Rev. Jno. A. Broadus

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THE COMMISSION.

Vol. 5. FEBRUARY, 1861. No. 8.

A NATIVE CHINESE MINISTRY.

AN ESSAY, *Read before the Shanghai Missionary Conference, by Rev. A. B. Cabaniss, September*, 1859.

HOW MAY WE BEST RAISE UP, AND QUALIFY A NATIVE MINISTRY IN CHINA?

It will be necessary, in the first place, to define what we mean by the word ministry, in order that we may know what is meant when we speak of raising up a Chinese ministry. In modern times the term has generally been understood as applying exclusively to pastors and evangelists. But, if we examine the New Testament, we shall find it had a more comprehensive meaning in Apostolic times.

Paul says—Ephesians iv: 11, 12,—"And he gave some, Apostles; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." Here are *five classes* mentioned, as given for the perfecting of the saints, for the work of the *ministry*.

In 1st Corin. xii: 28, he mentions *eight classes* as established in the church of that day—"And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."

In this discussion we shall use the term, ministry, in its comprehensive sense—including all classes of preachers, teachers, exhorters and helps or assistants in the ministry, which may be needed to propagate the Gospel in China.

It is evident all the offices mentioned in Apostolic times were not intended to be permanent in the church. For example, to be an apostle it was necessary to have seen Christ, and to be able to testify as an eye-witness of Him. See 1st Cor. ix: 1. The strictly apostolic office, therefore, ceased with the death of those who had seen the Saviour. Prophets necessarily ceased with the cessation of miraculous gifts. God, by withholding the gifts necessary for these offices, indicated that they had served the purpose for which they were designed, and that they should cease. But He has not withheld the gifts requisite for the other offices mentioned, nor indicated His design that they should cease. These offices were useful and proper in Apostolic times, or they would not have been established. The question then arises, are they needed now in establishing churches?

We reply, yes, everywhere, and especially in heathen lands.

Rev. Albert Barnes, in his notes on Eph. iv: 11, 12, says, "In founding churches among the heathen, and in instructing and governing them there, there is need of reviving nearly all the offices of teacher, help, evangelist, &c., which Paul has enumerated as actually existing in his time." This is very true; but I go farther and say, we have found it necessary to revive them also

in the churches in Christian lands; though not always with the same name.

Dr. Robinson, in his Greek Lexicon of the New Testament, defines the term *evangelist*, as "a preacher of the gospel, not fixed in any place, but travelling as a missionary to preach the gospel and establish churches." Timothy was a preacher of this kind, and Paul tells him, "do the work of an evangelist." The churches of Christ, in Christian lands, have been greatly extended, strengthened and benefitted by reviving this office, in modern times, under the title of *missionary*.

We have also found it necessary to revive the office of *teacher*, and sometimes have a number in each church. One teaches a Bible class of young men; another a class of young ladies; while others are teaching children in the Sabbath School. Though we call them *Sabbath School* teachers, they do, in reality, the very work performed by "teachers" in Apostolic times, and catechists of a later date.

In Romans xii: 8, Paul, after mentioning the different gifts in the church, speaks of that of *exhortation*, and urges its use upon those who possess it. Mr. Barnes remarks on this passage, "It is clear there were persons who were recognised as engaging especially in this duty, and were known by this appellation." The Methodists have revived this office, and have licensed exhorters. The Baptists, though they give no license to such persons, yet make use of the gift, by calling on such for a word of exhortation in prayer-meetings, or in the churches in times of revival. We have all heard what a powerful effect the exhortations of laymen had on the masses during the late great revival in the United States.

Paul had *helps* in the ministry from among the laity, and even female helps. He speaks of Aquila and Priscilla as "my helpers in Christ Jesus." In Romans xvi: 12, he mentions two females, "who labor in the Lord," and "the beloved Persis, which labored much in the Lord." Since Paul has expressly said women are not permitted to speak in the church, we must infer that these labored privately for the cause of God, or in some other capacity than that of teacher. While there was evident impropriety, as Paul states,* in their teaching males, there was not the same impropriety in their giving instruction to females. As females were then generally secluded from the society of males, just as they are now in China, these female laborers might render the Apostle much aid in propagating the Gospel among their sex. It was probably owing to this state of society that they had Deaconesses in the early churches. That they had such, both the New Testament and church history testify. That we have learned to value female helps in modern times, is evinced by the number of female missionaries sent to heathen lands. If we now wish to raise up an efficient ministry in China we must not, as has too often been the case in Christian lands, confine the duty of propagating the Gospel to the pastors of the churches. We must follow the apostolic plan of a division of labor in the ministry.

Native evangelists we shall certainly need to propagate the Gospel throughout this vast empire. We shall also need pastors to take care of the churches which these evangelists may establish. But we shall likewise need teachers, exhorters, and all the helps we can get. One great secret of the rapid spread of Christianity at first, we think, lies in the fact that they made use of all the talents in their churches. It was the curse of the churches in the Middle Ages that this practice was neglected, and all the duty of propagating the Gospel devolved upon the pastors. So much were they afraid

* 1st Timothy ii: 12.

heresy would creep into the church, they confined the oracles of God to a special few, who were to explain and enforce the Gospel according to the decrees of "*the church*"—or rather, of councils and bishops. Others were not allowed to teach and exhort, however well adapted their talents may have been for such departments of labor. All were taught to look up to the select few placed over them, as the guardians of sound doctrine. The consequences we all know. In abandoning the apostolic practice, and adopting their new method of keeping heresy out of the church, they drove out vital godliness. They daily increased in their attachment to *forms* of worship; but decreased in the same ratio in the power of holiness.

Though Protestants do not now, *in theory*, confine the duty of propagating the Gospel to the pastors, is it not a lamentable fact, that, among nearly all denominations, many of the churches do it *in practice*, and greatly to their own detriment? It is a fact too plainly seen to be ignored, that those churches, in modern times, which have made the most use of the different orders of talents for the ministry among them, have been the most blessed in winning souls to Christ and reviving vital godliness in the earth. In proof of this, I need only cite the rise and rapid growth of the Methodist church, which is now but a little over a hundred years old. It is a well known fact that Mr. Wesley put every man to work who had any talent or heart for it. He did not reject a man because he had not talents sufficient to preach to the literati of London, when he had gifts which would make him an acceptable preacher among the colliers of Kingswood. Even if a man could not preach, in the popular sense of that term, but had the gift of exhortation, he did not reject him, but put him to exhorting. 'Tis true, he was ridiculed as a visionary and enthusiast by his brother ministers in the established church, for putting such men in the ministry; but the result proved that these very men were much more successful in arousing sinners, and winning souls to Christ, than many of the most talented preachers of that day. They may have said and done some foolish things—and who has not? but one thing is certain, God made their preaching the means of the salvation of thousands of souls, who would, perhaps, never have heard the Gospel but for the preaching of these very men. Their zeal, activity and success were also made the means of arousing the dead and formal churches around them to life and activity. Intelligent pastors, in the regular churches, saw it was folly to look with contempt upon a ministry which was taking their congregations from them, and causing them to become more pious and more devoted to every good work—which was reforming profligate neighborhoods —causing the drunkard to forsake his bowl, the gambler to throw away his cards, and those who once profaned the name of God to delight in singing His praise. Perhaps some of them also brought to mind the answer of the Saviour to John, under somewhat similar circumstances, as recorded in Luke ix: 50. This much we know, they began to see it was their wisdom to imitate the zeal, piety, and activity of these humble Methodist ministers. It is not my purpose to advocate the Methodist church polity, being a thorough Baptist in principle, but I do believe one great secret of their rapid spread lies in their *bringing into active service the different talents possessed by their members;* and as this was the apostolic practice, I must approve the principle; though I may not deem it most apostolic to accomplish the end just in the *the same way* they do.

That nearly all the Protestant denominations in America are beginning to believe that the duty of winning souls to Christ does not devolve wholly on the pastors, is evinced in the in-

creased activity of the laity—their prayer-meetings—their exhortations—their warnings and entreaties—reminding us of Apostolic times, when the disciples "went everywhere preaching the Word," and the harvest of immortal souls granted them reminds us of Apostolic success.

In accordance with these views, I notice, a recent author says:

"The welfare of all Christian churches depends upon all the professors of religion, not devolving it upon saints or priests, or ministers, to pray for them; but themselves praying and laboring—all for the conversion of a world to Christ. Here lies the great strength of true Christian churches: not in the labors of the ministry alone, but of all the people. This multiplies power a thousand fold."—CURTIS.

The first step towards raising up a native ministry in China is, to teach our members from the beginning, that they are not their own, they are bought with a price, and should glorify God in their bodies and spirits, which are His; and that their first prayer, after entering the church, should be, "Lord, what wilt thou have me to do?" We should teach all to try to find out in what way they can best promote the cause of God and win their idolatrous countrymen to Christ. Thus each one's peculiar talent will be developed, while all are helping to promote the cause of God.

If the most gifted man in your church can only read a chapter and lead a prayer-meeting, teach him to do that. If one is found with a warm heart and the gift of exhortation, he should be encouraged to use his gift as opportunity offers. At the same time the missionary should give him all the instruction he can, and urge him to study diligently the Word of God. If he should continue to improve in Christian knowledge and grace, he might then be encouraged to expound passages of Scripture, and attempt something like systematic preaching. If he proved to have a talent and heart for this, he might be licensed to preach. The missionary should then endeavor to give him theological instruction, as far as his time will allow, and have him write essays on doctrinal subjects, giving the proof texts, &c., while he continues to exercise his preaching talent. When he has been trained long enough in this way to test both his mental and moral qualifications, he might, if deemed worthy, be ordained as a regular preacher, or pastor.

In judging of his qualifications, we should take into consideration the capacity, tastes, &c., of those to whom he is to minister. Though he might come far short of what would be requisite in a minister who was to preach to a highly cultivated audience in Europe or America, he might still be competent to teach and act as the pastor of a Chinese church. Yea, if a pious and zealous man, he might be able to do them more good than a highly educated foreign missionary. From his similarity of taste, feeling and habit, he could adapt himself to their circumstances and wants, and enter into their sorrows and joys with a fellow-feeling which would make him a more soothing comforter, a more congenial friend, a more acceptable teacher and useful pastor than a foreign missionary could possibly be. One of the most successful ministers and best pastors I ever knew in America, was a man of moderate acquirements in the eyes of the world. But he was full of the Holy Ghost, and had a faith that could remove mountains of difficulties; and though he studied other books but little, he was well versed in the Bible, and had all the fundamental doctrines of religion clearly defined in his mind. He preached in districts where he was well adapted to his congregations. Had he been settled in a large town, he would, probably, not have been so successful.

What we should consider as requisite in all ministers is, adaptation for the particular place and work to be performed.

1st. Is he pious?

2nd. Does he manifest a strong desire to win souls to Christ?

3rd. Is he apt to teach?

4th. Has he a good report of them that are without?

