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OUR MISSIONARY ORGANIZATIONS SCRIPTURAL, AND THE DUTY OF CHRISTIANS TO CO-OPERATE WITH THEM.

It is sad to know that men and women who profess to love the Redeemer, in the face of all that he has done for the salvation of their fellow-sinners, and in the face of his positive injunction, "Go ye therefore into all the world, and preach the gospel to every creature," coldly excuse themselves from obeying this last high behest of heaven. But, nevertheless, they do excuse themselves from this solemn duty, on various grounds. And, of all the excuses which are urged, the one founded upon objections to the present system of conducting our missionary interests, bids fair to become the most potent and mischievous. The enterprise itself is admitted to be a good one. It is admitted that the Great Head of the Church, solemnly requires the gospel to be preached in all the world. But the present method of carrying out this requisition, it is said, is unscriptural. Our Missionary Societies, Conventions and Mission Boards, we are told, are all wrong. The churches themselves, *as such*, it is said, ought to do this work. It is maintained that the churches have no right to transfer this work to other organizations. And, if this mean anything, it means so much, at least, as that the churches have no right to co-operate with organizations, which are outside of, and apart from, the churches, in

carrying the light of the gospel into all the world. For, to the extent in which the churches co-operate with such organizations or societies, they do, in a sense, transfer this work to those organizations. And there are many good brethren who excuse themselves from doing anything for this noble and divinely appointed work because the present plan of conducting it does not suit them. But, brethren, is this a good excuse? Will it sustain itself under just criticism? Concerning it, I would submit for your careful consideration, the following observations.

1. It is admitted that the churches ought to do this work. To preach the gospel in all the world, is a fundamental obligation of the churches of Christ. It seems indubitable, that Christ organized his church a Missionary Society. The grand organic law and seal of the churches of Christ, is his last perpetual command to go into all the world, and preach the gospel to every creature. The primary practical design of the existence of the churches of Christ, is to preach the gospel throughout the whole world. Hence, no religious organization can claim and present the complete *identity* of a church of Christ, in the absence of the missionary spirit. The spirit of missions, and the spirit of the Saviour's last Commission to his disciples, are perfectly *identical*. That commission is not at all more authoritative and binding, in regard to the *ordinances* of the gospel, whether as to the

things enjoined, or as to the *order* in which they are enjoined, than in regard to the propagation of the gospel throughout the world. And if a church, by inverting the *order*, or palpably violating the plain letter of those ordinances, forfeits its *identity* as a church of Christ, does a church that totally neglects that Commission, in regard to the propagation of the gospel, do less? The conduct of many of our churches is but too impressively prototyped by that of the Scribes and Pharisees, who strained out a gnat and swallowed a camel. Not that they are over scrupulous in regard to the ordinances of the gospel; but that they are wickedly indifferent to other duties, which are rendered equally obligatory by the great command of our Lord as are those for which they show a scrupulous and a becoming zeal. These ought they to do, and not leave the other undone. For if one of our churches, by administering baptism to unconscious babes; or, by administering *sprinkling* or *pouring* for the baptism of the New Testament, would effectually annul its identity as a church of Christ; surely to neglect the propagation of the gospel, a duty than which none is made more positively binding by the grand fundamental law of Christ, cannot do less. I verily believe that if the Saviour were on earth to-day, he would disown as churches of his all those professed churches which neither show, nor feel, any sympathy with the great missionary movements of the age. For it is as evident as any proposition can be, that such churches are not construed after the pattern showed them in the New Testament. Scrupulously exact and orthodox in regard to the ordinances, and many other things, they are supremely heterodox concerning that great duty, upon the perpetual observance of which hang the very existence and perpetuity of all the rest. The very first item in the great law of the Master is, "go ye into all the world, and preach the gospel to every crea-

ture." This, then, is the great primal duty of the churches of Christ. About this there can be no controversy between christians who are disposed to know and do the truth.

2. Yet this duty is not necessarily nor exclusively *ecclesiastical*. It is not a duty superinduced by ecclesiastical organization. It becomes the organic law of the churches, because it is *primarily* the law of individual christian life. It becomes the duty of a church to labour for the spread of the gospel throughout the world, just because it was the duty of each individual member of that church to do this, prior to, and independent of, their aggregation into a church. This duty is *elementary* in the christian character. The spirit of missions is the spirit of genuine piety. The spirit of our Saviour's last great Commission to his disciples, and the spirit of genuine piety, are not coincident, but really *identical*. Indeed, the spirit of the Commission is transcribed upon and wrought into the soul, in the very moment, and by the very process of regeneration. The spirit of missions marks the existence and the progress of piety in the soul, with no less certainty than does the "*Pulse Glass*" count the marchings of vitality in the human system. True piety is inherently unselfish and communicative. Hence the renewed soul longs to communicate to others the good it possesses. Like its great Author and Exemplar, it breathes a benevolence that folds the globe within its arms. The renewed soul comes into spiritual life with a burning desire that all men should "taste and see that the Lord is good." This desire springs up in the regenerated mind simultaneously with the joy of conscious acceptance with God. Amid the bounding pulsations of his young, holy ardor, he forgets all mere geographical boundaries, and longs for the salvation of mankind. And why all this, if it does not prove the individuality of the obligation to

herald the gospel to every creature? if it does not prove that every christian is designed to be a missionary? Hence, to labour for the spread of the gospel throughout the world is the duty of christians as christians, and not alone as church members. This is their duty irrespective and independent of ecclesiastical relations. The duty of christians in this particular is just the same, whether they are or are not members of a church. Here then, in the obligation of individual christians, is the foundation of a church's duty on this subject. For as a church is merely a Scriptural aggregation of individual christians, so the duty of a church to preach the gospel in all the world, is merely the aggregate duty of its individual members.

3. But churches, as such, may refuse to co-operate in the mission work. They may, as it is well known many have done, take decided ground against the missionary cause. They may refuse to allow their individual members to do anything for this cause, in the name of the churches. They may go so far even as to refuse church fellowship to such of their members, as under a sense of their duty to Christ and to the perishing millions of earth, show a willingness and a purpose to aid in this cause. Even this, it is well known, many churches have done. What then, under these circumstances are individual members, who feel it their duty and who feel a real, earnest desire to aid in preaching the gospel to those who have it not, to do? Their responsibility and their duty, in the case, remain the same, whatever position the churches of which they are members may assume on the subject. As it was their duty before they became members of these churches, even so it is still their duty, to do whatsoever they can to promote the spread of the gospel in all parts of the world. For since their duty in this regard did not originate in church association, but in their conversion to Christ, ecclesiastical association cannot affect,

much less abrogate this duty. Their duty in this particular is *personal*, not aggregative or *ecclesiastical*. It is the duty of each of these individual christians, irrespective of what may be the duty of other individuals, to contemplate, to pray and labor for the spread of the gospel over all the earth. Whatever position any given church in its ecclesiastical capacity may assume in regard to the missionary enterprise therefore, its individual members must labor for the conversion of the whole world, or be guilty before God. They cannot neglect this solemn duty with impunity, even though they must perform it full in the face of the church's prohibition. For since the church has no power to absolve them from this duty, it has no right to inhibit them from its performance. But surely if it is still their duty, as individual christians, irrespective and independent of their church relations, and even in the very face of the church's prohibition, to promote the preaching of the gospel in all the world, *it is their privilege to adopt the most efficient method of discharging this duty*. It seems hardly possible that any sane man, should seriously call this position in question. For suppose a single member of any given church should conceive in his heart the purpose to send a missionary to China, or Africa, or Japan, or Brazil; and suppose he entertain this purpose in the face of the fact that the church of which he is a member is persistently opposed to all missionary work; can any reasonable man question whether it be the privilege of this brother, to adopt the most efficient method of prosecuting this holy and really sublime purpose? Will any one pretend that in so doing he would violate any *organic* law, or right of his church? Will any one pretend that he would violate the Scriptures? But if a single member may do this without violating the Scriptures, and consequently without violating any *organic* or any supplemental law, or right

of a church of Christ, may not two, or a hundred, or a hundred thousand members do the same? Does not the principle remain the same, whether applied to a single christian or to a million of christians? How then can it be maintained that it is unscriptural for christians to unite themselves together in Missionary Societies and Conventions? The position is really gratuitous. The present plan of conducting our missionary work furnishes no valid excuse to any christian, therefore, for neglecting this great and sublime work.

M.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. J. L. Holmes.

SHANGHAI, Sept. 3, 1860.

Rev. J. B. Taylor:

Dear Brother,—Since I last wrote many events have taken place which have a very important bearing upon our work in China.

PROGRESS OF THE ALLIES.

The allied English and French have completely defeated the Chinese army on the Reihö, and negotiations are now progressing, which will, no doubt, result in the ratification of the treaty opening all China to Missionary labor.

The Rebels made a descent upon Shanghai a few days since, but were driven away by the French and English troops, who had taken possession of the city,—or rather undertaken its defence, it being still under the government of the Chinese authorities. There was considerable excitement occasioned by the attack; but it is not believed that foreigners were in any great danger. The guns of the allied troops were of such range that they could fire with deadly effect upon the Rebels at such a distance that the latter could not return their fire at all, and the nature of the defences were such, that though only manned by two thousand men, it was thought that they could be held by any

force that could be brought against them by the Rebels. The Insurgents had already been apprised of the fact that the city would be defended by the allies, and that they would not be allowed to take possession of it on account of its close proximity to the foreign settlement, but they persisted in coming and a collision was the consequence. The final result will probably be the putting down of the rebellion by the English and French. The allied Ministers are much censured for not having officially informed them of their intentions, with regard to Shanghai, until it was too late to prevent a collision.

VISIT TO NANKING.

I have recently returned from a visit to Nanking, which impressed me much less favorably with the Insurgents than our previous visit to Su-Chaw. I send a copy of the North China Herald, containing a sketch of the visit, written for that paper. It is more convenient to send it in this form, as it would cost a good deal for postage if sent in manuscript.

As the port of Yang Chaw-faw in Shangtung, which we visited a year ago, will now soon be opened. I think of trying to get up there this Fall and seeing what can be done towards settling there next Spring. If our Ambassador, Mr. Ward, goes to Peking to have the necessary additions made to our treaty, which result from that of the English and French, I have agreed to go with him as Mandarin interpreter. This will, if he goes, enable me to go without expense to the Mission. I am very anxious to move by next Spring on account of Mrs. Holmes. She has not been well this Summer, and it is to be feared that another Summer here would very seriously impair her health. My own health has been as good as it was in America, but the fatigue, excitement, and exposure of the trip to Nanking has broken in upon it somewhat.

