirit stirred within him, when he saw the city wholly given to idolatry. Its situation is beautiful and healthy; its internal commerce, though less than that of Soo-chow, is still immense. It is embellished with magnificent temples, bridges and other monuments of China's former prosperity, and the enthusiasm with which the nation once welcomed Buddhism to their shores. Fifteen hundred thousand souls are put down as the population, including a concourse of learned and wealthy strangers from all parts."

Other Missions.

PREBYTERIAN MISSIONS.

China.—From Ningpo we have letters of May 11th and 25th. Mr. and Mrs. Nevius were expecting soon to leave for Japan. Mrs. Nevius' health does not improve. The other missionary families were well. On the 22d of April four persons were baptized at San-poh; one the wife of the native assistant there, one the mother of two church-members, the third a farmer, and the fourth a doctor. On the 29th of April five persons were admitted to the church at Ningpo, and on the first Sabbath of May two others were added. In the boys' school ten or twelve have applied for baptism—"And every boy in the school professes a religious interest, and is in the habit of prayer. There are some hopeful ones in the female boarding school, also in one of the day-schools." Two additional elders and two deacons have been ordained. Mr. and Mrs. Morrison, who sailed in the *N. B. Palmer*, from New York, on the 25th of February, reached Hong Kong June 4th, on their way to join the Ningpo Mission.

Japan.—A letter from Dr. Hepburn, of May 14th, refers to their continued good health. He writes, "I find the language difficult, but am making encouraging progress—it is becoming

more and more familiar and intelligible daily."

India.—Mention is made of a convert that had been received to the church at Lodianna, and several inquirers are also reported.

Africa.—We have letters from Liberia of the 9th of June and 3d of July, and from Corisco to the 21st of May. Mr. Blyden writes about having more applicants for admission to the Alexander High school than he could possibly receive, and inquires if the means for the enlargement of the school cannot be had. Mr. Erskine mentions that a school for native children had been commenced by one of the female members of his church. Mr. James, in his letter of July 3d, refers to his having just returned from a visit to Harrisburg. The number of children in the boarding school at that place is 22, besides uncle Simon's two sons. Mr. Melville's health was not good. Mr. James' school at Monrovia numbers 50 scholars. Some of the higher class, it was expected, would enter the Alexander High school in August. The church at Monrovia numbers 54 members. Several had been removed by death, and several had moved away and been dismissed to other churches. At the last communion three new members were received. The Sabbath School was in a flourishing condition. From Corisco we learn that our brethren had organized themselves into a Presbytery, to be called the "Presbytery of Corisco," the second that has been organized in that part of the world within the last eighteen months. Three young men were received under the care of the Presbytery at the same time, with the view of fitting themselves for the ministry. One of these is to labor, meanwhile, on the island of Ilobi, which is not more than ten or twelve miles from Corisco, and contains a population of three or four hundred. They have been very desirous, for some time past, to

share in the religious instruction of the people on the main island.

South America.—We have letters from Bogota of 15th June; from Barranquilla, July 14th; from Rio Janeiro of the 28th June, and 9th and 19th July. Public affairs in New Grenada were more unsettled than at the date of our previous letters. No serious disturbances were anticipated, however, at Bogota, the seat of our missionary work. Mr. and Mrs. McLaren had reached Barranquilla on their way to Bogota, but were under serious apprehensions in regard to further progress, in consequence of the disturbed state of the country. They were in good health, though suffering greatly from the excessive heat.

Sailing of Missionaries.—The Rev. Messrs. B. D. Wikoff and W. F. Johnson, and their wives, sailed from Boston in the *Art Union*, on the 28th of July, for Calcutta, on their way to North India. Both of these brethren are recent graduates of the Western Theological Seminary. Mr. Johnson is a younger brother to the martyr of the same name, and goes to fill up the breach in the missionary ranks in India, occasioned by the death of his brother. Miss Mary C. Latta, a member of the Presbyterian church at Chestnut Hill, Pennsylvania, sailed from New York the first of August, on board the *Ocean Eagle*, for the mission at Corisco. She is to be associated with Miss Jackson in the charge of the female boarding school at that place. She sailed in company with Mr. and Mrs. Walker of the Gaboon Mission. These Christian friends are commended to the prayerful remembrance of God's people.—*Foreign Missionary.*

The flame of piety toward God must be accompanied with the incense of charity towards man.