These questions being answered in the affirmative,—if he is needed he may be ordained with the full hope that God will bless his labors among his countrymen, though he may be a man of moderate literary acquirements. We have before stated he should be known long enough to test his faithfulness and adaptedness to the work; for Paul, after years of experience in the ministry, told Timothy to "Lay hands suddenly on no man,"—and in his second letter to him he said—"The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

If, on trial, a man proves to have only the gift of exhortation, urge him, as Paul did, to give his attention to exhortation. Let him exhort his brethren to holiness, and sinners to flee the wrath to come. In this way, if faithful, he may be a most useful minister, even without the title.

Some men will be found quite competent to teach who cannot speak, with acceptance, in public. If, like Paul, we urge these to give their attention to teaching, they will prove a most valuable help to a busy pastor. The fact is, in establishing churches among a heathen people, *teaching* is one of the most important and laborious works to be done. I care not how often the heathen may have heard you proclaim the gospel publicly; when they come to you privately as enquirers, you will find them more ignorant about God, and the Bible, than many children ten or twelve years old in Christian lands. You are compelled, therefore, to commence with the A, B, C of divine truth, and patiently teach them all the way through. Even after they join the church, they need more teaching in the Scriptures than a busy pastor has time to give to them. During my short missionary career I have been greatly aided by native assistants to whom I could refer enquiries for instruction. We have also appointed one of these teacher of our little church. All the members meet in a class every Sabbath before the hour for preaching, to be questioned on a chapter which he has read and explained the previous Sabbath. He prepares himself during the week, and if he meets with anything in the chapter which he does not understand, he comes to the pastor for an explanation. Thus he is engaged in a most important part of ministerial work, and greatly aids the pastor.*

* I may remark in this connection, that among the "helps" which we need now, a good Commentary is of the first importance, and he who will give us such a "help," will be using one of the best means to qualify a native ministry in China. "Give the Bible to the heathen, without note or comment," serves very well for a speaker at an Anniversary of the American, or London Bible Society, but the missionary finds it does not work so well in practice, as there is much of it which even a literary heathen cannot comprehend without explanation. Why do we urge the necessity of well qualified teachers, if the Bible needs no explanation? What are all our preaching and teaching, but comments on and explanations of the word of God? If the missionary, brought up in a Christian land, still needs commentaries, and other written helps, to qualify him properly for the work of the ministry, much more will a man brought up in heathenism need them, who is ignorant of the general history of the world. Let us not then take a one-sided view of things, and value lightly written preaching or helps. If a man has a peculiar talent for pre-

With regard to the mode of qualifying a person for an Evangelist, we have the example of Paul, in the case of Timothy and Titus. The latter was converted under his ministry, and both were trained by him. He seems to have taken special pains to give them example as well as precept; taking them along with him in his missionary tours, where they could see his manner of labor, and how he proceeded in establishing churches. He also gave them opportunities of putting their knowledge into practice during their travels. They were, therefore, tried and experienced men when he committed to them the trust of establishing new churches and ordaining bishops in them. We would do well to follow his example, and train such as bid fair to make evangelists in the same way. The duties they are to perform are of the most weighty kind. They are to lay the foundation upon which others are to build, and are then to instruct the builders how the edifice is to be reared. How important, then, that they be experienced workmen!

While we are thus endeavoring to raise up evangelists, pastors, teachers, exhorters and helps for the ministry, let us be importunate in prayer for God's blessing and aid.

In conclusion, brethren, let us learn "the due medium," and not magnify unduly one department of preaching over another. We are often prone to have some hobby. One will contend for giving attention mostly to the public proclamation of the word, while another is equally urgent for more attention to teaching. But such seems not to have been the manner of Paul. You do not hear him saying whether preaching or teaching is of the greater importance; but he urges each one to give his attention to that department of labor for which he is specially qualified; stating that we have different gifts, and should fill different offices. In endeavoring to raise up a Chinese ministry, let us try to follow Paul's example. And to prevent schism in the church, let us teach them as he did, that these offices do not conflict,—they are all established with the same end in view,—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ."

paring such helps, we should not censure him as wasting his time in book-making. He may be doing that which will aid, not only in qualifying native ministers and instructing the church at present, but in years to come, when the voices of the present generation of missionaries have all been hushed in death. I would here mention the valuable work of Rev. W. A. P. Martin, of Ningpo, on the Evidences of Christianity, as a book which should be put into the hands of all our teachers and assistants in the ministry.

CONDITION OF THE HEATHEN.

Among the causes tending to hinder the progress of missions, are, doubtless, a lingering question in the minds of some, whether their darkness will be fatal to the future happiness of the heathen; and whether if this be so, such a fact does not reflect upon, or at least obscure, the divine mercy. Perhaps the last and highest achievement of grace, in the sanctification of the human heart, is to induce unbounded trust, when God's providence seems most awful and obscure.

Some reflections which have been personally grateful, in relation to this subject, may not be wholly useless to others.

Whence came the darkness and ignorance of the heathen? The Apostle answers. "When they knew God, they glorified him not as God, neither were thankful, but became vain in their

imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts. . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator. . . For this cause God gave them up unto vile affections. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*

But, it is suggested, if these consequences came alone on the immediate actors, the subject would be relieved of its difficulties; but the painful part of the matter is, that the theory involves generation after generation in ruin, because of the act of remote ancestors. "The fathers," many generations back, "have eaten sour grapes, and the children's teeth are on edge." Analogous, however, are the cases of us all as the descendants of Adam; of children inheriting disease and tendency to peculiar vices, from the sins of parents; of the visitation of curses and the transmission of blessings upon children and children's children. An objection, on this point, is something like a quarrel with the whole of God's government.

But let us also remember that the resting of this pall of darkness upon the nations, does not appear to be, or to have been, a necessity. Has gospel light been absolutely out of the reach of any nation or age? Suppose all men everywhere had been as eager for light divine as for gold; and that Christians, in all times, had had the measure of the mind "which was in Christ," that some do have. Might not these needy ones, pressed by inward woes as they have been, and these favored ones, with the lamp of life in their hands, have been in perpetual contact? One party eager to obtain eternal life, the other eager to supply the means of obtaining it, what would there have been to prevent the needy from laying hold on it? And surely this had been nothing more than the bounden, the reasonable duty of the parties. Fearful, it may be apprehended, in either case, the judgments in which God indicates his displeasure of the neglect of so great salvation!

Of the peril of those who are without the light of the gospel, there can be no doubt. How shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? "There is no other salvation revealed than that which is by the faith of the son of God." It is declared that he is accursed who teaches another.

That the most darkened heathen are without excuse for many crimes, will not be disputed. "Knowing the judgment of God," says the Apostle, "that they which commit such things, are worthy of death," they "not only do the same, but have pleasure in them that do them." "The wrath of God is revealed from heaven against all ungodliness and unrightness of men, who hold the truth in unrighteousness." And, "we are sure that the judgment of God is according to truth, against them which commit such things."

If wrong-doing brings unhappiness upon all, and that in proportion to the extent of the error and the consciousness of crime, what intimation in religion revealed or natural, that this state of things will not continue in the eternal world? What hardship can a regenerate man find in this fact? Does he not feel, that in his own case, it would be just in God, to let the unquenchable fire of conscience burn, the undying worm gnaw, forever? The truth is, sin is a moral poison, whose work of death can only be arrested by the antidote of faith—whose ravages

can only be healed by the application of "blood divine."

It has been suggested that the Holy Spirit may employ the light of nature, the law written upon the heart, in the regeneration of a soul, here and there. That Socrates and the Aztec chief, of whom Prescott tells us in his conquest of Mexico, and a few others, it may be hoped, gained such knowledge thereby, as to feel their sinfulness in the sight of God, and conceive the idea of a mediator. Whatever may be true in a few cases, this cannot be hoped in more than a very few. "Whatsoever a man sows, that shall he also reap." Heathen lives, viewed in the light of their own codes, are detestable.

Of course the writer realizes with his reader, that this essay to throw light upon a most difficult and fearful subject, is very inadequate. It may serve nevertheless, to show the possibilities of the subject—that there *is*, doubtless, a solution—did we know the whole of the matter—satisfactory to a chastened reason and heart.

1. The distinguishing grace of God in relation to ourselves, ought to humble us, upon every remembrance of it, into tears of gratitude.

2. It ought to prompt us to imitate, in our efforts and sacrifices, the compassion of our common Redeemer.

"Our misery *reached* his blest abode,
And pity *brought him down.*

TAU.

Our Missions.

SHANGHAI—CHINA.

Extract from a Letter of Rev. M. T. Yates.

SHANGHAI, Oct. 1, 1860.

Rev. A. M. Poindexter.

DEAR BROTHER,—The great mass of the population of this city have not yet returned to their homes, consequently our congregations at the Sung-way-dong, where we used to have from two to five hundred, are now very small, varying from five to thirty. Truly this is a dark hour for us at Shanghi. I do humbly trust and pray that this extreme darkness may soon be succeeded by the dawn of a bright and glorious day. My services at the Kiaw-hwo-dong, (a little chapel at my house,) are well attended—congregations from fifty to a hundred. Many of these are regular attendants and manifest some interest in the Gospel. We have here two cases of interesting inquirers. One of them, a rice merchant near our place, has been interested for years. Hitherto he has not been able to observe the christian Sabbath and do a living business during the week. Last Sabbath I had a long interview with him. He assured me that his views of the obligations of the gospel now, are very different from what they were a few years ago. He is now prepared to obey Christ let the consequences to his worldly interest be what they may. I trust the Lord will strengthen and enable him to witness a good profession. He says his whole family, consisting of his wife, step mother and his own father, all believe that the gospel is true—and have, for two years, abandoned all idolatrous worship. They are frequently at my services, and he is teaching them at home. This is more than many professing Christians at home do to their families. If this man continues faithful, he will probably be baptized before a great while.

October 4th.—The eastern wing of the Insurgent army has been successful in taking most of this Province South of the river. Yang-Tsz and part of Ts'eh-Kong Province South and west of this. They continue the cruel practice of burning out and murdering the people, old and young, male and female. It seems their object in continuing this inhuman practice, is, to terrify the people. There are no Imperial troops to oppose them in all this region. Most

of the Imperialists have turned rebels. It is reported among the Chinese that Hong-Chaw has fallen into the hands of the rebels. This wants confirmation.

On the 21st ult., the Allies had another engagement with the Imperial troops near Pekin. The great Tartar general "Lung-kok-lin-sin," with 25,000 men, made a desperate effort to stop the enemy. He was defeated with the loss of 700 men, and, it is said, 80 pieces of cannon. The Allies lost 46 men. Several of Lord Elgin's staff, with a few officers and men, were taken prisoners by the Tartars. The Allies informed the commander in chief, that if these men were injured, they would sack and burn Pekin.

It is reported this morning, that the Allies have taken Pekin—and that the *Emperor and his Court have fled* to some unknown quarters. One or two days will confirm or correct this report. It is universally believed here that this blow upon Pekin will be the finishing stroke to the Ch'ing dynasty. Truly the afflicting hand of God is laid heavily upon this idolatrous people. O that their afflictions might lead them to the source of true wisdom and happiness.

I received by last mail the Commission, containing the report of the Foreign and Domestic Boards. We are all enjoying rather unusual heath for this season of the year. *Everything* is very expensive—fuel is more than a cent a pound! And this State of things must continue and get worse as long as the country continues in its present disturbed State. This is a trying time for us and for you. I believe, however, the Lord will bring good out of all these trials. Fraternally,

MATHEW T. YATES.