Brother and sister Hartwell are still absent on a visit to Japan, whither they were obliged to go on account of Mrs. H.'s health. The opening of Shangtung, will, we hope, soon render it unnecessary to leave our own field in pursuit of health, but those at the Southern stations will only find it necessary to visit their fellow laborers in Shangtung and join them a short time in their labors there, after which they may return again to their own fields with renewed strength.

THE MANDARIN DIALECT.

The Mandarin dialect is of such general use in China that Missionaries at other stations will in most cases have such a knowledge of it as would enable them to be understood to some extent where it is spoken, and so easy is it to slide from one dialect into another in China, that but a short time would be required by one who talked another dialect to enable him to preach intelligibly in Mandarin. On this account we may hope that such as have hitherto found it necessary to retire from the field on account of impaired health, may find at once a santarium and a field of usefulness in this healthy rejoin.

I have been much pleased in reading over the minutes of the Virginia Association, to observe the progressive feature that marks all their operations. The Missionary misses sadly these privileges.

AN IMPORTANT QUESTION.

What will the Baptists in the South think, and what will they do, in view of the present aspect of affairs in China?

Yours, fraternally,
J. L. HOLMES.

Letter from Rev. T. P. Crawford.

SHANGHAI, Sept. 1, 1860.

Dear Brother Poindexter:

My letter of the 17th of last month was well calculated to arouse your fears in regard to our safety here; and,

therefore, I feel myself under the necessity of writing again to let you know that the danger has passed over, and all are safe. The Rebels came as was anticipated, and attempted to take possession of the city; but they were driven back by the foreign forces for three days in succession, and then they gave up the effort and withdrew. The Rebels did not attack the *foreign forces*, but the foreign forces attacked them. But I will not attempt to give particulars; you will see these in the papers. Suffice it to say that it is well known that the Rebels were exceedingly anxious to come to an understanding with the English and French, and for this purpose they sent several messages which were treated with profound contempt. They also hoisted white flags on their approach to the city; but these were fired on contrary to all the rules of war. We understand that they are very much incensed at their treatment, and have threatened to cut off the trade of Shanghai; and this they will be able to do to a very great extent, as they hold most of the surrounding country. There is general dissatisfaction with Mr. Bruce's course, and there is a strong hope that the English government will recall him. We are now perfectly safe in Shanghai; but this unfortunate affair increases our difficulties by a hundred fold. Everything is scarce and dear at Shanghai, and if we should attempt to take excursions into the country for preaching, we fear that the Rebels, who have heretofore been so friendly, will regard us as enemies and seize us as spies. Yet there are some of us who will be ready to test the matter as soon as it gets a little cooler.

The people who fled on the approach of the Rebels, are beginning to return, and our preaching has been resumed with increased vigor and zeal. A great many Missionaries now have the diarrhoea, and we fear that this season will prove to be a severe one.

Brother Holmes has returned from Nankin, but he was rather unfavorably impressed with matters at the Rebel head-quarters. Brother Hartwell has not yet returned from Japan. The great battle has been fought at the "Pi Ho," and the Chinese forts taken after a bombardment of only five hours. You'll see the particulars in the papers.

We now have no special encouragement in our labors, but we pray that God will overrule these troubles to the furtherance of his truth. I have determined to leave Shanghai this Fall if I can find a place more to my mind. We must make up our minds not to wait for peace, but to "build the walls of Jerusalem in troublesome times."

Yours, as ever,

T. P. CRAWFORD.

CANTON—CHINA.

Letter of Rev. C. W. Gaillard.

Although the following letter has been written some time, yet it presents views of the mission work at Canton that are interesting still.

CANTON, CHINA, July 17th, 1860.

Elder A. M. Poindexter :

DEAR BROTHER—Your kind letter, of April 26th, came duly to hand, and we are glad to hear that brother Schilling has sailed for Canton, and we hope he may soon reach here, filled with the Spirit of Christ. There is ample room for him in Canton, if he is willing to build on other men's foundation; and if not, there is a wide field open before him where the Gospel has not yet been preached. Brother Graves is now in the country, and intends to try and get a foothold there if he can. He has gone to a place where the local rebels have been, and the people there will now be more likely to hear the Gospel, as they have suffered much from the rebels. Several thousand of them fled to Canton for safety, and while here

the foreign merchants aided in building them a temporary home. They have now returned to their native places, and to them brother Graves has gone. I would be very glad to have a country residence myself. But I have a family, and am pastor of the little church, so that I must be content to remain in Canton for a time.

BAPTISMS.

I baptized an old man the first of this month, and now have an applicant for baptism, who will come before the church at our next monthly meeting. I am truly glad to say that all of the little flock, so far as I know, are living orderly lives, and some of them are very active Christians, so that we not only increase in numbers, but also in strength.

TRAINING NATIVE HELPERS.

I am truly thankful for the appropriation, made by the Board, to aid us in training native helpers. The \$200 will be more than sufficient for this year, but I hope it will not be for next year. We have now a third very promising man, who was baptized this year by brother Graves. He is a zealous man and a good speaker, with tolerably good education. He is a doctor, and lives by his practice. He is a poor man, and has a family to support; and I have had much anxiety about *how* I could *aid him* in getting a better knowledge of the Scriptures, and at the same time support his family; as my own salary has been strained to the last notch to support another young candidate for the ministry. But thanks to God and to the Board, that my anxiety has been relieved on this subject.

One of the young men, for whom I asked support, is brother Graves' cook, and will not need any aid this year. The other young man has been living with me for the last seven months, and I have supported him. I have made Notes to the Acts of the Apostles, and

this young man has been helping me to write a part of each day, which, with his studies and sometimes talking to the people, have kept him employed.

My plan in getting them into the work is this: They come and say that they want to talk to the people after I am done speaking. I then ask their reasons for wanting to speak; and if I see it is from a desire for the salvation of their fellow-men, I give them leave to speak, with the understanding that they study beforehand what they intend to say, and that they say only what they know. In this way we can judge of their abilities, and also of their zeal. If we see that they bid fair to be useful, and we wish them to give themselves more fully to the work, we will aid them as much as we think they need. I suppose that from three to five dollars a month will be sufficient for each.

FUNDS FOR BOOK DISTRIBUTION.

I wrote, some months since, to the Mississippi Baptist, requesting the Baptist churches of Mississippi to send us some funds for Book Distribution, which could be used to distribute either denominational Tracts or Scriptures with Notes. I do not know what they will do in the matter; but I do hope that the day is not far distant, when the Baptists will open their eyes and be consistent. My opinion is, that Book funds, for missions, should not be sent either to the Bible Board,* or American Tract Society, but that *all funds* for mission purposes should be sent to the Foreign Mission Board, at Richmond. I wish to write an article, for the Journal, or Commission, on this subject, but I have not time now.

* Brother Gaillard labors under a mistake regarding the Bible Board of the Convention. It is perfectly competent for that Board to appropriate funds for Book Distribution in connection with our missions; they, we doubt not, would take pleasure in doing so.

In your last, you expressed a hope that no hard feelings would arise between us and the Board. I will say for myself, and can say the same for brother Graves, that we are not of the number who seem to wish to break down the Board. I think the Board, or something of the kind, is essential to the mission work, and therefore I hold to it till I can find something better, which I believe, however, its opponents have not yet found!

Letter from Rev. R. H. Graves.

CANTON, Sept. 4th, 1860.

Dear Brother Taylor:

You will be glad to hear that God has been blessing us. On Sabbath last brother Gaillard baptized 12 candidates, and I baptised an English soldier. On the previous Monday brother G. buried five women in baptism. Brother Gaillard will probably write to you more about these brethren and sisters who have been added to us.

BOOK DISTRIBUTION.

One of our number has suffered for his attachment to the cause of our blessed Lord and Master. This is the first instance of persecution that we have had. Luk S. S., one of the young men from the country whom I recently baptized, on his return took books with him to distribute. While quietly speaking to the people in a street, in the district town of *Sam Shui*, he was arrested and led before a mandarin. He was first charged with preaching the doctrine of Jesus, and thus deceiving the minds of the people. Taking the Gospel of Mark from his bosom, he handed it to the officer, requesting him to examine the doctrine for himself, and told him that he would find that it exhorted men to be good. The mandarin glanced at a few pages and gave it back to him, saying that the Chinese had plenty of good books of their own, and did not need foreigners' books. He then ordered the attendants to beat him on the arms.

with a rattan whip, and charged him with leading a foreigner into the country. Luk told him that I had not come because he had led me, but simply because the doctrine of Jesus required us to go everywhere, preaching to the people. He was then beaten again. The officer next charged him and me with having taken a precious stone from a temple in which I preached when in *Tai Shá*. He told the officer that there was not a word of truth in any such report. He was then sent to prison and beaten. The next day the mandarin sent him to the *Kung Kuk*, which is a council composed of the elders and gentry of a place, ordering them to examine him further, and telling them that he had determined to have him drowned. Providentially, some of the *Kung Kuk* were his friends, they sent word to the mandarin that Luk had always been a good man, and mentioned, further, that if he should drown him the foreign steamers would probably come and bombard his town for him. He, therefore, released our brother.

I had made an agreement with Luk to meet him in the country, and was all ready for starting on Tuesday. However, on Monday he came to Canton and told me of his arrest and danger. After he had told me, I said to him, "You must not mind this. You have suffered for Jesus' sake;" he replied, "O, no; we must not mind such things, Jesus suffered much more for us." I assembled the brethren who live with me, and after reading the 4th chapter of Acts together, we spent an hour in singing and prayer, thanking God for having delivered our brother from the jaws of the lion, and praying Him that we might preach the Word with all boldness, hearkening unto God rather than unto men.

Our brother has since returned to the country, taking more books back with him. He says that he felt no fear when in prison and before the man-

darin, for he knew that God would take care of him, and that his faith in God is much strengthened now that he has seen that God stood by him in the day of trouble. When before the *Kung Kuk* he closed his eyes and engaged in prayer; they called him a fool, and asked him if he thought he could pray himself loose. He took no notice of what they said, but kept on. He is now in the country, making arrangements for a house for me. He tells me that the people wish me to come back, and many have entirely abandoned their idols. I hope to go soon to try to get a foothold among them. O that the Spirit may descend until the place is baptized in His gracious influences. Jesus has promised to be with us even unto the end of the world, and this is our confidence. He will never leave or forsake us.

ANOTHER BOOK DISTRIBUTOR.

Au, another man, lately baptized, has returned to his native place with books. I received a letter from him the other day, in which he says that men's hearts are very hard, and many oppose and reject the Gospel; some, however, receive the message. He says that he knows it is the duty of every follower of Jesus to preach Him to others, and therefore he speaks in spite of opposition. I hope that here, too, God will open a wide and effectual door for the Gospel of His dear Son.