Mercy is so good a servant, that it will never suffer its master to die a beggar.

AMERICAN BOARD.

Syria.—Mr. Thompson wrote from Beirut, July 5, recapitulating the important events, that had affected the position of the missionaries. Hasbeiya has been destroyed, "the church burnt, about one half the men of the Protestant community butchered, and all the remainder, men, women and children, have fled to Sidon and elsewhere for safety. They are reduced to utter poverty. The entire province of Hasbeiya is a desolation. All the Christians that remain from the massacre, of every sect, have fled for refuge to various parts of the country, the major part having reached Beirut in extreme distress." The district of Merj Ayun has also been burnt over, many of the inhabitants killed, and the rest scattered. The missionaries from Sidon, the Deir and the Suk, were at Beirut. Mr. Calhoun remains at Abeih, ready to come down, at a moment's warning. Mr. Wilson has left Homs and gone to Tripoli, and the missionaries there are in fear of a rising; but wish to remain as long as possible. The school at Abeih is disbanded; also the female school at the Suk. The press is closed, the hands dismissed. The station at the Deir is "blotted out by cruel, cold-blooded butchery. Every house is burnt and destroyed. Very few males, old or young, escaped the hands of the infuriated demons, Turks and Druzes, who enacted this unheard-of tragedy in the presence of the highest Turkish authorities in this country." "Whatever in the shape of Turkish government there has been here, has taken part with the Druzes in all these fearful tragedies. The combined and stern remonstrances of all the five great European powers have been treated with contempt, until these representatives of the powers have loudly proclaimed that they have lost all confidence in the government." "We have preaching, every day, to large congregations."

gations of Arabs, refugees from all sects and sections; and many hear the Gospel who never heard it before. Tomorrow we spend as a day of fasting and prayer, in which both European and native congregations unite. Thousands in our own country will doubtless remember us with deep solicitude and earnestness. Do not forget us at the throne of grace."

Mr. Jessup, writing July 13, says: "It seems that Syria's cup of woe is not yet full." "Damascus has been swept with the besom of destruction. Scenes of horror have been there enacted which will amaze and fill with indignation the whole civilized world." "On Monday, July 9, at three o'clock in the afternoon, the wild Moslems of the Medan, a suburb of the city, together with Koords, Druzes and Arabs, burst upon the Christian quarter, plundering, butchering and burning; not opposed, but aided by the Turkish soldiers, who could have suppressed the insurrection in half an hour, had they been ordered so to do. At the latest accounts, all the foreign consulates in the city had been burned, excepting only the British and Russian. All the churches and convents were plundered and burned. The Dutch consular agent was killed. The American vice consul" wounded.

"There can be no missionary work done in Syria outside of Beirut, and perhaps Abeih, and possibly Tripoli, until there is a government worthy of the name. Now, there is literal anarchy." "Where or when this fiendish work is to be arrested, no man can tell. We are exceedingly anxious with regard to our brethren in the vicinity of Aleppo, as the news of the rising in Damascus may produce a general ebullition of Mohammedan fanaticism throughout the empire." "We can say, literally, that we know not what a day may bring forth. We are trusting in the Lord, and waiting to do and suffer all his holy will."

Accounts one day later mention that Mr. Graham, of the Irish Presbyterian mission, was struck down in the streets of Damascus and probably murdered. The total destruction of life in the city at that time was not less than *two thousand*, and thousands more may have been murdered before quiet was restored.