The Lord reigneth, let the earth rejoice.

Letter from Rev. J. B. Hartwell.

VOYAGE TO JAPAN.

Shanghai, China, Oct. 3rd, 1860.

REV. A. M. POINDEXTER.

My Dear Brother.—As the last mail closed the day after our return from Japan, it was not practicable for me to write by it, as I had hoped to do. The occasion of our visit you have doubtless heard before this. Mrs. H.'s continual suffering made it necessary for her to have some change, and we proposed to spend a few weeks at Ningpo; but the doctor had fears, and so had we, that such a change would be hardly sufficient, as Ningpo is quite as low as Shanghai, and has not the advantages that we here have of foreign improvements, the foreign community there being very small. We thought that in all probability after all the trouble and expense of this trip, it would be necessary to go to Japan or elsewhere, so it was decided we should take the sea voyage at once. Accordingly on the 24th July, Mrs. Hartwell, Jesse [their child,] nurse and myself, took passage on the Dutch brig, "Princess Charlotte," for Kanagawa. There were two other passengers, a Dutchman and a Frenchman. The brig was well provisioned and the cooking first rate, the deck was clean and *dry* and on the whole we were more comfortably off than we had ever before been on ship board. So that when we got over sea-sickness we enjoyed it much. The weather was clear and fine almost all the time, and the winds very light. It gave us a long passage, (two weeks,) but as we had moonlight nights and could sit under awning in the day, we did not particularly object, specially as the sea air seemed to agree so well with Mrs. H. She began to improve at once, and by the time we reached our destination felt like another being. We spent about four weeks there, making our home at the house of Rev. Mr. Goble, the houses of the other missionaries being already over-crowded with

persons seeking health. Mrs. Hartwell continued to improve, and Master Jesse became a perfect "*butter ball.*" We returned on a large English ship, "Neville," with six or seven other passengers. Again we were on the sea two weeks, and encountered one typhoon. It blew for thirty hours, most of the time *most furiously*, but the noble vessel weathered it finely. After the gale we saw a vessel that had lost her main-top-mast and perhaps some spars—and a few days after our arrival, (which was Sept. 19th,) several vessels came in dismasted; the result, however, of a later storm, that we barely missed. Since our return, Mrs. H. has not been so well. She almost despairs of enjoying health and being able to work in Shanghai.

DESIRE TO GO INTO THE INTERIOR.

Since my arrival in China, I have not contemplated remaining in Shanghai. My eye and my heart have been on the interior. We had about chosen Su-chan as my station. That place is now abandoned by its former inhabitants and held by the Tai Ping rebels. It is only a military station just now, and the prospect of its affording a favorable field for missionary labor is not very flattering. I think we shall be able to find a better situation on the Yang Tsz Kiang as soon as it is advisable for us to go into the interior. Just now my own thoughts are directed to Shantung, and as soon as I can secure a good teacher, I intend to attempt the acquisition of the Northern Mandarin language. I flatter myself that by close study and much practice, I will be able to begin preaching a little in Mandarin in a few months. There is a certain analogy between that dialect and the one we use here which will make it far easier for me to learn than if I had no acquaintance with Chinese at all.

Brother Holmes has gone North to stop if possible and prepare to have his family come when that is expedient.

I should apply at once to the Board for an appropriation for building either at Che-foo or at Yang-Chan-fu, but it seems to me that it would be better for the first year, or few months at least, to rent, so as to have fair opportunity of surveying, finding out the most frequented parts, &c.

WAR NEWS.

Our latest news from the seat of war is of a stirring kind. The authorities had deceived and harrassed Lord Elgin so much, that the army had taken up its march for Pekin. On the route, Lord Elgin was met by messengers from the imperial city, saying that all his demands had been consented to and that they were ready to sign a treaty. This was almost certainly a ruse by which to detain the army. Lord Elgin replied that he had been dealt so falsely with, that now he would not stop till he reached Yang Chau, twelve miles from Pekin, that he would meet and consult them there. The next news after this was, that the army, while on the march, had been very suddenly surprised by an attack from Sankolinsiu. They found themselves completely surrounded. The battle was a severe one, but the Chinse were defeated, with a loss of 700 men and all their guns, 80 in number. The loss of the Allies was estimated at about forty. After the battle some of the *curious* ones went out to "look see" and were *taken* by the Chinese. Among the number were Henry Parks of Canton notoriety, and the correspondent of the London Times. The capture of these prisoners infuriated the Allies, and the order was given for the destruction of Yang Chau. It must have been a terrible scene. The city was given up to plunder. They found, among other things, a million dollars worth of tea. The threat was at once made to the Chinese, that if a hair of one of the prisoners were injured, the army would march at once to Pekin, sack and destroy it. The next news was brought by a French steamer yesterday, to the effect that

Pekin had been attacked, that about 300 of the Allies had fallen into the hands of the Chinese, that the Chinese and Tartars fought most desperately from the housetops, and every where, that the city had to be fired to dislodge them and *was burning* at last accounts. The Emperor is said to have fled with all his court.

To what all these things will lead, we know not. Is the Tsing Dynasty dead? If so, what is to be inaugurated in its stead? There will be aspirants enough for the throne. You may have heard of the offshoot from the Tai Ping rebels in Sztchnen, under the command of one Shiteki, who could not submit to the lofty pretensions of the "Celestial King." We have heard, within a day or two, of another insurrectionary movement in the Province of *Shansi*.

A CHINESE "ROTHSCHILD."

It seems that the Chinese have among them "a Rothschild." The story of the manner of his coming into possession of such immense wealth, is this: About the time of the fall of the Ming Dynasty, there was an insurgent chief who collected all the silver taken in the course of the rebellion, and hid it, for safe keeping, in one of the mountains of *Shansi*, letting very few know where he had deposited it. This man, together with all who were in his secret, was slain—and no one had any knowledge of what he had done. The thing was unknown or forgotten by the world. Years upon years afterwards, when the Ming dinasty had passed away, and the present one was established, and all was peaceful, this mount came into possession of *Quong*, and by him the discovery was made. The Chinese say his wealth is "on su ma kuh," i. e. uncountable. The father of the present Emperor, while in trouble, borrowed from Quong from time to time a very large amount of silver, in return for which he paid ingots, the outside of which were silver, but within lead. Quong seems not to have noticed this till "squeezed" by the present Emperor. He supplied Ya Fung's demands out of the silver returned him by Ya Fung's father. The lead was discovered and of course Quong was blamed for insulting and attempting to cheat the Emperor, either himself or his clerk for him. Accordingly the chief clerk was arrested and put to death. Upon this, Quong reasoned thus, "If they slay my agent on account of my money or on account of this silver which was just as I received it from the Emperor, they will not hesitate to take my life also." And with this he gathered his attendants and dependants into an army and rebelled. He has taken seven Fu which is about half a province. He has perhaps as much ready money at his command as the Emperor—and besides has a *good reputation* among the people, What is to become of poor China, rocked as she is by disturbances within and war from without! God will bring his glory out of it all.

Thursday 4th. Yesterday another steamer came down from the North and an extra from the North China Herald office contradicts parts of the statements I have made above. The army was not yet in Pekin, but in sight, seven miles off. Tang Chau had really been given up to plunder. The prisoners were not taken while on a pleasure ride, but while preparing by Chinese consent for a peaceful encampment of the troops outside Yang Chau, where there was to be a consultation. According to a private letter I saw, Harry Parks was in a hut consulting with a Mandarin, when he and his company consisting of upwards of twenty men, were taken. The extra says, Lord E. is assured that the prisoners are comfortably lodged in a house in Pekin and taken care of. His Lordship does not seem disposed to have any consultation with the Chinese till the prisoners are returned. The extra says, that in the battle I referred to yesterday, there were 2,000 Chinese

killed, and only 16 English wounded, none killed. The brother of the Emperor is said to be authorized to treat.

You may imagine how anxiously we listen for every item of news, as the movements of the army North very materially effect our work here, or rather our *plans* for work.

The Tai Ping rebels are still making some progress. Mr. I. J. Roberts has gone among them. At last accounts he was comfortably fixed for a time in Suchan. He expects to proceed before a great while to Nanking. I saw the other day one of the foreign sailors who had been with the rebels in Nanking. He was with Mr. R. in Suchan. He says the rebels regard the attack made on them by the foreign troops at Shanghai, as the result of a misunderstanding, and are preparing some explanations for the foreign authorities. They insist that they were *invited here by the French.*

ENCOURAGING.

You will be happy to hear that in the midst of all this confusion, God has not forgotten his people. Our church members *stand* and some show an increasing earnestness and faith and zeal. There is one applicant for baptism. He has believed the doctrine for a long time and Bro. Yates has believed him to be a christian, but he could not close his shop on Sunday. He tried it once and the people ceased to trade with him and he resumed his business on the Lord's day. Not very long ago, he was taken sick, not dangerously, but enough so to take him from business and lead him to reflect. He felt how deeply he was offending the Saviour that he worshipped and thought he loved, merely for the sake of his support, and he determined to close his Sabbath business cost what it might. For some time he has been attending Sabbath service regularly, and appears very favorably. The account he gives of the progress of the work in his heart, is very interesting, and altogether we regard his a very promising case. He has been to talk with Bro. Crawford and myself this morning about joining the church. Bro. Yates has had repeated talks with him. He will come before the church next Sunday. His attention was first called to the subject of religion by witnessing the ordinance of baptism. Tell Bro. Cabaniss, if he is in Richmond, that this is Wong, the rice-merchant, who applied to him for baptism, but was refused because of the Sabbath difficulty. It was my intention in this letter to give some account of what I saw and heard in Japan, but my time is rather short, and perhaps I had better say what I have to say about it through one of the Southern papers.

Mrs. H. unites with me in kind regards. Yours very affectionately,

J. B. HARTWELL.

CANTON—CHINA.

Letter from Rev. R. H. Graves.

TAI SHA, (near Canton,) October 2, 1860.

SETTLEMENT IN THE INTERIOR.

Dear Brother Poindexter:

You see by the heading of this letter that I have left Canton, at least for a while. I have informed you and brother Taylor, in my former letters, of my desire to get into the country. I could not feel at rest in Canton, where there are ten or twelve chapels, while the multitudes who dwell in the "regions beyond," are perishing for the bread of life. Besides, I feel an ambition, like one of old, not to "build on another man's foundation." In deciding to try to gain a footing in the country, I believe that my footsteps have been led by the providence of God. I am not for the present "entangled by the affairs of this life;" my knowledge of medicine fits me for prescribing for the diseases of the people; God has led men from the country to me as inquirers, and permitted me to baptize seve-

ral. These things, but especially the firm conviction of duty, after much prayer for guidance, have led me to give up the pleasant quarters which I have in Canton, to "rough it" in the country.

This place is a market town of several thousand inhabitants, about 50 miles from Canton. I hope to visit all the surrounding country, but one object which I hope to accomplish is to gain a foothold in Sai Nam, a large town at the junction of the North and the West rivers. This will be a good center for missionary operations in a large district of country.