Beh the brethren, wherever you go, to pray much for Canton and the neighboring country. God is beginning to bless us, but what are 30 or 40 among so many thousands and millions. Pray for us that we may be kept humble, that we may love Jesus with all our hearts, and live entirely for His cause.

Yours in Christ our Lord,

R. H. GRAVES.

Pray without ceasing.

Letter from Rev. J. C. Schilling.

CANTON, CHINA, }
September 20th, 1860. }

Dear Brother Taylor:

Your kind letter dated June 20th, has been received, and it finds us comfortably situated in a good house, with all the necessities of life and some of the comforts. On the 3d of August, we bade farewell to the gallant commander, and the fellow-passengers of the noble "Swordfish" and were transferred to the "Pak Wan," an American steamboat that runs between Canton and Hong Kong, and on the same day we arrived here, and found our way to brother Gaillard's house, where we were entertained till we got our house finished.

INCREASING INTEREST IN THE WORK.

My interest in the Mission work has been vastly augmented since I have been on the field. The Missionary appreciate the feelings of the apostle Paul, when in a large city he was surrounded by thousands of intelligent immortal beings who were daily stepping from time into eternity, and alas! on eternity of misery, without a single voice of warning, or a note of alarm. The Chinese are an active, industrious, intelligent people, who spare no labor in providing for the body, which is perishable; but when it comes to the immortal soul, they engage in not only useless, but wicked practices. My heart was made specially sad some days ago when I visited one of the temples, where a woman was worshipping before one of the idols—the distress of her countenance, the earnestness of her manner, and the great humility of her worship forced the tears to my eyes. In these services the mighty God is not known, and the loving Saviour who died for the needy, and is the only mediator, is not received by this people. No, they have not so much as heard that there is a Saviour, and yet they are sinners who need a Saviour, for

there is no goodness or holiness in them; without which no man can see God.

THE MISSIONARIES.

It was my fixed purpose to say nothing about the Missionaries, at least until I had been here for sometime, that I might understand their plans, but I am so pleased with their self-denial and devotedness to the work, that I feel constrained to speak of it. I cannot but think that if even the *croakers* about Missions could be here and witness the abundant labors of the two men that the Board has here, they would be satisfied; while the contributors to the Mission funds would rejoice to know that the money is so well appropriated. I have felt more, of what is sometimes called a "Christian atmosphere" here than any place I ever was in. Among the natives, heathenism abounds, and they are devoted to their idols, but among the professed Christians still more activity and devotion to their cause may be found.

THE CONGREGATIONS.

The assemblies for preaching are much more orderly than I expected to find them. I question whether, even in Christian cities in America, a crowd could be collected in an old store-room used for a chapel, without any of the surroundings that would inspire awe and respect to listen to three or four discourses—lasting about two hours—that would be as orderly as the congregations here usually are. Of course some persons are coming in or going out during service, and sometimes some disorder; but this is less than might be expected from the circumstances. It would please any one to visit the congregation, at the service for the Church, on Lord's day morning, for order and good attention prevail while brother Gaillard, the pastor declares to them the words of life. I would suggest that if any friend would wish to make the Church a present, they might do so

by giving them a plain communion service. The black bottle and glass tumblers, I cannot but think are not becoming the place.

DIFFICULTIES OF THE LANGUAGE.

There has been so much said of the Chinese language, that I can add no more without it is that the "half has not been told." The startling fact that the characters are numbered by tens of thousands, is but a moiety of the matter when it is remembered that each one has a peculiar *tone* and its own *time*; so if the tone is too high or too low, or too short, the same effect follows. So the thousands of characters must be multiplied at least by eight to get any idea of the difficulties of the language.

Brother Graves left here Tuesday morning for a country town, where he hopes to locate. The prayers and good wishes of the Mission go with, and I hope the friends of Missions at home will pray for him and his enterprise.

Our health is good. Mrs. S. joins in love to you and the friends generally.

Your brother, in Christ,

J. G. SCHILLING.

LAGOS—AFRICA.

Letter from Rev. J. M. Harden.

LAGOS, Oct. 8th, 1860.

REV. A. M. POINDEXTER,

Richmond, Va.:

DEAR BROTHER.—Your favour of July 19th has been received, and I now sit down to give you all the information that I am capable of.

PROGRESS OF THE MISSION.

In regard to our mission at Lagos, I will say that we are moving on slowly. We have a school-room to worship in, which will seat comfortably about seventy-five persons. In this house I endeavour to preach regularly twice on the Sabbath. We are eight communicants in all, and hold a prayer-meeting on every Tuesday afternoon.

There is one person (a female) who is very regular in her attendance at church, and I think that she is quite serious. I am told, too, that her husband also intends to come to church. I feel somewhat encouraged at the prospects before me, though I have not had much chance to go out often to preach this year, being much hindered by our building and want of means to carry the building on; and it requires much more time and attention to build in this country, than it does in America. I hope to be able now to devote much more time to visiting and preaching, as we have at last gotten into our new house.

POPULATION.

The population of Lagos is supposed to be from 25,000 to 30,000, and is composed of Sierra Leone, Cuba, and Brazilian emigrants, and numerous slaves from the interior, together with the natives of Lagos. I think that there are about one hundred Europeans in this place.

Nearly all the Sierra Leone emigrants are *nominal* Christians, of the Wesleyan, or the Church Missionary churches; while all the Cuba and Brazilian emigrants are nominal Roman Catholics. The greater part of the other inhabitants are heathens. The Mahomedans are comparatively few, while most of the Europeans are *practical* infidels.

MISSIONS.

The Wesleyan mission was established at Badagry about the year 1844. They removed to Lagos in 1852. It is impossible to tell how many converts they have had from the commencement; many having died, and there being no record. The same may be said of the Church Mission converts; but the present number of native members is 431, composed chiefly of emigrants from Sierra Leone, (most of whom were members there,) and the slaves whom they have bought and re-

deemed. The missionary told me yesterday that, aside from the above, they have not more than eighteen or twenty other native members; and he said, moreover, that most of the emigrants did more harm than good.

The Wesleyans have here one native missionary, one catechist, several local preachers, two teachers and several assistants (four) in the school. Their grant this year for Lagos and Abeokuta (there is no missionary at Abeokuta this year) is £560 0. 0.—five hundred and sixty pounds sterling, which in Lagos amounts to \$2,486 67.

I have not been able to get as particular accounts of the Church Missionary work at Lagos, as of the Wesleyan. The accounts are not so separately kept. The missionary (Rev. J. A. Maser,) however, loaned me the general report for the year ending April 30th, 1859; from which I learn that the coast district of the Yoruban mission includes Lagos, Badagry and Ota. This mission was established in 1845.

There are no converts at Badagry, and but few at Ota. They had, at the time of the report, one European missionary, three native do., and several catechists. The number of native communicants at the time of the report was 259. There had been also nineteen others "baptized" during the year. The members are composed of the same sort of people as the Wesleyans; there is no distinction made between the Sierra Leone emigrants and other natives.

Mrs. Harden has written to you about the schools and it is not necessary for me to say anything further about them.

There were at the time of the report eleven native Christian visitors and school-masters.

It is not an easy task to find out the cost of the mission at Lagos for one year, but the cost of the whole Yoruba mission for the year aforesaid, was put

down at £4063 1. 10., equal in Lagos, to \$18,058 19. There are nine stations in all the mission. It is thought this year's expenses will be about £5000,—equal in Lagos to \$22,222 22½.

I remain yours in the Lord,

JOS. M. HARDEN.

Letter from Mrs. Harden.

LAGOS, Oct. 9th, 1850.

REV. A. M. POINDEXTER:

Dear Brother.—Since I wrote to you last, my two oldest girls have left school, but they come now and then to learn how to cut out and make clothes. Five new ones have joined us, four of whom are little ones, who have never been to any school, and a boy whom his parents brought here, and asked Mr. Harden to take care of and instruct.

I have nine little ones in all, who are just learning the alphabet, and my hope is in them, as all the older ones will soon be taken away. The present number of children is seventeen.

I will now answer you about schools here in Lagos. There are four free day-schools; three established by the Church Missionary Society, and one by the Wesleyan Missionary Society. In the first there are 138 children, of both sexes, taught by two teachers, and several monitors, under the superintendence of a European missionary. The second has 47, taught by a teacher and monitors, under the superintendence of a native missionary. The third is an infant school, taught by Miss Crowther, and has 36 children, who are taught orally. The Wesleyan Missionary school is taught by two teachers, and several monitors, and is at present under the superintendence of a native missionary. They have 120 children. All these schools are opened at nine o'clock every morning, and both boys and girls are taught together in different classes till twelve o'clock, when the girls go to the mission-house to learn sewing, and the boys go on

with their studies; the schools close at two o'clock,—but the infant school closes at twelve. In the first school the girls are also taught to knit and embroider. The wives of the teachers teach sewing.

Rev. T. B. Macaulay, a native minister of the Church Missionary Society, opened a grammar school last year; the present number of scholars is 27, none of whom are boarders. The charge for tuition at that school is twenty-one shillings per quarter, books, &c., excepted.

Mrs. Macaulay has also a school for girls, in which she has at present eight scholars, four of whom are boarders, and the others are day-scholars. Those who board with them entirely pay £4 10. 0. per quarter, and the partial boarders pay £3. 15. 0. per quarter. Books, &c., and washing extra. There are also some children supported partly by friends in England, they allow £3. 0. 0. a year for each and send them out clothing, but Rev. Mr. Maser says, that the amount is by no means sufficient to support the children here in Lagos. The present number of children thus supported are seventeen, and are included in the 138, mentioned before. The Society furnishes books to the schools, (Bibles, Testaments, geographies, grammars, spelling-books, catechisms, &c., &c.; also slates and pencils, and copy-books,) which are sold to the children at about half price, and out of these are the children supported by charity, supplied.

This is all the information that I can give.

With hopes that this will find you well, I remain

Your sister in Christ,
SARAH M. HARDEN.

Bless them which persecute you; bless, and curse not.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

ABEOKUTA—AFRICA.

Letter from Rev. A. D. Phillips.

ABEOKUTA, Oct. 5, 1860.

Rev. A. M. Poindexter:

My very dear brother, we have but little change in the affairs of the country that would be of much interest to you. I suppose brother Stone from Ijaye, has written you all the news of prospects in that part of the country. Since his letters came down, however, there has been a battle fought at a little town called Fiditi, belonging to or fighting with Ibadan. The Ijayens, as usual, were victorious. Since then we have heard nothing from interior. The suffering at Ijaye excites great pity in every Christian heart; hundreds are starving—dying daily and being thrown out on the dung hills, the same as dogs. Our sensibilities are miserably shocked at the sights of poverty and misery we see there—still the Ijayens are full of hope and seems to think the time near at hand when they will drive their enemies away. Last week a caravan of some five or six thousand left here with provision for Ijaye, and to-morrow or next day, about as many more are expected to leave. These are Ijayens and Egbas, who came down on purpose for food. The soldiers of Ijaye look strong and hearty, and it seems to be mostly the old—the women and children—such as have no one to care for them, who die with hunger. A large meeting was held at the King's house here a few days ago, and they resolved to entirely stop all trade to Lagos or anywhere else except trade carried on by women. They also declared any able-bodied man who went to the farm and would not go to war, should either be killed or fined heavily. Hence the inevitable result will be great scarcity of provision everywhere.