A letter from Mr. Hunter, with dates as late as July 19, mentions the arrival at Beirut of two French line-of-battle-ships on the 16th, one bearing the flag of the Rear Admiral, and of Turkish vessels, with Fuad Pasha on the 17th. He states that seven French monks were killed at Damascus, and says: "News from that place to the 16th instant, reports that the Moslems are taking up the marble from the ruins of the Christians' houses, and throwing the dead bodies into the wells, thus destroying them for a time. Life was still insecure (though no fresh murders were taking place) and nothing done on the part of the Government to stop the marauders."

MISCELLANY.

GENTLE WORDS.

"O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last."

Mackay.

A correct idea of the power of language is seldom entertained. Many of us forget that our conversation, yea, almost every word we utter, exercises a mighty and a lasting influence. We who are Christians fail to realize the great amount of moral power we might exert, by the loving use of encouraging words. We are prone to distrust and shun the penitent profligate, and too apt to turn the "cold shoulder" on the church member who once yielded to temptation, but who is now confessing his sin, and seeking the forgiveness and favor of God. This course is contrary to the spirit of the Gospel, and to the

example of our blessed Saviour. "Neither do I condemn thee; go and sin no more," were the gracious words that fell from the lips of Jesus, like heavenly music, on the year of the penitent. We who are too censorious forget our own liability to fall, and remember not the apostle's injunction: "Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

We may foster good resolutions in a struggling heart, by a single word fitly spoken. Sunshine and dew are not greater blessings to the drooping flower, than smiles and gentle words of hope and love to the tempted soul. On the other hand, how many spirits emerging from the gloom of error and sin into an atmosphere faintly illuminated by the first rays of truth and holiness—how many spirits beginning to aspire Godward, have been astonished and wounded by harsh or thoughtless words from an ill-tempered, morose Christian! *An ill-tempered, morose Christian!* What a contradiction of terms!

Speak gently, for an angry word
May probe a tender part,
And be a keen-edged knife to pierce
A tempted, struggling heart.

Let gentle words—words of admonition, encouragement, faith and love—fall ever from our lips. Jesus will smile upon them, and they will be transformed into rays of spiritual sunshine. Our souls will then be fountains, our lips outlets, and our words beams of heavenly love and light. Our own hearts will be cheered, ennobled and purified, while many among the redeemed, in time and eternity, will bless the Lord, that He gave us souls in which Christian thoughts were conceived, and tongues that uttered gentle words!

Speak gently; like the morning dew,
Thy words will rise and shed.

From pregnant clouds a glorious shower
Of blessings on thy head.

Thus, thou may'st cheer a drooping soul
For whom thy Saviour died;
And, blessed thought! in doing this,
Thou cheer'st the Crucified!

Herald of Truth.

A GREAT RIVER FROM A LITTLE RILL.

A Welch clergyman asked a little girl for the text of his last sermon. The child gave no answer—she only wept. He ascertained that she had no Bible in which to look for the text. And this led him to inquire whether her parents and neighbors had a Bible; and this led to that meeting in London in 1804, of a few devoted Christians, to devise means to supply the poor in Wales with the Bible, the grand issue of which was the formation of the British and Foreign Bible Society—a society which has already distributed more than 15,000,000 copies of the Bible, its issues now reaching nearly a million and a half annually. And this, in turn, led to the formation of the American Bible Society, and to the whole beautiful cluster of sister institutions throughout the world, which are so many trees of life, scattering the golden fruits of immortality among all nations of the earth. This mighty river, so deep, so broad, so far-reaching in its many branches, we may trace back to the tears of that little girl. "Behold, how great a matter a little fire kindleth!"

Read's Hand of God in History.

LIFE.—We are apt to regard life much more as a thing that we positively possess, than as a thing that we are losing, and in a train to cease possessing.

Foster.

HOLY FEAR.—I have known a good old man, who, when he heard of any one that had committed some notorious offence, was wont to say within himself, "He fell to-day, so may I to-morrow."

Bernard.

HEAVEN.

BY MRS. SOUTHEY.