I have been enabled to secure a house here, through the exertions of our brother Luk, a young man whom I lately baptized. Our house is quite small, but it is the only one I could secure. When I came I found it very dirty, but white-wash has improved the appearance considerably. My own room is a little place with a mud floor, 8 feet by 10, with a single tile roof about 10 feet high at the highest part. The front room is about 30 feet by 10, and serves as a chapel. I prescribe in an open space between the two rooms, 6 feet wide. This house I propose to occupy for the Winter season only, as it would be a sinful risk of health to attempt to live here in the Summer. Such as it is, we have had great difficulty in keeping it. The owner threatened to turn us out, and the *Kung Kuk*, or assembly of gentry, after signifiying their willingness that I should live in Tai Sha, sent us word that I must leave, and threatened to punish Luk and the man who sub-let the house to me unless I went. But God has brought us safely through our troubles, and raised us up a friend in the Mandarin who took our part.

Now, I have very little doubt but that we shall be able to remain here.

CONSOLATIONS.

Often have I had reason to bless God for the record of the trails of the early Christians recorded in the Acts of the Apostles. It seems to me that I would rather have almost any other part of the Bible blotted out than that precious book. Are we viewed with suspicion because we are foreigners and every one thinks that we are secret political agents? The Apostles were accused of "saying that there is another King, one Jesus." Are we opposed by the Kung Kuk? The Apostles were opposed by councils of elders? Are we brought to our wits end, and obliged to cast ourselves wholly on God? So were the Apostles. Does God answer our prayers, and fill our hearts with thanksgiving? So were our brethren in primitive times filled with joy and praise? Lastly, did God bless the labors of the Apostles, and turn many to Jesus? I believe that our eyes will be rejoiced by seeing many of this people casting away their idols, and trusting wholly in the Saviour.

LABORS.

We have service every night from 7 to 9 or 10. After spending an hour or more, in explaining a chapter and preaching. I am followed by one of the native brethren. We then answer questions, and engage in conversation with the people. God gives us many attentive hearers, and my earnest prayer is that some may soon be lead to repent of ther sins and trust in Jesus. In the day-time my time has been taken up by prescribing and conversing on the subject of salvation with our visitors. The native brethren are unwearying in their efforts to lead their countrymen to Jesus. On certain days, the 1st, 5th, 8th, 11th, 15th, &c., of the Chinese month, I devote the whole morning exclusively to seeing patients who crowd in great numbers, so that some are obliged to go away without seeing me, as I give out before the crowd can all be prescribed for.

ENCOURAGEMENT.

Last Sabbath two or three women at a village on the opposite side of the

river, where we were preaching, seemed to receive the word into their hearts. One of them who can read, received a book from me when I was here two months ago, and says that it has led her to give up the worship of idols. I hope that she may be brought to trust entirely in Jesus.

REQUEST FOR PRAYER.

Beg the brethren to remember poor Tai Sha before God. O that its people may be led to Jesus now in this their day of visitation.

Christian love to brother Taylor and to all the brethren in Richmond.

Yours, in Christ Jesus our Lord,

R. H. GRAVES.

Journal of J. G. Schilling.

CANTON, Oct. 14, 1860.

Sunday.—This is always a busy and interesting day. At 7 A. M. attended our prayer-meeting; and though there are but two of us, we enjoy these meetings, and often realize the fulfilment of our Saviour's promise to be with his people, though their assemblies consist of but two or three. It is a great relief to pour out our hearts to God for our perishing fellow-men, to whose rescue we have come, and in whose salvation we feel deeply interested. We hope that our brethren in America join with us in importunate prayer to the Lord of the harvest, that he may send forth more laborers into the vastly extended harvest, and that he will richly bless those already laboring in the vineyard with great success.

CHURCH SERVICES.

The church services come off every Sunday at 11 A. M., and it is an interesting sight to see a respectable congregation of orderly-seated Chinese Christians, who join heartily in singing the praise of God, and listen attentively to the exposition of God's word from their pastor, brother Gaillard. He is an earnest preacher, and it is to be hoped that the church will flourish under his ministry. The church now numbers about fifty members. Though I cannot understand the preaching, it is a satisfaction to see the members of the church listening to a Christian minister, and worshipping God in their own language. These Chinese have no *rest* day, but work, labor, toil, the same every day; but these disciples respect the Lord's day, by leaving their employment and spending the sacred hours in spiritual improvement, so that they may grow in grace and knowledge of our Lord and Saviour Jesus Christ. After this service I returned home, while brother G., with his assistants, had preaching in two chapels—for the people in general.

BAPTISM.

At 2 P. M. I visited the baptismal waters where brother Gaillard baptized four disciples, both men and women. Oh! how strange, that in China, this land of darkness and of the valley of the shadow of death, light is springing up; the morning star, with healing in his wings, is arising over this place. Truly it is the Lord's doing, and it is marvellous in our eyes.

Since we have been here there have been twenty-two natives baptized, and still there are others who are enquiring, "What must I do to be saved?" The brethren at home will surely not give up Canton in despair, for the Lord is able to work even here.

From this pleasant scene, I accompanied brother Graves' two assistants—for he is in the country—to Shing Wai, Miu, standing on the steps of which temple, they preached to a large crowd of attentive people. Here the truth is widely disseminated, for persons from all parts of the province come to this noted temple, and they listen to the truth as it is here declared.

After preaching books were distributed, which the people seemed exceedingly anxious to get. Whether they are read or not, I do not know, but I do know that our prayers follow them,

and that they are scattered all over the province. The day of judgment will reveal much good that has been done in this way. Brother Graves, in a letter to me, speaks of a man who has come to him as an enquirer, who heard him preach at this temple, which is some 50 miles from his town.

To-night I have attended preaching in the chapel in our yard. Brother Gaillard has preaching here three nights in the week—Dr. Ling and another assistant preached. The congregation was respectable in size, and comparatively attentive. I attend these services to learn, to see, and with a hope of doing a little good, indirectly.

STUDIES—DIFFICULTIES OF THE LANGUAGE.

Monday.—The duties of this day were much as usual. At 9 A. M. my teacher came to take me through the studies of the day. The college student who has his large lexicons, and the face of the Professor to fear, may think our mode of study an easy one, but if he would try it, I imagine his experience would be like that of the Deacon, who thought he could preach as well as his pastor till he tried it, when he found he had nothing to say. I now am reading Matthew's gospel in colloquial. My teacher enunciates each character, and I try to imitate him much as a child at home learns the alphabet. I have read but eight verses to-day, and think I have worked hard at that. I find it trying to the voice, and very confining, to sit for six hours without change of exercises, or recreation of any kind.

Tuesday.—Rose this morning as usual at about six; had breakfast at seven, then took a long walk. I think exercise very important, and walking a good exercise, therefore, I walk considerably, and then I see the people, besides I often pick up words and phrases, or at least hear those spoken that I have learned. How sad it is to see an active, intelligent people, in the whirl of business, going to destruction! O, that I may soon be able to sound in their ears words of warning, and to tell them of Jesus and the way of salvation.

At noon went to brother G.'s chapel. I noticed there an old man, who seems near the grave, who has always been there when I have. I hope the truth will reach his heart, so that when the grim messenger comes for him he may be ready. Brother G. and three of the native assistants preached. The service lasted for about two and a half hours. Books were distributed at the close of the preaching.

Have had a letter from Bro. Graves to-day. He has many difficulties to contend with. He labors against much prejudice, for the people do not fully understand what this "Barbarian" has come there for. He is just the man for such a field, frank and confiding as a man, active and zealous as a Christian. I think him well adapted to meet the difficulties that oppose the work of the Lord.

To-night I met a number of English soldiers, to spend an hour in reading the Scriptures and prayer. There have three been baptized by brother Graves since we have been here, and besides them others frequently come to the meeting. My hope is that this seed sown by the wayside may fall into good ground, spring up and bear much fruit to the glory of God.

EMPLOYED AN ASSISTANT—WHO WILL SUPPORT HIM?

Wednesday.—The item of this day is my getting a native assistant. Rather fast, some persons may think, for so I thought when the thing was first suggested to me. But I now think that it is highly desirable that I should have an intelligent Chinaman living in the house with me, so that I can constantly hear him talk the language. There is a stiffness about what I learn in my study that I find grates on the ears of those with whom I try to talk, so I wish

to learn easy colloquial, and again I think it will be a great advantage for me to have some one about me with whom I will be compelled to use the language, for I need some good of this kind.

I wonder if some church will not agree to support Aping, for that is his name? One or more of the native assistants is supported in this way—the ladies of one of the churches in Richmond support one I believe, and I wish some church or local society would raise the salary for Aping. It will take but about one hundred dollars a year, and surely some of our churches feel so much interest in the cause of missions, the salvation of the perishing heathen. He is a young, but quite promising man, a good preacher, even now, and practice I hope will improve him.

Thursday.—I get but little sympathy when I complain of the difficulties of the language, and how tired I am of this miserable stuff. "As long as you do not get to the point to give up in disgust and perfect despair, you will do very *well*," is all that I can get out of those who have waded through this paddy field before me. This is doubtless one of the primitive languages, and therefore, essentially different from modern languages, and yet we have to learn it without the assistance of "note or comment," and these words do not sound so euphoniously here as at home. We have no grammar to explain formations, constructions or idioms, no explanations of any kind, and the teacher can only say that "so it is." Thus we have to go through the language from Alpha to Omega, digging out every peculiarity for ourselves, and finding one day that all the inferences of the previous day were incorrect.

However, we have a great advantage over our predecessors in having a good tonic dictionary, but still we hope our successors will have the superior advantage of a good *phrase* dictionary. True, Dr. Williams pays some attention to phrases, but not as much as the subject absolutely demands, for what we call phrases are only words to the Chinese ear. I have noticed from two to five characters, each having its distinct meaning, and yet the meaning of the whole is essentially different, and in many cases cannot be gained from the individual characters.

This is the night for the union prayer meeting, but as I was getting ready to go, I received a note from brother Gaillard informing me that he was unwell, and requesting me to attend the chapel, which I did. Some of the crowd were disposed to be talkative, thinking, I presume, that as brother G. was not there, they might misbehave, but when I went and sat down among them, *looking* reprovingly at them, they became perfectly quiet.

Friday.—I hope I shall soon be able to speak the language enough to enable me take charge of a Sunday School. I do think something of the kind ought to be in existence, for there are a large number of children here, and of course they are brought up in idolatry. And surely the children of the church members ought to be cared for, so that the people may see that we imitate the example of our Saviour, who never neglected the children. There can a great deal of instruction be communicated in Sunday Schools, and I feel that we ought to take advantage of it.

SUPERINTENDING SERVICE IN CHINESE.

At noon to-day commenced Chinese service. It seems strange that I should have preaching under my responsibility which I cannot understand, but I feel perfectly safe while I have a good man to preach. There are generally several of the assistants at preaching, and if the one preaching should go wrong the others would correct him, and report his error. Aping preached with great earnestness, and the attendance was pretty good. I for a little while stood

at the door and invited the people in. Oh! that the Lord will bless our labors.

Attended the mission prayer-meeting to-night. Brother G. was still unwell, therefore we could have no singing. The exercises consisted in reading the Scriptures and prayer, I do not derive much benefit from the Chinese services, so these meetings are very important means of grace.