The Ijebu people are said now to be actively engaged against Ibadan, South and East, and have to a great measure kept them from their farms. I am not, however, very certain of this.

THE SCHOOL.

Outside of the war palava, I have but little of interest to write. Other children have been sent to me from Ijaye, and now I have seventeen whom I support. The School is in a very thriving condition, and most of the children are learning well. As I cannot well engage in other and more direct Missionary labor, I am devoting most of my time to teaching. And I find quite enough to employ all my time and energy. To keep the truths of the gospel impressed upon the minds of these children is no little task. They are naturally a people disposed to be doing something, and *not disposed* to thinking. And often, in two minutes after I have been very seriously engaged talking to them, they may be heard in the loudest roars of laughter at the most frivolous thing. They truly need line upon line, precept upon precept, here a little and there a little; must and *will* play—they have never had any other kind than heathen plays; and if they are not allowed to play they are sure to be in some mischief. I have a woman who cooks for them, and each one has a little country plate in which she gives them soup. It is really amusing to see them around her at eating time. They are very playful, love to play with each other, and seldom quarrel or fight. They all love me very much—readily left their parents in Ijaye to come here with me—and think no body is like their baba—father—as they call me. Some little girls, four or five years old, are very fond of being about me and sitting in my lap. I am sure nothing could interest you so much as seeing all these children round me at once—each vying with the other to be most agreeable, and all chatting away at the same time. I love the children very much, and they are so many little cords—strong ones—which *bind* me to Africa. Many a tear was shed by my little flock when I left Ijaye.

SERIOUSNESS AMONG THE CHILDREN.

But better than all, some of the oldest of the children give signs of seriousness. I do believe some of them think much about the salvation of their souls. I look to this little company with great hope for the future evangelization of Africa. I hope that when I have passed away, when my work on earth is finished, some of *these* children will fill my place. And when the great day of accounts shall come, I hope to take these—and *many* more—and present them to my Saviour and say, here are these whom I have brought with me. But O, what a responsibility is placed upon me! May God give me grace to discharge that duty faithfully.

INCREASING INTEREST IN THE WORK.

I was never more deeply interested in the work than now, and never felt more encouraged—though we do not and need not look for speedy results now, I feel that a sure work is being done. God is peculiarly preparing the people for the reception of His word. And one other thing that gives me great encouragement is my own continued good health. A few days ago I had fever—malignant fever—I took three pills and was in bed only one day and a half. With this exception I have had no sickness for a long time, and I cannot bear the idea of leaving this people and have no desire to go home. God surely has a work for me here yet, and by his help I *will* perform it. Let who will and who wants to, oppose the work or plead that white men cannot live here. God *will* send out and keep alive all he wants here as long as he wants them. But the fearful (doubtful-minded) and unbelieving are not suitable to labor here. My fifth year in Yoruba is nearly done, my health is good and my faith strong—and *prospects bright*.

How many more years or days I have to labor none but the great I Am can tell. The perils of a Missionary life appear greater this year than ever be-

fore—they are more *visible*. Should a small insect be commissioned to take my life, it would take it; should God not will, all the contending armies in Yoruba will not hurt me.

Pray for me that I may meet my responsibility faithfully and bear hardships as a faithful soldier; remember me affectionately to brother Taylor.

Very affectionately,

A. D. PHILLIPS.

P. S.—I now have two men ready to start in a few days with food to brother Stone and the *two* children in Ijaye.

Do not forget us in money matters—expenses are very enormous at this time.

A. D. P.

IJAYE—AFRICA.

Letter of Rev. R. H. Stone.

IJAYE, C. AFRICA, April 19, 1860.

Rev. A. M. Poindexter :

DEAR BROTHER,—A caravan is about to leave for Abeokuta, and though it is earlier than usual, the present condition of affairs makes it prudent for us to use any opportunity that may present itself to communicate with you. I consider it a great privilege, and one which should excite much gratitude to God, that we are permitted under the present, or even any circumstances, to communicate with our friends so frequently. I often bless God in my heart that I have been called to live, and to serve Him in the present age. For, "Wisdom," so long shackled by Rome and her paramours, having burst her bonds asunder, has, within the last few centuries, scattered the "knowledge of witty inventions" over the greater part of the earth, and filled it with new wealth, and with thousands of new conveniences of which the "dark ages" never dreamed. We can only hope that the church will be zealous to use these things in the service of the Lord until all "the kingdoms of this world are become the kingdoms of our Lord and his Christ."

COMPARATIVE QUIET.

Since my last communication everything has been comparatively quiet. For sometime before the last caravan arrived, we all lived rather in the way which is called, "from hand to mouth," but the Lord always provided our daily bread, and when the caravan came it brought us supplies for more than a month. We expect this to be sufficient until another may return. We have no desire to leave Ijaye yet, as it does not plainly appear to be the will of the Lord that we should do so.

MRS. STONE'S SCHOOL.

Sue is much interested in her school. Besides the children who remain—two girls and two boys—she has another scholar, a son of one of our converts, who comes from home to school. We also had another, one of Mary's sons; but having gone to a neighboring village after provisions, he was captured by the enemy who took the town one night while he was there. His mother has thus been bereaved of her husband and two children, within the last few months.

Once the number of our children was increased by two little wanderers who came to me for food, raiment and shelter. One of them came with her hands most cruelly bound behind her, saying that her father had done it, because her mother wanted her to live with the white man. The face and feet of the other were terribly swollen, and her lacerated back showed, that like a goat, she had been turned out to live by whatever she could obtain. But they were not able to understand what was for their good, and after stealing something which they could sell, they both left.

SUFFERINGS OF THE PEOPLE.

It is exceedingly painful to have to witness so much suffering, and not be able to relieve it. Famine, war, and pestilence, are carrying away hundreds of these poor people. The plain before the town is drunk with the blood of the

slain, and it is hard to direct our steps in our walks to any place without meeting with objects of wretchedness and with dead bodies, the victims of famine and disease. Vultures revel by day, and hyenas by night. May the Lord sanctify these things to his glory in their salvation.

STRONG HOPE FOR THE SUCCESS OF THE MISSION.

It is vain to premise what will be all the issues of this war, but I am confident of one thing, that it will be for the furtherance of the gospel here. I daily pray, and cannot but believe that Yoruba, like Burmah, will yet become—and that very soon—a glorious monument of God's grace, the praise of which shall resound throughout the enlightened world. Will not you join in this prayer? According to our faith, it shall be unto us.

If the statements of English papers may be relied upon, the affairs of the world generally are rapidly approaching a crisis. Europe, especially, presents a very interesting and important phase. The power upon which Rome has so long relied is about to destroy her, and a revolution, the issue of which will be the emancipation of the mind, and the promulgation of the gospel, is evidently approaching. The "Euphrates," also; the seat of the Turkish power, is evidently drying up through internal discords and natural indolence, and I suppose we may look with some confidence for "the way of the kings of the East" to be "prepared" in the permission to preach the gospel where now alone is heard the blasphemies of the Moslem priest. These things are not uninteresting, and my heart sometimes swells—I hope not with ignorant zeal—with the thought that I may yet live to see "a nation converted in a day."

HEALTH OF THE MISSION—DISGUSTING SCENES.

I now have the privilege to say that

we are both well. We have nothing to render unto the Lord for all His benefits but to call upon all within us to praise His holy name.

As the dry season is at hand, I fear the pestilence will increase among the people, and thus render this town much more unhealthy than usual. Even now we are troubled with the stench of dead bodies which are thrown by night into the grass before and at the back of our house. I was, fortunately, able to get one body away which lay very near the yard-gate, but we are not aware of their presence until informed by a collection of vultures; and even if I should bury the bodies, by a law of the land, my house might be crowded a few hours afterwards, with the creditors of the person, demanding their money. These are sad times.

OCCUPATIONS.

My time is occupied as usual. The regular chapel and family services have been continued without any intermission, and as occasion admits, I frequently tell the story of the cross, and warn the impenitent. The people are evidently impressed when they see us so desirous to do them good, and frequently the women pour out blessings upon us as we pass them in the streets. The effect of our medicine in healing their wounds has given them great confidence in us; and the extraction of a bullet, excites the profoundest gratitude and admiration.

During the hours which I am permitted to devote to my study, I am endeavoring to prepare in the language, a small digest of Scripture, intended for the instruction of the children and disciples, and in which, under various heads, I have quoted in answer to interrogatives, such passages of Scripture as will comprehend the various prominent doctrines of the word of God. It is similar in character, and was suggested by the one constructed by Dr. Ryland, for the use of his African Sunday School.

DESIRE FOR REINFORCEMENTS.

We are patiently praying for reinforcements. Learned men are desirable at all times, but they are not essential for Africa. We want men who have the plodding, patient, yet fervent zeal of knowledge and love. O, that I had more! Men who come to Africa must be those who will not flee from danger, but will stare it boldly in the face.

ANOTHER BATTLE.

September 23rd.—Another battle of great magnitude was fought before this town yesterday. The enemy were entirely defeated, and were driven about five miles. The battle was unusually sharp, and continued from 9 o'clock in the morning until 5 in the afternoon, when the enemy gave way and fled in disorder. The loss on either side is not yet reported. This is difficult to find out, as many—even hundreds—have come home boasting of their victory, but have died of their wounds in the end.

As the issue concerns us so nearly, it is rather exciting to witness one of these battles. As it grows hotter and hotter, my heart involuntarily rises in prayer to the Judge of all the earth, and I experience a feeling of inexpressible relief, when I see the enemy flying before the blazing guns of the allies. The Egbas are disposed to peace, but they also seem to be eager for battle always. The Bashorun entered on this war very reluctantly, and would now much rather be at home growing cotton and receiving the exchange of it from England. He is very condescending, and frequently conforms to our customs in little things. You will probably be surprised, when I say that he even sat at the table and took tea with us, a few evenings since.

As provisions are becoming exceedingly scarce again, I expect to send our two little girls down by this caravan. We still are unable to have any com-

munication with brother Reid. We hope the king will supply him with cowries.

Yours affectionately,
R. H. STONE.

Letter from Mrs. S. J. Stone.

IJAYE, July 27th, 1860.