Oh! talk to me of heaven! I love
 To hear about my home above;
 For there doth many a loved one dwell
 In light and love ineffable.
 Oh! tell me how they shine and sing,
 While every harp rings echoing,
 And every glad and tearless eye
 Beams, like the bright sun, gloriously.
 Tell me of that victorious palm
 Each hand in glory beareth;
 Tell me of that celestial calm
 Each face in glory weareth.

Oh! happy, happy country! where
 There entereth not a sin;
 And death, who keeps its portals fair,
 May never once come in.
 No grief can change their day to night—
 The darkness of that land is light,
 Sorrow and sighing God has sent
 Far thence to endless banishment.
 And never more may one dark tear
 Bedim their burning eyes;
 For every one they shed while here,
 In cheerless agonies,
 Glitters a bright and dazzling gem,
 In their immortal diadem.

Oh! lovely, blooming country! there
 Flourishes all that we deem fair,
 And though no fields nor forests green,
 No bowery gardens there are seen,
 No perfumes load the breeze,
 Nor hears the ear material sound,
 Yet joys at God's right hand are found—
 The archetypes of these.

There is the home, the land of birth,
 Of all we highest prize on earth;
 The storms that rack this world beneath—
 Must now forever cease;
 The only air the blessed breathe
 Is purity and peace.

Oh! happy, happy land! in thee
 Shines the unveiled Divinity,
 Shedding through each adoring breast
 A holy calm, a halcyon rest,
 And those blessed souls, whom death did sever,
 Have met to mingle joys forever.
 Oh! soon may Heaven uncloseth to me!
 Oh! may I soon that glory see!
 And my faint, weary spirit stand
 Within that happy, happy land.

A PASSION FOR SOULS.

The most useful Christians have always been those who were animated by a burning desire to save sinners. A passion for souls was the controlling influence which shaped their lives. The late Richard Knill, of England, belonged to this class, and the *American Messenger* says of him:

It was because he was on fire—his fire kindled from above, and blazing with melting, consuming force in the single passion to be useful—that he accomplished what he did. Nor was it general or negative usefulness at which he aimed. His passion to do good took the single direction of converting souls to Christ. It was a passion mastering and controlling every other, and nerving every energy of the man and the Christian.

As the result, we find his intimate friend and contemporary, John Angell James—himself the foremost pastor and practical evangelical writer in England, in the beautiful tribute to Knill, which formed the last sketch of his own saintly and sainted pen—saying, "His usefulness in the way of conversion of souls to God was perhaps greater, all things taken into account, than that of any other man of his day in this kingdom." And this usefulness had a broad and deep current, extending to three empires—nay, girdling the world. His tracts have been multiplied by millions, in at least fourteen different languages. And we had from his own lips, uttered in grateful humility, the fact, confirmed by his biographer and by Mr. James, that no less than *one hundred ministers of the Gospel* are numbered among the converts to Christ as the fruits of his Christian toils.

Let those who are called to work the mines of philosophy delve away; let those who will, indulge their philanthropic zeal apart from Christ's Gospel; let the ambition for human applause or earthly station swell whatever breasts

it may—reason, science, revelation, set their seal to the truth that a man on fire with the passion for usefulness to the souls for whose redemption Christ died and rose again, and he only, is truly great. God inspire His ministers and people with this fire!

FEW AT THE PRAYER MEETING.

When all the inhabitants of a certain district are summoned for the purpose of sending a petition to the legislature, but only a few respond, the inference is, that, whatever may be the feeling of a few individuals, the community itself is indifferent to that petition, and it is, therefore, set aside as a thing of utter insignificance. On the same principle, when a church is summoned by its executive ministry to weekly meetings for prayer, only a few members attend, is it not a fair inference, that the church itself is indifferent to those prayers? They may, indeed, be earnestly presented by individuals, but the *whole society* is not indented with their presentation; and if God dealt with us, as man, we could not feel surprised if such prayers of the church were rather regarded as an assertion of its indifference, than an expression of its strong desire.

It is counted an honor to *live* like princes, but it is a greater honor to *give* like princes.