Saturday.—I shall have daily prayers in the native language as soon as Aping moves here. It will be partially a public service, so that any of the neighbors who may wish to come in to listen to the reading and exposition of God's word, and prayer, can do so. Much knowledge can be communicated in this way. Then, too, I shall have Aping announce at his public preaching that any persons who may wish for information, can generally find him at my study, where they may come for conversation. There can, comparatively, but little instruction be communicated during the public services, and enquirers will need to have the way of the Lord explained more fully to them.

THE WEATHER—HEALTH.

The weather has been quite cool and pleasant. In fact, the weather has not been as warm as I had expected it, and now it is cool quite unexpectedly. I think of needing a fire. I anticipate that we shall find the climate very agreeable. My health has been pretty good, though sometimes I feel weak, and have what I suppose to be an acclimation feeling, for I cannot call it sickness. Mrs. S. has not been so well. She has not been really sick, still she has not been perfectly well. There is probably some acclimation with her, which I hope will be gone through with in a short time. We arrived here in the hottest part of the year, and so, if we got through this, the prospects are that we will get along pretty well.

In offering this communication to the Commission, I am not vain enough to suppose that it will interest, at least very much, the reader, but I feel that something of the kind is due those who contribute to my support that they may know something of what I am doing.

LAGOS—AFRICA.

Letter of Rev. J. M. Harden.

LAGOS, Nov. 9, 1860.

Dear Brother Taylor:

Your very kind favor of August 27th is before me. I feel very thankful for the kind encouragement which you have give me in it. I do not now feel discouraged like I used to do. I have now regularly from 15 to 20 persons to preach to on the Sabbath, and I also go during the week to preach to people in their own houses.

MAHOMEDAN TRADITIONS.

I sometimes hear strange traditions. Last week I was out preaching to some Mahomedans, who told me that Mahomet was Christ's elder brother. They told me further that Jesus and Mahomet both came into the world without father and without mother.

They pretended to know the circumstances of the Virgin Mary's birth. She neither had father or mother according to their account. The circumstances they say, were these: "The reputed father of Mary one day got a little sick, and something came on his thigh resembling a boil; they doctored the said boil, but it would not yield to treatment. But finally, when the boil did burst, there came forth a child, and this was the Virgin Mary." I tried to convince them of their error, but I can't tell how far I succeeded.

AN INTERESTING ENQUIRER.

I have at this time only one interesting case. It is a female. She comes to church regularly, and listens very attentively, but I do not yet see any signs of true conversion.

DANGER OF WAR AT LAGOS.

We are in rather unpleasant circumstances in Lagos. The King of Benin

has laid claim to Lagos as his property, and has sent his Ambassadors to this place to inform the King of the same-Telling him that if he does not allow Kosoko to come back to Lagos by fair means, he will bring him back by foul ones. I cannot yet tell how the matter will go, but the Lord reigns. May He protect us.

I have nothing more to write at this time. My wife joins me in sending love to all the brethren.

Affectionately yours,
JOSEPH M. HARDEN.

ABEOKUTA—AFRICA.

Letter from Rev. A. D. Phillips.

ABEOKUTA, Nov. 6, 1860.

Dear Brother Taylor:

I think I shall have another chance to send to Lagos in time for the steamer, so I write. I wish to urge upon you the importance of sending us plenty money speedily. Our school especially will be very expensive. I have now *twenty-two* children, and the prospect is they will still increase. I am now my own teacher, my former teacher being dismissed for bad conduct. You can never imagine how I am interested in my children; or how they love me. They are, for the most part, learning nicely. Some of them can write a little in Yoruba, and two or three are beginning to cypher. The children are, many of them, in pawn to me. They were my neighbors, and children with whom I have been acquainted ever since I came to Ijaye, and they greatly desire to live with me. When they were about to be pawned to a Yoruban, they would beg me to take them. You know I could not refuse so long as I had the money. But I am pressed a little too hard now.

Thousands of people came down from Ijaye to-day. We hear brother and sister Stone are well. No particular news about the war.

Farewell. Continue to stir up the brethren everywhere to pray for us.

Very affectionately,
A. D. PHILLIPS.

IJAYE—APRICA.

Letter from Rev. R. H. Stone.

IJAYE, CENTRAL AFRICA,
Oct. 15th, 1860.

Rev. A. M. Poindexter:

DEAR BROTHER—Since my last letter, the sickness of three useful members of our family made it necessary for me to undergo more toil than is compatible with health and convenience. For many days I was cook, nurse, and physician; but my health was preserved, and I have never omitted any family service, and only once in the chapel. Our circumstances are now better, as all have recovered; though our cook is still so feeble that I yet perform that department of labor in our domestic affairs. We are now in rather destitute circumstances, being out of flour, tea, and quinine—three very important articles in the invoice of an African missionary's stores. We have a little rice and some corn. The latter we bought this afternoon for a most exorbitant price. With our limited amount of cowries, we cannot afford chicken or any kind of meat, as the price is now very high. We are daily expecting a caravan from Abeokuta, and hope that we will receive by it the things of which we are now in need. I think I can truly say that we have never desponded, for though our supplies have been like the widow's oil, we have never wanted the necessaries of life.

SPIRITUAL COMFORT.

Our life here is not without spiritual interest. A few weeks ago an Egba man of considerable rank, named Ado, who has a child living with us in Abeokuta, was taken sick in the camp, and I had him brought to the mission yard. But, though he received every attention, he breathed his last three days

ago. He seems to have been interested under the ministry of brother Priest, in Abeokuta, but when he went away returned to his former customs. He acknowledged that he received this affliction as a warning, and after several days he professed to have experienced a change, and declared his intention never to forsake God or His people. Several times, when in pain, he exclaimed, "O take your gods away, I do not want them. They are all vanity, and lead men from the right way. Give me Jesus Christ, give me Jesus Christ, the Son of God!" His prayers were frequent and touching, and often expressed in language which I feel sure none but the Spirit can teach. In his will he directed that the heathenish and mysterious society of the "Ogunbonies," of which he was a member, should have nothing to do with his body, but that I should bury it according to Christian custom. He also directed that none of his children should ever be members of this society. On the night of his death he prayed fervently at midnight, and about 3 o'clock, when asked how he was, replied, "I am entirely well now; there is nothing more." He never spoke again. I was permitted to hold an interesting service at his grave; and I am of the opinion that his death will be greatly sanctified to the glory of God. Being an old warrior, and a follower of the celebrated Shodeke, several volleys were fired over his grave. I should not neglect to mention that in his will he directed that one of his sons should be given to us.

RUSSELL—A FEMALE ENQUIRER.

We were made happy on the arrival of the last caravan, by hearing from brother Reid *via* Ijebu. Russell, the Liberian who shared my danger and journeys, arrived at Abeokuta twelve days after leaving Awyaw. I left this man sick in the care of his friends in Ogbomishaw; he had had the small-pox fever without the pox. The fever makes one deadly sick. The dangers we passed through proved a great blessing to this man as well as to myself. He was a convert of the mission, but had become exceedingly cold and covetous. At Ewo we held prayer in a little dirt room, and there he was greatly revived. From that time he became a new man in his conversation. That old English Bible, that little room, the refreshing from the presence of the Lord that I experienced there, can never be forgotten. I hear that brother Russell has willed all his property to the mission—a circumstance denoting his increased zeal.

I have one female enquirer, who appears to be very sincere, but she has gone to the river Ogun for a while.

HOPES FOR THE FUTURE.

The frequency and magnitude of the caravans, which travel between Abeokuta and Ijaye, has somewhat moderated the famine, but famine and disease—especially dysentery—is yet carrying off many. An impression is beginning to prevail to some extent among the people here, that after the war many will turn to the truth, an event which my faith foresees with great joy. Ah! it will not be long before many shall rejoice to hasten to Africa's dark and bloody shores, to place "the bread of life" in her stretched-out hands. Now, every breeze wafts the wail of sorrow without hope. I rejoice to hear of the appointment of one who will come to our help. It is "good news from a far country?"

THE LETTER.

What "witty inventions" are pen, ink, and paper; at least, I think so, and I suppose many others would, if they had no other means of communicating with their friends thousands of miles distant across the great waste of waters. This little sheet shall plod its wearisome and dangerous way to the coast. The graceful steamer, with a salutation of thunder from her prow, shall turn upon

her heel, and hastening through storm and calm, shall bear it to the bracing clime of Brittain. Thence over the heaving deep, and to Columbia's happy shores, shall the fiery steamer bear it on its rapid course, until pale, weary, and torn, it shall find a resting place in your kind hands.

What a series of wonderful adventures would it relate to you, *if it could only speak.* Placed carefully under the tunic of some warrior, the especial object of his care, and rocked to sleep by the heaving of his brawny breast, it passes through the boisterous, hurried, and fatiguing caravan journey to Abeokuta. Pride goes before a fall, and my little letter, on arriving at this place, will find that it can no longer monopolize attention, but must be content to share with many more of equal dignity and importance. I suppose it will not feel so much grieved at the great addition which the company will receive in Lagos, as company is something not to be often obtained in Africa, besides it will have to pass through the roaring cataracts of the bar, and have disagreeable views of gaping sharks, and company makes us feel more comfortable in danger. Safe on the steamer, perhaps it will soon become so interested in the stories of African life and adventure, which come from around the cabin table, as not to notice how often the bright red ale foams in the glasses of the speakers. Of the wonders of the deep what could it not tell you? But I suppose its bright red face almost turns pale at the sounds which meet its ear on arriving at Liverpool; for you know it is a native of Ijaye, and knows nothing of the wonders and mysteries of civilized life. How unceremonious and roughly it was treated here; how it was beaten on the head until nearly half dead, and pitched headlong into a great bag full of other letters relating to business, politics, literature, love, and all such *unimportant* subjects, where it nearly died of suffocation and *cold;* and whatsoever sorrows and adventures it met with farther, I leave for its own narration, and hope you will give it due sympathy.

Now go, my little letter. Go to the land of the free and the home of the brave. Go to "that nation whose God is the Lord." Go tell them of "the land of the shadow of death," which thou hast left. Tell them how Africa weeps for her children, and will not be comforted, because they are not. Go call back to her arms those who once loved her, but have forsaken their first love. Farewell,

R. H. Stone.

AWYAW.

Letter of Rev. T. A. Reid.

Awyaw, Africa, Sep. 3rd, 1860.

My Dear Bro. Poindexter:

On the first inst. I received a letter from brother Phillips, which was the first intelligence I have had from them since February. You may be sure that my poor burdened heart was greatly relieved. I had spent many anxious moments about them. They seem to have been doing much better than I had expected. I will not stop to tell you about them because they will do that themselves. Statements about the war made by them and myself may appear contradictory, but it must be remembered that we are differently situated and obtain our information from different sources. I think the missionaries at Ijaye and Abeokuta are deceived to some extent with the reports of the Egbas and Ijayens. As it regards the Egbas destroying Ibadan and this town, it is nothing but vain boasting. I think when they get through with Ijaye, they will have enough to do. It is now almost two months till the rains are done, and the waters down, and then if the Egbas are still at Ijaye, Dahomy will surely come against Abeokuta. If the Egbas were to make war against this, the capital town of the Yoruba nation, the question would assume ano-

ther form to what it has now. It would then be Yoruba against Egba. The Yoruba country is certainly stronger than the Egba country, and it is quite probable that the contiguous countries to Yoruba would help them, lest the Egbas being successful might endeavor to subject their countries too. In regard to these things, I do not have the least apprehensions. I feel perfectly safe here and do not think of leaving soon without some providential indications that it is best.