Dear Brother Taylor:

I have not intended to delay writing to you so long, especially since you requested me to write concerning the children, but it has seemed almost impossible for me to do so sooner.

Since the commencement of the war I have become quite familiar with scenes which would have been truly shocking to me in America, but I have been enabled to bear them beyond my expectations. On the day of the first battle, when the wounded began to come, I thought I should not be able to bear the sight of them, but after quite a number came I assisted in attending to them.

I have not often felt much excitement in regard to the war, but I think my health has been affected some, by it. During the time that we were expecting the enemy every few days, and after the Egbas came up here, everything seemed to be in confusion, and we could not have our usual quietude, in addition to being deprived of our exercise in the country, both of which I think necessary to health here. While I have not been sick very frequently, I have not been so strong as usual, and have not felt much inclination to do anything; but now, since there is no fighting near us, I am becoming accustomed to the noise and confusion, and am regaining my usual strength. Mr. Stone and myself sometimes get a little ride into the country, but I am rather cowardly, and will not get out of sight of town.

One evening we went out to the battle-field to salute the watchmen, and concluded to come home by another road, and enter town by a different gate. We were obliged to pass through

a skirt of dense forest. On entering it I could not suppress my fears. You may imagine my feelings, when we had to urge our frightened horses by a scaffold of human heads. After passing that a short distance, we saw a carcass in the road before us, with a number of vultures gathered around it. I felt very unwilling to approach it, fearing it might be a human body, but found it to be a horse. Near it was a goat, cut open and laid out for sacrifice. We succeeded in reaching the gate without farther trouble.

We now have eighteen children living with us—nine boys and nine girls. They are all anxious to learn to read, and do anything that is useful. They are sometimes more industrious about sewing than I wish them to be. Often they wish to commence before breakfast. They are all good, affectionate children. We are much attached to them. At suitable hours, when not in school, the boys are employed using the hoe, or at some similar work. When working, the boys wear a pair of short trousers, and have a cloth thrown loosely around their shoulders, after the native custom. The girls wear a cloth tucked around them just under their arms, and extending nearly to the ground. Some wear them very gracefully. The children all like to dress according to our custom, and it is much more agreeable to us to have them do so, but we are sometimes troubled to get clothes sufficient for so many, though our friends have kindly furnished us with some. Anything of that kind will be gladly received by us.

During the last few months I have not attempted to study the language from books, though I suppose I am learning it from my intercourse with the children and people. I can generally make myself understood by persons with whom I am well acquainted, but strangers can understand me but little. I am anxious to be able to speak

the language well, and hope I shall ere long.

I would like you to remember me to brother Poindexter, and return him my thanks for his sympathy for me on account of my isolation from female society. Though I would very much enjoy such a privilege, I am very happy without it.

I do not think my health has been sufficiently bad here to deter any one from coming, and I hope soon to have the pleasure of welcoming a female associate.

Accept my kindest regards for yourself and family. Affectionately,

S. J. STONE.

AWYAW, AFRICA.

Letter from Rev. T. A. Reid.

AWYAW, AFRICA, July 5th, 1860.

Dear Brother Taylor.

I have but little encouragement to write, because I do not know that my letters will reach Lagos, for the roads are so hazardous for messengers. A crisis of some kind seems, to be near at hand of the affairs of this country.

I learn that the English consul at Lagos is doing what he can to bring about a reconciliation of affairs and that there is some faint hope of success. There is now a tremendous force arrayed against Ijaye, but no attempt to force the town is yet made. Some days ago was appointed by the authorities for a general attack upon all quarters of the town. It is reported that the king has placed the whole negotiation of the difficulty in the hands of the commander in chief of the Ibadan powers. In addition to the efforts of the Consuls many towns have sent in their messengers for peace.

From the best information I can get, I think the Egbas have a strong inclination to leave Ijaye and return home. I cannot tell, however, because there is so little dependence in what we hear. In regard to the terms of peace, I learn that if Are and his town will pay libe-

rally, that the Ibadans will be willing to stop. I think this is true, for it is in accordance with what his enemies have said all the time. There has been no engagement, I believe, since I last wrote, but kidnapping goes on regularly every day.

This war is a very great source of annoyance and privation to us, but we are here and cannot help ourselves. The same hand that brought us here, we trust, will lead us safely through and sanctify all our trials to our good and his own glory. Really I have never before been forced to such strict economy in regard to myself and my people. The rule I have adopted is to pay out no cowries for any thing but for something to eat. Provisions are much dearer than formerly, but seem to be plentiful yet.

I have not yet heard a word from our missionaries in Ijaye. I have heard that Mr. Mann, the church missionary, has been performing some valuable service in Ijaye, in extracting balls from the wounded and dressing their wounds, but not a word from our missionaries. If Ijaye is spared, there is no telling the good which with the blessings of God will result from the services rendered to the people in their trouble by the missionaries there. If the consul and those assisting him succeed in making peace, the value of the white man and civilized man, will be more highly appreciated than ever before by this people, and consequently a greater freedom tolerated in receiving the various improvements which are proposed to the people. Some days during the time, the warriors I referred to in my last, were encamped here, I preached to hundreds of them who gathered around my door to see the white man, the house, and to hear what he had to say. Many old men told me that they had never before seen the white man nor heard the word which he spoke.

I did not allow many of them to come in my house, because they would rum-

mage every part of the house with almost frantic astonishment. I sometimes feared that they would break down the piazza, for so many of them would climb upon the sides to look. When I attempted to preach to them, however, they were very quiet and respectful. My suffering is still great and my strength is rapidly decreasing. How long I will be able to stand the pain which I have had for some time past, I cannot tell. I greatly fear sometimes that the present suffering will bring on some permanent disease which will disqualify me for all future labour anywhere. I am now quite prostrate. Not able to walk about the house and yard, or sit up but little.* I do hope you will be able to send me something that will do me good.

The other missionaries perhaps have written to you. I hope they have.

I must close for the present.

Yours, respectfully,

T. A. REID.

* The sufferings of brother Reid are not incident to the climate, but such as he would be exposed to any where.

MONROVIA.

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

I have nothing special to say. The operations of the missions still continue good. Brother Fitzgerald lost his only child a few days since. He administered the sacred rite of baptism a few sabbaths since—immersed twenty—and the cry is “still they come.” He expects to baptize again as soon as his health will permit.

Letter of Rev. J. J. Fitzgerald.

ROBERTSPORT, GRAND CAPE MOUNT, }
Sept. 3rd, 1860. }

Rev. J. B. Taylor:

DEAR BROTHER—Having received information that Grand Cape Mount was assigned me as my field of labor, I took the first opportunity to remove to that place. On the 12th of July my family

and self took passage in a small schooner, the *Randel*, bound for Sierra Leone, and made Grand Cape Mount the same day.

The landing at this place is exceedingly bad in the wet season, and in attempting to get on shore our surf-boat swamped and capsized, and my wife, child and myself were only saved by God's mercy and the prompt assistance of friends. The accident caused Mrs. Fitzgerald a severe spell of fever.

MY FIELD OF LABOR.

A few days after my landing I made a tour of Cape Mount, calling on all the families of the church, and many others, for religious conversation, and to ascertain their condition. The people of this settlement are perhaps the poorest of any on the coast, for many good reasons: 1st, It is a new settlement, and before it received sufficient strength Carysburg was commenced, and all the emigrants were sent there, and Cape Mount has never had sufficient strength to start farms up the rivers and give them protection. 2nd, The Veys and Golas, who inhabit this part of the country, have been in continual hostility for years, and have made life and property so insecure that opening farms on our rivers was out of the question. These, and other causes that I might mention, have made the people poor, work scarce, and labor cheap.

Our congregation has largely increased of late, but in visiting them at their homes, I find that many, very many, females are prevented from attending on the Sabbath for want of shoes. I mention this only to show the condition of the people.

STATE OF THE CHURCH.

I found the church in a state of confusion. They have been much neglected, and as sheep having no shepherd, had become scattered. My first efforts were to harmonize discordant feelings, and to heal ancient wounds. By the assistance of the Prince of Peace,

harmony has been restored. Some who were refractory made confession with tears in their eyes. Believing it then to be a propitious time to labor for the salvation of the lost, I protracted my meeting three weeks, and as the fruit of our efforts, we have received twelve candidates for the ordinance of Baptism; some fifteen or sixteen have made a profession during the progress of the meeting, all of whom we expect to unite with our church except two. On last Sabbath week I preached, by request, on the design and the mode of Baptism to a crowded house, composed of Methodists, Baptists and Presbyterians. The result was, that a class-leader of the Methodist church, his wife and another lady, all of them members in the highest standing, came forward, requested Baptism, and joined our church. What is better, they are persons of established piety—their former brethren cannot lisp one word against them. We have now 29 candidates for the water. I found twelve waiting when I came. I shall baptize next Sabbath, no preventing Providence. I must say, in conclusion on this subject, that the power of the Holy Ghost, and the majesty of the Gospel, have been displayed in our midst. Christ has verified His word that He came to save the chief of sinners. Two of Satan's most notorious servants have been the subjects of Christ's saving grace, and many other hardened sinners.

I have written in haste, as the Benson will leave Monrovia for the States this week.

SIERRA LEONE.

Letter from Rev. J. J. Brown.

FREETOWN, SIERRA LEONE, }
East Street, Oct. 21st, 1860. }

Rev. A. M. Poindexter:

DEAR SIR—I feel that it is my duty to write you again respecting the field of God in this part of the vineyard in which I labor. As this is last month

in the third quarter, and I am not very well, I shall be very brief with my report. First, I cannot help to give thanks to our great Redeemer for His preservation and Providential care to me in the midst of so many dangers.*

I rejoice to say that our school in Freetown is increasing in numbers weekly. We have from thirty to thirty-six attending daily, and the children are advancing in their education. We have also a new school teacher, Richard J. Hazeley. The Sabbath school is well attended by our young friends. The church in Freetown is as usual, but I trust that some good will soon begin, as we have had one or two backsliders returned, and we have some enquirers after salvation. The church at Waterloo, and school, are not so well as I wish, as the people are not satisfied with brother W. S. Brown, but still wish brother Weeks to return to them. He has agreed to go up at the end of this quarter. I hope the next quarter I shall, by God's blessing, be able to write you better news. I am still sick. Please give my respects to the brethren of the Board, and accept the same to yourself.

I am, sir, yours in Christ,
J. J. BROWN.

The Commission.

RICHMOND, JANUARY, 1861.

OUR SOUTHERN TOUR.