BOOK NOTICES.

Lucy Hall; or, Responsibility Realized.
By Mrs. SALLIE E. HUGHES, author of "The Good Shepherd," Charleston, S. C. Thomas J. Starke, & Co.

Lucy Hall is a tale of school-girl life. It inculcates, in an interesting narrative, the great lesson of personal responsibility. The tone is earnest and devotional, the sentiments evangelical, and principles inculcated are clearly and forcibly illustrated. It is a good book for the young. P.

Robert Cushman; or, the Rival Students. Same publishers. Price 48c.

The object of this volume is to exhibit the disastrous influence of "an inordinate love of self." Its pages "reveal a sad tale." But while exposing selfishness in its odiousness, we have here also some of the fruits of the deadly Upas, intemperance—and they are shocking. Young men would do well to read Robert Cushman and beware.

P.

Words of Comfort to all who Sorrow for the Pious Dead; but especially to my coworker, Elder J. S. Murrow, and the Surviving Relatives of sister N. E. Murrow. By H. F. BUCKNER, Mico, Creek Nation, West of Ark. Same publishers. Price 25c.

This is a funeral discourse by the devoted missionary to the Creek Indians, occasioned by the death of Mrs. Murrow, wife of Rev. J. S. Murrow, a co-laborer with brother Buckner, in the mission. Hardly had this lovely woman devoted herself to the evangelization of the Indians, ere she was called away from the toils of earth to the rest of heaven. Such sacrifices, though not peculiar to the laborers among the heathen, fall upon them with peculiar weight, both on account of their isolated situation and the smallness of the number of missionaries. We have not had time to read these Words of Comfort, but from a slight inspection, we think we shall find great pleasure in doing so.

The Southern Baptist Publication Society is doing a good work. Its issues are all valuable, so far as we have seen, and we are informed that it has published 32,000 volumes since July 1859.

P.

American History. By JACOB ABBOTT. Illustrated with numerous maps and engravings. Vol. II. Discovery of America. New York: Sheldon and Company. Boston: Gould & Lincoln.

We are glad to see the second volume of American History. We have not perused it. But if it equals the first volume, it will well repay the perusal, not only of such as have not read other works, but of the student of history, as giving in small compass a lucid and easy style, the principal facts of the period of which it treats. And that

this is so, we feel warranted in saying from having read portions of the volume.

P.

Forty Years' Experience in Sunday Schools. By STEPHEN H. TYNG, D.D., Rector of St. George's Church, New York. Same publishers.

The contents of this volume were first addressed to a Superintendent of a Sunday School, a friend of the author, who had asked for "some notes of my, (the author's) personal experience in connection with Sunday Schools, and some of the results of that experience." They were first published in the "Independent" newspaper. The style is adapted to such an origin and purpose. Its familiarity, and the absence of a strictly systematic arrangement, rather enhance than detract from the interest of the work. The experience of such a man as Dr. Tyng, embracing a period of forty years, might be expected to be valuable and such those who read the book will find it to be.

P.

Stories of Scotland and its adjacent Islands. By MRS. THOMAS GELDART, author of "Truth is Every Thing;" "Emilie the Peace Maker;" "Stories of England," &c. Same publishers.

Here we have another of the very valuable and interesting series of works for the young from the press of Sheldon & Co. Mrs. Gildart is too well known by her previous volumes to need our commendation; but we call special attention to this volume as relating to a field of deep and thrilling interest.

P.

A Treasury of Scripture Stories. Beautifully illustrated with colored plates, from original designs, by the first American artists. Same publishers.

The stories in this volume are of Sampson, Noah, Ruth, Samuel, David, Joseph. The work is elegantly gotten up. It presents to the young valuable instruction in an attractive form. The paper, type, engravings and binding are all such as to please the "little folks." The only fault we have to find is, that the copy sent us was bound before the engravings were entirely dry and thus they and the page fronting them are somewhat defaced. All the above, with other valuable books, can be had at the store of T. J. Starke, in this city.

P.

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