Mr. Meakin, the church missionary, will leave here to-morrow for England, and I shall be left alone as far as civilized company is concerned, but God will take care of me according to his precious promises. For me to leave here now I think would have a deleterious effect upon the mission work in this town. The people beg me not to go now, but wait till the war is done and peace settled and then go home. Although I have been much afflicted, and am now much debilitated, I do not consider myself dangerously ill. I may hazard much by remaining here but it is better for me to suffer than for the cause of Christ to suffer. I feel that God has given me a hold upon the people, and I would show great dereliction of duty to let it loose as long as I am able to hold it.

Brethren pray for us that we may preach the truth to the people and that they may hear, and the day will soon come when we can make glad your hearts with the news that Yorubans are rejoicing in Christ.

"Truth ever lovely since the world began,
The foe of tyrants and the friend of man."

The Christian Index will please copy, because I cannot write for that now.

Yours, affectionately,
T. A. REID

"Salvation, O the joyful sound;
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

The Commission.

RICHMOND, FERRUARY, 1861.

OUR FINANCES.

As has been stated, there is a considerable falling off in the receipts of the Board for the present year, as compared with those of last year. To this fact the Secretaries have called the attention of the brethren throughout the South in our own publications, in the denominational weeklies, by personal appeal, (so far as practicable,) and by correspondence. Some cheering responses to to these appeals have been received, and we expect more.

The Board have thought it prudent to reduce its expenditures as far as practicable. They have made appropriations to Yoruba and China as small as is consistent with maintaining the present position of the work there. There has been no reduction of salaries of missionaries in either Yoruba or China. The Board have not the right to reduce the salaries of these missionaries without their consent. And it is not believed that any reduction could well be submitted to. But for other purposes, the appropriations are far below the estimates of the missions.

In the Liberia Mission nearly all the schools have been abandoned, and some other curtailments made. For brethren Bowen, in Brazil, and Rohrer, in Japan, such appropriations will be made as are necessary to their support—but nothing further.

Brother J. Wm. Jones, who was expecting to leave for Canton, brother C. H. Toy for Japan, and brother G. W. Parker for Africa, have been notified that the Board cannot send them out while the present crisis continues.

The agents of the Board have been notified that unless their *cash receipts* are such as to justify their continuance, the Board will wish their engagements to cease. Heretofore, it has been our

policy that agents should labor, rather for the general increase of systematic contributions, than for the collection, by themselves, of the largest amount of funds. It mattered not with the Board through what chanel funds reached the treasury. The value of the agent was ascertained by the increased productiveness of his field—now, however, while agents will still be required to promote systematic contributions, they cannot be sustained unless *their collections* justify it.

Thus the Board have done all they can to adapt their condition to the troubles of the times. They now appeal to the brethren, every where, *to aid them in supporting those who, in other lands,* are dependent upon our contributions. Shall these men suffer? Shall they and their families be left to the "tender mercies of the heathen," or such chance supplies as they may be able to secure in their heathen homes? The best way for each reader to reply to these questions, is to mail to us, at once, what he can give for their support.

The main causes of the decrease of our receipts are perfectly obvious. First, the severe drought which prevailed over a large extent of the country from which contributions come. Second, the political agitations and consequent financial pressure. It has been said that the decrease is probably attributable, in great part, to dissatisfaction with the Board and its officers. That such dissatisfaction exists, and has existed for several years, all our readers know. That it has caused some to withhold their contributions is true. But it has affected our treasury *far less than* might have been expected.

The evidence of this is found *in the increasing receipts of the Board up to the period when the prevalence of drought affected them.*

Several causes concurred to prevent serious loss from this source.

1st. Contributions had never been large in the greater part of the region where this opposition chiefly prevails.

2nd. Many, who were more or less disaffected, have still continued to contribute.

3rd. Some earnest friends, fearing that the opposition would seriously cripple our finances, gave more liberally,

4th. There was evidently a growing missionary spirit among our brethren.

That the Board and its officers have incurred the displeasure of any of the brethren, is matter of regret. But, when the excited state of feeling which has prevailed is taken into account, it is not to be wondered at. The Board, as such, has never, in any way, taken part in these dissensions. And the officers can show, by their recorded letters, that when forced by the communications received to allude to them, they have not taken partisan ground. As to their public conduct, they have sought faithfully to *do what seemed to them best as officers of the Board.* And it is to them a small matter that they are "judged of man's judgment."

But, whatever may be thought of the propriety of their conduct, surely no lover of Christ, and of the souls of men, will permit such a cause to hinder his sustaining our brethren who have gone to the heathen! P.

REV. A. H. BOOTH,

Agent of the Board in Mississippi, has resigned on account of sickness in his family.

The agency of brother Booth was not attended by any considerable increase of funds to the Board. Indeed, no agency of the Board in that State has been. But from all that we could learn, the influence of our brother was very valuable; and we trust its effects will be seen in coming years.

☞ There are considerable amounts on subscriptions made to brother Ball, Will those whose subscriptions are due please pay to him, to be forwarded, or

send directly to our Treasury; and others, as theirs become due, pursue the same course? P.

THE PROSPECTS OF OUR MISSIONS.

The missionaries of the Board in Yoruba, have been subjected to severe trials and perplexities by the war which is devastating that country. Our brethren at Ijaye, and brother Reid at Awyaw, are in the midst of the contending armies. They have been subjected to the alarms and dangers resulting from such a position. At times, too, they have been perplexed by the scarcity of food. On account of this latter difficulty, brother Philips left Ijaye and returned to Abeokuta with a number of Yoruba children which he had gathered around him for instruction, that he might procure food cheaper than it could be had in Ijaye, and that he might be in a condition to forward supplies to brethren Stone and Reid.

The brethren have not feared personal violence, except for the short time brother Stone was in the hands of the Ibadans. They believe that they are safe from intentional injury. They have, also, so far as the excited state of the people permitted, been engaged in missionary work. In addition those at Ijaye have paid great attention to the sick and wounded. By this course they have secured to a very considerable extent, the confidence and good will of the people.

Each of the brethren expresses the belief, that when the war closes their opportunities for usefulness will be much increased. They are very hopeful. Even during these terrible contentions, they have some evidences that the word of God is not without effect. Under these convictions they are very urgent for the prayers of their brethren in this land, and also, that reinforcements shall be sent as soon as the war is over.

In China the disturbances created by the rebels, and the invasion by the Alies, have kept the country in a state of terror and confusion. At Shanghai but little missionary work could be done. But the divine blessing has been upon the labors performed. One has been baptized, and others are seriously enquiring. The brethren here are looking forward with eager hope to the opening of the interior. Brother Holmes has left Shanghai to endeavor to form an interior station. Strong hopes of more rapid success are entertained, when interior stations shall have been occupied.

At Canton there has been comparative quiet, and a signal blessing has rested upon the labors of the mission. Brother Schilling states, in his Journal, published in this number of the Com. mission, that the church at Canton now numbers about fifty. This includes the missionaries and a few other whites we presume. Brother Graves has obtained a foothold about fifty miles from Canton, where he reports encouraging prospects. Thus God is blessing the mission.

Our Liberia mission was progressing well at last advices. The churches were reported as, generally, in a healthy and prosperous state, a number had been baptized and the schools were progressing well. The retrenchments which the Board have felt constrained to make, will, it is feared seriously retard the progress of this mission.

Brother Bowen has not, as yet, been able to effect any thing in Brazil, and the prospect for usefulness there is discouraging. From brother Rohrer who sailed last year for Japan, nothing has been heard.

We think these facts should encourage the friends of Missions. Under unparalleled difficulties, God has blessed us in our work. Let us "thank" Him "and take courage." P.

THE RESPONSE.

We have been sending a circular to brethren in different parts of the country. Already we have received, in response to these appeals, several remittances, accompanied by words of sympathy and encouragement. Among them is the following from the pastor of one of the most liberal and efficient churches in Georgia. The writer will excuse the publication.

"*Dear Brother Taylor*,—I enclose a check on New York for $500. It is sent by some members of our church to aid the Board in its present difficulties. Praying that full relief may be afforded you, I am, as ever,

Yours truly."

A good brother from South Carolina remits $2 20. He writes, "Your appeal reached me on Saturday last. Yesterday I mentioned it to a few brethren. Several expressed a wish to aid the Board, but had not the means at command then, I send two dollars and twenty cents, which is small, but may the Lord's blessing go with it. May he bless you, and our dear brethren in the Foreign field. I will send more as soon as I receive it."

Other similar letters have come to hand, but these must suffice as samples. A good sister sent $20, an unknown donor $30, and other amounts have been received. This is the way brethren. Let pastors appeal to their people. Let all, whether their contributions are large or small, send them on, and we shall soon have all our fears of embarrassment removed. We doubt not that the act of the pastor, who sent the $2 20, was as well pleasing to God as that of the one who sent the $500. "It is required according to what a man hath, and not according to what he hath not." P.

THE COMMISSION—don't forget to procure subscribers for it.

P.

COMMUNICATIONS.

WORK FOR THE BIBLE BOARD IN CHINA.

Extract from a letter of Rev. C. W. Gaillard, dated Canton, July 17, 1860.

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 of 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."

We insert this extract, taken from the Commission of January, 1861, that we may call attention to the open door in China for the circulation of the Bible and other Christian books. In the same number of the Commission is a letter from Rev. R. H. Graves, dated Canton, Sept. 4, 1860, which exhibits the zeal of the native Christians in this work of spreading the word of God, and the eagerness with which these books are sought by the anxious, half-awakened, perishing Chinese. Gladly would we furnish to the Mission Board *thousands of dollars*, if the churches would give them to us, for this blessed purpose; but the churches neither furnish money to us for this purpose—which is one part of our specified and legitimate work—nor yet do they furnish it to the Mission Board. We think we may safely conclude, that while the Bible Board exists, (and it was indeed created to do this very work, which it was found, after several years experience, the Mission Boards could not do so efficiently,) if the churches will not help the *Bible* Board to perform its great work in the foreign field; neither will they give money for this purpose to go directly through the Foreign Mission Board.

We recently appropriated $100 for the brethren of Canton. If we had the

money, we would send more, and as we may be in receipt of funds, we shall aid the Foreign Mission Board in its work of evangelizing the heathen.—Now will the churches of the Southern Baptist Convention *help us do it?*

L. W. A.

THE CRISIS.