On the 8th of October we left Richmond on a visit to Alabama. Reaching Montgomery in due time, we passed on in company with brother Tichenor and other brethren to the

ALABAMA BAPTIST ASSOCIATION, which met at Mt. Willing in Lowndes county, on the 12th of October. Here we received a cordial welcome as Secretary of the Board, and had an opportunity of advocating the cause of missions. In addition to a contribu-

* This refers to prevalence of sickness

tion made in response to our appeal the Association adopted a resolution to appropriate \$1000 per annum to the support of J. Q. H. Rohrer, missionary to Japan. The Alabama Association formerly contributed to the support of Rev. R. W. Priest in Yoruba. After his return to this country, and the dissolution of his connection with the Board, the Association appointed a large and intelligent committee to investigate all matters relating to his connection with the Board. This action was had on account of various complaints which he had made against the Board and one of its Secretaries. That officer was present, and requested the most searching investigation. The correspondence between the Board and the missionary was handed to the committee, and so much of it read as they deemed necessary to a full understanding of the case. The accuser was also present, and received a patient hearing. The report of the committee not only freed the Board and its officers from all blame, but accorded to them a liberal, forbearing and fraternal conduct. This was in 1859. The report of the committee, and the answers of its chairman, who was also Moderator of the Association, to certain questions asked by the Secretary may be seen in the minutes of the Association for that year. And the confidence of the Association in the Board and its Secretary was again manifested in the action taken at its last session, as reported above. Notwithstanding these facts, we were told that the withdrawal of the Salem Association, at its last session, from co-operation with the Boards, was owing mainly to the representations made by brother Priest of bad treatment of himself by the Board and ourself. We would respectfully ask of the members of the Salem Association whether the unsupported declarations of Bro. Priest, or the calm and deliberate decision of the Alabama Association deserve most credit.

Passing through Benton, Selma and Marion, we next attended the

CAHAWBA ASSOCIATION,

which met at Bushy Creek, Perry county, on the 19th of October. With the exception of a discussion relative to the Report on the Southern Baptist Publication Society, nothing out of the ordinary routine occurred at this meeting. We were allowed an opportunity to speak of our missions, but owing to the depressed condition of the greater part of the region embraced within the limits of the Association, by severe drought, it was not thought advisable to attempt a collection. From the Cahawba Association we passed rapidly on to

TALLADEGA.

Here we had a pleasant interview with brother Renfro, pastor of the church at that village, and other brethren; preached for him, and obtained a few donations, and the promise from him that he would endeavour to secure a general contribution for the Board. Leaving the village of Talladega, we spent a night with our beloved and venerated brother, O. Welch. Here we found brother A. Broadus, agent of the Southern Baptist Theological Seminary. We had met, also, at the Alabama Association. On Saturday morning, the 27th of October, in company with brethren Welch and Broadus, we took the cars for the

UNITY ASSOCIATION.

We do not remember where this body met. We were kindly received, and in addition to being requested to preach the missionary sermon on the Lord's day, had the privilege of addressing the Association on behalf of the Board, and received several donations and subscriptions. The Unity is a small body, and the greater part of the churches are said to be poor, but it is doing a good deal, chiefly within its own limits. It was stated in the meeting that great destitution existed within its bounds.

From the Unity Association, we returned via Selma and Montgomery to the State Convention at Tuskegee. At Selma we had the pleasure of spending several days with brother McCraw. We found him in very feeble health, and entirely laid aside from preaching. It is thought he will recover so far as to resume his labours, but feared that he will never be entirely restored. He was enjoying a sense of the divine presence, and his only solicitude seemed to be that he might yet be permitted to labour for Christ.

The pastor at Selma, brother N. L. De Votie, seems to be blessed in his labours. We did not take any collection there, as the pastor had arranged for one.

The church at Montgomery is without a pastor. Brother Tichenor, who has served them with signal success, was compelled to resign from the loss of his voice. He has since entered upon an agency in Georgia for the Southern Baptist Theological Seminary. We trust he may be successful, and also that rest from regular preaching may result in the restoration of his voice. From brethren of the Montgomery church we received quite a liberal response to our appeal for funds.

THE ALABAMA BAPTIST STATE CONVENTION

Met at Tuskegee on the 9th of November. The delegation was smaller than usual, but we met with many of our former acquaintances, and formed some pleasant new ones. Two causes were assigned for the smallness of the delegation—the failure of crops and political agitation. Some also thought that the denominational strifes conducted to the result. What a sad thing it is that Baptists are opposing each other instead of making united efforts for the spread of the Gospel. "It must needs be that offences come, but wo to that man by whom the offence cometh."

The business of the Convention was conducted with harmony and efficiency, except an unpleasant discussion, growing out of the Report on Periodicals. Of this we will say no more than that we should regret to witness such another. In a meeting held on Saturday night, addresses on Foreign Missions were delivered by brother P. H. Lundy, ourself and brother J. H. DeVotée, and cash and pledges amounting to near \$800, were received. Lord's day afternoon was devoted to Domestic and Indian Missions, brethren N. L. DeVotée, Tichenor and Sumner, addressed the meeting. Several hundred dollars were contributed and pledged. We do not know the amount. During the meeting the claims of the Southern Baptist Theological Seminary were presented by brethren B. Manly, Jr., A. Broadus and others, and \$2500 pledged for it. This made about \$18,000 secured in Alabama. 'Brother Broadus is still engaged endeavoring to fill out the \$25,000, assigned to Alabama for the endowment.

We suppose most of our readers have noticed the resolutions relating to the political condition of our country, adopted by the Convention. The feeling manifested on the occasion was one of deep solemnity; and we can but regard the action of the Convention as indicating the prevailing sentiment of Alabama.

From Tuskegee we came on to

COLUMBUS, GA.

Here we spent a night with brother J. H. DeVotée, pastor of the Columbus Baptist Church. This Church has nearly completed a very commodious and tasteful house of worship; and what is pleasing to record, it is built without incurring a debt. We were gratified to learn that funds ample for the appropriation of the Columbus Association for brother Phillips, were on hand and would soon be transmitted to our treasure. From Columbus we came to

MACON.

Here we formed a very pleasant acquaintance with brother Boyken, the enterprising editor of the Index. He is faithfully endeavoring to make the paper worthy of its position as the property and the organ of the State Convention, and we trust he will meet with signal success. We also saw brother Warren, pastor of the Macon Church, and others, with whom we had cheering intercourse. We attended prayer meeting, and were glad to see a full attendance. Recently a Missionary society has been formed in this Church. They are endeavoring to raise at least \$1200. We think they will assume the support of sister Hartwell in China. She was a member of Macon Church, and was much beloved. We had a pleasant greeting with brother Hornady, of the Land Mark Banner, in Macon.

Leaving Macon, we passed on to

AUGUSTA,

Where we spent a night very pleasantly in the company of our old friend and brother Huntington, who has recently settled in Augusta. He seemed pleased with the place and the prospects of usefulness. From Augusta we went on to the

CHARLESTON ASSOCIATION,

Which met at High Hills Church on Saturday, the 17th of November. Here we enjoyed the society of brethren Kendrick, Winkler, Huckins, Pressley, Smith and others, from Charleston as well as many other acquaintances—and met for the first time a number of other brethren. The Association gave us an opportunity on Monday, to present the claims of the Board and responded with considerable liberality. We left on Monday, before the close of the session, en route for Richmond. On the way we called at

WAKE FOREST COLLEGE,

And at some other points in North Carolina, and reached home on Friday, the 23d of November, so unwell from cold that we were confined for the most

part to the house for a week, and unable much of the time to set up.

The Wake Forest College we found in a healthful and prosperous condition. The patronage is not large, but it should be. We know of no College where a better influence is exerted over the students, and the faculty are competent and faithful. The Baptists of North Carolina should see to it that its halls are well filled with students.

P.

MISSIONARY LETTERS.

The delay of several mails, which have ultimately reached us, has so accumulated our letters from the Missionaries that we give the greater part of this number to their publication.

P.

REV. JOHN E. DAWSON.

We had intended to prepare a notice of the death of brother Dawson for the Commission, but having received the following tribute to his memory from one who knew and loved him well, we gladly give place to it. We would only state, that during the late session of the Alabama Baptist Convention, we had several interviews with brother Dawson, and never have we witnessed a more striking exhibition of "sublimity in the hopeful exit of a good man." We felt the force of the sentiment, "Blessed are the dead that die in the Lord."

P.

THE LATE REV. JOHN E. DAWSON OF GA.

It is peculiarly proper, in view of the interest he ever manifested for the efficient prosecution of Missions through the established agencies of the Southern Baptist Convention, that the Commission should notice the demise of this distinguished Minister of the gospel. There is a sublimity in the hopeful exit of a good man from the sphere of his earthly labors, which visibly illustrates the power of Christianity in

the soul, and encourages the disciples of Christ, who may tarry for a season on the shores of time, to toil on in the good work of their calling, even unto the end. Death is "the king of terrors" to the ungodly, but to the faithful Christian, he is simply the master of ceremonies, whose office it is to release the soul from the restraints of its frail tabernacle, and introduce it to the citizens of the "spirit land." And, not unfrequently, as the moment of departure approaches, does the hope of an endless life reflect its unutterable joy from the speech and features of the dying saint. The body, wasted and emaciated by complicated cares and protracted disease, yields up its immortal tenant, and is left a beautiful wreck, in the radiance of the departed spirit's glory. Thus was the death of the lamented Dawson! His end was that of the good man—*peace!*

Death had no sting for him, nor may the grave boast long of its victory. That body—shattered and enfeebled, though it was, at the close of its earthly pilgrimage—in which the ardent spirit of Dawson was wont to testify of the grace of God to assembled multitudes in various parts of Georgia, shall be raised out of its dust, made like unto Christ's glorious body, and thus be forever with the Lord.

Dr. Dawson was, in some respects, a man of mark, and highly gifted by nature. He was born to be a *public* man, and had he not been the subject of converting grace, he might have acted no insignificant part in some sphere of political life. Patient, connected study was, perhaps, not to his taste. His mind was too active, and his temperament too ardent, to be restrained or impeded by exact scholastic rules. He belonged to that class of logicians whose minds leap from premises to conclusions as by the force of instinct. Nor were the decisions of his judgment with reference to any question, often erroneous. But it was mainly as a pub-

lic speaker, that he was distinguished. With a tall, erect stature; a fine and commanding presence; a full toned, musical voice, and perfect self-control in the presence of his audience, he easily secured the absorbed attention of his hearers. This gained, he could retain them for hours by the magic of his persuasive and thrilling oratory. Facts were stated, and arguments advanced boldly and fearlessly—with an apparent consciousness on the part of the speaker, that they could neither be controverted nor gainsayed. Ideas were combined into images with the rapidity of thought, in his fertile and fervid imagination; while the warm pathos of his deeply emotional nature, went with resistless certainty to the hearts of admiring listeners. But who can portray oratory? Thousands have tried it, but none have, as yet, succeeded. There is a mystery about it, which the orator himself could not explain; nor, until some one shall be found who can add fragrance to the violet, or beauty to the rainbow, shall we have a clear explanation of the wonderful gift of oratorical power. Dr. Dawson was, in his best days, one of *nature's* orators—himself unconscious of the secret of his power over the minds of popular assemblies. Long will his sermons and appeals to sinners be remembered, in and about Madison, Forsythe, Lagrange, Newnan, Columbus, and indeed, in most of the towns and cities of Georgia.

The subject of this notice began his public career—if we have been rightly informed—at the law, but was, by the grace of God, soon transferred from the bar to the pulpit. From the beginning of his *religious* life, down to the very hour of his death, he was the friend and active advocate of whatever could advance the march of gospel truth. Mercer University was dear to his heart, and for its prosperity, he gave both of his money and his mental and physical energies. Missions he advocated and defended with untiring zeal,

and distinguished ability. With his compeers, Sherwood, Mallory, Sanders, Dagg and others, he worked lovingly and vigorously for the promotion of education and the salvation of sinners; whether in this land, or in the regions beyond the seas. For both these objects he was toiling in full harness, when the shafts of death put a period to his life.

As agent for the Sanders' Professorship, he had traveled but for a few months, when, from failing health, he was compelled to retire from that work. What should he do next, he anxiously inquired of himself and others. No door seemed to open to him for some time, and he saw not but his work was done.

But he was invited to the editorial of the *South-Western Baptist*, conjointly with the present editor of that paper, and he accepted the position, and moved to Alabama. His best friends in Georgia spake doubtingly of the wisdom of his choice. Not that they questioned his ability to acquit himself with credit in that department of religious labor, but because they feared that the position of editor, on account of his delicate health, would greatly detract from his spiritual enjoyment.

In this, however, they were happily disappointed. The new editor plied himself to his task as with the vigor and assiduity of youth. Contemporary journals promptly recognized in him a courteous and powerful writer, nor did they part from him, by the decree of death, without suitable expressions of regretful regard.

The Boards of the Southern Baptist Convention and Baptist Church polity furnished the last themes for his pen, and in defence of these, he gave to the public his last thoughts. When unable to write, he would dictate to his ever watchful companion from his dying couch, who transferred his thoughts and arguments to paper for the press.

Here we take leave of this subject. A biography of Dr. Dawson will, doubtless, be given to the public by some friendly hand who knew him well for many years. He has finished his course and kept the faith. The tongue of the orator is silent, and the hand of the editor lies palsied in the grave. The spirit has returned to God who gave it, and the body is commingling with the dust. But not *forever* shall it *there* remain. The voice of the Arch-Angel will be heard—the trump of God shall sound—tombs and monuments will be shattered, or overturned—graves will be opened—the dead will come forth, and among them the righteous, who will rise unto the resurrection of life. Our departed brother will be of that happy company, and may those who still toil in hope of a glorious immortality, attain unto the same fruition of their heavenly hope!

J. W.

Other Missions.

MISSIONARY UNION.

TAOUNGOO.

Mr. Cross writes, July 30, that the school is prosperous, and the daily attendance on lectures and recitations good, and as yet there has been no serious drawback on account of sickness. "A considerable number of the young men have returned to their churches. This I readily allow; for I feel that the gospel must be preached, even at the expense of regular attendance on school instructions. The teachers who return, are those who occupy the outskirts of the Christian districts, and who have been sent for, by delegations from their people, to ask them to return."

Mr. Cross and family were in good health.

BASSEIN.

Mr. Crawley, who was temporarily at Bassein, writes, July 19, I expect to

baptize three Chinese next Sunday. There are many hopeful inquirers among the Burmese. The assistants left here by Dr. Douglass are good and able men.

TELOOGOOS.

AN EFFICIENT LABORER.

In a journal of Mr. Douglass, of the Telooگو Mission, we find an interesting account of the impression produced by the labors of a female assistant.

At ten o'clock this morning my heart was cheered, not by the coming of a Titus, but by the coming of Lydia.

In the evening we went again to the village. After I had read a few verses from the Bible, and made a few remarks, Lydia, sitting, and before unobserved in the crowd, numbering, perhaps, one hundred people, began in a very simple way to speak of Jesus. All the head men of the village were present. No sooner had she arisen to her feet, with her staff in her hand, than the company divided and stood for more than one hour with eyes fixed upon this aged disciple of Jesus, as she poured forth in the sweetest and most stirring language and imagery, the truth of God,—such a display of the sins and folly of heathenism—to which she had been devoted for forty years—its entire emptiness and unsurpassed cruelty,—then the glorious gospel of the Son of God, in its fulness and saving power. There was deep feeling and interest in the assembly; no interruptions except to say, as many did, "Yes, mother, what you say is true." In fact, I never felt more the power of the precious truths of the Bible for an hour, when spoken by the most eloquent men I ever heard in my own language.

The head man of the village said, "Yes, mother, our religion is vain and nothing; we must believe in Jesus and Him only. These idols are no gods. We wash them when dirty. They are but senseless things, inventions of Sa-

tan." This truthful confession, coming from such a man at the close of such an address, told with great power on those who heard. After reading a few portions of Scripture, and speaking at some length of the nature and necessity of prayer, I told the company the story of my conversion to God, of my first purpose to come to a heathen land, and the reason why, viz. all, like themselves, are going to destruction without Jesus. We took leave of the company, feeling that such sowing could not be lost.

TWO MONTHS' WORK OF A GERMAN COL- PORTEUR.

Mr. Rittmann, colporteur at Ham-
burg, says :

In April I put into circulation 33 Bibles, 54 Testaments, and 2,450 tracts. I also visited 1,000 families. To emigrants I gave 9 Bibles, 7 Testaments and 800 tracts ; to Danish soldiers, 3 Bibles, 9 Testaments and 200 tracts.

In May, I circulated 42 Bibles, 70 Testaments, and 18 other religious volumes, and 2,400 tracts, and visited 900 families. To emigrants I gave 7 Bibles, 9 Testaments, and 600 tracts ; to the Danish soldiers, 2 Bibles, 21 Testaments and 150 tracts.

TWO YEARS AT KÖNIGSBERG.

Mr. Geissler writes from Königsberg,

Two years ago, when I came to Königsberg, the church numbered twenty-four members, now, 124. The church of Pobethen, which is also under my care, has had a net addition of 100 souls.

THE WORK IN EAST PRUSSIA.

Mr. Stangnowski, of Goyden, writes,

Our mission field is large and constantly extending. Three laborers could not meet half the calls made upon us. Since the new year, I have baptized ninety-two persons. Often in our meetings there is much emotion, so that the voice of the preacher is well nigh drowned by the groans and sobs of the people. Some fall on their knees in

the public assembly, as in Ireland, and begin to cry for mercy.

GROWTH IN THREE YEARS.

At the recent triennial Conference in Germany, it was stated that within the past three years, within the bounds of the Conference, 3,077 persons have been baptized. Net increase, 2,277. The churches within the same period, have advanced from sixty to sixty-five ; the out stations, from 674 to 756. Total number of members, 7,908.

THE WORK IN DENMARK.

Mr. Nelsen writes from Northern Jutland as follows :

The Lord our God has visited his people in a wonderful manner, and many precious souls have been added to the church. We have baptisms every Sabbath, and have often had them also on week days. Seventy renewed sinners have this year been brought into the church. Many anxious ones are asking the way of life. We are intensely occupied with the rich harvest. May the Lord send laborers into his harvest.

THE DANISH ISLES.

At the recent Conference of Baptist churches held in Hamburg, Mr. Ryding communicated the following information.

The church of Bornholm was organized in 1853, and consisted of seven members : it now numbers ninety, and four brethren act as assistant preachers, besides others who serve occasionally when it is necessary. In Carlsrona, a naval station, embracing 11,000 inhabitants, a Swedish fleet and 4,000 seamen, a little church has been organized. There is a great awakening there.

Mr. Damm, another missionary, adds,

In the northern part of Jutland, great interest is manifested. The earnestness of the people is very affecting. The influence of the pastor is very great.

FRANCE.

AN ACTIVE CHURCH.

One of the assistants in the French mission writes a cheering account of the church in D—. This church numbers thirty-five members.

I have spent three days in visiting D— and vicinity. The chapel on the Sabbath was full, and many had to remain outside for want of room.

The old members are active, and strive to do good. The younger members are firm in faith, and labor for the conversion of their families and neighbours. The meetings are generally well attended, and the Sabbath school is interesting. Some of the brethren greatly cheer me by their Christian zeal.

EPISCOPAL MISSIONS.

TWENTY-FIFTH ANNUAL REPORT OF THE
FOREIGN COMMITTEE.

Receipts of the Foreign Committee from the 1st October, 1859, to the 1st October, 1860, including balance of interest on Trust Funds, \$85,389 07
The expenditures for the same period, - - - 86,833 26
Balance due the Treasurer October 1st, 1860, - . 4,349 34

GENERAL STATISTICS OF THE AFRICAN
MISSION.

The returns are imperfect. The following statement embraces all that can now be given, with as great a degree of accuracy as the committee can command:

Missionaries, Foreign (including the Bishop), 4; Colonist, 5;
Native, 1—Total, - - - 10
Assistant Missionaries: 1 Physician (colored), White Ladies, 8; Colonists, male and female, 11; Native do., 19, - - - 39
Candidates for orders: Colonists, 4; Native, 3, - - - 7
Confirmations, - - - 42

Communicants (returns imperfect):

Colonists, about 220; Native, about 150; Foreign, 12, - - 382
Scholars: Colonists, Boarding, 45;
Day, 300; Native, " 130;
" 208—Total, - - - 683

CHINA.

Clergy: Bishop, 3 Presbyters (one in United States); Deacons, 6 Am., 2 Chinese—12. Candidates for orders: 2 Am., 2 Chinese—12. Single ladies, 5. Baptisms: adults, 31, infants, 4—35. Communicants: Foreign, 21, Native 69—90. Marriage, 1.

Day Schools: Male 6, Female 3.

Boarding Schools, 2: 1 Male, 1 Female, with 40 pupils each.

JAPAN.

Nagasaki.—Rev. JOHN LIGGINS, D.D., Rev. CHANNING MOORE WILLIAMS, II. ERNST SCHMID, M.D.

The experience of the past year has deepened the impressions expressed at the meeting of the Board in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan. The time of the Missionaries has been spent chiefly in learning the language of the country, thus preparing themselves for active Missionary duty when opportunity for this shall offer.—*Spirit of Missions.*

METHODIST EPISCOPAL MISSION.

INDIA.

Bareilly.—Rev. J. W. Waugh, in charge of this station, says:

"The numbers in society upon our Mission Church book are nineteen, eleven Europeans and eight natives, as follows: Two missionaries and three assistants, one native preacher and his wife, and one teacher. We have also the names of six of our soldier brethren, some of whom have joined us this quarter, and five native Christians. We have also round us twenty-one persons who have entirely renounced

heathenism, who attend our services that they may learn Christianity more thoroughly.