What is the duty of the Bible Board, in the present perilous condition of the country? We are on the eve, if not in the midst of most momentous events. The most painful alarm and apprehension are felt on every side. We indeed tremble "at what a day may bring forth." Revolution, civil war, blood-shed and "every evil work," may be just at hand. Rulers, Legislators, Statesmen, and all in authority, are at their "wits end." A sense of utter helplessness and hopelessness bears, with mountain weight, upon the nation. All eyes and hearts are uplifted to Him, who "hath established His throne in the Heavens, and whose kingdom ruleth over all." But "darkness is round about Him"—no light dawns—this very suspense and uncertainty only intensifies the painful apprehensions of the nation. We will not pursue this theme, for hope or despair.

Not only has this hurricane swept over our political affairs, but commerce and trade have been shaken to their very foundation; men know not whom to trust, want of confidence, not in the *integrity*, so much as in the ability of men has become well nigh universal, and has thus given the paralysis of death to business of every character. Our *benevolent operations* suffer more than all others. If this state of things continue much longer, our *home* operations must be suspended—and the reasons why this should be so, are obvious. But the same reasons do not apply to the work of Foreign Missions. *Shall they be given up?* Shall not the Bible Board, in this fearful crisis, concentrate her efforts upon this department? Keep Foreign Missions above the storm and—when the storm is past—this work may become the nucleus around which all others may rally and be restored to vigorous exertion again. This was the case after the war of 1812, and its consequences, which prostrated everything of business and trade. It was in 1813 the Triennial Convention was formrd to conduct *Foreign Missions.* In 1816, the Bible Society was established, in 1822 the General Association of Virginia was organized; and subsequently, all of those plans which look to *home* work, have been originated. Foreign Missions has been the great parent of all our benevolent societies; if *that* fails, all will follow. Let us, then, of the South, rally around the *Foreign Mission* Board, and not suffer those brethren who are among the heathen to be re-called—but "*bid them undismayed go on.*" What say you, friends of the *Bible Board?*

L. W. A.

Other Missions.

AMERICAN BAPTIST MISSIONARY UNION.

HONG KONG MISSION.

Mr. Johnson writes from Swatow: Since we came here, we have had much every way to encourage and cheer us. Both our week day and Sunday services have been well attended. Mrs. Johnson has daily a large gathering of females, some of them, indeed, from among the most degraded, but many of them respectable women. She has established a regular service twice a week for them, receiving important assistance from the wife of A Tui, our eldest assistant, and from Sin Hi, Mrs. Johnson's eldest pupil, who is also a member of the church, and seems to have entered very earnestly into the work among the females here.

I have had several visitors from far

distant places, two from the chief city of the Department, Chau-chau-fu (where A Sun and Are were imprisoned in 1856,) who had heard the gospel from the assistants. Some of these men seemed earnestly inquiring for the truth. In every place where I have been, I have found pleasing evidence of the fidelity of these brethren.

RANGOON MISSION.

Extracts from a Letter of Mrs. Stevens.

BAPTISM OF SIX CONVERTS.

Rangoon, July 18, 1860.—I want you also to share in our encouragement in our work. On Sunday, the 15th inst., I had the privilege of baptizing six persons, three males and three females. One of the former is an East Indian, a clerk in the Custom House, and a married man. Another, also a married man, is a Mussulman by birth; his father is a Mogul, originally from Ava, and understands the Burmese perfectly.

The third baptized was a young man of the Government school, who has for a long time been a constant associate of the Christians, but his parents are persons of influence in Prome. His father was, indeed, the chief civil native officer of that place, but has, for several years, lost that office.

The other three candidates were girls, just grown up, of Christian parents, two of them resident in Rangoon, and the third belonging to Mengalehdong, a village ten or twelve miles distant, where I baptized a cousin of hers in the dry season.

Let us thank God and take courage.

HENTHADA MISSION.

Mr. Thomas, in a letter addressed to the magistrate of Henthada states, that there are fifty men under the care of the Mission as Christian teachers—connected with the Mission are forty-two churches, with an aggregate of 1,300 members.

TOUNGOO MISSION.

Extracts of a Letter from Mr. Cross.

SCHOOL FOR NATIVE PREACHERS.

Toungoo, July 6, 1860.—My school now numbers about eighty-five, and I am pressed with applications by many others who do not well answer the qualifications required. Most who have been received are the pastors of the churches, who have filled their places by others as substitutes, so that they might enjoy the benefits of the school for the term.

THE WORK PROGRESSING IN THE JUNGLES.

The work seems to be progressing in the jungles. Quala writes from the midst of a large section to the north, where the impostor Menlong was turning things upside down about the time I arrived here,—"The gospel has never got any hold in this region till now. The Menlong was taken by the Government and executed in March, I think. The people are now sending for teachers with the greatest importuntity. They think the judgments of God have fallen upon them, and that they were deceived for the sin of previously rejecting the gospel; and they now want to repent and receive the gospel with all their hearts."

GERMANY.

Letter from Miss M. A. Oncken

ASSOCIATION OF NORTHERN GERMANY.

The Northern Association of German Baptists held a special conference on the first Monday in September. Of the events connected with this Association, those of most general interest are the religious liberty attained by the church at Schleswig, and the opening of a very promising preaching station at Harburg, where, within a short time, seventeen persons have been converted. In Mecklenburg, religious intolerance continues unchanged. In Hanover it has in many parts broken out again. Eight missionaries are supported by the Northern Association.

Missionary Magazine.

EPISCOPAL MISSIONS.

The following extracts are from a letter of Rev. D. D. Smith, dated Shanghai, Aug. 31st, 1860.

Some gentlemen lately visited Soo-Chow, and were greatly impressed in favor of the rebels. They professed to believe in God, to worship the Saviour, and to have a fair idea of the Holy Spirit. They held public worship, and were punctual in asking a blessing before and after meals. A second visit destroyed much of the favorable impression produced by the first. The only man among them there from whom much could reasonably be expected, Kan Wong, although a baptized Christian, and formerly a teacher in the London Mission, had so far backslidden as to adopt polygamy. This he confessed was wrong, but that he had only consented after earnest persuasion, almost from compulsion. He professes to be anxious to do his people good.

A third visit, by one of the gentlemen who first went to Soo-Chow, to the headquarters, the city of Nanking, has resulted in a thorough upsetting of all our hopes that they will or can evangelize China. He found it, as he expresses it, not a purer system than that of the outskirts of their territory, but a "tissue of blasphemy."

The following extracts, from the Rev. Mr. Thomson, speak hopefully of the prospects in China:

SHANGHAI, Sept. 20th, 1860.

The prospect is certainly brightening. Not only are some being gathered in, but the people are far more friendly, more kindly disposed toward us than even a short time back; and we cannot but trust that the truth being made known unto them, their sorrow and distress will lead them to cast away their vanities and turn to the one true God.

Now certainly is the time for the missionary and the church to put forth the most earnest efforts, to use the advantage thus opened to reach their hearts. We who are in the field hope and trust that many strong-bodied, earnest-hearted young men will come up to the "help of the Lord."

EXAMINATION OF THE BOYS' SCHOOL.

The following account of the examination of the Boys' School, which is from the pen of the Rev. Mr. Syle, will be read with interest:

The examination commenced on Monday, 30th July, the Bishop presiding. The thirty-eight scholars went through the usual exercises of repeating from memory the Chinese school-books, beginning with the "Three-word Primer," and ranging up through all the classical books, culminating in literary compositions of a very elaborate kind.

All read the Scriptures in Chinese, and a few had commenced studying Herschel's Astronomy, which has been recently translated into Chinese by Mr. Wylie, of the London Missionary Society.

The translations of the Chinese classics into the local dialect, and also into English, were among the most interesting parts of the examination, and exhibited the advantages which result from our improved methods of instruction.

The school was examined in English studies on the following day, 31st July.

Reading, spelling, astronomy, natural philosophy, geometry, grammar, and composition, were gone through in an interesting manner—interesting exceedingly to those of us who could realize what a world-wide difference there was between such a course of study as this and the tread-mill routine of the venerated, almost idolized, Chinese classics.

The diagrams in geometry were drawn with much neatness and accuracy, and some of the specimens of handwriting were excellent. The classes taught by Mr. Yang (He Ding) appeared to good advantage; their an-

swers on the subject of eclipses showed that they really understood the subject.

JAPAN.

PRESENT PROSPECT.

Rev. Mr. Williams writes:

There is no immediate prospect of being permitted to engage in active missionary duties. Our wisdom is to sit still for the present.

There is much encouragement for the future success of missions in Japan to be found in the people. They have elements in their character which, when the barriers raised by their rulers are thrown down, will be most favorable to the rapid spread of Christianity.

There is now a post-office agent here, and letters directed to Nagasaki come safely.—*Spirit of Miss.*

SELECTIONS.

THE SPIRIT AND POWER OF AN APOSTLE.

By the Corresponding Secretary of the American Baptist Missionary Union —An Address Delivered at the First Baptist Church, Providence, R. I., Dec. 2, 1860—To Rev. M. H. Bixby, on his designation as a Missionary of the Union to Burmah.

My Dear Brother:—The duty has been devolved on me by the Executive Committee, to address some remarks to you in their behalf and in the behalf of the people whom they represent, on the nature and importance of the work in which you are about to engage. And since you contemplate bearing the messages of life to those who abide still in the darkness of heathenism, and hope to turn them from dumb idols to serve the living God, it will be expected that what I have to say will take form and spirit form this peculiarity of your labors.

You are to be a Christian missionary, an apostle of Christ, one commissioned by Him, clothed with his authority, animated by his Spirit, sent to do his work, and on his behalf to call to the obedience of faith the rebellious subjects of his government. A messenger of the court of Heaven, you are to "proclaim the acceptable year of the Lord and the day of vengeance of our God."

Not, indeed, in every sense, not in the complete import of that word, are you an apostle. Some prerogatives the early apostles possessed, which you do not. Some things they did, which you will not be called on to do. It is not needful that you should do them. Having been done once for all, their repetition by you would not only not add weight to the evidence for the Divine authority and power of the gospel, but rather detract from it. Inspiration and miraculous gifts were a necessity in the establishment of Christianity, in the bringing it forth and setting it down before the world. This done, the necessity ceases, and with it they cease. In all besides, you are an apostle, holding the same hand, following the same guide, walking in the same spirit, preaching the same truth, and seeking the same ends by the same means. If not quite an apostle, you are the successor of apostles, partaking, my brother, of all their real dignity and glory, and sharing in their toils and rewards. In this your time, by the call and purpose of God revealed in you by the Holy Ghost sent down from heaven, you take up their work, to prosecute it by your utmost powers, for the glory of Christ and the blessing of many "ready to perish."