"Is it not a significant fact, one suggestive of future usefulness, that two of the older and better-minded among these boys recently found their way to a village adjacent to our mission premises, and there, having collected a little congregation, each in turn presented the leading truths of the Gospel, to the astonishment, and we would fain hope, to the everlasting welfare of their heathen listeners. When I asked by what authority *they* had gone and preached—*they* who a few months since were themselves heathens, and were only now just learning the very elements of Christianity—by whose command they had done this, they very promptly gave answer, '*Yisu Urasih ke,*' that is, '*Jesus Christ's.*' 'And where did you learn that?' I asked. 'In the Gospel of Matthew, 28th chapter, 19th verse,' they replied, and repeated it verbatim in their strong but simple Hindoostanee."

Nynsee Tul.—Rev. J. M. Thoburn, in charge of this station says:

"The average attendance has been about thirty, more than two-thirds of whom have been connected in some way with the mission families.

"*Bazar Preaching.*—This part of our work has been carried on vigorously during the entire quarter, excepting a few weeks of rainy weather. The number of hearers has steadily increased, and we now have larger crowds of listeners than ever before. Perhaps the average number for the whole quarter has been about seventy-five, although we have had twice that number."

Moradabad.—Rev. C. W. Judd, in charge of this station, says:

"Of late many more of the natives come to us, at our house, asking many questions about our religion and the Bible. Heretofore they have seemed

afraid, but this fear appears to be dying away.

"We have just now a very interesting work going on in the villages around the city, within eight miles.

"The people seem very anxious to hear the preaching; they are not so prejudiced and bigoted as they are in the city. They seem much more simple and willing to be taught; they even urge us to come and preach to them, and many of them say they want to become Christians, and come to us for further instruction.

Budam.—Rev. J. L. Humphrey writes:

"This work has been more interesting the present than the quarter preceding. The people seem to hear the word more gladly than when we first commenced proclaiming it in their ears.

"The demand for the 'Gospels' continues so great that I have not been able to give a copy to even one in twenty of those who have applied to me for them."

Bijnour.—Rev. E. W. Parker writes:

"Bazar preaching in the city has increased in interest on account of the increase of numbers and attention to the word on the part of the people. Our work in the villages also in this vicinity seems of interest, as the people receive the native helpers more gladly and listen more kindly and attentively than at first, and the brethren are often encouraged by the candid conversations which the villagers hold with them.

"*Statistics.*—Our Hindoostanee labouring force and membership stands as follows: Local preachers, two; exhorter, one; members, including above, five; probationers, five.

No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

MISCELLANY.

WHERE IS REST?

BY O. J. M.

Where shall the heart find rest? Not here—
 Not mid the festal throng—
 Not in the hall of song—
 Not in the crowded street—not here.

Where shall the heart find rest? Not here—
 Not where best loved ones die—
 Not where our treasures fly
 On swiftest wings away—not here.

Here is no place for rest. Not here,
 Where sin's cursed chains hath bound,
 Where sorrow's mists surround,
 And all is dark and lone—not here.

But there's a place of rest—sweet rest!
 For that our spirits long,
 For that we still toil on,
 Hoping at last to be there blest.

'Tis in heaven above. It's there!
 'Tis where true pleasure lives,
 'Tis where our Saviour gives
 Us life and endless bliss. 'Tis there!

'Tis there we'll loved ones meet. Yes, there!
 And round our Saviour's throne
 We'll sing a heavenly song
 Of love unto the Lamb. Yes, there!

Yes, there the heart finds rest—true rest—
 Redeeming love and grace,
 Shall be the theme, and praise,
 Shall dwell on every tongue—yes, there.

Mother's Jour.

HOPE.

Take heart! the waster builds again—
 A charmed life old goodness hath;
 The tares may perish—but the grain
 Is not for death.

God works in all things; all obey
 His first propulsion from the night.

Ho! wake and watch! the world is grey
 With morning light.

Whittier

"MUST PRACTICE AS WELL AS PREACH."

The Chaplain of a little English squadron, in the Mediterranean, was wont to preach alternately on board all the vessels of the squadron but one. The captain of that was an irreligious, profane man, who wanted "no Methodist parsons to pilot him to heaven," and improved every opportunity to annoy him. Being of a violent temper, he also insulted the Commodore, who was on the point of sending him home. Hearing of his intention, the Chaplain waited on the Commodore, saying he had come to ask a particular favor.

"It shall be granted," said the Commodore; "I am always happy to oblige you. What is it?"

"That you will overlook the conduct of Captain S."

"Nay, nay; you can't be serious. Is he not your greatest enemy? and I believe the only man in the fleet who does not wish to see you on board his ship?"

"That is the very reason why I ask the favor, Commodore: I must practice as well as preach."

"Well, well, it is an odd whim; but if, on reflection, I can grant your request without prejudice to His Majesty's service, I will do it."

The next day the Chaplain renewed his petition.

"Well," said he, "if Captain S. will make a public apology, I will overlook his conduct."

The Chaplain instantly got into a boat and rowed to Captain S.'s ship. He met him with a frown on his countenance; but when the Chaplain told him his errand, a tear stood in his eye, and taking him by the hand, he said, "Mr. —, I really don't understand your religion, but I understand your conduct, and I thank you."

The affair blew over, and he urged the Chaplain to preach on board his ship.

LIBERIA METHODIST MISSION.

This mission was organized in 1832. It has now nineteen effective traveling preachers; 27 local preachers; 1,241 members, besides 317 probationers; 3 seminaries, one at Monrovia, one at Cape Palmas, and one at White Plains; besides the common schools, which are taught at the expense of the Missionary Society; and to this must be added the system of education introduced by Bishop Scott, which provides that each member of the Annual Conference shall take into his family a number of native children, not exceeding five, to be educated and trained up in Christian and civilized habits, the preacher to be assisted in this by the Missionary Society. Last year their increase of members was 184. They have large corps of colored teachers and helpers, and 862 Sunday scholars. The Methodist Episcopal Church in Liberia is now completely organized. In 1856 the General Conference passed a law providing for the election of Missionary Bishops, and in pursuance of this act, the Rev. Francis Burns, (colored man,) was elected, and in 1858 ordained Bishop, his jurisdiction being limited to the Mission Conference in Africa. Bishop Burns is a respectably educated man, a man of much more than common natural abilities, an excellent preacher, and a sedate, devout and zealous Christian. Under this *regime*, the Liberia Conference has all the appliances for enterprise and prosperity, and when it shall reach a point in wealth, numbers and intelligence, that it may take care of itself, the Missionary Board, and the M. E. Church in America, may do as the English Methodists did to their Australia missions, give them their blessing and let them set up for themselves. The mission at present is in a state of sound internal prosperity.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

THE SKEPTIC REFUTING HIMSELF.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of the trees about as old as itself. About forty years ago, there lived at that castle a noble gentleman, whom we shall call Baron ———. The Baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's farm.

It happened on a certain occasion that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle he began to talk of his Heavenly Father, in terms that chilled the old man's blood; on which the old man reproved him, saying, "Are you not afraid of offending God who reigns above, by speaking in such a manner?" The gentleman said he knew nothing about God, for he never saw him. The Baron did not notice at this time what the gentleman said, but the next morning took him about the castle and grounds, and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture, knows very well how to use his pencil."

"My son drew this picture," said the Baron.

"Then your son is a very clever man," replied the gentleman.

The Baron then went with his visitor into the garden, and showed him many beautiful flowers and forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron, he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "what a happy man you are to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works, and I know he must be good and clever if he has done all you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge him by his works."

"True," replied the Baron, "and in this was I judge of the character of our Heavenly Father, I know from his works that he is a being of infinite wisdom, and power and goodness."

The Frenchman felt the force of the reproof and was careful not to offend the good Baron any more by his remarks.

SYMPATHY.

There is a kind of sympathy in souls that fits them for each other; and we may be assured when we see two persons engaged in the warmth of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another. A generous and constant passion in an agreeable lover, where there is not too great a disparity in other circumstances, is the greatest blessing that can befall the person beloved, and, if overlooked in one, may perhaps never be found in another.—*Steele*.

If the world hate you, ye know that it hated me before it hated you.

IMPROVEMENT OF THE TEMPER.

If happily we are born of a good nature; if a liberal education has formed in us a generous temper and disposition, well-regulated appetites, and worthy inclinations, 'tis well for us, and so indeed we esteem it. But who is there endeavours to give these to himself or to advance his portion of happiness in this kind? Who thinks of improving, or so much as of preserving his share in a world where it must of necessity run so great a hazard, and where we know an honest nature is so easily corrupted? All other things relating to us are preserved with care, and have some art or economy belonging to them; this, which is nearest related to us, and on which our happiness depends, is alone committed to chance. And temper is the only thing ungoverned, whilst it governs all the rest.—*Shaftsbury*.

A wicked man reduced to hardships is truly in a miserable case: he has lost all the enjoyments his heart was formerly set upon; and having no relish for those of another kind, is left altogether dead to any sense of pleasure, and must, of course, languish and sink under the weight of a joyless and wearisome being.—*Hibernicus's Letters*.

This is my commandment, that ye love one another, as I have loved you.

BOOK NOTICES.

Absence from the office has prevented our announcing earlier the following valuable publications by Sheldon & Co., New York:

Lord Macaulay's Critical, Historical, and Miscellaneous Essays, with an introduction and biographical sketch of Lord Macaulay, by E. P. WHIPPLE, Esq., of Boston, and containing a new

steel-plate likeness of Macaulay, from a photograph by Claudet. Six volumes, crown octavo. Price per set: On tinted paper, cloth binding, \$9; fine white paper, cloth, \$7.50; sheep binding, \$12; half calf or half Turkey, \$15.

An Elegant Holiday Edition of "Hon. Edward Everett's Life of Washington," royal octavo size, on tinted paper with steel-plate likenesses of Washington and Everett. Price in cloth, bevelled boards, \$3; in half calf or half Turkey, \$4; in full antique, \$5.

"Life and Letters of Mrs. E. C. Judson." On tinted paper, cloth binding, \$1.50; half calf, \$2.50; full antique, \$4.

Hints on the Formation of Religious Opinions, addressed especially to young men and women of Christian education, by Rev. RAY PALMER, D. D., "pastor of the 1st Congregational Church," Albany. One vol., 12mo., price \$1.

The Orkney Islands, by JACOB ANNOTT, being volume three of the "Florence Stories." Mr. Abbott is now in Europe, and the remaining volumes of this series will be similar to "Rollo's Tour in Europe."

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