Be, then, an apostle in the general aim and scope of your labors. Bear forth the message of truth. Sound out the word of life. Spread abroad the knowledge of that name which is above every name. Run to and fro that knowledge may increase. From man to man, from city to city, and from province to province, if strength and time allow, go forth, warning every man and beseeching every man night and day, with tears, nor cease till you

find a hearing ear and an understanding heart. You will not take up your abode in a given locality, and wait for the people to seek you. You will not mark off a field of limited extent, and assign yourself the task of cultivating it, and bringing it to the highest state of fruitfulness. This may be done by some, and to good purpose. This is not your duty, as I conceive. It is yours to make beginnings, tear up the green sward, scatter the seed, and go on scattering it, retracing your steps and going often over the same ground, ever scattering the good seed of the kingdom. It is yours, with God's help, to plant churches, not so much to watch and guide and feed them, not this preëminently. Preëminently, it is yours to call the dead to life, raise them up, clothe them with the garments of salvation, gather them into churches—"ordaining them elders in every church," setting up in the name of the Lord those most thoroughly taught, to teach others. This is the Divine pattern, this, the way Paul did; and, I charge you, follow the Divine pattern. Let no man or body of men turn you from it. Follow the teachings of the Holy Spirit. Work when and where and as He works. If you fall on a good vein of ore, work it, follow it up, till it is exhausted. If they persecute you in one city, flee to another; if they will not hear you in one place, go to another; coming again to the same people, and the same city, in your circuit, coming from a different direction, with a new form and style of the old message, ever remembering that it is yours to make beginnings and leave the great body of the work, in carrying out and consummating the plan of God, to be done, with occasional supervision from you, by those raised up from among the people.

Be an apostle, also, my brother, in adapting yourself to the various forms and types of humanity with which you may come in contact. There was a great and noble sense in which Paul became "all things to all men," that he might by "all means save some;" granting himself and others the largest liberty in things not inconsistent with salvation, suffering all to be "without law," in so far as was possible, and yet "under law to Christ." I never cease to admire, in this respect, the Son of God, the Captain of our salvation, that He never departed in the least iota from the dignity and integrity of his character, and never for a moment laid aside his strict adherence to truth, and still matched Himself on to each peculiarity of every hearer. He came all the way down to earth, and to the sinners of earth, fitting Himself into their weaknesses and prejudices even, to raise them up with Himself to Himself. This, my brother, you must learn to do. However deformed and shapeless the mass before you, however loathsome and repulsive it may be,—and repulsive and loathsome enough it will be, as all dead bodies are,—you must put eye to eye, cheek to cheek, mouth to mouth, hand to hand, breast to breast, would you warm the cold mass into life and present it to Christ in his life, his beauty and loveliness. You will go to men, in all possible variety of forms and modes of address, to catch the ear, fix attention, remove prejudice, root out error, and win the heart to Christ. The end to be secured, O, how glorious, worthy of an effort, repeated how many times, with what consummate skill! You will seek to know men, to penetrate the the very core of their hearts and purposes, that you may in some sense live their lives and become their very selves; the great end of all your painstaking this, to take with you the life of godliness into their souls, and set it up there, with power.

Be, then, an apostle in zeal, in earnestness, in importunity. You must know how to make an onset, how to charge on the foe, how to rush furiously on his entrenchments, and rout him,

from his fortifications, fortifications well compacted together and defying the assaults of men and God. You must be able to march boldly up, and, in the name of the Lord God of the armies of Israel, summon him to surrender.—Those old entrenchments of idolatry, those bulwarks of Satan, will not yield and crumble down before a timid and fearful spirit. Your men of dew will not answer for such a service. Spiritual Zouaves are wanted, who discarding the common modes of warfare and despising powder and balls, with dagger in hand, dart like the light, leap canals, fly up ramparts, overleap walls, and plant the deadly weapon in the foe before he knows it. Be, then, a spiritual Zouave, all tenderness, indeed, all love and compassion; and because you are all these, and have received them all from Christ, you are out after the people, compelling them to come in to the banquet of Heaven.

Yet again, be an apostle in the hold you have on God. "I can do all things through Christ which strengtheneth me." "We are not sufficient, of ourselves, to think anything as of ourselves, but our sufficiency is of God." "At my first answer, no man stood with me, but all men forsook me.—Nevertheless, God stood by me." Happy Paul, forsaken thus of men, to make room for God to come in. No man, certainly, was ever more humble than Paul, and none had learned to expect less of mere unaided human powers; and yet he carried with him the settled assurance that himself alone, with God, need not wait long for reinforcements before work might be commenced with some hope of success. Bixby alone, with God, may be a host. Fix that in your heart, and you will be strong in the Lord and in the power of his might.

Go, then, accompanied by your companion, who, from the first, has encouraged your purpose, and given a cordial and hearty support to all your plans. And may the God of peace and of power go with you, opening your way, establishing your work, and crowning with success every endeavor.—*Missionary Magazine.*

THE WILD KAREN BOY.

Many years ago, a lady was seated, reading, in the verandah of her Burmese house, when, suddenly, she was startled by seeing a little wild-looking boy standing before her, and asking, with great eagerness, "Does Jesus Christ live here?" he again asked, as he crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see Him; I want to confess to him?"

"Why, what have you been doing that you want to confess to him?

"Doing!" repeated the boy; "what have I been doing! Why, I tell lies, I steal, I do every thing that is bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard say He can save us from hell. Does He live here? O, tell me, where can I find Jesus Christ?"

"But, my poor boy," said the lady, "Jesus Christ does not save people from hell if they continue to do wickedly."

"But I want to stop," answered the boy, "I want to stop doing wickedly, but I cant stop. I don't know how to stop. The evil thoughts are in me, and the bad deeds come out of evil thoughts. What can I do?"

"Nothing," said the lady, "but come to Christ like the rest of us; but you cannot see Jesus Christ now." Here she was interrupted by a sharp cry of distress from the poor boy. "But," she continued, "I am his humble follower and servant, and I can teach all those who wish to escape from hell how to do so."

The joyful look of the Wild Karen boy was beyond all description, as he

exclaimed, "Tell me!" O tell me! Only ask your master, the Lord Jesus Christ, to save me, and I will be your servant, your slave for life. Do not be angry; do not send me away, I want to be saved—saved from hell."

The lady, you may believe, was not angry, and the next day she took him to the little bamboo school-house; and never was there a scholar in any school or country more anxious to learn "the truth as it in Jesus." After some time he was baptized; and then he went on daily improving in the knowledge of those things which belong to our salvation.

Years passed away, and the gentle lady had gone to that happy home where sin and sorrow are known no more. The wild Karen boy had also changed from boyhood to youth, and from youth to strong manhood, and then the hand of death was laid upon him. But while the strong man lay bowed down with sickness—while he tossed wildly to and fro upon his fevered couch—even then his heart was filled with precious memories of Jesus, and his lips uttered fragments of hymns and texts which he had learned in his days of health.

At last the parting hour arrived, when, without a sigh or struggle, his happy spirit passed away, to be forever with that Saviour, whom he had sought with such eagerness.

Juv. Miss. Herald.

MISCELLANY.

TRAINING OF YOUNG MINISTERS.

We are not certain but that, if we had our way with young ministers, we would make it a *sine qua non* that they should all do missionary work for two or three years. We believe the effect would be highly beneficial, physically and professionally. Many a naturally good constitution, enfeebled by the protracted confinement of school, college, and seminary, will gain fresh vigor from a life on horseback and in the fresh air. Even should the young missionary be compelled like the apostolic Daniel Baker, in his old age, to sleep with prairie grass for his bed, and the heavens for his covering, he may be none the worse for it. Such an event, at any rate, would be not the least interesting item of his reminiscences, when, in after years, he takes a retrospect of the past. It is well to learn to endure hardness as a soldier of Jesus Christ. And how valuable a school is thus afforded for studying human nature—a department of knowledge eminently important to the minister, which cannot be provided for in text-books and lectures. We have but little doubt that the late Dr. Alexander was largely indebted to his preaching tours and evangelistic work in early life, for that sagacity and knowledge of men for which he was so remarkable. He mingled among the people as one of themselves, and did not merely look down upon them in their Sunday attire from a professional platform. It is a complaint not unfrequently made against our present system of theological training, that it lacks the advantage formerly attained under private study with a pastor, when the young student was accustomed to act as a *quasi* adjunct of his teacher in the service of the congregation. A few years of missionary labor would, in some measure, remedy this defect.

Presbyterian.

HATE NOT.

Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts towards any one. What if that man has cheated you, or that woman has played you false? What if that friend has forsaken you in your time of need, or that one having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it *all* pass. What difference will it make to you in

a few years, when you go hence to the "undiscovered country?" All who ill treat you now will be more sorry for it then, than you, even in your deepest disappointment and grief, can be.

The eyes of the Lord are in every place, beholding the evil and the good.

The Lord heareth the prayers of the righteous.

BOOK NOTICES.

The Florence Stories, by JACOB ABBOTT. Excursion to the Orkney Islands. New York: Sheldon & Co., 1861.

Here we have another volume of that interesting series of juvenile works, The Florence Stories. To those who have read the former volumes of the author, no commendation of this will be necessary. The work is executed in the usual chaste and accurate style of the publishers, and is ornamented by six engravings. It will constitute a valuable addition to any library for the young. This and other works of the publishers can be had of Starke & Cardoza, Richmond.

Truth Triumphant: A Sermon preached before the Maryland Union Baptist Association, Nov'r 14th, 1860. By Rev. FRAKLIN WILSON. Published by the request of the Association.

The preacher selected as his text, Acts vi. 38. He introduces the discourse by a very touching reminiscence of an interview with "Andreas Wiberg, the Baptist apostle of Sweden," and then, applying the text to the condition of the Baptist cause in Maryland and the District of Columbia, he proceeds to draw encouragement in the labors of the brotherhood from "two grand thoughts suggested by this text: I. The 'counsel and work' in which we are engaged are 'of God,' not 'of men.' II. They will, therefore, eventually triumph, whatever may be the obstacles in their way." The illustration and enforcement of these thoughts, though having special reference to the state of things within the limits of the Association, possess a general interest and applicability. No Baptist can read the sermon without pleasure, and we would commend it to the candid attention of opponents. By the way, why should not the author re-cast it, and add it to the number of valuable contributions which he has made to the works of our Publication Society?

The Gospel Ministry: A Sermon preached before the Philadelphia Baptist Association, October 2nd, 1860. By JOHN A. MCKEAN, A. M., pastor of the Spring Garden Baptist Church, Philadelphia.

"I magnify mine office."—Rom. xi. 13. From these words brother McKean educes, as his theme, "THE GOSPEL MINISTRY," and proceeds to "define what the gospel ministry is." "The essential qualifications as they must appear in each and every minister of the Gospel." "To point out some existing evils which result from a practical departure from" the first principles which he has laid down.

The discourse is plain, practical and earnest, and may be read with profit.

Human Accountability. A Discourse delivered before the Graduating Class of Erskine College, on Lord's day, August 5th, 1860. By Rev. RICHARD FURMAN, D. D., pastor of the Greenville Baptist Church, S. C.

This discourse is founded on the words, "Occupy till I come."—Luke xix. 13. It was published at the request of the Class.

If the truths which are so forcibly presented in this discourse shall enter into the hearts and control the lives of those to whom it was addressed, they need not fear either the present or the future. The subject is clearly presented, conclusively argued and earnestly enforced. The sermon deserves and we trust will have a much wider circulation than was contemplated in its publication by the Class whom it was addressed.

Dayton's Baptist Monthly: A Magazine devoted to Religious and Denominational Literature. A. C. DAYTON, editor and proprietor, Nashville, Tennessee.

We have just received No. 1, Vol. 1 of this publication. We have had no time to read it. It is proposed to publish it at $2 per annum. The editor wields a popular pen. P.

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" Rev. D. G. Daniel, Georgia.

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